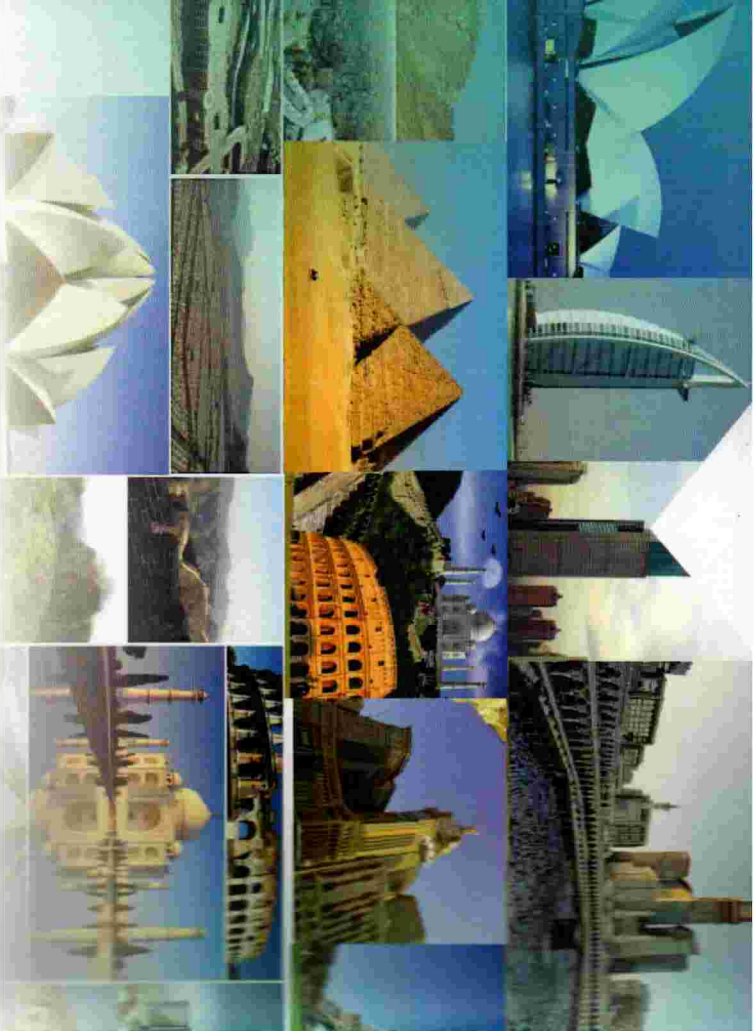




CROSS CULTURAL UNDERSTANDING

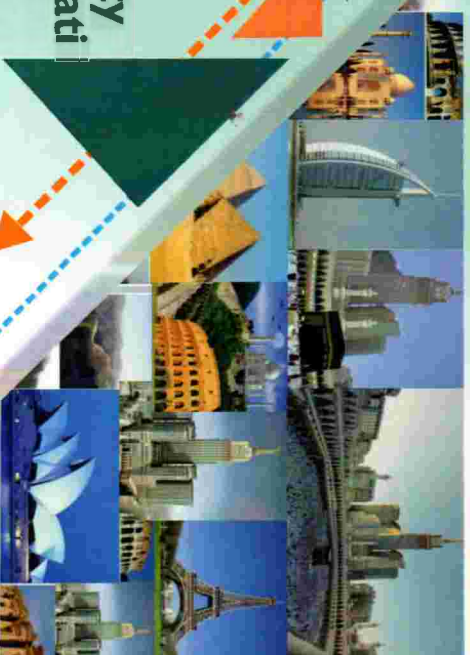
Multicultural Education
Based Instruction For Conflict Resolution

Muli Umiaty & Andi Hudriati, Rusdiah

CROSS CULTURE UNDERSTANDING

Multicultural Education
Based Instruction For Conflict Resolution

Muli Umiaty
Andi Hudriati
Rusdiah



Multikulturalisme adalah istilah yang digunakan untuk menjelaskan pandangan seseorang tentang ragam kehidupan di dunia, ataupun kebijakan kebudayaan yang menekankan tentang penerimaan terhadap adanya keragaman, dan berbagai macam budaya (multikultural) yang ada dalam kehidupan masyarakat yang mengikut nilai-nilai, sistem, kebiasaan, dan politik yang mereka anut. Pada dasarnya Multikulturalisme berhubungan dengan kebudayaan. Suatu kehidupan dimana masyarakatnya terdiri dari berbagai ragam budaya yang berbeda, yang mana cenderung menimbulkan konflik. Untuk itu diperlukan wadah untuk mengatasi konflik yang disebabkan oleh perbedaan tersebut. Salah satu jalan untuk bisa saling memahami keberagaman itu adalah dengan diberi bekal ilmu pengetahuan, khususnya mahasiswa yang merupakan salah satu bagian masyarakat melalui pengajaran matakuliah Cross Culture Understanding. Semoga dengan adanya bahan Ajar ini, baik dosen dan mahasiswa dapat dengan mudah menggunakannya, dalam rangka memperluas pengetahuan tentang pemahaman antar budaya yang dapat memberikan perasaan sensitif untuk dapat memahami perbedaan budaya.

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UNIVERSITAS MUSLIM INDONESIA



Muli Umiaty Noer,
Andi Hudriati,
dan Rusdiah

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*A Multicultural Education Based Instruction
For Conflict Resolution*

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Muli Umiaty Noer, Andi Hudriati, dan Rusdiah

PENYUNTING:

Muhammad Basri

PERANCANG SAMPLUL:

Zelfia Amran

PENATA LETAK:

Ahmed Ghoseen A.

**PHENIX
PUBLISHER**

Email : yulketabuku@gmail.com
www.aglitera.com
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*Hak Cipta dilindungi oleh Undang-undang. Dilarang memperbanyak
sebagian atau seluruh isi buku ini tanpa izin tertulis*

KATA PENGANTAR

BISMILLAHIROHMANIROHIM

Dengan senantiasanya memanjatkan puji syukur kehadirat ALLAH SUBBAHANAHU WATAALA, atas limpahan rahmat dan hidayahNYA, sehingga penyusunan Bahan Ajar *Croos Culture Un derstanding* dapat diselesaikan dan dapat digunakan.

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memahami keberagaman itu adalah dengan diberi bekal ilmu pengetahuan, khususnya mahasiswa yang merupakan salah satu bagian masyarakat melalui pengajaran matakuliah Cross Culture Understanding.

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Penulis mengucapkan terima kasih dan penghargaan yang setinggi-tingginya kepada semua pihak yang telah membantu dalam penyelesaian Bahan Ajar ini, terhusus kepada KEMENKRISTEK, Rektor UMI Makassar, dan LP2S UMI Makassar dengan lolosnya penelitian dengan judul "Pengembangan Model Resolusi Konflik Antar Mahasiswa Berbasis Pendidikan Multikultur pada Perkuliahan Cross Culture Understanding" yang mana memiliki skem Penelitian Unggulan Perguruan Tinggi.

Makassar, Desember 2017
Muli Umlaty Noer

RUANG LINGKUP MATA KULIAH

A. Deskripsi Matakuliah

Matakuliah ini mencakup tentang materi Cross Culture Understanding yang meliputi: Multiculturalism, Cross Culture Understanding, Culture, Culture Shock, Communication, Intercultural Communication, Intercultural Communication Competence, Cultural Conflict, Etiquette and Taboo In Saudi Arabia, Etiquette and Taboo Australia, Etiquette and Taboo Chine, Etiquette and Taboo Japan, Etiquette and Taboo South Korea, Etiquette and Taboo In Indonesia

B. Kompetensi Umum

Pada akhir pembelajaran diharapkan mahasiswa dapat memiliki pemahaman dan Kompetensi yang dalam didalam memahami budaya lain (cross cultural sensitivity) dalam kehidupan masyarakat yang menyangkut nilai-nilai, sistem, budaya, dan kebiasaan.

C. Kompetensi Dasar

1. Mengetahui dan memahami Cross Culture Understanding
2. Mengetahui dan memahami Multiculturalism
3. Mengetahui dan memahami Culture
4. Mengetahui dan memahami Culture Shock
5. Mengetahui dan memahami Communication
6. Mengetahui dan memahami Intercultural Communication
7. Mengetahui dan memahami Intercultural Communication Competence
8. Mengetahui dan memahami Cultural Conflict
9. Mengetahui dan memahami Etiquette and Taboo in Saudi Arabia, Australia, Chinese, Japan, South Korea

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Unit 1

CROSS CULTURE UNDERSTANDING

A. Introduction

1. Description
Materi ini mencakup materi tentang Cross Culture Understanding yang meliputi: What is Cross Culture Understanding?, The Role of Cross cultural Understanding in Language Learning, and The ways to improve cross culture understanding in a new country
2. Objectives
Memahami apa yang dimaksud dengan Cross Culture Understanding

B. What is Cross Culture Understanding?

Cross Cultural Understanding derived from three words that cross, cultural, and understanding, of the three words different meanings. Understanding of the Cross is cross-culture, the culture between both countries that lasted through the mass media or through other means mutually influence each culture. Culture is the "glue" that binds a group of people together. (Douglas-Brown, 1994). Culture is an Elusive construct Constantly that shifts over time and According to Who is perceiving and interpreting it. (Linda Harklau-1999). In Classic, the culture is Called culture, the which comes from the Latin word Colere, the process or work. Can be also interpreted as to cultivate the land or farming. The word culture is also sometimes translated as "culture" in Indonesian. Understanding Inter-Personal (Interpersonal Understanding) is the desire to understand others. It is the ability to listen and accurately Understand the thoughts, feelings, other people's problems that can not be uttered or not fully delivered. This competency measure complexity and depth of understanding of other people, also including cross-cultural sensitivity. So, the definition of cross-cultural understanding are: the basic ability of people to recognize, interpret and correctly react to people, incidences or situations that are open to misunderstanding due to *cultural* differences. Whenever someone goes overseas, he is like a fish out of water. (Mason, 2000)

C. The Role of Cross cultural Understanding in Language Learning

Cross culture understanding plays a significant role in communicating with people from different countries. Language and culture are inseparable. Therefore, when learners are learning a language, at the same time they should learn the culture of the country and the people of where the language is from, in order to avoid miscommunication and misunderstanding. Cross cultural understanding simply refers to the basic ability of people to recognize, interpret and correctly react to people, incidences or situations that are open to misunderstanding due to cultural differences.

Reynold (2004: 57) if we are to communicate successfully across cultures, we must recognize the power of language. Think of how language can be charged with feeling, how it can galvanize and cause upheaval.

The guidelines to use language effectively and sensitively to facilitate communication Reynold, (2004:63) are as follows:

1. Be aware

Non native speaker are often unfamiliar with idiom and confuse by the shades of meaning of words. Pretending to understand when you don't is often dictated by culture's desires to be courteous, to seek harmony and conversation-free relationship, and to avoid embarrassment. After all, needing to ask a question means that they didn't understand.

2. Choose words carefully

Words are powerful: they can hurt or support. To communicate cross-culturally, avoid words that disrespect or belittle others. Remember that jokes can also wound, especially the kind that make fun of a people or their beliefs. Finally, remember that many cultures that communicate indirectly may find directness rude or threatening.

3. Avoid idioms, slang, jargon, acronyms.

These expressions are seldom taught at school or in formal language courses.

4. Respect the basic rules of correct grammar and standard syntax.

Most people who learn second languages know their grammar.

5. Be polite and formal

Indonesian people are not as casual as other people from different countries. Be polite. Avoid informality.

6. Avoid jokes and humor

Be ware of sharing the latest joke. Humor, often based on word play, puns, or shared cultural references, is one of the most difficult things to translate. Also, remember that laughter in many cultures signifies embarrassment or nervousness.

7. Listen

Listening is a very powerful communication tool: it involves putting aside your own self-interest so that you can step behind another's eyes and see things from that

perspective. This is a great compliment to the person with whom you're communicating as well as tangible proof of your commitment to understanding.

8. Value Silence

Try to become more comfortable with silence. For example, many Asian cultures appreciate periods of silence and do not like to be hurried.

D. The Ways to Improve Cross Cultural Understanding in a New Country

There are 10 ways to improve cultural understanding in a new country. They are as follows:

1. Adapt to the local language: Don't isolate yourself from the local language and the local way of speaking – the slang, and the style.

2. Participate in the community functions: Be a part of the local community. The social interactions help with understanding the local customs, traditions, and appreciating the differences.

3. Volunteer at a local school or library: Being a volunteer at local school or library is not only a noble thing to do, but it help you equally. You learn a lot about the local lifestyle, the local education system and it opens many doors to the social activities.

4. Don't be over conscious of being different: We are all different, one way or another. The world would be a boring place if we were all very similar. So don't be self-conscious about being a minority in a new culture.

5. Improve communication skills: The best way to improve local interaction is by improving your communication skills.
6. Understand and overcome the culture shock: When we go to a new place, we all go through this phase of culture shock – some more than others.
7. Socialize outside your own culture: Again, avoid self isolation by limiting your social interactions within your own community. Go explore the other culture; there are always so many interesting and intriguing facts and things about the other culture waiting to be discovered.
8. Share your own culture and customs: To improve cross-cultural understanding, share the customs of your own culture with the local communities and with local circle of friends. This is the best way to bridge the gap between two cultures – learning about the local customers and sharing your own culture and norms.
9. Don't be judgmental: Everyone has their own way of doing things, their own customs, their own ritual. Don't be quick to judge a culture based on partial observation. We all do many things that look strange to people from other culture. The idea is to adapt, not to criticize. So, listen to your local friends, observe their cultural habits. This will help you in understanding their way of thinking and how they deal with different social situations.
10. Time is a great equalizer: it takes time to adapt to a new place, to learn a new way of life, to understand a new culture. Do not rush yourself to form an opinion

about another culture. Take some time to know the local society, make some friends and have some fun. With time, you will find yourself more and more at home.

E. For Discussion

Discuss with your group:

1. What do you know about Cross Culture Understanding?
2. Why should we study Cross Culture Understanding?
3. Do you have experience in relation to Cross Culture Understanding?

F. Test

Answer the following questions:

1. What is cross culture understanding?
2. Mention the role of cross culture understanding in language learning.
3. Mention the ways in improving cross culture understanding in a new country.

UNIT 2

MULTICULTURALISM

A. Introduction

1. Description

Materi ini mencakup materi tentang Multiculturalism yang meliputi What is Multiculturalism, What is Multicultural Education, Dimensions of Multiculture Education, and Challenges of Multicultural Education.

2. Objectives

Memahami apa yang dimaksud dengan Multiculturalism

B. What is Multiculturalism

Multiculturalism is a term used in both sociology and political philosophy and it can be confused with one another. It is an ambiguous term: it can mean a cultural pluralism in which the various ethnic groups collaborate and dialog with one another without having to sacrifice their particular identities. Multiculturalism that promotes maintaining the distinctiveness of multiple cultures is often contrasted to other settlement policies such as social integration, cultural assimilation and racial segregation. Multiculturalism has been described as a "salad bowl" and "cultural mosaic".

Multiculturalism is the practice of giving equal attention to many different backgrounds in a particular setting. An example of multiculturalism is an honors classroom with students from several different countries and who speak different languages.

multi-cultural. adjective. The definition of multicultural is something that incorporates ideas, beliefs or people from many different countries and cultural backgrounds. When people of different cultures come together to celebrate and share their different traditions this is an example of a multicultural.

Multiculturalism that promotes maintaining the distinctiveness of multiple cultures is often contrasted to other settlement policies such as social integration, cultural assimilation and racial segregation. Multiculturalism has been described as a "salad bowl" and "cultural mosaic".

The definition of multicultural is something that incorporates ideas, beliefs or people from many different countries and cultural backgrounds. When people of different cultures come together to celebrate and share their different traditions this is an example of a multicultural celebration. <http://www.yourdictionary.com/multicultural>

What is the difference between multicultural, cross-cultural, and intercultural? While they all might be under the same roof, they describe entirely different rooms. The differences in the meanings have to do with the perspectives we take when interacting with people from other cultures.

Multicultural refers to a society that contains several cultural or ethnic groups. People live alongside one another, but each cultural group does not necessarily have engaging interactions with each other. For example, in a multicultural neighborhood people may frequent ethnic grocery stores and restaurants without really interacting with their neighbors from other countries.

Cross cultural deals with the comparison of different cultures. In cross-cultural communication, differences are understood and acknowledged, and can bring about individual change, but not collective transformations. In cross-cultural societies, one culture is often considered "the norm" and all other cultures are compared or contrasted to the dominant culture.

Intercultural describes communities in which there is a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas and cultural norms and the development of deep relationships.

In an intercultural society, no one is left unchanged because everyone learns from one another and grows together.

The Intercultural Training and Consulting program at Spring Institute is committed to promoting mutual respect among cultures by strengthening intercultural understanding within organizations.

multiculturalism, urged by UN and UNESCO recommendations, has been the most successful method to date: Human beings with ethnic, cultural and religious differences decide to live together in mutual respect and understanding. The historical basis can be found in the multicultural uprising in the United States; in Europe the best example comes from Switzerland.

Multicultural societies brought a rapidly increased use of the concept of *integration*. Essentially, integration can be put into effect in four different ways (Portera, 1995; Portera, 2007):

- a. *monistic integration*, when the strongest culture leaves no scope for diversity and simply absorbs it into its own system (commonly called *assimilation*);
- b. *dualistic or pluralistic integration*, when two or more groups of people with different cultures live side by side in the same territory, in mutual respect, but they determinedly avoid contact for fear of losing their identities. In this case we observe a *confederation*, a sort of official authorization of differences (commonly called *multiculturalism*);

- c. *integration as fusion of differences*, modeled on the American *melting pot*, where the different cultures of a territory should be gradually fused/combined into a single and common *ethos*; and

- d. *interactive integration*, when people of different ethnic groups and cultures try to live together and *interact* with each other (when everybody is active in the psychological sense of activity), with a constant exchange of ideas, rules, values and meanings. Two different views of *multiculturalism* are currently present in the United States: The former promotes American cultural expansion, without belittling the most important classics of Western culture, whereas the latter draws inspiration from relativism and grounds its ideal curriculum in works of different cultures. A third notion is orientated toward ethnocentrism and aims to achieve a unilateral revaluation of the cultures of minorities, after decades of oppression (Torres, 2009).

Multiculturalism is a complex phenomenon that encompasses various political, social and cultural goals and outcomes. Multiculturalism is a social movement that praises cultural differences and demands fair and respectful treatment for the representatives of all ethnic groups. The term *multicultural* is a natural and appropriate attribute to use when referring to a place or group of people hosting various cultural backgrounds. It could also be characterized as a desirable state of affairs in society, where interculturalism refers to the co-existence of different cultures as natural

and equal constituents of society. Advancing multicultural society and intercultural understanding has gradually become a significant target of social and educational policies and of education itself in the Nordic countries. To some extent, research and development have followed this tendency at least on papers. A goal of analyzing multi- and intercultural issues would seek to approach them from the respective perspectives of both ethnic minorities and the majority group or culture.²⁷³

multiculturalism' is applied in Malaysia, the concept is not limited only to ethnic groups. Although the concept of multiculturalism is important and has been adopted in the Malaysian social reality, Malaysian heterogeneous ethnic groups bring different imaginations, views and ideas about how multiculturalism should relate to society (Anderson, 1991). In this sense, it is important to give attention to the globalization of cultural and ethnic diversity in the context of social reality in Malaysian multiethnic society.

