



CROSS

CULTURAL UNDERSTANDING
(The Road To Travel The World)

Dr. Ima Isnaini Taufiqur Rohmah, M.Pd



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PREFACE

Praise and gratitude we pray to the presence of God Almighty who has given His mercy and grace to us so that we have succeeded in completing the book with the title Cross Cultural Understanding (The Road To Travel The World) as targeted. This book This book contains Cross-Cultural Understanding (The Road To Travel The World) regarding cross-cultural understanding. We realize that this book is still far from perfect, therefore constructive criticism and suggestions from all parties are always hoped for for the perfection of this book.

Finally, we would like to thank all those who have participated in the preparation of this book from beginning to end. May the Almighty God always bless all our efforts. Amen.

December 2021, Author

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CHAPTER I INTRODUCTION

A. Basic concept of CCU

1. Definitions

Language and culture are intertwined and, hence, teaching a language will include the culture(s) of its speakers. The EFL teachers must facilitate the mastery of both the linguistic and cultural aspects to enable the students to function appropriately in English. The facilitation may succeed if the teachers possess adequate knowledge and set an example of how to behave in the culture of the target language.

The intention to integrate cultural aspects in the teaching and learning process often fall short due to the inadequate knowledge of the target culture itself and how to integrate it in the language instruction. Dobrovol'skij & Piirainen (2006), Colson (2008) and Williams (2010) claim that language is inseparable from its culture. Therefore, teaching any language will inevitably involve teaching its culture. Only through understanding the culture of the target language will a language learner be able to function properly in the language s/he is learning.

Paradoxically, English as a Foreign Language (EFL) teachers in Indonesia have to maintain the development of the students' understanding and mastery of the local culture, the local values, and the national identity (the 2003 Act of the Republic of Indonesia on the National Education System).

Grant dan Lei (2001: 10-11) claim that –Cultural differences are the main issues in cross-cultural education.” Without recognizing differences in traditions and habits among people of different ethnics, religions, localities, regions, and countries or nations, confusion and misunderstanding will continually recur in communication with other communities. It is the ability to recognize these differences, make correct interpretation and react properly to people or situations in the communication with these communities that constitutes the essence of cross-cultural understanding.

Hence, cross-cultural understanding is needed in communication not only by people of different nationalities such as the Indonesians and the English or Americans, but also between the Indonesians coming from different localities and cultures (e.g., the Sundanese and the Balinese). In this regard, Sinagatullin (2003: 114) states that the goal of training in crosscultural understanding is to help students acquire attitudes, knowledge, and skills needed to

successfully function within their own micro-culture, mainstream culture, and the global community. This way students will be able to obtain adequate knowledge, internalize attitudes, and develop skills needed to function appropriately in the culture at all levels: local, national, and global.

Sinagatullin (2003: 83) suggests that this goal would be achieved on the condition that all the students, regardless of their gender, ethnicity, race, culture, social class, religion, or exceptionality, have an equal opportunity to learn at school. Cross culture understanding is abbreviated by CCU. It is a study to bridge two different cultures from different countries. Similar with this, CCU simply refers to the comparing in society would compare what women actually do in diverse culture phenomena across culture (Jant, 2004). The difficulties in communication with people from other culture are not only the problem in understanding their language that we do not master but also those in understanding their culture value.

While according to Lingtech, cross culture understanding is concerned with understanding people from different cultural backgrounds in order to be able to do business with them, work with them, or possibly move to and function in their countries.

In brief, Cross Cultural Understanding means understanding the culture of the target people so that we can reconstruct our attitudes and world views; consequently, we become more tolerate and more generous toward strange ways that may be shown by the target language people.

Cross cultural understanding simply refers to the basic ability of people to recognize, interpret and correctly react to people, incidences or situations that are open to misunderstanding due to cultural differences. It can be concluded that Cross Cultural Understanding is study about multicultures which are coming from different countries, aiming to give knowledge to the learners about the cultures in order to avoid prejudice and misunderstanding due to the cultures' differences by integrating the culture into EFL instructional course design

2. Function

Foreign language learning is not only about grammar or vocabulary but also life skill to be able to communicate. Furthermore, mastering culture along with learning language is essential. Language learners must have knowledge of cultural understanding because every language reflects many kinds of cultures. The same thing can happen between Indonesian and German. If the communication is not good, it

could lead to something negative, especially when the communications are related to business cooperation as well as other important partnerships. So, in foreign language learning, teachers must teach the cultures of both the native and foreign language too, so that learners can understand differences between German and Indonesian culture.

In addition, Mulyana (2005: 1) says that the failure of communication often arouse misunderstanding, financial loss, and even great disaster. He shows the disaster of Challenger space shuttle in 1986. Realizing the urgency of cultural awareness in communication, Cross cultural understanding is important to function appropriately in all lever: local, national and global.

The function of CCU is to avoid misunderstanding and cultural shock whereas another source says that the importance of understanding other culture will avoid misunderstanding and make inappropriate value judgments. Therefore, at the end we are not considered that our culture is better than other cultures.

3. Purposes

When people communicate, make contact, or interact with people from different cultures, a problem can arise,

because they find different patterns, expectations, needs, and choices based on their own cultural values. They find it strange with the people from different cultures outside them. So the study of Cross Cultural Understanding (CCU) or the culture of other people is very important. Cross Cultural understanding covers an understanding of values, beliefs, attitudes, thinking patterns, customs, habits, language and the ways of communication.

Meanwhile, Miller (2003) claims that cultural differences are the main issue in cross-cultural education without recognizing differences in traditions and habits among people of different ethnicities, religions, localities, regions, and countries or nations, confusion and misunderstanding will continually recur in communication with other communities. It is the ability to recognize these differences, and make correct interpretation and react properly to people or situations in the communication with these communities that constitutes the essence of cross-cultural understanding.

Therefore, CCU is needed in communication not only by people of different nationalities, but also between different ethnicities. Realizing the close relationship between culture and language, it is essential that the learners need to learn Cross Cultural Understanding for social interaction using new language being learnt. This is due to the cultural difference

between the first language of the learner and the language being learnt. The purpose of learning CCU is to get understanding of different cultures and custom This knowledge is intended to study abroad, working even just for travelling to know custom done in that area.

B. CCU: the road to travel the world

In recent years social scientists and entrepreneurs have talked about the need for cross-cultural intelligence among the younger generation, especially those who are interested in pursuing careers internationally. The ability of someone who is fast in adapting to cultural differences with him is one of the important factors in the process of hiring societys in international companies. Rapid technological changes affect the increasing mobility of labor between countries internationally. The situation encourages "forcibly" international labor to quickly adapt to the culture of the country where their company is located. Higher cultural exchange occurs so that sometimes it confuses the people who experience it.

The effectiveness of international work demands not only intellectual, emotional, spiritual intelligence, but also cultural intelligence. Cross-cultural understanding is very important because it becomes a link for cultural differences to achieve

the same understanding. Cultural understanding is a major factor in negotiations between two cultures (Leung et al, 2005). Another important thing related to the importance of cross-cultural understanding is the ability of someone who has a crosscultural understanding of survival to be important. He became a reliable competitor compared to other workers. High adaptability and can develop superior strategies because they understand culture in different cultural environments. This development is known by universities, especially those who have study programs that focus on learning foreign languages.

The Cross Cultural Understanding (CCU) course is a compulsory subject for students in some of the study programs. Theoretically it is easy to do learning in CCU classrooms, but practically the CCU requires certain learning methods so that students understand deeply about what and how cross cultural processes can occur and their influence on the views and behaviors of people who experience cross-culture. Based on the results of a small survey conducted by the author in the CCU class that he provided, there were several obstacles experienced by students in understanding the CCU material. The main obstacle is that they have to imagine the cultural clashes experienced by someone when they are in a new culture that they never knew before.

Students have no experience in countries other than Indonesia. They find it difficult to absorb behavioral differences, facial expressions, the views of other cultural communities because they have never actually experienced it. The above conditions provide a challenge for lecturers to make and/ or use learning methods and models that can arouse students' interest and understanding of the CCU.

