Lecture 1

BASIC NOTIONS OF CROSS-CULTURAL COMMUNICATION

1. The concept of cross-cultural communication.
2. Cross-cultural communication as a field of study of: anthropology, psychology, linguistics, communication and cultural studies.
3. Communication as process. Language as a powerful means of communication.
4. The concept of culture.
5. Communication types: direct and indirect communication.
6. Pragmatics of communication.
7. The basic units of verbal communication: texts and speech acts.

Cross-cultural communication

Cross-cultural communication refers to interpersonal communication and interaction across different cultures. This has become an important issue in our age of globalization and internationalization. Effective cross-cultural communication is concerned with overcoming cultural differences across nationality, religion, borders, culture and behavior. The term *cross-cultural* generally used to describe comparative studies of cultures.

Culture is the basic concept of cross-cultural communication. Merriam-Webster's Collegiate Dictionary defines *culture* as *'the integrated pattern of human knowledge, belief and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations'*. Another usage in the same dictionary stresses the social aspect of culture and defines it as *'the customary beliefs, social forms, and material traits of a racial, religious or social group'*.

The OED, in a similar vein, states that culture is *'a particular form, stage, or type of intellectual development or civilization in a society; a society or group characterized by its distinctive customs, achievements, products, outlook, etc.'* It almost goes without saying that there can hardly be any learning or transmitting knowledge or intellectual development without language. Nor can a society or a group function without language.

Culture not only dictates who talks what, to whom, how, and why, but also helps to determine how communication proceeds, and how messages transmit the intended meanings.

Cross-cultural communication — the comparison of communication across cultures. Although cross-cultural communication needs:

✓ *Listening Skills*

Their emphasis usually lies on being a competent speaker, listening is a key skill that many business personnel do not exercise enough. For cross-cultural communication, attentive listening is critical to be able to understand meanings, read between the lines and enable to empathize with the speaker.

✓ *Speaking Skills*

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

✓ *Observation*

Large amounts of cross-cultural information can be read in people's dress, body language, interaction and behavior. Be aware of differences with your own culture and try to understand the roots of behaviors. Asking questions expands your cross-cultural knowledge.

✓ *Patience*

People need to recognize and understand that sometimes cross-cultural differences are annoying and frustrating. In these situations, patience is definitely a virtue. Through patience, respect is won, and cross-cultural understanding is enhanced.

✓ *Flexibility*

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

Following these five cross-cultural communication needs will allow us to improve lines of communication and better cross-cultural awareness and successful cross-cultural relationships.

Cross-cultural communication as a field of study of: anthropology, psychology, linguistics, communication and cultural studies

Cross-cultural communication (also frequently referred to as intercultural communication) is a field of study that looks at how people from differing cultural backgrounds try to communicate.

Cross-cultural communication as a field of study is a combination of many other scholarly fields. These fields include anthropology, psychology, linguistics, communication and cultural studies. The term *culture* is taken from anthropology, wherein it embraces the entire way of life of members of a community insofar as it is conditioned by that membership. Anthropologists most commonly use the term "*culture*" to refer to the universal human capacity to classify, to codify and communicate their experiences symbolically.

Linguistic anthropology is the comparative study of ways in which language reflects and influences social life. It explores the many ways in which language practices define patterns of communication, formulate categories of social identity and group membership, organize large-scale cultural beliefs and ideologies, and, in conjunction with other forms of meaning-making, equip people with common cultural representations of their natural and social worlds.

Psychology studies human behavior. Psychological applications of cross- cultural / multicultural communications work on the primes that all human beings essentially communicate on similar definable levels, and these definitions can be predictable and applied to cultivate a "Borderless Communication Foundation". Psycholinguistics or psychology of language is the study of the psychological and neurobiological factors that enable humans to acquire, use, comprehend and produce language. Language and our thought-grooves are inextricably interwoven, are, in a sense, one and the same. As there is nothing to show that there are significant racial differences in the fundamental conformation of thought, it follows that the infinite variability of linguistic form, another name for the infinite variability of the actual process of thought, cannot be an index of such significant racial differences.

Linguistics is the scientific study of human language. Linguistics can be broadly broken into three categories or subfields of study: language form, language meaning, and language in context. Linguistics is concerned largely with finding and describing the generalities and varieties both within particular languages and among all languages that are powerful means of cross-cultural communications. There are two fields of linguistics, which are essential for cross-cultural communication. They are ethnolinguistics and sociolinguistics.

Ethnolinguistics or cultural linguistics is a field of linguistics, which studies the relationship between language and culture, and the way different ethnic groups perceive the world. It is the combination between ethnology and linguistics. The former refers to the way of life of an entire community i.e. all the characteristics which distinguish one community from the other. Those characteristics make the cultural aspects of a community or a society.

Communication studies is an academic field that deals with processes of communication, commonly defined as the sharing of symbols over distances in space and time. Communication is a fundamental process by which patterns in a medium move through time and space. Communication ensures continuity in the development of culture. Every new generation begins its work of learning from the point where the previous generation left off.

Cultural studies is an academic discipline which combines political economy, communication, sociology, social theory, literary theory, media theory, film/video studies, cultural anthropology, philosophy, museum studies and art history/criticism to study cultural phenomena in various societies.

Communication as process

Communication arose and developed with the rise of man and the formation of society in the process of labor.

Communication is a process, whereby information is enclosed in a package, channeled and imparted by a sender to a receiver via some medium. The receiver then decodes the message and gives the sender a feedback.

Communication requires that all parties have an area of communicative commonality. There are auditory means, such as speech, song, and tone of voice, and there are nonverbal means, such as body language, sign language, paralanguage, touch, eye contact, through media, i.e., pictures, graphics and sound, and writing.

Communication processes of information transmission are governed by three levels of semiotic rules: syntactic (formal properties of signs and symbols); pragmatic (concerned with the relations between signs/expressions and their users); semantic (study of relationships between signs and symbols and what they represent).

Communication is interactive, so an important influence on its effectiveness is our relationship with others. Communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. We do most of our communicating using speech and our understanding of speech to greet people and tell them our news, to ask and answer questions, and to use the telephone.

Communication is extremely diverse in its forms. Communication as the art of transmitting information, ideas and attitudes from one person to another, may be verbal and nonverbal. Communication types are differentiated according to communication channels. These are means available to communicate with another person or group. They may include direct face-to-face communication, telecommunications (telephone, e-mail, written communications), or indirect communication – through third parties or the media, for example.

Direct Communication takes place when people say what they mean, when the idea of saving face is not of major consequence in most situations, when silence in conversations is viewed as uncomfortable and interruptions are common. Direct communicators believe that it is better to say what needs to be said. Groups that prefer a direct style of communicating focus on the explicit meaning of words, similar to low context cultures. The popular saying, "*You can take my words to the bank*" conveys a belief that individuals say exactly what they mean. Americans, Germans, and Israelis, are direct communicators, each having varying degrees of directness. People who are direct communicators use clear, definitive statements, participate actively in meetings, make their points with conviction, they are comfortable telling others what to do, using words like "*should*", "*have to*". They tell others why their ideas should be adopted.

Indirect communication is when meaning is not only in the words, but also mainly in the surrounding context of a conversation. Indirect communication takes place when people imply what they mean; reading into things is the definitive way of communicating, when saving face and maintaining harmony is paramount, when silence in conversations is expected and appreciated and interruptions are to be avoided. Indirect communicators ask many questions. They quietly observe in meetings, offer suggestions for consideration, like to get others involved in discussions, use words like "maybe", "possibly" and ask others to consider their ideas. There is an opinion that "Indirect communicators do not believe everything needs to be said. They are often part of a culture that is more group-focused rather than individual-focused. Because of this, they live within societal norms that are different and less focused on individual needs. An important goal of their conversational style is to maintain harmony, or at least the appearance of harmony. Therefore, not everything is said, but rather, much can be implied."