The problem of global pressure on the nation, culturally, socially, economically or politically, has been regarded as a crucial external influence on the multiculturalism process in Malaysia. Both local and global pressure creates a mechanism that produces fragmentation and difference within the nation (Henry, Lingard, Rizvi, & Taylor, 2001) 186

Multicultural Education and anti-racism education¹³ are to deliver on their promise of recognizing cultural diversity, equalizing access to schooling opportunities, confronting racism, and providing educational remediation, 204

This vision of multiculturalism could be revealed in three aspects: (1) an openness to multiple perspectives allowing a diversity of views, values and cultures to emerge in opposition to one single approach or interpretation; (2) ritual hermeneutics as embodied pluralism; (3) the recognition of differences as the prerequisite of building a harmonious social relation, or harmony as the cosmic vision of diversity and plurality. 226

Neither multiculturalism in society nor multicultural education can guarantee the quality of personal encounters and mutual learning with different people. Multicultural society, possibly with a correspondingly developed education system, also refers to countries with various coexisting ethnic or linguistic groups. 264

Multicultural societies have Intercultural Education² when the education system adjusts its policies and practices to account for interculturality. For example, the number of mother tongues—that is, the first languages—may increase in education, and a national language of the host country is taught as a second language to immigrants. Curricular development, teaching and learning styles, as well as student assessment, continue to challenge educators at all levels of schooling, as well as evaluators considering multicultural awareness and anti-racism. 266

As a concept, multiculturalism is often understood as a phenomenon brought by immigrants who are needed in societies. Multiculturalism is a modern movement in social, political or educational thought characterized by claims, theses and values, respectively. Multiculturalism in some

societies may have been considered as a marginalizing factor. However, the contemporary movement emphasizes positive aspects of cultural differences. 268

A model to develop intercultural sensitivity describes changes in a person's behavior, knowledge and feelings. This occurs through the learner's subjective experience of gradually learning to understand cultural diversity and at the same time construct their view of the world. According to Bennett and Bennett (2004), experiencing cultural differences goes through six stages. Each stage involves new kind of experiences. The first three stages (denial, defense, depreciation) reduce *ethnocentricity*, that is, the belief that one's own group is absolutely unique. In the beginning, other cultures are seen negatively and with great reservation. This stand can also be reversed. Ethnocentric orientation tends to polarize cultural differences, which leads to the avoidance or depreciation of other cultures which, for one, inhibits learning. A reversed worldview is possible with regard to cultural differences, so that other cultures are considered superior and one's own culture is depreciated.

The three stages in development (acceptance, adaptation and integration) help people see their own group as one of the many. A tolerant approach typically works toward minimizing the significance of cultural differences. A tolerant person puts emphasis on solidarity and universal values and minimizes the significance of cultural differences. *Ethnorelativistic* thinking recognizes and accepts cultural differences. Cultural sensitivity also strengthens one's own cultural identity. Although this kind of stage-based model

involves the risk of making individual learning more rigid, it also provides a framework for progress toward intercultural understanding. These stages show a process of change and learning that may be hindered in the ethnocentric phase. At the more mature stage of ethnorelativistic thinking, intercultural learning is possible due to acceptance of and openness to cultural difference. 269

C. What is Multicultural Education

Multicultural education refers to any form of education or teaching that incorporates the histories, texts, values, beliefs, and perspectives of people from different cultural backgrounds. At the classroom level, for example, teachers may modify or incorporate lessons to reflect the cultural diversity of the students in a particular class. In many cases, "culture" is defined in the broadest possible sense, encompassing race, ethnicity, nationality, language, religion, class, gender, sexual orientation, and "exceptionality"—a term applied to students with specialized needs or disabilities.

Generally speaking, multicultural education is predicated on the principle of educational *equity* for all students, regardless of culture, and it strives to remove barriers to educational opportunities and success for students from different cultural backgrounds. In practice, educators may modify or eliminate educational policies, programs, materials, lessons, and instructional practices that are either discriminatory toward or insufficiently inclusive of diverse cultural perspectives. Multicultural

education also assumes that the ways in which students learn and think are deeply influenced by their cultural identity and heritage, and that to teach culturally diverse students effectively requires educational approaches that value and recognize their cultural backgrounds. In this way, multicultural education aims to improve the learning and success of all students, particularly students from cultural groups that have been historically underrepresented or that suffer from lower educational achievement and attainment.

Instructionally, multicultural education may entail the use of texts, materials, references, and historical examples that are understandable to students from different cultural backgrounds or that reflect their particular cultural experience—such as teaching students about historical figures who were female, disabled, or gay (a less common practice in past decades). Since schools in the United States have traditionally used texts, learning materials, and cultural examples that commonly—or even exclusively—reflect an American or Eurocentric point of view, other cultural perspectives are often absent. Consequently, some students—such as recently arrived immigrants or students of color, for example—may be placed at an educational disadvantage due to cultural or linguistic obstacles that have been overlooked or ignored. The following are a few representative ways in which multicultural education may play out in schools:

- **Learning content:** Texts and learning materials may include multiple cultural perspectives and references. For example, a lesson on colonialism in North America

might address different cultural perspectives, such as those of the European settlers, indigenous Americans, and African slaves.

- **Student cultures:** Teachers and other educators may learn about the cultural backgrounds of students in a school, and then intentionally incorporate learning experiences and content relevant to their personal cultural perspectives and heritage. Students may also be encouraged to learn about the cultural backgrounds of other students in a class, and students from different cultures may be given opportunities to discuss and share their cultural experiences.

- **Critical analysis:** Educators may intentionally scrutinize learning materials to identify potentially prejudicial or biased material. Both educators and students might analyze their own cultural assumptions, and then discuss how learning materials, teaching practices, or schools policies reflect cultural bias, and how they could be changed to eliminate bias.

- **Resource allocation:** Multicultural education is generally predicated on the principle of equity—i.e., that the allocation and distribution of educational resources, programs, and learning experiences should be based on need and fairness, rather than strict equality. For example, students who are not proficient in the English language may learn in bilingual settings and read bilingual texts, and they may receive comparatively more instructional support than their English-speaking

peers so that they do not fall behind academically or drop out of school due to language limitations.

D. Dimensions of Multicultural Education

James A. Banks's *Dimensions of Multicultural Education* is used widely by school districts to conceptualize and develop courses, programs, and projects in multicultural education. The five dimensions are: (1) content integration; (2) the knowledge construction process; (3) prejudice reduction; (4) an equity pedagogy; and (5) an empowering school culture and social structure. Although each dimension is conceptually distinct, in practice they overlap and are interrelated.

- **Content integration.**

Content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The infusion of ethnic and cultural content into a subject area is logical and not contrived when this dimension is implemented properly.

More opportunities exist for the integration of ethnic and cultural content in some subject areas than in others. There are frequent and ample opportunities for teachers to use ethnic and cultural content to illustrate concepts, themes, and principles in the social studies, the language arts, and in music. Opportunities also exist to integrate multicultural content into math and

science. However, they are less ample than they are in social studies and the language arts. Content integration is frequently mistaken by school practitioners as comprising the whole of multicultural education, and is thus viewed as irrelevant to instruction in disciplines such as math and science.

- **The knowledge construction process.**

The knowledge construction process describes teaching activities that help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases of researchers and textbook writers influence the ways in which knowledge is constructed. Multicultural teaching involves not only infusing ethnic content into the school curriculum, but changing the structure and organization of school knowledge. It also includes changing the ways in which teachers and students view and interact with knowledge, helping them to become knowledge producers, not merely the consumers of knowledge produced by others.

The knowledge construction process helps teachers and students to understand why the cultural identities and social positions of researchers need to be taken into account when assessing the validity of knowledge claims. Multicultural theories assert that the values, personal histories, attitudes, and beliefs of researchers cannot be separated from the knowledge they create. They consequently reject positivist claims of disinterested and distancing knowledge production. They also reject the

possibility of creating knowledge that is not influenced by the cultural assumptions and social position of the knowledge producer.

In multicultural teaching and learning, paradigms, themes, and concepts that exclude or distort the life experiences, histories, and contributions of marginalized groups are challenged. Multicultural pedagogy seeks to reconceptualize and expand the Western canon, to make it more representative and inclusive of the nation's diversity, and to reshape the frames of references, perspectives, and concepts that make up school knowledge.

- **Prejudice reduction.**

The prejudice reduction dimension of multicultural education seeks to help students develop positive and democratic racial attitudes. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant social groups. The theory developed by Gordon Allport (1954) has significantly influenced research and theory in intergroup relations. He hypothesized that prejudice can be reduced by interracial contact if the contact situations have these characteristics: (1) they are cooperative rather than competitive; (2) the individuals experience equal status; and (3) the contact is sanctioned by authorities such as parents, principals and teachers.

- **An equity pedagogy.**

An equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, socioeconomic, and language groups. This includes using a variety of teaching styles and approaches that are consistent with the range of learning styles within various cultural and ethnic groups, such as being demanding but highly personalized when working with American Indian and Native Alaskan students. It also includes using cooperative learning techniques in math and science instruction to enhance the academic achievement of students of color.

An equity pedagogy rejects the cultural deprivation paradigm that was developed in the early 1960s. This paradigm posited that the socialization experiences in the home and community of low-income students prevented them from attaining the knowledge, skills, and attitudes needed for academic success. Because the cultural practices of low-income students were viewed as inadequate and inferior, cultural deprivation theorists focused on changing student behavior so that it aligned more closely with mainstream school culture. An equity pedagogy assumes that students from diverse cultures and groups come to school with many strengths.

Multicultural theorists describe how cultural identity, communicative styles, and the social expectations of students from marginalized ethnic and racial groups often conflict with the values, beliefs,

and cultural assumptions of teachers. The middle-class mainstream culture of the schools creates a cultural dissonance and disconnect that privileges students who have internalized the school's cultural codes and communication styles.

Teachers practice culturally responsive teaching when an equity pedagogy is implemented. They use instructional materials and practices that incorporate important aspects of the family and community culture of their students. Culturally responsive teachers also use the "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (Gay, p. 29).

- **An empowering school culture.**

This dimension involves restructuring the culture and organization of the school so that students from diverse racial, ethnic, socioeconomic, and language groups experience equality. Members of the school staff examine and change the culture and social structure of the school. Grouping and labeling practices, sports participation, gaps in achievement among groups, different rates of enrollment in gifted and special education programs among groups, and the interaction of the staff and students across ethnic and racial lines are important variables that are examined and reformed.

An empowering school structure requires the creation of qualitatively different relationships among various groups within schools. Relationships are based

on mutual and reciprocal respect for cultural differences that are reflected in school-wide goals, norms, and cultural practices. An empowering school structure facilitates the practice of multicultural education by providing teachers with opportunities for collective planning and instruction, and by creating democratic structures that give teachers, parents, and school staff shared responsibility for school governance.

E. Challenges of Multicultural Education

Lack of a definition of culture

Many educators may think that when holding cultural parties, listening to music, or sampling foods related to different cultures that they are sufficiently promoting multiculturalism, but Fullinwider suggests these activities fail to address the deeper values and ideas behind cultural customs through which true understanding is reached (Fullinwider, 2005), and Levinson adds that such practices could lead to "trivializing real differences; teachers end up teaching or emphasizing superficial differences in order to get at fundamental similarities" p. 443. Fullinwider also discusses challenges which could arise in multicultural education when teachers from the majority culture begin to delve into these deeper issues. For example, when majority teachers interact with minority students, the distinction between "high culture" and "home culture" needs to be clear or else faculty and staff members could mistakenly withdraw their rightful authority to evaluate and discipline students' conduct and quality of work (Fullinwider, 2005). To clarify,

without a clear understanding of true culture, educators could easily misattribute detrimental conduct or sub-par behavior to a minority student's cultural background (Fullinwider, 2005) or misinterpret signs that a student may require out-of-school intervention. Both would result in the student not receiving a fitting and appropriate education.

Different ways multicultural education ignores minority students

Multicultural Education in classroom settings has been a hidden factor that affects students with a diverse culture. Although, multicultural education has positive approaches on helping students there are ways in which it does not fully benefit all of those who need it. There are several factors on how it does positively influence all students, one is "It generally ignores the minority students' own responsibility for their academic performance." Students are seen as being self care takers for their own education meaning they are the ones to held responsible for their consequences even if it results on affecting the student even more. A second factor is "multicultural education theories and programs are rarely based on the actual study of minority cultures and languages." The idea of multicultural education has increasingly been noted that it lacks the exploration of minority communities yet in the actual school environment exploration of minority children/students has occurred. And lastly "The inadequacy of the multicultural education solution fails to separate minority groups that are able to cross cultural and language boundaries and learn successfully even though there were

initial cultural barriers." in other words the students who belong to minority groups and are able to excel are left in the same classroom setting with those who are struggling. These factors show how multicultural education has positive intentions but in the societal spectrum it lacks aspects that are crucial for the development of minority students.

In-school application

Levinson notes that tenets of multicultural education have the potential to conflict directly with the purposes of educating in the dominant culture and some tenants conflict with each other. One can observe this tug of war in the instance of whether multicultural education should be inclusive versus exclusive. Levinson argues that a facet of multicultural education (i.e.-preserving the minority culture) would require teaching only the beliefs of this culture while excluding others. In this way, one can see how an exclusive curriculum would leave other cultures left out. Levinson also brings up, similar to Fullinwider, the conflict between minority group preservation and social justice and equity. Many cultures, for example, favor power in the hands of men instead of women and even mistreat women in what is a culturally appropriate manner for them. When educators help to preserve this type of culture, they can also be seen encouraging the preservation of gender and other inequalities.

Similar to the inclusive versus exclusive education debate, Levinson goes as far to suggest segregated schools to teach minority students in order to achieve a "culturally

congruent" education. She argues that in a homogeneous class it is easier to change curriculum and practices to suit the culture of the students so that they can have equal educational opportunities and status in the culture and life of the school. Thus, when considering multicultural education to include teaching in a culturally congruent manner, Levinson supports segregated classrooms to aid in the success of this. Segregation, as she admits, blatantly goes against multiculturalism thus highlighting the inner conflicts that this ideology presents.

Another challenge to multicultural education is that the extent of multicultural content integration in a given school tends to be related to the ethnic composition of the student body. That is, as Agirdag and colleagues have shown, teachers tend to incorporate more multicultural educational in schools with a higher share of ethnic minority students. However, there is no fundamental reason why only schools with ethnic minority pupils should focus on multicultural education. On the contrary, in particular there is a need for White students, who are largely separated from their ethnic minority peers in White-segregated schools, to become more familiar with ethnic diversity. While ethnic minority students learn in many contexts about the mainstream society in which they live, for White students the school context might be the only places where they can have meaningful encounters with ethnic and religious others.

School culture

Banks (2005) poses challenges that can occur at the systemic level of schools. First it is noted that schools must rely on teachers' personal beliefs or a willingness to allow for their personal beliefs to be altered in order for multicultural education to truly be effective within classrooms. Second it requires for schools and teachers to knowledge that there is a blatant curriculum as well as a latent curriculum that operates within each school; with latent curriculum being the norms of the school that are not necessarily articulated but are understood and expected by all. Third schools must rely on teachers to teach towards students becoming global citizen which again, relies on teachers' willing to embrace other cultures in order to be able to convey to and open-mindedness to their students.

Fullinwider also brings to light the challenge of whether or not teachers believe and the effectiveness of a multicultural education. More specifically, he points out that teachers may fear bringing up matter within multicultural education that could truly be effective because said matters could be equally effective and potentially harmful (Fullinwider 2005). For example, discussing history between races and ethnic groups could help students to view different perspectives and foster understanding amongst groups or such a lesson could cause further division within the classroom and create a hostile environment for students.

F. For Discussion

G. Discuss with your group:

1. Do multiculturalism happen in your country?
2. Can multicultural education apply in your country?
3. Can James A. Banks's *Dimensions of Multicultural Education* be used in your country?

H. Test

Answer the following questions :

1. Explain multiculturalism
2. What is multicultural education?
3. Mention dimensions of multicultural education
4. What are the challenges of Multicultural Education?

UNIT 3 CULTURE

A. Introduction

1. Description

Materi ini mencakup materi tentang Culture yang meliputi: What is Culture?, Cultural Groups, Elements of Culture, Culture and Related Terms.

2. Objectives

Memahami apa yang dimaksud dengan Culture

B. What is Culture?

Definitions of *culture* are numerous. Here, our concern is the definition of Culture that has relation with the communication.

Defining culture as a systematic way of thinking and behaving within a group requires that we think of culture beyond any simple groupings of nationality, ethnicity, or gender

Culture is a learned set of shared interpretations about beliefs, values, norms, and social practices which affect the behaviours of a relatively large group of people.

1. Culture Is Learned

Humans are not born with the genetic imprint of a particular culture. Instead, people learn about their culture through interactions with parents, other family members, friends, and even strangers who are part of the culture. Culture is learned from the people you interact with as you are socialized. Watching how adults react and talk to new babies is an excellent way to see the actual symbolic transmission of culture among people. Two babies born at exactly the same time in two parts of the globe may be taught to respond to physical and social stimuli in very different ways. For example, some babies are taught to smile at strangers, whereas others are taught to smile only in very specific circumstances. In the United States, most children are asked from a very early age to make decisions about what they want to do and what they prefer; in many other cultures, a parent would never ask a child what she or he wants to do but would simply tell the child what to do. Culture is also taught by the explanations people receive for the natural and human events around them. Parents tell children that a certain person is a good boy because

People from different cultures would complete the blank in contrasting ways. The people with whom the children interact will praise and encourage particular kinds of behaviors (such as crying or not crying, being quiet or being talkative). Certainly there are variations in what a child is taught from family to family in any given culture. However, our interest is not in these variations but in the similarities across most or all families that form the basis of a culture. Because our specific interest is in the relationship between culture and interpersonal communication, we focus on how cultures provide their members with a set of interpretations that they then use as filters to make sense of messages and experiences.

2. Culture Is a Set of Shared Interpretations

Shared interpretations establish the very important link between communication and culture. Cultures exist in the minds of people, not just in external or tangible objects or behaviors. Integral to our discussion of communication is an emphasis on symbols as the means by which all communication takes place. The meanings of symbols exist in the minds of the individual communicators; when those symbolic ideas are shared with others, they form the basis for culture. Not all of an individual's symbolic ideas are necessarily shared with other people, and some symbols will be shared only with a few. A culture can form only if symbolic ideas are shared with a relatively large group of people.

3. Culture Involves Beliefs, Values, Norms, and Social Practices

The shared symbol systems that form the basis of culture represent ideas about beliefs, values, norms, and social practices. For now, it is enough to know that beliefs refer to the basic understanding of a group of people about what the world is like or what is true or false. Values refer to what a group of people defines as good and bad or what regards as important. Norms refer to rules for appropriate behavior, which provide the expectations people have of one another and of themselves.

