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«Институт современных знаний имени А. М. Широкова»

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МЕЖКУЛЬТУРНАЯ КОМПЕТЕНЦИЯ (НА ИНОСТРАННОМ ЯЗЫКЕ)

*Электронный учебно-методический комплекс
для обучающихся 3-го курса специальности
6-05-0231-03 Лингвистическое обеспечение межкультурной коммуникации
(английский язык и второй иностранный язык)*

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Р е ц е н з е н т ы:

кафедра лексикологии и стилистики английского языка учреждения образования «Белорусский государственный университет иностранных языков» (протокол № 3 от 27.10.2025 г.);

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Систем. требования (миним.): процессор с частотой 1 ГГц, 1 ГБ оперативной памяти, 1 ГБ свободного места на жестком диске ; персональный компьютер под управлением ОС Microsoft® Windows® 7 и выше ; macOS® Leopard® и выше или мобильное устройство под управлением Android® 4.x и выше ; iOS® 9.x и выше ; Adobe Reader для соотв. ОС (или аналогичное приложение для чтения PDF-файлов).

Учебно-методический комплекс представляет собой совокупность учебно-методических материалов, способствующих эффективному формированию компетенций в рамках изучения дисциплины «Межкультурная компетенция (на иностранном языке)».

Для студентов вузов.

Введение

Электронный учебно-методический комплекс (ЭУМК) по учебной дисциплине «Межкультурная компетенция (на иностранном языке)» представляет собой актуальный и необходимый ресурс для студентов, обучающихся по специальности 6-05-0231-03 Лингвистическое обеспечение межкультурной коммуникации (английский язык и второй иностранный язык). В условиях глобализации и многообразия культур межкультурная компетенция является важным аспектом образования, способствующим формированию у студентов навыков эффективного общения и взаимодействия с представителями различных культур.

Цель данного учебно-методического комплекса — создать условия для наиболее эффективной реализации требований учебной программы по изучаемой дисциплине и образовательного стандарта высшего образования. ЭУМК обеспечивает формирование знаний и развитие у обучающихся навыков и умений, необходимых для осуществления межкультурного общения, и направлен на подготовку студентов к успешной профессиональной деятельности в условиях многонационального и многокультурного общества.

Актуальность создания ЭУМК обусловлена его профессиональной направленностью.

Теоретический и практический разделы ЭУМК содержат материалы для теоретического изучения учебной дисциплины и проведения практических занятий; раздел контроля знаний включает задания для самостоятельной работы студентов и материалы для подготовки к экзамену.

Учебная дисциплина «Межкультурная компетенция (на иностранном языке)» направлена на формирование межкультурной компетенции, основанной на системном представлении о культурной вариативности и национальном стиле общения, на знании языковых и культурных особенностей и норм поведения, характерных как для страны изучаемого языка, так и для своей страны.

Целью изучения учебной дисциплины «Межкультурная компетенция (на иностранном языке)» является формирование и развитие навыков и умений, необходимых для осуществления межкультурного общения.

Основные задачи изучения:

формирование культурно-специфических знаний, служащих основой для адекватного понимания и интерпретации коммуникативного поведения представителей своей и иной культуры;

формирование восприимчивости, наблюдательности и толерантности;

развитие умения выстраивать стратегию поведения с представителями других культур в зависимости от ситуации общения;

развитие навыков сопоставления и анализа культур;

развитие способности к эмпатии.

Изучение учебной дисциплины «Межкультурная компетенция (на иностранном языке)» направлено на формирование следующей компетенции:

осуществлять речевую деятельность в соответствии с коммуникативной целью и ситуацией общения для обеспечения адекватности социальных и профессиональных контактов.

В результате изучения учебной дисциплины студент должен

знать:

классификации культур Э. Холла, Г. Хофстеде, Р. Льюиса;

способы преодоления межъязыковых и межкультурных барьеров;

особенности вербальной и невербальной коммуникации в различных этнокультурных сообществах;

уметь:

адекватно воспринимать и интерпретировать различные культурные ценности;

рассматривать различные культурные явления с позиции эмпатии;

интерпретировать коммуникативное поведение представителей своей и иной культуры;

разрабатывать стратегии и тактики работы в условиях межъязыковой и межкультурной коммуникации;

иметь навыки:

анализа культур;

эффективного взаимодействия в мультикультурном сообществе.

В рамках образовательного процесса по данной учебной дисциплине студент должен приобрести не только теоретические и практические знания, умения и навыки по специальности, но и развить свой ценностно-личностный, духовный потенциал, сформировать качества патриота и гражданина, готового к активному участию в экономической, производственной, социально-культурной и общественной жизни страны.

1. ТЕОРЕТИЧЕСКИЙ РАЗДЕЛ

CULTURAL COMPETENCE IS THE KEY TO EFFECTIVE INTER-CULTURAL COMMUNICATION

The world today is characterized by an ever-growing number of contacts resulting in communication between people of different linguistic and cultural backgrounds. This communication takes place not only because of contacts within the areas of business, military cooperation, science, education, mass media, entertainment, tourism but also because of immigration brought about by labor shortage or political conflicts. In all these contacts, there is communication, which needs to be as constructive as possible, without misunderstandings and breakdowns.

Effective communication with people of different cultures is especially challenging because the number of barriers to communication is so numerous. Cultures provide people with ways of thinking, ways of seeing, hearing, and interpreting the world. Thus the same words can mean different things to people from different cultures, even when they talk the same language. When the languages are different, and translation has to be used to communicate, the potential for misunderstandings increases. There are three ways in which culture interferes with effective cross-cultural understanding.

First of the most common barriers to communication are cognitive constraints. Cognitive constraints are the ways people view the world based on their culture. For example, people in the United States might be inclined to feel superior to many cultures because of the power and prevalence of U.S. culture since World War II. This might lead people to become angry if somebody questions this superiority. However, cognitive constraints can also be based on religion, the area in which you live, the school you went to, or even the books you have read. Basically, cognitive constraints are created by the way people's minds give meaning to the world around them based on the knowledge and perceptions they have obtained. Cognitive constraints differ from culture to culture.

Second are behavior constraints. Each culture has its own rules about proper

behavior which affect verbal and non-verbal communication. Whether one looks the other person in the eye or not; whether one says what one means overtly or talks around the issue; how close people stand to each other when they are talking – all of these and many more are rules of politeness which differ from culture to culture. In the United States, eye contact should be sporadic and people should stand at least three feet apart. In Europe, eye contact is considered close to staring, and closeness can be defined by inches. It can also be as complex as how much information one gives another while talking.

Third are emotional constraints. Different cultures regulate the display of emotion differently. Some cultures get very emotional when they are debating an issue. They yell, they cry, they exhibit their anger, fear, frustration, and other feelings openly. Other cultures try to keep their emotions hidden, exhibiting or sharing only the “rational” or factual aspects of the situation. Each culture has rules that tell us how emotional we can be in a situation. The Italians are generally open about their emotions, with hugs and kisses alternating between angry shouting and gesturing. British people, however, are more reserved and keep their emotions close at hand. This can cause problems when these approaches meet. The British may think that the Italians are rude in their emotional wildness, while the Italians may see the British as uptight. This varies in approach between each culture.

All of these differences tend to lead to communication problems. If the people involved are not aware of the potential for such problems, they are even more likely to fall victim to them, although it takes more than awareness to overcome these problems and communicate effectively across cultures. Cultural approach to foreign language teaching gives an interpreter or translator knowledge and skills of foreseeing and overcoming these cultural barriers.

People from different cultures encode and decode messages differently, increasing the chances of misunderstanding, so the safety-first approach to recognizing cultural differences should be to assume that everyone’s thoughts and actions are different to ours. Even when two people think they can speak each other’s language, the chance of error is high. Usages and contextual inferences may be completely different

between cultures. Some cultural characteristics will be easy to identify, e.g. whether people are conscious of status or make displays of material wealth. But many rights are assumed, values are implied, and needs are unspoken. No matter who you are or where you live, no matter what nation or culture you come from, you will need to recognize one very important truth when you communicate with people in other countries. They – although they may dress like you, speak your language, or even work for the same company – are not “just like you”. You will deal with people that have very different histories, languages, and behaviors. They will have a different sense of time, and a different sense of humor. In a word, they will have different cultures.

Cross-cultural communication (also frequently referred to as intercultural communication) is a field of study that looks at how people from different cultural backgrounds endeavor to communicate. Cross-cultural communication, as many scholarly fields, is a combination of many other areas. These include cultural anthropology, cultural studies, psychology and communication.

As a science, cross-cultural communication was born in the 1950s when a famous American anthropologist, Edward T. Hall, the founding father of cross-cultural communication, who taught intercultural communication skills to American diplomats and businessmen, developed the concepts of high-context and low-context cultures. As a scientific discipline, intercultural communication is in a stage of formation and differs by the two features: applied character (the purpose being to simplify communication between representatives of various cultures and to decrease the possibility of misinterpretation) and interdisciplinary character.

Cultural approach to foreign language learning is very topical at the moment. It is very important alongside with a foreign language learning to study the culture and cultural behavior of another cultural group, its vision of the world, the habits, customs, peculiarities of verbal and non-verbal communication, how and why these people identify themselves, their religious views, etc. Research in the field of intercultural communication has recently become increasingly important in connection with the processes of globalization and intensive migration.

Successful intercultural communication is very difficult to achieve, as it involves a great number of factors, e.g. language (verbal communication), body gesture (non-verbal communication), knowledge of values, traditions, patterns of social behavior, ways of living, the use of time, space and silence, etc., which differ from culture to culture.

We all would like to find a magic pill for crossing cultures easily, the “right” answer, a simple list of dos and don’ts. But crossing cultures is a dynamic, complex process, where context is everything. A list of behaviors can only take you so far, for what is a “do” in one set of circumstances might very well be a “don’t” in another. Cross-cultural communication training will help you to understand the values and beliefs behind behavior, and, ultimately, how people from other cultures think. Cross-cultural training involves not only learning about the new culture, but comparing it to your own and understanding your own culture more deeply. In cross-cultural training, the goal is learning about yourself and others. Just as you want to learn another language so that you can communicate with people from other cultures and understand their world, you also will want to learn the silent language of cultures – your own and that of other cultures. The goal in cross-cultural training is to increase your understanding, to give you a powerful set of skills, a framework to make sense of whatever you do and experience.

When you are learning another culture, the awareness of it tends to progress through a series of levels. At the beginning of your familiarization with another culture you are in the state of *unconscious incompetence*. This has also been called the state of blissful ignorance. At this stage, you are unaware of cultural differences. It does not occur to you that you may be making cultural mistakes or that you may be misinterpreting much of the behavior. Progress in your learning puts you to the next stage which is called *conscious incompetence*. You now realize that differences exist between the way you and people from other cultures behave, though you understand very little about what these differences are, how numerous they might be, or how deep they might go. You know there’s a problem here, but you’re not sure about its size. When you are at the stage of *conscious competence* you know that cultural dif-

ferences exist, you know what some of these differences are and you try to adjust your own behavior accordingly. And the final stage is *unconscious competence*. You no longer have to think about what you're doing in order to do the right thing. Culturally appropriate behavior is now second nature for you; you can trust your instincts because they have been reconditioned by the new culture. It takes little effort now for you to be culturally sensitive.

What stages of professional development must an expert in intercultural communication undergo, what features is he or she to possess, which terms are used in cross-cultural communication?

Cross-cultural sensitivity simply refers to the basic ability of people to recognize incidences or situations that are open to misunderstanding due to cultural differences. This stage is equivalent to *conscious incompetence*.

Cross-cultural awareness refers to a surface level familiarization with cultural characteristics, values, beliefs and behaviors.

Cross-cultural understanding develops from cross-cultural awareness as the learner understands and appreciates a culture deeply. This may also be accompanied by changes within the learner's behavior and attitudes such as a greater flexibility and openness.

Cross-cultural knowledge is a natural by-product of understanding and refers to an ability to read into situations, contexts and behaviors that are culturally rooted and be able to react to them appropriately on the base of your knowledge. That stage may be called *conscious competence*.

Cross-cultural competence is and should be the aim of all those dealing with multicultural clients, customers or colleagues. Competence is the final stage of cross-cultural development and signifies the person's ability to work effectively across cultures. Cross-cultural competence is more than knowledge. It is the awareness and sensitivity that comes from the assimilation, integration and transformation of all the skills and information acquired through the studies and applying them to create cultural synergy. Cultural competence comprises four components: (a) awareness of one's own cultural identity, (b) attitude towards cultural differences, (c) knowledge of

different cultural practices and world views, and (d) cross-cultural skills. Developing cultural competence results in an ability to understand, communicate with, and effectively interact with people across cultures. This stage of professional development corresponds to *unconscious competence*.

What are the professional skills of a cross-cultural person? Let's start with *empathic listening*. Although emphasis usually is on being a competent speaker, listening is a key skill. For cross-cultural communication, attentive listening is critical to be able to understand meanings.

Listening and speaking must work in tandem for effective cross-cultural communication. Speaking well is not about accent, use of grammar and vocabulary or having the gift of the gab. Rather, cross-cultural communication is enhanced through positive speech such as encouragement, affirmation, recognition and phrasing requests clearly or expressing opinions sensitively.

Observation. Large amounts of cross-cultural information can be read in people's dress, body language, interaction and behavior. We must be aware of differences with our own culture and try to understand the roots of behaviors.

People have been created differently and we need to recognize and understand that sometimes cross-cultural differences are annoying and frustrating. In these situations *patience* and *tolerance* are definitely a virtue. Through patience respect is won and cross-cultural understanding is enhanced.

The most important attitudinal factor for effective communication – *empathy* – cannot be over-emphasized. Empathy is the projection of your psychology into someone else's psychology to understand that person better: it is putting yourself in the other person's position; "putting yourself in someone else's shoes"; attempting to see and understand the world as he or she understands it. Through empathy we anticipate that person's understanding of a message and what the reaction might be and so we can plan and tune communication with that person more effectively. For too many of us our first reaction to most statements is an immediate judgment or evaluation rather than an understanding of it. We do this because we fear change. We are secure and comfortable in the way we are and avoid personal exposure that might thrust up-

on us the need for change. However, by practicing empathy a whole new world of shared understanding and learning unfolds before us. When practicing empathy, we vicariously experience the whole world through the minds and backgrounds of others.

The following four-step approach should be utilized in developing conscious empathetic behavior:

1. Understand the message and the sender (from his or her viewpoint and background) within the context of the message.
2. Evaluate the message. Ask yourself: is it descriptive, logical, factual, proven or historical?
3. Do you agree with or like the message? If not, why?
4. How does the message and your reaction to it affect your surroundings and your future behavior – both in your thoughts and in your actions?

Flexibility, adaptability and open-mindedness are the routes to successful cross-cultural communication. Understanding, embracing and addressing cross-cultural differences leads to the breaking of cultural barriers and to better lines of communication, mutual trust and creative thinking.

The basis for a successful intercultural communication is *emotional competence* and *intercultural sensitivity*. A person is cross-culturally competent when he or she can capture and understand interactions with people from foreign cultures along with their specific concepts in perception, thinking, feeling and acting. Cultures can be different not only between continents or nations, but also within the same company or even family. Every human being has their own history, their own life and therefore also their own culture (geographical, ethnical, moral, ethical, religious, political and historical) and respectively their cultural affiliation or cultural identity.

Experts in the field of cross-cultural communication are in great demand. Cross-cultural communication aims to minimize the negative impact of cross-cultural differences through building common frameworks for people of different cultures to interact within. In business, cross-cultural solutions are applied in areas such as HR, team building, foreign trade, negotiations and website design.

ASPECTS OF CULTURE

Anthropologists and other social scientists define human culture as learned behavior acquired by individuals as members of a social group. The concept of culture was first explicitly defined in 1871 by the British anthropologist Edward B. Tylor. He used the term to refer to “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” Since then, anthropologists have offered numerous refinements and variations on this definition, but all have agreed that culture is learned behavior in contrast to genetically endowed behavior.

Each human society has a body of norms governing behavior and other knowledge to which an individual is socialized, or acculturated, beginning at birth. Culture in this sense is different from the concept of culture used to describe a highly cultured person who is versed in music, literature, philosophy, and other intellectual pursuits associated with civilized life.

Culture refers to:

1. *Human environment.* Culture has been created by humans; it is part of a human-made environment that holds human groups together.
2. *Social heritage and traditions.* Culture refers to the history of a nation, region, or group of people, and its traditions, customs, art crafts, architecture, music, and painting.
3. *Way of life.* Culture is a way of life of a group of people or an entire society; it shows how to live and what standards and criteria to use to decide what to do in life and how to do things.
4. *Behavior.* Culture is about human behavior; it influences human behavior and shows how people should behave. It determines the patterns of behavior associated with particular groups of people, and the conditions and circumstances under which various behaviors occur. Culture also helps to interpret, understand, and predict others' behavior. People's behavior depends upon the culture in which they have been raised. Culture is the foundation of human behavior.

5. *Rules of social life.* Culture represents a set of rules that gives direction concerning how human beings should behave in their lives. These rules also allow for a better understanding of others' behavior and predicting how others will behave and why. These rules need to be followed to maintain harmony and order in a society.

6. *Dress and appearance.* Culture dictates how people should dress. It determines what clothing people wear for a business or casual meeting, as well as at home. To be socially accepted, people dress appropriately for the occasion. Cultural customs and traditions determine the dress code and color, the length of hair, the jewelry to be worn, and the amount of makeup to be used. Some cultures accept jeans by youth and elders (e.g. the United States), others favor traditional dress (e.g. Japanese kimono or the sarong in Southeast Asia). Culture determines a sense of aesthetics.