Individuals who prefer an indirect communication style will avoid dealing directly with conflict. Examples of indirect communicators are most of the countries: in Asia; the Middle East; Africa; and South America.

What do direct and indirect communicators think of each other? Direct communicators think indirect communicators: Indirect communicators think direct communicators: are evasive are insensitive are dishonest have no tact and are boorish cannot take a stand are insulting have no opinion are harsh increase tension by not dealing with issues directly increase tension by dealing with issues in a direct manner.

Language as a powerful means of communication

Thanks to communication the individual's thoughts and aspirations not obliterated by time. They are in words, images; they survive in legend and passed on from century to century. Language is a powerful means of communication. In life, communication does not exist as an isolated process or independent form of activity. It is included in individual or group practical activities realized within intensive and comprehensive dialogue with the help of language.

Language is the development of the basic form of communication between human beings, and in a society.

Language may refer either to the specifically human capacity for acquiring and using complex systems of communication or to a specific instance of such a system of complex communication. Communication is unmanageable without primary language skills or "the mode or manner in which language is used. Listening, speaking, reading, and writing — the four language skills. Sometimes speaking and writing are called the active/productive skills and reading and listening, the passive/receptive skills."

We begin to learn the words when we need to express ourselves, when we are less than a year old and store them in our brains in a „mental dictionary'. In this way, we can understand words when we hear them and say them when we need to. We also learn the rules for putting words together into sentences as well as how to use letters and write them down.

According to Britannica Concise Encyclopedia, language is a system of conventional spoken or written symbols used by people in a shared culture to communicate with each other. A language both reflects and affects a culture's way of thinking, and changes in a culture influence the development of its language. Language is fundamental to a huge range of human activities, whether you're sitting and thinking, interacting with others at a social event, reading a book, working out why an advert is funny — and the rest. When language is used, ideas are shared, and important information is passed between individuals verbally.

The concept of culture

Culture is the basic concept of cross-cultural communication.

Culture not only dictates who talks what, to whom, how, and why, but also helps to determine how communication proceeds and messages are encoded to transmit the intended meanings.

Culture is 'the integrated pattern of human knowledge, belief and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations.'

Culture 'the customary beliefs, social forms, and material traits of a racial, religious or social group'. The term *culture* is taken from the technical vocabulary of anthropology, wherein it embraces the entire way of life of members of a community insofar as it is conditioned by that membership.

The term *culture* refers to all the learned and not given by nature characteristics common to a particular group of people. It is defined as:

- ✓ Way of life, especially general customs and beliefs of a particular group of people at a particular time (e.g. Youth / working-class / Russian / Roman / mass culture).
- ✓ Ideas, customs, and art that are produced or shared by a particular society (e.g., He was a fervent admirer of Roman and Greek culture...).
- ✓ A particular society or civilization, especially one considered in relation to its ideas, its art, or its way of life (e.g. the rich history of African civilizations and cultures).
- ✓ A system of communication, which consists of a set of sounds and written symbols used by the people of a particular country or region for talking or writing.

Primary cultural dimensions are:

- Patterns of thought – common ways of thinking, where thinking includes factual beliefs, values, norms, and emotional attitudes.
- Patterns of behavior – common ways of behaving, from ways of speaking to ways of conducting commerce and industry, where the behavior can be intentional/unintentional, aware/unaware or individual/interactive.
- Patterns of artifacts – common ways of manufacturing and using material things, from pens to houses, where artifacts include dwellings, tools, machines or media. The artifactual dimension of culture usually given special attention in museums.
- Imprints in nature – the long lasting imprints left by a group in the natural surroundings, where such imprints include agriculture, trash, roads or intact/ruined human habitations.

Pragmatics and the basic units of verbal communication: texts and speech acts

Pragmatics encompasses speech act theory, conversational implicature, talk in interaction and other approaches to language behavior in philosophy, sociology, and linguistics. It studies how the transmission of meaning depends not only on the linguistic knowledge (e.g. grammar, lexicon etc.) of the speaker and listener, but also on the context of the utterance, knowledge about the status of those involved, the inferred intent of the speaker, and so on.

In this respect, pragmatics explains how language users are able to overcome apparent ambiguity, since meaning relies on the manner, place, time etc. of an utterance. The ability to understand another speaker's intended meaning called *pragmatic competence*.

Speech act is a technical term in linguistics and the philosophy of language. It can be defined as an utterance, in terms of a speaker's intention, and the effect it has on a listener.

A common example of a speech act is when a priest says, "*I now pronounce you man and wife*" in a marriage ceremony and thereby enacts a marriage contract. When we speak, our words do not have meanings in and of themselves. They are very much affected by the situation, the speaker and the listener. Thus, words alone do not have a simple fixed meaning. *Speech acts* are communicative acts performed through the oral or written use of language.

Speech Act Theory, pioneered by John Langshaw Austin and further developed by John R. Searle, centers around the idea of the performative, a type of utterance that performs the very action it describes. Speech act theory broadly explains utterances as having three parts or aspects: *locutionary, illocutionary and perlocutionary acts.*

Locutionary act is the act of using a referring expression (e.g., a noun phrase) and a predicating expression (e.g., a verb phrase) to express a proposition. For instance, in the utterance *"You should stop smoking"*, the referring expression is *you* and the predicating expression is *stop smoking*. According to John L. Austin's doctrine in performing a *locutionary act*, we shall also perform such an act as:
- ✓ asking or answering a question;
- ✓ giving some information or an assurance or a warning - announcing a verdict or an intention;
- ✓ pronouncing sentence;
- ✓ making an appointment or an appeal or a criticism;
- ✓ identifying or giving a description.

Illocutionary act is the performance of an act in saying something (vs. the general act of saying something). An illocutionary act is a complete speech act, made in a typical utterance, that consists of the delivery of the propositional content of the utterance (including references and a predicate), and a particular illocutionary force, whereby the speaker asserts, suggests, demands, promises, or vows. The illocutionary force is the speaker's intent as in a true *'speech act'*, e.g., informing, ordering, warning, undertaking, greeting (in saying, "*Hi John*!", for instance), apologizing ("*Sorry for that*!"), describing something ("*It is snowing*"), asking a question ("*Is it snowing*?"), making a request and giving an order ("*Could you pass the salt*?" and "*Drop your weapon or I'll shoot you!")*, or making a promise ("*I promise I'll give it back"*) are typical examples of "speech acts" or "illocutionary acts". An elementary speech act consists of a propositional content and an illocutionary force. Illocutionary force concerns the act the speaker intends to do in performing the speech act.

Perlocutionary acts are speech acts that have an effect on the feelings, thoughts or actions of either the speaker or the listener. In other words, they seek to change minds! Unlike locutionary acts, perlocutionary acts are external to the performance: inspiring, persuading or deterring.

The further development of the theory by J. R. Searle states that speaking a language is performing speech acts, acts such as making statements, giving commands, asking questions, making promises, and so on. He offers four basic categories of speech acts:

utterances, propositional utterances, illocutionary utterances and perlocutionary utterances. These are not separate and independent of one another.

An utterance is a spoken word or string of spoken words. At the simplest level, to utter is simply to say a word with no particular forethought or intention to communicate a meaning: a brown cat.