4. Culture Affects Behavior

If culture were located solely in the minds of people, we could only speculate about what a culture is, since it is impossible for one person to see into the mind of another. However, these shared interpretations about beliefs, values, and norms affect the behaviors of large groups of people. In other words, the social practices that characterize a culture give people guidelines about what things mean, what is important, and what should or should not be done. Thus, culture establishes predictability in human interactions. Cultural differences are evident in the varying ways in which people conduct their everyday activities, as people ~perform~ their culture in their behavioral routines. Within a given geographical area, people who interact with one another will, over time, form social bonds that help to stabilize their interactions and patterns of behavior. These social practices become the basis for making predictions

and forming expectations about others. However, no one is entirely "typical" of the culture to which she or he belongs; each person differs, in unique ways, from the general cultural tendency to think and to behave in a particular way. Nor is "culture" the complete explanation for why people behave as they do: differences in age, gender, social status, and many other factors also affect the likelihood that people will enact specific behaviors. Thus, culture is an important, but not the only, explanation for people's conduct.

Culture Involves Large Groups of People We differentiate between smaller groups of individuals, who may engage in interpersonal communication, and larger groups of people more traditionally associated with cultures. For example, if you work every day with the same group of people and you regularly see and talk to them, you will undoubtedly begin to develop shared perceptions and experiences that will affect the way you communicate. Although some people might want to use the term culture to refer to the bonds that develop among the people in a small group, we prefer to distinguish between the broad-based, culturally shared beliefs, values, norms, and social practices that people bring to their interactions and the unique expectations and experiences that arise as a result of particular interpersonal relationships that develop. Consequently, we will restrict the use of the term *culture* to much larger, societal levels of organization.

Culture is also often used to refer to other types of large groups of people. Mary Jane Collier and Milt Thomas, for example, assert that the term "can refer to ethnicity, gender,

profession, or any other symbol system that is bounded and salient to individuals.”

Culture is defined as a set of values, practices, traditions or beliefs a group shares, whether due to age, race or ethnicity, religion or gender. Culture is the social behavior and norms found in human societies. Culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies.

Some aspects of human behavior, social practices such as culture, expressive forms such as art, music, dance, ritual, and religion, and technologies such as tool usage, cooking, shelter, and clothing are said to be cultural universals, found in all human societies. The concept of material culture covers the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of social organization (including practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science comprise the intangible cultural heritage of a society. Culture – set of patterns of human activity within a community or social group and the symbolic structures that give such activity significance. Customs, laws, dress, architectural style, social standards, religious beliefs, and traditions are all examples of cultural elements.

C. Cultural Groups

There are some cultural groups:

1. Community is social unit of any size that shares common values. Communities range in size and scope from neighborhoods to national communities to international communities. They can be physical (face-to-face) or virtual (on-line).
2. People – plurality of persons considered as a whole, as is the case with an ethnic group or nation. Collectively, for example, the contemporary Frisians and Danes are two related Germanic peoples, while various Middle Eastern ethnic groups are often linguistically categorized as the Semitic people. See the list of contemporary ethnic groups for more examples.
3. Ethnic group – socially defined category of people who identify with each other based on common ancestral, social, cultural or national experience. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language and/or dialect, symbolic systems such as religion, mythology and ritual, cuisine, dressing style, physical appearance, etc.
4. Society is group of people involved in persistent interpersonal relationships, or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships (social

relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members.

5. Civilization – any complex society characterized by urban development, social stratification, symbolic communication forms (typically, writing systems), and a perceived separation from and domination over the natural environment.

D. Elements of Culture

1. The art is vast subdivision of culture, composed of many creative endeavors and disciplines. The art encompasses visual arts, literary arts and the performing arts.

2. Gastronomy – the art and science of good eating,¹² including the study of food and culture: (a) Food preparation – act of preparing foodstuffs for eating. It encompasses a vast range of methods, tools, and combinations of ingredients to improve the flavour and digestibility of food, and (b) Food and drink : Cuisines – a cuisine is a specific set of cooking traditions and practices, often associated with a specific culture, Chocolate – raw or processed food produced from the seed of the tropical *Theobroma cacao* tree, Wine – alcoholic beverage, made of fermented fruit juice, usually from grapes.

3. Literature – the art of written works: (a) Children's literature – stories, books, and poems for children. (b)

Fiction – any form of narrative which deals, in part or in whole, with events that are not factual, but rather, imaginary and invented by its author(s) (c) Non-fiction – form of any narrative, account, or other communicative work whose assertions and descriptions are understood to be factual, (d) Poetry – literary art in which language is used for its aesthetic and evocative qualities in addition to, or in lieu of, its apparent meaning, and (e) Critical theory – examination and critique of society and culture, drawing from knowledge across the social sciences and humanities.

4. Performing arts – those forms of art that use the artist's own body, face, and presence as a medium: (a) Circus – performance of a company of clowns, acrobats, trained animals, trapeze artists, musicians, hoopers, tightrope walkers, jugglers, unicyclists and other object-manipulating and stunt-oriented artists, and a ringmaster, (b) Comedy – any discourse or work generally intended to be humorous or to amuse by inducing laughter, especially in theatre, television, film and stand-up comedy, (c) Stand-up comedy – performance by a comedian in front of a live audience, usually speaking directly to them, (d) Dance – art form of movement of the body, usually rhythmic and to music,¹³ used as a form of expression, social interaction, or presented in a spiritual or performance setting, (e) Film – moving pictures, the art form that records performances visually, (f) Theatre – collaborative form of fine art that uses live performers to present the experience

of a real or imagined event before a live audience in a specific place, (g) Music – art form the medium of which is sound and silence, and (h) Stagecraft – technical aspects of theatrical, film, and video production. It includes, but is not limited to, constructing and rigging scenery, hanging and focusing of lighting, design and procurement of costumes, makeup, procurement of props, stage management, and recording and mixing of sound.

5. Visual arts – art forms that create works which are primarily visual in nature: (a) Architecture – The art and science of designing and erecting buildings and other physical structures, (b) Crafts – recreational activities and hobbies that involve making things with one's hands and skill, (c) Design – the process for planning the overall look of an object, (d) Drawing – visual art that makes use of any number of drawing instruments to mark a two-dimensional medium, (e) Film – moving pictures, (f) Painting – practice of applying paint, pigment, color or other medium to a surface with a brush or other object, (g) Photography – art, science, and practice of creating pictures by recording radiation on a radiation-sensitive medium, such as a photographic film, or electronic image sensors, (h) Sculpture – three-dimensional artwork created by shaping or combining hard materials - typically stone such as marble - or metal, glass, or wood.

6. Entertainment – any activity which provides a diversion or permits people to amuse themselves in their leisure

time. Entertainment is generally passive, such as watching opera or a movie: (a) Fiction – any form of narrative which deals, in part or in whole, with events that are not factual, but rather, imaginary and invented by its author(s) (b) Games – structured playing, usually undertaken for enjoyment, involving goals, rules, challenge, and interaction, (c) Performing arts – those forms of art that use the artist's own body, face, and presence as a medium, and (d) Sports – organized, competitive, entertaining, and skillful activity requiring commitment, strategy, and fair play, in which a winner can be defined by objective means. Generally speaking, a sport is a game based in physical athleticism.

7. Humanities – academic disciplines that study the human condition, using methods that are primarily analytical, critical, or speculative, as distinguished from the mainly empirical approaches of the natural sciences.

8. Mass media – diversified media technologies and their content that are intended to reach a large audience by mass communication. Includes radio and television programming; mass publishing of books, magazines, and newspapers; web content; and films and audio recordings.

9. Tradition – belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past. Common examples include holidays or impractical but socially meaningful clothes (like lawyer wigs or military officer spurs), but the idea has also been applied to social norms such as

greetings. Celebration - Festivals are entertainment events centering on and celebrating a unique aspect of a community, usually staged by that community.

10. Tourism – travel for recreational, leisure, or business purposes. The World Tourism Organization defines tourists as people “traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes.” Tourism is important, and in some cases, vital for many countries. It was recognized in the *Manila Declaration on World Tourism of 1980* as “an activity essential to the life of nations because of its direct effects on the social, cultural, educational, and economic sectors of national societies and on their international relations like Tourist attraction – place of interest where tourists visit, typically for its inherent or exhibited natural or cultural value, historical significance, natural or built beauty, offering leisure, adventure and amusement.

E. Culture and Related Terms

Terms such as *nation*, *race*, and *ethnic group* are often used synonymously with the term culture, subculture and *co-culture* are other terms that are sometimes used in talking about groups of people. There are important distinctions, however, between these terms and the groups of people to which they might refer.

1. Nation

In everyday language, people commonly treat *culture* and *nation* as equivalent terms. They are not. Nation is a political term referring to a government and a set of formal and legal mechanisms that regulate the political behavior of its people. These regulations often encompass such aspects of a people as how leaders are chosen, by what rules the leaders must govern, the laws of banking and currency, the means to establish military groups, and the rules by which a legal system is conducted. Foreign policies, for instance, are determined by a nation and not by a culture. The culture, or cultures, that exist within the boundaries of a nation-state certainly influence the regulations that a nation develops, but the term *culture* is not synonymous with *nation*. Although one cultural group predominates in some nations, most nations contain multiple cultures within their boundaries.

The United States is an excellent example of a nation that has several major cultural groups living within its geographical boundaries; European Americans, African Americans, Native Americans, Latinos, and various Asian American cultures are all represented in the United States. All the members of these different cultural groups are citizens of the nation of the United States. Even the nation of Japan, often regarded as so homogeneous that the word *Japanese* is commonly used to refer both to the nation and to the culture, is actually multicultural. Though the Yamato Japanese culture

overwhelmingly predominates within the nation of Japan, there are other cultures living there. These groups include the Ainu, an indigenous group with their own culture, religion, and language; other cultures that have lived in Japan for many generations and originate mainly from Okinawa, Korea, and China; and more recent immigrants also living there. ~

2. Race

Race commonly refers to certain physical similarities, such as skin color or eye shape, that are shared by a group of people and are used to mark or separate them from others. Contrary to popular notions, however, race is not primarily a biological term; it is a political and societal one that was invented to justify economic and social distinctions. In the United States, for example, various non-Anglo-Saxon and non-Nordic cultural groups that would now be regarded as predominantly "white" - European Jews and people from such places as Ireland, Italy, Poland, and other eastern and southern European locales--were initially derided as being racial "mongrels". Conversely, Latinos who were classified as "white" through the 1960 census are now regarded by the United States as "not-quite whites, as in Hispanic whites".⁵ Similarly, the U.S. Census Bureau has changed the racial classification of various Asian American groups from white to Asian. Thus, one's "race" is best understood as a social and legal construction.⁶

Although racial categories are inexact as a classification system, it is generally agreed that race is a

more all-encompassing term than either *culture* or *nation*. Whereas many western European countries principally include people from the Caucasian race, not all Caucasian people are part of the same culture or nation. Consider the cultural differences among the primarily Caucasian countries of Great Britain, Norway, Germany, and Italy to understand the distinction between culture and race. Sometimes race and culture do seem to work hand in hand to create visible and important distinctions among groups within a larger society; and sometimes race plays a part in establishing separate cultural groups. An excellent example of the interplay of culture and race is in the history of African American people in the United States. Although race *may* have been used initially to set African Americans apart from Caucasian U.S. Americans, African American culture provides a strong and unique source of identity to members of the black race in the United States. Scholars now acknowledge that African American culture, with its roots in traditional African cultures, is separate and unique and has developed its own set of cultural patterns. Although a person from Nigeria and an African American are both from the same race, they are from distinct cultures.

Similarly, not all black U.S. Americans are part of the African American culture, since many have a primary cultural identification with cultures in the Caribbean, South America, or Africa. The United States, for example, has been the basis of systematic discrimination and oppression of people of color.

3. Ethnicity

Ethnic group is another term often used interchangeably with culture.

Ethnicity is actually a term that is used to refer to a wide variety of groups who might share a language, historical origins, religion, nation-state, or cultural system. The nature of the relationship of a group's ethnicity to its culture will vary greatly depending on a number of other important characteristics. For example, many people in the United States still maintain an allegiance to the ethnic group of their ancestors who emigrated from other nations and cultures. It is quite common for people to say they are German or Greek or Armenian when the ethnicity indicated by the label refers to ancestry and perhaps some customs and practices that originated with the named ethnic group. Realistically, many of these individuals now are typical members of the European American culture. In other cases, the identification of ethnicity may coincide more completely with culture. In the former Yugoslavia, for example, there are at least three major ethnic groups--Slovenians, Croats, and Serbians--each with its own language and distinct culture, who were forced into one nation-state following World War II. It is also possible for members of an ethnic group to be part of many different cultures and/or nations. For instance, Jewish people share a common ethnic identification, even though they belong to widely varying cultures and are citizens of many different nations.

4. Subculture and Co-culture

Subculture is also a term sometimes used to refer to racial and ethnic minority groups that share both a common nation-state with other cultures and some aspects of the larger culture. Often, for example, African Americans, Arab Americans, Asian Americans, Native Americans, Latinos, and other groups are referred to as subcultures within the United States. The term, however, has connotations that we find problematic, because it suggests subordination to the larger European American culture. Similarly, the term co-culture has become more commonly used in an effort to avoid the implication of a hierarchical relationship between the European American culture and these other important cultural groups that form the mosaic of the United States. This term, too, is problematic and should be avoided. *Co-Culture* suggests, for instance, that there is a single overarching culture in the United States, thus giving undue prominence to the European American cultural group and implicitly *us* vs. *them*, as Thierry Devos and Mahzarin Banaji note, that "American equals White." We view the United States as a nation within which there are many cultures, and we regard African Americans, Arab Americans, Chinese Americans, Native Americans, Latinos, and similar groups of people as cultures in their own right. When used to refer to cultural groups within a nation, therefore, the term *Co-Culture* strikes us as redundant. When used to refer to one's identity as a member of various groups based on occupation, hobbies, interests, and the like, *co-culture* seems less precise than such alternative terms as *lifestyle* or *social group*.

F. For Discussion

Discuss with your group:

1. What do you think about culture in your country?
2. How many culture groups in your country?
3. What are the elements of culture in your country?

G. Test

Answer the following questions:

1. What is culture?
2. Mention culture groups!
3. Mention the elements of culture!
4. What is the difference among the terms: nation, race, ethnicity, subculture and co-culture. Give example!

UNIT 4 CULTURE SHOCK

A. Introduction

1. Description

Materi ini mencakup materi tentang Culture shock yang meliputi: Definition of Culture shock?, Phases of Culture Shock, How to Overcome Culture Shock

2. Objectives

Memahami apa yang dimaksud dengan Culture Shock

B. Definition of Culture Shock

Culture Shock is a feeling of uncertainty, confusion or anxiety that people experience when visiting, doing business in or living in a society that is different from their own. Culture shock can arise from a person's unfamiliarity with local customs, language and

acceptable behavior, since norms can vary significantly across cultures (<http://www.investopedia.com>). Culture shock is an experience a person may have when one moves to a cultural environment which is different from one's own; it is also the personal disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments, or simply transition to another type of life. One of the most common causes of culture shock involves individuals in a foreign environment. Culture shock can be described as consisting of at least one of four distinct phases: honeymoon, negotiation, adjustment, and adaptation. https://en.wikipedia.org/wiki/Culture_shock

Culture shock is a feeling of anxiety, loneliness, and confusion that people sometimes experience when they first arrive in another country.

the alienation, confusion, surprise, etc. that may be experienced by someone encountering unfamiliar surroundings, a strange city or community, a different culture, etc. <https://www.collinsdictionary.com/dictionary/english/culture-shock>

C. Phases of Culture Shock

There are four phases of culture shock. They are as follows:

1. Honeymoon

During this period, the differences between the old and new culture are seen in a romantic light. For example,

in moving to a new country, an individual might love the new food, the pace of life, and the locals' habits. During the first few weeks, most people are fascinated by the new culture. They associate with nationals who speak their language, and who are polite to the foreigners. Like most honeymoon periods, this stage eventually ends.

2. Negotiation

After some time (usually around three months, depending on the individual), differences between the old and new culture become apparent and may create anxiety. Excitement may eventually give way to unpleasant feelings of frustration and anger as one continues to experience unfavorable events that may be perceived as strange and offensive to one's cultural attitude. Language barriers, stark differences in public hygiene, traffic safety, food accessibility and quality may heighten the sense of disconnection from the surroundings

While being transferred into a different environment puts special pressure on communication skills, there are practical difficulties to overcome, such as circadian rhythm disruption that often leads to insomnia and daylight drowsiness; adaptation of gut flora to different bacteria levels and concentrations in food and water; difficulty in seeking treatment for illness, as medicines may have different names from the native country's and the same active ingredients might be hard to recognize.

Still, the most important change in the period is communication: People adjusting to a new culture often feel lonely and homesick because they are not yet used to the new environment and meet people with whom they are not familiar every day. The language barrier may become a major obstacle in creating new relationships: special attention must be paid to one's and others' culture-specific body language signs, linguistic faux pas, conversation tone, linguistic nuances and customs, and false friends.

In the case of students studying abroad, some develop additional symptoms of loneliness that ultimately affect their lifestyles as a whole. Due to the strain of living in a different country without parental support, international students often feel anxious and feel more pressure while adjusting to new cultures—even more so when the cultural distances are wide, as patterns of logic and speech are different and a special emphasis is put on rhetoric.

3. Adjustment

Again, after some time (usually 6 to 12 months), one grows accustomed to the new culture and develops routines. One knows what to expect in most situations and the host country no longer feels all that new. One becomes concerned with basic living again, and things become more "normal". One starts to develop problem-solving skills for dealing with the culture and begins to accept the culture's ways with a positive attitude. The

culture begins to make sense, and negative reactions and responses to the culture are reduced.

4. Adaption

In the mastery stage individuals are able to participate fully and comfortably in the host culture. Mastery does not mean total conversion; people often keep many traits from their earlier culture, such as accents and languages. It is often referred to as the bicultural stage.

There are three basic outcomes of the Adjustment Phase:

a. Some people find it impossible to accept the foreign culture and to integrate. They isolate themselves from the host country's environment, which they come to perceive as hostile, withdraw into a "ghetto" and see return to their own culture as the only way out. These "Rejectors" also have the greatest problems re-integrating back home after return.

b. Some people integrate fully and take on all parts of the host culture while losing their original identity. This is called cultural assimilation. They normally remain in the host country forever. This group is sometimes known as "Adopters" and describes approximately 10% of expatriates.

c. Some people manage to adapt to the aspects of the host culture they see as positive, while keeping some of their own and creating their unique

blend. They have no major problems returning home or relocating elsewhere. This group can be thought to be somewhat cosmopolitan. Approximately 30% of expats belong to this group.

Culture shock has many different effects, time spans, and degrees of severity. Many people are handicapped by its presence and do not recognize what is bothering them.