7. *Food and eating habits.* Culture determines how food is prepared, cooked, presented, and consumed. For example, in some cultures people eat beef (e.g. in the United States), while in others beef is forbidden (e.g. India). In some cultures people use forks and knives to eat (e.g. Europeans), while in others, people use chopsticks (e.g. Chinese), or their hands (e.g. Indians). Culture determines table manners. For example, one can distinguish between the Europeans and the Americans by observing how they hold forks and knives at the dinner table.

8. *Sense of self.* Culture gives people a sense of identity and self-esteem. Culture provides meanings and directions, and shows people where they belong. Culture also provides answers to those who feel lost due to globalization, industrialization, urbanization, new technology, and rapid economic development.

9. *Relationships.* Culture impacts personal relationships, businesses, corporations, and government. Culture indicates how people should behave in a group, relate to each other, and treat others, for example, friends, elders, teachers, supervisors, minorities, and special-needs groups. For example, in some cultures, elders are honored, respected, and allocated the best rooms in the house (e.g. Korea). In other cultures, it is common to send elders to special-care facilities (e.g. the United States). Culture influences attitudes towards genders, gender roles and responsibilities, marriage, social relationships, and work. The concept of culture can explain various systems of a soci-

ety, such as social, political, economic, financial, educational, kinship, religious, health, and recreational systems.

10. *Values and norms.* Culture dictates the priorities people should attach to certain values; it indicates what should be the most important and least important value. In some cultures, individuals are concerned with work, personal achievement, and material things (e.g. the United States), whereas in other cultures, people are expected to share, obey, and be concerned about others (e.g. Asia). Culture helps to reaffirm values, cope with difficulties, and find solutions to problems. Culture includes systems of values, and values create culture.

11. *Beliefs and attitudes.* Culture defines people's beliefs, views, opinions, perceptions, and attitudes towards themselves, others, and the world. Culture determines religious practices, beliefs in life and death, and the difference between good and bad.

12. *Ways of thinking and doing things.* Culture is a socially acquired way of thinking, feeling, and doing things. Culture is the means through which human beings communicate their thoughts and values and fulfill their needs.

13. *Work and leisure habits.* Culture determines attitude towards work, work habits and practices, accomplishments, assessments, promotions, incentives, responsibilities, work ethic, worthiness of activity, loyalty to employer, commitment to quality of work and service, and ways of making decisions. In some cultures, people "live to work" (e.g. the United States), in others, people "work to live" (e.g. France). Culture also determines attitudes towards leisure, travel habits, frequency and seasonality of travel, preferred modes of travel and accommodation, sources of information used, spending patterns, length of stay, and destination selection. For example, tourists from the United States and Europe like to travel independently, whereas tourists from Asia prefer to travel in groups.

14. *Time.* Culture determines attitude towards time. In some cultures, punctuality and promptness are expected (e.g. Germany). In others, people do not bother about time; instead, they manage their life by sunrise and sunset, and by winter, spring, summer, or fall. For example, in India or Latin America, being late for appointments and not adhering to time schedules is acceptable.

15. *Cognitive knowledge.* Culture is a system of cognitive knowledge, classifications, and categories existing in the minds of people and shaped by the human brain. Culture is often described as “the collective programming of the mind, which distinguishes the members of one group or category of people from another”. For example, rules for human behavior are created by a culturally-patterned mind.

16. *Mental process and learning.* Culture is about how people organize and process information, how they learn and adapt to the surrounding environment, and how they suffer the consequences of not learning certain information and not adapting to new circumstances. For example, some cultures favor straightforwardness, logic, cognition, and intellectual skills (e.g. Germany), others stress circular logic, conceptualization, abstract thinking, and emotional communication (e.g. Japan).

17. *Information and communication.* Culture is information, and information is communication. Thus, culture is a communication system. It uses verbal and non-verbal cues that distinguish one group from another. Language is a guide to communication and culture. Language helps to transmit people’s values, beliefs, perceptions, and norms. It facilitates the development of attitudes and perceptions of the world. Differences in languages and verbal cues create different ways of expressing beliefs, values, and perceptions. Non-verbal cues, such as gestures or body language, also differ by culture. For example, in some cultures, interruptions in discussions are common (e.g. Brazil), in others, they are regarded as rude (e.g. Japan). So, different cultures have different communication systems. In some societies, people speak several major languages (e.g. in Switzerland people speak German, Italian, and French). Within one language group there may be various dialects, slang, jargons, or accents. People who speak the same language with the same accent or jargon distinguish themselves from others.

18. *Symbols and meanings.* Culture is a system of symbols, meanings, ideas, and emotions that influence people’s experiences. Members of the same culture rely on the same symbols (e.g. letters, signs) to frame their thoughts, expressions, and emotions (e.g. joy, sorrow). Symbols help people communicate, develop attitudes towards life and others, and understand socially accepted behavior. Symbols make cul-

ture possible and readable. Although meanings cannot be observed and measured, they can help to understand others' behavior. For example, in some cultures patting a child on the head is unacceptable because the head is considered to be the center of intellectual power (e.g. Malaysia), while in other cultures head patting is acceptable. In Poland, for example, patting a child on the head is considered to be a caring and protective gesture.

19. *Perceptions.* Culture is a way of perceiving the environment. It is “the sum of people's perceptions of themselves and of the world”. The similarity in people's perceptions indicates the existence of similar cultures and the sharing and understanding of meanings.

20. *Differences and similarities between people.* Culture is about differences and similarities between people. It is often referred to as differences between groups of people who do things differently and perceive the world differently. These differences indicate the existence of different cultures. It is important to understand how cultural differences affect human perceptions of the world.

First of all, we are to consider some of the key processes and concepts embodied in the word “culture”. Before you look at any culture in particular, it is helpful to understand what culture is in general and how it works. The central focus here is on the relationship between culture *in the abstract* – the underlying values and assumptions of a society – and *culture in the flesh* – the specific behaviors that derive from those values. It is important to understand that what people do and say in a particular culture are not arbitrary and spontaneous, but are consistent with what people in that culture value and believe in. By knowing people's values and beliefs, you can come to expect and predict their behavior. So, for example, why do the English queue for everything? This relates to their approach to fairness, justice, order, and rights. The rationale behind the queue is that those that get there first should by rights be served first or get on the bus first. Many other cultures simply do not queue in this manner as it is not part of their cultural programming.

Many people question what culture is. How can it be defined? What analogies can be used to describe it? In intercultural training one of the questions that is often

asked of participants is to think what culture means to them. What picture can they draw to describe it? Whether they draw a tree, a plate of food or a tapestry, they are all valid as culture means different things to different people.

There is one model or analogy of culture that sums up the concept best: that is the iceberg. The iceberg perhaps lends itself best to this as it graphically demonstrates the idea of having both a visible and invisible structure. Furthermore, the fate of the Titanic, whose crew failed to appreciate the true size of the unseen part of the iceberg, adds another dimension in illustrating to people within intercultural training what can happen when this is ignored.

The iceberg, as mentioned above, has the visible tip. These are the areas of culture that we can see manifest in the physical sense. In addition, more often than not these are the elements that we come into contact with first when diving into a new country or culture. Such “visible” elements include things such as music, dress, dance, architecture, language, food, gestures, greetings, behaviors, devotional practices, art and more. In addition, it can also relate to behaviors such as seeing people ignoring red traffic lights, spitting on the floor, smoking in public or queuing for a bus. All, depending on your own culture, may come across as weird, strange, rude, ignorant or simply silly. None of the visible elements can ever make real sense without understanding the drivers behind them; and these are hidden on the bottom side of the iceberg, the invisible side. It is these invisible elements that are the underlying causes of what is manifested on the visible side. For example, religious beliefs influence holiday customs, painting, music, and styles of dress; notions of modesty, influence styles of dress; concept of self could influence rules of social etiquette; etc. So, when thinking about culture, the bottom side of the iceberg will include things such as religious beliefs and philosophies, worldviews, rules of relationships, approach to the family, motivations, tolerance for change, attitudes to rules, communication styles, modes of thinking, the difference between public and private, gender differences and more.

It is for the reasons of clarity that the iceberg model has become so popular. It perfectly demonstrates the idea of an unseen world manifesting itself in many differ-

ent ways in the visible world. In cross-cultural communication it is very important to have the ability to see the visible elements of culture, to recognize them and to correlate them with the drivers hidden on the invisible part of the iceberg which we call culture.

Culture shapes individual human behavior by identifying appropriate and inappropriate forms of human interaction. Individuals learn culture in the course of everyday living by interacting with those around them; in other words, they become socialized. The learning starts at an early age and generally stays with the people for the rest of their lives. In turn, they transmit culture to others, particularly to their offspring, through direct instruction and through behaviors they consciously and unconsciously encourage and discourage.

When interculturalists use the word culture they do not just mean universal, civilization, race, national and regional cultures, but the whole range of different types of culture. These may include:

- corporate culture (for example, the culture of Microsoft);
- professional culture (for example, the culture of lawyers or doctors);
- gender culture (the different cultures of men and women);
- age culture (the different cultures of young, middle-aged, and old people);
- religious culture (for example, Catholicism, Protestantism, Islam);
- class culture (working class, middle class, and upper class);
- individual culture (an individual's value system, beliefs, ideas, expectations, actions, attitudes).

A country's culture is defined by its value system and norms. In turn, the value systems and norms of a country are influenced by such factors as social structure, religion, language, education, political philosophy, and economic philosophy. Countries and people differ from each other because of these factors.

Culture is learned rather than genetically inherited. This means that each of us is capable of learning more than one culture, although – as with language – we are usually most fluent and comfortable with the culture in which we grow up.

Culture is shared by members of a group. It is true that each of us is unique and

capable of individual thoughts, behaviors, and utterances. It is also true that societal knowledge is not shared equally among all members; individuals have varying levels of familiarity and expertise with different aspects of their own culture. Even so, what we say and do must conform to some set of underlying linguistic and cultural rules that makes us comprehensible to other members of our society. Otherwise, this behavior is not cultural.

Culture is dynamic rather than static. During most of history, conquests and trade contacts have caused the mixing of new ideas and artifacts among human cultures. Today, few groups remain sufficiently isolated from the global networks of information and artifact exchange to possess a culture that has remained essentially unchanged over the last fifty years.

Culture is a systemic whole and should not to be broken into high and low culture.

How do people acquire their culture? How do they learn all the behaviors that are regarded as right and wrong in their society? This process, known as cultural conditioning, goes on in all cultures, but the specific behaviors that people acquire, the precise content of their conditioning, varies considerably from group to group. Keep in mind also that people learning behaviors through this process are automatically learning and internalizing the values and beliefs behind those behaviors. When you understand how this process works, you can then understand how two people from different cultures can behave in radically different ways and both be completely convinced they are right. While conditioning occurs mostly in early childhood, adults continue to be conditioned as they acquire new behaviors throughout their life.

Interaction only within one's own culture produces a number of obvious benefits: your culture provides predictability and reduces the threat of the unknown. Intercultural communication, by definition, means that people are interacting with at least one culturally different person. Consequently, the sense of security, comfort, and predictability that characterizes communication with culturally similar people is lost. The greater the degree of cultural diversity, the greater the loss of predictability and certainty. Assurances about the accuracy of interpretations of verbal and nonverbal

messages are lost.

The old saying “When in Rome, do as the Romans do” is very accurate and clearly places the responsibility for change on the newcomer. Sometimes it is difficult for people to change their behaviors to match the cultural patterns that contradict their own beliefs and values. Many European women may find it difficult to respond positively to Saudi Arabian cultural practices that require women to wear veils in public.

What characteristics, attitudes, and knowledge allow individuals to respond more functionally to the uncertainty, unpredictability, ambiguity, curiosity, novelty? They are knowledge, experience, maturity, culture, tolerance, intelligence and, of course, foreign languages.

All human beings are, to some extent, ethnocentric. Anthropologists generally define *ethnocentrism* as the view held by members of a particular culture that the values and ways of one’s own group are superior to others, and that all other cultures are judged inferior with reference to this view. Ethnocentrism rests upon the assumption that the world view of one’s own culture is central to all reality. An ethnocentric person expects everyone to think and behave like him, that his or her culture is the best, superior to all others. Ethnocentrism and the assumption of the “centrality” of one’s own culture lies at the root of racism, negative evaluations of dissimilar cultures, and the construction of in-group/out-group distinctions. Cross- culturally competent persons should adhere to the position of polycentrism.

HOFSTEDE'S CULTURAL DIMENSIONS THEORY

For those who study cross-cultural communication or who work in international business, it is sometimes amazing to discover how differently people in other cultures behave. We tend to have a human instinct "deep inside" that all people are the same – but they are not. Therefore, if we go into another country and make decisions based on how we operate in our own home country – the chances are we will make some very bad decisions. The question is, "How can I come to understand these cultural differences?" Fortunately, a psychologist named Dr. Geert Hofstede asked himself this question in the 1970s. What emerged after a decade of research and thou-

sands of interviews is a model of cultural dimensions that has become an internationally recognized standard. With access to people working for the same organization in over 40 countries of the world, Hofstede collected cultural data and analyzed his findings. He initially identified four distinct cultural dimensions that served to distinguish one culture from another. Later he added the fifth dimension and that is how the model stands today. He scored each country using a scale of roughly 0 to 100 for each dimension. The higher the score, the more that dimension is exhibited in society. Geert Hofstede's research gives us insights into other cultures so that we can be more effective when interacting with people in other countries. If understood and applied properly, this information should reduce your level of frustration, anxiety, and concern during a cross-cultural contact. But most important, Geert Hofstede will give you the 'edge of understanding' which translates to more successful results.

The Hofstede Model of Cultural Dimensions can be of great use when it comes to analyzing a country's culture. There are however a few things one has to keep in mind. Firstly, the averages of a country do not relate to individuals of that country. Even though this model has proven to be quite often correct when applied to the general population, one must be aware that not all individuals or even regions with sub-cultures fit into the mould. It is to be used as a guide to understanding the difference in culture between countries, not as law set in stone. As always, there are exceptions to the rule. Secondly, how accurate is the data? The data has been collected through questionnaires, which have their own limitations. Not only that, but in some cultures the context of the question asked is as important as its content. Especially in group-oriented cultures, individuals might tend to answer questions as if they were addressed to the group he or she belongs to. While on the other hand in the United States, which is an individualistic culture, the answers will most likely be answered and perceived through the eyes of that individual. Lastly, is the data up to date? How much does the culture of a country change over time, either by internal or external influences?

From cross-cultural point of view we are interested in some specific features of cultures that shape patterns of behavior and communication, views and attitudes.

Power Distance

According to Hofstede, the power distance index shows the extent to which people perceive inequality as normal in a society, institution or organization. Power distance describes also the extent to which employees accept that superiors have more power than they have.

Low power distance is egalitarian and is the norm in such countries as the USA, Britain, Austria, Israel, Denmark, New Zealand and the Scandinavian countries. In these countries people expect and accept power relations that are more consultative or democratic. People relate to one another more as equals regardless of formal positions. Subordinates are more comfortable with their superiors and demand the right to contribute to and criticize the decision making processes of those in power. Subordinates are more likely to challenge bosses and bosses tend to use a consultative management style. People of this culture believe in equality in social, political, and economic affairs and that everyone should have access to power. Individuals are expected to disagree openly or even to confront a friend, partner or supervisor assertively. People who live in countries with the low power distance culture are used to equal rights for all people. They are more open to contacts, have their own opinion and are not scared to speak out. They are used to group decision making and are more modest, tolerable and democratic. In low power distance cultures, there is a certain distrust for authority; it's seen as a kind of necessary evil that should be limited as much as possible. Students are expected to demonstrate their knowledge and command of the subject, participate in discussions with the teacher and even challenge the teacher. Low power distance cultures rely less on symbols of power, and less of a problem is created if you fail to use a respectful title. But even in low power distance cultures you may create problem if, for example, you call a medical doctor, police captain, military officer or professor Ms or Mr.

In *High power distance* countries (e.g. Japan, China, Asian countries, Mexico, Egypt, India, Arab countries, the majority of Eastern European countries), the less powerful accept power relationships that are more autocratic and paternalistic. Subordinates acknowledge the power of others simply based on where they are situated

in certain formal, hierarchical positions. People think that a system of hierarchy is necessary for the existence of a society. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders. So we can say that the Power Distance Index does not reflect an objective difference in power distribution but rather the way people perceive power differences. Superiors and subordinates consider themselves different; we can see centralization of power, importance of status, rank and protocol. Subordinates are excluded from decision-making. Power is concentrated in the hands of a few and there is a great difference in the power held by these people and that held by the ordinary citizen. In high power distance cultures, direct confrontation and assertiveness may be viewed negatively, especially if directed at a superior. People are taught to have great respect for authority; they see authority as desirable and beneficial and challenges to authority are generally not welcomed. In high power distance cultures, there's a great power distance between students and teachers; students are expected to be modest, polite, and totally respectful. High power distance cultures rely more on symbols of power. For example, titles (Dr., Professor, Chief, Inspector) are more important in high power distance cultures. Failure to include these in forms of address is a serious breach of etiquette. In Europe, Power Distance tends to be lower in Northern countries and higher in Southern and Eastern parts. There seems to be an admittedly disputable correlation with predominant religions.

People brought up in high power distance cultures are used to acting and communicating in accordance with patterns of behavior which are relevant to the position they occupy in the hierarchy of their own society. Those who occupy the leading positions expect special attention, respect (sometimes exaggerated). They like formalities and visible signs of their special role. They are used to making their own personal decisions and usually do not pay attention to anybody's opinion. They show rigidity in opinions and suppress differences of opinion. They are bossy and often like to use the channel of objective communication to send special signals with their expensive shoes, wrist watches, clothes, cars. They are intolerant to inattentive listening and being interrupted.

Those who consider themselves to be subordinates in business or social hierarchy are used to showing signs of respect to the bosses. In countries with high power distance employees are too afraid to express their doubts and disagreements with their autocratic and paternalistic bosses.

The index of power distance describes the interdependence of relationships in a country and determines behavior of people and their communication style.

