



Cross Cultural Understanding



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A Book FOR CCU CLASS

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A. CULTURAL DEFINITION

Moule states that culture is viewed as a lens through which life is perceived. Through its differences (in language, values, personality and family patterns, world view, sense of time and space, and rules of interaction), each culture generates a different experience of reality (2012:31).

Moule mentions that culture is different from other in which value, sense of time and space and the

rules shared in the culture. They have also different experience of reality.

Culture as socialisation, is understood as both a process and a product. Culture is as membership in a speech community, with shared assumptions about the world and one's place in it. Culture is shared life world, common history, subjective memories and language ideologies. Culture as symbolic power focuses on the way culture becomes entangled with social control, social identity, and dominant discourses such as the fetishisation of communication in a communication culture. (Knapp and Seidhofer, 2009: 227-230).

Culture deals with process and product. The community share assumptions, it is also about control, identity and communication.

Culture means 'the way we see and do things'. Culture is the set of shared meanings or the ways people agree to be (behave, act, and respond) in order to respond to new and familiar situations in their lives. Culture becomes the filter through which people interpret reality and perceive their future. As such, any particular culture represents a coherent but distinctive way of looking at the world. (Brisbane Catholic Education, 1999).

Culture is the way we see and do things. So whatever we do in the society will be arranged by the rules shared in the society. Each culture has their way in looking at the world.

Chiu and Hong (2009: 4) states that culture is as networks of knowledge, consisting of learned routines of thinking, feeling, and interacting with other people as

well as corpus of substantive assertions and ideas about aspects of the world.

It is important that culture as a knowledge tradition is unique in that it is

- a) shared among a collection of interconnected individuals, who are often demarcated by race, ethnicity or a nationality;
- b) externalized by rich symbols, artifacts, social constructions and social instructions (e.g. cultural icon, advertisements and news media);
- c) It is used to form the common ground for communication among members;
- d) It is transmitted from one generation to the next or from old members to new members; and
- e) It is undergoing continues modifications as aspects of the knowledge tradition may be falsified or deemed not applicable by newer social order or reality.

From the reasons of uniqueness of culture it is clear that culture is shared, having symbols and communication and also it is transmitted from one generation to the next, which also can be said as enculturation.

Culture consists of visible and invisible culture. Culture is also like an iceberg. The peak is seen big but deeper it will be seen bigger which we call visible and invisible. The visible culture can be seen clearly such as clothes, language, performance, ceremony and invisible culture will relate to principles, value, habit and belief.(Levine and Adelman, 1993: xviii)

a. Elements of Culture

There are seven elements of culture, they are 1) knowledge, 2) beliefs, 3) ideas, 4) values, 5) powers, 6) laws and rules, 7) meaning.

Other opinion on the elements of culture is types and expression of emotions, customs and traditions, religion, language, arts and literature, forms of government, economic systems

(www.sagepub.com/upm-data/48151_ch_3.pdf)

Elements of culture on customs and traditions covers rules of behavior which are enforced ideas of right and wrong. They can be customs, traditions, rules, or written laws. Religion is the answers for basic questions about the meaning of life. It is included as supports values that groups of people feel are important. Religion is often a source of conflict between cultures. Monotheism is a belief in one god. Polytheism is a belief in many gods. Atheism is a belief in no gods.

Language is the cornerstone of culture. All cultures have a spoken language. People who speak the same language often share the same opinions. Many societies include a large number of people who speak different languages. Each language can have several different dialects.

There are some different conceptual categories based on Hofstede research (in Brown, 2007: 201). Each category was described as follows:

- 1) Individualism as a characteristic of a culture opposes collectivism. individualism is the belief that everything can be done alone while collectivism always depend on togetherness in doing everything in

the life. Collectivist like to do things in group so when they are successful it is because the group support them while individualist thinks that his success is on his own effort. He knows what he needs and what he wants without depending on others.

- 2) Power distance as a characteristic of a culture defines the extent to which the less powerful persons in a society accept inequality in power and consider it as normal. Inequality exists within any culture, but the degree of it that is tolerated varies between one culture and another. "AU societies are unequal, but some are more unequal than others" (Hofstede, 1986: 136). The universalism is a concept of equality. So everyone is the same no matter how fame, rich, big is the authority. Everyone will be treated equally.
- 3) Uncertainty avoidance as a characteristic of a culture defines the extent to which people within a culture are made nervous by situations they perceive as unstructured, unclear, or unpredictable, situations which they therefore try to avoid by maintaining strict codes of behavior and a belief in absolute truths. Cultures with strong uncertainty avoidance are active, aggressive, emotional, compulsive, security seeking, and intolerant; cultures with weak uncertainty avoidance are contemplative, less aggressive, unemotional, relaxed, accepting of personal risks, and relatively tolerant. The people in this culture will accept others easily and relaxed. They have high tolerance.

- 4) Masculinity as a characteristic of a culture opposes Femininity. The general characters of men are assertive, ambitious and competitive, while women are expected to serve and to care for everyday life needs.

No culture is wholly isolated, self-contained and unique. There are important resemblances that stem in part from diffusion and in part from the fact that all cultures are built around biological, psychological and social characteristics common to all mankind. Lyons refers to such common biological and cultural features as biological and cultural universals. That is why there is a greater or less degree of cultural overlap between any two societies and why people from different cultures have the possibility to communicate with each other. Cultural similarities and differences are central to the study of communication between members of different cultural groups because they affect all intercultural and cross-cultural

communication. (<http://www1.gdufs.edu.cn/jwc/bestcourse/kecheng/38/whjiaoan/files/intro.html>)

Matsumoto (2000:24) adds that culture is dynamic system of rules, explicit and implicit established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms and behavior, shared by a group but harbored differently by each specific unit within the group, communicated across generation, relatively stable but with potential to change across time.

The key concept that are embedded in the definitions:

- 1) Dynamic
- 2) System of rules
- 3) Group and units
- 4) Survival
- 5) Attitude, values, beliefs, norm, behavior
- 6) Shared by a group
- 7) harboured differently by each specific unit
- 8) communicated across generation, relatively stable
- 9) potential to change across time

Seeing the concept of culture it can be inferred that culture consists of attitude, values, beliefs, norm, behaviour which is dynamic, shared among a group of people to survive. Living in one culture means having the same concepts shared in the society and they try to survive in that society although it changes over time. The change will be very natural process of a culture. Culture is never be stable it will be influenced by the change of time and also the change of people's mind.

Jayasuriya (1990) suggests that to understand the relationship between culture and individual behaviour one needs to think of culture as a blueprint for action as 'the manifest culture revealed in individual behaviour is selective and not necessarily representative of a historical cultural tradition in its abstract form'.

It can be inferred that in a culture there is a blueprint which will be followed by the member of the culture especially in language but in fact we also have

something unique which can indicate our native. In this case, culture can be both similar or different.

Classification Of Culture

1. visible culture

The culture that can be obvious to the eye.

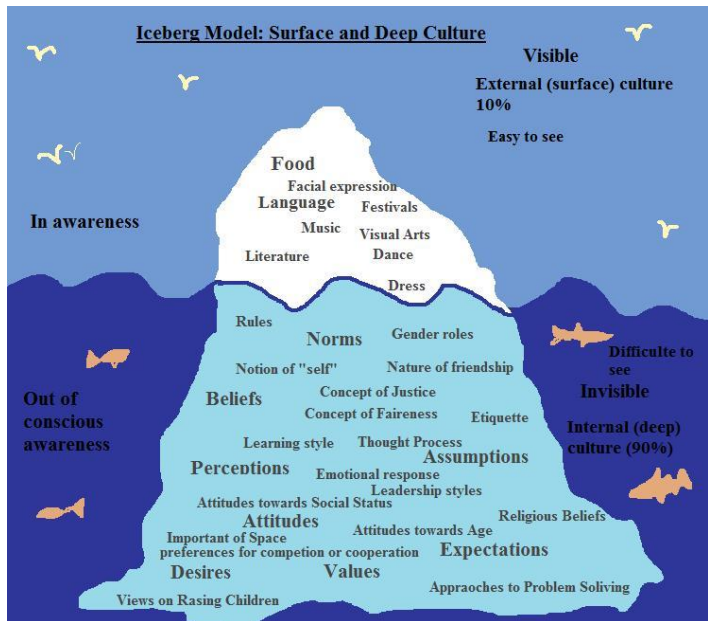
Example: fashion/clothes, language, behavior, food, dance,

2. invisible culture

The culture which is Impossible or nearly impossible to see; imperceptible by the eye.

Example: religion, life principle, belief, value, thought, pattern

When we see an iceberg, the visible portion that we can see above the waterline, is very small compared to the whole.



Culture is like an iceberg

Culture

Is not permanent but it changes through time. It will be suited to the era.

Each individual is different

Factors which affect culture

1. Colonialism: Law, School system
2. Climate : clothes, job.
3. Religion: life style, clothes

Cultural terms

1. Stereotype: judge people because of lack of info

Definition: Stereotypes are characteristics ascribed to groups of people involving gender, race, national origin and other factors. These characteristics tend to be oversimplifications of the groups involved, however. For example, someone who meets a few individuals from a particular country and finds them to be quiet and reserved may spread the word that all citizens from the country in question are quiet and reserved. A generalization such as this doesn't allow for diversity within groups and may result in stigmatization and discrimination of groups if the stereotypes linked to them are largely negative. That said, even so-called positive stereotypes can be harmful due to their limiting nature.

2. **Ethnocentrism:** the feeling that our culture is the best

Ethnocentrism is judging another culture based upon the values and standards set in one's own culture. It is a form of bias, where we tend to immediately judge another culture as 'bad' or 'wrong' based upon their actions, if their values are not aligned with our own beliefs. Does this concept seem familiar to you? We all do it, some time or the other, mostly not even realizing that we're being ethnocentric at that moment. Though not always so, the concept of ethnocentrism has gained more of a negative tone owing to discrimination on ethnic grounds.

3. **Prejudice:** A partiality that prevents objective consideration of an issue or situation.

Prejudice is an unjustified or incorrect attitude (usually negative) towards an individual based solely on the individual's membership of a social group. For example, a person may hold prejudiced views towards a certain race or gender etc. (e.g. sexist).

4. **Generalization:** The process of formulating general concepts by abstracting common properties of instances.

A generalization is defined as a broad statement or an idea that applies to a group of people or things. Oftentimes, generalizations are not entirely true, because there may be examples of individuals or situations wherein the generalization does not apply.

Statements of Generalization

- All parents try to make life difficult for their children.
- Every salesman lies to make more money on a sale.
- Homework is very easy.
- Homework is very hard.
- The United States is colder than Europe.
- Women all want to have large families.
- Men are all afraid of commitment.
- The best way to make new friends is to just start talking to people.
- Nobody really believes that the Earth is flat.
- Most politicians are greedy and manipulative.
- No American thinks staying in Iraq is the best solution.
- Cats are nicer than dogs.

- Dogs are smarter than cats.
- Most people find church very boring.
- Everyone likes a little bit of excitement and variety in their life.
- Only a fool would believe what that commercial says.
- Learning to drive isn't difficult.
- College is the only way a person can be properly educated.
- Everyone who goes to college is an elitist.
- Rich people are greedy.
- Poor people are lazy.
- Men don't enjoy window shopping.
- Everyone is a cynic these days.
- No one could complete a marathon without the appropriate training.
- It's impossible for children to appreciate art.
- Children should be seen and not heard.
- If you believe you can do it, you will always succeed.
- All success is brought about by good luck.
- Gentlemen with his kind of upbringing are very trustworthy.
- No one is born evil.
- Everybody loves a trip to the theme park over the summer.
- Police officers are corrupt.
- Police officers are heroes.
- Girls don't enjoy playing with cars the way boys do.

- Boys don't enjoy playing with dolls the way girls do.
- The only way to learn another language is to visit the country where it is spoken.
- It's never a good idea to drink coffee after noontime.
- To be an author, you need to have a large vocabulary.
- Only dead fish go with the flow.
- All criminals have troubled backgrounds.
- All criminals can be rehabilitated.
- Nobody truly thinks the world is going to end.
- Everyone thrives on drama.
- Photographers can't earn very much money in this economy.
- A long commute to work makes a person much less productive.
- Cooking isn't difficult; all you need are the right ingredients.
- Anyone can learn to cook if they only try.
- Everyone loves a delivery of flowers and a box of chocolates.
- All women want men to be romantic.
- Your family will always be there for you.
- Friends are people who will never let you down no matter what.
- Men all want the same thing – money, power, and fame.
- Football players are arrogant, cocky people.
- Nerdy kids are all going to grow up to be rich.
- Pretty people are always stuck up.

- Overweight people always overeats.
- The customer is always right.

5. **Discrimination:** Unfair treatment of a person or group on the basis of prejudice.

Discrimination is the behavior or actions, usually negative, towards an individual or group of people, especially on the basis of sex/race/social class, etc.

6. **Tolerance:** Willingness to recognize and respect the beliefs or practices of others.

A disposition to allow freedom of choice and behavior. Tolerance is the ability to accept ideas, behaviors and feelings that are different than those of the individual. In science, it is the ability of the body to adjust to a new substance.

7. **Enculturation:** process of learning the culture of your birth

It refers to the process through which we learn about the culture we live in. Through enculturation, we learn what behaviors, values, language, and morals are acceptable in our society. We learn by observing other members of our society, including our parents, friends, teachers, and mentors. Enculturation provides a means for us to become functional members of our society.

Let's look at the example of Jill. She learned her values of being respectful, kind, and obedient from her parents and her church. She learned how to

dress from her friends. She also learned appropriate behaviors from observing her family, friends, fellow church members, and other individuals in her society. Jill is also doing well in school, her home life, and socially, which demonstrates that Jill is a successful member of her society.

8. **Acculturation:** process of learning a culture different from your native culture

Acculturation refers to the processes that occur when different individuals or groups of people meet and exchange aspects of their culture. Due to advances in transportation, communication, and technology, there has been a significant increase in the interactions among different cultures. As a result, understanding acculturation, and learning how to accomplish it effectively, has become vital to the future of the world.