Propositional utterances need not be sentences, and they do not have to intend anything. Any phrase that identifies or specifies something is a propositional utterance.

An illocutionary utterance is spoken with the intention of making contact with a listener. Illocutionary utterances are usually sentences that contain propositional utterances, that is, they refer to things in the world – but it is their intentional nature that of the most importance. Illocutionary speech acts may be intended to provide information, solicit answers to questions, give praise, and so on, but they don't necessarily require that the listener change his or her behavior.

Perlocutionary utterances, on the other hand, do attempt to effect a change. As with the others, perlocutionary speech acts are utterances; they include propositions, and they intend interaction with the receiver.

Furthermore, J.R. Searle in his book *Speech Acts* identifies five illocutionary/perlocutionary points:

<u>*Assertives*</u> are the statements judged as true or false because they describe a state of affairs in the world.

Directives are statements that attempt to make the other person's actions fit the propositional content.

Commissives are statements that make the speaker commit to a course of action as described by the propositional content.

*Expressive*s are statements used to express the "sincerity condition of the speech act".

Declaratives are statements that attempt to change the world by "representing it as having been changed".

Therefore, the illocutionary force and the propositional content of a speech act determine conditions of success and satisfaction in verbal communication. In addition, we can say that the study of speech acts has illuminated social language interactions. It covers things that semantics has overlooked and has given new insights into written and oral texts understanding.

Language and culture

Language is a complex code, broadly constructed and extensively shared, that allows a group of human beings to communicate their thoughts to one another. A major advantage of human language being a learned symbolic communication system is that it is infinitely flexible. Meanings can be changed and new symbols can be created. This is evidenced by the fact, that new words invented daily and the meaning of old ones changes. This allows us to respond linguistically to major environmental, historical, and social changes.

Language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives. Culture (from the Latin *cultura* stemming from *colere*, meaning "*to cultivate*,") generally refers to patterns of human activity and the symbolic structures that give such activities significance and importance.

Different definitions of "*culture*" reflect different theoretical bases for understanding, or criteria for evaluating, human activity.

Culture can be defined as all the behaviors, arts, beliefs and institutions of a population that are passed down from generation to generation.

Culture has been called "*the way of life for an entire society*." As such, it includes codes of manners, dress, language, religion, rituals, norms of behavior such as law and morality, and systems of belief as well as the arts and gastronomy.

Culture is symbolic. In addition, the best example of this is language. The most important symbolic aspect of culture is language – using words to represent objects and ideas. Through language, humans are able to transmit culture from one generation to another. In particular, language makes it possible to learn from cumulative, shared experience. Without it, one could not inform others about events, emotions, and other experiences to which they were not a party. Language is both, part of culture as well as the medium by which culture defined and described.

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Lecture 2

LANGUAGE, CULTURAL STUDIES AND ANTHROPOLOGY. CROSS-CULTURAL COMMUNICATION IN A GLOBAL CONTEXT

1. The role of cultural linguistics in study of communication processes of speech generation and perception.
2. Language as a part of culture.
3. Anthropology as the study of cultural variation among humans. Basic targets of cultural anthropology.
4. The main reasons for cross-cultural communication interest in the modern world: immigration growing; international trade activities; global economy; popularity of the Internet.

The role of cultural linguistics in study of communication processes of speech generation and perception

Cultural linguistics (Ethnolinguistics) refers to a related branch of linguistics that explores the relationship between language, culture, and conceptualization. Cultural linguistics draws on, but is not limited to, the theoretical notions and analytical tools of cognitive linguistics and cognitive anthropology.

It studies the way perception, a process used to sort out the environment, and conceptualization influences languages, and shows how this is linked to different cultures and societies. Our sensory perception organs filter out some information from our observable environment, and as information is being perceived, it is conceptually categorized for storage and retrieval.

Cultural linguistics attempts to understand language as a subsystem of culture and examine how various language features reflect and embody culture. *'Culture'* here is meant in the anthropological sense as a system of collective beliefs, worldviews, customs, traditions, values and norms shared by the members of a cultural group.

Linguistic utterances present more than observations on perceived reality: they can express mental states, imagined scenes, hypotheses, and pragmatic intentions. Cultural linguistics states prisms through which information passes before an utterance is pronounced. They are sensory perception organs, conceptual process, construal, mental states, imagined scenes, hypotheses, pragmatic intention.

Central to the approach of cultural linguistics are notions of "cultural schema" and "cultural model". It examines how various features of language encode cultural schemas and cultural models. In cultural linguistics, language is viewed as deeply entrenched in the group-level, cultural cognition of communities of speakers. The approach of cultural linguistics has been adopted in several areas of applied linguistic research, including intercultural communication, second language learning.

Language is a part of culture

Language is a part of culture because language is the vehicle for nearly every type of cultural expression. Even seemingly, wordless artifacts in media such as music, dance, food, costume and handicrafts are ultimately transmitted from one generation to the next via lessons, apprenticeships, recipes and instructions that are expressed using language.

Cultural concepts are embedded in language, and the architecture of each language contains culturally specific features. These include both lexical and grammatical characteristics. The lexical characteristics are often the most obvious and tend to attract more attention.

Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking.

Brown, H. Douglas describes the two as follows: '*A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.*' In a word, culture and language are inseparable.

Many linguists exploring the relationship between language and culture hold the view that language and culture are two symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language.

Thus, people of different cultures can refer to different things while using the same language forms. For example, the word *dog* in English and *gou* in Chinese, refer to the same kind of animal. However, most English people associate *dog* with man's best friend, a good companion, a pet. Most Chinese people, by contrast, associate *gou* with *watchdogs*, defending the household from thieves. Being culturally loaded, English words and their Chinese translations (or vice versa) are seldom equivalents, and often give rise to different associations or images.

If language does mirror cultural reality, it would follow that changes in a culture will eventually be reflected in changes in the language. We see this happening all around the world today, including in the English language. In cultural linguistics, language is viewed as deeply entrenched in the group-level, cultural cognition of communities of speakers. Thus far, the approach of cultural linguistics has been adopted in several areas of applied linguistic research, including intercultural/cross-cultural communication and second language learning.

Cultural anthropology

Cross-cultural communication is a combination of many scholarly fields. As a science, cross-cultural communication tries to bring together such seemingly unrelated

disciplines as communication, psychology, cultural linguistics, learning theories and cultural anthropology.

Cultural anthropology is a branch of anthropology focused on the study of cultural variation among humans, collecting data about the impact of global economic and political processes on local cultural realities. As a rule, cultural anthropologists focus on norms and values.

Anthropologists have argued that culture is "human nature", and that all people have a capacity to classify experiences, encode classifications symbolically (i.e. in language), and teach such abstractions to others. Since humans acquire culture through the learning processes of enculturation and socialization, people living in different places or circumstances develop different cultures. Anthropologists have also pointed out that through culture people adapt to their environment in non-genetic ways, so people living in different environments will often have different cultures.

Much of anthropological theory has originated in an appreciation of and interest in the tension between the local (particular cultures) and the global (a universal human nature, or the web of connections between people in distinct places/circumstances).

Anthropologists have found that learning about how people categorize things in their environment provides important insights into the interests, concerns, and values of their culture.

Cultural anthropological research projects are usually designed to learn about the culture of another society through fieldwork and first hand observation in that society. This is ethnography, the study and systematic recording of human cultures. The work of many ethnographers, who wrote about similar cultures compared to discover what these peoples have in common, known as ethnology. Through a variety of theoretical approaches and research methods, anthropologists today study the cultures of people in any part of the world including those of industrial and "post-industrial" societies.