How does this manifest in a culture or country?

In a high power distance cultures the following may be observed:

- Those in authority openly demonstrate their rank;
- Subordinates are not given important work and expect clear guidance from above;
- Subordinates are expected to take the blame for things going wrong;
- The relationship between boss and subordinate is rarely close/personal;
- Politics is prone to totalitarianism;
- Class divisions within society are accepted.

In a low power distance culture:

- Superiors treat subordinates with respect and do not pull rank;
- Subordinates are entrusted with important assignments;
- Blame is either shared or very often accepted by the superior due to it being their responsibility to manage;
- Managers may often socialize with subordinates;
- Liberal democracies are the norm;
- Societies lean more towards egalitarianism.

How Does the Power Distance Orientation Affect Communication?

High power distance people tend to use formal, hierarchical communication. That is, they go through channels with suggestions and problems. Rank affects to whom they talk. Information may not be offered except in formal settings. Some high power distance people may be reluctant to go to the leader for additional guidance. Subordinates may fail to provide critical information to leaders, believing it is the leader's responsibility to make decisions (Helmreich, 2000). Or they may fail to chal-

lenge a leader's decision, even if it could result in catastrophic consequences. They prefer more traditional approaches to dealing with obstacles. Riedel and Karrasch (2002) report that one cause of communication problems cited by multinational team members was the reluctance to ask questions when they did not understand, because in their culture, it is rude to ask questions or because one simply does not question one's supervisor.

Low power distance people tend to use informal, rather than formal, communication channels. They tend to be less traditional and seek more innovative answers to problems. They have a greater need for technology and independent thinking. They have different value orientations about the appropriateness or importance of status differences and social hierarchies than high power distance cultures. They are less traditional and more open to innovative answers to problems. They feel more comfortable challenging the decisions of the power holders. Low power distance cultures defend and assert their personal rights more than members of high power distance cultures.

Individualism vs. Collectivism

Individualism is contrasted with collectivism, and refers to the extent to which people are expected to stand up for themselves and to choose their own affiliations, or alternatively act predominantly as a member of a life-long group or organization. This aspect of culture refers to the extent to which the individual's goals and desires or the group's goals and desires are given greater importance. Individual and collective tendencies are not mutually exclusive; it is not "all or nothing" but rather a matter of emphasis.

On the *collectivist* side, we find societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty. Distinctions between in-group members and out-group members are extremely important in collectivist cultures. In collectivistic cultures children are taught "You belong. You belong to a family, to a tribe, to a village. Your actions reflect on the whole group. You must behave in a way that brings honor not shame to the family

name. We all take care of each other. No one stands alone." There is a group mentality that says "We are a community and must share our food, private lives, homes, and even opinions, to serve the whole." This translates into a behavior that is inclusive, not independent.

The word "collectivism" in this sense has no political meaning: it refers to the group, not to the state. Chinese, Latin American, African, Arabic, Slavonic, Indonesian, Portuguese, Japanese cultures rank among the most collectivist in this category. Their cultures stress cooperation, conflict avoidance, solidarity, loyalty and group decision-making. Collectivistic cultures put great emphasis on groups and think more in terms of "we" rather than "I". Harmony and loyalty within a company is very important and should always be maintained and confrontation should be avoided. In China it is out of the question to disagree with someone's opinion in public. One will do that in a more private and personal atmosphere to protect a person from the "loss of face". In collectivistic cultures a direct confrontation will be always avoided. Expressions or phrases are used which describe a disagreement or negative statement instead of saying no. Saying no would mean destroying the harmony in the group. The relationship between employer and employee or business partners is based on trust and harmony and a deep understanding of moral values. The wealth of the company is more important than the prosperity of an individual. People brought up in collectivist cultures are not independently minded, the opinion of the group is important, relations within a group are more important than the results of group's activity, people show good team-work abilities and the feeling of loyalty to the group is very high.

On the *individualist* side we find societies in which the ties between individuals are loose: everyone is expected to look after their immediate family. In individualistic societies, from the time children are small, they are taught, "You are an individual. Learn to think for yourself." Children from these societies know that they should have an opinion and be able to defend it. Individuality and independence are affirmed as good qualities. In the United States, one of the founding values of the country is that the individual has rights. "I have my rights" is a phrase you will hear an American say when he doesn't feel he is being treated justly. Another aspect of that individ-

ualism can be: "I will look out for myself - you look out for yourself." In individualistic cultures, which prize a person's distinctive qualities, the in-group versus out-group distinctions are likely to be less important.

Western countries such as the USA, Great Britain and Australia are the most individualistic cultures. This type of culture stresses competition; individual goals take precedence over group affiliates. In individualistic countries people are expected to look out for themselves. Solidarity is organic (all contribute to a common goal, but with little mutual pressure) rather than mechanical. Typical values are personal time, freedom, and challenge. People in individualistic cultures emphasize their success and achievements in job or private wealth and aim to achieve more and in particular a better job position. Especially in the USA the fight about jobs and trying to climb up in the hierarchy ladder is something very common. In business they try to improve their connections and to gain more value out of them, not for establishing a good relationship but just to be involved in a calculative way. Employees are expected to defend their interests and to promote themselves whenever possible.

For example, Germany can be considered as individualistic with a high score (89) on the scale of Hofstede compared to a country like Guatemala where they have strong collectivism (6 on the scale). In Germany people stress personal achievements and individual rights. Germans expect from each other to fulfill their own needs. Group work is important, but everybody has the right to their own opinion. In an individualistic culture such as Germany people tend to have more loose relationships than the countries with the collectivistic culture where people have large extended families. The United States can clearly be seen as individualistic (scoring a 91). The "American dream" is clearly a representation of this. This is the Americans' hope for a better quality of life and a higher standard of living than their parents'. This belief is that anyone, regardless of their status can 'pull themselves up by their boot straps' and raise themselves from poverty.

Individualism or collectivism may be affected by the philosophy of predominant religions. Protestant religion teaches individualism, independence, reliance on

your own will-power, strength of mind, competition. Catholicism and Orthodoxy preach collectivism, support and assistance.

How does this manifest in a culture or country?

In a country that scores high on the individualism scale the following traits are common:

- A person's identity revolves around the "I";
- Personal goals and achievement are strived for;
- It is acceptable to pursue individual goals at the expense of others;
- Individualism is encouraged whether it be personality, clothes or music tastes;
- The right of the individual reign supreme; thus laws to protect choices and freedom of speech.

In a country that scores low on the individualism scale the following traits are common:

- "We" is more important than "I";
- Conformity is expected and perceived positively;
- Individual's desires and aspirations should be curbed if necessary for the good of the group;
- The rights of the family (or for the common good) are more important;
- Rules provide stability, order, obedience.

How Does the Individualism-Collectivism Orientation Affect Communication?

Gudykunst and Mody (2002) believe that individualism-collectivism is the most important dimension of cultural variability used to explain differences and similarities in communication across cultures. In individualistic cultures, individual goals take precedence over group goals; in collectivistic cultures, group goals take precedence over individual goals. Salas et al. (2004) report that individualists are more likely to give more weight to dispositional cues while collectivists are more likely to pay attention to situation and context cues in inferring why something happened. Individualistic cultures emphasize person-based information to interpret others' com-

munications. Individualists tend to use low-context messages, which are direct, precise, and clear. Individualist countries include Canada, Australia, England, France, Ireland, Italy, New Zealand, and the US, among others.

On the other hand, in collectivist cultures, group goals take precedence over individual goals, tending to be concerned with avoiding hurting someones feelings and not imposing on others. They emphasize harmony and cooperation within the in-group and will try to save face for the group and in-group members. They see direct requests as the least effective way to accomplish goals. Collectivist cultures tend to be group oriented. They make a clear distinction between in- and out-groups. In multinational teams or groups, members who are judged as being very dissimilar may be judged as being in the out-group. This may result in less interaction and communication with the out-group members, less information sharing, less value placed on their contributions, and fewer assignments given to those perceived as out-group members (Salas et al., 2004). Collectivists focus on the goals of the group and the "we" identity is emphasized. They have few in-groups, value tradition and conformity, and have an interdependent identity. They tend to use high-context messages, which are indirect, ambiguous, implicit, and dependent on the context. Cultures high in collectivism include African, Arab, Asian, Latin, and Southern European cultures. Collectivists tend to impose a large psychological distance between in-group and out-group members, and in-group members are expected to have unquestioning loyalty to their group. In conflict situations, members of collectivistic cultures are likely to use avoidance, intermediaries, or face-saving techniques. Leaders of collectivist cultures never reprimand a person in front of other group members. They are aware of the importance of the group and the importance of saving face. Collectivists prefer an indirect or implicit communication style. Implicit language carefully imbues messages within a more positive tone to decrease the chances of unpleasant encounters, direct confrontations, and disagreements. Collectivists are not likely to ask questions. They follow the saying, "the nail that sticks up gets pounded." found that collectivist team members were less likely to have direct communications with the leader than with other team members, while the opposite was found for individualistic team members. They

also found that collectivist team members were more hesitant to provide information, possibly due to a culture-related hesitancy to speak. When they did speak, it was for longer time periods than in the case of individualist team members, possibly to save face when a risk was taken to speak. That is, by speaking longer they were able to better justify their speaking out. For example, Chinese, Japanese, Koreans, and Indonesians make frequent use of ambiguous words such as maybe, perhaps, and somewhat to avoid confrontation. Members of these cultures tend to avoid negative responses while communicating with their team in order to preserve the sense of harmony within the group. In collectivist cultures it is vital that one establishes a cordial interpersonal relationship and maintain it over time.

People in individualistic cultures do not perceive a large psychological distance between in-group and out-group members. They value self-expression, see speaking out as a means of resolving problems, and are likely to use confrontational strategies when dealing with interpersonal problems. For example, North Americans and Germans prefer directness while Japanese prefer indirectness. Individualistic cultures are concerned with clarity in conversation and use direct requests as the best way to accomplish goals. They focus the communication on the task rather than on maintaining relationships. Individualists prefer a direct or explicit communication style, where language communicates exactly what is meant in a direct manner, even if the message is negative or somewhat harsh. Individualistic group members may inadvertently offend other members because they did not take time to learn about cultural differences or because they were so focused on their tasks that they neglected social amenities.

Collectivists are more attuned to social relationships in communication than on the task, and individualists may feel that collectivists spend too much time on relationship building and not enough on the task. The individualist is more likely to give more weight to dispositional cues, while collectivists are more likely to pay attention to situation and context cues in inferring causality. In teams, a natural and profitable strategy is to monitor each other's performance and offer feedback if needed. However, members of collectivist cultures may have a difficult time offering feedback, and

even help, to fellow team members. Collectivists may feel that those they critique will lose face and thus hesitate to offer feedback, or they may hesitate to give feedback because of the conflict that the feedback may create. Collectivists also tend to be more favorable in their evaluations of their in-group members (Gomez, Kirkman, & Shapiro, 2000).

One communication dynamic related to the individualism-collectivism dimension is face saving. Novinger says that saving face is "the value or standing a person has in the eyes of others... It relates to pride or self respect" (2001). Face includes status, power, courtesy, insider and outsider relations, and respect. In many cultures, maintaining face is of great importance. Collectivist cultures use more other-oriented face saving strategies and other-oriented face approval enhancement strategies than individualistic cultures, which use more self-oriented face saving strategies. In Asian cultures, preservation of the self and the reputation of the family are important (Leong, Wagner, & Kim, 1995). This leads to avoidance of interpersonal risk and avoidance of direct types of communications, such as challenges, confrontations, interruptions, and direct questions. In the US, people are less concerned with saving face and more apt to challenge the speaker. In individualism, saving face has to do with preserving one's own image with others. For collectivists, considerations about face are with respect to one's own group rather than one's self. Direct confrontation with others may reflect poorly on one's own group or disturb the overall community harmony; thus one may prefer to avoid criticism of others. Emphasizing self-face leads to using dominating/competing conflict styles and substantive conflict resolution modes. Emphasizing other face leads to using avoiding/obligating conflict styles. When there is conflict, a third party who intervenes between the people involved in the conflict preserves face since no direct confrontation takes place and the relationship is maintained. Thus, collectivists use relational process-oriented conflict strategies more than individualists.

Masculinity vs. Femininity

This dimension refers to the importance placed on traditionally male or female values (as understood in most Western cultures). Gender is a social aspect which has

a great impact on international political, social and business life in many different ways. Each culture handles gender roles differently.

Masculine cultures value competitiveness, assertiveness, ambition, and the accumulation of wealth and material possessions. There is strong separation of roles between men and women. Self-confidence, respect for things which are big, strong, and fast is normally a masculine trait. People tend to value having a high opportunity for earnings, getting the recognition they deserve when doing a good job, having an opportunity for advancement to a higher-level job, and having challenging work to do to derive a sense of accomplishment (Japan, Italy, United Kingdom, Germany, United States, Mexico). In a highly masculine culture men are viewed as assertive, oriented to material success, and strong; women on the other hand are viewed as modest, focused on the quality of life and tender. Masculine cultures emphasize success and condition their people to be assertive, ambitious and competitive. Members of masculine cultures are thus more likely to confront conflicts directly and to competitively fight out any differences. They are more likely to emphasize win-lose conflict strategies. Organizations also can be viewed in terms of masculinity of femininity. Masculine organizations emphasize competitiveness and aggressiveness. They focus on the bottom line and reward their workers on the basis of their contribution to the organization. Communication style is more aggressive and formal.

Feminine cultures place more value on relationships and quality of life, and have weak separation of roles between men and women. Dominant characteristics of culture are female-oriented: nurturing, emotionality, care of the unfortunate, cooperation. People tend to value a good working relationship with their supervisors; working with people who cooperate well with one another, living in an area desirable to themselves and to their families, and having the security that they will be able to work for their company as long as they want. (Sweden, Norway, Denmark, Netherlands, Portugal). The women in feminine countries have the modest, caring values as do the men. In highly feminine culture, both men and women are encouraged to be modest, oriented to maintaining the quality of life and tender. Feminine cultures emphasize the quality of life and condition their people to be modest and to emphasize

close interpersonal relationship. Members of feminine cultures are thus more likely to emphasize compromise and negotiation in resolving conflict; they are more likely to seek win-win solutions. Communication style is softer and more casual. Not surprisingly, people in feminine cultures score significantly lower on depression levels. Feminine organizations are less competitive and less aggressive. They are more likely to emphasize worker satisfaction and reward their workers on the basis of need; those who have large families, for example, may get better raises than the single people, even if the singles have contributed more to the organization. Japan is considered by Hofstede to be the most masculine culture, Sweden the most feminine.

How is it manifested in a culture or country?

Below are some of the common traits found in countries that score low on the masculinity scale:

- In life the main priorities are the family, relationships and quality of life;
- Conflicts should ideally be solved through negotiation;
- Men and women should share equal positions in society;
- Professionals "work to live", meaning longer vacations and flexible working hours.

Below are some of the common traits found in countries that score high on the masculinity scale:

- Life's priorities are achievement, wealth and expansion;
- It is acceptable to settle conflicts through aggressive means;
- Women and men have different roles in society;
- professionals often "live to work", meaning longer work hours and short vacations.

How Does the Masculine-Feminine Orientation Affect Communication?

In masculine cultures there are differentiated gender roles, and power, assertiveness, and performance are valued. Masculine-oriented countries include Austria, Germany, Italy, Japan, Mexico, New Zealand, Switzerland, and Venezuela.

In feminine cultures, there are overlapping gender roles, and quality of life, service, and nurturance are valued. Countries with a feminine orientation include Denmark, Finland, the Netherlands, Norway, and Sweden. This dimension has major implications for military multinational teams because of the different roles of women in cultures differing on this dimension. For example, one female executive from a feminine culture reported that in her multinational team, her authority was repeatedly challenged by subordinates from masculine cultures. If she issued an order, team members looked to her male peer for confirmation. If she gave information, it was ignored until a male peer repeated it. In general, she felt powerless and unable to communicate effectively in the team even though she had a relatively high rank and experienced acceptance of her authority in her own country's business community (Riedel & Karrasch, 2002).

How Does Achievement-Relationship Affect Communication?

This dimension refers to the extent to which cultures prefer achievement and assertiveness as opposed to nurturance and social support. Japan, Italy, Mexico, the UK, Germany, and the US tend to believe in achievement as a basis of performance, whereas Sweden and Portugal tend to be relationship countries.

If leaders or team members are high on achievement and low on relationship, then they will miss the richness of information sharing provided by the diverse team, because they will tend to encourage people to focus on the task at hand, rather than take time to think of different ways of solving the problem. Members may tend to work in their national chain or with selected team members who can accomplish the tasks, thus missing the richness of the diverse team setting and resulting in streamlined, but content-poor information.

If team members are high on relationship, then they may spend too much time off-task and either not produce a product on time or produce a product that is incomplete. If a leader is high on relationship, he or she will likely have a high level of interaction with team members, which will positively influence team members' confidence, efficacy, and performance. With regard to communication, the team members

high on relationship may interact more with other members, generating more information and better coordination.

If leaders are high on achievement and low on relationship, then they may disregard some team members' contributions if they do not obviously contribute to the task at hand, ignoring that their contributions may indirectly contribute to the task or may be relevant to team functions in general. Information and opportunities for shared situational awareness are lost.

If leaders or team members are high on achievement but low on relationship, then they may be moving from task to task, without developing a team culture or team situational awareness.

If leaders or team members are low on relationship, then they may inadvertently offend another team member because they did not take the time to learn cultural nuances important to that person. This will inhibit information sharing and coordination.

Uncertainty Avoidance

This index deals with a society's tolerance for uncertainty and ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising and different from usual.

