



CHAPTER 2.

CULTURE AND COMMUNICATION



Vocabulary



- Dichotomy (n): sự phân/chia đôi
 - Manner (n): ứng xử, cư xử
 - multilingual settings (n): bối cảnh đa ngôn ngữ
 - Acculturation (n): sự hoà nhập
 - Respect (n): tôn trọng
 - Cause and consequence: nguyên nhân và hậu quả
 - a focus of critical discussion: trọng tâm cuộc thảo luận
 - global spread of something: sự phổ biến toàn cầu + Sth
 - To get out of a break-up with s.o: kết thúc mối quan hệ với ai
 - To get on with = have a good relationship
 - To get together with = meet socially
 - To get out of = avoid
 - To get over = recover from
 - To take turn: đến lượt, lần lượt
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Vocabulary



- Multilingual (a): đa ngôn ngữ
- To abandon: từ bỏ, giao phó
- outdated attitude: thái độ lạc hậu
- To embrace: ôm hôn, đón nhận
- multicultural background: nguồn gốc đa văn hoá
- sociolinguistic contexts: bối cảnh xã hội học
- To vocalize: nói, trình bày



I. THE NATURAL OF CULTURE



1. Culture

- ❖ Included in a social group's "culture" is everything that members of that group have produced and developed their values, beliefs, artifacts, and language; their ways of behaving and ways of thinking; their art, laws, religion, and, of course, communication theories, styles, and attitudes.
 - ❖ Culture is passed on from one generation to the next through communication, not through genes. Thus, the term *culture* does not refer to color of skin or shape of eyes, as these are passed on through genes, not communication. But because members of a particular race or country are often taught similar beliefs, attitudes, and values, it's possible to speak of "Hispanic culture" or "African American culture." It's important to realize that within any large group especially a group based on race or nationality there will be enormous differences.
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I. THE NATURAL OF CULTURE



2. The importance of culture in communication

❖ The current cultural emphasis in the field of communication are these:

- (1) demographic changes,
 - (2) increased sensitivity to cultural differences,
 - (3) economic interdependency,
 - (4) advances in communication technology,
 - (5) the renewed concern for politeness
 - (6) the fact that communication competence is specific to a culture.
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I. THE NATURAL OF CULTURE



MAKING ETHICAL CHOICES

Culture and Ethics

Throughout history there have been cultural practices that today would be judged unethical. Sacrificing virgins to the gods, burning people who held different religious beliefs, and sending children to fight religious wars are obvious examples. But even today there are practices woven deep into the fabric of different cultures around the world that you might find unethical. As you read these examples of cultural practices with special relevance to communication, consider what U.S. cultural practices people in other cultures might judge as unethical.

- Only men can initiate divorce.
- Only men are allowed to drive.
- Espousing atheism is a crime with severe punishments.
- A woman must be subservient to her husband's will.
- Poking fun at political leaders is a crime with severe punishments.
- Women should not report spousal abuse because it will reflect negatively on the family.
- Sexual behavior between members of the same sex is punishable by imprisonment and even death.

ETHICAL CHOICE POINT

What ethical obligations do you have for communicating your beliefs about cultural practices you think are unethical when such topics come up in conversation or in class discussions?

What are your ethical choices?



II. CULTURAL DIFFERENCES



1. Identify the seven cultural differences and explain how they affect human communication.

❖ As you'll see when you read this next section, these are not *either/or* preferences, but *more-or-less* preferences.

1. Success, to my way of thinking, is better measured by
 - a. the extent to which I surpass others.
 - b. my contribution to the group effort.
 2. My heroes are generally
 - a. people who stand out from the crowd.
 - b. team players.
 3. If I were a manager, I would likely
 - a. reprimand a worker in public if the occasion warranted.
 - b. always reprimand in private regardless of the situation.
 4. In communicating, it's generally more important to be
 - a. polite rather than accurate or direct.
 - b. accurate and direct rather than polite.
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II. CULTURAL DIFFERENCES



5. As a student (and if I feel well informed), I feel

a. comfortable challenging a professor.

b. uncomfortable challenging a professor.



6. In choosing a life partner or even close friends, I feel more

comfortable
a. with just about anyone, not necessarily one from my own culture and class.

b. with those from my own culture and class.