Culture shock is a subcategory of a more universal construct called transition shock. Transition shock is a state of loss and disorientation predicated by a change in one's familiar environment that requires adjustment. There are many symptoms of transition shock, including: Anger, Boredom, Compulsive eating/drinking/weight gain, Desire for home and old friends, Excessive concern over cleanliness, Excessive sleep, Feelings of helplessness and withdrawal, Getting "struck" on one thing, Glazed stare, Homesickness, Hostility towards host nationals, Impulsivity, Irritability, Mood swings, Physiological stress reactions, Stereotyping host nationals, Suicidal or fatalistic thoughts, Withdrawal.

Reverse culture shock (also known as "re-entry shock" or "own culture shock" may take place—returning to one's home culture after growing accustomed to a new one can produce the same effects as described above. These are results from the psychosomatic and psychological consequences of the readjustment process to the primary culture. The affected person often finds

this more surprising and difficult to deal with than the original culture shock. This phenomenon, the reactions that members of the re-entered culture exhibit toward the re-entrant, and the inevitability of the two are encapsulated in the following saying, which is also the title of a book by Thomas Wolfe, You Can't Go Home Again.

Reverse culture shock is generally made up of two parts: idealization and expectations. When an extended period of time is spent abroad we focus on the good from our past, cut out the bad, and create an idealized version of the past. Secondly, once removed from our familiar setting and placed in a foreign one we incorrectly assume that our previous world has not changed. We expect things to remain exactly the same as when we left them. The realization that life back home is now different, that the world has continued without us, and the process of readjusting to these new conditions as well as actualizing our new perceptions about the world with our old way of living causes discomfort and psychological anguish.

D. How to Overcome The Culture Shock

The overseas culture shock is common for anyone traveling or migrating abroad. Some of us are quick to adapt, willing to accept the change. Others hate it and don't like customs or traditions of living a life different that what they are used to growing up.

The fact is that it is not a matter of one or two days; if you plan to live abroad, you should be willing to adapt to what comes with it – the new culture, a different society and an entirely different everyday life.

Adaptation is not a quick or overnight thing; getting used to the new place can take a long time. However, here are 10 tips on how to overcome or minimize the culture shock abroad:

1. **Accept the change:** Change is part of life; it is a part of the journey. Don't resist something just because it is different. Give it a try. Millions and millions before you have gone through the same experience abroad. You may actually like the 'new you' if you try.
2. **Learn the local language:** This step is very important, actually the most important. If you really want to adapt to the new place, learn the local language, the local way of communicating. This includes getting used to the new accent and losing the old accent; the local way of pronunciation and the local slang – the whole nine yards. And, don't forget to learn the art of small talk in a new society.
3. **Venture out and try first hand:** Don't isolate yourself from the local culture. Expose yourself to the local common places where social life breathes. The shopping mall, the hair salon, the barber shop, the community center, the local parks..... – go be a part of the day-to-day outdoor life. The best way to adapt is by trying it firsthand.

4. **Use family and friends' support:** Use your local circle of friends and family as your support system. Share your concerns and hesitations. You will be surprised, people are always helpful; all you have to do is ask for help.

5. **Expand your social circle:** Now that you have your close family and friends supporting you, expand your social circle. More local interaction you have, more at home you will feel.

6. **Notice the subtle differences:** Pay attention to the small changes, the subtle differences abroad. How the greetings are slightly different, how people mind their own business :). If you notice the small details and differences, it becomes easier to adapt.

7. **Find a local hobby:** This is another way of trying to adapt to the local life style. Find a hobby that helps you interact with local culture. Go fishing, jogging...., join a book club... Make friends with people from other cultures. This can greatly help in local adaptation.

8. **Watch some TV:** Yes! the best of both world – entertainment and learning. You can learn a lot about local way of life by watching local TV. Watch some local dramas, the local news, the local talk shows... This will not only help with the info about the new culture and customs, but it also helps with the native language and the new slang. Pay attention and listen to the spoken language; watch, listen and learn.

9. **Find a mentor:** You can find a mentor to work with, who can show you around and help interact with local groups and cultures. This could be a local friend or

someone you look up to. This can work really well at the new work place as well.

10. **Time is a great healer:** If I only get a dime every time I say this, I will be millionaire by now. It takes time to adapt to new surroundings, a new culture and a new life style. As time goes by, you will feel more and more at home. So, give it some time, and make a conscious effort to adapt by trying the above tips.

E. For Discussion

Discuss with your group:

1. Do you have experience relate to culture shock?
2. How do you overcome the culture shock?
3. Find culture shock that are experienced by your friends.

F. Test

Answer the following questions:

1. What is culture shock?
2. Mention the phases of cultur shock.
3. Explain the phases of culture shock.
4. Mention the ways in overcoming culture shock.

UNIT 5 COMMUNICATION

A. Introduction

1. Description	Materi ini mencakup materi tentang Komunikasi yang meliputi: What is Communication?, Types of Communication, and Characteristics of Communication
2. Objectives	Memahami apa yang dimaksud dengan Komunikasi

B. What is Communication?

Communication is a process of transferring information from one entity to another. Communication processes are sign-mediated interactions between at least two agents

which share a repertoire of signs and semiotic rules. Communication is commonly defined as "the imparting or interchange of thoughts, opinions, or information by speech, writing, or signs". Although there is such a thing as one-way communication, communication can be perceived better as a two-way process in which there is an exchange and progression of thoughts, feelings or ideas (energy) towards a mutually accepted goal or direction (information).

Communication is a process whereby information is enclosed in a package and is channeled and imparted by a sender to a receiver via some medium. The receiver then decodes the message and gives the sender a feedback. All forms of communication require a sender, a message, and a receiver. Communication requires that all parties have an area of communicative commonality. There are auditory means, such as speech, song, and tone of voice, and there are nonverbal means, such as body language, sign language, paralanguage, touch, eye contact, through media, i.e., pictures, graphics and sound, and writing.

Communication is a process that involves exchange of information, thoughts, ideas and emotions. Communication is a process that involves a sender who encodes and sends the message, which is then carried via the communication channel to the receiver where the receiver decodes the message, processes the information and sends an appropriate reply via the same communication channel. birds visiting the hide increase every year in May...."

Let us try another attack by looking at some definitions of communication that have been proposed by scholars in the field.

First let us look at an interesting, but brief definition of communication by Frank Hartman (Andersch, 1969): "Communication is control behaviour through descriptive and reinforcing stimuli.

Second from Robert Goyer (Andersch, 1969) defines communication as "any occurrence involving a minimum of four sequential ingredients: (1) a generator of a (2) sign-symbol system which is (3) projected to (4) at least one receiver who assigns meaning".

Third another definition from Gerald Miller (Andersch, 1969): "Communication has as its central interest those behavioral situations in which a source transmits a message to (a) receiver(s) with conscious intent to affect the latter's behaviours".

Now, let us propose a definition of communication that utilizes the definitions given above. Communication is a process that involves a sender who encodes and sends the message, which is then carried via the communication channel to the receiver where the receiver decodes the message, processes the information and sends an appropriate reply via the same communication channel.

C. Types of Communication

Communication can occur via various processes and methods and depending on the channel used and the

style of communication there can be various types of communication.

1. Types of Communication Based on Style and Purpose

Based on the style of communication, there can be two broad categories of communication, which are formal and informal communication that have their own set of characteristic features.

a. Formal Communication

Formal communication includes all the instances where communication has to occur in a set formal format. Typically this can include all sorts of business communication or corporate communication. The style of communication in this form is very formal and official. Official conferences, meetings and written memos and corporate letters are used for communication. Formal communication can also occur between two strangers when they meet for the first time. Hence formal communication is straightforward, official and always precise and has a stringent and rigid tone to it.

b. Informal Communication

Informal communication includes instances of free unrestrained communication between people who share a casual rapport with each other. Informal communication requires two people to have a similar wavelength and hence occurs between friends and family. Informal communication does not have any rigid rules and guidelines. Informal conversations

need not necessarily have boundaries of time, place or even subjects for that matter since we all know

2. Types of Communication Based on Communication Channels

Based on the channels used for communicating, the process of communication can be broadly classified as verbal communication and non-verbal communication. Verbal communication includes written and oral communication whereas the non-verbal communication includes body language, facial expressions and visuals diagrams or pictures used for communication.

a. Verbal Communication

Verbal communication is the spoken, oral, and unwritten way of communicating. It makes use of words, vocabulary, numbers and symbols and is organized in sentences. This communication skill is not reserved for the selected few. It is an ability that each and every one should develop to improve relationships and interactions.

Everyone's mind is forever having thoughts and they are primarily in pictures and words. Words spoken affect our life as well as others. They have the power to create emotions and move people to take action. When we communicate clearly, we our mind and that of others and we stimulate creativity.

We create our reality with our senses, the eyes, ears and feelings and words and symbols are used to create the activate meanings. This is why we are

encouraged to read and watch informative materials, listen to motivational audio programs and attend classes or seminars that relate to our line of work or objectives. Positive and uplifting spoken words motivate and inspire.

Verbal communication is further divided into written and oral communication. The oral communication refers to the spoken words in the communication process. Oral communication can either be face-to-face communication or a conversation over the phone or on the voice chat over the Internet. Spoken conversations or dialogs are influenced by voice modulation, pitch, volume and even the speed and clarity of speaking. While written communication can be either via snail mail, or email. The effectiveness of written communication depends on the style of writing, vocabulary used, grammar, clarity and precision of language. Sign languages and writing are generally understood as forms of verbal communication, as both make use of words.

Aspects of verbal communication:

Speed. When we are looking at verbal communication, one thing that we can look at is how fast we talk. When we get happy or excited, we will tend to talk faster, but this can also happen if we are feeling nervous or panicky. When we have more adrenaline in our system, we will tend to speak a great deal more quickly. Similarly, when we want to

make sure that someone understands us, we might choose to speak more clearly and to enunciate each word and sound.

Tone. Have we ever heard of someone saying something "lightly"? We'll find that this means that the tone of his voice is higher than it would be if he is being serious. When we want to get important information across, or when we want to make sure that someone takes us seriously, we'll find that our tone will drop, and we might start speaking in a deeper voice.

Volume. The volume of our voice tends to denote our urgency and our level of emotion. The louder we get, the more emotional or invested we tend to be in the topic at hand. We'll also find that some people will use volume as a tool to punish or bully others into giving them what they want, and this tactic can be very damaging.

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either via snail mail, or email. The effectiveness of written communication depends on the style of writing, vocabulary used, grammar, clarity and precision of language.

b. Nonverbal Communication

Non-verbal communication includes the overall body language of the person who is speaking, which will include the body posture, the hand gestures, and overall body movements. The facial expressions also play a major role while communication since the expressions on a person's face say a lot about his/her mood. On the other hand gestures like a handshake, a smile or a hug can independently convey emotions. Non verbal communication can also be in the form of pictorial representations, signboards, or even photographs, sketches and paintings.

Nonverbal communication (NVC) is usually understood as the process of communication through sending and receiving wordless messages. NVC can be communicated through gestures and touch (Haptic communication), by body language or posture, by facial expression and eye contact. Speech contains nonverbal elements known as paralanguage, including voice quality, emotion and speaking style, as well as prosodic features such as rhythm, intonation and stress. Dance is also regarded as a nonverbal communication. Written texts have nonverbal elements such as handwriting style, spatial arrangement of words, or the use of emojicons.

Much of the study of nonverbal communication has focused on face-to-face interaction, where it can be classified into three principal areas: environmental conditions where communication takes place, the physical characteristics of the communicators, and behaviors of communicators during interaction. People vary in their ability to send and receive nonverbal communication. Thus, on average, to a moderate degree, women are better at nonverbal communication than are men. NVC can be communicated through object communication such as clothing, hairstyles or even architecture, symbols and infographics.

There are many kinds of non verbal communication. They are as follows:

1) Arbitrariness

Nonverbal communication is based on arbitrary symbols, which differ from culture to culture, a large proportion is also to some extent iconic and may be universally understood. Paul Ekman's influential 1960s studies of facial expression determined that expressions of anger, disgust, fear, joy, sadness and surprise are universal.

2) Clothing and bodily characteristics

Uniforms have both a functional and a communicative purpose. This man's clothes identify him as male and a police officer;

his badges and shoulder sleeve insignia give information about his job and rank.

Elements such as physique, height, weight, hair, skin color, gender, odors, and clothing send nonverbal messages during interaction.

3) Physical environment

Environmental factors such as furniture, architectural style, interior decorating, lighting conditions, colors, temperature, noise, and music affect the behavior of communicators during interaction. The furniture itself can be seen as a nonverbal message.

4) Posture

Posture can be used to determine a participant's degree of attention or involvement, the difference in status between communicators, and the level of fondness a person has for the other communicator. Studies investigating the impact of posture on interpersonal relationships suggest that mirror-image congruent postures, where one person's left side is parallel to the other's right side, leads to favorable perception of communicators and positive speech; a person who displays a forward lean or a decrease in a backwards lean also signify positive sentiment during communication.^[6] Posture is understood through such indicators as direction of lean, body orientation, arm position, and body openness.

5) Gesture

A gesture is a non-vocal bodily movement intended to express meaning. They may be articulated with the hands, arms or body, and also include movements of the head, face and eyes, such as winking, nodding, or rolling one's eyes.

6) Haptics: touching in communication

Haptic communication is the means by which people and other animals communicate via touching.

Touching is treated differently from one country to another. Socially acceptable levels of touching varies from one culture to another. In the Thai culture, touching someone's head may be thought rude.

D. The Relation between Verbal and Nonverbal Communication

When communicating, nonverbal messages can interact with verbal messages in six ways: repeating, conflicting, complementing, substituting, regulating and accenting/moderating.

1. Repeating

"Repeating" consists of using gestures to strengthen a verbal message, such as pointing to the object of discussion.

2. Conflicting

Verbal and nonverbal messages within the same interaction can sometimes send opposing or conflicting messages. A person verbally expressing a statement of truth while simultaneously fidgeting or avoiding eye contact may convey a mixed message to the receiver in the interaction. Conflicting messages may occur for a variety of reasons often stemming from feelings of uncertainty, ambivalence, or frustration.^[17] When mixed messages occur, nonverbal communication becomes the primary tool people use to attain additional information to clarify the situation; great attention is placed on bodily movements and positioning when people perceive mixed messages during interactions.

3. Complementing

Accurate interpretation of messages is made easier when nonverbal and verbal communication complement each other. Nonverbal cues can be used to elaborate on verbal messages to reinforce the information sent when trying to achieve communicative goals; messages have been shown to be remembered better when nonverbal signals affirm the verbal exchange.

4. Substituting

Nonverbal behavior is sometimes used as the sole channel for communication of a message. People learn to identify facial expressions, body movements, and body positioning as corresponding with specific feelings and intentions. Nonverbal signals can be used without verbal communication to convey messages; when nonverbal

behavior does not effectively communicate a message, verbal methods are used to enhance understanding.

5. Regulating

Nonverbal behavior also regulates our conversations. For example, touching someone's arm can signal that you want to talk next or interrupt.

6. Accenting/Moderating

Nonverbal signals are used to alter the interpretation of verbal messages. Touch, voice pitch, and gestures are some of the tools people use to accent or amplify the message that is sent; nonverbal behavior can also be used to moderate or tone down aspects of verbal messages as well. For example, a person who is verbally expressing anger may accent the verbal message by shaking a fist.

E. Characteristics of Communication

There are six characteristics of communication. They are symbolic, interpretive, transactional, contextual, a process, and shared meanings. Let's examine each of these characteristics as follows:

1. Communication Is Symbolic

Symbols are central to the communication process because they represent the shared meanings that are communicated. A symbol is a "word, action, or object that stands for or represents a unit of meaning. Meaning, in turn, is a perception, thought, or feeling that a person experiences and might want to communicate to others. These meaning-full experiences could include sensations

resulting from a room's temperature, thoughts about a teacher in a particular course, or feelings of happiness or anger because of what someone said. However, the private meanings within a person cannot be shared directly with others. They can become shared and understood only when they are interpreted as a message. A message, then, refers to the "package" of symbols used to create shared meanings. For example, the words in this book are symbols that, taken together, form the message that we, the authors, want to communicate to you.

People's behaviors are frequently interpreted symbolically, as an external representation of feelings, emotions, and internal states. To many people in the United States, for example, raising an arm with the hand extended and moving the hand and arm up and down symbolizes saying good-bye. Flags can symbolize a country, and most of the world's religions have symbols that are associated with their beliefs.

There is an important characteristic of symbols that might not be obvious to you but that nevertheless affects your ability to be a competent participant in intercultural communication: Symbols vary in their degree of arbitrariness. That is, the relationships between symbols and their referents can vary in the extent to which they are fixed or arbitrary.

Some symbol systems, such as verbal languages and a special class of nonverbal symbols called emblems, are completely unrelated to their referents except by

common agreement among a group of people to refer to things in a particular way. There is nothing peace-like, for instance, in the peace symbol, which is a nonverbal emblem that can be displayed by extending the index and middle fingers upward from a clenched fist. The same symbol was used by Winston Churchill to indicate victory, and to many people in South American countries it is regarded as an obscene gesture. Similarly, there is nothing booklike in the object you are holding as you read these words. We call the object a book not because there is anything inherent in the object that suggests "book"

but simply because, by common agreement among users of English, we have agreed to do so. Those who speak other languages have other symbols, which are equally arbitrary, to refer to the same referents. It is quite possible for a community of language users to agree to refer to some objects by using symbols that differ from the common ones. For example, the people in a class (perhaps even your class) could decide to change the symbols and refer to the teacher as a *door*, the students as *rows*, the blackboard as a *pancake*, the classroom as a *bar*, and the desks as *pineapples*. A description of the classroom with these new and arbitrarily assigned symbols might read as follows: ~When the cows entered the bar, they sat down at their pineapples, and the door began to write on the pancake." Although the sentence sounds strange (and perhaps quite humorous), if everyone consistently referred to the objects in the same way, the meaning that would be created in using these symbols would soon become widely shared. For

many symbol systems, such as most nonverbal and visual ones, the relationship between the symbols and their referents is much less arbitrary than that of verbal languages. Such symbols as a growing stomach when hungry, a child's tears when sad, or a portrait that details a person's facial features are all so intrinsically associated with their referents that the range of expected meanings is very restricted. However, these types of symbols are useful precisely because much less knowledge of a specific language and culture is required to understand them. Thus, international traffic symbols, which consist of easily understood pictures, are frequently used in place of words to instruct drivers who might otherwise be a major hazard. Yet even with these traffic symbols, which are designed specifically to be understood easily, it cannot be assumed that everyone will automatically interpret the symbols in an identical fashion.

2. Communication Is Interpretive

Messages do not have to be consciously or purposefully created with the specific intention of communicating a certain set of meanings for others to be able to make sense of the symbols forming the message. Rather, communication is always an interpretive process. Whenever people communicate, they must interpret the symbolic behaviors of others and assign significance to some of those behaviors in order to create a meaningful account of the others' actions. This idea suggests that each person in a communication transaction may not necessarily interpret the messages in exactly the same

way. Indeed, during episodes involving intercultural communication, the likelihood is high that people will interpret the meaning of messages differently.

Many people incorrectly use the word *communication* to represent an acceptable level of similarity or agreement in their conversations. They might use the phrase ~ I really could communicate with her when they have had a very pleasant conversation in which the other person expressed a similar point of view, or they might say ~ I just can't communicate with him anymore when disagreements exist. These errors confuse two very different outcomes of the communication process.