The era of globalization also presents challenges to plurality of cultures. Universal values based on western rationality are present and accepted in the era of globalization. Human rights which also fight for LGBT rights, western democracies that prioritize the most voices and civilization in politics, freedom and openness to international trade and technology that transcends humanitarian boundaries, creates a new culture of another form. This culture develops very fast and has a very broad influence. Villages that have been connected to the internet have experienced a rapid change of perspective.

Items from the village can be exported abroad and compete with other similar products from other countries. Human cultures and civilizations meet and interact in the era of globalization. This cannot be avoided by every society on this earth. Seeing these conditions, cross-cultural understanding or better known as Cross Cultural

Understanding (CCU) is one of the competencies needed by humans of this century. Human activity is a product of culture, and this product will interact in a pluralistic society without limits. Positive and negative things interact with new perspectives. The family culture of Asians is brought together and introduced to the individualistic culture of western people (America & Europe). The culture of the closure of the east is confronted with a culture of openness in the west. And there are many more inter-polar cultural meetings, nations and ethnic groups at this time. This allows humans to understand the culture of others, in order to communicate effectively and efficiently.

By recognizing cultural differences, activities, needs and habits, a person is equipped to understand various forms of culture communicate in the right way and not experience shock culture. According to Bennet, Bennet & Allen (2003), states that cross-cultural understanding is the ability to move from an ethnocentric attitude to one that respects other cultures, eventually leading to the ability to behave appropriately in a culture or cultures different. Cross-cultural understanding is basically like having a dual role. Corbett (2003) stated that the understanding of cultural standards exceeds the ability to imitate native speakers. Cross-cultural understanding is an ability that positions language learners

in the position of a messenger or diplomat, who is able to see and communicate with different cultures through the point of view of the person who has the communication skills.

Cross-cultural understanding is very important for young people today. Various job vacancies require someone to have cultural intelligence. Many people who go abroad are very disturbed by the new culture that they meet. This is not trivial, especially when he has to stay for a while in the new place. New experiences related to language, volume of speech, ways of speaking, facial expressions, ethics and other matters will disturb a person during his days in another country if he does not adjust quickly to the new situation.

CHAPTER II THE STAGES OF CCU

It takes time and adequate exposures for the learners to develop this competence Tanaka (2006: 37). The following are the stages learners must go through to achieve this competence: c-c knowledge, c-c awareness, c-c sensitivity, c-c competence. Only through the possession of adequate CCK, CCA, and CCS will people achieve Cross-Cultural Competence (CCC). CCC is the final stage of cross cultural understanding and signifies the actor's ability to work effectively across cultures. In Ross and Thornson's words, it is the development of knowledge and skills through experience in cultural differences to create cultural synergy that leads to the development of cross-cultural competence (Ross & Thornson, 2008).

A. Cross Cultural Knowledge (CCK)

Developing cross-cultural competence is a process which involves methods and procedures dedicated to evolving *cross-cultural competence* that leads to the adoption and understanding of the features of one's own culture, develops a positive attitude to other cultural groups and its

participants, and increases the ability to understand and interact with them. To a large extent, all theories and models of cross-cultural competence rely extensively on four core components: *motivation* (emotional attitude toward another culture, the needs of the participants of intercultural communication, social norms, self-images, openness to new information, the ability to control emotions, etc.), *knowledge* (cultural self-awareness, deep cultural knowledge, sociolinguistic awareness, thoughtfulness expectations, perceptions of more than one point of view, which could occur during cross-cultural contact. Cross-Cultural Knowledge (CCK) is a prerequisite for cross-cultural understanding. The inability to appreciate other cultures often stem from the absence of knowledge about them. Respect and appreciation of a culture will happen and grow if people are familiar with the respected characteristics, values, beliefs and behaviors in the culture

B. Cross Cultural Awareness (CCA)

The world is indeed a small place and we have now become a global village. However, we can't deny the fact that values are different across the globe. Culture impacts everything we do and hence, it defines us. Different cultures will have different perspectives on things. Verbal language

and body language is culturally informed. Understanding different cultures is known as cultural awareness and knowing about it makes you a global citizen. T

he attention for cross-cultural and intercultural awareness is gaining ground within education theory, as well as in educational policies while it remains little explored in practice (Baker, 2015). Higher Education institutions are promoting a variety of internationalization initiatives, including attracting foreign teachers and students, sending abroad their students for long periods, as well as offering face-to-face, on-line and blended teaching in a variety of languages – although English dominates this side of the internationalization process. Within Europe, the Erasmus Mundus university courses offer a significant amount of students the opportunity to complete their higher education degrees by attending more than one university. Worldwide, the number of colleges and universities offering study abroad programmes has dramatically increased (McAllister & Irvine, 2000).

The development of students' intercultural competence plays a core role within such student mobility programmes (Anderson et al., 2006) and it is becoming a specific learning outcome. The immersion in a different environment in itself neither develops cross-cultural skills, nor it reduces

stereotypical perceptions of otherness (Coleman, 1998; Shaules, 2007; Strong, 2011). In order to lead to the development of cross-cultural skills, experiencing diversity should be coupled with reflection and analysis (Alred, Byram, & Fleming, 2003; Jackson, 2010; Vande Berg, 2009). With adequate CCK, people will develop Cross-Cultural Awareness (CCA), i.e. they will show understanding and appreciation, which may be accompanied by changes in behavior and attitudes towards the culture.

Cultural awareness is a way of thinking about and viewing the world. It means understanding, respecting and successfully interacting with those whose world views, values, behaviors, communication styles, customs and practices are different than one's own. Cultural Awareness occurs in stages.

Stage 1: People are all the same.

This is the conviction that we all, deep down, hold the same values and beliefs. This very limited perspective is most often due to a lack of experience with difference.

Stage 2: Cultural differences exist, but my culture is the best.

In this stage, we realize that differences in cultural norms, values, customs and beliefs exist. However, they are seen as

less desirable than our own, or even threatening. The desire is both to defend one's own culture and minimize others.

Stage 3: Other cultures are of value and I can learn from them.

In this stage, we recognize the complexity and richness of other people's cultures. We accept and see the potential benefits of other cultures' values and beliefs. We may even choose to adopt some of these values or behaviors.

Stage 4: More than one cultural frame of reference exists.

We become aware of our own cultural filters and begin to adapt our perceptions and behaviors. Through repeated exposure to or education about other cultures, we develop a deeper understanding of a culture's unique traits, values and norms. People in this stage can shift communication style and behaviors to effectively and appropriately interact with diverse cultures.

C. Cross Cultural Sensitivity (CCS)

Proper CCA will naturally produce Cross-Cultural Sensitivity (CCS), i.e. the ability to read into situations, contexts and behaviors that are culturally rooted and be able to react to them appropriately. A suitable response necessitates that people no longer carry their own culturally

determined interpretations of the situation or behavior (i.e. good/bad, right/wrong) which can only be nurtured through both cross cultural knowledge and awareness.

When you pack your bag and start travelling to various places, you will meet people belonging to different origins and cultures. Or, when you go abroad to work or study, you will get introduced to a new workplace culture or study environment. So, we need to be aware of cultural differences and similarities that exist between people without judging them as positive, negative, right, or wrong.

Having cultural sensitivity doesn't mean you need to be an expert in all cultural values. It means that you are willing to learn and practice empathy rather than judging people around you. You need to do a bit of homework beforehand to avoid miscommunication.

The fundamental patterns of cultural differences:

1. Different Communication styles

The way people communicate varies widely, even within a particular culture. The verbal and non-verbal communication style varies across the globe. For example, even in countries that share English language, the meaning of 'yes' varies from 'maybe, I will consider it' to 'definitely so'. For Example: some Americans consider raise in tone to be a

sign that a fight has begun, while some Italian Americans often feel that it is a sign of an exciting conversation between friends.

2. Different Attitudes towards Conflict

Some cultures view conflict as a positive thing, while others view it as something to be avoided.

3. Different Approaches to Complete Tasks

There are different ways that people move to complete tasks. Some reasons include different access to resources, different judgement of the rewards associated with task completion. Also, it involves different notions of time, and task oriented work.

4. Decision Making Style

The roles individuals play in decision making varies from culture to culture. When decisions are made by groups of people, majority rule is a common approach in the US. On the other hand, in Japan agreement is the preferred mode. But, be aware that individuals' expectations in decision making may be influenced by cultural norms.