Generally, in communication, we seek to reduce uncertainty. Communication with strangers involves relatively greater degrees of uncertainty, due to the difficulty in predicting a stranger's responses. We experience uncertainty with regard to the stranger's attitudes, feelings and beliefs. We are also uncertain of how to explain the stranger's behavior. The increased uncertainty in interactions with strangers is accompanied by higher levels of anxiety, as we anticipate a wider array of possible negative outcomes. We may worry about damage to our self-esteem from feeling confused and out of control. We may fear the possibility of being incompetent, or being exploited. We may worry about being perceived negatively by the stranger.

Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules, safety and security measures, and on the philosophical and

religious level by a belief in absolute Truth. People in uncertainty avoiding countries are also more emotional, and motivated by inner nervous energy. In the high uncertainty avoidance cultures (Greece, Portugal, Guatemala, Uruguay, Japan) people avoid conflict in communication, seek consensus in conversation, and security through written rules, regulations, and face saving. Members of these societies are anxious, aggressive, emotionally restrained and loyal to group decisions. They are often nationalistic and suspicious toward foreigners.

The opposite type, uncertainty accepting cultures, are more tolerant of opinions different from what they are used to; they try to have as few rules as possible, and on the philosophical and religious level they are relativist and allow many currents to flow side by side. People within these cultures are more phlegmatic and contemplative, and not expected by their environment to express emotions. In the low uncertainty avoidance cultures (Singapore, Denmark, Sweden, China, Hong Kong, the United Kingdom, India, the United States), people tolerate ambiguity and uncertainty in conversations, talk about new ideas, and need few rules as possible to guide them in communication. They believe conflicts and disagreements are natural. They accept foreigners with different ideas and are optimistic about the future.

In essence this cultural dimension measures a country or culture's preference for strict laws and regulations over ambiguity and risk. According to Hofstede's findings Greece is the most risk-averse culture while Singapore the least. Generally speaking Protestant countries and those with Chinese influences score low. Catholic, Buddhist and Arabic speaking countries tend to score high in uncertainty avoidance.

Some of the common traits found in countries that score high on the uncertainty avoidance scale:

- The population is not multicultural, i.e. homogenous;
- Risks, even calculated, are avoided in business;
- New ideas and concepts are more difficult to introduce.

Some of the common traits found in countries that score low on the uncertainty avoidance scale include:

- The population is much more diverse due to waves of immigration;

- Risk is embraced as part of business;
- Innovation and pushing boundaries is encouraged.

How Does the Uncertainty Avoidance Orientation Affect Communication?

Uncertainty avoidance represents the extent to which "a society feels threatened by uncertain and ambiguous situations and tries to avoid these situations by providing greater career stability, establishing more formal rules, not tolerating deviant ideas and behaviors, and believing in absolute truths and the attainment of expertise" (Hofstede, 1980, p. 45). Low uncertainty avoidance cultures can accept dissent and conflict and see these as natural and useful. Norms and rules are not as clear cut and rigid as in high uncertainty. They are willing to change and take risks. Conflict and dissent are seen as natural and beneficial. Low uncertainty avoidance cultures are characterized by low stress, acceptance of dissent, high level of risk-taking, and few rituals. Cultures high on uncertainty avoidance include Japan, Mexico, Greece, Chile, France, Belgium, and Argentina. Cultures low on uncertainty avoidance include Canada, the UK, Denmark, India, Hong Kong, Sweden, and the US.

In high uncertainty avoidance cultures, situations that deviate from the plan may be unnoticed or not communicated because these events are threatening to individuals who have high uncertainty avoidance (Ilgen, LePine, & Hollenbeck, 1997). Uncertainty avoidance may have the effect of limiting the recognition of cues that may call for the team to adapt. If leaders are too high on uncertainty avoidance, task procedures may become so detailed and structured that team members' ability to think creatively about a task is stifled. These leaders may excessively control a situation, limiting dialogue and the development of a shared situational awareness. If team members are high on uncertainty avoidance, they may ask for so much guidance and information that they no longer provide unique contributions to the task. In other words, the leader might as well have done it him or herself. If leaders are low on uncertainty avoidance, they may appear to be "shooting from the hip" or may not cover sufficient details in an operation. They may not give the team members enough information for them to do their jobs. Rifkind and Harper (1993) found that in high un-

certainty avoidance cultures, clear instruction, specialized careers, and cooperation among employees tended to be preferred. One would expect that cultures with high uncertainty avoidance would tend to ignore information that did not conform to what they already believed.

Long-Term vs. Short-Term Orientation

Michael Harris Bond and his collaborators subsequently found a fifth dimension which was initially called Confucian dynamism. Hofstede later incorporated this into his framework.

Long or short-term orientation describes a society's "time horizon," or the importance attached to the future versus the past and present. In long-term oriented societies, values include persistence (perseverance), ordering relationships by status, thrift, and having a sense of shame; in short-term oriented societies, values include normative statements, personal steadiness and stability, fulfilling social obligations, saving face, respect for tradition, and reciprocation of greetings, favors, and gifts. China, Japan and the Asian countries score especially high (long-term) here, with Western nations scoring rather low (short-term).

How Does the Past-Future Time Orientation Affect Communication?

This dimension overlaps somewhat with the monochronic-polychronic dimension. Monochronic cultures tend to be present- and future-oriented and short-term focused. Polychronic cultures are past- and long-term oriented.

Past-oriented cultures regard past experiences as most important. The emphasis here is on tradition and wisdom passed down. These cultures show deference and respect for elders who represent links to the past. British, Chinese, and native American cultures show past orientation. Tradition is very important.

Present-oriented cultures regard current experiences as the most important. They emphasize spontaneity and experiencing each moment as fully as possible. They participate in events because of the immediate pleasure of the activity and be-

lieve in unseen and unknown outside forces like fate or luck. They might be seen by past- and future-oriented cultures as self-centered, hedonistic, and inefficient.

Future-oriented cultures believe that the future is the most important. Current activities are appreciated for their future benefits. Planning ahead and having a schedule to know what they will be doing in the future is important. Other cultures find this future orientation and the need to schedule and plan ahead very unreasonable and hard to deal with. Members of Northern European and American cultures are future-oriented, believing that their fate is in their own hands, and that they can control the consequences of their actions. Past- and present-oriented cultures see future-oriented cultures as slaves to efficiency. These orientations can cause miscommunication because future-oriented cultures see schedules as firm and important. If a future-oriented team member says that a task is scheduled to be completed by 5 pm, this member's assumption is that everyone understands that the task must be completed by 5 pm. Present-oriented members, however, may understand this to mean that the task is to be completed by 5 pm if it gets done.

EDWARD T. HALL'S CULTURAL MODEL

Edward T. Hall, a respected anthropologist and one of the founders of intercultural communication study, identified two more dimensions of culture. Understanding and applying these concepts can help to improve communication skills across cultures. Hall presented a popular cultural framework in which he stated that all cultures are situated in relation to one another through the styles in which they communicate. He identified high-context and low-context cultures, where the high and low context concept is primarily concerned with the way information is communicated and where context has to do with how much you need to know before you can communicate effectively. The collectivism vs. individualism dimension was proposed by Geert Hofstede, and is suggested as an alternative to the High-Context / Low-Context dimension. The two dimensions, however, correlate: High-context cultures tend to be collectivistic while low-context cultures tend to be individualistic.

Low-context cultures tend to be individualistic, where emphasis is put on the goals and accomplishments of the individual rather than the group. Individuals are expected to be independent of others and look after themselves and their immediate family. This culture can be characterized by fragile bonds between people, little sense of loyalty, tasks are more important than relationships, people blame others for failures, time is highly organized, result is more important than the process. Personal values include personal time, freedom, and challenge. These cultures place less emphasis on personal relationship and more emphasis on written, explicit explanation, for example, on written contracts in business. Low-context communication occurs predominantly through explicit statements in text and speech – the majority of the information is contained in the words. As such, most of the information must be in the transmitted message in order to make up for what is missing in the context. To low context cultures' members, what is omitted creates ambiguity; this ambiguity is to be eliminated by explicit and direct communication. For people in these cultures, it is easy to interpret the reluctance to say no when someone means no as a weakness or as an unwillingness to confront reality. Cultures, such as Scandinavian, German, and Swiss, are predominantly low-contextual ones.

High-context transactions are the reverse. High-context cultures are also collectivist cultures. Collectivistic cultures prioritize group welfare over the goals of the individual. The family's history often has an influence on the way people see an individual, whereas personal accomplishments will play a minor role. Individuals in collectivistic cultures tend to be interdependent with others and will usually have built a network of deep-rooted relationships and personal, loyal ties. Values in collectivistic cultures include training, physical condition, and the use of skills. These cultures place great emphasis on personal relationships and oral agreements. Members of high-context cultures spend lots of time getting to know each other before any important transactions take place. Because of this prior personal knowledge, a great deal of information is shared and therefore does not have to be explicitly stated. In this culture we can see strong people bonds with affiliation to family and community, high commitment to long-term relationships, relationships are more important than

tasks, process is more important than the product, people accept the failure personally, and time is more flexible.

This context involves implying a message through that which is not spoken; messages include other communication cues such as body language, eye movement, para-verbal cues, and the use of silence. This type of communication features pre-programmed information that is in the receiver and in the setting, with only minimal information in the transmitted message. A high-context culture is one in which much of the information in communications is contained in the context or in the person, for example, information that is shared through previous communication, through assumptions that participants hold about each other, and through shared experiences. The information is not explicitly stated in the verbal message.

The listener or the interpreter of the message is expected to read "between the lines" to infer accurately the implicit intent of the verbal message. To the members of these cultures, what is assumed is a vital part of the communication transaction. In some instances for example silence is highly valued. People in these cultures are reluctant to say no for fear of giving offense and causing the person to lose face. For example, it is necessary to determine when the Japanese executive's yes means yes and when it means no. People in high context cultures tend to be more implicit in verbal codes, perceive highly verbal persons less attractive, tend to be more reliant on and tuned into non-verbal communication, and expect to have more non-verbal codes in communication. Cultures considered high-contextual are Japanese, Arabic, Korean, etc.

Another of Hofstede's dimensions, which is tied to the High-Context / Low-Context dimension as well as to the collectivism/individualism dimension, is the power distance dimension. This refers to the extent to which less powerful members expect and accept unequal power distribution within a culture. The characteristics of cultures with high power distance include many hierarchical levels, autocratic leadership, and the expectation of inequality and power differences, and are affiliated with High-Context cultures, such as Japan. In contrast, low power distance cultures are characterized by flat organization structures, consultative or participative manage-

ment style, and the expectation of egalitarianism, especially evident in Low-Context cultures such as the Scandinavian countries.

High-context cultures

Japan

Arab countries

Greece

Spain

Italy

England

France

North America

Scandinavian countries

German-speaking countries

Low-context cultures

Hall's second concept deals with the ways in which cultures structure time and how people in these cultures perceive and manage time. It has merit in analyzing cultural implications about time and communication. Usually individualistic cultures are low-context ones and they are, as Hall termed them, '*monochronic*', viewing time as linear, highly scheduled, an absolute and can be lost or gained. High context cultures, on the contrary, tend to be '*polychronic*', that is they are apt to be involved in a lot of different activities with different people at any given time, time for them is circular and more holistic.

Cultures that have a linear concept of time (identified, very broadly, with low-context cultures) view time as a precious commodity to be used, not wasted ("time is money"); they schedule and measure time in small units (days, hours, minutes) and consider punctuality and promptness a basic courtesy as well as a proof of commitment. In order to get more things done in the shortest time possible, they concentrate on one task at a time and dislike interruptions.

On the other hand, for cultures that view time as flexible (Southern Europe, Mediterranean countries, Latin America), time is not an absolute value. When people and relationships demand attention, time can be manipulated or stretched, and the passing of time will be ignored if it means that conversations or human relations or interactions will be left unfinished. Compared to U.S. standards, for example, business life in Italy is more relationship-focused. Polychronic cultures often place completion of the job in a special category much below the importance of being nice, courteous, considerate, kind, and sociable to other human beings.

In a meeting involving participants with different concepts of time, and therefore a completely different frame of mind as far as planning, scheduling, punctuality and deadlines are concerned, tensions may arise quite easily. It is the task of the interpreter or cultural mediator, on the basis of his/her intercultural competence, to make sure such different attitudes do not become the source of major misunderstandings. When extra-linguistic problems arise in a meeting, the interpreter should always try to facilitate mutual understanding either by briefing the participants beforehand whenever possible or by interpreting in a more diplomatic way so as to soften the atmosphere and allow the negotiation to proceed.

Polychronic Cultures:

- Are not as oriented toward the clock as monochronic cultures;
- Are event oriented;
- Are spontaneous and flexible in their approach to life;
- Respond to what life brings;
- Consider that saving time is not as important as experiencing the moment.

Monochronic Cultures:

- Are time oriented;
- Are structured in their approach to life;
- Enjoy using time efficiently;
- Try to plan their day, and saving time is a value;
- Expecting the event (dinner, the arrival of a guest, or a meeting) to begin at the time announced.

How Does the High-Low Context Orientation Affect Communication?

Hall and Hall (1990) described the cultural dimension of high-low context. In high-context cultures, speakers tend to use a more indirect communication style, while in low-context cultures, speakers tend to use a more direct communication style. This dimension overlaps with individualism-collectivism, with high-context and low-context communication styles being the predominant forms of communication in individualistic and collectivistic cultures, respectively (Gudykunst & Ting-Tooney, 1988). US, German, Swedish, European American, and UK are low-context cultures. Buddhist, Hindu, Japanese, African-American, Mexican, and Latino are high-context cultures.

In low-context cultures reactions are frequently very explicit and readily observable. In high-context cultures, information about procedures is more likely to be communicated through non-verbal cues, and with less reliance on explicit verbal communication (Rifkind & Harper, 1993; Triandis, 2000). In low-context cultures, communication is more explicitly verbal and direct – the non-verbal context of the message has less value. This dimension speaks directly to the communication style norms across cultures and represents a particular challenge for multicultural environments. More is taken for granted and assumed to be shared in high-context cultures. Messages do not need to be explicitly and verbally transmitted. Reactions are likely to be reserved, as unconstrained reactions could threaten face or social esteem.

High-context cultures rely heavily on a non-verbal code system. People from low-context cultures would tend to seek information that emphasized personal or individual aspects rather than social or group aspects. In low-context cultures, messages are explicit and dependent on verbal codes (Ting-Tooney, 1988).

In high-context (HC) cultures, communication style is influenced by the closeness of human relationships, well-structured social hierarchy, and strong behavioral norms (Kim et al., 1998, 512). In a high-context culture, internal meaning is usually embedded deep in the information, so not everything is explicitly stated in writing or when spoken. In an HC culture, the listener is expected to be able to read "between

the lines", to understand the unsaid, thanks to his or her background knowledge. Hall (1976, 91) emphasized that "a high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, or transmitted part of the message". In an HC culture, people tend to speak one after another in a linear way, so the speaker is seldom interrupted. Communication is, according to Gudykunst and Ting-Toomey (1988), indirect, ambiguous, harmonious, reserved and understated. In an HC culture, communication involves more of the information in the physical context or internalized in the person; greater confidence is placed in the nonverbal aspects of communication than the verbal aspects (Hall, 1976, 79).

In a low-context (LC) culture, meanings are explicitly stated through language. People communicating usually expect explanations when something remains unclear. As Hall (1976) explains, most information is expected to be in the transmitted message in order to make up for what is missing in the context (both internal and external). An LC culture is characterized by direct and linear communication and by the constant and sometimes never-ending use of words. Communication is direct, precise, dramatic, open, and based on feelings or true intentions (Gudykunst & Ting-Toomey, 1988).

How Does the Polychronic vs. Monochronic Orientation Affect Communication?

The monochronic or Western concept of time sees time as a straight line. An individualist way of life fits easily into the monochronic culture. Time is logical, sequential, and present- and future- focused. Efficiency is important. Time is money. In contrast, Eastern cultures tend to be polychronic. Here time unravels and the universe is continuous. People may attend to many things at once. There is a certain timeless quality to time; it is too vast for the human mind to comprehend. Eastern countries tend to be polychronic. Time is alive with fate and destiny. Time is a circle, an unravelling ball of thread, a spiral. Members of American culture, for example, tend to regard time as a valuable, tangible commodity that is to be consumed to a greater or lesser degree. Americans tend to be very time-driven. A polychronic time system

means that several things are being done at the same time. For Spanish and many South American cultures, relationships are more important than schedules. Deadlines are unmet when friends or family require attention. They often schedule multiple appointments at the same time. Whether they are members of polychronic or monochronic cultures, people tend to see their own time system as superior. Monochronic cultures tend to organize their thoughts and communications linearly, that is: fact, fact, generalization, conclusion. In polychronic cultures, the line of thought is associative, going around and around the point so that the listener understands the point almost intuitively, finally zeroing in on the conclusion. Group members from a monochronic culture may find the circular and intuitive way of reasoning and communicating of polychronic group members difficult to understand and work within.

CULTURAL ASPECTS OF VERBAL COMMUNICATION

Anthropologist Edward T. Hall's theory of high- and low-context cultures and languages helps us better understand the powerful effect culture has on communication.

Context is probably the most important cultural dimension and the most difficult to define. It refers to the entire array of stimuli surrounding every communication event – the context – and how much of that stimuli is meaningful. Context is the information that surrounds an event; it is inextricably bound up with the meaning of that event. The elements that combine to produce a given meaning – events and context – are in different proportions depending on the culture. The cultures of the world can be compared on a scale from high to low context. A high-context communication is one in which most of the information is already in the person, while very little is in the coded, explicit, transmitted part of the message. A low-context communication is just the opposite, i.e. the mass of the information is vested in the explicit code. Context refers to the level of information included in a communication message. In low-context cultures (Australia, the United States) most of the information is explicit and contained in verbal messages, very little in the contextual message. There is a tendency to emphasize facts, line logic, and clear intentions. There is a need for explicit rules, guidelines, and policies that explain how to behave. In high-context cultures (China, Japan, Korea, Vietnam) most information is coded in the non-verbal, contextual message. The focus is on meanings, all events can be understood only in context; meanings vary depending upon circumstances, and categories can change, spiral logic, discretion in expressing one's own opinions, and the use of indirect communication. Since high-context cultures value face-saving, honor, shame and obligations, they also use negotiations and smoothing strategies to manage interpersonal conflicts. They are reserved, non-confrontational, and more cautious in initial interactions with strangers. They also make more assumptions based upon people's cultural background. They expect others to sense the rules of behavior.