Cross-cultural communication in global context

Growing Immigrant Population At least 175 million people (2.5 percent of the world's population) now live outside their countries of birth – not as refugees but as migrants who earn their living in one country while being citizens of another.

Growing International Trade American businesses big and small are clamoring to reap the benefits of selling their goods and services on the global markets.

With Russia, Eastern Europe and China in the last couple of decades, and now even Cuba slowly opening its doors to the outside world, US companies have been some of the first to send its eager representatives to set up branches, create joint ventures, pick distributors, or build new production facilities overseas.

All these new ventures have at least one common thread – they all involve communications with people from other cultures, be it as employees, partners, or clients. The track record of these communications is rather discouraging, however: failure strikes 70% of all international joint ventures, and the most frequently cited reason for the dismal

rate is – culture clash. This clash is especially jarring for newcomers to the international arena who, with built up confidence from their successful domestic dealings, expect the process to be mostly — rewind and replay, just in different countries. Therefore, their preparation may go as far as learning some simple words and gestures from their target market, maybe look up the currency exchange rates.

The Global Economy The advent of the global economy is changing the fundamental nature of our governments, businesses, organizations and populations. We are no longer constrained by state boundaries, but we have all become part of an interdependent international network.

Growing Popularity of the Internet and Other Communication Tools

The Internet continues its triumphant march across the globe, bringing information, knowledge and free communications to anyone with an access to a computer and a phone line.

Thus, the world is fast becoming a global village, and communicating across cultures has become an inevitable reality. On one hand, cross-cultural communication or intercultural communication presents a fine opportunity to foster global peace and prosperity as we mine the potential value of cultural diversity. On the other hand, it can present unpleasant consequences if not well managed. The latter seems more prevalent in our world today; because of the barriers, cultural diversity imposes on intercultural communication. Intercultural or cross-cultural communication barriers such as anxiety, uncertainty, stereotyping, and ethnocentrism are caused by inadequate cultural knowledge and the lack of intercultural communicative skills.

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Lecture 3

VERBAL AND NONVERBAL ASPECTS OF CROSS-CULTURAL COMMUNICATION

1. Verbal aspect of cross-cultural communication
2. Language and thought: the Sapir-Whorf hypothesis
3. Nonverbal aspect of cross-cultural communication

Verbal aspect of cross-cultural communication

Verbal communication can be defined as communicating your thoughts through words. Such thoughts may be ideas, opinions, directions, dissatisfaction, objections, your emotions and pleasures.

There are two types of verbal communication written communication and oral communication (speaking).

Written cross-cultural communication is the ability to write effectively in a range of contexts and for a variety of different audiences and purposes, with a command of a foreign language. This includes the ability to tailor your writing to a given audience, using appropriate styles and approaches. It also may encompass electronic communication such as SMS, e-mail, discussion boards, chat rooms and instant messaging.

Written cross-cultural communication requires background skills such as academic writing, revision and editing, critical reading and presentation of data.

Effective and correct written communication across cultures is required to avoid misunderstandings, confusion and distortions of facts and to establish harmony among all the concerned people and departments.

So written message should be clear, purposeful and concise with correct grammar and words, to avoid any misinterpretation. The effectiveness of written communication depends on the style of writing, vocabulary used, grammar, clarity and precision of language.

Writing is a marvelous and inexhaustible fountain of knowledge and wisdom, a fountain that never runs dry though it is constantly in use. "What is written by the pen cannot be erased by the axe", says the folk proverb. A unit of writing is a text.

To be successful, written communication should be understandable, brief, truthful and comprehensive. The main advantages and disadvantages of written communication are as follows:

Merits of written communication:
- It ensures transmission of information in uniform manner.
- It provides a permanent record of communication for future reference.
- It is an idealistic way of conveying long messages.
- It ensures little risk of unauthorized alteration in the message.
- It tends to be comprehensive, obvious and accurate.
- It is well suited to express messages to a large number of persons at the same time.
- It can be quoted as legal evidence in case of any disputes.

Demerits of written communication:
- It is costly and time consuming.

- It becomes difficult to maintain privacy about written communication.
- It is rigid and does not provide any scope for making changes for inaccuracies that might have crept in.
- It is very formal and lacks personal touch.
- It boosts red-tapism, the practice of requiring excessive paperwork and procedures, before official action, can be considered or completed and involves so many formalities.
- It may be represented in a different way, by different people.

Oral communication is the ability to explain and present your ideas in clear English, to diverse audiences. It is one way for people to communicate face-to-face. Oral communication or speaking requires the background skills of presenting, audience awareness, critical listening and body language.

Speech is the vocalized form of human communication. Speech consists of the following:
- Articulation.
  How speech sounds are made (e.g., children must learn how to produce the "r" sound in order to say "*rabbit*" instead of "*wabbit*").
- Voice.
  Use of the vocal folds and breathing to produce sound (e.g., the voice can be abused from overuse or misuse and can lead to hoarseness or loss of voice).
- Fluency.
- The rhythm of speech (e.g., hesitations or stuttering can affect fluency).

Most contemporary linguists work under the assumption that spoken language is more fundamental than written language. This is because:
- Speech appears to be universal to all human beings capable of producing and hearing it, while there have been many cultures and speech communities that lack written communication.
- Speech evolved before human beings invented writing.

People learn to speak and process spoken languages more easily and much earlier than writing.
- Speech uses words to convey meaning according to linguistic rules.
- Speech is an external component of verbal communication, because speech modifies the physical environment that exists outside of a person.
- Speech is the physical manifestation of meaning and language that occurs in the form of words, parts of words or groups of words.
- Speech is a symbolic or linguistic system that commonly occurs with sound, but sound is not necessary for speech.
- People process and comprehend speech sounds while experiencing speech in real time. People create spontaneous speech with sound by simultaneously conceptualizing information and formulating linguistic messages.

Oral cross-cultural communication can also be looked at in two major areas: interpersonal and public. Since the majority of speaking is an interpersonal process, to communicate effectively we must not simply clean up our language, but learn to relate to aliens. Interpersonal communication generally refers to a two-way exchange that involves both talking and listening.

Cross-cultural speaking can be used as a tool to accomplish our objectives. Here are some things, which will make an effective cross-cultural communicator:

- Become aware of what you are saying.
- Apply the same process you use in written communication when you are communicating orally.
- Before you speak, think about your purpose, your main idea, and your audience.
- Organize your thoughts in a logical way.
- Decide on a style that that suits the occasion and then edit your remarks mentally.
- As you speak, watch the other person to see whether your message is making the desired impression. If not, revise it and try again.

Besides, various situations call for different oral speaking styles that will suit to a special occasion:

1. Expressive style is spontaneous, conversational, and uninhibited. Use this when you are expressing your feelings, joking, complaining, or socializing.

For example, "*No way am I going to let that nerd force an incentive-pay plan on UPS workers.*"

2. Directive style is an authoritative and judgmental style. We use this style to give orders, exert leadership, pass judgment, or state our opinions.

For example, "*I want Mike Romig to explain the new pay plan to each manager.*"

3. Problem-solving style is rational, objective, unbiased, and bland. This is the style, most commonly, used in business dealings. We use it when we are solving problems and conveying routine information.

For example, "Stacy Lee might be able to present the plan more favorably."

4. Meta style is used to discuss the communication process itself. Meta language enables us to talk about our interactions. For example, "We seem to be having a hard time agreeing on the specifics of the incentive-pay plan."