5. Approach to knowing

Different approaches of knowing different things could affect ways of analyzing a problem and finding ways to

resolve it. Some people prefer library research while some others prefer to explore and learn.

6. Attitude towards disclosure

In some cultures it is not appropriate to be frank about emotions, about the reason behind a conflict or personal issues. Keep this in mind when you are working with others.

Why is cultural sensitivity important?

Having cultural sensitivity is important because you need to respect and appreciate the culture of the people you meet or visit. This helps to improve your understanding of your new surroundings and to adapt to the changes faster. However, it is also important not to forget your own culture while you are adopting others. Some companies have branches or societies across the globe. So, it is important to focus on cultural sensitivity in the workplace to create a sense of unity. This helps colleagues work better together. Now, focus on some foremost tips to develop cross-cultural sensitivity:

1. Understanding

One best way to make you aware is by communicating, asking questions, practicing, reading related books, or researching about it on the internet. You need to learn and

understand their culture first of all.

2. Differences

When we first interact with a person from a new culture, we tend to find the differences. We overlook the similarities in the group. We evaluate the person with our standards ignoring the cultures they have been brought up in. Try not to judge a book by its cover.

3. Interaction

Communication is the strength to understand people. Keep changing ideas and opinions, share your stories, and listen to theirs. Try to improve your listening skills. The more you interact, the more you will be able to learn about their culture.

4. Respect

Cultural differences don't have to divide us from each other. You may find a few things funny or offending while you get to know things. Try to learn and respect different cultures without mocking at them.

5. Humour

Be extremely careful with humour. Many cultures take business and work seriously and they do not appreciate humour. Avoid telling jokes about your colleague's country.

Sarcasm is the main ingredient of British humour. It can be immensely funny if you are used to it. You need to be aware while using it as it has a negative effect abroad.

6. Preparation

Before you talk to people, learn about their culture. Should you address your colleague by their first name or not? How to greet them? You should not aim for perfect mastery of their etiquette. Also, do not hesitate to ask if you don't know or apologize if you were wrong while communicating. The fact that you have tried to learn, creates a good impression for them

D. Cross Cultural Competence (CCC)

Cross-cultural competence refers to your ability to understand people from different cultures and engage with them effectively. And not just people from the one culture that you've studied for years. Having cross-cultural competence means you can be effective in your interactions with people from most any culture.

Being able to communicate and work with people across cultures is becoming more important all the time. People are traveling, reaching out, and mixing with different others like never before. They do it for fun, but they also do it for work. In all cases, success requires developing a relationship. And

doing this means bridging a cultural divide.

Cross-cultural competence helps you develop the mutual understanding and human relationships that are necessary for achieving your professional goals.

What are the specific knowledge, skills, and attitudes that make someone cross-culturally competent. Rasmussen (2015) and her team interviewed cross-cultural experts about their experiences interacting in foreign cultures. These experts were military personnel who had a great deal of cross-cultural experience. They were also nominated by their peers as being especially effective in their interactions with members of other cultures.

They are listed here as a set of principles that can help you be more effective on your next sojourn:

1. Stay focused on your goals: If you're overseas for work, then building intercultural relationships is not just for fun. Building relationships will help you get your work done.
2. Understand the culture within yourself: Keep aware of the fact that you see the world in a particular way because of your own background, personal history, and culture.
3. Manage your attitudes towards the culture: You don't always have to love the culture. But you do have to keep

check on your reactions to values and customs that are different from your own. The first two principles can also help you manage your attitudes.

4. Direct your learning of the culture: Don't expect a book or training course to hand you the answers. Try to make sense of the culture for yourself, using the information you come across as clues.
5. Develop reliable information sources: Find two or three locals to get answers from about the culture. Build the relationships so you feel comfortable asking about most anything. Check with more than one and compare their answers in your head.
6. Learn about the new culture efficiently: You can't learn everything about the culture before your trip. It's unrealistic. Focus on learning a few things that fit your interests, and use those to make connections and learn more while you are abroad.
7. Cope with cultural surprises: No matter how much you prepare in advance, you will find yourself faced with people acting in ways that you find puzzling. When you do, try to find out why. Doing so will often lead to new insights.
8. Formulate cultural explanations of behavior: Routinely try to explain to yourself why people act as they do in this culture, differently from your own. Using things you

know about the culture to explain behavior will help you build a deeper understanding of the culture overall.

9. Take a cultural perspective: Try to see things from the point of view of the people from the other culture. By taking a cultural perspective, you may create a whole new understanding of what's going on around you.
10. Plan cross-cultural communication: Think ahead of time about what you have to say and how you want the other person to perceive you. Use what you know about the culture to figure out the best way to get that across.
11. Control how you present yourself: Be deliberate about how you present and express yourself. Sometimes you'll be most effective if you're just yourself. Other times you have to adapt how you present yourself to the culture you are in to be most effective.
12. Reflect and seek feedback: Continue to reflect on and learn from your interactions and experiences after they occur. After an interaction you can think about whether you got the messages across you intended. You can even ask a local how they think you did.

These twelve principles give you some pointers about *how* to think about the experiences you have in new cultures. They are essential to cross-cultural competence. Reading through the principles you may be asking yourself “*do I really*

need to do this much thinking when I go abroad?”. Rasmussen (2015) consistently found this thoughtful approach among those with high cross-cultural competence. Keep these principles in mind and use them. You will be more capable and confident engaging people from any culture.

CHAPTER III CULTURE

A. The Basic Concept

Much of the difficulty [of understanding the concept of culture] stems from the different usages of the term as it was increasingly employed in the nineteenth century. Broadly speaking, it was used in three ways (all of which can be found today as well).

1. Definitions

The concept of culture is deeply contested. Between 1920 and 1950 alone, at least one-hundred-and-fifty-seven definitions were presented (Kroeber and Kluckhohn 1952, 149). Having undergone dramatic transformation over the course of at least two centuries, the notion of culture is ubiquitous in political discourse yet conceptually elusive.

Core debates revolve around the content of culture, its relationship to society and civilization as well as its function and role in the human condition. Historically, the notion of culture was explicitly normative; representing, more often that not, eighteenth and nineteenth-century

understandings of socio-psychological sophistication. Matthew Arnold's *Culture and Anarchy* epitomized this belief.

First, as exemplified in Matthew Arnold's *Culture and Anarchy* (1867), culture referred to special intellectual or artistic endeavors or products, what today we might call "high culture" as opposed to "popular culture" (or "folkways" in an earlier usage).

By this definition, only a portion – typically a small one – of any social group "has" culture. (The rest are potential sources of anarchy!) This sense of culture is more closely related to aesthetics than to social science. Partly in reaction to this usage, the second, as pioneered by Edward Tylor in *Primitive Culture* (1870), referred to a quality possessed by all people in all social groups, who nevertheless could be arrayed on a development (evolutionary) continuum (in Lewis Henry Morgan's scheme) from "savagery" through "barbarism" to "civilization".

It is worth quoting Tylor's definition in its entirety; first because it became the foundational one for anthropology; and second because it partly explains why Kroeber and Kluckhohn found definitional fecundity by the early 1950s. Tylor's definition of culture is "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”.

In contrast to Arnold’s view, all folks “have” culture, which they acquire by virtue of membership in some social group – society. And a whole grab bag of things, from knowledge to habits to capabilities, makes up culture. The extreme exclusivity of Tylor’s definition stayed with anthropology a long time; it is one reason political scientists who became interested in cultural questions in the late 1950s felt it necessary to delimit their relevant cultural domain to “political culture”. But the greatest legacy of Tylor’s definition lay in his “complex whole” formulation. This was accepted even by those later anthropologists who forcefully rejected his evolutionism. They took it to mean that cultures were wholes – integrated systems. Although this assertion has great heuristic value, it also, as we shall argue below, simplifies the world considerably. The third and last usage of culture developed in anthropology in the twentieth-century work of Franz Boas and his students, though with roots in the eighteenth-century writings of Johann von Herder.

As Tylor reacted to Arnold to establish a scientific (rather than aesthetic) basis for culture, so Boas reacted against Tylor and other social evolutionists. Whereas the

evolutionists stressed the universal character of a single culture, with different societies arrayed from savage to civilized, Boas emphasized the uniqueness of the many and varied cultures of different peoples or societies. Moreover he dismissed the value judgments he found inherent in both the Arnoldian and Tylorean views of culture; for Boas, one should never differentiate high from low culture, and one ought not differentially valorize cultures as savage or civilized.