Enculturation can be simply defined as the individual acquisition of a particular culture by him/herself. Once a person is born into the world, he/she invariably follows the [culture](#) that surrounds him/her and the process of gaining these cultural traits is enculturation. Acculturation, in contrast, happens when two different cultures meet together. This is also known as the cultural change. The amalgamation of two cultural items can be defined as the process of acculturation. The **main difference** between enculturation and acculturation is that **enculturation is the acquisition of one's own culture** while **acculturation is the merging of two cultures**.

Definition of Intercultural

The word '*inter*' is an abbreviation of 'intermediate', it means being in the middle of two other entities as well as 'mediating' or dividing something into two equal parts. Intermediate position or usually called "between" is a connecting link between one thing and another. In this case, situated or occurring between or among persons or things, often expressing mutual or reciprocal action or relation.

Turning to the entry '*cultural*', a derivation of 'culture' are pertaining to cultivation, especially of the mind, of manners, or pertaining to culture in a society or civilization'. Connotations of cultivation or development of the mind, refinement of mind, tastes, manners, the artistic and intellectual side of civilization, and a society's or group's distinctive customs, achievements, products, outlook and the way of life of a society or group. The definition of intercultural itself is taking place or forming a communication between cultures, belonging to or derived from different cultures. So intercultural means mutual reciprocal relationships among and between cultures where people from different cultural groups interact with one another, learn and grow together; build relationships and become transformed, shaped, and moulded from each other's experiences; (Soler, 2007:7)

Defining Multicultural, Cross-cultural, and Intercultural

In multicultural communities, we live alongside one another. We value tolerance, and celebrate one

another's culturally distinctive cuisine, dress, music, dance, and related outward expressions of culture. It usually requires only superficial and polite social interaction.

A multicultural community can also mean that

- a) Society allows and includes very distinct cultural groups, with equal status
- b) People from different cultural groups are understood as standing side-by-side, at times in isolation from one another
- c) Often there is a superficial celebration of food, folk, and festivals without deep learning
- d) Power differentials are not addressed; it does not allow for exchange between these cultural groups, and tends to only focus on representation.

In cross-cultural communities, there is some reaching across boundaries. We try to build bridges of relationship between our cultural communities by sharing, listening, learning, and being open to changing. It usually requires intentionality, and programs of education and community-building. It also means that

- a) Two or more cultures are considered or related to
- b) Often cultures are compared or contrasted with one another, and one culture is deemed superior or inferior to another
- c) Power differentials are still not addressed; it only allows for limited learning or exchange between cultural groups
- d) Cultural differences may be understood or acknowledged, but are also managed in a way that

does not allow for individual or collective transformation.(UCC, 2011)

In intercultural communities, there is comprehensive mutuality, reciprocity, and equality. Our social structures and everyday interactions are defined by justice, mutuality, respect, equality, understanding, acceptance, freedom, diversity, peace-making, and celebration. Intercultural community hopes to take us deeper than multicultural or cross-cultural models of community.

It also means that

- a) There are mutually reciprocal relationships among and between cultures;
- b) people from different cultural groups interact with one another, learn and grow together; build relationships and become transformed, shaped, and moulded from each other's experiences;
- c) "Intercultural" is not a substitute for "ethnic"! ;
- d) The focus is on relationship building (not survival), deep connections, interactions, mutual gifting, respect, and learning from one another;
- e) No one is left unchanged in the intercultural process: some examine their own culture more deeply, some are changed through their interaction with others, and many learn more about what it means to be in community together;
- f) Racial and cultural power imbalances are addressed; people are enabled to learn from each other and lead toward the transformation of all peoples (UCC, 2011)

From those explanations about multiculturalism, cross culture and intercultural it can be inferred that each of them has their own characteristics. Multiculturalism focuses on some different cultures which are not addressed power difference and based on representation, while cross cultural is based on how to build bridges of relationship between cultural communities by sharing, listening, learning, and being open to changing. It can be looking at the similarities and differences among cultures and intercultural is more comprehensive mutuality, reciprocity, and equality.

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Intercultural Learning and Teaching

Talking about intercultural learning cannot be separated to the discussion about culture learning. Paige et al defined that culture learning is the process of acquiring the culture-specific and culture-general knowledge, skills and attitude required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and on-going process which engages the learner cognitively, behaviorally, and affectively (Paige, et.al.1999: 50).

From the definition it can be seen that culture learning is the form of process in trying to know about

the general and the specific aspect of culture which can be used for communicating and interacting with people from other cultures. It demands the individuals' involvement in the process cognitively, behaviorally, and affectively.

The definition is useful for developing a more sophisticated approach to interculturality in language education because it acknowledges the importance of both culture-specific and culture-general processes in intercultural learning. In most existing language programs, textbooks, and curriculum documents, only the culture-specific elements of learning are considered and only within the context of a static, factual view of the target language. There are five –element model for such learning identified by Paige and Stringer (1997):

- a) Learning about the self of culture being
- b) Learning about culture and its impact on human language; behavior; identity
- c) Culture-general learning, focusing on universal intercultural phenomena including cultural adjustment
- d) Culture-specific learning, with a focus on a particular language and culture
- e) Learning how to learn about language and culture

The concept of “inter-cultural” is need to be conceived as independent of both their native culture and the new culture. While, the concept of teaching is helping someone to learn, guiding, providing with the knowledge, and giving instructions. Teaching intercultural is helping the students to understand their

own culture and have respect with other cultures because in fact there is an influence from other cultures.

Soler claims that we are so familiar with our own culture that we do not even realize it is there and, inevitably, it influences our expectations when we establish contact with people belonging to a different culture (2007:62).

Our culture has been internalized in our daily life. Unconsciously we expect other culture to be established like our own culture.

The intercultural speaker but in this field in a learning process it is called a lecturer who trying to connect, mediate between cultures one with another culture in a class .The lecturer now becomes a mediator that has to give priority not to the amount of knowledge to be acquired but to the development of new attitudes, skills and critical awareness in the student. It means that the lecturer develops students's competence that will make them understand their own cultural values, beliefs and behaviours.

In teaching intercultural, it needs the lecturer who can bring the students into an awareness of culture diversity. In an intercultural learning the lecturer must be able to perform in home culture and other culture. Soler states that in fact, the best lecturer will be neither the native nor the non-native speaker, but the person who can make students see the connections between their own and other cultures, as well as awaken their curiosity about difference and otherness (Soler, 2007:69). The students must be taught and understand their own culture and other culture. So they know the meaning of

differences but still they need to respect the differences in order to make them able to interact with the people from other cultures.

Intercultural learning is being seen as a complex combination of valuable knowledge and skills. Kramsch in Corbett (2003:31) describes about student's ability to reach, a vantage point from which the learner can understand and mediate between the home culture and the target culture. According to Byram in Corbett (2003:32) he specifies about the success learner in order to understand target culture. they are as follows:

- 1) Knowledge of self and other; of how interaction occurs; of the relationship of the individual to society. We must know our own and also other cultures to understand how to interact well.
- 2) Knowing how to interpret and relate information. The knowledge of other culture must be interpreted well and it demands the ability to relate the information.
- 3) Knowing how to engage with the political consequences of education; being critically aware of cultural behaviours. The knowledge gained will influence the other field of life, like political consequences of education. It will result also in the awareness in cultural behaviors.
- 4) Knowing how to discover cultural information. Having knowledge of cultural information is really needed to give nuance to the life.
- 5) Knowing how to be: how to relativise oneself and value the attitudes and beliefs of the other. We must be aware of our existence that we need to live in a

community which has value, attitudes and belief, beside we also need to understand other cultures.

In intercultural learning process, intercultural approach and intercultural communication have important role because the context is to mediating between cultures and raise students' awareness of culture diversity. Intercultural approach trains learners to be 'diplomats', able to view different cultures from a perspective of informed understanding (Corbett, 2003:2).

An intercultural approach gives lecturers and learners a clearly defined and consistent set of purposes, while intercultural communication should be a clearly defined option in language education. The goals of any course should specify whether learners, lecturers and institutions are concerned with

- (1) increasing language proficiency.
- (2) gaining factual knowledge about the target culture.
- (3) acculturating, and/or.
- (4) mediating between cultures (Corbett, 2003:193).

It shows that Intercultural communication required in mediating between cultures. The proficiency of one own language must be in a good level. It means that he understands well his own language and also the culture. After having the proficiency or language mastery, then trying to have the knowledge of the target culture and people will completely understand it. Acculturation will happen as the member of a culture knows well his own and gaining the culture of the target culture. Finally he can mediate between cultures. Those are the goals of intercultural approach.

At a global level the goals of intercultural language learning are as follows:

- a. understanding and valuing all languages and cultures
- b. understanding and valuing one's own language (s) and culture (s)
- c. understanding and valuing one's target language (s) and culture (s)
- d. understanding and valuing how to mediate among languages and cultures
- e. developing intercultural sensitivity as an ongoing goal. (Liddicoat, 2003: 46).

Intercultural Understanding

Intercultural understanding focuses on sharing, creating and contesting different cultural perceptions and practices, and supports the development of a critical awareness of the processes of socialisation and representation that shape and maintain cultural differences.

Intercultural understanding is the ability to participate and negotiate with people in a variety of contexts. Participating and negotiating with people requires an ability to know and understand 'your' culture, 'another's' culture and have skill in working between your own and another's culture.

(http://www.asiaeducation.edu.au/for_lecturers/professional_learning/intercultural_competencies/developing_intercultural_understanding/diu_resources/resource_1_definitions.html).

Intercultural understanding assumes an integral connection between language and culture,

acknowledging language as the primary means through which people establish and exchange shared meaning and ways of seeing the world (Scarino, Dellitt and Vale 2007). It works on the assumption that, in learning to live together in a world of social, cultural, linguistic and religious diversity, students need to look beyond their immediate worlds and concerns (Arigatou Foundation, 2008) and engage with the experience and ideas of others (Appiah, 2006) in order to understand the politics of culture on the world stage (Sleeter and Grant, 2003). The students are able to understand well all the things related to their own and other culture in order to connect the ideas, religious diversity and the like so they can get through some problems in the interaction.

Intercultural understanding identifies knowledge, skills, behaviours and dispositions that assist students in developing and acting with intercultural understanding at school and in their lives beyond school. At a personal level, Intercultural understanding encourages students to engage with their own and others' cultures, building both their sense of belonging and their capacity to move between their own worlds and the worlds of others (Kalantzis and Cope, 2005), recognising the attitudes and structures that shape their personal identities and narratives.

At a social level, Intercultural understanding builds students' sense of the complex nature of their own histories, traditions and values, and of the history, traditions and values. Students learn to interpret and mediate cultural inequalities within their own and other societies. They learn to take responsibility for their

interactions with others, to act on what they have learnt and to become intercultural citizens in the world (Byram, 2008). Intercultural citizens mean that the students can perform themselves in the open world or in the global worlds they can solve the problems of differences, so they will make the situation more comfortable with differences.

Students develop intercultural understanding as they learn to value their own cultures, languages and beliefs, and those of others. They come to understand how personal, group and national identities are shaped, and the variable and changing nature of culture. The capability involves students in learning about and engaging with diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect. The result is the students will be aware of their own culture and understand the diverse culture.

Students develop intercultural understanding through the study of the English language and the ways it has been influenced by different cultural groups, languages, speakers and writers. In interpreting and analysing authors' ideas and positions in a range of texts in English and in translation to English, they learn to question stated and unstated cultural beliefs and assumptions, and issues of intercultural meaning.

Students use Intercultural understanding to comprehend and create a range of texts, that present diverse cultural perspectives and to empathise with a variety of people and characters in various cultural settings.

<http://www.australiancurriculum.edu.au/english/general-capabilities>.

In intercultural communication achieving understanding in communication is possible only to the extent that there is a shared understanding of context. Gudykunst and Kim (1992) argue that there are two types of context that need to be considered in intercultural communication.

The first is *external context*, which refers to the setting in which the communication occurs and the ways in which this setting is understood by participants. For example, interactions may vary in terms of their perceived formality, depending on whether they happen in a work or a social context. The extent of divergence between the settings will vary for different cultures. It depends on the culture and the context given.

The second is *internal context*, which refers to the cultural understandings that participants themselves bring to the interaction. Such understandings can be as basic as perceptions of appropriate physical distance, appropriate body contact, appropriate duration of the interaction, appropriate topics, and so on. The appropriate aspect will influence the interaction, so there must be internal context.

The Interculture in Language Learning

Intercultural language teaching and learning centres on the relationship between languages and culture, it is this relationship that is the starting point for the intercultural. It is possible to distinguish in language

education two broad orientations to the teaching of culture that reflect views of the nature of the relationship between language and culture.

The first of these can be termed a cultural orientation. A cultural orientation implies the development of knowledge about culture that remains external to the learner and is not intended to confront or transform the learner's existing identity, practices, values, attitudes, beliefs and worldview. It is about the acquisition of a body of knowledge about a culture (Kawakami, 2001; Liddicoat, 2005). In this case the students just acquire the knowledge of culture. They have not learned about culture itself in detail.

Kawakami (2005) also argues that a focus on teaching the culture of the other as knowledge of differences risks entrenching stereotypical views of the other. This approach to culture is not strongly tied to language and culture is seen as existing independently of language and may be taught in isolation from the target language itself (Crozet & Liddicoat, 2000). The feeling of stereotype will result bad things in viewing about the culture. So it is better to know well the culture to hinder the stereotype.

The second is an intercultural orientation. This orientation implies a transformational engagement of the learner in the act of learning. Here learning involves the student in oppositional practice (Kramsch & Nolden, 1994) that seeks to decentre learners from their existing linguistic and cultural positioning and to develop an intercultural identity as a result of an engagement with

another culture. Here the borders between self and other are explored, problematised and redrawn.

Language is fundamental to this view of culture as language provides the point of engagement with a culture and it is thorough engagement with the language and culture as inter-related meaning-making systems that the desired learning is achieved. In teaching language from an intercultural perspective developing a static body of knowledge is not seen as the equivalent of developing an intercultural capability (Zarate, 1983 in Liddicoat, 2011: 837). Teaching language cannot be separated from teaching the culture. When teaching language is going on as a teacher we also explain about the culture of the target language.