Language and thought: the Sapir-Whorf hypothesis

The key component of verbal communication is language. Philosophers and linguists recognize language as a means by which speakers convey the content of their thoughts to others and they are trying to answer the following questions:

Do the languages we speak shape the way we see the world, the way we think, and the way we live our lives? Do people who speak different languages think differently simply because they speak different languages?

Many thinkers have urged that large differences in languages lead to large differences in experience and thought. They hold that each language embodies a worldview, with quite different languages embodying quite different views, so that speakers of different languages think about the world in quite different ways.

In the 1920s, Edward Sapir expressed his conclusions thus: "*Human beings do not live in the objective world alone nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of*

the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached."

In other words, the particular language you speak affects the ideas you can have: the linguistic relativity hypothesis.

Sapir's student Benjamin Lee Whorf came to be seen as the primary proponent of the hypothesis, because he published observations of how he perceived linguistic differences to have consequences in human cognition and behavior. Whorf extended Sapir's idea and illustrated it with examples drawn from both his knowledge of American Indian languages and from his fire-investigation work experience.

The stronger form of the hypothesis, proposed by Whorf, is known as linguistic determinism. According to Sapir and Whorf our thoughts are rooted in language, so we can think about something only if we have a word or words for it. This idea implies that if we do not have a word for a particular concept, then we cannot experience that concept. It also implies that people will see the world differently because of the differences in their languages.

Thus, the Sapir-Whorf Hypothesis states that there are certain thoughts of an individual in one language that cannot be understood by those who live in another language.

A strong version of the hypothesis holds that language determines thought and linguistic categories limit and determine cognitive categories. A weaker version states, that linguistic categories and usage influence thought and certain kinds of non-linguistic behavior.

Nonverbal aspect of cross-cultural communication

Nonverbal communication includes the overall body language of the person who is speaking, which will include the body posture, the hand gestures, and overall body movements. The facial expressions also play a major role while communication since the expressions on a person's face say a lot about his/her mood. On the other hand gestures like a handshake, a smile or a hug can independently convey emotions.

Nonverbal communication can also be in the form of pictorial representations, signboards, or even photographs, sketches and paintings.

The power of nonverbal communication cannot be underestimated. It was stated, that the messages we send through our posture, gestures, facial expression, and spatial distance account for 55% of what is perceived and understood by others. In fact, through our body language we are always communicating, whether we want to or not!

It is widely accepted that nonverbal communication cues can play five roles:
- Repetition: they can repeat the message the person is making verbally
- Contradiction: they can contradict a message the individual is trying to convey
- Substitution: they can substitute for a verbal message. For example, a person's eyes can often convey a far more vivid message than words and often do

▪ Complementing: they may add to or complement a verbal message. A boss who pats a person on the back in addition to giving praise can increase the impact of the message

▪ Accenting: they may accent or underline a verbal message. Pounding the table, for example, can underline a message.

Nonverbal messages are the primary way that we communicate emotions, they include:

➢ Kinesics is the interpretation of body language such as facial expressions and gestures — or, more formally, nonverbal behavior related to movement, either of any part of the body or the body as a whole

Kinesics' communication involves muscle or body movement.

▪ Facial Expression:

The face is perhaps the most important conveyor of emotional information. A face can light up with enthusiasm, energy, and approval, express confusion or boredom, and scowl with displeasure.

The eyes are particularly expressive in telegraphing joy, sadness, anger, or confusion. Consistent eye contact can indicate that a person is thinking positively of what the speaker is saying. It can also mean that the other person does not trust the speaker enough to "take his eyes off" the speaker. Lack of eye contact can indicate negativity. Disbelief is often indicated by averted gaze, or by touching the ear or scratching the chin. When a person is not being convinced by what someone is saying, the attention invariably wanders, and the eyes will stare away for an extended period. Making direct eye contact is a sign of disrespect in some cultures. In other cultures, refusing to make direct eye contact is a sign of disrespect. Many Asians may be reluctant to make eye contact with an authority figure. For example, when greeting a Chinese, it is best to avoid prolonged eye contact as a sign of respect and deference.

Many Middle Easterners have what North Americans and Europeans consider "languid eyes." It may appear that the person's eyes are half closed, but this does not express disinterest or disrespect. In Ghana, young children should not to look in the adult eyes, because to do so would be considered an act of defiance. In Latin America, good eye contact is important in both social and business situations.

Sometimes kinesics' symbols cause frustration in cross-cultural encounters. North American eye contact is far too intense for a Filipino, who tends to break eye contact early. The Filipino breaks eye contact: (1) to show subordination to authority, (2) to differentiate roles such as man and woman or adult and child, and (3) to indicate that staring is not proper behavior. The North American, even though placing low value on staring, encourages eye contact to show respect and trustworthiness.

Although smiling is an expression of happiness in most cultures, it can also signify other emotions. Some Chinese, for example may smile when they are discussing something sad or uncomfortable.

Winking has very different connotations in different cultures. In some Latin American cultures, winking is a romantic or sexual invitation. In Nigeria, Yorubas may wink at their children if they want them to leave the room. Many Chinese consider winking rude.

In Hong Kong, it is important not to blink one's eyes conspicuously, as this may be seen as a sign of disrespect and boredom.

Expressions of pain or discomfort such as crying are also specific to various cultures; some cultures may value a stoic affect while others may encourage a more emotive state.

▪ Postures and Gestures:

Our body postures can create a feeling of warm openness or cold rejection. Posture deals with:

✓ how the body is positioned in relation to another person or group of persons (for example, leaning stance, posture, standing, sitting, etc.) and how they are positioned relative to each other various body parts (e.g. leg imposed on the leg, hand in pocket, etc.);

✓ how the body looks like (for example, whether it is large, has a broad back, weak legs, large head, etc.).

For example, when someone faces us, sitting quietly with hands loosely folded in the lap, a feeling of anticipation and interest is created. A posture of arms crossed on the chest portrays a feeling of inflexibility. The action of gathering up one's materials and reaching for a purse signals a desire to end the conversation.

In many cultures throughout the world, it is impolite to show the bottom of the shoe, which is often dirty. Therefore, one should not sit with the foot resting on the opposite knee.

In Argentina, standing with the hands on the hips suggests anger, or a challenge.

In many cultures, slouching or poor posture is considered to be disrespectful. For example, good posture is important in Taiwan, with Taiwanese men usually sitting with both feet firmly fixed to the floor.

➢ Proxemics

Edward Hall defined proxemics in the 1950's and 1960's when he investigated man's use of personal space in contrast with fixed and semi-fixed feature space. Fixed feature is what it is fixed has in unmovable boundaries. Semi-fixed is fixed boundaries that can be moved like furniture. Proxemics can be divided in two other ways, physical and personal territory.

Physical territory is like desks that are in front of the room of a classroom instead of center. An example of the proxemic concept is that of stepping behind the desk of an associate at work and invading the personal zone.

Social distance (personal territory) between people is reliably correlated with physical distance, as are intimate and personal distance, according to the following delineations: generally, if you are closer than arm's reach, then you are in someone's personal space. Respecting people's intimate space involves not invading it with objects like bags or jackets or with body parts unless they are welcomed. Intimate space is closer than 50 centimeters (18 inches), social is at around 50 centimeters (18 inches) — 1.5 meters (5 feet) and casual (for strangers) is at 1.5 — 3 meters (5-10 feet). These distances differ from culture to culture; in China for example, they are smaller. Compared to most people in the U.S., Latin Americans are accustomed to standing and sitting close to people who are not well known to them. People from the Middle East may stand quite close when talking with each other. In some Muslim cultures, a woman may be alarmed if a man, even a male physician, stands or sits too close to her.