Arnold(1993) held that culture is ‘a pursuit of our total perfection by means of getting toknow, on all the matters which most concern us, the best which has been thought andsaid in the world; and through this knowledge, turning a stream of fresh and freethought upon our stock notions and habits’; ‘the culture we recommend is, above all,an inward operation’. For Arnold (1993) culture was a remedy to such humanfailings as ‘the want of sensitiveness of intellectual conscience, the disbelief in rightreason, the dislike of authority’.

The goal of culture was, therefore, to overcomebarbarity and realize higher goods, such as intellectual conscience, reason anddeference to authority, encapsulated in a broad, neo-classical understanding of civilityand civilization. Culture became, therefore, associated

with products which were seen to embody these goods – classical music, opera, literature and haute cuisine.

Culture as the way of life of its members; the collection of ideas and habits which they learn, share and transmit from generation to generation (Mesthrie, et al., 2009). Culture as – the design for living, which gives meaning to the way and the form of habits considered appropriate and acceptable within a certain community group (Sharifian & Palmer, 2007).

Culture as complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society (Peoples & Bailey, 2009). Culture as a –social heredity transmitted from one generation with the accumulation in individual experiences, or a mode of activities differentiating people of one society from another society (Taga, 1999)

2. Aspects of Culture

If we explain the above definition, we can identify three aspects of a given culture; 1. culture is a pattern of behavior, 2. culture is learned, and 3. culture is transmitted from one generation to the next.

Culture is a Pattern of Behavior

Culture refers basically to the style of behavior. This style is found to be present in the behaviors of the majority of people living in a particular culture. This pattern varies from culture to culture, and as a result, consumptions vary among countries. The pattern of behavior you will see in South-Asian culture will definitely not be seen in other cultures. The behavior established by culture is found to be practiced by the majority as it satisfies their needs. Someone not following the established pattern of behavior is likely to be condemned by others in society. Since the majority follows the same style of behavior in a particular culture, it becomes a pattern.

Culture is something learned

The second important aspect relating to culture is that we learn it through experiences and interactions. The aspects of culture are not found in an individual right from his birth. He rather learns those from others in the society as he follows, observes, and interacts with them. Since experiences vary among people of different societies, they learn different things resulting in differences among cultures. For example, a South-Asian child grows in a European country among the Europeans and will definitely not learn South-Asian cultural aspects but the European cultural aspects, influencing his

behavior.

It clearly indicates that culture is learned, not present from birth, why people of different cultures see the same object or situation differently. The reason is that their learning differs. For example, wearing mini-skirts by females is seen negatively in South-Asia, where it is seen positively in Western countries. Since people of two different cultures learn differently, they are likely to view the same object differently. People learn about their cultures from their parents and different social society and groups. This will be discussed later.

Culture is transmitted from one generation to the next.

We have in our culture in terms of values, ideas, attitudes, symbols, artifacts, or others, and we are likely to conform to those. We follow the patterns of our cultures and teach them to the next generation to guide them. This process of transmitting the cultural elements from one generation to the next is known as ‘Enculturation’. Thus, cultural elements do not persist in one generation but are transmitted to the next generation and survive the entire life span of an individual. That is why a lot of similarities in behaviors are found between people of two different generations.

3. Components of Culture

If you study a culture, whether modern or backward, you will identify three important components in it. 3 Components Of Culture are: 1. cognitive component; 2. material component, and; 3. normative component. In other words, the culture of a particular society is composed of three distinct elements or components.

Cognitive Component.

The basic component of any culture is one relating to people's knowledge about the universe's creation and existence. This aspect is based on either people's observation or on certain factual evidence that they have. An individual of a backward culture believes in gods, superstitions, and other objects as a part of their cognitive aspect. But, in a technologically advanced society, the cognitive aspect is based on scientific experiments and their applications. The cognitive component of an advanced society's culture is quite distinct from that of a primitive one because of the refinement of knowledge through systematic testing and observation.

Material Component

Another important component of any given culture is the material feature of society. It consists of all the tangible things that human beings make, use, and give value to the material component varies from culture to culture as the cognitive component. It is based on the technological state that society has achieved and understood, looking at society's artifacts. The artifacts include the type of housing where people live, the furniture they use, and other material goods they possess. Since it is tied to the level of technological advancement of the society, the material features of cultures are very diverse as technological achievements vary.

Normative Component

The other important component of a culture is the normative component. The normative component is composed of society's values and norms, which guides and regulates behavior. In other words, it consists of the values, beliefs, and rules by which society directs people's interactions. Understanding culture means understanding its values. Values are shared standards of acceptable and unacceptable, good and bad, desirable, and undesirable. Values are abstract, very general concepts that are expressed by norms. Norms are rules and guidelines, setting forth

proper attitudes and behaviors for specific situations. For example, in South Asian countries, the culture places a high value on religious training; therefore, our norms specify formal religious education for every child up to a certain age. Mass religious education norms create a need for religious teachers, books, and other related materials. Among the values the culture holds, some are core or central values, while others are peripheral values. Core values are the deeply held enduring beliefs that guide our actions, judgments, and specific behaviors, supporting our efforts to realize important aims.

Although not as deeply embedded or as fundamental as central values, our peripheral values reflect our central values. If you value your health, you may value regular exercise and a low-salt, low-cholesterol diet. You may also abstain from smoking cigarettes and drinking alcoholic beverages. Marketers should give a deep look at each of the three components of culture discussed above as they determine the consumption of goods and services by people of a particular culture to a great extent. Failure to understand them may become a grave concern for marketers.

4. Characteristics of Culture

All society have a culture because they are embedded in specific societal cultures and are part of them. Some values create a dominant culture in society that help guide day-to-day behavior. There is also evidence that these dominant cultures can positively impact desirable outcomes, such as successfully conducting mergers and acquisitions supporting product innovation processes and helping firms cope with rapid economic and technological change. Culture has various characteristics. From various definitions, we can deduce the following characteristics of culture:

- **Learned Behavior.**

Not all behavior is learned, but most of it is learned; combing one's hair, standing in line, telling jokes, criticizing the President, and going to the movie all constitute behaviors that had to be learned. Sometimes the terms conscious learning and unconscious learning are used to distinguish the learning. Some behavior is obvious. People can be seen going to football games, eating with forks, or driving automobiles. Such behavior is called "overt" behavior. Other behavior is less visible.

- Culture is Abstract.

Culture exists in the minds or habits of the members of society. Culture is the shared ways of doing and thinking. There are degrees of visibility of cultural behavior, ranging from persons' regularized activities to their internal reasons for so doing. In other words, we cannot see culture as such; we can only see human behavior. This behavior occurs in a regular, patterned fashion, and it is called culture.

- Culture Includes Attitudes, Values, and Knowledge.

Culture Includes Attitudes, Values, and Knowledge There is a widespread error in the thinking of many people who tend to regard the ideas, attitudes, and notions they have as "their own." It is easy to overestimate the uniqueness of one's own attitudes and ideas. When there is an agreement with other people, it is largely unnoticed, but when there is a disagreement or difference, one is usually conscious of it. Your differences, however, may also be cultural. For example, suppose you are a Muslim, and the other person is a Christian.

- Culture also Includes Material Objects.

Man's behavior results in creating objects. Men were behaving when they made these things. To make these objects required numerous and various skills which human

beings gradually built up through the ages. Man has invented something else, and so on. Occasionally one encounters the view that man does not really “make” steel or a battleship. All these things first existed in a “state nature.” The man merely modified their form, changed them from a state in which they were to the state in which he now uses them. The chair was first a tree which man surely did not make. But the chair is’ more than trees, and the jet airplane is more than iron ore and so forth.

- Culture is shared by the Members of Society.

The Members of Society share culture The patterns of learned behavior and behavior results are possessed not by one or a few people, but usually by a large proportion. Thus, many millions of persons share such behavior patterns as automobiles or the English language. Persons may share some part of a culture unequally. Sometimes the people share different aspects of culture.

- Culture is Super-Organic.

Culture is Super-Organic Culture is sometimes called super organic. It implies that “culture” is somehow superior to “nature.”