Rather, the learner needs to engage with language and culture and elements of a meaning-making system that influence and are influenced by each other. This means that language learning becomes a process of exploring the ways language and culture relate to lived realities—the learners' as well as that of the target community.

Culture, then, is not about information and things; it is about actions and understanding. In order to learn about culture, it is necessary to engage with the linguistic and non-linguistic practices of the culture and to gain insights about the way of living in a particular cultural context (Kramsch, 1993; Liddicoat, 1997). Cultural knowledge is not a case of knowing information about the culture; it is about knowing how to engage with diverse others.

The intercultural, therefore, involves an awareness of the interrelationship between language and culture in the communication and interpretation of meanings. One's understanding is always informed by the past and present of a particular language and culture and, in intercultural contacts, it is necessary to recognise the same in others (Liddicoat & Scarino, 2010). This means understanding the impact of such situatedness on communication and relationships.

For the intercultural language learner, the development of awareness and knowing of language and culture is achieved through the experience of another language. It is through exposure to and engagement with culturally situated text— whether spoken or written, intrapersonal or interpersonal—that the learner comes to appreciate the manifestation of diversity through language as a communicative process. The communicative process will be a real context for the learner to practice what the culture like. So it will be more clear for the students in understanding the context of culture.

The most elaborated model of intercultural competence is the model of *savoirs* developed by Byram and Zarate (1994): (1) *savoir*, (2) *savoir être*, (3) *savoir comprendre* and (4) *savoir apprendre*.

1) *Savoir* refers to knowledge of self and others, of their products and practices and the general processes of interaction. This constitutes a body of knowledge on which other operations can be performed.

- 2) *savoir être*, which involves an attitudinal disposition towards intercultural engagement manifested in approaching intercultural learning with curiosity, openness and reflexivity.
- 3) *Savoir comprendre*, which involves learning how to interpret and explain cultural practices or documents and to compare them with aspects of one's own culture;
- 4) *Savoir apprendre*, which is the ability to make discoveries through personal involvement in social interaction.
- 5) Byram (1997: 31-54) adds a further dimension, *savoir s'engager*, which refers to the ability to make informed critical evaluations of aspects of one's own and other cultures.

Interculturality means interaction and interaction is communication. Byram (1997: 70-71) introduces the possibility of distinguishing between Intercultural competence (IC) and Intercultural Communicative Competence (ICC). In IC individuals have the ability to interact in their own language with people from another country or culture, drawing upon their knowledge about intercultural communication, their attitude of interest in otherness and their skills in interpreting, relating, discovering; whereas in ICC interaction takes place between people from different cultures and countries in an FL, the knowledge of the participants of another culture is linked to their language competence through their ability to use language appropriately and their awareness of the specific meaning, values, and connotation of the language.

Therefore IC can and should be acquired by people from all walks of life and involved any kind of trade but when dealing with FL teaching and learning, it is ICC that we must aim at, as the focus is mostly on linguistic aspects and in this context “communicative” is normally identified with “linguistic” (Risager, 2000:14 via Soler and Jorda (2007: 65). IC deals with the interaction in their own language with people from different culture while ICC relate to the interaction between people from other culture or countries in an foreign language. So the knowledge of other culture and the ability in using the language is highly demanded.

Sercu (2004: 76) has proposed that Byram’s model of *savoirs* be extended to include “a meta-cognitive dimension”; that is, self-regulating mechanisms that enable learners to plan, monitor and evaluate their own learning processes. In addition to the limitation noted by Sercu, the model of *savoirs* does not elaborate on the important ways in which language affects culture and culture affects language and how this is understood by the learner.

Liddicoat et al. (2003: 63) propose a set of principles that provides a starting point for developing intercultural language teaching and learning. These principles are not strictly principles of the intercultural, but rather constitute principles of teaching and learning on which an intercultural pedagogy exists:

- 1) *Active construction*: Learning is understood as involving purposeful, active engagement in

interpreting and creating meaning in interaction with others, and continuously reflecting on one's self and others in communication and meaning-making in variable contexts.

- 2) *Making connections*: Connections are made between existing conceptions and new understandings and between previous experiences and new experiences. Previous knowledge is challenged and this creates new insights through which students connect, re-organise, elaborate and extend their understanding.
- 3) *Interaction*: Learning and communication are social and interactive; interacting and communicating interculturally means continuously developing one's own understanding of the relationship between one's own framework of language and culture and that of others.
- 4) *Reflection*: Learning involves becoming aware of how individuals think, know and learn about language, culture, knowing, understanding and the relationship between these, as well as concepts such as diversity, identity, experiences and one's own intercultural thoughts and feelings.
- 5) *Responsibility*: Learning depends on learner's attitudes, dispositions and values, developed over time

Assignment:

Group 1 and 2 assignments

- Group 1: find scenes of film which reflect stereotype
- Group 2: describe about discrimination by stories

2ND MEETING: SPACE AND TIME

The concept of space and time. All material bodies have a certain extension: length, breadth, height. They are variously placed in relation to each other and constitute parts of one or another system. Space is a form of coordination of coexisting objects and states of matter. It consists in the fact that objects are extraposed to one another (alongside, beside, beneath, above, within, behind, in front, etc.) and have certain quantitative relationships. The order of coexistence of these objects and their states forms the structure of space.

Material phenomena are characterised by their duration, the sequence of the stages of their motion, their development. Processes may take place either simultaneously, or precede or succeed one another. Such, for example, is the interrelation between day and night. The dimension of time can be measured only with the help of certain standards (in seconds, minutes, hours, days, years, centuries, etc.), that is to say, motions that are accepted as being even. The perception of time also allows us to assess the sequence and duration of events. Depending on our subjective sensations such as merriment or grief, pleasure or boredom, time seems either short or long. Time is a form of coordination of objects and states of matter in their succession. It consists in the fact that every state is a consecutive link in a process and has certain quantitative relations with other states. The order of succession of these objects and states forms the structure of time.

Space and time are universal forms of the existence of matter, the coordination of objects. The universality of these forms lies in the fact that they are forms of existence of all the objects and processes that have ever existed or will exist in the infinite universe. Not only the events of the external world, but also all feelings and thoughts take place in space and time. In the material world everything has extension and duration. Space and time have their peculiarities. Space has three dimensions: length, breadth and height, but time has only one—from the past through the present to the future. It is inevitable, unrepeatable and irreversible.

Correct understanding of the essence of space and time is closely connected with the scientific picture of the world. Everything is differentiated, broken down into relatively stable extraposed material formations. The processes that occur in them and condition their conservation (reproduction) and at the same time their transformation, are also differentiated: they constitute the consecutive change of the states of an object.

Space and time exist objectively. Although we may feel how time in its inexorable passage is carrying us away, we can neither halt nor prolong it. We cannot recover a single moment of existence. The flow of time is beyond our control. We are as helpless in it as a chip of wood in a river.

Dialectics proceeds from acknowledgement of the unity of motion, space, time and matter, which is expressed in the principle that various forms of the structural organisation of matter and the levels of this organisation are characterised by their specific motion, space and time. Thus the spatial organisation of a crystal differs from that of a blossoming rose. The time of historical events occurs, is experienced by their participants and is preserved in the memory of mankind and this kind of time differs from the purely physical time of, say, the motion of the celestial bodies. However, metaphysical thought separates matter from motion, and both of them, from space and time. Newton, for example, assumed that space was the empty container of things, that it was incorporeal, absolutely penetrable, never influenced anything and was never affected by any influence.

Kinds of Space

- Personal space
- Space in the house
- Space in the Classroom
- Space in the city

The most comfortable personal space when we speak.

- Indonesian: 0.75 m
- Italian: 0.5 m
- American: 1m
- Japan: 1.5 m
- Arab: 0.2m

Space in the house

The way people arrange the furniture

- For Indonesian they are more comfortable having many spaces that's why they have lesehan. They put all the furniture cornered or close to the wall

For the westerners they like to have the room full so they always put everything filling the room.



Space in the Classroom

- In rows: for very big classes we use this seating arrangement but it is not suitable to language class.
- Semi circle: it is more effective way because all the students are seen and they do not hide behind the friends' back
- Circle: it makes the teacher possible to see the students
- Small groups : it is suitable for discussion



Space in the City

There two kinds of city pattern

A. modern city: a city which have a well-arranged pattern

e.g. New York, Chicago

B. traditional city: a city which the pattern followed the palace as the centre of the city

e.g. Japan, London and Yogyakarta



Assignment

- I. Differentiate between the space in swahili, Japan and western house
- II. Mention some seating arrangement in the classroom!

Proverbs in Time

1. Time is money
2. Slowly but surely
3. Time waits no man
4. One day one thread, finally will make a piece of clothes
5. Be late but safe
6. A stitch in time saves nine
7. Never put off until tomorrow what you can do today
8. Time heals a broken heart
9. Time will tell
10. More haste, less time. Less haste, more time.

Assignment: Discuss the meaning of each proverb!

3rd MEETING: INDIVIDUAL AND GROUP

Concepts of Individualism

1. Think for yourself
2. To each his or her own
3. Do it yourself
4. Change is good
5. Look out for no 1

6. Private! Keep out!
7. The embarrassment of riches
8. Question authority

1. Think for yourself

People in the U S tend to dislike being ordered to do something. They usually believe that they can judge for themselves what is best. The students also would expect to be given some explanation as to why they no longer could wear baseball caps. So everything which is being a rule must be known the reasons

2. To each his or her own

We don't have to agree with every belief, attitude and taste a person has in order to be his or her friend. We can pick and choose what we like about someone and can work and play with people who have different religious, beliefs and politics.

3. Do it yourself

We must be self-motivated so everything that we do it is because we need and want to do it not because of someone else. Self motivation is one of the basic principles of individualism

4. Change is good

Change and variety are qualities usually admired. For Asian leaving company for another job will be considered as disloyal and being outside group. In the US respect for other individual whether or not they are inside or outside our close friends and co-workers is considered admirable.

5. Look out for no 1

Competition is greatly admired, because everyone wants to be no 1 in their life. In the classroom among your classmates you want to be the best, becoming a member of family you also want to be the best for your parents.

6. Private! Keep out!

The right to privacy has always been considered important in US. We do not share certain information even with your friends.

It is not unusual for a child who has her own room to put a sign on the door that says “ Private! Keep out!

7. The embarasment of riches

In US individualism walks hand in hand with egalitarianism, the sense that everyone should be equal no matter how much money, fame and power he has.

They don't like to hear other people brag about how rich and successful they are, they are quick to label those kinds of people “snobs”

8.Question authority

People in the US believe that as individuals they have the right to question and challenge the government. They demonstrate, vote in or cast a ballot against issues, petition.

This rights are guaranteed to them in the first amendments of the Constitution which have become known as the Bill of Rights

Proverbs: the Individual and The Group

A boat does not go forward if each one is rowing his own way. ----- African (Swahili)

Help yourself and God will help you.-----Dutch

Let every bird sing its own tune.---Danish

Different strokes for different folks.----US
If one link snaps, the whole chain falls apart.--- Yiddish
To each his own.----- English
Every head must do its own thinking. ---African Jabo
People are not alike like guinea fowl, nor identical like quail.----African (Ovambo)
He who does not mix with the crowd knows nothing.----
Spanish
The unselfish person will draw the prize.---Japanese

Characteristics of Individualism

Social behavior is largely determined by personal goals, these goals overlap only slightly with collectives: family, work group, political allies, country & state

In conflict: it is acceptable for the individual to place personal goals ahead of collective goals. Achievement benefits primarily the individual

Collectivism: definition (Triandis, 1980)

Means greater emphasis on the views, needs, and goals of the ingroup. Ingroup: A group whose norms, goals, and values shape the behavior of its members. Great readiness to cooperate with ingroup members. Extreme collectivism: personal goals reflect goals, attitudes, beliefs, or values of the ingroup.

Characteristics of Collectivism

Desire to stay with parents and extended family more than do the individualists

In conflict: It is considered socially desirable to place collective goals ahead of personal goals.

Individual achievements are aimed at improving the position of the ingroup.

Willingness to accept the presence of unequal power distribution (power distance): maintains group solidarity and harmony.

Asian-Americans higher on collectivism than European-Americans. But by 3rd generation, can be almost identical to European-Americans in level of individualistic self-definition (Heine, 1997).

Collectivism

Benefits: Strong social ties, emotional warmth, and prompt punishment for deviance are associated with low rates of homicide, suicide, crime, juvenile delinquency, divorce, child abuse, wife battering, and drug & alcohol abuse. Also associated with good mental health.

Costs: Dissatisfaction with excessive demands of family life, fewer opportunities for creativity, and low gross national product per capita. Self-definitions (Triandis, 1989)

▪ **Task of individualist self**

Emotional detachment from ingroups

Feel guilt, rather than shame, as a result of wrongdoing.

Strive to be creative, courageous, and happy

Maintain consistency between private self and public self (self-contained attributes).

Value equality, freedom, achievement, and an exciting and enjoyable life.

Identity is strongly tied to one's occupation

To do "whatever I think is worth doing" (Tanaka, 1978)

▪ **Task of collectivist self**

Maintain harmony between self and ingroup goals.

Maintain separation between public self and private self (context-specific self attributes).

Feel shame, rather than guilt, as a result of wrongdoing.

Identity is strongly tied to family, nation and gender.

Strive to be dutiful, polite, and conform to ingroup authorities

Value welfare of others, social order, effort, social recognition, modesty, parents and elders, preserving public image, and accepting one's position in life.

Concept of *achievement*

Individualist: associated with individual achievement

Collectivist: associated with group achievement

Concept of *self-reliance*

Individualist: independence from ingroup

Collectivist: not being a burden on the ingroup

Need to look at both levels of each variable in order to make meaningful comparisons

Informal observations in China (a collectivist culture) confirm that larger percentage of social interactions occur in group of three or more.

In the United States and Greece (individualist cultures), more people are alone or in pairs.