The Japanese, Arabs, and Mediterranean people, who have extensive information networks among family, friends, colleagues, and clients and who are involved in close personal relationship are high-context. As a result, for most normal transactions in daily life they do not require and do not expect much in-depth, background information. This is because they keep themselves informed about everything having to do with the people who are important in their lives. Low-context people include the Americans, Germans, Swiss, Scandinavians, and other northern Europeans; they compartmentalize their personal relationships, their work, and many aspects of day-to-day life. Consequently, each time they interact with others they need detailed background information. The French are much higher on the context scale than either the Germans or the Americans. This difference can affect virtually every situation and every relationship in which the members of these two opposite traditions find themselves.

Cultures vary dramatically as to how much of the total environment, or context, is meaningful in communication. High-context cultures assign meaning to many of the stimuli surrounding an explicit message. Low-context cultures exclude many of those stimuli and focus more intensely on the objective communication event, whether it is a word, a sentence, or a physical gesture. Thus in high-context cultures, verbal messages have little meaning without the surrounding context, which includes the overall relationship between all the people engaged in communication. In low-context cultures, the message itself means everything.

Groups that have high-context communication styles combine verbal and non-verbal messages to convey the entire meaning. A listener must read between the lines and add non-verbal nuances to fully understand the message. It is important to have excellent listening and observational skills when interacting with individuals from a high-context culture. In conversation, the listener knows what is meant; because the speaker and listener share the same knowledge and assumptions, the listener can piece together the speaker's meaning. Others are expected to understand without explanation or specific details. Explanations are insulting, as if the speaker regards the listener as not knowledgeable or "cultured" enough to understand. The "contextual

cues” are keys to understanding what is being said in high-context countries. These cues include the type of relationship that exists between the speaker and the listener, their age difference, their gender, the difference in their status and the place where the communication is taking place. In high-context cultures much depends on what is left unsaid. According to Hall, these cultures are collectivistic, preferring group harmony and consensus to individual achievement. People in these cultures are less governed by reason than by intuition or feelings. Words are not so important as context, which might include the speaker’s tone of voice, facial expression, gestures, posture – and even the person’s family history and status. High-context communication tends to be more indirect and more formal. Flowery language, humility, and elaborate apologies are typical. If a North American supervisor is unsatisfied with a subordinate’s sales proposal, the response will probably be explicit and direct: “I can’t accept this proposal as submitted, so come up with some better ideas”. A Korean supervisor, in the same situation, might say: “While I have the highest regard for your abilities, I regret to inform you that I am not completely satisfied with this proposal. I must ask that you reflect further and submit additional ideas on how to develop this sales program”.

High-context cultures of the Far East and Southeast Asia, the Mediterranean, Eastern Europe, the Middle East and Latin America attach great importance to implied meaning and non-verbal communication. In these cultures the communication style is indirect and relies heavily on the listener’s intuition and cooperation. People raised in high-context systems expect more of others than do the participants in low-context systems. When talking about something that they have on their minds, a high-context individual will expect his interlocutor to know what’s bothering him, so that he doesn’t have to be specific. The result is that he will think around and around the point, in effect putting, all the pieces in place except the crucial one. Placing it properly – this keystone – is the role his interlocutor. To do this for him is an insult and a violation of his individuality. Language is expressive, often emotional. The meaning of the message is in the context, a context rooted in the person and the situation.

Low-context languages, on the other hand, rely on the literal and precise meaning of the words they use. They prefer explicit conversations where words convey the bulk of the entire message. Groups with this preference prefer written communication as they do not need to include the subtleness of non-verbal communication.

Low-context cultures are logical, linear, individualistic, and action-oriented. People from low-context cultures value logic, facts, and directness. Solving a problem means lining up the facts and evaluating one after another. Decisions are based on fact rather than intuition. Discussions end with actions. And communicators are expected to be straightforward, concise, and efficient in telling what action is expected. To be absolutely clear, they strive to use precise words and intend them to be taken literally.

Broadly speaking, most of German- and English-speaking cultures are low-context. Here, communication relies on explicit statements and very little is left to the listener's interpretation and imagination. In low-context cultures *what* is said is more important than *how* it is said: speakers follow a linear, cause-effect logic, and – especially in business communication – often provide plenty of data and statistics as supporting evidence of what they are stating.

The English language appears as a very effective communication tool for low-context cultures, since it reflects a belief in objective reality and is structured in such a way as to clearly identify agent and action. In addition, English is noted for the vast size of its vocabulary, and words with slightly different meanings enable the language to be used in a very flexible way to express fine variations or shades of thought with great precision and without the need to paraphrase too often. English speakers like messages that are direct, explicit, rational, concise and informationally dense. Therefore, they might find it difficult to interact with a speaker using long, complex sentences and, in some cases, even regard such a communication style as reflecting a lack of commitment and interest on the part of their interlocutor.

The major difference between high- and low-context cultures is the amount of information that a person can comfortably manage. In a high-context culture, back-

ground information tends to be implicit. In a low-context culture, much of the background information needs to be made explicit in communication.

In the event of a conflict arising, high-context cultures tend to use indirect, non-confrontational, and vague language, relying on the listener's or reader's ability to grasp the meaning from the context. Low-context cultures tend to use a more direct, confrontational, and explicit approach to ensure that the listener receives the message exactly as it was sent.

Low-context cultures tend to emphasize logic and rationality, based on the belief that there is always an objective truth that can be reached through linear processes of discovery. High-context cultures, on the other hand, believe that truth will manifest itself through non-linear discovery processes and without having to employ rationality.

In conversations, people in low-context cultures will shift from information already stated to information about to be given, while high-context communication will jump back and forth and leave out detail, assuming this to be implicit between the two interlocutors. These patterns of linear versus circular thinking may in some ways reflect the way monochronic cultures perceive the concept of time compared to polychronic cultures – as a linear sequence of progressing happenings from start to deadline, versus the circular or sporadic patterns that are evident in the cycle of the year, month and life. High-context cultures are thus characterized by indirect and cyclical approaches in their conversation and writing styles, often communicating without mentioning the subjects directly, whereas low-context cultures will get straight down to the point.

Remember that every culture and every situation has its high and low aspects. Often one situation will contain an inner high-context core and an outer low-context ring for those who are less involved.

CULTURAL ASPECTS OF NON-VERBAL COMMUNICATION

A topic that cuts across the above cultural dimensions is the use of non-verbal communication. Studies on the facial expression of emotion have demonstrated that facial expressions of basic emotions, such as anger, disgust, fear, happiness, sadness, and surprise, can be accurately recognized across cultural groups. This suggests that emotion is a universal language (Ekman, 1972, 1982; Ekman, Soresen, & Friesen, 1969; Izard, 1971). Despite this universal expression of emotion, a study by Halberstadt (1985) found that specific appearances of facial expression may differ among cultures. A study by Marsh, Elfenbein, and Ambady (2003) also found evidence for subtle differences in the facial expression of emotions between cultures, the facial expressions in people of one's own culture tend to be easier to read.

However, many other forms of non-verbal communication can be interpreted only within the framework of the culture in which they occur. That is, cultures vary in specific repertoires of behaviors. Use of movement, body positions, postures, vocal intonations, gestures, touch, time, and spatial requirements all vary across cultures.

Cultures vary a great deal in non-verbal communication and there is a great deal of room for error in these interpretations. The importance of non-verbal communication in the interpretation of messages also varies with culture. Low-context cultures like the US tend to assign less importance to non-verbal communication than to the literal meaning of the words. In high-context cultures like Japan, understanding of non-verbal communication is more important to understanding the meaning of the message than it is in Western cultures.

People from collectivist cultures tend to pay more attention to the context of communication than people from individualist cultures do, paying more attention to gestures, eye contact, tone of voice, touch, personal space, and so on. Further complicating the situation, non-verbal communication also varies by gender and social status within a culture (Tannen, 1994).

All cultures have display rules that govern when and under what conditions various non-verbal expressions are required, preferred, permitted, or prohibited, such

as how far apart to stand while talking, who to touch and where, speed and timing of movements and gestures, when to look directly at others in a conversation, when to look away, whether loud talking and expansive gestures or quietness and controlled movements should be used, when to smile and when to frown, and overall pacing of communication.

Display rules vary greatly across cultures. Approachability (smiling, laughing, appropriate conversational distance) is important for Latinos when working with other Latinos and socializing with people from other cultures. European Americans tend to display these behaviors only when socializing with other European Americans. When showing grief, Southern Mediterranean countries tend to exaggerate their displays. In European American cultures, people try to remain calm. British cultures may understate their displays. Japanese may hide their sorrow or cover it with smiling.

Non-verbal communication is also important in regulating the flow of conversations. Non-verbal behaviors that help to synchronize the back and forth nature of conversations are called regulators. They are culture-specific and include behaviors such as eye contact, posture, movement, and vocalizations. As discussed above, the expression of many emotions are constant across cultures. However, cultural differences may occur with regard to which emotion it is acceptable to display. For example, in the US it may be more socially acceptable for a woman to express fear but not anger, but it is just the opposite for a man. In Japan it is unacceptable to show anger or sadness (Novinger, 2001) and those emotions may be masked by an expression of happiness. Thus, when talking about the death of a relative, a Japanese smile may seem inappropriate to a Westerner.

Eye Contact

High-context cultures are concerned with meanings conveyed by the eyes. Asians consider extended eye contact rude and prefer brief eye contact. Anglo-Americans, on the other hand, admire a steady gaze and consider it important to maintain eye contact. For them, if someone will not make eye contact, it is a clue that something is wrong. European Americans look into the eyes of the other people when

they are the listeners, but African Americans look away, which European Americans could regard as a sign of indifference. Looking into the eyes by the European Americans could be regarded as invasive or confrontational by African Americans.

Conyne, Wilson, Tang, and Shi (1999) found that US group members tend to look at fellow group members as they speak. Head nods and eye gaze indicate involvement with the task and eye gaze is associated with dominance. For Asian groups, on the other hand, the speaker tends to look at the leader or his or her notes, but rarely looks at other group members. Conyne et al. (1999) found that in Asian groups, interactions involved fewer speech occurrences but longer duration of verbalization than in US groups. They explained this finding by proposing that a cultural hesitancy to speak may yield fewer inputs, but when the risk is taken, the speaker may talk longer to protect against any loss of face. In the US, high verbal participation in groups is associated with dominance and high status. In comparison, Asian group members are relatively quieter. The Asian culture also emphasizes verbal non-assertiveness, reluctance of emotional expression, and avoidance of self disclosure, all of which may be misinterpreted as lower status or non-involvement by high-context group members.

Personal Space

The amount of personal space that a person feels comfortable with when conversing varies depending on the culture. Members of Hispanic, Latin American, and Italian cultures tend to stand close to others while talking, while Anglo-Americans might feel that their personal space has been violated by someone standing that close. In general, people from cold climates use large physical distances when they communicate whereas those from warm climates prefer close distances.

Different cultures have different ideas about the appropriate amount of space between conversationalists. Americans and Canadians prefer large amounts of space. Europeans tend to stand closer to one another when talking. North Americans may see the European desire for such nearness as pushy, while the Europeans may see the North American preference for more physical distance as cold.

Touch

Meanings of touch include affection, playfulness, control, ritual purposes, and task-related purposes. Members of Middle Eastern, Latin American, and Southern European cultures touch more than others. This may be regarded as aggressive, overly familiar, or pushy by Northern Europeans. The latter tend not to touch others and may be perceived as cold or aloof by members of Southern European cultures.

Cultures also differ in where people can be touched. In Japan there are deeply held feelings against the touch of a stranger. For Muslims, one cannot touch a person of the opposite sex. But it is acceptable for men to hold hands. However, for Europeans and Americans, it is acceptable to touch the opposite sex, but not acceptable for men to touch each other.

Other Non-Verbal Cues

Voice includes pitch, tone, and loudness. Latinos speak more loudly and more frequently than Americans. A Saudi Arabian's sentences may be perceived as showing apathy or lack of interest. A firm statement by an American may seem doubtful to a Saudi Arabian. Other non-verbal codes include dress, body ornaments, and the need for privacy. The latter is expressed by closed doors in the US and sound-proof doors in Germany, while Japan has paper thin walls.

Rules that govern most non-verbal communication are both culture-specific and outside of conscious awareness. People use these non-verbal behaviors to make judgments of people's feelings and attractiveness. For example, Americans highly value positive non-verbal displays and regard someone who smiles as more intelligent than someone who does not, while Japanese do not equate expressiveness with intelligence.

In general, non-verbal communication becomes more important in cross-cultural communication than in homogeneous communication. In the former there is a greater chance of the verbal message being misunderstood or unclear. When this happens, people look for non-verbal clues for clarification.

THE LEWIS MODEL OF CROSS-CULTURAL COMMUNICATION

Richard D. Lewis, a British linguist and cross-cultural expert, developed this framework to help understand how different cultures approach communication, business, and social interactions. His model categorizes cultures into three main types based on behavioral patterns, time management, and interpersonal dynamics.

1. Linear-Active Cultures. These cultures prioritize tasks, planning, and logical sequencing. People tend to be highly organized, punctual, and focused on achieving goals step by step. Communication is direct, factual, and often low-context (meaning they say what they mean). Examples include Germany, Switzerland, the UK, and the USA. In business, they value efficiency and deadlines.

2. Multi-Active Cultures. The emphasis is on relationships, emotions, and multitasking. Individuals are expressive, interrupt frequently in conversations, and build rapport through warmth and enthusiasm. Time is flexible, and priorities can shift based on personal connections. Examples are many Latin American countries (like Brazil and Mexico), Italy, Spain, and parts of the Middle East. In social or professional contexts, building trust is key before diving into tasks.

3. Reactive Cultures. These cultures focus on harmony, respect, and listening. People are polite, indirect in communication, and avoid confrontation to maintain group cohesion. They react thoughtfully to others' ideas rather than initiating aggressively. Time is cyclical, and patience is valued. Examples include Japan, China, Korea, and Vietnam. In interactions, non-verbal cues and context are crucial.

The Lewis model is a useful tool for navigating global interactions, especially in multicultural settings. Understanding these cultural types helps in improving international business negotiations, enhancing intercultural management, promoting effective communication and collaboration across cultures.

Cultural Categorization Characteristics

Linear-Active	Multi-Active	Reactive
Talks half of the time Does one thing at a time Plans ahead step-by- step Polite but direct Partly conceals feelings Confronts with logic Dislikes losing face Rarely interrupts Job-oriented Sticks to facts Truth before diplomacy Controls environment Values and follows rules Gains status by achievements Speech is for information Works fixed hours Values privacy Is data-oriented Talks at medium speed Thinks briefly, then speaks Completes action chains Results oriented Sticks to agenda Compromises to achieve deal Borrows and gives rarely Minimizes power distance Respects officialdom Separates social and professional lives Deal based on products, facts, and figures Written word important Contracts are binding Quick responses to written communication Short-term profit is desirable Likes short pauses between speech turns Restrained body language	Talks most of the time Does several things at a time Plans grand outline only Emotional Displays feelings Confronts emotionally Has good excuses Often interrupts People oriented Feelings before facts Flexible truth Manipulates environment Often disregards rules Gains status by connections and charisma Speech is for opinions Likes flexible hours Is gregarious, inquisitive Is dialogue oriented Talks fast Speech leads thought (thinks aloud) Completes human transactions Relationship-oriented Roams Tries to win argument Borrows and gives freely Maximizes power distance Seeks favors, pulls strings Mixes social and professional lives Deal based on liking the client Spoken word important Contracts are ideal documents in an ideal world Responses to letters slow due to preference for spoken messages Increasing the status of the organization is important Overlapping speech is acceptable Unrestrained body language	Listens most of the time Reacts to partner's action Looks at general principles Polite, indirect Conceals feelings Never confronts Must not lose face Doesn't interrupt Very people oriented Statements are promises Diplomacy over truth Lives in harmony with environment Interprets rules flexibly Gains status by birthright and education Speech is to promote harmony Work, leisure, and life are intertwined Respectful, likes sharing Likes networking Talks slowly Contemplates, then speaks briefly Harmonizes by doing things at appropriate times Harmony-oriented Often asks for "repeats" Compromises for future relations Borrows rarely, gives ritually Observes fixed power distance Uses connections Connects social and professional lives Deal based on harmony and appropriateness Face-to-face contact important Contracts are statements of intent and renegotiable Responses to letters slow due to need for lateral clearances Long-term profit and increased market share are important Likes long pauses between speech turns Subtle body language

Rationalism and science dominate thinking	Religion influence	retains strong	Ethics and philosophies (e.g., Confucianism) dominate thinking
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РЕПОЗИТОРИЙ ИСЗ

2. ПРАКТИЧЕСКИЙ РАЗДЕЛ

2.1. Содержание учебного материала

Тема 1. Межкультурная компетенция – залог успеха межкультурной коммуникации

Определение межкультурной компетенции. Основные компоненты межкультурной компетенции. Значение межкультурной компетенции в современном мире. Межкультурная компетенция в международном туризме. Межкультурная компетенция в бизнесе. Кросс-культурный консалтинг.

Тема 2. Культура и её элементы

Понятие культуры. Элементы культуры: язык, ценности, нормы, обычаи. Культурные различия и их влияние на коммуникацию. Национальная культура. Этические аспекты межкультурного взаимодействия.