The word super-organic is useful when it implies that what may be quite a different phenomenon from a cultural

point of view. For example, a tree means different things to the botanist who studies it, the older woman who uses it for shade in the late summer afternoon, the farmer who picks its fruit, the motorist who collides with it, and the young lovers who carve their initials in its trunk. The same physical objects and physical characteristics, in other words, may constitute a variety of quite different cultural objects and cultural characteristics.

- Culture is Pervasive.

Culture is Pervasive Culture is pervasive; it touches every aspect of life. The pervasiveness of culture is manifest in two ways. First, culture provides an unquestioned context within which individual action and response take place. Cultural norms govern not only emotional action but relational actions. Second, culture pervades social activities and institutions.

- Culture is a Way of Life.

Culture is a Way of Life Culture means simply the “way of life” of a people or their “design for a living.” Kluckhohn and Kelly define it in his sense”, A culture is a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group.” Explicit culture refers to similarities in word and

action, which can be directly observed. For example, adolescent cultural behavior can be generalized from regularities in dress, mannerism, and conversation. Implicit culture exists in abstract forms, which are not quite obvious.

- Culture is Idealistic.

Culture is Idealistic Culture embodies the ideals and norms of a group. It is the sum-total of the ideal patterns and norms of behavior of a group. Culture consists of the intellectual, artistic, and social ideals and institutions that the members of society profess and strive to confirm.

- Culture is transmitted among Members of Society.

Culture is Transmitted among Members of Society Persons learn cultural ways from persons. Many of them are “handed down” by their elders, parents, teachers, and others. Other cultural behaviors are “handed up” to elders. Some of the transmission of culture is among contemporaries. For example, the styles of dress, political views, and the use of recent labor-saving devices. One does not acquire a behavior pattern spontaneously. He learns it. That means that someone teaches him, and he learns. Much of the learning process for the teacher and the learner is unconscious, unintentional, or accidental.

- Culture is Continually Changing.

Culture is Continually Changing There is one fundamental and inescapable attribute (a special quality) of culture, the fact of unending change. Some societies sometimes change slowly, and hence in comparison to other societies, seem not to be changing at all. But they are changing, even though not obviously so.

- Language is the Chief Vehicle of Culture.

Language is the Chief Vehicle of Culture Man lives not only in the present but also in the past and future. He can do this because he possesses a language that transmits what was learned in the past and enables him to transmit the accumulated wisdom to the next generation. A specialized language pattern serves as a common bond to the members of a particular group or subculture. Although culture is transmitted in various ways, language is one of the most important vehicles for perpetuating cultural patterns.

- Culture is integrated.

Culture is Integrated This is known as holism, or the various parts of a culture being interconnected. All aspects of a culture are related to one another, and to truly understand a culture, one must learn about all of its parts, not only a few.

- Culture is Dynamic.

Culture is Dynamic This simply means that cultures interact and change. Because most cultures are in contact with other cultures, they exchange ideas and symbols. All cultures change. Otherwise, they would have problems adapting to changing environments. And because cultures are integrated, the entire system must likely adjust if one component in the system changes.

- Culture is transmissive.

Culture is Transmissive Culture is transmissive as it is transmitted from one generation to another. Language is the main vehicle of culture. Language in different forms makes it possible for the present generation to understand the achievement of earlier generations. Transmission of culture may take place by imitation as well as by instruction.

- Culture Varies from Society to Society.

Culture Varies from Society to Society Every society has a culture of its own. It differs from society to society. The culture of every society is unique to itself. Cultures are not uniform. Cultural elements like customs, traditions, morals, values, beliefs are not uniform everywhere. Culture varies from time to time also.

- Culture is Gratifying.

Culture is Gratifying Culture provides proper opportunities for the satisfaction of our needs and desires. Our needs, both biological and social, are fulfilled in cultural ways. Culture determines and guides various activities of man. Thus, culture is defined as the process through which human beings satisfy their wants. So we can easily say that culture has various features that embodied it in an important position in society and other aspects.

5. Functions

We will review the functions that culture performs and assess whether culture can be a liability for an organization. Culture performs some functions within an organization. *First*, it has a boundary-defining role; it creates distinctions between one organization and another; *Second*, it conveys a sense of identity for organization members; *Third*, culture facilitates the generation of commitment to something larger than one's individual self-interest; *Fourth*, it enhances the stability of the social system. Culture is the social glue that helps hold the organization together by providing appropriate standards for what employees should say and do. *Fifth*, culture serves as a sense-making and control

mechanism that guides and shapes employees' attitudes and behavior. It is this last function that is of particular interest to us. The role of culture in influencing employee behavior appears to be increasingly important in today's workplace. As organizations have widened spans of control, flattened structures introduced, teams reduced formalization and empowered employees. The shared meaning provided by a strong culture ensures that everyone is pointed in the same direction

B. Elements of Culture

Culture is transmitted to employees in many ways. The most significant are stories, rituals, material symbols, and language. Society's culture also comprises the shared values, understandings, assumptions, and goals that are learned from earlier generations, imposed by present members of society, and passed on to succeeding generations. There are some elements of culture about which the managers of international operation should be aware of:

- Languages,
- Norms,
- Symbols,
- Values, • Attitude,

- Rituals,
- Customs and Manners,
- Material Culture,
- Education,
- Physical Artifacts,
- Language, Jargons, and Metaphors,
- Stories, Myths, and Legends,
- Ceremonies and Celebrations,
- Behavioral Norms, and
- Shared Beliefs and Values.

The explanation of each elements of culture as follow:

1. *Language*

It is a primary means used to transmit information and ideas. Knowledge of local language can help because-

- It permits a clearer understanding of the situation.
- It provides direct access to local people.
- Understanding of implied meanings.

Religion: The spiritual beliefs of a society are often so powerful that they transcend other cultural aspects.

Religion affect-

- The work habit of people
- Work and social customs

- Politics and business

2. Norms

Cultures differ widely in their norms, or standards and expectations for behaving. Norms are often divided into two types, formal norms and informal norms. Formal norms, also called mores and laws, refer to the standards of behavior considered the most important in any society. Informal norms, also called folkways and customs, refer to standards of behavior that are considered less important but still influence how we behave

3. Symbols

Every culture is filled with symbols of things that stand for something else, which often suggests various reactions and emotions. Some symbols are actually types of nonverbal communication, while other symbols are, in fact, material objects.

4. Values

Values are a society's ideas about what is good or bad, right or wrong – such as the widespread belief that stealing is immoral and unfair. Values determine how individuals will probably respond in any given circumstances.

5. Attitude

Attitude is a persistent tendency to feel and behave in a particular way. Actually, it is the external displays of underlying beliefs that people use to signal to other people.

6. Rituals

Rituals are processes or sets of actions that are repeated in specific circumstances and with a specific meaning. They may be used in rites of passage, such as when someone is promoted or retires. They may be associated with company events such as the release of a new event. They may also be associated with a day like Eid day.

7. Customs and Manners

Customs are common and establish practices. Manners are behaviors that are regarded as appropriate in a particular society. These indicate the rules of behavior that enforce ideas of right and wrong. They can be the traditions, rules, written laws, etc

8. Material Culture

Another cultural element is the artifacts, or material objects, that constitute a society's material culture. It consists of objects that people make. Like-

- Economic infrastructure (transportation, communication, and energy capabilities)
- Social infrastructure (Health, housing, and education systems)
- Financial infrastructure (Banking, insurance, and financial services)

9. Education

It influences many aspects of culture. Actually, culture is the entire accumulation of artificial objects, conditions, tools, techniques, ideas, symbols, and behavior patterns peculiar to a group of people, possessing a certain consistency of its own and capable of transmission from one generation to another.

10. Physical Artifacts

These are the tangible manifestations and key elements of organizational culture. If you visit different organizations, you'll notice that each is unique in terms of its physical layout, use of facilities, centralization or dispersion of common utilities, and so on. This uniqueness is not incidental; instead, they represent the symbolic expressions of an underlying meaning, values, and beliefs shared by people in the organization. The workplace culture greatly affects the performance of an organization.

11. Language, Jargons, and Metaphors

These elements of organizational culture play an important role in identifying a company's culture. While the language is a means of universal communication, most business houses tend to develop their own unique terminologies, phrases, and acronyms. For instance, in the organizational linguistics code, "Kremlin" may mean the headquarters; in Goal India Limited, the acronym J.I.T. (Just In Time) was jokingly used to describe all the badly planned fire-fighting jobs.