Conclusion: Whatever the reasons are, social life is significantly different between collectivist cultures and individualist cultures and this is easily observable.

Gudykunst et al. (1987) study in *Korea*, very collective; *Japan*, slightly collective; *U.S.*, very individual.

Examined ratings of behavior toward an ingroup member (friend) or an outgroup member on a set of scales.

- 1) *Personalization*: “we share secrets with each other”
- 2) *Synchronization*: “our conversation is spontaneous, informal, and relaxed”
- 3) *Difficulty*: “we find it hard to talk to each other”

Hypothesis: Koreans would feel more 1) and 2) in ingroup interaction and more 3) in outgroup interaction. True for Japanese and American but decreasingly so.

(Rosenthal & Bornholt, 1988)

Children of collectivist cultures first learn those behaviors that allow the ingroup to function smoothly, and learn about independence later.

Children of individualist culture first learn to be independent and may or may not acquire skills relevant to the smooth functioning of the ingroup.

Hypothesis: Children of individualist cultures are more likely to select outcomes that favor the self, but not too strongly (therefore, predict second outcome).

Factors contributing to individualism (Triandis, 1989)

- affluence
- mobility (social & geographic)
- migration (from rural to urban settings)
- exposure to mass media (free information)
- education
- rapid social change

Being “different” implies being “unique”, and being “unique” is valued in individualist cultures. This is not necessarily the case in collectivist cultures

Ex: In Japanese language “different” also means “wrong” (Markus & Kitayama, 1991)

Implications about perceptions of ingroup and outgroup (Quattrone, 1986)

Individual cultures: ingroup member perceived to be heterogeneous while outgroup member perceived to be homogenous.

Collectivist cultures: opposite pattern

Within United States Rokeech, 1973

Found that individuals from upper & middle social class endorse higher levels of individualist values (e.g., ambition, autonomy, and creativity) than do individuals from lower social class.

Survey (Kohn, 1987)

Lower social classes emphasize obedience and socialize severely; their “ideal child” is one who is a good follower.

Professional classes, by contrast, socialize for independence, creativity, and self-reliance. Their “ideal child” is a professional.

American Individualism (Triandis, 1988)

Two types

Narcissistic individualism: Only the individual’s goals direct behavior

Communitarian individualism: The individual’s goals are integrated with the goals of the community.

According to Triandis, the latter characterized the early stages of American individualism, while the former has become more common today.

Assignment:

Give description about individualism and the group in the form of case studies!

4TH MEETING: CULTURAL VALUES

CULTURAL VALUES

1. Universalism-Particularism
2. Individualism-Collectivism
3. Monochronoism-Polychronoism
4. Locus of control
5. Free Will-Fate

Universalism-particularism

Universalism means treating people similarly no matter how rich, fame and big is the authority he has.
i.e. Breaking laws will be punished for anyone

Universalism, in a general sense, is an idea or belief in the existence of a universal, objective or eternal truth that it determines everything, therefore, is and must be equally present in all human beings. A universalist thinking ensures the accuracy of a way unique or specific view, explain, or organize the world.

Particularism: treating someone differently because of the fame, rich and authority

i.e. The practice of *ccn* (KKN)

particularism — the felt obligation to help, to give resources to persons to whom one has a personal obligation, to the family above all but also to friends and membership groups. *Nepotism is its most visible expression. Loyalty is a particularistic obligation that was very strong in precapitalist, feudal societies*

Individualism-Collectivism

Individualism:

favours free action and complete liberty of beliefs of individuals

i.e. Think of yourself, to be number one, competition, self-thought, self-reliance, self-interest, personal growth and fulfillment (own goals, frequent use of “I”

Ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family

Collectivism: a feeling that doing in group is better than doing alone

i.e. Gotong royong, musyawarah, cooperation, social concern, public service and social legacy (Reliance on

informal controls, team approach, group goals), frequent use of “**We**”, strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents)

Monochronism-Polychronism

1. monochronism

Doing one thing at a time. They value a certain orderliness and sense of there being an appropriate time and place for everything. They do not value interruptions. The Germans tend to be monochronic

Monochronism: a concept of time that

- Time flies
- Time is limited
- Time is valuable
- Time is like an arrow

2. Polychronism

Doing multiple things at the same time. A manager's office in a polychronic culture typically has an open door, a ringing phone and a meeting all going on at the same time cultures.

Polychronism: a concept of time that

- time walks
- Time is unlimited
- Time can be managed
- Slowly but sure
- Better late than never

Locus of control

Locus of control refers to the extent to which people feel that they have control over the events that influence their lives. When you are dealing with a

challenge in your life, do you feel that you have control over the outcome? Or do you believe that you are simply at the hands of outside forces?

If you believe that you have control over what happens, then you have what psychologists refer to as an **internal locus of control**.

If you believe that you have no control over what happens and that external variables are to blame, then you have what is known as an **external locus of control**.

What Is Locus of Control?

"A locus of control orientation is a belief about whether the outcomes of our actions are contingent on what we do (internal control orientation) or on events outside our personal control (external control orientation)

Free Will-Fate

Free Will

Everything happened in this world is because our effort, our success depends on our effort.

Fate

Life is in the hands of God so whatever we do God decides it.

Case studies assignment

1. Pak Slamet is a typical Javanese man goes abroad (US) for visiting his son. What cultural values might happen when he is there?
2. Mary wants to employ some workers for her hotel. Her husband is a Sundanese man wants to employ his relatives. What misunderstanding could happen with them?

3. Tish went to a seamstress to make a gown. The seamstress told her that it would take a week to making it, after a week she wanted to take her gown but the seamstress said sorry because she had to have 'kondangan', and Tish came back again in the day the seamstress promised but she again was very dissapointed. Analyze !
4. a native speaker was very angry because the becak driver asked her money too high. From both sides what will you analyse?.
5. Mark was very sad. A boy nextdoor, who always played and accompanied him, was dead. It was because he played near the street. He was sad but the boy's parents asked him not to be sad. What cultural values can be analyzed?

CULTURAL VALUES

(DIFFERENCES BETWEEN WESTERN AND INDONESIAN)

The word culture always deals with something to do with behavior, habit, belief and perception of certain group of people. As we live in a place which the cultures are varied we have to learn it. It is always interesting to compare the cultural values especially our culture with western culture. Why western which is compared because in the globalization era we must have knowledge of other cultures, since the international language is English it becomes consideration to compare between the values of local culture that is Indonesian and the English speaking countries that is western (although it is not actually used by Europeans). Some of the cultural values which will be discussed here are

universalism-particularism, individualism-collectivism, monochronism-polychronism, and the last is locus of control that is free-will and fate. Those concepts will be very challenged whenever we are aware that it is important to know each other and to understand all people from different cultures. It does not mean that we must be like them but we must accept and respect the differences.

Cultural values can be defined as commonly held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable, etc., in a community or society. It deals with many kinds of aspects in this life. The first aspect is on the way we treat people, sometimes we treat them equally but in another occasion we treat them differently this values are known as universalism and particularism. The second aspect is on the individual and group behavior. People sometimes feel convenient to be alone but some other time they like to be in group. This is known as individualism and collectivism. The third aspect deals with the concept of time. Many westerners think that time is as valuable as money so their concept of time is monochronicity while we as Indonesians like to have something not on time. We think that time is unlimited. The next concept is about something to do with how we can try hard for our free will or we just wait on the fate. Those aspects of cultural values seem to be different in the life of the westerners and Indonesians

Universalism Vs Particularism

People in universalistic culture share the belief that general rules, codes, values and standards take precedence over particular needs and claims of friends and relations. In universalistic society the rules apply equally to the whole universe of members. Any exception weakens the rule.

Particularistic culture sees the ideal culture in terms of human friendship, extraordinary achievement and situation and an intimate relationship. The spirit of the law is deemed more important than the letter of the law. Obviously there are rules in particularistic; but these merely codify how people relate to each other. Rules are needed if only to be able to make exception to them for particular cases but we need to be able to count on our friends.

Universalism is the belief in:

- Rules or laws that can be applied to everyone; whoever must obey the laws no matter how big is the authority, how famous is the popularity and how rich he is. No exception for the one in the laws, everyone is treated the same.
- Agreements and contracts are used as the basis for doing business; there will be no privilege for certain people, means that it has been based on what is written in the contracts and agreement. Inobedience will not be accepted because it will break the contract.
- Rules are used to determine what is right; the right is not based on someone saying but it is based on rules. Rules must be obeyed not be broken.

- Contracts should not be altered. It can't be changed in order to improve or made more fit for a particular purpose. It must be like the original.

Particularism is the belief in:

- Placing emphasis on friendships and looking at the situation to determine what is right or ethically acceptable. The right things will depend on the relationship of the actors. It is also based on the situation whether it is ethical to be seen or not.
- Deals are made based upon friendships; it happens when there is relationship between the one who make a deal. In Indonesia it is known as collusion or secret agreement
- Agreements are changeable; agreement can be changed anytime and it is based on the situation. Say we have someone has bigger authority we can change it and give it to the person.
- Different people hold different views about reality. Reality will be vary to everyone. One says that life is very hard and difficult but another people says "ah take it easy it's just something very little.

Individualism Vs Collectivism

Individualism versus collectivism is an important cultural variation to use in explaining various organizationally relevant outcomes, as either a societal or individual level construct. The need to understand cultural differences is crucial as the world becomes smaller and business becomes less Western-oriented (Kagitcibasi & Berry, 1989).

Individualism versus collectivism is not the sole measure of cultural differences, but it has been highly significant in the delineation of individual and group behavior, goal achievement, and relationship importance (Earley & Gibson, 1998; Triandis, 2002a, 2002b). The dimension of individualism versus collectivism has been found to account for a significant amount of variance in the social behavior of individuals across cultures (Triandis, 1995). People generally do not fit at the extremes of behavior, as defined in the concept of individualism or collectivism; “people are always gray – never black or white” (Singelis, et.al., 1995: 243). Individualism, taken to its extreme, is selfishness; extreme collectivism is tyranny (Hofstede 1991).

Within the United States, minorities are an increasing percentage of the population, and many within these minorities tend to be collectivists, particularly the largest minority, Hispanics (Marin & Triandis, 1985), as well as Asians (Triandis, et.al., 1989). Over one third of the world’s population lives in China and India, both of which have been determined to be primarily collectivistic (Hofstede, 1980a, 1991, 2001; Singelis, Triandis, Bhawuk, & Gelfand, 1995). Awareness of these and similar statistics has driven the study of the cultural dimension of individualism versus collectivism at the social and individual levels over the past two decades.

Hofstede (1980a) first proposed specific country rankings on an i tend to prefer working in groups, with group goals of primary importance. Hofstede (1991) defined individualism versus collectivism in broad terms:

... individualism pertains to societies in which the ties between individuals are loose; everyone is expected to look after himself or herself and his or her immediate family. Collectivism ... pertains to societies in which people from birth onwards are integrated into strong, cohesive in groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (p. 51).

There are several defining attributes of individualism and collectivism (Triandis, 1995) that are important when identifying differences in temporal orientation among cultures:

Individualists generally view the *self* as independent of others, while collectivists view the *self* as interdependent with others (Markus & Kitayama, 1991). This is reflected in the differences in the way group membership is viewed. In general, individualists will have more, but less cohesive, group memberships than collectivists. Collectivists generally identify themselves as part of fewer, more cohesive groups, such as their family and workgroup.

Individualists generally have personal goals that are more important than the goals that their in-group pursues, while collectivists subordinate individual goals to pursue those deemed important by their in-group (Schwartz, 1990)

Individualists and collectivists have different views of relationships. Individualists move in and out of groups easily. "When the costs exceed the benefits, the relationship is often dropped" (Singelis, et.al., 1995:

244). Collectivists consider relationships to be essential, and tend to maintain a relationship even if the costs of maintaining it are greater than the benefits. (Kim, Triandis, Kagitcibasi, & Yoon, 1994).

Polychronicity Vs Monochronicity

Bluedorn (2002) has completed significant research in the area of polychronicity. Bluedorn, in his book, *The Human Organization of Time* (2002), discusses the broader implications of Hall's (1959) definitions of polychronicity, but states that he has chosen a fraction of the definition for his research purposes.

Hall implied in some of his work that polychronicity refers to a much larger set of phenomena (e.g. Hall, 1981, 1983; Hall & Hall, 1990). Nevertheless, most polychronicity scholars employ the more focused version of the concept, which is how the concept will be defined here. Following Bluedorn et al. (1999) and Hall (Bluedorn, 1998), polychronicity is the extent to which people (1) prefer to be engaged in two or more tasks or events simultaneously and are actually so engaged ..., and (2) believe their preference is the best way to do things (Bluedorn, 2002: p. 51).

As previously discussed, temporal orientation is reflected in the allocation of time. In the work to date on polychronicity, the key question has been, "How many things do you like to do at once?" (Bluedorn, Kaufman, & Lane, 1992). Bluedorn (2002) stated that "polychronicity is about how many activities and events people engage at once" (p. 49).

Polychronicity is, in essence, multitasking, in that more than one task is occurring within a single time frame. An example is driving and eating at the same time, or when two projects are being worked on within the same time frame. It can also involve relationships, such as when one talks on the phone and watches television simultaneously, but there is not the emphasis on relationships that pervades polychronicity in its original definition by Hall (1959).

As discussed in the section on polychronicity, Bluedorn sees his view of polychronicity as being a continuum, with focus on one task at a time at one extreme, and focusing on several tasks at the other extreme. This focus on several tasks can be by switching back and forth or by engaging in these tasks simultaneously (Bluedorn, 2002), as when eating and driving. As discussed in his and his colleagues' research (e.g., 1988, 1992, 1999, 2002), it is essential to understand the concept of polychronicity in organizations both in the United States and Europe as well as the rest of the world. Understanding the nature of the polychronic preference in an organization allows the appropriate scheduling of processes and functions, as well as improving employee selection.