The first outcome of communication is understanding what the others are trying to communicate. Understanding means that the participants have imposed similar or shared interpretations about what the messages actually mean. Indeed, without some degree of understanding between the participants, it would be inaccurate to claim that communication has even occurred. Thus, failed attempts at communication, such as when an accident victim calls for help and no one is nearby to hear, are not actually communication.

The second outcome is reaching agreement on the particular issues that have been discussed. Agreement means that each participant not only understands the other's interpretations but also holds a view that is similar. However, although understanding is a necessary ingredient to say that communication has occurred, agreement is not a requirement of communication.

It is possible, and often quite likely, that people will understand one another's position or ideas yet not agree with them. For instance, two people who differ in their basic beliefs about religion or politics can still communicate about their personal preferences in a meaningful and fulfilling way without necessarily expecting the other person to agree. It should be obvious that complete accuracy in interpreting the meanings that are shared by people is rare, if not impossible. Such a level of accuracy would require symbols to be understood by the participants in *exactly* the same way. Further, even if complete understanding was possible in a given instance, it would be impossible to verify that the meanings that "were created for the symbols were identical in the minds of all participants. Our stipulation that communication requires understanding does not imply that because completely accurate interpretations are impossible, communication is also impossible. Rather, we need to recognize that there are different levels or degrees of understanding. Communication requires a degree of understanding sufficient to accomplish the purposes of the participants, which can vary from one experience to another. For example, it may or may not be communication if a man, who is dressed in unfamiliar clothes and who is obviously from another culture, walks up to you and, after bowing, utters some sounds that seem like they could be language but whose meaning is unknown to you. This purpose is merely to provide you with a ritualistic greeting and, recognizing this, you return his bow, then, relative to the purposes

of the participants, we would say that the two of you have created shared meanings for your behaviors, and, consequently, communication has occurred. However, if he is asking you for directions and you merely return his bow without even recognizing his intended goal, then shared meanings do not exist, and communication has not occurred relative to the task at hand.

3. Communication Is Transactional

To suggest that communication is transactional implies that all participants in their communication process work together to create and sustain the meanings that develop. A transactional view holds that communicators are simultaneously sending and receiving messages at every instant that they are involved in conversations.

The earliest views of the communication process were *actional*. An actional view held that communication was a linear, one-way flow of ideas and information and that the focus of this view was primarily on information transmission, or what the sender should do to structure a message that would achieve a desired result. The earliest actional models did not even include the receivers of the messages. Later actional models added a receiver at the end of the message arrow, but those who held this view were still not very concerned with the receiver's characteristics.

Actional views of the communication process are not very useful in the study of intercultural communication for two very important reasons. First, the underlying

assumption of the actional view is that the sender's goal is to persuade the receiver. The sender is not really interested in understanding others, being sensitive to cultural differences, or developing better interpersonal relationships; rather, the focus is on telling and selling. Second, actional views of communication assume that the receivers of messages are somehow inferior to the senders, with little ability to become involved in or to influence the communication process. In this view, those who create the messages should merely manipulate the receivers.

The limitations of the actional view led to the development of the *interactional* view of the communication process. Whereas the former emphasizes transmission of the message, the latter emphasizes interpretation. The interactional view explicitly includes the receiver in the communication process, and it recognizes that the receivers provide the senders with ongoing responses, called feedback, about how the messages are received. The focus of this view is still primarily sender-oriented. The model merely recognizes that senders must continually adapt their messages to the changing perceptions of the receivers to be most effective in influencing them. The implied goal of the interactional view of communication is to influence and control the receiver.

Like actional views, interactional views of the communication process are not very useful in the study of intercultural communication. The goal of the sender

is still one of influencing others rather than being culturally sensitive and thereby improving intercultural relationships. The receivers, in the interactional view, need to be understood only insofar as that understanding is necessary to manipulate them more effectively. A final criticism of the interactional view is that it is not really a model of true interaction. Rather, it suggests a sequence of action-reaction behaviors in which messages are exchanged between a sender and a receiver, who perhaps alternate in these roles. Absent from the interactional view is any sense that the participants co-produce and co-interpret the messages that are communicated.

The limitations of the actional and interactional views have led to the development of the *transactional* view, which emphasizes the construction or shared creation of messages and meanings. The transactional view differs from the earlier views in two ways. First, it recognizes that the goal of communication is not merely to influence and persuade others but also to improve one's knowledge, to seek understanding, to develop agreements, and to negotiate shared meanings. Second, it recognizes that, at any given instant, no one is just sending or just receiving messages; therefore, there are no such entities as pure senders or pure receivers. Nor does it make sense to describe a single message as being the exclusive one at any selected moment. Rather, all participants are simultaneously interpreting multiple messages at all moments. These messages include not only the meaning of the words that are said but also

the meaning conveyed by the tone of voice, the types of gestures, the frequency of body movements, the motion of the eyes, the distances between people, the formality of the language, the seating arrangements, the clothing worn, the length of pauses, the words unsaid, and much more. Thus, in the transactional view, it is impossible to describe one person as exclusively the sender and the other as exclusively the receiver.

4. Communication Is Contextual

All communication takes place within a setting or situation called a context. By context, we mean the place where people meet, the social purpose for being together, and the nature of the relationship. Thus, the context includes the physical, social, and interpersonal settings within which messages are exchanged.

a. Physical Context

The physical context includes the actual location of the interactants: indoors or outdoors, crowded or quiet, public or private, close together or far apart, warm or cold, bright or dark. The physical context influences the communication process in many obvious ways. Dean Barnlund captures its importance: "The streets of Calcutta, the avenues of Brazilia, the Left Bank of Paris, the gardens of Kyoto, the slums of Chicago, and the canyons of lower Manhattan provide dramatically different backgrounds for human interaction. Knowledge of the physical context often provides important

information about the meanings that are intended and the kinds of communication that are possible.

b. The social context

The social context refers to the widely shared expectations people have about the kinds of interactions that normally should occur given different kinds of social events. Of course we realize that communication at funerals differs from that at a party; the social context of a classroom makes us expect certain forms of communication that differ from those at a soccer game. However, there is often a great deal of difficulty in understanding the social contexts for communication events that involve other cultures, as the common expectations about what behaviors are preferred or prohibited may be very different.

c. The interpersonal context

The interpersonal context refers to the expectations people have about the behaviors of others as a result of differences in the relationships between them. Communication between teachers and students, even outside the classroom context, differs from communication between close friends. Communication among friends differs from communication among acquaintances, coworkers, or family members. As people get to know each other and develop shared experiences, the nature of their interpersonal relationships is altered. This

change in the interpersonal context is accompanied by alterations in the kinds of messages created and in the interpretations made about the meanings of the messages exchanged. As we suggested about physical and social contexts, people behave differently from one interpersonal context to another. The meanings assigned to particular behaviors can differ dramatically as different definitions of the context are imposed. As John Condon has said about differences in male-female relationships in the United States and Mexico.

5. Communication is a Process

People, relationships, activities, objects, and experiences can be described either in static terms or as part of a dynamic process. Viewing communication in static terms suggests that it is fixed and unchanging, whereas viewing it as a process implies that things are changing, moving, developing, and evolving. A process is a sequence of many distinct but interrelated steps. To understand communication as a process, it is necessary to know how it can change over time. Like the adage "You can't stand in the same stream twice," communication events are unique, as seemingly identical experiences can take on vastly different meanings at different stages of the process. This stream of events, which involves both past experiences and future expectations, is always moving and changing. Thus, the very same message may be interpreted very differently when said at different stages of the communication process.

6. Communication Involves Shared Meanings

The interpretive and transactional nature of communication suggests that correct meanings are not just "out there" to be discovered. Rather, meanings are created and shared by groups of people as they participate in the ordinary and everyday activities that form the context for common interpretations. The focus, therefore, must be on the ways that people attempt to "make sense" of their common experiences in the world.

E. For Discussion

Discuss with your group:

1. Identify some of the ways in which your life is influenced by the presence of individuals from cultures that differ from your own.
2. What kinds of communication do you use in communicating with the people?

F. Task

Answer the following questions:

1. What is communication?
2. Mention communication based on the style and the purpose
3. Mention communication based on channels
4. What is the difference between formal and informal communication?
5. What are the aspects of verbal communication?

6. Mention the kinds of nonverbal communication!
7. How is the relation between verbal and nonverbal communication?
8. Mention characteristics of communication!
9. Which is the most important for the elements of communication?

UNIT 6

INTERCULTURAL COMMUNICATION

A. Introduction

1. Description
Materi ini mencakup materi tentang Intercultural Communication yang meliputi: Definition of Intercultural Communication?, Six Barriers to Intercultural Communication, and Intercultural Communication and Related Terms
2. Objectives
Memahami apa yang dimaksud dengan Intercultural Communication

B. Definition of Intercultural Communication (46-55)

Intercultural communication is a discipline that studies communication across different cultures and social groups, or how culture affects communication. It is used to describe the wide range of communication processes and problems that naturally appear within an organization or social context made up of individuals from different religious, social, ethnic, and educational backgrounds. Intercultural communication is sometimes used synonymously with cross-cultural communication. In this sense it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them (Wikipedia:2017)

Intercultural communication is a symbolic, interpretive, transactional, contextual process in which people from different cultures create shared meanings (Lustig and Koester, 2010).

Intercultural communication is defined as situated communication between individuals or groups of different linguistic and cultural origins. (<https://www.google.com:2017>)

"Intercultural communication,' can...be defined as the interpersonal interaction between members of different groups, which differ from each other in respect of the knowledge shared by their members and in respect of their linguistic forms of symbolic behavior (*Karlfried Knapp:2017*).

C. Six Barriers to Intercultural Communication

Even within the same culture, communication isn't always easy. Spouses get divorced, friends fall out and workers change jobs -- often because of misunderstandings. Add cultural differences to the mix, and the sources of potential problems multiply. Whether you're a student, businessperson or traveler, knowing the barriers to intercultural communication is the first step to overcoming problems. Famen (<http://oueverydaylife.com>) says that there are six barriers to intercultural communication. They are as follows:

1. Language Differences

Language differences are an obvious barrier to intercultural communication. If you speak only English and a shopkeeper speaks only Japanese, you won't be able to communicate verbally. Even if you've studied the language or an interpreter is available, dialects, different accents and slang can cause problems. In addition, words don't necessarily translate from one language to another in a clean one-to-one correspondence. The same English word may have different meanings to people from different cultures.

2. Body Language

People sometimes take offense because of differences in body language across cultures. For example, a businessperson from Latin America might stand closer to a client than someone from North America would. This may make the North American feel

crowded and want to back away. People from southern Europe typically use more eye contact than Britons and Americans, which may make the English-speakers uncomfortable. Because the French typically smile less than Americans, sometimes Americans think they aren't friendly.

3. Level of Context

Most English-speaking cultures are low-context, meaning they put a message into explicit words. In these cultures, saying "no" when you mean "no" is just considered straightforward or honest. High-context cultures, such as Japan, expect the listener to pick up more meaning from the general situation. For example, Asians sometimes say "yes" or "maybe" when they actually mean "no," according to the Diversity Council. Asians often consider an outright refusal blunt rather than honest.

4. Value of Time

Not all cultures think about time in the North American linear fashion. In the U.S., punctuality is important, but Latin and Middle Eastern cultures put a higher value on relationships. For example, you'd finish your conversation with someone even if it makes you late to a meeting. A culture's view of time also influences how it sees deadlines. For example, North Americans consider making a deadline crucial -- whether on the job or in college. People from Asia or South America are more likely to view deadlines as less important than results over the long haul.

5. Negative Stereotypes and Prejudices

Stereotypes and prejudices about people from other cultures can cause communication problems and give offense. Ethnocentrism, or a belief that your own culture is better than that of others, can lead to acting superior toward other groups and not treating them well. For example, a teacher in an American college may think that students from a certain culture lack strong English skills or are incapable of good work. This prejudice can lead the teacher to treat the students unfairly.

6. Feelings and Emotions

Individuals from the United Kingdom and Japan typically keep a tight control of their emotions, while Italians and French are more comfortable showing their feelings. Loud talking might embarrass an Englishman, for example, but an Italian may just be expressing excitement. Differences in culture and communication styles can even cause fear. As a result of this anxiety, people from different cultures may pull back and avoid trying to communicate at all, reports Kathy McKeiver, Coordinator of International Student Academic Advising at Northern Arizona University and chair of the Global Engagement Commission of the National Academic Advising Association.

D. Intercultural Communication and Related Terms

The relationship between culture and communication is important to many disciplines.

Consequently, many terms have been used to describe the various ways in which the study of culture and communication intersect: cross-cultural communication, international communication, intracultural communication, interethnic communication, and interracial communication. The differences among these terms can be confusing, so we would like to relate them to the focus of study.

1. Intracultural Communication

The term intercultural, used to describe one end point of the continuum, denotes the presence of at least two individuals who are culturally different from each other on such important attributes as their value orientations, preferred communication codes, role expectations, and perceived rules of social relationships. We would now like to relate the "least intercultural" end of the continuum, which is used to refer to communication between culturally similar individuals, as intracultural.

Interethnic and Interracial Communication Just as *race* and *ethnic group* are terms commonly used to refer to cultures, *interethnic* and *interracial communication* are two labels commonly used as substitutes for *intercultural communication*. Usually, these terms are used to explain differences in communication between members of racial and ethnic groups who are all members of the same nation-state. Sometimes the terms are also used to refer to communication between people from various ethnic or racial groups who are not part of the same nation but live in specific geographic areas. Although it

may be useful in some circumstances to use the terms *interethnic* and *interracial*, we believe these types of communication are most usefully categorized as subsets of intercultural communication. Both ethnicity and race contribute to the perceived effects of cultural differences on communication, which moves that communication toward the «most intercultural" end of the continuum. We will therefore rely on the broader term of *intercultural communication* when discussing, explaining, and offering suggestions for increasing your degree of competence in interactions that involve people from other races and ethnic groups.

2. Cross-Cultural Communication

The term cross-cultural is typically used to refer to the study of a particular idea or concept within many cultures. The goal of such investigations is to conduct a series of intracultural analyses in order to compare one culture with another on the attributes of interest. For example, someone interested in studying the marriage rituals in many cultures would be considered a cross-cultural researcher. Scholars who study self-disclosure patterns, child-rearing practices, or educational methods as they exist in many different cultures are doing cross-cultural comparisons. Whereas intercultural communication involves interactions among people from different cultures, cross-cultural communication involves a comparison of interactions among people from the same culture to those from another culture. Although cross-cultural comparisons are very useful

for understanding cultural differences, our principle interest is in using these cross-cultural comparisons to understand intercultural communication competence.

3. International Communication

International communication refers to interactions among people from different nations. Scholars who compare and analyze nations' media usage also use this term. Certainly, communication among people from different countries is likely to be intercultural communication, but that is not always true.

E. For Discussion

1. What links are there between intercultural communication and interpersonal communication?
2. Do you have experience in communicating intercultural and interpersonally?

F. Test

Answer the following questions:

1. What is intercultural communication?
2. Mention six barriers to intercultural communication!
3. Explain the following terms: cross-cultural communication, international communication, intracultural communication, interethnic communication, and interracial communication.

UNIT 7 INTERCULTURAL COMMUNICATION COMPETENCE

A. Introduction

1. Description
Materi ini mencakup materi tentang Intercultural Communication Competence yang meliputi: What is intercultural Communication Competence? The Components of Intercultural Competence, and Basic Tools for Improving Intercultural Competence

2. Objectives
Memahami apa yang dimaksud dengan Intercultural Communication Competence

B. What is Intercultural Communication Competence? 65

Although there is still some disagreement among communication scholars about how

best to conceptualize and measure communication competence, there is increasing agreement about certain of its fundamental characteristics. In our discussion, we draw heavily on the work of Brian Spitzberg and his colleagues. The following definition of communication competence illustrates the key components of their approach:

Competent communication is interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs. This definition provides guidance for understanding communicative and intercultural competence in several ways. A key word is perceived because it means that competence is best determined by the people who are interacting with each other. In other words, communicative competence is a social judgment about how well a person interacts with others. That competence involves a social perception suggests that it will always be specific to the context and interpersonal relationship within which it occurs. Therefore, whereas judgments of competence are influenced by an assessment of an individual's personal characteristics, they cannot be wholly determined by them, because competence involves an interaction between people. Competent interpersonal communication results in behaviors that are regarded as appropriate. That is, the actions of the communicators fit the expectations and

demands of the situation. Appropriate communication means that people use the symbols they are expected to use in a given context.

Competent interpersonal communication also results in behaviors that are effective in achieving desired personal outcomes. Satisfaction in a relationship or the accomplishment of a specific task related goal is an example of an outcome people might want to achieve through their communication with others.

Thus, communication competence is a social judgment that people make about others. The judgment depends on the context, the relationship between the interactants, the goals or objectives that the interactants want to achieve, and the specific verbal and nonverbal messages that are used to accomplish those goals.

C. The Components of Intercultural Competence 66

Our central concern in this book is improving your intercultural competence, and the ideas presented here are the key to doing so. In the remaining chapters, we will return to the concepts that follow to suggest ways to improve your ability.

A word of caution is necessary before we begin, however. We cannot write a prescription guaranteed to ensure competence in intercultural communication. The complexity of human communication in general, and intercultural communication in particular, denies the possibility of a quick fix. There is not necessarily only one way to be

competent in your intercultural interactions. Even within the context of a specific person and specific setting, there may be several paths to competent interaction. The goal here is to understand the many ways that a person can behave in an interculturally competent manner.

The remaining portion of this chapter provides a description of the characteristics of people, what they bring to the intercultural communication situation, and the nature of the communication itself, all of which increase the possibility of competence in intercultural communication. Subsequent chapters build on this discussion by offering guidelines for achieving competence. The summary of previous research suggests that competent intercultural communication is contextual; it produces behaviors that are both appropriate and effective; and it requires sufficient knowledge, suitable motivations, and skilled actions. Let's examine each of these components.

1. Context. Intercultural competence is contextual. An impression or judgment that a person is interculturally competent is made with respect to both a specific relational context and a particular situational context. Competence is not independent of the relationships and situations within which communication occurs. Thus, competence is not an individual attribute; rather, it is a characteristic of the association between individuals. It is possible, therefore, for someone to be perceived as highly competent in one set of intercultural interactions and only moderately competent in another. For example, a Canadian woman living with a family

in India might establish competent relationships with the female family members but be unable to relate well to the male members. Judgments of intercultural competence also depend on cultural expectations about the permitted behaviors that characterize the settings or situations within which people communicate. The settings help to define and limit the range of behaviors that are regarded as acceptable. Consequently, the same set of behaviors may be perceived as very competent in one cultural setting and much less competent in another. As an obvious example that competence is situationally determined, consider what might happen when two people who come from very different cultural backgrounds are involved in a close business relationship. Whereas one person might want to use highly personalized nicknames and touching behaviors in public, the other person might regard such visible displays as unwarranted and therefore incompetent. Many previous attempts to describe intercultural competence have erroneously focused on the traits or individual characteristics that make a person competent. Thus, in the past, individuals have been selected for particular intercultural assignments based solely on such personality attributes as authoritarianism, empathy, self-esteem, and world-mindedness. Because intercultural competence is contextual, these trait approaches have been unsuccessful in identifying competent intercultural communicators. Although specific personality traits might allow a person to be more or less competent on particular occasions, there

is no prescriptive set of characteristics that inevitably guarantees competence in an intercultural relationships and situations.