12. Stories, Myths, and Legends

These are, in a way, an extension of organizational language. They epitomize the unwritten values and morals of organizational life. If you collect the various stories, anecdotes, and jokes shared in an organization, they often read like plots and themes, in which nothing changes except the characters. They rationalize the complexity and turbulence of activities and events to allow for predictable action-taking.

13. Ceremonies and Celebrations

These are consciously enacted behavioral artifacts which help in reinforcing the organization's cultural values and assumptions. For example, every year, Tata Steel celebrates Founder's Day to commemorate and

reiterate its adherence to the organization's original values. Stating the importance of ceremonies and celebrations, Deal and Kennedy (1982) say, "Without expressive events, and culture will die. In the absence of ceremony, important values have no impact."

14. Behavioral Norms

15. This is one of the most important elements of organizational culture. They describe the nature of expectations, which impinge on the members' behavior. Behavioral norms determine how the members will behave, interact, and relate with each other.

16. Shared Beliefs and Values

All organizations have their unique set of basic beliefs and values (also called moral codes), shared by most of its members. These are the mental pictures of organizational reality and form the basis of defining the organization's right or wrong. For instance, in an organization, if the predominant belief is that meeting the customers' demands is essential for success, any behavior that supposedly meets these criteria is acceptable, even if it violates the established rules and procedures. Values and beliefs focus organizational energies toward certain actions while discouraging the other behavioral patterns.

C. The importance of Cultural Study in Business

The influence of society's religious, family, educational, and social system on consumers' behavior and their impacts on marketing comprise a company's cultural environment. It would be difficult to overlook the importance of culture as a motivator of consumer behavior. While it is easy to state the general significance of culture, it is more difficult to define the term to receive general acceptance.

Consequently, it is hard to be precise about the impacts of culture on consumer behavior. Cultural dimensions among countries vary even more than economic dimensions, so that it becomes difficult at best to find general patterns. For example, even though Western European countries' economic characteristics are similar, their cultural dimensions make for very different eating habits. Certainly, culture is the most pervasive external force on an individual's consumption behavior how people work and play, what they eat, how they eat, how and what they buy, and the cultural traditions and socially developed modes of behavior are all affected. Even a slight change in them can significantly alter how and what people buy. For example, in the US, in the early 1980s, some religious groups began a movement to boycott products promoted on certain highly popular but "immoral" (sex-oriented) Consumer Behavior Television shows. Over

6000 churches joined the movement, and some companies agreed to cease their advertising on those shows.

Marketing executives must consider the importance of the cultural setting within which consumer behavior takes place. The attitudes people possess, the values they hold dear, the lifestyles they enjoy, and the interpersonal behavioral patterns they adopt are the outcomes of the cultural setting. These forces affect the marketplace by influencing other external forces. They undoubtedly have a bearing on government standards, the state of the economy, and the intensity of competition and technological development. You should keep in mind that cultures vary from country to country, and as a result, consumption patterns among people vary. Failure to carefully consider cultural differences is often responsible for monumental marketing failures.

In fact, it has been convincingly argued that the root cause of most international business problems is the self-reference criteria, i.e., the unconscious reference to one's own cultural values. Marketing across cultural boundaries is a challenging and difficult task. You know that consumer behavior always takes place within a specific environment, and an individual's culture provides the most general environment in which his consumption behavior takes place.

Cultural influences have broad effects on buying behavior because they permeate our daily lives.

Our culture determines what we wear and eat, where we reside and travel. It broadly affects how we buy and use products, and it influences our satisfaction with them. For example, in our urban culture, time scarcity increases because of the increase in the number of females who work. Because of the current emphasis, we place on physical and mental self-development. Many people do time-saving shopping and buy time-saving products, such as instant noodles, to cope with time scarcity.

Since culture, to some degree, determines how products are purchased and used, it, in turn, affects the development, promotion, distribution, and pricing of products. From the premise given above, it is now quite evident that the study of the market's culture where you operate or plan to operate is vital for your success and even existence. Understanding culture is important to you as a marketing manager because it always provides approved specific goal objects for any generalized human want

CHAPTER IV CULTURAL DIVERSITIES

A. The Concept of Diversities

The concept of diversity includes two things viz. acceptance and respect. It means understanding that each individual is unique, and recognizing those individual differences (Patrick & Kumar, 2012, p. 1). These differences can be in regard to the dimensions such as race, age, status, socio-economic status, physical abilities, religious beliefs etc. Thus, there is a need to explore these differences in a safe, positive, and nurturing environment.

Today the workforce is more diverse in terms of gender, race, ethnicity, national origin and comprises people who are different and share different attitudes, needs, desires, values and work behaviours (Rosen and Lovelace -1996). For an organization to be successful, the managers not only need to understand the cultural background – the employees come from, but also the degree of diversity they carry with them. Thus, the managers in public and private organizations need to understand, predict and manage this intriguing nature of the diverse workforce.

Diversity is an important concept that needs careful

understanding. R. Roosevelt, Thomas (1990) was one of the first to bring attention to diversity management. Diversity is broadly a challenge for the organizations and therefore, needs to be handled carefully.

The term 'workforce diversity' or 'diversity' has been defined by various authors in a number of ways. Some of which are as follows:

♣ Van Knippenberg and Schippers (2007) define diversity as, —a characteristic of a social grouping (i.e., group, organization and society) that reflects the degree to which there are objective or subjective differences between people within the group without presuming the group members are necessarily aware of objective differences or that subjective differences are strongly related to more objective differences.

♣ Carrell (2006) defines workforce diversity, —as the ways that people differ; which can affect a task or relationship within an organization such as age, gender, race, education, religion, and culture. It is the exploration of these differences in a safe, positive, and nurturing environment. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual within the organization.

♣ Kim, B.Y. (2006), –Diversity can be regarded as the broad spectrum of variations that distinguish among the human resources of an organization. This multidimensional view of diversity assumes that humans differ from one another 11 along any number of dimensions. Whereas, some dimensions are highly visible (i.e. race and gender), others are less (i.e. values, personality, education, experience, sexual orientation and religion).

♣ Soni, Vidu (2000) define workforce diversity as –the differences among people based on gender, race/ethnicity, age, religion, physical or mental disability, sexual orientation, and socio economic class.

♣ Wentling and Palma Rivas (2000) define diversity as, –the co-existence of employees from various socio-cultural backgrounds within the company. Diversity includes cultural factors such as race, gender, age, colour, physical ability, ethnicity, etc. The broader view of diversity may include age, national origin, religion, disability, sexual orientation, values, ethnic culture, education, language, life style, beliefs, physical appearance and economic status.

♣ Jehn, Nortcraft and Neale (1999) define diversity as, –the degree to which a workgroup or organization is heterogeneous with respect to personal and functional attributes.

♣ Kundu and Turan (1999), –Diverse workforce or diversity refers to the coexistence of people from various socio-cultural backgrounds within the company. Diversity includes cultural factors such as race, gender, age, colour, physical ability, ethnicity, etc.

♣ Griggs (1995), –Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued.|| Thus, after going through the above definitions on workforce diversity, it can be concluded that, diversity includes all those visible and non-visible factors that cause differences among people, e.g. gender, religion, physical disability, family status, age, race, hierarchical status, language, education, profession and life style etc. The term diversity and workforce diversity have been used interchangeably/synonymously.

B. Features of Diversity

The features of workforce diversity are as follows:

- **Multidimensional:** Diversity is multidimensional; as it includes both visible and invisible dimensions of human being.

- Inclusion: Diversity not only includes differences but also similarities among people.
- Pros and Cons: Diversity if handled properly can prove to be a competitive advantage for an organization and if mismanaged, then it may result in the destruction of the organization as well.

C. Dimensions of Diversity

Different authors have different viewpoints in regard to the dimensions of diversity. Some of which have been described below:- Loden explained the dimensions of diversity in the form of a concentric circle. Nine primary dimensions of diversity viz., class, gender, age, race, ethnicity, income, spiritual beliefs, sexuality and physical abilities and characteristics have been displayed in the innermost circle. These dimensions play a significant role in shaping an individual's values, self image and identity, opportunities and perceptions of others.