Monochronic time system means that things are done one at a time and time is segmented into precise, small unit. Under this system time is scheduled, arranged and managed. For American time is a precious resource not to be wasted not taken lightly. We buy time, save time, spend time and make time. Our time to structure both our daily lives and events that we are playing for

the future. We have schedules that we must follow: Appointments that we must go to at a certain time, classes that start and end at a certain time.

As communication scholar Edward T. Hall wrote regarding the American's viewpoint of time in the business world, "the schedule is sacred." Hall says that for monochronic cultures, such as the American culture, "time is tangible" and viewed as a commodity where "time is money" or "time is wasted." The result of this perspective is that Americans and other monochronic cultures, such as the German and Swiss, place a paramount value on schedules, tasks and "getting the job done." These cultures are committed to regimented schedules and may view those who do not subscribe to the same perception of time as disrespectful.

Monochronic cultures include Germany, Canada, Switzerland, United States, and Scandinavia.

Locus Of Control "Free Will Vs Fate"

Webster defines fate as a "a power thought to control all events and impossible to resist" "a persons destiny." This would imply that fate has an overwhelming power over the mind. This thing called fate is able to control a person and that person has no ability to change it.

Its been proven time and time again that the human mind can over come any obstacle. An asset to the mind is a persons will. With the combination of a person's mind and their will to decide their own destiny this thing called fate can be over come.

Some people say that a person's fate is pre destined. That nothing they do in life is by accident and everything that you do has been decided by a higher power. If that were so than why would this being of higher intelligence waste his time on some that he planned out. He already knows how it going to turnout so why even blow centuries of time watching this boring play. I don't know about you but I someone tells me the ending to the movie then why waste time waiting for what you already know is going to happen.

Another popular opinion is that a persons will is stronger than that of any barrier put in his way. That this thing called fate is only an obstacle that can be over passed just by the implement of a person's mind. This breed of people believes that nothing can control all events and that the mind can resist all temptationsi properly trained.

I myself have different theory. That yes there is a higher power that puts fate into play. He sits there and watches how his cine will play out. Unlike others I ask myself a question wouldn't a being of higher power want a little drama a little break from the norm. I believe that he gave us a thing called free will. The ability to put into play our own set of events. If I was a director and I didn't have to worry about time or money, I would like to see how my movie turned out if I wrote the beginning and let the actors decide the ending. Keeping in mind that I have the reserved power to change anything that went on in my play. I don't question that fate exists but I believe that it is possible for us to decide our own fate. The creator started something and he has a plan for the

finish, he leaves the middle up to us. In my opinion this plans not called fate it called gods will.

In any culture we will find that our culture is different from other cultures. As human being who lives together with other people from different culture we must understand each other and must be aware of the diversity that gives us such advantages in our life as far as we do not always feel inconvenient with the existence of the difference.

Indonesian cultural values are much more different from western, but we accept it and try to adapt to the good one say like the westerners' concept of time, because it will give us such lesson that becoming on time is a demand now because time is limited. Such good lesson must be applied in Indonesia so we have appreciation to other people more than we have done, but if it is something bad like being individualist is bad in our culture because we will never think of others. We have to behave wisely in facing the diversity.

Assignment: Find some films which describe cultural values!

5TH MEETING: LANGUAGE

A. Verbal Communication: The Way People Speak

There are two conversation patterns (Tannen), namely

1. High involvement conversation patterns which tends to talk more, interrupt more, expect to be interrupted, talk more loudly at times and talk more quickly than the second pattern of conversation.
2. High considerateness conversation pattern. The people from the second pattern tend to speak one at a time, use polite listening sounds, refrain from interrupting and give plenty of positive and respectful responses to their conversation partner.

High involvement conversation patterns belong to Russian, Italian, Greek, Spanish, South American, Arab and African. If one person hold the conversation too long and monopolize the conversation, high involvement happened in the conversation.

In general, the various communication style in Asian cultures would be characterized as 'high considerateness', for example Japan and China. The mainstream culture of America also uses that style. Most of Latin America use high considerateness conversation pattern just like Asia.

Indonesia of course uses that pattern because Indonesians always use very polite attitude in speaking, they always wait others speaking and never speak before the partner stop speaking. It parts of our culture becoming very polite and appreciate much someone who is speaking.

1. Conversation Structure

Besides the two conversation styles, there are two conversation structures they are

- a. ping-pong and

b. bowling.

When we observed Americans hold a conversation, it seems that they are having ping-pong game. One person has the ball and then hits it to the other side of the table. The other player hits the ball back and the game continues. If one person doesn't return the ball, then the conversation stops.

The example of ping-pong conversation structure.

Sammy: *It's nice to meet you. My friend told me about you. Have you lived in Indonesia long?*

John: *No, only three months. How about you?*

Sammy: *I moved here three years ago from California.*

John: *Oh really! I'm from California too. Where did you live in California?*

Sammy: *In Gilroy not far from San Jose.*

John: *This is really a coincidence. I'm from Gilroy, too! I like telling people I'm from the garlic capital of the world. Did you usually go to the summer garlic festival?*

Sammy: *I used to go every summer. How about you?*

John: *I went to most of them. I thought the one in 1980 was great. Did you go to that one?*

Seeing the conversation it can be concluded that the conversation is interactive because the speaker always respond the questions then give the question again. The conversation is like ping-pong game.

Example Of Bowling Conversation

Another conversation structure is bowling game. We can see the conversation is not interactive because

the second speaker is just answering the questions from the first speaker. Here is the example:

Alan: *Hello. Where are you from?*

Dea: *From New York.*

Alan: *Why did you come to California?*

Dea: *To study*

Alan: *Oh, what are you studying?*

Dea: *Physics*

Alan: *How long do you plan to stay here?*

Dea: *Two years.*

Alan: *When did you come?*

Dea: *Three weeks ago*

This is one-sided conversation. Dea never gives comment or ask Alan but she always answers the questions shortly. Alan is already feeling frustrated, he thinks it is not worth getting to know Dea. This conversation is like playing bowling

Most Americans do the ping-pong style. Although they appreciate much someone's speaking but they respond quickly someone's speaking and eye-contact is very important for them.

For Indonesians they like to have bowling style because they are very polite so they wait for the questions, let alone when they speak to strangers. In Java the people are very careful in answering someone's question so they also use bowling style.

The pattern and the structure of conversation will depend on their culture. If the culture demands them to be very polite then they will be included in high considerateness and bowling styles. The culture creates them to be someone who appreciate others much.

If the daily routine demands them to be very quickly and fast in doing everything they will be included in high involvement and ping-pong style.

2. Directness and Indirectness

There are several expressions in English that emphasize the importance of being direct:

“Get to the point!

Don’t beat around the bush!

Let’s get down to business!” .

These sayings all indicate the importance of dealing directly with issues rather than avoiding them. One way to determine whether a culture favors a direct or indirect style in communication is to find out how the people in that culture express disagreement or how they say, “No.”

In Japan, there are at least fifteen ways of saying ,”No”, without actually saying the word. Similarly in Japan, it would be considered to say directly, “I disagree with you,” or “You’re wrong”. In this case it is the same as Indonesia, Indonesian will say “No” for the first time you offer them food or something but if it is repeated two or three times they will say “OK”.

Many Americans believe that ‘honesty is the best policy’ and their communication style reflect this. Honesty and directness in communication are strongly related. It is not surprise to find out that cultural groups misjudge each other based on different beliefs about directness and honesty in communication.

B. Nonverbal Communication: Speaking Without Words

Nonverbal communication can be interpreted differently from different culture. Nonverbal communication appears more if it is compared with verbal communication because we can use gesture, tone of voice, facial expression, body movement and eye contact.

For example if we ask obviously depressed person “What’s wrong?” and he answers, “Nothing, I’m fine,” we probably won’t believe him. Or when an angry person says, “Let’s forget this subject, I don’t want to talk about it anymore!” She hasn’t stopped communicating. Her silence and withdrawal continue to convey emotional meaning.

Nonverbal communication expresses meaning or feeling without words. Universal emotion expressed in similar way throughout the world, they are happiness, sadness and fear.

There are some nonverbal differences across cultures that may be a source of confusion for foreigners.

Let’s look the way people express sadness. Arab and Iranian express grief openly. They mourn out loud, while people in other culture (Japan and China) are more subdued. In asia the general belief is that it is unacceptable to show emotion openly (whether sadness, happiness or pain).

Feeling of friendship exist everywhere in the world, but their expression varies. It is acceptable in some countries for men embrace and for women hold hands but in other countries these displays of affection are discouraged or prohibited. Gestures are specific body movements that carry meaning. Hand motions alone can

convey many meanings: “Come here,” “Go away,”. “It’s O.K,” and “That’s expensive!” are other examples.

Beckoning people to come with the palm up is common in United States but in Philipinnes, Korea and parts of Latin America as well as other countries is considered rude because it’s only animal that would be beckoned with the palm up.

Many American business executives enjoy relaxing with their feet up on their desks, but to show person from Saudi Arabia or Thailand the sole of one’s foot is extremely insulting because foot is considered the dirtiest part of the body.

Our faces reveal emotions and attitudes but we should not read someone faces based on our culture because it will have different perception. Americans show their emotion directly and freely differs from Japan do.

Eye contact is very important, in relationship it can show intimacy, attention and influence. Americans make less eye contact with strangers in big cities than in small towns. Too little eye contact will be viewed negatively as a lack of interest, inattention, or even mistrust. The American expression of this is “Never trust a person who doesn’t look you in eyes”. For many parts of the world (especially Asian countries) are in contrast with that expression, a person’s lack of eye contact toward an authority figure signifies respect and deference.

Students’ assignment

The history of English language (physical performance,
time, the language, photos) Viking, Norman,
Anglosaxon, Ireland

6TH MEETING: MORAL VALUES

Moral values are the standards of good and evil, which govern an individual's behavior and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government they, of necessity, may change as the laws and morals of the society change. An example of the impact of changing laws on moral values may be seen in the case of marriage vs. "living together."

In past generations, it was rare to see couples who lived together without the benefit of a legal matrimonial ceremony. In recent years, couples that set up household without marriage are nearly as plentiful as traditional married couples. But, not only are such couples more plentiful, they are also more accepted by other individuals in our society. In earlier society, the laws and morals simply came from the Roman system of law, which was largely based on the Ten Commandments. As society moved into the modern era, that earlier system of laws became more and more eroded.

Moral values also derive from within one's own self.

This is clearly demonstrated in the behavior of older infants and young toddlers. If a child has been forbidden to touch or take a certain object early on, they know enough to slowly look over their shoulder to see if they are being observed before touching said object. There is no need for this behavior to be taught; it is instinctive. Once, however, any form of discipline is

applied to modify the child's behavior, the child now gains the capacity within himself to distinguish his right behavior from his wrong behavior. Now, the child can make correct choices based on his own knowledge. The choices that are made by an individual from childhood to adulthood are between forbidden and acceptable, kind or cruel, generous or selfish. A person may, under any given set of circumstances, decide to do what is forbidden. If this individual possesses moral values, going against them usually produces guilt.

Religion is another source of moral values.

Most religions have built-in lists of do's and don'ts, a set of codes by which its adherents should live. Individuals who are followers of a particular religion will generally make a show of following that religion's behavioral code. It is interesting to note that these codes may widely vary; a person whose religion provides for polygamy will experience no guilt at having more than one spouse while adherents to other religions feel they must remain monogamous.

The Ways Moral Values Are Taught

- | | |
|-------------|-----------|
| 1. Religion | 4. Poetry |
| 2. Story | |
| 3. Fable | 5. Song |

Most prominent research studies (e.g., Kohlberg, 1958, 1973, 1971, 1981, 1984) on moral development and moral reasoning have been conducted longitudinally. For example, Kohlberg's studies

particularly emphasized people's progression in developing moral reasoning through six identifiable stages, one stage at a time, and revealed the continued acquisition of morality through social interaction throughout the lifetime.

Kohlberg addressed six stages based on three levels:

- (1) a preconventional that includes two stages of obedience and punishment and individualism, instrumentalism, and exchange
- (2) a conventional that includes two stages of "good boy/girl" and law and order; and finally
- (3) a post-conventional that includes two stages (social contract and principled conscience).

Sockett (1993) indicated that "Much of what we are told is 'good' in the process of schooling is morally totally unexamined ... But technique in teaching itself implies a view about what a human being is, what a person is, and that is at the very least evaluative and certainly moral" (pp. 14-15).

In the present study we investigated kindergarteners' moral values at the first level, where Kohlberg believes children ages 1 to 10 years old are likely to be experiencing the preconventional level. More specifically, children ages 1 to 5 years old base their moral reasoning on good and bad acts; they believe that morality is based on obeying rules to avoid punishment from an adult who is viewed as authoritative and requiring unquestioning obedience. Children ages 5 to 10 years old are viewed as "self-serving" because they lack respect for the rights of others and are more self-centered. As children grow they can develop more

complex moral reasoning as they interact with their peers and society in general.

Jewell (2001) analyzed moral development in the work of Kohlberg, Silverman, and Greener, and found that these theories explain how people think about morality, not about moral behavior. This led Jewell to identify four contrasting paradigms of moral development:

- (1) the ability to resolve moral dilemmas with thoughtful reflection, rather than instinctive reaction
- (2) the willingness to engage in moral behavior and eschew immoral behavior
- (3) the willingness to engage in social behavior rather than be isolated and self absorbed
- (4) the willingness to practice self denial than self-indulgence (p. 7).

Huxley (2006) indicated that the moral development of children differs from that of adults:

"When people talk about moral development, they are referring to their conduct and attitude towards other people in society. They look to see if you and I follow societal norms, rules, and laws in terms of children and describe their ability to distinguish right from wrong" (p. 1).

Indications of moral values deterioration in the rising generation include the decision to ignore others' viewpoints and property, denial of parents' rights; and expressed indifference to codes and regulations. As a result, society has become more violent, less conservative, and freer. This deterioration has caused

today's children to be more aggressive and exaggerate using vulgar slang language. Deterioration in young people's conduct standards is due to the loss of a moral guide either at home and/or school.