2. Appropriateness and Effectiveness Both interpersonal competence and intercultural competence require behaviors that are appropriate and effective. By appropriate we mean those behaviors that are regarded as proper and suitable given the expectations generated by a given culture, the constraints of the specific situation, and the nature of the relationship between the interactants. By effective we mean those behaviors that lead to the achievement of desired outcomes. The following example illustrates this important distinction between appropriateness and effectiveness. Hal 68

3. Knowledge, Motivations, and Actions Intercultural competence requires sufficient knowledge, suitable motivations, and skilled actions. Each of these components alone is insufficient to achieve intercultural competence.

Knowledge. Knowledge refers to the cognitive information you need to have about the people, the context, and the norms of appropriateness that operate in a specific culture. Without such knowledge, it is unlikely that you will interpret correctly the meanings of other people's messages, nor will you be able to select behaviors that are appropriate and that allow you to achieve your objectives. Consequently, you will not be able to determine what the appropriate and effective behaviors are in a particular context. The kinds of

knowledge that are important include culture-general and culture-specific information. Culture-general information provides insights into the intercultural communication process abstractly and can therefore be a very powerful tool in making sense of cultural practices, regardless of the cultures involved. For example, the knowledge that cultures differ widely in their preferred patterns (or rules) of interaction should help to sensitize you to the need to be aware of these important differences.

Intercultural competence also depends on culture-specific information, which is used to understand a particular culture. Such knowledge should include information about the forces that maintain the culture's uniqueness and facts about the cultural patterns that predominate. The type of intercultural encounter will also suggest other kinds of culture-specific information that might be useful. Exchange students might want to seek out information about the educational system in the host country. Businesspeople may need essential information about the cultural dynamics of doing business in a specific country or with people from their own country who are members of different cultural groups. Tourists would benefit from guidebooks that provide information about obtaining lodging, transportation, food, shopping, and entertainment.

An additional and crucial form of culture-specific knowledge involves information about the specific customs that govern interpersonal communication in the culture. For example, before traveling to Southeast Asia, it would

be very useful to know that many Southeast Asian cultures regard a display of the soles of the feet as very offensive. This small bit of information can be filed away for later recall when travelers visit temples and attempt to remove their shoes. The imperative to learn about other cultures is equally strong for those cultures with which you interact on a daily basis. Culture-specific knowledge about the rules and customs of the multiple cultures that make up the cultural landscape of the United States is essential information if you are to be interculturally competent. Often overlooked is knowledge of one's own cultural system. Yet the ability to attain intercultural competence may be very closely linked to this kind of knowledge. Knowledge about your own culture will help you to understand another culture. Fathi Yousef has even suggested that the best way to train businesspeople who must deal with cultural differences might be to teach them about the characteristics of their own culture rather than those of others.¹² The idea behind this admonition is that, if people are able to understand how and why they interpret events and experiences, it is more likely that they would be able to select alternative interpretations and behaviors that are more appropriate and effective when interacting in another culture.

Motivation. Motivations include the overall set of emotional associations that people have as they anticipate and actually communicate interculturally. As with knowledge, different aspects of the emotional terrain contribute to the achievement of intercultural competence. Human emotional reactions include both feelings and

intentions. Feelings refer to the emotional or affective states that you experience when communicating with someone from a different culture. Feelings are not thoughts, though people often confuse the two; rather, feelings are your emotional and physiological reactions to thoughts and experiences. Feelings of happiness, sadness, eagerness, anger, tension, surprise, confusion, relaxation, and joy are among the many emotions that can accompany the intercultural communication experience. Feelings involve your general sensitivity to other cultures and your attitudes toward the specific culture and individuals with whom you must interact. How would you characterize your general motivation toward other cultures? Are you excited by the thought of talking with someone from a culture that is different from yours? Or are you anxious at the prospect? Do you think your culture is superior to other cultures? Are you even willing to entertain the idea that another culture's ways of doing various life activities might be as good as, or even better than, your culture's ways? Some people simply do not want to be confronted with things that differ from what they are used to. The different sights, sounds, and smells of another culture are often enough to send them running back to the safety of a hotel room. Eagerness and a willingness to experience some uncertainty is a necessary part of your motivation to achieve intercultural competence. Intentions are what guide your choices in a particular intercultural interaction. Your intentions are the goals, plans, objectives, and desires that focus and direct your behavior. Intentions are often affected by the stereotypes you have of people from other cultures because stereotypes reduce the number

of choices and interpretations you are willing to consider. For instance, if you begin an intercultural interaction having already formed a negative judgment of the other person's culture, it will be very difficult for you to develop accurate interpretation of the behaviors that you observe. Intentions toward the specific interaction partner also must be positive. If your intentions are positive, accurate, and reciprocated by the people with whom you are interacting, your intercultural competence will likely be enhanced.

Actions. Finally, actions refer to the actual performance of those behaviors that are regarded as appropriate and effective. Thus, YOLI can have the necessary information, be motivated by the appropriate feelings and intentions, and still lack the behavioral skills necessary to achieve competence. For example, students from other cultures who enroll in basic public speaking classes often have an excellent understanding of the theory of speech construction. In addition, they have a positive attitude toward learning U.S. speaking skills; they want to do well and are willing to work hard in preparation. Unfortunately, their speaking skills sometimes make it difficult for them to execute the delivery of a speech with the level of skill and precision that they would like.

D. Basic Tools for Improving Intercultural Competence (72)

There are two tools to assist you in becoming more interculturally competent. These tools can help you improve

your interpersonal interactions and will facilitate the development of intercultural relationships.

- **The BASICS of Intercultural Competence**

The Behavioral Assessment Scale for Intercultural Competence (BASIC), developed by

Jolene Koester and Margaret Olebe,¹⁴ is based on work done originally by Brent Ruben and his colleagues. IS A very simple idea provides the key to understanding how to use these BASIC skills: what you actually do, rather than your internalized attitudes or your projections of what you might do, is what others use to determine whether you are interculturally competent. The BASIC skills are a tool for examining people's communication behaviors—yourself included—and in so doing provides a guide to the very basics of intercultural competence. Eight categories of communication behavior are described in the BASIC instrument, each of which contributes to the achievement of intercultural competence. As each of the categories is described, mentally assess your own ability to communicate. Do you display the behaviors necessary to achieve intercultural competence? From what you now know about intercultural communication, what kinds of changes might make your behavior more appropriate and effective?

Before we describe each of the BASIC skills, we would like to emphasize that the BASIC descriptions of behaviors are culture-general. That is, most cultures use the types of behaviors that are described to make judgments of competence about themselves and others. But within each

culture there may be, and in all likelihood will be, different ways of exhibiting these behaviors. For example, actions that show respect for others, and the ability to maintain conversations and manage communicative interactions, are necessary in all cultures for someone to be judged as competent. However, the way each culture teaches its members to exhibit these actions is culture-specific. Even among the various cultural groups that live in the United States, the rules for taking turns in a conversation vary widely. The eight types of communication behaviors are each discussed and are summarized in Figure 3.1.

- **Display of Respect**

Although the need to display respect for others is a culture-general concept, within every culture there are specific ways to show respect and specific expectations about those to whom respect should be shown. What constitutes respect in one culture, then, will not necessarily be so regarded in another culture. Respect is shown through both verbal and nonverbal symbols. Language that can be interpreted as expressing concern, interest, and an understanding of others will often convey respect, as will formality in language, including the use of titles, the absence of jargon, and an increased attention to politeness rituals. Nonverbal displays of respect include showing attentiveness through the position of the body, facial expressions, and the use of eye contact in prescribed ways. A tone of voice that conveys interest in the other person is another vehicle by which respect is shown. The action of

displaying respect increases the likelihood of a judgment of competence.

- **Orientation to Knowledge**

Orientation to knowledge refers to the terms people use to explain themselves and the world around them. A competent orientation to knowledge occurs when people's actions demonstrate that all experiences and interpretations are individual and personal rather than universally shared by others. Many actions exhibit people's orientation to knowledge, including the specific words that are used. Among European Americans, for instance, declarative statements that express personal attitudes or opinions as if they were facts and an absence of qualifiers or modifiers would show an ineffective orientation to knowledge:

- "New Yorkers must be crazy to live in that city!"
- "Parisians are rude and unfriendly."
- "The custom of arranged marriages is barbaric."
- "Every person wants to succeed-it's human nature."

In contrast, a competent intercultural communicator acknowledges a personal orientation to knowledge, as illustrated in the following examples:

- "I find New York a very difficult place to visit and would not want to live there."
- "Many of the people I interacted with when visiting Paris were not friendly or courteous to me."
- "I would not want my parents to arrange my marriage for me."

- "I want to succeed at what I do, and I think most people do." conducive to intercultural competence. In learning a culture, people develop beliefs about the "rightness" of a particular way of seeing events, behaviors, and people. It is actually very natural to think, and then to behave, as if your personal knowledge and experiences are universal. Intercultural competence, however, requires an ability to move beyond the perspective of your cultural framework.

• Empathy

Empathy is the ability of individuals to communicate an awareness of another person's thoughts, feelings, and experiences, and such individuals are regarded as more competent in intercultural interactions. Alternatively, those who lack empathy, and who therefore indicate little or no awareness of even the most obvious feelings and thoughts of others, will not be perceived as competent. Empathetic behaviors include verbal statements that identify the experiences of others and nonverbal codes that are complementary to the moods and thoughts of others. It is necessary to make an important distinction here. Empathy does not mean "putting yourself in the shoes of another." It is both physically and psychologically impossible to do so. However, it is possible for people to be sufficiently interested and aware of others that they appear to be putting themselves in others' shoes. The skill we are describing here is the capacity to *behave as if one understands the world as others do*.

Of course, empathy is not just responding to the tears and smiles of others, which may, in fact, mean something very different than your cultural interpretations would suggest. Although empathy does involve responding to the emotional context of another person's experiences, tears and smiles are often poor indicators of emotional states. Interaction Management Some individuals are skilled at starting and ending interactions among participants and at taking turns and maintaining a discussion. These in teraction are able to speak and contribute appropriately. In contrast, dominating a conversation or being nonresponsive to the interaction is detrimental to competence. Continuing to engage people in colWersation long after they have begun to display signs of disinterest and boredom or ending conversations abruptly may also pose problems. Interaction management skills require knowing how to indicate turn taking both verbally and nonVerbally.

- Task Role Behavior Because intercultural communication often takes place where individuals are focused on work-related purposes, appropriate task-related role behaviors are very important. Task role behaviors are those that contribute to the group's problem-solving activities--for example, initiating new ideas, requesting further information or facts, seeking clarification of group tasks, evaluating the suggestions of others, and keeping a group on task. The difficulty in this important category is the display of culturally appropriate behaviors. The key is to recognize the strong link

to a culture's underlying patterns and to be willing to acknowledge that tasks are accomplished by cultures in multiple ways. Task behaviors are so intimately entwined with cultural expectations about activity and work that it is often difficult to respond appropriately to task expectations that differ from one's own. What one culture defines as a social activity, another may define as a task. For example, socializing at a restaurant or a bar may be seen as a necessary prelude to conducting a business negotiation. Sometimes that socializing is expected to occur over many hours or days, which surprises and dismays many European Americans, who believe that "doing business" is separate from socializing.

- Relational Role Behavior Relational role behaviors concern efforts to build or maintain personal relationships with group members. These behaviors may include verbal and nonverbal messages that demonstrate support for others and that help to solidify feelings of participation. Examples of competent relational role behaviors include harmonizing and mediating conflicts between group members, encouraging participation from others, general displays of interest, and a willingness to compromise one's position for the sake of others.
- Tolerance for Ambiguity Tolerance for ambiguity concerns a person's responses to new, uncertain, and unpredictable intercultural encounters. Some

people react to new situations with greater comfort than do others. Some are extremely nervous, highly frustrated, or even hostile toward the new situations and those who may be present in them. Those who do not tolerate ambiguity well may respond to new and unpredictable situations with hostility, anger, shouting, sarcasm, withdrawal, or abruptness. Others view new situations as a challenge; they seem to do well whenever the unexpected or unpredictable occurs, and they quickly adapt to the demands of changing environments. Competent intercultural communicators are able to cope with the nervousness and frustrations that accompany new or unclear situations, and they are able to adapt quickly to changing demands.

- Interaction Posture Interaction posture refers to the ability to respond to others in a way that is descriptive, nonevaluative, and nonjudgmental. Although the specific verbal and nonverbal messages that express judgments and evaluations can vary from culture to culture, the importance of selecting messages that do not convey evaluative judgments is paramount. Statements based on dear judgments of rights and wrongs indicate a closed or predetermined framework of attitudes, beliefs, and values, and they are used by the evaluative, and less competent, intercultural communicator. Nonevaluative and nonjudgmental actions are characterized by verbal and nonverbal messages

based on descriptions rather than on interpretations or evaluations.

- **Description, Interpretation, and Evaluation**

We have approached the study of intercultural competence by looking at the elements of culture that affect interpersonal communication. There is, however, a tool that allows people to control the meanings they attribute to the verbal and nonverbal symbols used by others. The tool is based on the differences in how people think about, and then verbally speak about, the people with whom they interact and the events in which they participate.

The interaction tool is called description, interpretation, and evaluation (D-I-E). It starts with the assumption that, when most people process the information around them, they use a kind of mental shorthand. Because people are taught what symbols mean, they are not very aware of the information they use to form their interpretations. In other words, when people see, hear, and in other ways receive information from the world around them, they generally form interpretations and evaluations of it without being aware of the specific sensory information they have perceived. For example, students and teachers alike often comment about the sterile, institutional character of many of the classrooms at universities. Rarely do these conversations detail the specific perceptual information on which that interpretation is based. Rarely does someone say, for instance, "This room is about twenty by forty feet in size, the walls are painted a cream color, there is no artwork on the walls, it is lit by eight fluorescent bulbs, and the floors are cream-colored

tiles with multiple pieces of dirt." Yet when students and professors say that their classroom is "sterile, institutional looking, and unattractive," most people who have spent a great deal of time in such rooms have a fairly accurate image of the classroom. Similarly, if a friend is walking toward you, you might say, "Hi! What's wrong? You look really tired and upset." That kind of comment is considered normal, but if you said instead, "Hi! Your shoulders are drooping, you're not standing up straight, and you are walking much slower than usual," it would be considered strange. In both examples, the statements considered to be normal are really interpretations and evaluations of sensory information the individual has processed. The skill we are introducing trains you to distinguish among statements of description, interpretation, and evaluation. These statements can be made about all characteristics, events, persons, or objects. A statement of description details the specific perceptual cues and information a person has received, without judgments or interpretations—in other words, without being distorted by opinion. A statement of interpretation provides a conjecture or hypothesis about what the perceptual information might mean. A statement of evaluation indicates an emotional or affective judgment about the information. Often, the interpretations people make of perceptual information are very closely linked to their personal evaluation of that information. Any description can have many different interpretations, but because most people think in a mental shorthand, they are generally aware of only the interpretation that immediately comes to mind, which they use to explain the event. For

example, teachers occasionally have students who arrive late to class. A statement of description about a particular student engaging in this behavior might be as follows:

- Kathryn arrived ten minutes after the start of the class.
- Kathryn also arrived late each of the previous times the class has met.

Statements of interpretation, which are designed to explain Kathryn's behavior, might include some of the following:

- Kathryn doesn't care very much about this particular class.

- **Kathryn is always late for everything.**

Kathryn has a job on the other side of campus and is scheduled to work until ten minutes before this class. The person who should relieve her has been late, thus not allowing Kathryn to leave to be on time for class.

- Kathryn is new on campus this semester and is misinformed about the starting time for the class.

For each interpretation, the evaluation can vary. If the interpretation is "Kathryn doesn't care very much about this class," different professors will have differing evaluations:

- I am really offended by that attitude.
- I like a student who chooses to be enthusiastic only about classes she really likes.

The interpretation a person selects to explain something like Kathryn's behavior influences the evaluation that is

made of that behavior. In people's everyday interactions, distinctions are rarely made among description, interpretation, and evaluation.

Consequently, people deal with their interpretations and evaluations as if these were actually what they saw, heard, and experienced.

The purpose of making descriptive statements when you are communicating intercultural is that they allow you to identify the sensory information that forms the basis of your interpretations and evaluations. Descriptive statements also allow you to consider alternative hypotheses or interpretations. Interpretations, although highly personal, are very much affected by underlying cultural patterns. Sometimes when you engage in intercultural communication with specific persons or groups of people for an extended period of time, you will be able to test the various interpretations of behavior that you are considering. By testing the alternative interpretations, it is also possible to forestall the evaluations that can negatively affect your interactions. Consider the following situation, and notice how differences among description, interpretation, and evaluation affect John's intercultural competence:

E. For Discussion

F. Task

UNIT 8

CULTURAL CONFLICT

A. Introduction

1. Description
Materi ini mencakup materi tentang Cultural Conflicts yang meliputi: What is Cultural Conflicts, Identifying Cultural Conflicts, and Resolving Cultural Conflicts
2. Objectives
Memahami apa yang dimaksud dengan Cultural Conflicts

B. What is Cultural Conflict

Cultural conflict is a type of conflict that occurs when different cultural values and belief clash. It has been used to explain violence and crime. Cultural conflicts arise

because of the differences in values and norms of behavior of people from different cultures. A person acts according to the values and norms of his or her culture; another person holding a different worldview might interpret his or her behavior from an opposite standpoint. This situation creates misunderstanding and can lead to conflict. Often people of the mainstream America, the Anglo culture, perceive their behavior and beliefs as an ultimate norm, forgetting that Anglo culture is just one of the multiple cultures existing in the USA. They are often unable to perceive their own cultural distinctiveness.

For example, a group of women wrote an excellent and detailed proposal, but did badly during the interview part of the evaluation. It happened because those women came from a culture where establishing personal relationships precedes business relationships. These women felt uncomfortable when government officials did not allow time for casual conversation and immediately moved toward firing questions at them.

The following case exemplifies how unintentionally one cultural group can hurt the feelings of the other. The city of Kenai, Alaska was planning a celebration of 200 years since the first Russian fur traders came to the region. A Native Indian tribe which lived in Alaska for a thousand years was offended by the implication that before the Russians came to the region there was no civilization there. As a result the celebration turned to a year-long event and Native Indian culture became its basis. By the end of the celebration, the Kenai Bicentennial Visitors and Cultural Center was

completed. Thus, accommodation of different cultural interests helped the region to recognize its historical past.