Тема 3. Теория культурных измерений Г. Хофстеде

Параметры культурных измерений: дистанция власти, индивидуализм и коллективизм, маскулинность и феминность, избегание неопределенности, краткосрочная или долгосрочная ориентация на будущее. Сравнительный анализ культур.

Тема 4. Теория высоко- и низкоконтекстных культур Э. Холла

Особенности вербального и невербального коммуникативного поведения в высококонтекстных и низкоконтекстных культурах. Компоненты невербальной коммуникации: кинесика, просодика, такесика, проксемика, хронемика. Концептуальная картина времени. Полихронные и монохронные культуры.

Тема 5. Культурная модель Р. Льюиса

Понятие деловой культуры. Треугольник культур Р. Льюиса: моноактивные, полиактивные и реактивные культуры. Особенности разных видов деловых культур.

Тема 6. Межкультурная коммуникация в контексте делового взаимодействия

Вербальные и невербальные аспекты межкультурной деловой коммуникации. Проблемы и барьеры в межкультурной коммуникации. Стратегии эффективного общения с представителями других культур.

Тема 7. Деловые культуры в международном бизнесе

Сравнительный анализ бизнес-культур в различных странах мира: США, страны Азии, Европы, Южной Америки, Ближнего Востока.

2.2. Практикум

UNIT 1

CULTURAL COMPETENCE IS THE KEY TO EFFECTIVE CROSS-CULTURAL COMMUNICATION

Review Questions

1. What is cross-cultural communication?
2. What role does cross-cultural communication play in the modern world?
3. Who was the founder of cross-cultural communication as a science?
4. What are the barriers in cross-cultural communication?
5. What is cross-cultural competence?
6. What are the stages of cross-cultural communication training process?
7. What are the features of cross-culturally competent person?
8. In what ways do you think working internationally has changed in recent years?

9. What personal skills and qualities are important if you want to work successfully with people from other cultures?

Exercises for Critical Thinking

The objective of this exercise is to demonstrate the difference between *an observation and an interpretation*, to demonstrate the consequences of making judgments, as opposed to observations, in a cross-cultural setting. For people working with representatives of another culture it is significant to make such distinctions.

Judging or interpreting the situation is essential to functioning in daily life. That is, we have to interpret or make sense of the things we see and hear; we have to decide what they mean. We are not saying that in this exercise you shouldn't interpret what is going on around you, but only that when you interpret across cultures, you may sometimes be wrong. The message of this activity, in other words, is not that you shouldn't interpret other people's behavior but that you shouldn't be so sure of your interpretations – at least, not until you understand their culture better.

Observations are mere statements of fact; they record what the observer sees, but they do not contain any explanation of or assign any meaning to what is observed. As such, they do not – or at least should not – involve any interpretation.

Interpretations assign meaning to “interpret” the facts; they involve conclusions and judgments. These interpretations inevitably come from the observer's experience of what the observed phenomena means in his or her culture. But if a person is from a different culture, then that behavior may very well have a different meaning in that culture – with the result that the meaning assigned by the observer may be very different from the meaning intended (or assigned by) the doer. This dynamic is at the core of the majority of cross-cultural misunderstandings.

Below you will find 11 pairs of statements. In each case, one of the statements is an *observation*, a mere description of the facts or behavior you are witnessing, and the other is an *interpretation*, your explanation or opinion of what those facts or that behavior means. Define which is which.

1. That man is very angry. / *That man is talking quite loud.*
2. My boss doesn't trust his subordinates. / *My boss doesn't delegate responsibility.*
3. That woman always wears a veil when she goes out in public. / *That woman is quite conservative.*
4. That woman stands three feet away when she speaks to me. / *That woman is cold and reserved.*
5. That man is afraid of his boss. / *That man never contradicts his boss in public.*
6. She doesn't have strong opinions. / *She never speaks up in meetings.*
7. That worker never does anything until he is told. / *That worker is lazy.*
8. He lied to me. / *He said yes when the real answer to my question was no.*
9. She wasn't listening to me. / *She didn't look me in the eyes when I was talking to her.*
10. He stood very close and talked loud. / *He's very aggressive.*
11. She's insecure and power hungry. / *She doesn't share information with her subordinates.*

UNIT 2

ASPECTS OF CULTURE

Review Questions

1. What aspects of our life does culture refer to?
2. How do we define culture?
3. Why do we prefer an iceberg model of culture?
4. What types of culture do you know?
5. What are the characteristics of culture?
6. What is ethnocentrism?

Exercises for Critical Thinking

Below are some features of culture. Divide them into visible and invisible ones.

1. Facial expressions
2. Religious beliefs
3. Religious rituals
4. Importance of time
5. Paintings
6. Values
7. Literature
8. Child raising beliefs
9. Concept of leadership
10. Gestures
11. Holiday customs
12. Concept of fairness
13. Nature of friendship
14. Notions of modesty
15. Foods
16. Eating habits
17. Understanding of the natural world
18. Concept of self
19. Work ethic
20. Concept of beauty
21. Music
22. Styles of dress
23. General world view
24. Concept of personal space
25. Rules of social etiquette

UNIT 3 HOFSTEDE'S CULTURAL DIMENSIONS THEORY

Power Distance

Review Questions

1. What is the gist of Hofstede's Model of Cultural Dimensions for assessing cultures?
2. What are the drawbacks of his method?
3. How can you define power distance?
4. What are the features of low and high power distance cultures?
5. How does power distance influence communication and behavior?
6. What cultural things does the aspect of power distance reflect?
7. What can we say about a typical individual brought up in a country with a high or low power distance index?

Exercises for Critical Thinking

1. Say which situation manifests **high or low power distance**.
 1. People are less likely to question the boss.
 2. Elitism is the norm.
 3. Students question teachers.
 4. Freedom of thought is encouraged.
 5. Those in power have special privileges.
 6. The chain of command is mainly for convenience.
 7. There are greater wage differences between managers and subordinates.
 8. Workers prefer precise instructions from superiors.
 9. Interaction between boss and subordinate is more informal.
 10. Subordinates and bosses are interdependent.
 11. Bosses are independent; subordinates are dependent.
 12. Freedom of thought could get you into trouble.
 13. It is okay to question the boss.

14. Less social mobility is the norm.
15. The chain of command is sacred.
16. The pecking order is clearly established.
17. Management style is authoritarian and paternalistic.
18. Management style is consultative and democratic.
19. Interaction between boss and subordinate is formal.

2. Read the following scenario and see if you can identify the problem.

The Immigration Officer

Felipe Cordova was a senior official in the Philippines Ministry of Communication. He is proud of the fact that he has been invited to the United States to attend an international conference and is excited at the prospect of his first trip there. Upon entering the United States he has to pass through Immigration and Customs. The immigration officer subjects him to a long series of questions as to how long he intends to stay, how much money he has, whether he intends to visit relatives, whether he understands the visa regulations, and so on. Felipe grows increasingly irritated by this questioning and finally refuses to answer any more queries. The officer then calls over the supervisor who leads Felipe away to his office and spends considerable time verifying the authenticity of all his documents before finally allowing him to proceed. Felipe suffers all this with repressed indignation but swears to himself that he will never return to this uncivilized country.

How would you explain Felipe's obstinate and uncooperative attitude toward the immigration authorities?

- (1) He is fatigued and irritable because of the long plane trip.
- (2) He feels he is being singled out as a suspicious person and is insulted.
- (3) His expectations as to his status and treatment in the United States have been strongly violated.
- (4) He feels the officer's questioning is too personal and resents having to disclose such information.

3. Why do you think one should follow these recommendations?

Intercultural communication tips for cross-cultural consulting

When dealing with people from a country with a higher PDI than yours:

- acknowledge a leader's power;
- be aware that you may need to go to the top for answers;
- give clear and explicit directions to those working with you. Deadlines should be highlighted and stressed;
- do not expect subordinates to take initiative;
- be more authoritarian in your management style. Relationships with staff may be more distant than you are used to;
- show respect and deference to those higher up on the ladder. This is usually reflected through language, behavior and protocol;
- expect to encounter more bureaucracy in organizations and government agencies.

When dealing with people from a country with a lower PDI than yours:

- use teamwork;
- involve as many people as possible in decision making;
- don't expect to be treated with the usual respect or deference you may be used to;
- people will want to get to know you in an informal manner with little protocol or etiquette;
- be more inclusive in your management or leadership style as being directive will be poorly interpreted;
- do not base judgments of people on appearance, demeanor, privileges or status symbols.

Individualism vs. Collectivism

Review Questions

1. How can you define individualism and collectivism?
2. What are collectivist and individualist cultures?
3. What cultural things do they reflect?

4. What typical patterns of communication and behavior can be expected from an individual brought up in collectivist or individualist cultures?

Exercises for Critical Thinking

1. Look at the list of behaviors or characteristics given below. Who, in your opinion, lives in *collectivistic and who in individualistic cultures*?

1. People answer the phone by giving the name of the organization.
2. People give cocktail parties.
3. Intergroup rivalry is strong.
4. Employee-of-the-year awards are offered.
5. People adhere to tradition.
6. Promotion is based on performance.
7. Contracts in business are used frequently.
8. There is a need for autonomy.
9. People change jobs frequently.
10. People believe that conflict clears the air.
11. There is a need for affiliation.
12. Short-term relationships are common.
13. It is okay to stand out.
14. Face saving is important.
15. It is common for mothers to ask their preschoolers what they want to wear today.
16. Self-help books are popular.
17. Decisions are made by consensus.
18. The language has one word for mother's brother, another for father's brother.
19. Marriages are arranged.
20. People have potluck dinners.

2. Read the following scenario and see if you can identify the problem.

Eating Out In Brazil

Two Americans visiting Brazil on business were taken by their hosts to lunch in a restaurant. When everyone was seated, the waitress put down one menu in middle of the table for all four people, the two Americans and two Brazilians. The Americans were surprised that they did not each receive a menu, but the Brazilians did not seem perturbed. One of the Americans asked the waitress why she didn't give everyone a menu. Without batting an eye she said, "They are all the same" – and left the table. The Americans resignedly looked at the one menu and memorized their selection, muttering to each other about the rudeness of the waitress and the cheapness of the restaurant. The Brazilians seemed to accept the situation matter-of-factly.

Why did the waitress give them only one menu?

- (1) It was a deliberate snub on the part of the waitress, who disliked the sometimes arrogant attitude of American tourists.
- (2) It was a cheap restaurant and there simply were not enough menus to go around.
- (3) The waitress assumed the Americans would not understand the Brazilian menu, and so did not bother providing extra copies for them.
- (4) Brazilians do not really see the need for individual menus.

3. Why do you think one should follow these recommendations?

Intercultural communication tips for cross-cultural consulting

When dealing with people from a country with a higher individualism score than yours:

- remember that each person is a self-standing person with his/her own identity;
- you can't depend on the group for answers. As an individual you are expected to work on your own and use your initiative;
- prepare yourself for a business environment that may be less reliant on relationships and personal contacts. Business and personal life may very well be kept separate;
- employees or subordinates will expect the chance to work on projects or solve issues independently;

- being too intrusive into their work may be interpreted negatively;
- taking initiative within a group is good and expected;
- one must know how to make one's own decisions;
- behavior of a person reflects on him/her – not on the group;
- it is not uncommon for people to try and stand out from the rest. This may be during meetings, presentations or even during group work;
- bear in mind that a certain amount of individual expression is tolerated, i.e. people's appearance, behavior, etc;
- acknowledge accomplishments;
- encourage debate and expression of own ideas.

When dealing with people from a country with a lower individualism score than yours:

- identity of a person is tied to the group;
- note that people will have a strong sense of responsibility for their family which can mean they take precedence over business;
- behavior of a person reflects on the whole group;
- team members expect direction from the leader;
- remember that praise should always be directed at a team rather than individuals as otherwise this may cause people embarrassment. Reward teams not people;
- understand that promotions depend upon seniority and experience – not performance and achievement;
- decision-making may be a slow process, as many individuals across the hierarchy will need to be consulted;
- show respect for age and wisdom;
- suppress feelings and emotions to work in harmony;
- respect traditions and introduce change slowly.

Masculinity vs. Femininity

Review Questions

1. Define masculine and feminine cultures.
2. What can you say about a typical individual brought up in a masculine/feminine culture?

Exercises for Critical Thinking

1. What values are typical for feminine and masculine cultures?

1. Opportunity for advancement in profession
2. Close friendly relationships
3. High quality of life
4. Win-win conflict strategies
5. Ambitions
6. Nurturing
7. Accumulation of wealth
8. Cooperation
9. Care of the underdog
10. Confront conflicts directly
11. Security
12. Self-confidence
13. Competitiveness
14. Safe future
15. Modesty
16. Tenderness
17. Compromise in conflict
18. Opportunity for earning
19. Win-lose conflict strategies
20. Challenging work

2. Why do you think one should follow these recommendations?

Intercultural communication tips for cross-cultural consulting

When dealing with people from a country with a higher masculinity score than yours:

- remember that men in this culture are masculine and women are feminine;
- advise men to avoid discussing emotions or making emotionally-based decisions or arguments;
- to succeed in this culture you will be expected to make sacrifices in the form of longer work hours, shorter holidays and possibly more travel;
- be aware that people will discuss business anytime, even at social gatherings;
- avoid asking personal questions in business situations. Your colleagues or prospective partners will probably want to get straight to business;
- people are not always interested in developing closer friendships;
- communication style that is direct, concise and unemotional will be most effective in this environment;
- people will use professional identity, rather than family or contacts, to assess others;
- self-promotion is an acceptable part of the business culture in this competitive environment.

When dealing with people from a country with a lower masculinity score than yours:

- treat men and women equally;
- powerful and successful women are admired and respected;
- recognize that people value their personal time. They prioritize family and take longer holidays. Working overtime is not the norm;
- small talk at social (or business) functions will focus on an individual's life and interests rather than just business;
- personal questions are normal rather than intrusive;
- in business dealings trust weighs more than projected profit margins and the like;
- nepotism is seen as a positive and people openly show favoritism to close relations.

Uncertainty Avoidance

Review Questions

1. What is uncertainty avoidance?
2. What are the characteristics of uncertainty accepting and uncertainty denying cultures?
3. How do cultures differ as to their "time horizon"?

Exercises for Critical Thinking

1. Why do you think one should follow these recommendations?

Intercultural communication tips for cross-cultural consulting

When dealing with people from a country with a higher uncertainty avoidance score than yours:

- don't expect new ideas, ways or methods to be readily embraced. You need to allow time to help develop an understanding of an initiative, to help foster confidence in it;
- involve local counterparts in projects to build a sense of understanding. This then decreases the element of the unknown;
- be prepared for a more fatalistic world view. People may not feel fully in control and are therefore possibly less willing to make decisions with some element of the unknown;
- remember that due to a need to negate uncertainty proposals and presentations will be examined in fine detail. Back up everything with facts and statistics.

When dealing with people from a country with a lower uncertainty avoidance score than yours:

- try to be more flexible or open in your approach to new ideas than you may be used to;
- be prepared to push through agreed plans quickly as they would be expected to be realized as soon as possible;
- allow employees the autonomy and space to execute their tasks on their own; only guidelines and resources will be expected of you;

- minimize your emotional response by being calm and contemplating situations before speaking;
- express curiosity when you discover differences;
- recognize that nationals in that country may take a different approach to life and see their destiny in their own hands.

UNIT 4

EDWARD T. HALL'S CULTURAL MODEL

Review Questions

1. What is the role of Edward T. Hall in cross-cultural communication?
2. How can you define context?
3. What are the specific features of low and high context?
4. How do you understand the aspect of "saving face" in high-context cultures?
5. What kind of communication and behavior is generated by attitude to time?

Exercises for Critical Thinking

1. Read the following scenario and see if you can identify the problem.

Memories of College Days

It had been several years since Ted, from Pittsburgh, had seen his old college buddy, George. Now, Ted was in Thailand (George's present home) on a business tour, and was trying to catch up on all that had transpired between those years. George had invited several of his business associates to have dinner with them so that they could meet Ted, an industrious contractor, who was thinking of expanding to Asia. The dinner had gone well with Ted gamely trying and praising the various exotic foods they placed before him. They were delighted by this and tried to find out more about Ted and his business. As the evening went on, however, Ted and George began to reminisce a little and talk of their college days and happenings. His memory stimulated, Ted brought up several incidents he considered humorous and memorable. In one of them, Ted referred to a time when George made a presentation to one of their "notorious" professors, which had not turned out exactly the way George had expected. Ted elaborated on George's seemingly ridiculous antics and kept comment-

ing, "You should have seen your face!" and making a gruesome face. At this, George paled, and his expression changed. Ted noticed the others were not laughing and the atmosphere changed from one of camaraderie to tension. Although the topic was immediately changed to other things, they left the restaurant soon afterward and no mention was made about getting together again. Ted was bewildered and dismayed.

How would you analyze the situation?

- (1) George's friends did not like Ted and did not want to do any business with him.
- (2) Ted's mentioning a professor offended George's friends, as businessmen and academics don't get along.
- (3) Ted had caused George to seem undignified before his friends, thereby not acting like a "good friend".
- (4) As making funny faces is unacceptable in this culture, Ted's behavior at the table offended them.

2. Define each of the behaviors or characteristics listed below as **monochronic** or **polychronic**.

1. Time is money.
2. To be late is rude.
3. Schedules are sacred.
4. The focus is on the task, getting the job done.
5. Being made to wait is normal.
6. Interruptions are a fact of life.
7. Plans are fixed, once agreed upon.
8. This attitude is consistent with an individualist viewpoint.
9. The focus is on the person, establishing a relationship.
10. This attitude is consistent with a collectivist viewpoint.
11. Deadlines are an approximation.
12. To be late is to be late.
13. Focus on the internal clock.
14. Plans are always changing.