On the other hand, Secondary dimensions have been shown in the outer circle which includes eleven variables like work experience, communication style, cognitive style, political beliefs, education, geographic location, organization role and level, military experience, work style, first language, and family status.

Griggs (1995) classified diversity into two dimensions namely Primary dimensions and Secondary dimensions. Primary dimensions of diversity indicate those human differences that are inborn and have an ongoing influence throughout the life of a person along with the impact on the early socialization. These six primary dimensions include (i) age, (ii) ethnicity, (iii) gender, (iv) physical abilities/qualities, (v) race, and (vi) sexual-orientation. These can't be changed. On the contrary, the secondary dimensions of diversity are the ones that can be changed and thereby include, but are not restricted to educational background, geographical location, marital status, parental status, religious beliefs and work-experience etc.

John Hopkins explained the concept of diversity in the form of a wheel. The centre of the wheel indicates internal dimensions which are generally most permanent or visible. The outermost part of the wheel represents the dimensions which are acquired and undergo a change with the passage of time. The combination of all of these dimensions has an influence over the values, behaviours, beliefs, experience and expectations of a person.

D. Developing sensitivities to Diversity

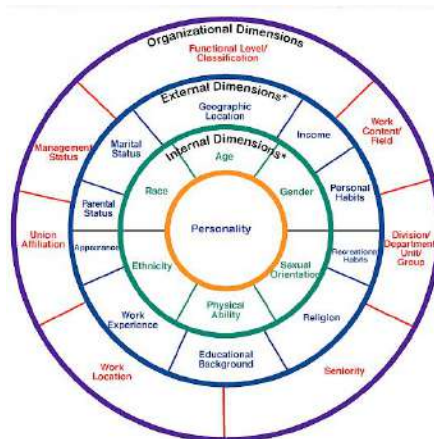
Increasing international mobility and cross-border migration result in a more diverse population in many countries these days. As such this is not a totally new phenomenon, but for those who have other agendas contrary to this development, it can be a potentially problematic threat. Diversity is on increase in Europe and this is something we cannot deny. Knowing that diversity is nothing static, but something steadily changing, it challenges us individuals to learn, re-learn and unlearn on a constant basis.

Understanding diversity begins with understanding oneself. In simple terms, diversity means recognizing differences and understanding that each individual is unique. Respecting each other and knowing how we are similar and different will help us to develop better human relations. We are similar and different in so many ways, let alone in terms of age, gender, ethnicity, sexual orientation, worldviews, political affiliations, educational attainment, career, physical abilities, value base, family history and many more.

There are many ways to be sensitive to diversity in our everyday lives. For instance, we should make an effort to refrain from stereotyping and avoid stereotypical comments. We should also watch our behaviour and humour in general, whereby we can act as a role model and set a good example

for other people. With an open and curious mind we can better recognize different forms of diversity and learn to be more tolerant towards all kinds of differences. True tolerance is based on the profound conviction that diversity is a blessing, not a curse. An inclusive and integrated society (or workplace) can, among other things, be built on valuing mutual recognition, clear communication and critical self-reflection.

Diversity Wheel



(Loden & Rosener, 1991)

The Diversity Wheel gives an overview of the dimensions of diversity that are present and active in one's workplace or environment. It consists of four layers of diversity (personality, internal, external and organisational levels) through which stimuli, information and experience are

processed by all of us. By means of the model we can explore differences, but also similarities from multiple perspectives, get hold of our own assumptions and behavioural patterns.

Personality (1st layer) shows how a person interacts with others and what his/her characteristics are, whether s/he is an introvert, ambivert or extrovert, active or passive, a fast and dynamic doer or a silent and reflective thinker etc., and how all these aspects together affect the way the person is treated by others.

Internal dimensions (2nd layer) are based on six aspects that an individual possibly cannot choose or control him/herself, i.e. they are given: age, gender, sexual orientation, physical ability, ethnicity and race. These aspects influence how the person is treated when s/he is dealing with diversity in communication and interaction with others.

External dimensions (3rd layer) depict the outcomes of life experiences and decisions/choices taken. Altogether there are ten different areas (such as education, work experience, income, marital status, ...) through which people can be appreciated or degraded, connected or disconnected depending on how exactly these aspects are seen and applied.

Organisational dimensions (4th layer) include elements

that are integrated into work and social interaction in an organization/at a work place. They contain a number of hierarchical as well as functional aspects of working life and how a person relates to them in the context of diversity.

The Diversity Wheel is a good instrument for shedding light on various, sometimes hidden and less explicit aspects of life in an organization where diversity is present every single moment. Using this tool can make things better visible to people who work together and that way increase their understanding and acceptance of diversity at work. Further, I am convinced that the Diversity Wheel can be an eye-opening instrument to be applied to guidance and counseling.

E. Cultural Diversity

Any business that needs to be successful must have a borderless view and an unyielding commitment to ensure that cultural diversity is a part of its day-to-day business conduct. The views of different authors on cultural diversity are as follows:

Ivancevich and Gilbert (2000) and Nkomo and Cox (1996), –The concept of cultural diversity is both specific and contextual. Many contemporary researchers consider cultural diversity as an important difference distinguishing

one individual from another, a description that covers a wide range of obvious and hidden qualities.

Doherty and Chelladurai (1999), –Cultural diversity reflects the unique sets of values, beliefs, attitudes, and expectations, as well as language, symbols, customs, and behaviours, that an individual possess by virtue of sharing some common characteristic(s) with others.

Cox (1994) defines cultural diversity as, –identities such as race, ethnicity, nationality, religion, gender, and other dimensions of difference derived from membership in groups that are socio culturally distinct, that is, they collectively share certain norms, values or traditions that are different from those of other groups. From the aforementioned definitions, we can chalk out the following features of cultural diversity.

F. Characteristic of Cultural Diversity

Cultural diversity is a double-edged sword, which can prove to be a competitive advantage, if handled properly and a reason of conflict and dissatisfaction, if by mistake ignored in an organization.

- Cultural diversity is going beyond the concept of affirmative action or equal opportunity.

- Cultural diversity is not only limited to the primary dimensions (gender, age, race, ethnicity etc.) but also includes secondary dimensions (such as religion, personality differences, education etc.).
- Cultural diversity is not just the responsibility of the top level executives or HR Managers; rather it is the responsibility of everyone, who is part of the organization.
- Cultural diversity is not a one shot task, but a life time process, which needs to be carried out as per the changing needs and demands of the diversified workforce. Thus, it can be summed up that, –Cultural diversity is basically workforce diversity and thus includes all those visible and non-visible factors that cause differences among people, e.g. gender, religion, physical disability, family status, age, race, hierarchical status, language, education, profession and life style etc.|| In the present study, the words diversity, workforce diversity and cultural diversity have been used interchangeably, though they reflect the same meaning

G. The challenges of Cultural Diversity

Challenges and benefits go side by side. If the organization wants to benefit from cultural diversity, then it

has to face the challenges as well. Some of the prominent challenges are:

→ Communication: The organization will have to overcome the constant cultural and language barriers resulting in ineffective communication, lack of team work etc. so as to make the diversity programs a success.

→ Resistance to Change:

Most of the times, the employees resist change as it's human nature, one takes time to understand and comply with the change. The mentality of 'I used to do it this way' has to be removed from the minds of the employees; only then they will be able to welcome the change.

→ Implementation of diversity in the workplace: The organization needs to implement the diversity policies at any cost. It goes without saying that in the beginning, the employees may not like or agree to the same. But, this is what is termed as a challenge.

→ Implementation of diversity in the workplace policies: This can be the dominant challenge for all the diversity promoters/advocates. Simply making it mandatory for the employees to undergo the diversity training does not work well rather the diversity needs to be internalized i.e. it has to be made the part and parcel of every policy, every process of

the organization.