Cultural Conflict is the conflict of behavior patterns and values that results when different cultures are incompletely assimilated; especially: the conflict that may find expression in high rates of criminality and delinquency

Jonathan H. Turner defines it as a conflict caused by "differences in cultural values and beliefs that place people at odds with one another".¹¹ On a micro level, Alexander Grewe discusses a cultural conflict between guests of different culture and nationality as seen in a British 1970 sitcom, Fawlty Towers. He defines this conflict as one that occurs when people's expectations of a certain behavior coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations.

Cultural conflicts are difficult to resolve as parties to the conflict have different beliefs.¹² Cultural conflicts intensify when those differences become reflected in politics, particularly on a macro level. An example of cultural conflict is the debate over abortion. Ethnic cleansings is another extreme example of cultural conflict.¹⁴ Wars can also be a result of a cultural conflict; for example the differing views on slavery were one of the reasons for the American civil war.

A more narrow definition of a cultural conflict dates to Daniel Bell's 1962 essay, "Crime as an American Way of Life", and focuses on criminal-enabling consequences

of a clash in cultural values.^[6] William Kornblum defines it as a conflict that occurs when conflicting norms create "opportunities for deviance and criminal gain in deviant subcultures". Kornblum notes that whenever laws impose cultural values on a group that does not share those views (often, this is the case of the majority imposing their laws on a minority), illegal markets supplied by criminals are created to circumvent those laws.^[6] He discusses the example of prohibition in the interbellum United States, and notes how the cultural conflict between pro- and anti-alcohol groups created opportunities for illegal activity; another similar example he lists is that of the war on drugs.

Kornblum also classifies the cultural conflict as one of the major types of conflict theory. In The Clash of Civilizations Samuel P. Huntington proposes that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world.

C. Identifying cultural conflicts.

Cultural conflict has three dimensions. To the two dimensions that every conflict has (content and relational), cultural conflict adds the third one--"a clash of cultural values." This third dimension constitutes the foundation of the conflict since it determines personal identity. Cultural conflict can be identified by the following signs: (1) it usually has complicated dynamics. Cultural differences mentioned above tend to create complex combinations of expectations about one's own and others' behavior. (2) If addressing content and relational issues does not resolve the

conflict, it can be rooted in cultural differences. (3) Conflict reoccurs or arises strong emotions even though the issue of disagreement is insignificant.

D. Resolving cultural conflicts

The resolution of cross-cultural conflict begins with identifying whether cultural issues are involved. There are three ways of cross-cultural conflict resolution.

1. Probing for the cultural dimension.

The resolution process should start from the parties' acknowledgment that their conflict contains a cultural dimension. Next, there should be willingness on all sides to deal with all conflict dimensions including the cultural one. Third, systematic phased work on the conflict is needed. Williams identified four phases: (1) the parties describe what they find offensive in each other's behavior; (2) they get an understanding of the other party's cultural perceptions; (3) they learn how the problem would be handled in the culture of the opponent; (4) they develop conflict solutions. Resolution of the conflict is particularly complicated if the conflict arose not just out of misunderstanding of the other's behavior, but because of incompatible values.

2. Learning about other cultures.

People can prevent cross-cultural conflicts by learning about cultures that they come in contact with. This knowledge can be obtained through training programs, general reading, talking to people

from different cultures, and learning from past experiences. Important aspects of cultural education are understanding your own culture and developing cultural awareness by acquiring a broad knowledge of values and beliefs of other cultures, rather than looking at them through the prism of cultural stereotypes.

3. Altering organizational practices and procedures.

Often the organizational structure reflects the norms of just one culture and inherits the cultural conflict. In such cases, structural change becomes necessary to make the system more sensitive to cultural norms of other people.

Conflict, depending on the outcome, can be a positive or negative experience for an organization. With changing demographics, cultural differences become an acute issue. Many groups resist assimilation and wish to preserve their cultural distinctiveness, which makes cultural conflict education an essential tool for maintaining healthy relations in organizations and society in general.

E. Exercise

F. Practice

UNIT 9 ETIQUETTE AND TABOO IN SOME COUNTRIES

A. Introduction

1. Description	Materi ini mencakup materi tentang Etiquette and Taboo in Some Countries yang meliputi: What is Etiquette?, What is Taboo, Etiquette and Taboo in Saudi Arabia, Etiquette and Taboo in Australia, Etiquette and Taboo in Japan, Etiquette and Taboo in Chinese, Etiquette and Taboo in South Korea
2. Objectives	Memahami Etiquette and Taboo in some countries in the world

B. What is Etiquette

1. Etiquette is the rules indicating the proper and polite way to behave (<http://www.learnersdictionary.com/definition/etiquette>)
2. Etiquette (/ˈɛtɪˌkɛt/ or /ˈɛtɪkɪt/, French: [e.ti.kɛt]) is a code of behavior that delineates expectations for social behavior according to contemporary conventional norms within a society, social class, or group.
3. Etiquette is a code of polite conduct. If you practice proper etiquette, you are less likely to offend or annoy people — and you may even charm them. Many people think etiquette is about table manners in fancy restaurants, but quite simply, it is expected behavior that shows respect, meant to make everyone feel comfortable. For example, an etiquette book will tell you to bring a little gift when you are a dinner guest in someone's home, especially if it is your first visit — you know what is expected of you, and your gift shows respect and gratitude.
4. Etiquette is a set of customs and rules for polite behaviour, especially among a particular class of people or in a particular profession. <https://www.collinsdictionary.com/dictionary/english/etiquette>
5. Etiquette is the set of rules or customs that control accepted control behaviour in particular social groups or social situations: Example: Social etiquette dictates that men cannot sit while women

are standing. Diplomatic etiquette forbids calling for the death of a national leader.

C. What is Taboo

Some definitions will be presented here:

1. The term *taboo language* refers to words and phrases that are generally considered inappropriate in certain contexts (Nordquist, R: 2017). Social anthropologist Edmund Leach identified three major categories of taboo words and phrases in English: (1) "Dirty" words that are concerned with sex and excretion, such as "bugger," "shit." (2) Words that have to do with the Christian religion, such as "Christ" and "Jesus." (3) Words which are used in "animal abuse" (calling a person by the name of an animal), such as "bitch," "cow." Taboo words are those that are to be avoided entirely, or at least avoided in 'mixed company' or 'polite company'. Typical examples involve common swear words such as *Damn!* or *Shit!* ". Taboo language is something defined by culture, and not by anything inherent in the language.
2. Taboo is a social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing. A practice that is prohibited or restricted by social or religious custom. 'speaking about sex is a taboo in some countries like Indonesia (<https://en.oxforddictionaries.com>)

3. Taboo is a social or religious custom prohibiting or forbidding discussion of a particular practice or forbidding association with a particular person, place, or thing. (<https://www.google.com>)

D. Etiquette and Taboo in Saudi Arabia

As in other Arab and especially Gulf countries, Saudi customs include avoiding certain practices, such as:

- Hands and feet also feature prominently within **Saudi etiquette** and are linked to specific customs. When shaking hands or accepting refreshment, for example, the right hand should always be used, as the left is considered unclean.
- **If you ever get invited to a Saudi's house**, If the meal is on the floor, sit cross-legged or kneel on one knee. Eat only with the right hand as the left is considered unclean. Try a bit of everything that is served. Meals are generally served family-style. Honored guests are often offered the most prized pieces such as a sheep's head so be prepared. There is often more food than you can eat. Part of Saudi hospitality and generosity is to shower guests with abundance. There is little conversation during meals so that diners may relish the food.
- Coffee is often served "with great ceremony", and it is customary to drink two or three cups to indicate your approval of the coffee. Cups are refilled unless a gesture—shaking your cup—is made to indicate

you've had enough. It is considered good manners for a guest to eating heartily, and burping appreciatively "verges on being considered good form".

- All women are required to wear an abaya a long black cloak that covers all, but the hands and face in public. (Modest dress is compulsory for women in Islam but the color black for women and white for men is apparently based on tradition not religious scripture. Saudi women also normally wear a full face veil, such as a niqāb. Women's clothes are often decorated with tribal motifs, coins, sequins, metallic thread, and appliques. Foreign women are required to wear an abaya, but don't need to cover their hair.
- Saudi men and boys, whatever their job or social status, wear the traditional dress called a thobe or thawb, which has been called the "Arabic dress". During warm and hot weather, Saudi men and boys wear white thobes. During the cool weather, wool thobes in dark colors are not uncommon. At special times, men often wear abisht or mishlah over the thobe. These are long white, brown or black cloaks trimmed in gold. A man's head dress consists of three things: the tagia, a small white cap that keeps the guttra from slipping off the head; the guttra itself, which is a large square of cloth; and the igal, a doubled black cord that holds the guttra in place. Not wearing an igal is considered a sign of piety. The guttra is usually made of cotton and traditionally is either all white or a red

and white checked. The gutra is worn folded into a triangle and centred on the head.

- Traditionally, in Saudi Arabia (and other Gulf countries), families arrange marriages with the tribe or family's considerations in mind, rather than Western/modern ideas of romantic love and self-identity. Sons and daughters have been encouraged to "marry cousins or other relatives in order to increase and strengthen" the extended family or tribe, "or occasionally to marry into another tribe in order to heal rifts". Traditionally men having more than one wife (polygyny) was "fairly common", but marriage has become increasingly monogamous as income has declined and western ideas of mutual compatibility between husband and wife have taken hold.

- Women who go on even short trips of a few days are expected to visit senior relatives and even close neighbors to bid them goodbye, and upon returning, make another round of visits to the same individuals to pay her respects and dispense small gifts. Saudis may "require four to six months" to check their plans with extended family before finalizing them, ¹⁹²¹ (and as a consequence travel by women is limited).

- The Saudi work week runs from Saturday through Wednesday. Most people do not work on Thursday, and there is no business conducted on Friday – the Muslim holy day.

- Because there are several styles of greetings used in Saudi Arabia, it's best to wait for your Saudi counterpart to initiate the greeting. Westernized Saudi men usually shake hands with other men, and some Saudi men will shake hands with Western women

- Saudis tend to stand and sit much closer together than western cultures. When interacting, there is also more physical contact and usually some gestures of touching. Saudi men often walk hand in hand, so if a Saudi holds your hand accept this gesture of friendship.

- Most Western countries have tried to promote equality between men and women. However, Arabic countries believe that the two sexes are completely different entities. Public life is the exclusive domain of Saudi men, and Saudi women don't usually participate in the mainstream business world.

- Eye contact is extremely important when speaking to Saudis. It's advisable to remove your sunglasses and look people directly in the eye.

- Family is a good topic of conversation, however don't inquire about female members unless they bring it up first

- Praise the Saudi landmarks, cuisine, dress, and all aspects of the country that you find appealing

- Periodically ask about the health and happiness of family brothers, uncles, cousins, and sons.

- The law prohibits a Muslim from taking alcoholic drinks, eating raw meat or fish and it forbides the consumption of animals for meat such as pork and pretty much any animal other than chicken, lamb, beef or fish.
- Atheism remains one of the most extreme taboos in Saudi Arabia. It is a red line that no one can cross. Atheists in Saudi Arabia have been suffering from imprisonment, maginalisation, slander, ostracisation and even execution. Atheists are considered terrorists. Efforts for normalisation between those who believe and those who don't remain bleak in the kingdom.
- Eating, drinking and smoking in public during the fasting hours of Ramadan will incur strict penalties that could range from the termination of one's work contract to deportation.
- Anything that would cause someone (or at least another Saudi) embarrassment and loss of face, criticism by outsiders must be delivered indirectly, circumspectly, and never in front of others.
- Exposing the soles of the feet or footwear to someone; (other insulting body language include upward raising of a single finger, excessive pointing, fist clenching and pounding of the right fist into the left palm).

- The left hand is considered unclean in the Arabic culture, so always use the right hand when touching, eating, or gesturing
- Rushing into doing business before conversation and the drinking of tea and coffee (violation of a desert code of hospitality, a code stemming from the recognition that a desert traveler who is denied hospitality might not survive).
- Admiring a movable possession of a Saudi, since an hospitable Saudi will feel obliged to offer the possession as a gift to the guest admirer.
- Older brothers—even if older by only a few days—should have their hand kissed by younger brothers, sit above them on formal occasions, enter a room before them.
- Women are forbidden to drive motor vehicles and consequently limited in mobility, they traditionally have often had considerable informal power in the home.
- Sports, especially soccer (known as "football"), horse and camel racing, hunting and falconry – although keep in mind that all betting is illegal
- Discussing about Politics, Israel, illness, accidents, death, or bad luck of any kind
- While sitting keep both feet on the ground, don't cross your legs, and avoid showing the bottom of your foot which is considered very offensive

- Saudis gesture with their hands while speaking, pointing or using the thumbs-up gesture is considered rude

E. Etiquette and Taboo in Australia

- In most Asian countries, if a group of friends go out for dinner, the wealthiest member of a dining party may offer to pay for the entire meal. Furthermore, if a man and woman go to dinner, irrespective of whether they are friends or lovers, the man will usually pay. This is not the case in Australia. If a group of friends go to a restaurant, the bill will be split amongst all the diners. It is unlikely that one individual will feel an obligation to pay for others. Nor do any of the other members of the dining party want to be paid for. To accept the generosity may evoke feelings of shame that one is a bludger.
- Let's start with a good one – tipping **is not** necessary in Australia. With a fair minimum wage, it's not something that Aussie workers rely on. You won't get terrible service or frowned upon if you don't leave a tip. People do tend to tip at a fancy restaurant where you feel that the service is exceptional, but again it *isn't* compulsory!
- When you first meet someone you can shake their hand but it isn't necessary if it's a really informal situation. Just make good eye contact and say hi or hello – it's quite simple!

- We're not very formal here, (mostly) everyone goes by their first names, and it is usually shortened! You will find many university lecturers will request you call them by their first name.

- In Australia we drive on the left-hand side of the road. That also means we walk to the left when on the streets, stairs and stand to the left on escalators
- make sure you don't stand on the right because you'll block the way of those in a hurry!

- While our streets aren't perfect, we do not take kindly to those who litter. It's actually illegal in Australia and you can be fined – we take it that seriously. In many states you can report people if you see them tossing rubbish out their car window. For example in NSW, you can report them online and they could be fined \$250 while in Victoria these fines can be up to \$622. Never flick a cigarette butt out a car window
- you don't want to start a bushfire! So always put your rubbish in the bin. If you can't find a bin, hold onto it until you do.

- We just do not accept queue jumpers in Australia. We take our queues very seriously. Whether it be to jump on a bus, buy a drink at a bar or lining up for ice cream... you simply do not push in. If you're not sure where the end of the line is, simply ask someone in the queue and they'll tell you. If it's not a 'line' queue and you're all standing out the front of a sandwich shop, be mindful of who was there before you and if you get approached first, point

out the person who was there before you. It's good manners!

- This one almost goes without saying, but if you're eating – do it with your mouth shut and don't talk with your mouth full! If you absolutely HAVE to speak, cover your mouth so no one has to see what is rolling around in there. When you've finished your meal, put your knife and fork next to each other in the centre of your place – this is an indicator that you're finished and your plate will be cleared if you're at a restaurant.
- If you're jumping on a bus, train or tram you'll need to wait for the passengers to get off before you get on. Buses have courtesy seats at the front reserved for the elderly, pregnant and disabled so if the bus is near empty you can sit there but if anyone in need gets on, you should give up your seat for them... so take your eyes off your phone or book every now and then!
- Don't cough and sneeze on or near other people – if you feel a cough or sneeze coming on do it into a tissue or your elbow – not your hand. If you cough into your hand then hold onto the railing of public transport, the germs will spread like wildfire! Don't spit in public either.
- Aussies aren't used to being squished in like sardines... while our trains and buses do fill up, we still try not to be on top of each other. Try to stand at LEAST 30cm away from people if you can. If there

are several empty seats at the movies or in an eating area, don't sit right next to someone.. they'll get uncomfortable. This goes for car parks too... if it's near empty, don't go and park next to someones lonesome car!

- Sledging and bantering is everywhere do not get yourself bothered by it. Australians do not like a person who does not take their jokes.
- Be relaxed at work, be aggressive. If something goes wrong just say 'no worries' and carry on.
- Don't be direct in saying negative things (like complaints etc..). Be sarcastic or make it a pun.
- Be very generous with your 'sorry's and 'thank you's. It is very important to say these phrases even if you do not mean them or do not think they are necessary.
- it's perfectly normal to walk around the house with your shoes on. It's even OK to get on the bed without taking them off. I never really understood how this can be seen as normal, even before I went to Japan, but well, each culture has its own rules.

F. Etiquette and Taboo in Japan

- Walk on the wrong side. Even though greater Tokyo is one of the most-densely populated urban centers in the world, here, crowds are orderly. Pedestrians on wide sidewalks follow the unspoken rule of staying to the left almost as strictly as cars do. On Tokyo

escalators, the rule becomes still more complicated: you need to stand on the left and walk on the right this time. Don't you dare stand in the walking lane and walk in the standing lane, or you risk being trampled by a crowd of remorseless pedestrians.

Call a sexual organ by its actual name. Saying the name of genitals out loud, especially the female one, is one of the most serious Japanese no-nos. Instead, a Japanese person will imply the nether regions by saying "*asoko*," which literally means "there" and is generally understood — no creepy winking necessary. This taboo is so strong that a Japanese artist was recently arrested on obscenity charges for selling and distributing the design files to make 3D-printed models of her vulva. She was told that she was not allowed to use the word "*manko*" (a casual word for vagina), which brings up a point of caution: With a preponderance of female Japanese names ending in "*ko*" as well as other common words such as "*hanko*" (seal), new Japanese speakers must be careful to avoid an unfortunate slip of the tongue, such as "Have you seen *manko*?" That will not end well.

Be tactile. If you think some physical contact is a good way for people to connect, you may be considered a "*hentai*" (weirdo). In Japan, you are always expected to bow, especially toward those who are older or superior to you. Unlike Westerners, Japanese people do not share their germs when

greeting others — no handshakes and, of course, no cheek kisses!

Leave a tip. Don't even think about tipping in Japan! Tipping just creates confusion. If you leave extra money behind, no matter how much, don't be surprised if your waiter chases you down the street to return it.

Blow your nose in public. Take the metro in Tokyo in winter and you will enjoy a nose-sniffing concert. Japanese people hate to blow their noses in public, or worse, see someone blow theirs. In fact, sniffing is perfectly normal in Japan, and serious snorting goes completely unnoticed. People walking around with runny noses or snorting it all back in are, unfortunately, not rare. Believe me when I say that, more than once, I fought the urge to hand out a pocket pack of Kleenex to someone sniffing and say: "Just go ahead and BLOW IT already!"

Pour soy sauce on white rice. Are you mad? Even if you don't like plain white rice, don't do that in public or else the chef/restaurant owner/your host will be deeply offended. But don't worry, there's a workaround: you need to pour or dip soy sauce on other things such as pickles (perfectly acceptable), eat them, and then proceed to eat white rice immediately after, savoring the light remnants of soy-sauce flavor still clinging to your tongue.

Cross your legs. Crossing your legs is considered very casual and improper even if you do your best to

cross them tightly and stylishly. Instead, experience the “*seiza*,” an excruciating form of traditional Japanese sitting (on your knees), invented especially to torture foreigners. I know this to be true because Japanese people do not seem to have any problem sitting that way. Many even seem to enjoy it.