15. Having to wait is an insult.
16. People are never too busy.
17. Interruptions are bad.
18. People stand in line.

3. Read the following scenario and see if you can identify the problem.

David Duel, a businessman from the United States, had made a 3:30 p.m. appointment with Mr. Abdullah, a high-ranking government official in Riyadh, Saudi Arabia. From the beginning things did not go well for David. First, he was kept waiting until nearly 4:45 before he was ushered into the office. When he finally did get in, several other men were also in the room. Even though David felt that he wanted to get down to business with Mr. Abdullah, he was reluctant to get too specific because he considered much of what they needed to discuss was sensitive and private. To add to David's sense of frustration, Mr. Abdullah seemed more interested in engaging in meaningless small talk than in dealing with substantive issues concerning their business.

How might you help David with his frustration?

4. Below you will find a description of six common frustrations monochronic people often have to deal with in polychronic cultures. What would you do if you were faced with these situations?

1. People do not line up in situations where you are used to a line. Instead, there is just a group of people pressing on each other, everyone trying to be waited on at once. You find this frustrating and very inefficient.
2. In meetings, people do not stick to the agenda.
3. In one-on-one meetings, people take telephone calls and talk with other people who happen to drop by, causing your meeting to go on much longer than you had expected. The result is you never get as much done as you would like to on any given day.

4. People never stick to the schedule. You often waste an hour or more waiting to see someone, even though you had an appointment.
5. People don't respect deadlines. They tell you they will have some equipment ready by a certain time or that a task will be finished by a certain time, but when you show up, things aren't ready. This is especially frustrating because sometimes you can't do task B until someone else has completed task A, which they promised would be done by a certain time.
6. People get very upset with you because you're sometimes too busy to see them. They feel this is rude, because you should always have time for your close friends. After all, they point out; they always have time for you.

5. Read the paired statements and circle the one that best describes the action you would take or the way you feel about the particular topic.

1a. People should stand in line so they can be waited on one at a time.

1b. There is no need to stand in line, as people will be waited on as they are ready for service.

2a. Interruptions usually cannot be avoided and are often quite beneficial.

2b. Interruptions should be avoided wherever possible.

3a. It is more efficient if you do one thing at a time.

3b. I can get as much done if I work on two or three things at the same time.

4a. It is more important to complete the transaction.

4b. It is more important to stick to the schedule.

5a. Unanticipated events are hard to accommodate and should be avoided where possible.

5b. Unexpected things happen all the time; that's life.

6a. You shouldn't take a telephone call or acknowledge a visitor when you are meeting with another person.

6b. It would be rude not to take a phone call if I'm in, or to ignore a visitor who drops by.

7a. You shouldn't take deadlines too seriously; anything can happen. What's a deadline between friends?

7b. Deadlines are like a promise; many other things depend on them, so they should not be treated lightly.

8a. It is important, in a meeting or a conversation, not to become distracted or digress. You should stick to the agenda.

8b. Digressions, distractions are inevitable. An agenda is just a piece of paper.

9a. I tend to be people-oriented.

9b. I tend to be task-oriented.

10a. Personal talk is part of interactions.

10b. Personal talk should be saved for after hours or during lunch.

UNIT 5

THE LEWIS MODEL OF CROSS-CULTURAL COMMUNICATION

Review Questions

1. What are the three main cultural types identified by R. Lewis in his cultural model?
2. Describe the key characteristics of linear-active cultures.
3. How do multi-active cultures typically approach communication and social interaction?
4. What are the main traits of reactive cultures according to R. Lewis?
5. How can understanding Lewis's cultural model improve international business negotiations?
6. What are some potential challenges of intercultural communication that Lewis's model aims to address?
7. Compare and contrast linear-active and reactive cultures in terms of their approach to time and conflict.
8. Why is it important to recognize the behavioral and thinking patterns associated with different cultures?

9. Can you think of a scenario where misunderstanding cultural communication styles might lead to conflict? How could Lewis's model help prevent this?

Exercises for Critical Thinking

1. Cross-cultural quiz

1. Which of the following best describes linear-active cultures?
 - a) Emphasis on relationships and multitasking
 - b) Focus on harmony and indirect communication
 - c) Prioritization of tasks, planning, and direct communication
 - d) Flexible time and emotional expressiveness
2. In Lewis's model, which cultural type is most likely to value punctuality and logical sequencing?
 - a) Multi-active
 - b) Reactive
 - c) Linear-active
 - d) Cultural pendulum
3. Which country is typically associated with reactive cultures?
 - a) Germany
 - b) Brazil
 - c) Japan
 - d) Italy
4. The "cultural pendulum" concept in Lewis's model suggests that:
 - a) Cultures are fixed and unchanging
 - b) Individuals can shift between cultural types based on situations
 - c) Only linear-active cultures adapt to new environments
 - d) Multi-active cultures dominate global business

2. Decide whether the statement is true or false.

1. Multi-active cultures often prioritize building personal relationships before focusing on tasks.

2. Reactive cultures are characterized by direct, confrontational communication to resolve issues quickly.
3. The Lewis model is based on stereotypes and doesn't account for individual variations within cultures.
4. Linear-active cultures tend to use low-context communication, meaning they rely heavily on unspoken cues.

UNIT 6 CROSS-CULTURAL COMMUNICATION IN BUSINESS

Review Questions

1. What examples can you think of where differences in communication styles might cause problems when working across cultures?
2. How would you describe the typical communication style in your culture, especially between bosses and subordinates?
3. Can one and the same person use different styles? In what situations?
4. Do you think knowing your preferred communication style might be useful to you in intercultural situations?

Exercises for Critical Thinking

1. In this activity, you are presented with a series of indirect statements. Try to decode them – to explain in direct language what the speaker probably means. Possible ways to rephrase the first statement are offered as an example.

1. That is a very interesting viewpoint. *I do not agree. We need to talk more about this. You are wrong.*
2. This proposal deserves further consideration.
3. I know very little about this, but...
4. We understand your proposal very well.
5. We will try our best.
6. I heard another story about that project.
7. Can we move onto the next topic?

2. Make a list of eight or nine key personal qualities or characteristics which you think would help someone to be successful when working across cultures. Then compare your list with those of your classmates.

3. What are some of the main cultural differences between Western countries and China?

4. A Western company has recently hired some Chinese graduates to work with Western colleagues. What do you think would be some of the cross-cultural challenges that could arise when they work together?

Some issues could be:

Different attitudes to hierarchy, seniority and status;

Individualism vs. group orientation;

Different learning and communication styles.

UNIT 7

BUSINESS CULTURE IN VARIOUS COUNTRIES

Review Questions

1. What are some key differences in business negotiation styles between Japan and the United States?
2. How is relationship-building prioritized in Latin American business cultures compared to European cultures?
3. What are some common etiquette norms for meetings in Middle Eastern business environments?
4. How does the approach to direct communication vary between Western and East Asian business cultures?
5. Describe the role of personal relationships and trust in doing business in Brazil.
6. What are some typical business dress codes observed in formal settings in Japan and the United Kingdom?

7. How do cultures that value collectivism differ from individualist cultures in their approach to teamwork?
8. Why is understanding local business customs important for multinational companies operating in foreign countries?

Exercises for Critical Thinking

1. Read the following scenario and see if you can identify the problem.

Jenny Rains had been assigned to the Paris office of his company. As a graduate in French and someone with a lot of admiration for all French things she was very excited. Upon arriving at the new office Jenny was looking forward to meeting all her new colleagues and getting to know them. While waiting for a meeting to begin she decided to initiate some conversation with another member of staff present, Mr. Le Blanc. She introduced herself as Madame Rains and went on to enquire as to whether Mr. Le Blanc was married and had children. Monsieur Le Blanc seemed distant and unapproachable. Why?

- (1) Introducing oneself as Monsieur/Madame if you are a foreigner is considered arrogant in France.
- (2) As a new member of staff Jenny should have waited for Mr. Le Blanc to approach her.
- (3) Asking personal questions in France is considered intrusive.
- (4) Chatting before meetings is not considered proper business conduct.

2. Decide whether these sentences are typically about doing business in Brazil, Japan or Saudi Arabia. One applies to more than one country.

1. People tend to stand close together when talking and are not afraid to touch each other.
2. Don't be afraid of silence.
3. On receiving a business card, examine it carefully, then place it on the table in front of you.
4. Initial meetings are generally not private.

5. If you are offered coffee, accept, even if you do not normally drink coffee.
6. During a presentation, you can expect to be interrupted and asked a lot of questions.
7. Don't give white flowers as a gift, because they remind people of death.
8. Avoid direct questions, especially questions which may require a 'no' answer.
9. A meeting may be postponed by one or two days once you arrive.
10. Don't bring up topics of conversation such as crime, the government or deforestation.

3. Tim Collins goes to Saudi Arabia

Tim Collins, Sales Manager, travelled to Riyadh to present his company's TV sets to Karim Al-jabri, president of a retail group. The meeting, arranged for Monday, was postponed two days later. When Collins finally met Al-jabri, he was surprised that several other Saudi visitors attended the meeting. He turned down Al-jabri's offer of coffee, and when asked about his impressions of Riyadh, said that he had been too busy dealing with paperwork to see the sights. During the meeting, Al-jabri often interrupted the conversation to take telephone calls. Collins wanted to get down to business, but Al-jabri seemed to prefer to talk about English football teams. When Collins admired a painting on the office wall, Al-jabri insisted on giving it to him as a gift. Collins was very embarrassed. Two days later, Collins presented his company's new products. A large number of staff attended and asked technical questions which Collins couldn't answer. The following day, Collins asked Al-jabri if he wanted to place an order for the TV sets. 'If God pleases' was the answer. Collins thought that meant 'Yes'. Collins did not secure the contract. When he e-mailed Al-jabri a month later, he was informed that Mr Al-jabri was away on business.

Tim Collins made several mistakes because he lacked knowledge of the local business culture. In pairs, discuss his mistakes and note them down. Draw up a list of advice you would give a visitor like Tim Collins

4. Carson Martin, Managing Director of a Canadian golf equipment company, travelled to Osaka to meet Vasuo Matsumoto, General Manager of a sports goods business. Martin arrived punctually for his meeting with Matsumoto. He hoped it would be with Matsumoto alone, but some of Matsumoto's colleagues were also present. After introductions, they exchanged business cards. When Martin received Matsumoto's card, he put it away in his wallet. However, Matsumoto examined Martin's card closely for some time. After a short discussion, Martin said, 'Well, are you willing to be an exclusive agent for us or not?' Matsumoto looked embarrassed, then he said, 'It will be under consideration.' Martin was not clear what Matsumoto meant. Matsumoto went on to say that he had to consult many colleagues in other departments before they could make a decision. After the meeting, Matsumoto invited Martin to join him for dinner. Matsumoto complimented Martin on his ability to use chopsticks. Later, Martin gave Matsumoto two gifts: a guide book for Ontario, Canada, wrapped in red paper, and a bunch of beautiful white water lilies for his wife. 'I hope they appreciate my gifts: he thought. He did not hear from Matsumoto for some while. However, six months later, he received an e-mail from Matsumoto: 'Please return to Osaka as soon as possible. We would like to meet you to discuss the agency agreement.'

Read the case, then discuss the questions in pairs.

1 Why was Martin disappointed when:

- a) he first entered Matsumoto's office?
- b) Matsumoto said, 'It will be under consideration'?

2 What mistakes did Martin make when he:

- a) exchanged business cards?
- b) asked the question about an exclusive contract?
- c) gave Matsumoto's wife white water lilies?

5. What are some of the important cultural values in Japanese society? What recommendations would you give to Western companies doing business in Japan?

РЕПОЗИТОРИЙ ИСЗ

3. РАЗДЕЛ КОНТРОЛЯ ЗНАНИЙ

3.1. Методические рекомендации по организации и выполнению самостоятельной работы студентов

Рекомендуется использовать следующие формы самостоятельной работы:

- подготовка докладов и презентаций на заданную тему;
- анализ и обработка видео- и аудиоинформации с последующим построением монологических высказываний;
- выполнение творческих заданий (подготовка проектов, организация и проведение дебатов, ролевых игр и др.).

Для контроля выполнения самостоятельной работы студентов используются следующие оценочные средства:

- устный опрос, дискуссия;
- обсуждение доклада, презентации;
- представление проекта.

Контроль выполнения заданий по самостоятельной работе осуществляется преимущественно на аудиторных занятиях в ходе обсуждения и / или презентаций выполненных заданий и путем экспресс-опроса студентов по вопросам, вынесенным на самостоятельное изучение.

3.2. Задания для самостоятельной работы студентов

1. Decide whether the statement is true or false.

1. Failure or inability of members of one culture to understand members of another often results in problems like anxiety, disorientation, depression, and sleep disorders.

2. In order to improve communication among different cultures it is helpful to first interpret other cultural situations according to the values of one's own culture.

3. As a general rule, a strong foreign accent indicates that the speaker does not have a good understanding of English grammar and vocabulary.
4. Because people of all cultures share common human traits, non-verbal communication (gestures and facial expressions) means the same thing all over the world.
5. About 65% of a message's meaning is conveyed through non-verbal behavior.
6. Much of the meaning and understanding is communicated via the context of the message in Anglo-Saxon culture.
7. Appearance is an important non-verbal communication attribute because it gives information about a person's age, gender, race, culture, and profession.
8. A potential barrier to cross-cultural communication is the physical distance between the speaker and the receiver.
9. Thought patterns, forms of reasoning and logic are universal human behaviors which occur the same way among all cultures.
10. All cultures tend to view the use of time in the same way.
11. Sign language that is used by the deaf is considered to be verbal communication.
12. Attitudes, the social organization of cultures and roles in society affect relationships among people of different cultures but not communication between them.
13. Foreign language skills are essential in order to work effectively with people of other cultures.
14. The more groups differ in culture the greater the possibility of communication difficulties between them.

2. Prepare a short presentation to a group of business people who wish to do business in your country, but who do not know much about your culture, customs and etiquette. Choose four topics from the list below to talk about in your presentation.

Proximity
Gift giving
Interruptions
Dining etiquette
Eye contact
Punctuality
Greetings
Dress etiquette
Saying goodbye
Business cards

3. What advice would you give to someone from another culture about working effectively with people from your culture? How should they adapt their behaviour and communication style?

4. Plan an intercultural briefing day for an expatriate family moving from the UK or the US to your country.

5. Using the table and example given below write descriptions of different cultures.

Individualism ranks highest and is a significant factor in the life of U.S. Americans. The low ranking of long-term orientation reflects a freedom in the culture from long-term traditional commitments, which allows greater flexibility and the freedom to react quickly to new opportunities.

The high individualism (IDV) ranking for the United States indicates a society with a more individualistic attitude and relatively loose bonds with others. The populace is more self-reliant and looks out for themselves and their close family members.

The next highest Hofstede's dimension is masculinity (MAS) with a ranking of 62, compared with a world average of 50. This indicates the country experiences a higher degree of gender differentiation of roles. The male dominates a significant

portion of the society and power structure. This situation generates a female population that becomes more assertive and competitive, with women shifting toward the male role model and away from their female role.

The United States was included in the group of countries that had the long-term orientation (LTO) dimension added. The LTO is the lowest dimension for the US at 29, compared to the world average of 45. This low LTO ranking is indicative of the society's belief in meeting its obligations and tends to reflect an appreciation for cultural traditions.

The next lowest ranking dimension for the United States is power distance (PDI) at 40, compared to the world average of 55. This is indicative of a greater equality between societal levels, including government, organizations, and even within families. This orientation reinforces a cooperative interaction across power levels and creates a more stable cultural environment.

The last Geert Hofstede dimension for the US is uncertainty avoidance (UAI), with a ranking of 46, compared to the world average of 64. A low ranking in the uncertainty avoidance dimension is indicative of a society that has fewer rules and does not attempt to control all outcomes and results. It also has a greater level of tolerance for a variety of ideas, thoughts, and beliefs.

Country	Power Distance	Individualism	Masculinity	Uncertainty Avoidance	Long-term orientation
Arab countries	80	38	52	68	
Australia	36	90	61	51	31
Brazil	69	38	49	76	65
Canada	39	80	52	48	23
Finland	33	63	26	59	
France	68	71	43	86	
Germany	35	67	66	65	31

Great Britain	35	89	66	35	25
Greece	60	35	57	112	
India	77	48	56	40	61
Ireland	28	70	68	35	
Israel	13	54	47	81	
Italy	50	76	70	75	
Japan	54	46	95	92	80
Spain	57	51	42	86	
Turkey	66	37	45	85	
USA	40	91	62	46	29

3.3. Контрольные вопросы по темам практических занятий

1. What is cross-cultural communication?
2. What role does cross-cultural communication play in the modern world?
3. Who was the founder of cross-cultural communication as a science?
4. What are the barriers in cross-cultural communication?
5. What is cross-cultural competence?
6. What are the stages of cross-cultural communication training process?
7. What are the features of cross-culturally competent person?
8. What aspects of our life does culture refer to?
9. How do we define culture?
10. Why do we prefer an iceberg model of culture?
11. What types of culture do you know?
12. What are the characteristics of culture?
13. What is ethnocentrism?

14. What is the gist of Hofstede's Model of Cultural Dimensions for assessing cultures?
15. What are the drawbacks of his method?
16. How can you define power distance?
17. What are the features of low and high power distance cultures?
18. How does power distance influence communication and behavior?
19. What cultural things does the aspect of power distance reflect?
20. How can you define individualism and collectivism?
21. What are collectivist and individualist cultures?
22. What cultural things do they reflect?
23. What typical patterns of communication and behavior can be expected from an individual brought up in collectivist or individualist cultures?
24. Define masculine and feminine cultures.
25. What can you say about a typical individual brought up in a masculine/feminine culture?
26. What is uncertainty avoidance?
27. What are the characteristics of uncertainty accepting and uncertainty denying cultures?
28. How do cultures differ as to their "time horizon"?
29. What is the role of Edward T. Hall in cross-cultural communication?
30. How can you define context?
31. What are the specific features of low and high context?
32. What kind of communication and behavior is generated by attitude to time?
33. What are the three main cultural types identified by R. Lewis in his cultural model?
34. Describe the key characteristics of linear-active cultures.
35. How do multi-active cultures typically approach communication and social interaction?
36. What are the main traits of reactive cultures according to R. Lewis?