H. The Benefits of Cultural Diversity

Diversity management increases profits by providing a competitive edge to the firm (Karsten, 2006). The following are the benefits or advantages which an organization enjoys from a culturally diverse workforce:

1. Better customer service: As most of the organizations have different kinds of customers; i.e. a diverse customer base. A diverse employee base can better understand and communicate with different types of customers and thus better serve their diverse needs (Cox, 1993; Karsten, 2006; Konrad, 2003)
2. Better problem solving: A team composed of diverse members benefits the organization from more information, richer ideas/view points, and a greater number of approaches to solve problems as compared to a team composed of the same type of members. In brief, diversity can be a knowledge source for problem solving (Karsten, 2006; Richard, Mc Millan, Chadwick, & Dwyer, 2003).
3. More tolerance of different ideas: A diverse employee base contains a broad variety of ideas reflecting different views and values. To fully utilize these varied

perspectives, the organizations must adopt a tolerant attitude towards employees holding different ideas (Cox, 1993; Konrad, 2003).

4. More flexibility: The organization must be able to respond quickly to meet rapidly changing customer desires, competitive actions.
5. Valuing fairness and respect for individuals 'contributions: In order to capitalize on the advantages of increased information, wider, richer perspectives, the organization needs to create an environment where the individuals feel that they operate in a fair environment that values their inputs (Cox, 1993; Mor Barak, 2005).
6. More innovative: The organization having diverse workforce is benefitted as people from different backgrounds have different ways of looking at the same problem and thus are likely to come up with more creative and innovative ideas to solve the problems and make decisions.
7. Enhances firm's image: The organizations are concerned about the public image i.e. what the public thinks of them and the kinds of feelings which come to their mind when their names are mentioned. A favourable or positive public image helps the organization to attract investors, customers and employees. Being known as a company

that values diversity can do wonders for building a good image of the company.

I. The Important of Cultural Diversity

It has now become important for today's organizations to recruit, train, and promote culturally diverse employees. The Human Resource Management approach now recognizes the relationship between culturally diverse people and the organization. The basic foundation for this approach can be drawn in conformity with the observations of Bolman and Deal (2003):

- Organizations exist to fulfill human needs.
- Organizations and people need each other.
- When the fit between the individual and the organization is poor, either one of them or both of them will suffer.
- When the fit between the individual and the organization is good, both will gain.

Hence, cultural diversity is now more a need than a compulsion. When managers appreciate the cultural beliefs and values of employees, a supportive environment is created. Through this, the organization gets successful in creating the right climate of mutual trust and co-operation

J. Managing Cultural Diversity

Gone are the days, when the trading activities of a business were restricted to the boundaries of a country. Now, the things have changed and the people too. With the advent of liberalization, privatization and globalization, the entire market has opened up with lots of avenues and opportunities, which has further resulted in increase in competition. Because of globalization, the interdependence between countries has increased manifold.

To survive in a globally competitive environment organizations now require to trade at international level. But, at the same time, it is worth noting that the organizations need to map the culture, if they want to get success in their trading at international level.

An organization is not just formed with the four sided walls but, with the people working therein i.e. the employees and the people dealing with i.e. the customers, suppliers etc. And, that too with the employees – who are dissimilar not only because of their different physical appearances but also of their different backgrounds, gender, age, qualification, taste, preference, experience, origin, caste, religion, designation, caste, culture etc.

All this is nothing, but what is called as –diversity.“ In today’s era, an organization is successful only if, it has the

stock of diverse workforce to meet the varied demands of their diverse customers. But, at the same time, one can't ignore the fact that, an organization i.e. a place where there exists multicultural workforce; chances of misunderstandings, ego-clashes, prejudice, miscommunication etc. are quite usual. So, the managers of the organization need to learn the ways, through which these issues can be managed or handled properly.

Thus, the need of the hour is to train the managers on multicultural perspectives, not only to effectively interact with the cross-border customers and suppliers, but also with their own employees. This is because; at last they are the employees who have to serve the diverse customers. There is a dire need to know more about workforce diversity, which is deeper than what is seen at the surface level. This can give managers an understanding as to what can go wrong in a diverse team. The 1990's marked the development of a new trend in the form of workforce diversity mainly because of the liberalization and globalization of markets (Jain and Verma, 1996).

CHAPTER V INTERCULTURAL COMMUNICATION

A. The Meaning of Culture

Culture is the way of life of a people. It is social system which comprises the values, norms and ways of behaving in a human society. Wang, Brislin, Wang, Williams and Chao (2000) defined culture as the human part of the environment." In other words, culture is the non-biological aspects of life (The teaching and learning unit, University of Melbourne 2000). This definition connotes that everything people learn and do that are not related to their biological traits are, aspects of such people's culture. The concepts of culture and communication are strongly related, in the sense that, an individual cannot learn or acquire any aspect of culture without going through the process of communication.

Culture is something that is learnt from parents, schools, the media and the broader community. (Melbourne University: 2000). From the above, we can rightly say that, culture is a product of communication. Also, communication being the basic feature of human life plays the most vital role in shaping human culture and the ways of acquiring them.

Singer (1998) defined culture from an angle that portrays the strong bond between culture and communication, when he said: „a pattern of learned, group related perceptions including both verbal and non-verbal language, attitudes, values, belief systems, disbelief systems and behaviors that is accepted and expected by an identity group.

B. The meaning of communication

The concept of communication has quite so many definitions. From the etymological analysis of the word, communication is derived from the Latin „communicare“ meaning “to share”, and from the French “communis” meaning, „common“ (Alcalugo, 2003, in Andrew Asan Ate, National Open University of Nigeria). Thus, communication means, the sharing of meaning.

The concept of communication, basically means, a meaning-making exercise. Chappel and Read (1984) defined it as „any means by which a thought is transferred from one person to another.“ Although, this definition focuses more on channels of communication, the meaning of the concept has been highlighted in the key words in the definition.

Seema (2010) describes communication in the following words „the process of communication includes transmission

of information, ideas, emotions, skills, knowledge, by using symbols, words, pictures, figures, graphs or illustrations." Seema tried to project the idea of being communication a one-way process.

Contrarily, however, many contemporary scholars of communication emphasize the fact that, for communication to be effective it must be a two-way process. Succinctly, therefore, Solomon Anaeto, Olufemi Onabajo and James Osiyesi (2012) posit that: „communication is an exchange of meaning," despite the economy of its wordings, the definition has incorporated the most important gist of the concept of communication." Each participant comes into the communication situation with his or her own experience that he or she hopes to exchange with other participants.

This fact has been corroborated by Pate and Dauda (2015) when they expressedly said: „It is a social process that facilitates exchange of ideas and feelings among and between individuals in societies." They added that: communication takes place at multiple levels and in different forms but all with the goal of transferring meaning from a source to an intended receiver with a hope of a feedback." This definition of communication is all-encompassing, as it contains all the essentials of communication process. It is more so as, it answers the questions in Lasswell's (1948) analysis of

communication process when he said: „who? Says what? In which channel? To whom? With what effect?“.

C. Definition of Intercultural Communication

Basically, intercultural communication means communication across different cultural boundaries. This means that, when two or more people with different cultural backgrounds interact and communicate with each other or one another, intercultural communication is said to have taken place. For example, communication between Fulani and Tiv cultural groups is an intercultural communication, because, it occurs across cultural boundaries. Intercultural communication can thus be defined as „the sharing of information on different levels of awareness and control between people with different cultural backgrounds, where different cultural backgrounds include both national cultural differences and differences which are connected with participation in the different activities that exist within a national unit“ (Jens Allwood, 1985). „Intercultural communication takes place when individuals influenced by different cultural communities negotiate shared meaning in interactions“ (Ting-Toomey, S. 1999). What counts as intercultural communication depends, in part, to what one considers a culture.

Some authorities like Gudykunst, limit the term intercultural communication to refer only to „communication among individuals from different nationalities“ (Gudykunst, 2003). Other authorities, such as Judith and Nakayama, in contrast, expand the notion of intercultural communication to encompass inter-ethnic, inter-religious and even inter-regional communication, as well as communication among individuals of different sexual orientations. Russell Arent, in his “Bridging the Cross-cultural Gap”, expatiates in the following, „When we talk of other cultures, we mean not only those who speak a language that is different from ours or who live in a different country or region; we also mean those who live in the same city or region but who do not share the same social groups. For example, a 14-year-old teenager does not typically communicate the same way as an 82-year-old senior citizen. Even if they were born and raised in the same neighborhood (in the city or in a rural area), their conversation could be just as “intercultural” as two people who came from opposite corners of the globe because they are from two subcultures,” (Arent, R. 2009).

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