- Eat in the street / subway. Despite the fact that it may be convenient to walk while eating, in Japan, it could be seen as if you are taking food too casually and not paying the proper respect to the people who grew/made it. Broadly speaking, you are supposed to cherish your food. Even if you are just ordering from street vendors, you must eat it right there on the spot, or take it home. Under no circumstances should you walk away while eating it. For a Japanese vendor (except for ice cream and maybe some donuts shops), it's very hard to understand that someone may want to enjoy a piece of cake right after purchasing it; a cake can only be eaten at home. Try telling them, “Don't put it in a box, I'm eating it immediately,” and they'll do the exact opposite.

- Use Chopsticks. Who would think that there are any taboos involving a piece of cutlery? If you go to Japan and choose to eat local cuisine, don't expect to find anything besides chopsticks on the table. Whether you are an ace at using them or just a beginner, there are a few things you have to remember regarding chopsticks. Rule number 1: Never bite/lick the chopsticks. No matter how

delicious the food is, this is unacceptable. Let's say Japanese culture values hygiene more than anything. The chopsticks themselves prevent any direct contact between your hands and the food. There should be no contact between your mouth and the chopsticks either for the same reasons. Don't worry, the restaurants clean all cutlery after every single guest, and believe me, they clean it thoroughly but biting or sucking on your chopsticks will still be considered rude and unhygienic. Rule number 2: Never stick the chopsticks in your rice.

Oh I know, lacquered chopsticks are so slippery and you can barely find a place to put them when you take a break from enjoying the rice. But be mindful, never stick them in the top of the rice bowl. When a person dies they put a bowl of rice near the head of the deceased with a pair of chopsticks stuck in it. The piled up rice put at the head of the dead resembles the old burial tombs from the ages when burial was actually a practice in Japan. The chopsticks ('hashi' in Japanese) are the bridge (also 'hashi' in Japanese) through which the soul can access heaven. You can understand why sticking your chopsticks in a bowl of rice would make everyone around you cringe. Rule number 3: Never pass food from your chopsticks to someone else's chopsticks. We're still in the funeral area. This is what they do at funerals, but instead of rice they pass the deceased person's bones after they scoop them from the ashes. They pass the bones from one's chopsticks to another's.

Just don't even try to do this with food. It would creep everyone out.

- Phones in Trains. Everyone knows how Japanese are preoccupied with manners, especially on the train or in other public places. There are regular announcements in the train and on the platform regarding how you should behave during your trip, and this includes the use of phones. In some areas, you will hear the announcement to turn off your phones after you board the train, in others just to turn the manner mode on (meaning vibration mode) so that you don't disturb your fellow companions of travel. This clearly excludes any conversation on the phone while on a train. In my 4 years there I have literally seen only one person (a gyaru, fashionable girl) speaking on the phone in public transportation. Texting is also frowned upon, but well, as long as it's not making any noise and not bothering the person next to you, no one will scold you for it.

- Right or Left? Speaking of trains, Japan is famous for their crazy rush hour. Have you ever thought how that many people can make it on time to work, when even looking at the crowd ahead of you makes you want to drop it all? Well, that's because there are certain rules that are respected at all times, and one single person neglecting that rule could cause chaos. And a lot of anger. I'm referring to the etiquette for using the escalator. It's common sense in all cultures to leave one side of the escalator free,

so that people in a hurry can walk up/down it. In Tokyo for instance, people would stand on the left side and the right side would be free for people to walk. In Kansai, it's the other way around. Imagine if you would just be standing on the wrong line (let's say on the right side while you're supposed to be on the left). Imagine you just don't realize it in time and you get a line of angry people behind you, probably blaming you already for their being late at work. Better be safe than sorry, and in order not to interfere with the perfect mechanism that allows people to commute so fast and well organized, stand on the left side of the escalator in Tokyo, and on the right in Osaka, Kobe, Nara, and other cities in Kansai. (I still recommend to look around closely and see what local people are doing, after all, imitation is the only fail-proof way)

- Tipping. This is one more extremely important aspect of Japanese culture. In Western societies, we tend to see tipping as a reward to the nice waiter/waitress who served us a delightful meal. In some cases there are restaurants that clearly specify that service is not included, so you need to pay something extra to the staff. This is not the case in Japan. Tips are always included in the price, whether you are at a restaurant or using a taxi. It is actually considered extremely rude to leave tips to your waitress for instance. Most of the times she would probably just run after you thinking you paid too much and she

has to give you the change. The same thing with taxi drivers, they will give you the change to the last yen, and being like "nah it's ok, just keep the change" would just embarrass your driver.

- **Take Off Your Shoes.** Stepping into the living room of a Japanese house with your shoes on will cause an outrage. I mean it, the owners of the house will literally draw back and they will see themselves forced to tell you something that in Japan goes without saying: 'take off your shoes in the hallway'. In Japan, it is probably one of the biggest taboos. You go to a Japanese house, they let you in, and at the genkan (the tiny hallway before the main room), you are expected to take your shoes off. Make sure you leave them at the genkan, and with the tips facing the exit. It's just another unspoken rule, but you get used to it really fast if you watch the Japanese doing it. In a few weeks or months, it will become a reflex. The same thing applies to most izakaya restaurants. You will notice a lot of shoe boxes near the entrance, and that's how you know what you are supposed to do, even if there's no one around. You would wonder, why all this fuss about shoes? Well, Japanese traditional houses have tatami flooring which has to be cleaned by hand. As you may know, in Japan you will sit on the floor on a zabuton, and the bedding (futon and all) is also placed on the tatami floor. Also Japanese weather can be really annoying with all the rain and mud,

so try to picture if everyone walks into the house with muddy shoes on and tramps over the tatami spreading the dirt. Imagine how long it will take to clean it. Also, would you want to sit and sleep on a floor where everyone walked with their shoes on? Now, I'm referring to Japanese traditional rooms, but the tatami flooring created such a culture of clean and tidy that influenced the mentality and habits of Japanese people so that even in the most Western-style apartment they will still follow this unspoken rule. Come to think of it, it's not something that we shouldn't apply in everyday life wherever we are. You can keep your house clean, and at the same time give a break to your feet from being constrained in that pair of shoes the whole day. That being said, it goes without saying that you can't wear socks with holes in them. You are literally showing your socks mostly everywhere in Japan, so you should try to keep them clean and presentable.

- **Less is More, But Not in Japan.** In Japan, it's considered extremely provoking and out of place to show your cleavage, your armpits, and your shoulders. No matter how hot it is, no matter how many strap dresses you own, you need to find a solution not to wear them like that. Most Japanese women would put a t-shirt under the dress and the problem is solved (if you can bear the heat under the layers of clothes). Also, showing your cleavage will instantly make you the object of attention of every

male and female that you come across. Some might be nice and tell you your clothes are inappropriate, some might just stare at you, and might simply consider you like to show off and change their opinion about you. So, what's the solution? Depending on the environment, a moderate cleavage is considered acceptable. If you're in a company and the policy is to be as formal as possible, consider covering yourself up to your clavicles. Also, baring out your shoulders in a formal environment is a total no-no. On the other hand, it is perfectly acceptable in Japan to wear micro-skirts and super short pants. Yes, basically you can cover your torso up to the neck and leave your legs/back in almost full sight. Of course, it goes without saying, you can't do that at work. But for school, trips, casual walks or meetings with friends it's not only OK but actually seen as very Japanese from your part.

- Smoking. This is a bonus if you're into this kind of thing. Unlike in Western European countries, where smoking in public places (such as restaurants, bars, pubs and clubs) is prohibited, in Japan, the legislation is still more permissive. This means that there are smoking areas in restaurants, you can smoke freely in most pubs and clubs, and in the designated areas on the street. The latter is extremely important if you come from a country where it's perfectly normal to smoke everywhere. In Japan, you are only allowed to smoke in the specified smoking areas. If you do it

anywhere else, you might get a fine or at least get scolded by a police officer (even if you don't see them they are everywhere). However, there is little to whine about. Because technically speaking, every konbini (convenience store) which has an ashtray in front of their entrance, functions as a smoking area, and if there is no konbini around be sure there are signs to point you to the nearest place where you can smoke. In some ways, this is exactly how Japan keeps their streets clean of cigarette butts, and makes sure that the smoke doesn't affect the people walking by.

- Making payment. It is common for Japanese businesses to set out a small tray near a cash register so that customers can place their money on the tray rather than handing it directly to the cashier. If a business provides such a tray, it is a breach of etiquette to disregard it and instead hold out the money for the cashier to take by hand.^[4] The tray should not be confused with the North American "Take a penny, leave a penny" tray for small change.

- The color that is taboo in Japan is green because it is considered as the color is not good. The color purple is also considered a color that symbolizes sadness. The Japanese taboo number "4" and "9". They also taboo nails at night and hanging clothes or something washed at night. When sleep is also taboo if the head facing towards the north this is because people who died in Japan, usually the head

faced to the north. When eaten, the Japanese did not allow holding the hair or clothing as it is considered rude and dirty.

6. Etiquette and Taboo in Chinese

Every place has their own taboos, and it is important to learn what they are when traveling or encountering another culture to guarantee you don't do something offensive by accident. There are many Chinese taboos, so be sure to know them to avoid a social faux-pas.

- NUMBERS. According to Chinese sayings, good things come in pairs. Therefore odd numbers are avoided for birthdays and weddings. To avoid bad things happening in pairs, activities like burials and giving gifts to the ill are not held on even numbered days. Also, the number four sounds like the character for death. That is why the number four is avoided particularly on phone numbers, license plates, and addresses. For addresses that do contain fours, the rent is usually less and apartments on the fourth floor are typically rented by foreigners.

- AT WORK. Shopkeepers may opt not to read a book at work because book sounds like lose. Shopkeepers who read may be afraid their businesses will suffer losses. When it comes to sweeping, shopkeepers are careful not to sweep toward the door, especially during Chinese New Year, in case good fortune is swept out the front door.

- When eating a meal, never turn over fish when you are with a fisherman as the motion symbolizes a boat capsizing. Also, never offer a friend an umbrella because the word umbrella sounds similar (to break up) and the act is a sign that you will never see each other again.

- FOOD. Young children should not eat chicken feet as it is believed they might not be able to write well when they start school. They may also be prone to get in fights like roosters. Leaving food on one's plate, particularly grains of rice, will result in marriage to a spouse with many pockmarks on his or her face. Or, the person will have the wrath of the Thunder god. Another Chinese taboo relating to food is that chopsticks should not be left standing straight up in a bowl of rice. This act is said to bring bad luck to the restaurant owner as chopsticks stuck in rice look similar to incense placed in urns at temples when meals are offered to ancestors.

- GIFT-GIVING. Since good things are believed to come in pairs, gifts given in pairs (except four) are best. When preparing the gift, do not wrap it in white as that color represents sorrow and poverty. Certain gifts are also seen as inauspicious. For example, never give a clock, watch, or pocket watch as a gift because "to send a clock" sounds like "the funeral ritual". According to Chinese Taboo, clocks symbolize that time is running out, meaning the end of a relationship or of life is indicated. There are

many other such ominous Chinese gifts to avoid. If you give an unlucky gift on accident, the receiver can make it right by giving you a coin which changes the gift to an item they symbolically purchased.

- CHINESE NEW YEAR. There are many Chinese New Year taboos to be wary of. On the first day of Chinese New Year, inauspicious words cannot be spoken. For example, words like break, spoil, die, gone, and poor cannot be uttered. During Chinese New Year, nothing should be broken. When eating fish, diners must be careful to not break any of the bones, and be extra careful not to break any plates. Also, nothing should be cut during Chinese New Year as that signifies one's life could be cut short. Noodles should not be cut and haircuts should be avoided. Just in general, sharp objects like scissors and knives are avoided during Chinese New Year. All windows and doors in the home should be open on New Year's Eve to send out the old year and welcome the New Year. All debts should be paid by Chinese New Year and nothing should be lent on New Year's day, otherwise, the person will be paying back debts all year. Other don'ts include crying on New Year's Day as that means you will cry all year. And don't wash your hair on Chinese New Year Day or you may wash away all your luck. When preparing paper dragons for Chinese New Year, it is taboo for women who are menstruating, people in mourning, and babies to be near the dragons when the cloth

is being pasted to the dragon's body. Eating fish during Chinese New Years is a must, though diners have to make sure they do not eat all the fish. Having leftovers can ensure there is a surplus (馀, yú) every year.

- BIRTHDAYS. One long noodle is typically slurped on one's birthday, but revelers beware. The noodle should not be bitten or cut as this could shorten one's life.

- WEDDINGS. In the three months leading up to a couple's wedding, they should avoid going to a funeral or wake, another wedding, or visiting a woman who has just had a baby. If one of the couple's parents passes away before the wedding, the wedding must be postponed for 100 days or 1,000 days as attending happy celebrations is considered disrespectful to the deceased. No one should sleep on the bridal bed after it has been installed and blessed. If the groom must sleep on the bed before the wedding, he should not sleep alone as leaving one side of the bed empty is considered a curse on the couple's health. To avoid leaving half of the bed empty, the groom should have a young boy, preferably born in the year of the dragon, accompany him in bed. If a roast pig is given as part of the bride's gift to the groom's family, the tail and ears should not be broken. Doing so would mean the bride is not a virgin.

- FIFTH LUNAR MONTH. The fifth lunar month is considered an unlucky month. It is a Chinese taboo

to dry blankets in the sun and build houses during the fifth lunar month.

- **HUNGRY GHOST FESTIVAL.** The Hungry Ghost Festival is held during the seventh lunar month. In order to avoid seeing ghosts, people should not go outside at night. Celebrations like weddings are not held, fishermen will not launch new boats, and many people opt to postpone their trips during the Hungry Ghost Month. The souls of those who die by drowning are considered to be in the greatest turmoil, so some people refuse to go swimming to lessen the chance of a run-in with wayward ghosts.
- Bill. In most restaurants in Chinese countries, there is no tip required unless it is explicitly posted. Usually, if there is a tip required, it will already be on your bill. In Chinese restaurants in the USA though, tips are usually expected.

- *Taboo gifts in Chinese.* Avoid the following gifts: (1) Gifts given in numbers of four, (2) The numeral nine, (3) Knives, (4) Scissors, (5) Other sharp objects, (6) Clocks (the Cantonese term for gift giving, *sung*, and the word for clock, *chung*, put together mean paying last respects at someone's death), (7) Handkerchiefs (represent funerals), (8) Umbrellas (symbolize closing), (9) Green hats (symbolize infidelity), (10) Mirror, (11) White or yellow flowers (particularly chrysanthemums) or other white objects (represent funerals), (12) A stork or crane or images thereof, (13) Straw

sandals, (14) Shoes, (15) Pears (a homophone for separation), (16) White, gray, or black colors in gifts or wrappings, (17) Pens with red ink, and (18) Anything written with red ink

- If you want someone to come to you, don't wave them over with an upturned finger. This is impolite. Wave them over with your fingers turned down, as if they were sweeping something toward you. The same motion is used when hailing a cab.

- If someone gives you a present, it's best not to open it in front of them.

- When someone gives a business card to you, do not stick it in your hip pocket. Also, don't stick it in your wallet and then put your wallet in your hip pocket. You would be symbolically stating that you want to sit on them! Putting a business card in your wallet and then placing the wallet in a front pocket is no problem.

- After eating a meal, never leave your chopsticks sticking up in the left-over rice at the bottom of your bowl. This is what people do at shrines when offering a meal to their ancestors' ghosts. Doing it in a restaurant would be a terrible curse on the proprietor.

Sometimes funerals, weddings, or religious ceremonies will suddenly occupy a whole street without warning. Even though they're blocking your way, it's not good to walk through such a gathering.

- When you're just getting to know someone, and it begins to rain but they don't have an umbrella, it's bad luck to give them an umbrella to go home with - a sure omen that you'll never see each other again. (the Chinese word for umbrella-san-sounds like the word for "to break apart") This is particularly important for dating couples the first few times they go out together. If you like our new friend, take the time to escort him or her with the umbrella out to the bus stop or taxi.

H. Etiquette and Taboo in South Korea

- Don't Call a Person Over With Your Palm Facing Up. Whether beckoning a student to your desk for praise or flagging down a taxi after a night of boozing on the town, never gesture to another person with your palm facing up. Koreans consider this a rude way to ask someone to come over. The reasoning behind why it's rude seems to differ on who is asked, but the majority seem to answer that it is the way dogs and other animals are called. Avoid offending anyone by learning the polite way to ask someone to follow or come close. Simply flip your hand over so that your palm is face down and make a digging motion toward your body.
- Don't Take A Seat On The First Half Of The Bus. Elderly folk reign supreme in South Korea. It is a fact of life in the land of morning calm that all foreigners need to learn and accept no matter how difficult or

- unfair it may seem. The elderly are allowed to do whatever their grumpy hearts desire, whether that be cutting in lines or yelling at people for being too loud in public. Travelers can stay clear of their anger streaks by keeping clear of the first section of bus seats. These special seats are designated for senior citizens, handicapped, and pregnant women. If the bus happens to be completely empty, it is safe to sit. However, be warned that on a crowded bus senior citizens aren't shy to claim a seat reserved for them if a young person is occupying one. Stick to seats towards the rear to be safe.

- Don't Tip In Restaurants. Tipping servers, bartenders, and cocktail waiters is ingrained in western culture. Those who have worked in the food industry in America can attest to the importance of tipping for service. Most would agree that there is a minimum percentage which should be given regardless of service, but those rules don't apply when dining out in Korea. Korea is not considered a "tipping country". There is no need to dish out an extra 20% when dining out, grabbing a drink at a bar, or taking a ride in a taxi. Although the gesture of leaving money as a thank you is seen as polite to foreigners, it can be considered rude to some Koreans. Giving extra money to a public service worker can be mistaken as a sign of arrogance and pity. It's best to avoid possible awkward situations

by assuming you shouldn't tip unless a sign states it is fine to do so.

- Don't Refuse Food Or Drinks. Koreans love to share. Most meals in Korea are served up family style with a spread of dishes covering a table for each guest to pick from as they choose. Individual plates are nonexistent at some meals. It is considered polite to always accept something offered by an elder. If a foreigner's rice bowl becomes empty, the host will spoon more into it, and at times even from their own bowl if there isn't extra rice. If a beer glass becomes empty, it will promptly be refilled. How does a traveler end the cycle of eating and drinking without snubbing their host? Simply accept what is offered, take a small sip or bite, and leave the rest in your bowl or glass.

- Learn The Social Conventions For Friendships. For a traveler, there is nothing more rewarding than making a friend native to the new culture. Forming friendships with native citizens opens doors to Korea that wouldn't budge an inch open otherwise. There are rules that should be learned and followed for forming friendships in Korea if travelers really want an authentic experience. While there are quite a few rules to be learned, there are two that seem to bear the most significance. First, males and females are rarely just friends, especially if either is in an outside romantic relationship. In western culture it seems normal for two friends of the opposite sex

to meet up for a meal or coffee, but in Korea it's rather uncommon. Second, work space friendships tend to border on personal to a western eye with the amount of office dinners and drinking that occurs after work hours.

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