7. In a conflict situation, I'd be more likely to

a. confront conflicts directly and seek to win.

b. confront conflicts with the aim of compromise.

8. If I were a manager of an organization I would stress

a. competition and aggressiveness.

b. worker satisfaction.



II. CULTURAL DIFFERENCES



9. As a student, I'm more comfortable with assignments in which

a. there is freedom for interpretation.

b. there are clearly defined instructions.

10. Generally, when approaching an undertaking with which I've had no experience, I feel

a. comfortable.

b. uncomfortable.

11. Generally,

a. I save money for the future.

b. I spend what I have.

12. My general belief about child-rearing is that

a. children should be cared for by their mothers.

b. children can be cared for by others.

II. CULTURAL DIFFERENCES



13. For the most part,

a. I believe I'm in control of my own life.

b. I believe my life is largely determined by forces out of my control.

14. In general,

a. I have leisure time to do what I find fun.

b. I have little leisure time.



II. CULTURAL DIFFERENCES



2. Individual and collective orientation



An individualist culture teaches members the importance of individual values such as power, achievement, hedonism, and stimulation. Examples include the cultures of the United States, Australia, United Kingdom, Netherlands, Canada, New Zealand, Italy, Belgium, Denmark, and Sweden.

A collectivist culture, on the other hand, teaches members the importance of group values such as benevolence, tradition, and conformity. Examples of such cultures include Guatemala, Ecuador, Panama, Venezuela, Colombia, Indonesia, Pakistan, China, Costa Rica, and Peru.



II. CULTURAL DIFFERENCES



High-context cultures are also collectivist cultures (Gudykunst & Kim, 1992; Gudykunst, Ting-Toomey, & Chua, 1988). These cultures (Japanese, Arabic, Latin American, Thai, Korean, Apache, and Mexican are examples) place great emphasis on personal relationships and oral agreements (Victor, 1992).

Low-context cultures are also individualist cultures. These cultures (German, Swedish, Norwegian, and American are examples) place less emphasis on personal relationships and more emphasis on verbalized, explicit explanation for example, on written contracts in business transactions.



II. CULTURAL DIFFERENCES



4. Masculine and feminine Cultures



The 10 countries with the highest masculinity score are (beginning with the highest) Japan, Austria, Venezuela, Italy, Switzerland, Mexico, Ireland, Jamaica, Great Britain, and Germany.

The 10 countries with the highest femininity score are (beginning with the highest) Sweden, Norway, the Netherlands, Denmark, Costa Rica, Yugoslavia, Finland, Chile, Portugal, and Thailand. Of the 53 countries ranked, the United States ranks 15th most masculine



II. CULTURAL DIFFERENCES



5. Long- and short-term orientation



Another interesting cultural distinction is that between long- and short-term orientation. Some cultures teach a long-term orientation, an orientation that promotes the importance of future rewards.

The most long-term-oriented countries are South Korea, Taiwan, Japan, China, Ukraine, Germany, Estonia, Belgium, Lithuania, and Russia. The United States ranks 69th out of 93 countries, making it less long-term than most countries. In long-term cultures, marriage is a practical arrangement rather than one based on sexual or emotional arousal, and living with extended family (for example, in-laws) is common and considered quite normal.



III. INTERCULTURAL COMMUNICATION



1. Define intercultural communication and identify the principles for improving intercultural communication

2. The Nature and forms of intercultural communication

* The following types of communication may all be considered “intercultural” and, more important, subject to the varied barriers and gateways to effective communication identified in this chapter:

- ❖ Communication between people of different national cultures.
 - ❖ Communication between people of different races.
 - ❖ Communication between people of different ethnic groups.
 - ❖ Communication between people of different religions.
 - ❖ Communication between nations.
 - ❖ Communication between genders—between men and women.
 - ❖ Communication between smaller cultures existing within the larger culture.
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III. INTERCULTURAL COMMUNICATION



3. Improving intercultural communication



a. Prepare yourself

b. Reduce your ethnocentrism

c. Confront your stereotypes

d. Increase mindfulness

e. Avoid overattribution

f. Recognize Differences

g. Differences in dialect and accent

Thank You !