Kindergarten Children and Moral Values

Morality values form via experiences inside and outside the school. These values are formed differently child to child, with individual situations leading to the formation of different values in different children. McDonald and Rogers (1995) examined the moral and cognitive development of 37 girls from kindergarten to fifth grade. These children were interviewed and asked to give written and verbal assent. In addition, six transcripts from conversations with two kindergarten, two second grade, and two fourth grade girls were examined thoroughly. The purpose of their study was to gain knowledge and understanding of the ways in which girls respond and make decisions based on their culture. Study results showed that parents and other adults have obvious effects on children's acquisition of morality. In this study, girls were experiencing a communal sense throughout their interaction with adults. Therefore, kindergarten-aged children learned the values of "nice" and were praised for obedience. Also, girls learned about their sex based on parental and community expectations, with these values translated to the school community as per their parents' wishes.

Teaching as Moral Activity

"To understand something as intense and personal as teaching, it is critical we know about the person the teacher is..." (Goodson, 1992, p. 234).

Walsh (1994) stated that, "teaching is an art. However many skills go into it, as do so many skills go into an artist's efforts, the decisions that must be made about when and how to combine these skills; the knowledge to do this is not a technical skill. No doubt it can be learned, but it also comes from one's underlying beliefs and passions about children and the world".

7TH MEETING: FAMILY

Definition

Family denotes a group of people or animals (many species form the equivalent of a human family wherein the adults care for the young) affiliated by a consanguinity, affinity or co-residence. There are two kinds of family types: nuclear and extended family

The **American family structure**

The American family structure is considered a traditional family support system involving two married individuals providing care and stability for their biological offspring. However, this two-parent, nuclear family has become less prevalent, and alternative family forms have become more common.^[1] The family is created at birth and establishes ties across generations.^[2] Those generations, the extended family of aunts, uncles, grandparents, and cousins, can hold significant emotional and economic roles for the nuclear family. Nuclear family: The term "nuclear family" is commonly used, especially in the United States and Europe, to refer to conjugal families. Of or relating to marriage or to the relationship between a wife and husband)

Sociologists distinguish between conjugal families (relatively independent of the kindreds of the parents and of other families in general) and nuclear families (which maintain relatively close ties with their kindreds).

The term "extended family" is also common, especially in the United States and Europe. This term has two distinct meanings. First, it serves as a synonym of "consanguinal family". Second, in societies dominated by the conjugal family, it refers to **kindred** (an

egocentric network of relatives that extends beyond the domestic group) who do not belong to the conjugal family.

Family Form

Over time, the traditional structure has had to adapt to very influential changes, including divorce and the introduction of single-parent family, teenage pregnancy, and unwed mothers, homosexuality and same-sex marriage, and increased interest in adoption. Social movements such as the feminist movement and the stay-at-home dad have contributed to the creation of alternative family forms, generating new controversy and concern for the American family.

Family Structure

Traditional: nuclear and extended

Modern: Single parents, unmarried person, unmarried couple, working wives, gay couple, lesbian, divorced.

In western society the single parent family has been growing more accepted and has begun to truly make an impact on culture. The majority of single parent families are more commonly single mother families than single father. These families face many difficult issues besides the fact that they have to raise their children on their own, but also have to deal with issues related to low income.

Single parents

Many single parents struggle with low incomes and find it hard to cope with other issues that they face including rent, child care, and other necessities required in maintaining a healthy and safe home.

The family members are:

1. Baby

Individualism, separate rooms for new borns to give a sense of privacy, cut the cord as a symbol of independence

2. Children

Stand on one's own feet, work for money outside the house paper round, run errand, baby sitter

3.YoungAdult

From 16 onwards, don't largely accept help from parents, they work, borrow from bank, they have independency, have the right to decide where to study, what field to choose and to whom they love without considering their parent, but they know the consequence

A breadwinner is the main financial provider in the family. Historically the husband has been the breadwinner; that trend is changing as wives start to take advantage of the women's movement to gain financial independence for themselves. According to the *New York Times*, "In 2001, wives earned more than their spouses in almost a third of married households where the wife worked.

Yet, even within nuclear families in which both spouses are employed outside of the home, many men are still responsible for a substantially smaller share of household duties.^[16] Stay-at-home dads are fathers that are unemployed and raise their children—the male

equivalent to housewives. Stay-at-home dads are not as popular in American society.^[17] According to US Census Bureau, "There are an estimated 105,000 'stay-at-home' dads.

These are married fathers with children under 15 who are not in the labor force primarily so they can care for family members while their wives work outside the home. Stay-at-home dads care for 189,000 children."^[18]

A stay-at-home dad (alternatively, stay at home father, house dad, SAHD, househusband, or house-spouse) is a term used to describe a father who is the main caregiver of the children and is the homemaker of the household. As families have evolved, the practice of being a stay-at-home dad has become more common. In colonial American families, the family worked together as a unit and was self-sufficient.^[11] Due to the Industrial Revolution, large-scale production replaced home manufacturing; thus, the father became the breadwinner and the mother the caregiver.

When affection-based marriages emerged in the 1830s, parents began devoting more attention to children and family relationships became more open.^[3] World War II found many women entering the workforce out of necessity; women reassumed the caregiver position after the war, but, together with cultural shifts leading to the feminist movement and advances in birth control, their new-found sense of independence changed the traditional family structure.

Some women opted to return to the care giver role. Others chose to pursue careers. When women chose to work outside of the home, alternative childcare became a

necessity. If childcare options were too costly, unavailable, or undesirable, the stay-at-home dad became a viable option.

The number of stay-at-home dads has been gradually increasing, especially in developed Western nations. Though the role is still subject to many stereotypes it is becoming more socially acceptable. The role offers economic benefits to the family, and enables strong emotional development for the child. Increasingly, the stay-at-home dad is being portrayed in the media, especially in the United States. However, in some regions of the world the stay-at-home dad remains culturally unacceptable.

4. Elderly

Independence and individualism, Nursing homes, retirement homes, stay in own home, live alone, are cared for by children. In most western countries, elder care facilities are freestanding assisted living facilities, nursing homes, and Continuing care retirement communities (CCRCs).

Characteristics

- people of the very old -have no serious disease
- 70 upwards



From 1950 to approximately 2010, the global population of individuals age 65 and older increased by a range of 5 to 7 percent (Lee 2009). This percentage is expected to increase and will have a huge impact on the **dependency ratio**: the number of productive working citizens to non-productive (young, disabled, elderly) (Bartram and Roe 2005). One country that will soon face a serious aging crisis is China, which is on the cusp of an “aging boom”: a period when its elderly population will dramatically increase. The number of people above age 60 in China today is about 178 million, which amounts to 13.3 percent of its total population (Xuequan 2011). By 2050, nearly a third of the Chinese population will be age 60 or older, putting a significant burden on the labour force and impacting China’s economic growth (Bannister, Bloom, and Rosenberg 2010).

As health care improves and life expectancy increases across the world, elder care will be an emerging issue. Wienclaw (2009) suggests that with fewer working-age citizens available to provide home care and long-term assisted care to the elderly, the costs of elder care will increase.

Children love to play and learn, looking forward to becoming preteens. As preteens begin to test their independence, they are eager to become teenagers. Teenagers anticipate the promises and challenges of adulthood. Adults become focused on creating families, building careers, and experiencing the world as an independent person. Finally, many adults look forward to old age as a wonderful time to enjoy life without as much pressure from work and family life. In old age, grandparenthood can provide many of the joys of parenthood without all the hard work that parenthood entails. As work responsibilities abate, old age may be a time to explore hobbies and activities that there was no time for earlier in life. But for other people, old age is not a phase looked forward to. Some people fear old age and do anything to “avoid” it, seeking medical and cosmetic fixes for the natural effects of age. These differing views on the life course are the result of the cultural values and norms into which people are socialized.

8TH MEETING: CROSS CULTURAL CONFLICT AND ADJUSTMENT

When students leave home to study, they are beginning a new life, often alone. Adjustment to a new culture and environment is not accomplished in a few days.

People who enter a new culture almost inevitably suffer from disorientation. The physical and social environment contains much that is new and hard to understand. It may take time to learn how to get around New York, do laundry, buy food and other necessities, and become comfortable in the new society. It is exhausting and difficult to speak in a second language, understand the meanings that lie behind spoken and non-verbal language, and learn new behavior. The cultural differences encountered and an inability to comprehend them, may produce a pervasive sense of insecurity.

When entering a new culture, a person is separated from the people and circumstances that define one's role in society and may experience, in varying degrees, a loss of identity. The impact of this disorientation is generally termed "cultural shock."

Culture shock can manifest itself in a number of ways: headaches, upset stomach, irritability, homesickness and so on. Eventually it will disappear, except in very rare cases. Try to remember that culture shock is a normal and "real" experience that most sojourners encounter. Try find a friend, family member, or someone to talk to about what you are experiencing. The counseling center

runs an international student group where you can go to freely “vent” your frustrations with others who may be experiencing similar discomfort. You are not alone!!

Some explanation of the various stages of adjustment may be useful. Not every student will experience all the stages but you may find the following helpful in understanding unusual attitudes and behaviors. Adjustment cycle for students:

1. Honeymoon Period or Initial Euphoria:

Initially you will probably be fascinated and excited by everything new. Visitors are at first elated to be in a new culture. At this point, they are more likely to notice the similarities and assume that people are basically alike everywhere. This stage can last from two weeks to two months, but it inevitably ends.

2. Culture Shock:

The visitor is immersed in new problems: housing, transportation, eating, language, new friends. Fatigue may result from continuously trying to comprehend and get used to the foreign language. As the differences become more apparent, discomfort sets in and students may become irritable, develop various physical ailments, gain or lose weight, withdraw, watch TV rather than study or exhibit other signs of being troubled.

3. Initial Adjustment:

As the student begins to better understand lectures and textbooks, passes one or two quizzes and correctly interprets some of the cultural questions that have been so puzzling, there is a gradual - sometimes hardly perceptible - adjustment taking place. Students may still

isolate themselves and devote full time to study, ignoring those areas of life that still prove difficult, or cling to a friend from his own country. Gradually, things will seem less forbidding and more comfortable and his/her sense of humor returns.

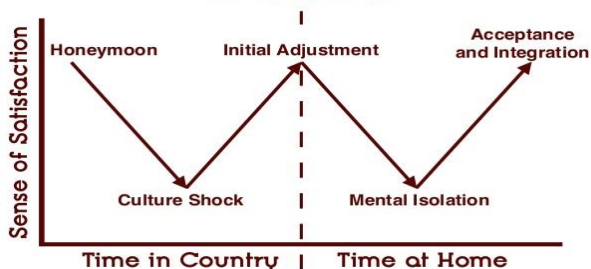
4. Adaptation:

Students have adapted when they can function well in two cultures, the new one and their own. They are able to handle with understanding any differences encountered, are at ease with the college and their peers, and can communicate more readily. In fact, they may find a great deal to enjoy and relations with hosts can deepen and mature.

5. Acceptance and Integration:

As students near the completion of their studies and face the prospect of returning home, anxieties can intrude. Strangely enough, the student who had adjusted best will probably be the one who finds returning most difficult. Most students realize how much they have changed since leaving home and wonder if it is possible to fit back in. They will once again be leaving friends and what has become a safe and familiar environment. These feelings may be compounded by changes that have occurred at home during their absence.

Culture Shock's W-Curve



How To Deal With Culture Shock

Although culture shock is uncomfortable, it is a normal part of the adjustment process and you need not to be ashamed of it. There are a number of ways to deal with culture shock. Here are some suggestions:

1. Be aware of the symptoms. Once you realize you are experiencing culture shock you can take steps to deal with it.
2. What are the situations which confuse or irritate you the most in the new country?
 - a. Are you misunderstanding the host people's treatment of you? Where can you find more information about this aspect of the culture? Behavior which seems rude to you may not be intended as rude. Polite customs are different for each culture. When situations seem senseless remember the hosts may be following social rules unknown to you. Ask questions about social customs.

- b. If you are still bothered by a situation, find ways to minimize the irritation. Is the situation necessary? If not you may be able to avoid or minimize involvement.
- 3. What do you miss the most which was enjoyable in your home country? Look for ways to meet these desires or replace them with something new.
- 4. Develop friendships with both Americans and students from your own country. At times the friendships with culturally different people will seem overtaxing. That is why it is important to have co-nationals to spend time with also. This helps you re-energize for interacting cross-culturally. However, isolation in either group alone causes more adjustment problems.
- 5. Talk to co-nationals about your stresses and ask how they have dealt with them.
- 6. Take a course or read a book on cross-cultural communication. Ask hosts questions like, “As I understand it you are saying ... Is that correct?”
- 7. Continue improving your language proficiency. Learn the language by using it. Language is your key to involvement in your new culture. Even if you can’t speak perfectly, your attempts to communicate in the native language will be appreciated. Remember, understanding others and making yourself understood in a new language requires more rephrasing, repeating and rechecking than usual.
- 8. Have a sense of humor. Allow yourself to see the humor in misunderstandings or embarrassments. Laughter heals.

9. Exercise and a nutritional diet also help to reduce stress.
10. Remember that some culture shock is a normal part of adjusting to a new country. However, the more severe symptoms mean the adjustment process is blocked and you need help to move into a more comfortable stage.
11. Remember that thousands of people have come to New York City from other countries and have thrived.
12. Keep an open mind. People here might do or say things that people at home would not do or say. But the people in New York are acting according to their own set of values, not yours. Try to find out how they perceive what they are saying and doing, and try not to evaluate their behavior against the standards you would use in your own country.
13. Learn from the experience. Moving into a new culture can be the most fascinating and educational experience of your life. It gives you the opportunity to explore an entire new way of living and compare it to your own. There is no better way to become aware of your own values and attitudes and to broaden your point of view.
14. Visit the Office of International Students or the Counseling Center whenever you wish to talk about your feelings on these issues.
15. Be aware. Don't assume that you know everything about what is happening around you. Listen and observe carefully, paying special attention to

nonverbal cues which give insight into the process of cross-cultural communication.