➢ Haptics

Research has found that touching can create both positive and negative feelings. Your feelings are positive when the touch is perceived to be natural. A person gets the opposite feeling when the touch is perceived to be manipulative or insincere. Touch is experienced in many ways. Handshakes, pats, and kisses are just a few of the ways one can communicate by touching.

In some cultures, light touching of the arm or a light kiss to the cheek is very common, even among people who have just met. People from Latin America and Eastern Europe may be very comfortable with this kind of touching, whereas people from many Asian cultures may prefer less physical contact with acquaintances.

➢ Paralanguage: nonverbal cues of the voice

Paralanguage is the study of nonverbal cues of the voice. Various acoustic properties of speech such as tone, pitch and accent, collectively known as prosody, can all give off nonverbal cues. Paralanguage may change the meaning of words.

The voice set is the context in which the speaker is speaking. This can include the situation, gender, mood, age and a person's culture.

The voice qualities are volume, pitch, tempo, rhythm, articulation, resonance, nasality, and accent. They give each individual a unique "voice print".

Vocalization consists of three subsections: characterizers, qualifiers and segregates. Characterizers are emotions expressed while speaking, such as laughing, crying, and yawning. A voice qualifier is the style of delivering a message - for example, yelling, "Hey stop that!" as opposed to whispering, "Hey stop that". Vocal segregates such notify the speaker that the listener is listening.

➢ Chronemics is the study of the use of time in nonverbal communication. Time, or chronemics, can be used very differently with respect to individuals and even cultures. Time perceptions include punctuality, willingness to wait, and interactions. Time use affects lifestyles, daily agendas, speed of speech and movements, how long people are willing to listen, etc.

There are different perceptions about time usage and its value. Cultures differ in their usage of time. For example, in European and American societies, when men interacting with women, generally control the time use, talk more than women and interrupt more than women. In the business world, Americans are expected to arrive to meetings on time and, usually, even early. On the other hand, they arrive late to parties and dances.

The way time is used can provide information about people as individuals. The terms *polychronic* and *monochronic* are used to describe how we understand and use time as well as how time affects our attitudes, behaviors and communication. In The Silent Language (1959), Edward T. Hall used the term *polychronic* to describe the preference for doing several things at once. Conversely, monochronic refers to an individual's preference to do their activities one by one.

In sum, nonverbal behavior may supplement or replace verbal communication. Second, nonverbal behaviors may regulate interaction. Third, nonverbal behavior is more powerful than verbal behavior in expressing relationship-level meanings. Finally, nonverbal communication reflects and expresses cultural values.

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Lecture 4

CROSS-CULTURAL COMPETENCE

1. Cultural competence
2. Cross-cultural competence acquisition
3. Communicative competence
3. Cross-cultural competence as a developmental process
4. Model of cross-cultural competence

Cultural Competence

Cultural Competence helps to understand how and why people think, act and do in the way they do and what they think of you.

The word *culture* is used because it implies the integrated patterns of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social groups.

The word *competence* is used because it implies having the capacity to function in a particular way: the capacity to function within the context of culturally integrated patterns of human behavior defined by a group.

Culture is akin to looking through the one-way mirror; everything we see is from our own perspective. It is only when we join the observed on the other side of the mirror, it is possible to see ourselves and others clearly; however, getting to the other side of the glass presents many challenges.

According to T. Cross and his colleges cultural competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations.

Cultural competence referring to an ability to interact effectively with people of different cultures comprises four components (Stavans, I. (1995) The Hispanic Condition: Reflections on Culture and Identity in America. Harper Collins):

1. Awareness of one's own cultural worldview.
   Acquisition of cross-cultural awareness is closely connected with language teaching recognizing that the aims are:
   - to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures;
   - to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors;
   - to help them to see that such interaction is an enriching experience.
     A lack of cross-cultural awareness can result in misinterpretations, which may cause offense.
2. Attitude towards cultural differences.
   Attitudes / Beliefs presuppose that the culturally competent individual is:
   - aware of and sensitive to her/his own cultural heritage and respects and values different heritages;

▪ aware of her/his own values and biases and how they may affect perception of other cultures;

▪ comfortable with differences that exist between her/his culture and other cultures' values and beliefs;

▪ sensitive to circumstances (personal biases, ethnic identity, political influence, etc.) that may require seeking assistance from a member of a different culture when interacting with another member of that culture.

3. Knowledge of different cultural practices and worldviews. Knowledge is meant that the culturally competent individual must:

▪ have a good understanding of the power structure in society and how non-dominant groups are treated;

▪ acquire specific knowledge and information about the particular group(s) she/he is working with;

▪ be aware of institutional barriers that prevent members of disadvantaged groups from using organizational and societal resources.

4. Cross-cultural skills. Skills accept that the culturally competent individual can:

▪ Generate a wide variety of verbal and nonverbal responses when dealing with difference.

▪ Send and receive both verbal and nonverbal messages (body language) accurately and appropriately.

▪ Exercise intervenes appropriately and advocate on behalf of people from different cultures.

Besides these four components we should aware that as one goes through the cycle of adjustment in a new culture, her/his cultural competence increases in accordance with certain adjustment stages:

▪ Unconscious incompetence. At this stage, you are unaware of culture differences. It does not occur to you that you may be making mistakes or that you might be misinterpreting much of the behavior going on around you.

▪ Conscious incompetence. You now realize there are differences between how you and local people behave, though you understand very little about these differences, how numerous they might be, etc.

▪ Conscious competence. You know cultural differences exist, you know what some of those differences are, and you adjust your behavior accordingly. You have to make a conscious effort to behave in culturally appropriate ways.

▪ Unconscious competence. You no longer have to think about what you're doing in order to do the right thing. It takes little effort for you to be culturally sensitive.

Thus, it is apparent that personal awareness, knowledge of other cultures, and application of that knowledge are necessary elements of cross-cultural competence.

Operationally defined, cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes (Davis, 1997 referring to health outcomes).

Cross-cultural competence acquisition

It is a mistake to think that effective cross-cultural communicators are born, that some people have a natural talent and others do not. Cross-cultural communication is based on interpersonal one demanding five skills that should be acquired.

They are: (1) developing a range of communication skills; (2) adapting communication appropriately, which implies to consider personal goals, context, and the people with whom we communicate; (3) engaging in dual perspective, which is understanding both our own and another person's perspective, beliefs, thoughts, or feelings (Phillips & Wood, 1983); (4) monitoring communication, which is the capacity to observe and regulate your own communication; (5) committing to effective and ethical interpersonal communication requires that you invest energy in communicating ethically with others as unique human beings.

Thus cross-cultural communication demands cross-cultural competence that involves ability in three areas or domains. These are:
• The ability to establish and maintain relationships.
• The ability to communicate with minimal loss or distortion.
• The ability to collaborate in order to accomplish something of mutual interest or need.

Cross-cultural competence as it defined by E.W. Lynch and M.J. Hanson in their work "Changing demographics: Implications for training in early intervention, Infants and Young Children" (1993) means "the ability to think, feel, and act in ways that acknowledge, respect, and build upon ethnic, sociocultural, and linguistic diversity". It is apparent that cross-cultural competence has multiple components that address attitudes, knowledge, skills, and actions.

This definition assumes that all individuals and groups are diverse and does not imply that one group is normative. It also acknowledges, that sociocultural factors often play as great or greater a role in people's shared or unshared experience as their ethnicity, language, or culture.