37. How can understanding Lewis's cultural model improve international business negotiations?
38. What are some potential challenges of intercultural communication that Lewis's model aims to address?
39. Compare and contrast linear-active and reactive cultures in terms of their approach to time and conflict.
40. Why is it important to recognize the behavioral and thinking patterns associated with different cultures?
41. What examples can you think of where differences in communication styles might cause problems when working across cultures?
42. How would you describe the typical communication style in your culture, especially between bosses and subordinates?
43. How is relationship-building prioritized in Latin American business cultures compared to European cultures?
44. How does the approach to direct communication vary between Western and East Asian business cultures?
45. How do cultures that value collectivism differ from individualist cultures in their approach to teamwork?
46. Why is understanding local business customs important for multinational companies operating in foreign countries?

3.4. Примерный перечень вопросов к экзамену

1. Hofstede's cultural dimensions theory.
2. Communicative behaviour typical for high power distance cultures.
3. Communicative behaviour typical for low power distance cultures.
4. Communicative behaviour typical for collectivistic cultures.
5. Communicative behaviour typical for individualistic cultures.
6. Communicative behaviour typical for masculine cultures.
7. Communicative behaviour typical for feminine cultures.
8. Communicative behaviour typical for uncertainty accepting cultures.

9. Communicative behaviour typical for uncertainty avoiding cultures.
10. Edward T. Hall's cultural model.
11. Communicative behaviour typical for high-context cultures.
12. Communicative behaviour typical for low-context cultures.
13. The aspect of "saving face" in high-context cultures.
14. Communicative behaviour typical for polychronic cultures.
15. Communicative behaviour typical for monochronic cultures.
16. The Lewis Model of Cross-Cultural Communication.
17. Cultural aspects of verbal communication.
18. Cultural aspects of non-verbal communication.

3.5. Перечень рекомендуемых средств диагностики

Для оценки уровня знаний и достижений студентов рекомендуется использовать следующий диагностический инструментарий:

- фронтальный, групповой и индивидуальный опрос;
- анализ текста (устного выступления, печатной статьи или кейса);
- выступление с докладом или презентацией;
- представление проекта или результатов исследовательского задания;
- участие в дискуссии или дебатах, ролевых играх.

Итоговую диагностику результатов учебной деятельности студентов по учебной дисциплине «Межкультурная компетенция (на иностранном языке)» рекомендуется осуществлять в ходе промежуточной аттестации.

В ходе промежуточной аттестации для оценки результатов обучения применяются критерии оценивания, рекомендованные Министерством образования.

4. ВСПОМОГАТЕЛЬНЫЙ РАЗДЕЛ

4.1. Учебная программа дисциплины

**ЧАСТНОЕ УЧРЕЖДЕНИЕ ОБРАЗОВАНИЯ
«ИНСТИТУТ СОВРЕМЕННЫХ ЗНАНИЙ ИМЕНИ А.М.ШИРОКОВА»**

УТВЕРЖДАЮ

**Ректор Института современных знаний
имени А.М.Широкова**

А.Л.Капилов

. 2025

Регистрационный № УД-02- /уч.

МЕЖКУЛЬТУРНАЯ КОМПЕТЕНЦИЯ (на иностранном языке)

**Учебная программа учреждения высшего образования
по учебной дисциплине для специальности:
6-05-0231-03 Лингвистическое обеспечение межкультурной
коммуникации (английский язык и второй иностранный язык)**

2025 г.

Учебная программа составлена на основе образовательного стандарта высшего образования ОСВО 6-05-0231-03-2022 по специальности 6-05-0231-03 Лингвистическое обеспечение межкультурной коммуникации (английский язык и второй иностранный язык) и учебного плана по специальности

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РЕКОМЕНДОВАНА К УТВЕРЖДЕНИЮ:

Кафедрой менеджмента и коммуникаций Частного учреждения образования «Институт современных знаний имени А.М.Широкова»
(протокол № 12 от 29.05.2025);

Научно-методическим советом Частного учреждения образования «Институт современных знаний имени А.М.Широкова»
(протокол № 5 от 25.06.2025)

ПОЯСНИТЕЛЬНАЯ ЗАПИСКА

Учебная дисциплина «Межкультурная компетенция (на иностранном языке)» направлена на формирование межкультурной компетенции, основанной на системном представлении о культурной вариативности и национальном стиле общения, на знании языковых и культурных особенностей и норм поведения, характерных как для страны изучаемого языка, так и для своей страны.

В условиях глобализации и многообразия культур межкультурная компетенция становится важным аспектом образования, способствующим формированию у студентов навыков эффективного общения и взаимодействия с представителями различных культур.

Целью изучения учебной дисциплины «Межкультурная компетенция (на иностранном языке)» является формирование и развитие навыков и умений необходимых для осуществления межкультурного общения.

Основные задачи изучения:

- формирование культурно-специфических знаний, служащих основой для адекватного понимания и интерпретации коммуникативного поведения представителей своей и иной культуры;
- формирование восприимчивости, наблюдательности и толерантности;
- развитие умения выстраивать стратегию поведения с представителями других культур в зависимости от ситуации общения;
- развитие навыков сопоставления и анализа культур;
- развитие способности к эмпатии.

Изучение учебной дисциплины «Межкультурная компетенция (на иностранном языке)» направлено на формирование следующей компетенции:

осуществлять речевую деятельность в соответствии с коммуникативной целью и ситуацией общения для обеспечения адекватности социальных и профессиональных контактов.

В результате изучения учебной дисциплины студент должен **знать:**

- классификации культур Э. Холла, Г. Хофстеде, Р. Льюиса;
- способы преодоления межъязыковых и межкультурных барьеров;
- особенности вербальной и невербальной коммуникации в различных этнокультурных сообществах;

уметь:

- адекватно воспринимать и интерпретировать различные культурные ценности;
- рассматривать различные культурные явления с позиции эмпатии;
- интерпретировать коммуникативное поведение представителей своей и иной культуры;
- разрабатывать стратегии и тактики работы в условиях межкультурной коммуникации;

иметь навыки:

- анализа культур;
- эффективного взаимодействия в мультикультурном сообществе.

В рамках образовательного процесса по данной учебной дисциплине студент должен приобрести не только теоретические и практические знания, умения и навыки по специальности, но и развить свой ценностно-личностный, духовный потенциал, сформировать качества патриота и гражданина, готового к активному участию в экономической, производственной, социально-культурной и общественной жизни страны.

Общее количество часов, отводимое на изучение учебной дисциплины «Межкультурная компетенция (на иностранном языке)», составляет 100 академических часов, из них аудиторных – 50 часов (практические занятия). Самостоятельная работа – 50 часов.

Текущая аттестация проводится 2 раза в семестр в следующих формах по выбору: презентация, доклад, сообщение по темам, определяемым преподавателем.

Форма промежуточной аттестации – экзамен.

СОДЕРЖАНИЕ УЧЕБНОГО МАТЕРИАЛА

Тема 1. Межкультурная компетенция - залог успеха межкультурной коммуникации

Определение межкультурной компетенции. Основные компоненты межкультурной компетенции. Значение межкультурной компетенции в современном мире. Межкультурная компетенция в международном туризме. Межкультурная компетенция в бизнесе. Кросс-культурный консалтинг.

Тема 2. Культура и её элементы

Понятие культуры. Элементы культуры: язык, ценности, нормы, обычаи. Культурные различия и их влияние на коммуникацию. Национальная культура. Этические аспекты межкультурного взаимодействия.

Тема 3. Теория культурных измерений Г. Хофстеде

Параметры культурных измерений: дистанция власти, индивидуализм и коллективизм, маскулинность и феминность, избегание неопределенности, краткосрочная или долгосрочная ориентация на будущее. Сравнительный анализ культур.

Тема 4. Теория высоко- и низкоконтекстных культур Э. Холла

Особенности вербального и невербального коммуникативного поведения в высококонтекстных и низкоконтекстных культурах. Компоненты невербальной коммуникации: кинесика, просодика, такесика, проксемика, хронемика. Концептуальная картина времени. Полихронные и монохронные культуры.

Тема 5. Культурная модель Р. Льюиса

Понятие деловой культуры. Треугольник культур Р. Льюиса: моноактивные, полиактивные и реактивные культуры. Особенности разных видов деловых культур.

Тема 6. Межкультурная коммуникация в контексте делового взаимодействия

Вербальные и невербальные аспекты межкультурной деловой коммуникации. Проблемы и барьеры в межкультурной коммуникации. Стратегии эффективного общения с представителями других культур.

Тема 7. Деловые культуры в международном бизнесе

Сравнительный анализ бизнес-культур в различных странах мира: США, страны Азии, Европы, Южной Америки, Ближнего Востока.

УЧЕБНО-МЕТОДИЧЕСКАЯ КАРТА ПО УЧЕБНОЙ ДИСЦИПЛИНЕ

Номер раздела, темы	Название раздела, темы	Количество аудиторных часов					Форма контроля
		Лекции	Семинарские занятия	Практические занятия	Лабораторные занятия	Количество часов СРС	
	2	3	4	5	6	7	8
1.	Межкультурная компетенция - залог успеха межкультурной коммуникации			4		2	Сообщения по теме, дискуссия
2.	Культура и её элементы			4		2	Сообщения по теме, дискуссия
3.	Теория культурных изменений Г. Хофстеде			14		2	Фронтальный и индивидуальный опрос, презентация
4.	Теория высоко- и низко-контекстных культур Э. Холла			10		2	Презентация
5.	Культурная модель Р. Льюиса			6		2	Фронтальный и индивидуальный опрос, презентация
6.	Межкультурная коммуникация в контексте делового взаимодействия			6		2	Сообщения по теме, дискуссия
7.	Деловые культуры в международном бизнесе			6		2	Презентация
	Промежуточная аттестация					36	Экзамен
ВСЕГО: 100 часов				50		50	

ИНФОРМАЦИОННО - МЕТОДИЧЕСКАЯ ЧАСТЬ

ПЕРЕЧЕНЬ ОСНОВНОЙ ЛИТЕРАТУРЫ

1. Гриднев, М. Р. Межкультурная компетенция в профессиональной деятельности : практикум для студентов специальности 1-23 01 02-02 «Лингвистическое обеспечение межкультурных коммуникаций (международный туризм)» : в 3 частях. Ч. 1 / М. Р. Гриднев, Л. А. Гриднева. – Минск : Институт современных знаний имени А. М. Широкова, 2012. – 104 с.

2. Гриднев, М. Р. Межкультурная компетенция в профессиональной деятельности : практикум для студентов специальности 1-23 01 02-02 «Лингвистическое обеспечение межкультурных коммуникаций (международный туризм)» : в 3 частях. Ч. 2 / М. Р. Гриднев, Л. А. Гриднева. – Минск : Институт современных знаний имени А. М. Широкова, 2012. – 108 с.

3. Garten, F. The International Manager / F. Garten. – New York : CRC Press : Taylor & Francis Group, 2015. – 416 p.

ПЕРЕЧЕНЬ ДОПОЛНИТЕЛЬНОЙ ЛИТЕРАТУРЫ

1. Барышников, Н. В. Основы профессиональной межкультурной коммуникации : учеб. пособие / Н. В. Барышников. – М. : Вузовский учебник : ИНФРА – М, 2016. – 368 с.

2. Льюис, Р. Д. Деловые культуры в международном бизнесе. От столкновения к взаимопониманию / Р. Д. Льюис. – М. : Дело, 2001. – 446 с.

3. Тер-Минасова, С. Г. Язык и межкультурная коммуникация / С. Г. Тер-Минасова. – М. : Слово, 2000. – 624 с.

4. Hall, E. T. [Electronic resource]. – Mode of access: <http://www.edwardthall.com>

5. The Hofstede Center [Electronic resource]. – Mode of access: <http://www.hofstede.com>

Требования к выполнению самостоятельной работы студентов

№ п/п	Название раздела, темы	Кол-во часов на СРС	Задание	Форма выполнения	Цель и задача СРС
1	Межкультурная компетенция - залог успеха межкультурной коммуникации	2	Подготовка к практическим занятиям. Работа с электронными информационными и образовательными ресурсами. Изучение дополнительной литературы	Сообщение по теме	Углубление и расширение профессиональных знаний по изучаемой дисциплине
2	Культура и её элементы	2	Подготовка к практическим занятиям. Работа с электронными информационными и образовательными ресурсами. Изучение дополнительной литературы	Сообщение по теме	Углубление и расширение профессиональных знаний по изучаемой дисциплине
3	Теория культурных измерений Г. Хофстеде	2	Работа с электронными информационными ресурсами. Изучение дополнительной литературы	Подготовка презентации	Формирование навыков сопоставления и анализа культур
4	Теория высоко- и низкоконтекстных культур Э. Холла	2	Работа с электронными информационными ресурсами. Изучение дополнительной литературы	Подготовка презентации	Формирование навыков сопоставления и анализа культур
5	Культурная модель Р. Льюиса	2	Работа с электронными информационными ресурсами. Изучение дополнительной литературы	Подготовка презентации	Формирование навыков сопоставления и анализа культур
6	Межкультурная коммуникация в контексте делового взаимодействия	2	Подготовка к практическим занятиям. Работа с электронными информационными и образовательными ресурсами. Изучение дополнительной литературы	Сообщение по теме	Формирование навыков эффективного общения с представителями других культур

7	Деловые культуры в международном бизнесе	2	Работа с электронными информационными ресурсами. Изучение дополнительной литературы	Подготовка презентации	Формирование навыков эффективного взаимодействия в условиях многонационального и многокультурного общества
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Примерный перечень вопросов к экзамену по учебной дисциплине «Межкультурная компетенция (на иностранном языке)»

1. Hofstede's Model of Cultural Dimensions for assessing cultures.
2. Communicative behaviour typical for high power distance cultures.
3. Communicative behaviour typical for low power distance cultures.
4. Communicative behaviour typical for collectivistic cultures.
5. Communicative behaviour typical for individualistic cultures.
6. Communicative behaviour typical for masculine cultures.
7. Communicative behaviour typical for feminine cultures.
8. Communicative behaviour typical for uncertainty accepting cultures.
9. Communicative behaviour typical for uncertainty avoiding cultures.
10. Edward T. Hall's cultural factors.
11. Communicative behaviour typical for high-context cultures.
12. Communicative behaviour typical for low-context cultures.
13. The aspect of "saving face" in high context cultures.
14. Communicative behaviour typical for polychronic cultures.
15. Communicative behaviour typical for monochronic cultures.
16. The Lewis Model of Cross-Cultural Communication.
17. Cultural aspects of verbal communication.
18. Cultural aspects of non-verbal communication.

Перечень используемых средств диагностики результатов учебной деятельности

В качестве средств диагностики компетенций студентов используются:

задания в различных формах (устные, письменные, групповые, парные, индивидуальные), фронтальный и индивидуальный опрос, дискуссия, презентации и сообщения и др.

ПРОТОКОЛ СОГЛАСОВАНИЯ УЧЕБНОЙ ПРОГРАММЫ

Название учебной дисциплины, с которой требуется согласование	Название кафедры	Предложения об изменении в содержании учебной программы по изучаемой учебной дисциплине	Решение, принятое кафедрой, разработавшей учебную программу (с указанием даты и номера протокола)

ДОПОЛНЕНИЯ И ИЗМЕНЕНИЯ К УЧЕБНОЙ ПРОГРАММЕ на 20 __/20__ учебный год

№ п/п	Дополнения и изменения	Основание

Учебная программа пересмотрена и одобрена на заседании кафедры менеджмента и коммуникаций (протокол №__ от . .20____)

Заведующий кафедрой

(ученая степень, ученое звание)

(подпись)

(И.О.Фамилия)

УТВЕРЖДАЮ
Декан факультета

(ученая степень, ученое звание)

(подпись)

(И.О.Фамилия)

4.2. Перечень основной литературы

1. Гриднев, М. Р. Межкультурная компетенция в профессиональной деятельности : практикум для студентов специальности 1-23 01 02-02 «Лингвистическое обеспечение межкультурных коммуникаций (международный туризм)» : в 3 частях. Ч. 1 / М. Р. Гриднев, Л. А. Гриднева. – Минск : Институт современных знаний имени А. М. Широкова, 2012. – 104 с.

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3. Garten, F. The International Manager / F. Garten. – New York : CRC Press : Taylor & Francis Group, 2015. – 416 p.

4.3. Перечень дополнительной литературы

1. Барышников, Н. В. Основы профессиональной межкультурной коммуникации : учеб. пособие / Н. В. Барышников. – М. : Вузовский учебник : ИНФРА – М, 2016. – 368 с.

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3. Тер-Минасова, С. Г. Язык и межкультурная коммуникация / С. Г. Тер-Минасова. – М. : Слово, 2000. – 624 с.

4. Cotton, D. Market Leader / D. Cotton, D. Falvey, S. Kent. – Harlow, England : Pearson Education Limited, 2010 – 176 p.

5. Hall, E. T. Beyond Culture / E. T. Hall. – New York : Anchor Books, 1976. – 298 p.

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7. Lewis, R. D. The Cultural Imperative: Global Trends in the 21st Century / R. D. Lewis. – Yarmouth, Maine : Intercultural Press, 2003 – 338 p.
8. Pilbeam, A. Market Leader : Working Across Cultures / A. Pilbeam. – Harlow, England : Pearson Education Limited, 2013 – 96 p.
9. The Hofstede Center [site]. – URL: <http://www.geerthofstede.com>.

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