16. Suspend judgment. A natural tendency to immediately attach a “good” or “bad” label to all you observe or experience can be a major stumbling block to understanding and participating in a new culture. Observe and describe, but accept others on their integrity before evaluating.
17. Try to empathize. To empathize means to put yourself in the other person’s place and to look at the situation from her or his perspective. This is especially important when cultural differences are involved in the situation.
18. Recognize that anxiety is natural. Communication and adjustment across cultures is not easy; there is often a stress factor involved in interaction between people from differing cultures. Openness, a willingness to take risks, and an ability to laugh at one’s mistakes can help you deal productively with anxiety.
19. Be honest. If you are confused about something or if misunderstandings arise, it is usually best to admit your confusion rather than pretend that everything is all right.
20. Become involved. Show your willingness to learn about the people and culture by participating in the daily life of your community. Seek out opportunities to share yourself and your background with your hosts whenever possible. Often by seeking to try new things (such as foods) and experiences (such as

traditional dances) you can become more actively involved in the host community life.

Like any other nationality group, Americans vary from individual to individual, and there is so much variance between geographic regions that Americans themselves suffer culture shock when they move from one place to another. It is possible, however, to mention certain characteristics which, in general describe attitudes and practices common among Americans. Keep in mind that the following remarks are generalizations and that there are many cultural groups in the United States whose values and behavior differ significantly.

1. Individualism

Americans generally believe that the ideal person is an autonomous, self-reliant individual. Most Americans see themselves as separate individuals, not as representatives of a family, community or other group. They dislike being dependent on other people or having other people be dependent on them. Some people from other countries view this attitude as selfish; others view it as a healthy freedom from the constraints of ties to family, clan or social class.

2. Informality

Americans are taught that all people are created equal. Although they continually violate that idea in some aspects of life, in others they adhere to it. They treat each other in very informal ways, for example, even in the presence of great differences in wealth or social standing. From the point of view of some people from

other cultures, this kind of behavior reflects lack of respect. From the point of view of others, it reflects a happy lack of concern for social ritual. Americans, as a rule, generally think nothing about starting a casual conversation with a complete stranger; this is usually meant as a sign of friendliness. Should strangers smile at you, it is a sign of welcome and acknowledgment of your presence. It is not necessarily an invitation to speak, nor is it a sign of insincerity when they do not acknowledge your presence. Americans “talk” with their hands, often touching another person to make a point, to express sympathy, or to be friendly, even in casual conversation with people not well known to them.

3. Frankness

Americans are more concerned with honesty than with saving face. They often discuss topics which may be embarrassing to people in many other cultures. Americans are taught from birth that “honesty is the best policy” even if the truth “hurts.” This sometimes requires straddling a very narrow path between openness, which is considered a virtue, and tactlessness, which is not. In an effort to get directly to the point, Americans tend to take verbal shortcuts and are perfectly comfortable dispensing with background details and polite social conversation. Americans measure truth by the accuracy of facts rather than by the expression of a feeling or an impression.

4. Friendships

Friendships among Americans may be shorter and less intensive than those among people from many other cultures. Because they are taught to be self-reliant

and because they live in a mobile society, Americans tend to compartmentalize their friendships, having friends at work, friends from school, and so on. It has been said that Americans are very friendly but have a great deal of difficulty forming deep interpersonal commitments. Deep and lasting friendships do exist, but they take time to grow. These remarks are not intended to discourage you from attempting to establish friendly relationships with Americans.

In fact, the ease with which people move between different social settings makes getting acquainted easy, and from these casual acquaintances lifetime friendships can develop. It is important to note, however, that some Americans' view about friendship might be different from yours, and you should not be discouraged by this difference. Your honesty about what you feel about any new friend promotes an open communication and will lead to a better understanding of your respective positions.

5. Time Consciousness

Americans place considerable value on punctuality. They tend to organize their activities by means of a schedule. As a result, they may seem harried, always running from one thing to the next, unable to relax and enjoy themselves. Since Americans are so time conscious, the pace of life may at first seem very rushed, particularly in New York City. Being on time is regarded as very important by people on a schedule, and in the United States, most people make a great effort to arrive on time. It is often considered impolite to arrive even a few minutes late. If you are

unable to keep an appointment, you are expected to call the person to advise him or her that you will be late or unable to arrive at all.

One should arrive at the exact time specified for meals or appointments with professors, doctors, and other professionals. You may arrive any time between the hours specified for teas, receptions, and cocktail parties. Plan to arrive a few minutes before the specified time for public meetings, plays, concerts, movies, sports events, classes, church services, and weddings.

6. Invitations

“Drop by any time” and “I’ll see you soon” are idioms often used in social settings but seldom meant to be taken literally. It is wise to telephone ahead of time before visiting someone at home. If you receive a written invitation to an event that says “RSVP,” you should respond by writing a note or telephoning to let the person who sent the invitation know whether or not you plan to attend.

Never accept an invitation unless you really plan to go. To refuse, it is enough to say “Thank you for inviting me, but I will not be able to come.” If, after accepting, you are not able to attend, be sure to tell those expecting you as far in advance as possible that you will not be there.

Although it is not necessarily expected that you give a gift to your host, it is considered polite to do so, especially if you have been invited for a meal. Flowers, fruit, or a small gift from your country are all appropriate. A thank you note or telephone call after the

visit is also considered polite, and is an appropriate means to express your appreciation for the hospitality.

When you are invited to a meal and there are foods you cannot eat, explain this to your prospective host. Cultural preferences and religious restrictions on diet are understood and respected. Your host will appreciate knowing in advance what foods and beverages to prepare that everyone will enjoy.

Because few households have servants, meal time tends to be informal and guests are treated as equals. It is considered polite for guests to offer to help prepare or clean up after a meal.

7. Greetings

Men usually shake hands the first time they meet; women may or may not do so in a purely social setting though they generally do in a business atmosphere. “How do you do” and “Good morning/afternoon” are formal greetings; “Hello” or simply “Hi” is more common in an informal setting. Many foreign visitors are at first put off by Americans’ tendency to say “How are you?” or “How ya doin’?” without waiting for a response. This is a common place greeting, not actually a question.

8. Titles and First Names

Americans frequently use first names, sometimes even in formal settings. People of the same age and status always call each other by their first name or even “nicknames.” An older person whom one does not know well is addressed as Mr., Mrs., Miss., or Ms. until the individual invites the use of first names. These titles are used in conjunction with the surname, never the first

name. The title Ms. is displacing Mrs. and Miss and is a handy form of address when the woman's marital status is unknown. "Dr." is used to address people holding medical degrees and Ph.D. Degrees.

9.What to Wear

You will find that most students dress very casually on campus, and particularly during warm weather, most students dress for comfort rather than fashion. Since,however, clothing is often considered an expression of one's personality, there are no "rules" for what to wear to classes, and the individual is free to wear what he or she prefers.

For more formal occasions, e.g., theater, dinner, a sport coat or sweater and ties are more appropriate for a man, and a dress or skirt and blouse for a woman. If you are invited out and are unsure of what to wear, it is perfectly appropriate and acceptable to ask.

10.Tipping

Rarely are service charges included in a bill. Waiters, waitresses, and taxicab drivers should be tipped approximately 15 to 20 percent of the total bill or fare. Porters and bellboys should be given one to two dollars for carrying luggage, but desk clerks are not tipped. Barbers, hairdressers, delivery persons (but not United States postal workers), and parking lot attendants are tipped one to two dollars. No tips are given to theater ushers, gas station attendants, airline employees, bus drivers, receptionists, or store clerks. **Never** attempt to tip customs officials, policeman or other government employees.

11.Dating

American social customs may seem strange to you at first. Visitors are often surprised at the informality between men and women in the United States. Couples go out for an evening unchaperoned, to a bar, movie, play or concert. They may even go to the library for a “study date.”

In the past, traditionally, men took the initiative in asking women out and paid the expenses incurred during the evening. This is changing, however, as women assert their rights as individuals by asking out men they would like to be with or get to know. Whether a man or woman offers the invitation, each may pay his or her own way, or one may pay for both.

Relationships between men and women in the United States may be platonic friendship or strong emotional and physical commitments, or something between the two extremes. Whatever the nature of the relationship, the most important thing is to be open and honest about your feelings and intentions, to avoid unnecessary misunderstandings or discomfort.

Assignment:

This the questions guide for you for doing the interview

1. Why did you come to indonesia?
2. How long have you been here? how long will you stay here?
3. How similar is bhs indonesia to your language ?
how similar is the culture to your culture?
4. How well do you speak bhs indonesia and how well do you know the culture?

5. Do you ever get angry or feel frustrated with the cultural differences?
6. how do your family feel about your coming to indonesia?
7. do you mind me asking you how you are financing your trip?
8. did you have a job to come?
9. do you mind telling me how old you are?
10. how does indonesia culture compare with your own culture?

9TH MEETING: EDUCATION

Educational values

1. Active Participation
2. honor system
3. grading and competition
4. teacher-students' relationship
5. students' stress

1. Active Participation

- Students are not just accepted to be active in the class but expected.
- the point is not just from the presence but also from assignment and class participation
- They addressed the lecturer as 'professor'
- The lecturer does not just consider the group work but also individual work

2. Honor system

- Honesty in all the school works
- No cheating
- No copying
- No plagiarism
- Students will be given less respect if they cheat

3. Grading and competition

Gpa: grade point average

Individually they have to compete with their friends. They are also demanded to be able to work in group. In the school the students are the actor it means that sometimes the lecturer even ask them about the material they want to learn. So the curriculum will depend on the students' need. There will be passing grade, the score also the same as we have those are A B

C D E, but for some fields the students must get A or B if they got C they fail to take the course.

4. Teacher-students' relationship

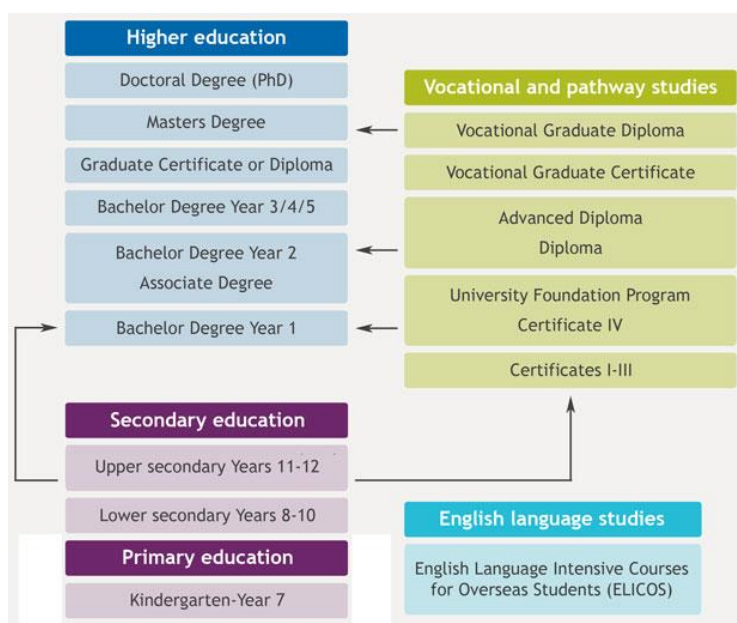
In the class the teacher must still keep the authority figure though he/she is close enough to the students. Outside the class they can be friends; go to cinema, café, opera, theatre and have same business. The students don't have to give respect to the teacher like in the classroom they can be truly friends

5. Students' Stress

Sometimes students can't cope with their problems. Because of many assignments and problems students can be depressed.

The students must do

1. share with trusted friends
2. do much exercise
3. go to some nice places
4. pray
5. refresh their mind with their own way



10TH MEETING: GENDER

Gender roles refer to the set of social and behavioral norms that are considered to be socially appropriate for individuals of a specific sex in the context of a specific culture, which differ widely between cultures and over time. There are differences of opinion as to whether observed gender differences in behavior and personality characteristics are, at least in part, due to cultural or social factors, and therefore, the product of socialization experiences, or to what extent gender differences are due to biological and physiological differences.^[11]

Views on gender-based differentiation in the workplace and in interpersonal relationships have often undergone profound changes as a result of feminist and/or economic influences, but there are still considerable differences in gender roles in almost all societies. It is also true that in times of necessity, such as during a war or other emergency, women are permitted to perform functions which in "normal" times would be considered a male role, or *vice versa*.

Gender has several definitions. It usually refers to a set of characteristics that are considered to distinguish between male and female, reflect one's biological sex, or reflect one's gender identity. Gender identity is the gender(s), or lack thereof, a person self-identifies as; it is not necessarily based on biological sex, either real or perceived, and it is distinct from sexual orientation. It is one's internal, personal sense of being a man or a woman (or a boy or girl).^[12] There are

two main genders: masculine (male), or feminine (female), although some cultures acknowledge more genders. Androgyny, for example, has been proposed as a third gender.^[3] Some societies have more than five genders,^[4] and some non-Western societies have three genders – man, woman and third gender.^[5] Gender expression refers to the external manifestation of one's gender identity, through "masculine," "feminine," or gender-variant or gender neutral behavior, clothing, hairstyles, or body characteristics.^[2]

Gender role theory posits that boys and girls learn the appropriate behavior and attitudes from the family and overall culture they grow up with, and so non-physical gender differences are a product of socialization. Social role theory proposes that the social structure is the underlying force for the gender differences. Social role theory proposes that the sex-differentiated behavior is driven by the division of labor between two sexes within a society. Division of labor creates gender roles, which in turn, lead to gendered social behavior.

The physical specialization of the sexes (Eagly *et al.*, 2004) is considered to be the distal cause of gender roles. Men's unique physical advantages in terms of body size and upper body strength provided them an edge over women in those social activities that demanded such physical attributes such as hunting, herding and warfare. On the other hand, women's biological capacity for reproduction and child-bearing is proposed to explain their limited involvement in other social activities. Such divided activity

arrangement for the purpose of achieving activity-efficiency led to the division of labor between sexes. Social role theorists have explicitly stressed that the labor division is not narrowly defined as that between paid employment and domestic activities, rather, is conceptualized to include all activities performed within a society that are necessary for its existence and sustainability. The characteristics of the activities performed by men and women became people's perceptions and beliefs of the dispositional attributes of men or women themselves. Through the process of *correspondent inference* (Gilbert, 1998), division of labor led to gender roles, or gender stereotype. Ultimately, people expect men and women who occupy certain position to behave according to these attributes.