Being competent in cross-cultural functioning means to learn new patterns of behavior and apply them effectively in the appropriate settings. We cannot consider cross-cultural competence without its two primary components. They are cultural and communicative competences.

Communicative Competence

Communicative competence in nowadays cross-cultural communication is mainly based on English, as the main language in international relations, education and business. At present people all over the world, mainly learn English for practice usage: for traveling, meeting new people acquainting with literature and art of other countries, using internet, entering international educational institutions and cooperating with partners from other countries.

Communicative competence includes grammatical competence (sentence level grammar), socio-linguistic competence (an understanding of the social context in which language is used), discourse competence (an understanding of how utterances are strung together to form a meaningful whole), and strategic competence (a language user's

employment of strategies to make the best use of what s/he knows about how a language works, in order to interpret, express, and negotiate meaning in a given context).

Linguistic approaches to determining cross-cultural communicative competence have been outlined by Knapp (1998) and Knapp-Pothoff (1997). In their approach, this competence is understood as the ability to achieve an equally successful understanding with members of other cultures and communication networks as with one's own. In detail, this means the ability to anticipate and compensate for unforeseeable problems arising from strangeness. Components of this ability are, at least:

▪ A specific knowledge of patterns of communicative action and interpretation in one's own as well as in the relevant foreign language and culture.

▪ General knowledge about the relation between culture and communication (including the dependence of human thinking and acting on culture-specific cognitive schemata, the dimensions in which cultures can differ, the specific limitations of the above-mentioned types of communication etc.).

▪ A stock of interaction-stabilizing strategies (e.g. for establishing common ground on the relationship level, for the metacommunicative, making good of errors etc.).

Therefore, the main purpose of studying English nowadays is communicative competence that is based on a range of others competences:

▪ Linguistic competence – knowledge of the language system, rules of language units functionality and ability of understanding and expressing ideas in written or oral forms using this system.

▪ Speech/Social-linguistic competence – knowledge of forming and formulation ideas using language, usage of this means for understanding the ideas of other people and for expressing one's ideas.

▪ Social-cultural competence – knowledge of national cultural characteristics of social and speech norms of conduct, customs, traditions, etiquette, social stereotypes, history, culture etc. and the means of applying this knowledge.

▪ Social competence – ability to get into communication with other people, to orient in intercourse, situation, to express thoughts within one's intentions and the situation.

▪ Strategic competence – ability to fill the blanks in language knowledge (e.g. guess the meaning of unknown words from the context).

Therefore, communicative competence includes knowledge of linguistic forms, and ability to use the forms appropriately.

Cross-cultural competence as a developmental process

Competence is the final stage of cross-cultural understanding and signifies the ability to work effectively across cultures. Cross-cultural competency is beyond knowledge, awareness and sensitivity in that it is the digestion, integration and transformation of all the skills and information acquired through them, applied to create cultural synergy within the workplace. Researchers and theorists in cross-cultural communication continue to work toward unified theories of cross-cultural competence and communication.

The acquisition of cross-cultural competence is never complete and perfect, but to be a successful intercultural speaker and mediator requires complete and perfect competence for interacting with people of other cultures.

To quote John J. Pilch, achieving cross-cultural competence requires that communicators lower their defenses, take risks, and practice behaviors that may feel unfamiliar and uncomfortable. It requires a flexible mind, an open heart, and a willingness to accept alternative perspectives. It may mean setting aside some beliefs that cherished to make room for others whose value is unknown; it may mean changing what we think, what we say, and how we behave.

T. Cross identifies five essential elements contribute to one's ability to become more culturally competent which include:

▪ Valuing diversity: it means accepting and respecting differences. People come from very different backgrounds, and their customs, thoughts, ways of communicating, values, traditions, and institutions vary accordingly. The choices, that individuals make, are powerfully affected by culture. Cultural experiences influence choices that range from recreational activities to subjects of study.

▪ Having the capacity for cultural self-assessment: through the cultural self-assessment process, we are better able to see how our actions affect people from other cultures. For instance, physical distance during social interactions varies by culture.

▪ Being conscious of the dynamics inherent when cultures interact: we should follow the appropriate cultural rules showing cultural respect to develop personal relationships. Being aware of the possible affects of the dynamics of differences allows us to provide a more productive cross-cultural communication.

▪ Having institutionalized culture knowledge.

▪ Having developed adaptations to an understanding of cultural diversity: this element of cultural competence specifically focuses on changing activities to fit cultural norms and adapt cultural practices.

Model of cross-cultural competence

Gaining cross-cultural competence is a long-term, developmental process that requires more than reading. It is an exciting, engaging, lifelong process of expanding horizons, thinking critically about issues of power and oppression and acting appropriately. It is a developmental process with a six-point continuum. Cultural competency is the ability to work, communicate and live across cultures and cultural boundaries.

As outlined by T. Cross, this process includes the following points: 1) cultural destructiveness, 2) cultural incapacity, 3) cultural blindness, 4) cultural pre-competence, 5) cultural competency and 6) cultural proficiency.

Each of the points along the continuum represents a way of responding to diversity:

▪ The most negative end of the continuum is represented by attitudes, policies, and practices that are destructive to cultures and consequently to the individuals within the culture. The cultural destructiveness hold beliefs or engage in behaviors that reinforce the superiority of one race or culture over another with the resultant oppression of the group viewed as inferior.

▪ Those operating at the point of cultural incapacity are less actively destructive but behave paternalistically, lack the skills to be effective with individuals from diverse groups, and often reinforce biased policies.

▪ Those who profess that culture, race, and/or language make no difference represent cultural blindness. Individuals and organizations at this point on the continuum actively seek to be nonbiased but in so doing may fail adequately to address the needs of the clients that they serve and implicitly or explicitly encourage assimilation.

▪ Individuals and organizations operating on the positive end of the continuum may first be described as culturally precompetent. Although the need for culturally competent policies, procedures, and people is recognized, it may not extend beyond tokenism or a search for ways to respond.

▪ Cultural competence, the next point on the continuum, is described as accepting and respecting differences and implementing policies that support these beliefs and commitment.

▪ At the final point on the continuum, cultural proficiency (advanced cultural competency), individuals and organizations seek to refine their approach and practice by learning more about diverse groups through research, dissemination, and a fully integrated workforce.

This model assumes that through personnel preparation, personal commitment, and systemic change, an individual can progress toward cultural proficiency.

Thus cultural competency develops over time and needs to be actively supported with awareness, knowledge (information necessary to interact appropriately and effectively), specific skills (behavior necessary to interact appropriately and effectively) as well as polished through cross-cultural encounters.

So developing cross-cultural competence is an ongoing process that requires lifelong learning.

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Lecture 5

INTERACTION BETWEEN LANGUAGE AND CULTURE

1. Language as the most important symbolic aspect of culture.
2. Language and thinking.
3. Cultural thought patterns behind the language of communication.
4. Language as a collector of culture.

Language as the most important symbolic aspect of culture

Language does not exist in isolation; language is a part of culture. Language and culture are at the core of all human society.

Language is a symbolic system through which people communicate and through which they transmit culture. It contains the smallest units of sound that make a difference in meaning. (phonemes, which can alter meaning but have no meaning by themselves.), specific sounds and sound combinations that seem to have meaning (morphemes), the patterns or rules by which morphemes are arranged into phrases and sentences.

We define *language* as a system of communication using sounds and/or gestures, which are put together according to certain rules, resulting in meanings that are intelligible to all who share that language.

For example, the word *crying* is a symbol, a combination of sounds to which we assign the meaning of a particular action and which we can use to communicate that meaning, whether or not anyone around us is actually crying.