These socially constructed gender roles are considered to be hierarchical and characterized as a *male-advantaged gender hierarchy* (Wood & Eagly, 2002). The activities men were involved in were often those that provided them with more access to or control of resources and decision making power, rendering men not only superior dispositional attributes via *correspondence bias* (Gilbert, 1998), but also higher status and authority as society progressed. The particular pattern of the labor division within a certain society is a dynamic process and determined by its specific economical and cultural characteristics. For instance, in an industrial economy, the emphasis on physical strength in social activities becomes less compared with that in a less advanced economy. In a

low birth rate society, women will be less confined to reproductive activities and thus more likely to be involved in a wide range of social activities. The beliefs that people hold about the sexes are derived from observations of the role performances of men and women and thus reflect the sexual division of labor and gender hierarchy of the society (Eagly et al., 2000).

The consequences of gender roles and stereotypes are *sex-typed social behavior* (Eagly et al., 2004) because roles and stereotypes are both socially shared descriptive norms and prescriptive norms. Gender roles provide guides to normative behaviors that are typical, ought-to-be and thus “likely effective” for each sex within certain social context. Gender roles also depict ideal, should-be, and thus desirable behaviors for men and women who are occupying a particular position or involving in certain social activities. Put it another way, men and women, as social beings, strive to belong and seek for approval by complying and conforming to the social and cultural norms within their society. The conformity to social norms not only shapes the pattern, but also maintains the very existence of *sex-typed social behavior* (Eagly et al., 2004).

In summary, social role theory “treats these differing distributions of women and men into roles as the primary origin of sex-differentiated social behavior, their impact on behavior is mediated by psychological and social processes” (Eagly, 1997), including “developmental and socialization processes, as well as by processes involved in social interaction (e.g.,

expectancy confirmation) and self-regulation” (Eagly *et al.*, 2004)

Talcott Parsons' view

Working in the United States, Talcott Parsons^[10] developed a model of the nuclear family in 1955, which at that place and time was the prevalent family structure. It compared a strictly traditional view of gender roles (from an industrial-age American perspective) to a more liberal view.

The Parsons model was used to contrast and illustrate extreme positions on gender roles. Model A describes total separation of male and female roles, while Model B describes the complete dissolution of gender roles.^[11] (The examples are based on the context of the culture and infrastructure of the United States.)

	Model A – Total role segregation	Model B – Total integration of roles
<u>Education</u>	Gender-specific education; high professional qualification is important only for the man	Co-educative schools, same content of classes for girls and boys, same qualification for men and women.
<u>Profession</u>	The workplace is not the primary area of women; career and professional advancement is deemed unimportant for women	For women, career is just as important as for men; equal professional opportunities for men and women are necessary.
<u>Housework</u>	Housekeeping and child care are the primary	All housework is done by both parties to the

	functions of the woman; participation of the man in these functions is only partially wanted.	marriage in equal shares.
<u>Decision making</u>	In case of conflict, man has the last say, for example in choosing the place to live, choice of school for children, buying decisions	Neither partner dominates; solutions do not always follow the principle of finding a concerted decision; <u>status quo</u> is maintained if disagreement occurs.
<u>Child care and education</u>	Woman takes care of the largest part of these functions; she educates children and cares for them in every way	Man and woman share these functions equally.

However, these structured positions become less common in a liberal-individualist society; actual behavior of individuals is usually somewhere between these poles.

According to the interactionist approach, roles (including gender roles) are not fixed, but are constantly negotiated between individuals. In North America and southern South America, this is the most common approach among families whose business is agriculture.

Gender roles can influence all kinds of behaviors, such as choice of clothing, choice of work and personal relationships, e.g., parental status (See also Sociology of fatherhood).

Communication and gender cultures

A communication culture is a group of people with an existing set of norms regarding how they communicate with each other. These cultures can be categorized as masculine or feminine. Other communication cultures include African Americans, older people, Indian Native Americans, gay men, lesbians, and people with disabilities.^[24] Gender cultures are primarily created and sustained by interaction with others. Through communication we learn about what qualities and activities our culture prescribes to our sex.

While it is commonly believed that our sex is the root source of differences and how we relate and communicate to others, it is actually gender that plays a larger role.^[24] Whole cultures can be broken down into masculine and feminine, each differing in how they get along with others through different styles of communication. Julia T. Wood's studies explain that "communication produces and reproduces cultural definitions of masculinity and femininity."^[24] Masculine and feminine cultures differ dramatically in when, how and why they use communication

Communication styles

Deborah Tannen's studies found these gender differences in communication styles (where *men* more generally refers to *masculine people*, and *women* correspondingly refers to *feminine people*):^[25]

- Men tend to talk more than women in public situations, but women tend to talk more than men at home.

- Women are more inclined to face each other and make eye contact when talking, while men are more likely to look away from each other.
- Men tend to jump from topic to topic, but women tend to talk at length about one topic.
- When listening, women make more noises such as “mm-hmm” and “uh-huh”, while men are more likely to listen silently.
- Women are inclined to express agreement and support, while men are more inclined to debate.

The studies also reported that in general both genders communicated in similar ways. Critics, including Suzette Haden Elgin, have suggested that Tannen's findings may apply more to women of certain specific cultural and economic groups than to women in general. Although it is widely believed that women speak far more words than men, this is actually not the case.

Julia T. Wood^[24] describes how "differences between gender cultures infuse communication." These differences begin at childhood. Maltz and Broker's^[26] research showed that the games children play contribute to socializing children into masculine and feminine cultures. For example, girls playing house promotes personal relationships, and playing house does not necessarily have fixed rules or objectives. Boys, however, tended to play more competitive team sports with different goals and strategies. These differences as children make women operate from assumptions about communication and use rules for communication that differ significantly from those endorsed by most men.

Wood produced the following theories regarding gender communication:

Misunderstandings stem from differing interaction styles. Men and women have different ways of showing support, interest and caring

- Men and women often perceive the same message in different ways
- Women tend to see communication more as a way to connect and enhance the sense of closeness in the relationship
- Men see communication more as a way to accomplish objectives
- Women give more response cues and nonverbal cues to indicate interest and build a relationship
- Men use feedback to signal actual agreement and disagreement
- For women, "ums" "uh-huhs" and "yeses" simply mean they are showing interest and being responsive
- For men, these same responses indicate is agreement or disagreement with what is being communicated
- For women, talking is the primary way to become closer to another person
- For men, shared goals and accomplishing tasks is the primary way to become close to another person
- Men are more likely to express caring by doing something concrete for or doing something together with another person
- Women can avoid being hurt by men by realizing how men communicate caring

- Men can avoid being hurt by women by realizing how women communicate caring
- Women who want to express caring to men can do so more effectively by doing something for them or doing something with them
- Men who want to express caring to women can do so more effectively by verbally communicating that they care
- Men emphasize independence and are therefore less likely to ask for help in accomplishing an objective
- Men are much less likely to ask for directions when they are lost than women
- Men desire to maintain autonomy and to not appear weak or incompetent
- Women develop identity within relationships more than men
- Women seek out and welcome relationships with others more than men
- Men tend to think that relationships jeopardize their independence
- For women, relationships are a constant source of interest, attention and communication
- For men, relationships are not as central
- The term "Talking about us" means very different things to men and women
- Men feel that there is no need to talk about a relationship that is going well
- Women feel that a relationship is going well as long as they are talking about it

- Women can avoid being hurt by realizing that men don't necessarily feel the need to talk about a relationship that is going well
- Men can help improve communication in a relationship by applying the rules of feminine communication
- Women can help improve communication in a relationship by applying the rules of masculine communication
- Just as Western communication rules wouldn't necessarily apply in an Asian culture, masculine rules wouldn't necessarily apply in a feminine culture, and vice versa.

Finally, Wood describes how different genders can communicate to one another and provides six suggestions to do so.

1. Individuals should suspend judgment. When a person finds his or herself confused in a cross-gender conversation, he or she should resist the tendency to judge and instead explore what is happening and how that person and their partner might better understand each other.
2. Recognize the validity of different communication styles. Feminine tendency to emphasize relationships, feelings and responsiveness does not reflect inability to adhere to masculine rules for competing any more than masculine stress on instrumental outcomes is a failure to follow feminine rules for sensitivity to others. Wood says that it is inappropriate to apply a single criterion - either masculine or feminine - to both genders' communication. Instead, people must

realize that different goals, priorities and standards pertain to each.

3. Provide translation cues. Following the previous suggestions helps individuals realize that men and women tend to learn different rules for interaction and that it makes sense to think about helping the other gender translate your communication. This is especially important because there is no reason why one gender should automatically understand the rules that are not part of his or her gender culture.
4. Seek translation cues. Interactions can also be improved by seeking translation cues from others. Taking constructive approaches to interactions can help improve the opposite gender culture's reaction.
5. Enlarge your own communication style. By studying other culture's communication we learn not only about other cultures, but also about ourselves. Being open to learning and growing can enlarge one's own communication skills by incorporating aspects of communication emphasized in other cultures. According to Wood, individuals socialized into masculinity could learn a great deal from feminine culture about how to support friends. Likewise, feminine cultures could expand the ways they experience intimacy by appreciating "closeness in doing" that is a masculine specialty.
6. Wood reiterates again, as her sixth suggestion, that individuals should suspend judgment. This concept is incredibly important because judgment is such a part of Western culture that it is difficult not to evaluate and critique others and defend our own positions.

While gender cultures are busy judging other gender cultures and defending themselves, they are making no headway in communicating effectively. So, suspending judgment is the first and last principle for effective cross-gender communication.

Gender stereotypes

Stereotypes create expectations regarding emotional expression and emotional reaction. Many studies find that emotional stereotypes and the display of emotions "correspond to actual gender differences in experiencing emotion and expression."^[1]

Stereotypes generally dictate how and by whom and when it is socially acceptable to display an emotion. Reacting in a stereotype-consistent manner may result in social approval while reacting in a stereotype-inconsistent manner could result in disapproval. It should be noted that what is socially acceptable varies substantially over time and between local cultures and subcultures.

According to Niedenthal et al.:^[2]

- | | |
|---|--|
| • Women are more emotionally expressive. | • Men are more obsessed with sex. |
| • Women are more emotionally responsive. | • Men are overwhelmed by women's expressions of emotion. |
| • Women are more empathetic. | • Men express more <u>anger</u> . |
| • Women are more sensitive to others' feelings. | • Men are <u>stoic</u> . |
| • Women are more obsessed with having children. | |

- Women express their feelings without constraint, except for the emotion of anger.
- Women pay more attention to body language.
- Women judge emotions from nonverbal communication better than men do.
- Women express more love, fear, and sadness.
- Women laugh, gaze, and smile more.
- Women anticipate negative consequences for expressing anger and aggression.
- Men show emotion to communicate dominance.

Transgenderism

As long as a person's perceived physiological sex is consistent with that person's gender identity, the gender role of a person is so much a matter of course in a stable society that people rarely even think of it. Only in cases where an individual has a gender role that is inconsistent with his or her sex will the matter draw attention. Some people mix gender roles to form a personally comfortable androgynous combination or violate the scheme of gender roles completely, regardless of their physiological sex. People who are transgender have a gender identity or expression that differs from the sex which they were assigned at birth.^[2] The Preamble of The Yogyakarta Principles cite the idea of the Convention on the Elimination of All Forms of Discrimination Against Women that "States must take

measures to seek to eliminate prejudices and customs based on the idea of the inferiority or the superiority of one sex or on stereotyped roles for men and women." for the rights of transgender people.

Feminism

For approximately the last 100 years women have been fighting for the same rights as men (especially around the turn from 19th to 20th century with the struggle for women's suffrage and in the 1960s with second-wave feminism and radical feminism) and were able to make changes to the traditionally accepted feminine gender role. However, most feminists today say there is still work to be done.

Numerous studies and statistics show that even though the situation for women has improved during the last century, discrimination is still widespread: women earn an average of 77 cents to every one dollar men earn ("The Shriver Report", 2009), occupy lower-ranking job positions than men, and do most of the housekeeping work.^[30] There are several reasons for the wage disparity. A recent (October 2009) report from the Center for American Progress, "The Shriver Report: A Woman's Nation Changes Everything" tells us that women now make up 48% of the US workforce and "mothers are breadwinners or co-breadwinners in a majority of families" (63.3%, see figure 2, page 19 of the Executive Summary of The Shriver Report).^[31]

A recent article in The New York Times indicated that gender roles are still prevalent in many upscale restaurants. A restaurant's decor and menu typically play

into which gender frequents which restaurant. Whereas Cru, a restaurant in New York's, Greenwich Village, "decorated in clubby brown tones and distinguished by a wine list that lets high rollers rack up breathtaking bills," attracts more men than women, places like Mario Batali's, Otto, serves more women than men, as a result that the restaurant has been "designed to be more approachable, with less swagger." Servers of both men and women at the same table still often go with the assumption that the male is the go-to person, as far as who receives the check and makes the wine decisions, but this appears to be a trend that is being used with more caution, especially with groups of younger people. Restaurants that used to cater to more men or women are now also trying to change their decor in the hopes of attracting broader equity.^[32]

Terminology

Note that many people consider some or all of the following terms to have negative connotations.

A male adopting (or who is perceived as adopting) a female gender role might be described as effeminate, foppish, or sissy. Even more pejorative terms include *mollicoddled*, *milksop*, *sop*, *mamma's boy*, *namby-pamby*, *pansy*, *fru-fru*, *girlie-boy*, *girlie-man*, and *nancy boy*.

A female adopting (or who is perceived as adopting) a male role might be described as butch, a dyke, a tomboy,

or as an *amazon* (See amazon feminism). More pejorative terms include *battleaxe*.

Assignment

1. What is the difference between sexuality and gender?
2. Why can the roles of women and men be changed?
While feminine and masculine cannot?
3. Describe on the roles of men and women nowadays
and mention the reflection on films?

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