Signals, unlike culturally learned symbols, are instinctive sounds and gestures that have a natural or self-evident meaning. Screams, signs, or coughs, for example, are signals that convey some kind of emotional or physical state.

Language symbols allow people to develop complex thoughts and to exchange those thoughts with others, to express one's ideas and feelings.

People may use one symbol, such as a single word, to represent many different ideas, feelings, or values.

Language and other forms of symbolic communication, such as art, enable people to create, explain, and record new ideas and information.

Linguists have found that although language is generally flexible and adaptable, established terminologies do tend to perpetuate themselves, reflecting and revealing the social structure and worldview of groups and people. For example, American English has a wide array of words having to do with conflict and warfare. It also features an abundance of militaristic metaphors, such as "*conquering*" space, "*fighting*" the "*battle*" of the bulge, carrying out a "*war*" against drugs, making a "*killing*" on the stock market, "*shooting down*" an argument, "*torpedoing*" a plan, "*spearheading*" a movement, "*decapitating*" a foreign government, or "*bombing*" on an exam, to mention just a few.

Besides the culture of a given society trains the members in the society how to behave. It also trains people to interpret things and forms a personality. All these things are done through symbols of language – proverbs and sayings that express cultural identity.

The '*links*' between the proverbs and cultural identity are reciprocal. Proverbs and sayings make explicit the nation's hidden constructs through its attitudes towards the

concepts of space and time, through nation's relationship with such values as fate and destiny, power and hierarchy, directness and indirectness, modesty, risk taking, age, and other facets.

Proverbs and sayings of one language are symbolic aspects of culture, they demonstrate, shape and determine this or that cultural identity and dictate the rules and behavior codes for this very nation. For example, there would be little doubt that the following sayings are distinctly American: *Time is money. First come, first served. Get to the point. Lost time is never found again. One today is worth two tomorrow. Here today, gone tomorrow.* Eastern cultures do not appreciate haste and fast-paced life, either. For instance, the Japanese would advise*: When in a hurry, take the roundabout route. The more haste - the less speed.*

If the American culture presupposes that everyone has equal rights and possibilities, and their motto is: *"We hold those truths to be self-evident, that all men are created equal,"* in high-context cultures, which are hierarchical and traditional societies, the concepts of shame and honor are much more important. The Chinese value of hierarchy and power is well expressed in the proverb*: "When you are an anvil, hold still. When you are a hammer, strike at will".*

Besides, language proverbs and sayings provide a key to understanding the nation's frame of mind, what stirs its emotions and provokes its thoughts; they can demonstrate how the national imagination links to the national identity and its peculiarities through memories, myths and meanings.

Thus, the most important symbolic aspect of culture is language—using words to represent objects and ideas. Through language, humans are able to transmit culture from one generation to another. In particular, language makes it possible to learn from cumulative, shared experience. Without it, one could not inform others about events, emotions, and other experiences to which they were not a party.

Language and thinking

Moreover, a language both reflects and affects a culture's way of thinking, and changes in a culture influence the development of its language.

Language is more than just a means of communication. It influences our culture and even our thought processes. Language provides us with many of the categories we use for expression of our thoughts, so it is therefore natural to assume that our thinking is influenced by the language, which we use.

People try to find answers to the questions whether we think in language, whether creatures without language can "think", and the way language shapes our concepts. Speech begins in the brain. The size and complexity of the brain allows complex speech.

There are two main questions:

Is language acquisition a product of nature or nurture?

Which comes first – language or thought?

Common sense tells us that language is a useful tool for expressing thought, but that it is not necessary. Thus, child-development researchers have found that young children understand concepts before they have words to explain them and that they can assign objects to categories even when they do not have the relevant vocabulary.

Cultural thought patterns behind the language of communication

In order to communicate effectively across cultures, you need to understand the cultural thought patterns behind the language of communication.

The way we think equally depends on culture, and it is influenced by the culture. Different cultures are distinguished by various thought patterns.

What is a thought pattern? A thought-pattern expresses the interaction of a number of concepts. It represents a way to think about the underlying subject matter.

The most obvious example of a thought pattern is provided by language itself. As a thought-pattern, our language shapes our way of thinking in more ways than we could ever express. It influences how we hear information presented.

In 1966, Robert B. Kaplan introduced his cultural thought patterns approach based on contrastive rhetoric holds that people in different cultures organize their ideas differently.

English – (includes Germanic languages such as German, Dutch, Norwegian, Danish, and Swedish) portrayed by Kaplan graphically as an arrow. This style of communication may be viewed by other cultural groups as abrupt or inappropriate.

Semitic – (for example, Arabic or Hebrew) Thoughts are expressed in a series of parallel ideas, both positive and negative. Coordination is valued over subordination.

Oriental – (Languages of Asia) Communication is indirect, portrayed by Kaplan as a spiral. A topic is not addressed, but viewed from various perspectives working around and around the point. Largely, Asian communication is listening centered; the ability to listen (and a special talent for detecting various communicative cues) is treated as equally important as, if not more important than, the ability to speak.

Romance – (Latin-based languages such as French, Italian, Romanian and Spanish) portrayed as an arrow with sharp turns in the shaft. Communication often digresses. It is fine to introduce extraneous material, which adds to the richness of the communication.

Russian – Like Romance languages, Russian communication is often digressive. The digression may include a series of parallel ideas.

Habitual patterns of thought are manifested in communication behavior. Since our habits of thought are largely determined by culture, in cross-cultural situations we should see contrasts in these styles of communication. European Americans, particularly males, tend to use a linear style that marches from point to point, establishing links, and finally stating an explicit conclusion. When someone veers off this line, he or she is likely to hear a statement such as *"I'm not quite following you,"* or *"Could we cut to the chase,"* or *"What's the bottom line?"*

A thought-pattern functions as a grid by trying to capture (= express) some kind of typical behavior. It functions as a form of "strategic mistake". By trying to express something but not quite succeeding, it provokes a discussion about its own inappropriateness. In this way, a thought-pattern directs mental energy towards the

process of making its distortions expressible, thereby inspiring a more informed calibration process between the different participators involved in its interpretation. Therefore, we can say that thought-patterns determine our communication behavior.

For example, American conversation resembles a tennis or volleyball match. You can either serve a new idea, or aim for the ball another player just hit. You have to move quickly; someone else may get there first. In contrast, Japanese conversation is like bowling. Everybody watches respectfully and quietly and takes turns. You don't expected to respond to the previous statement, but to aim at the conversation goals.

When the speaker and the listener have different cultural thought patterns, there is an increased likelihood for miscommunication and cross-cultural conflict. There are some strategies, which we should take into account to escape conflicts during communication between cross-cultural communicators:

- *Take responsibility for the communication*: When we communicate with others, it is very tempting to blame them for not understanding us. Surely, we with our outstanding oratory skills cannot be possible at fault. The problem with this attitude is that it does not achieve our outcome of getting the other person to comprehend what we are trying to say. When we take responsibility for getting a message across to others it frees us to do whatever it takes to achieve that result.
- *Check non-verbal feedback* – when you speak to someone do not assume that you are making yourself clear to the other person. Check for non-verbal feedback. People give us many clues as to whether or not they understand us. Do they look confused? Are they unusually quiet? When asked if they have any questions, do they answer with a hesitant no? These are all subtle signs that the individual is not sure of what you just said. Continue communicating until you see signs.
- *Be flexible* – if you speak to someone, you can tell by the non-verbal cues, change the way you are communicating. When you realize you do not understand, begin drawing pictures. Keep changing your communication style until you find the one that works with that particular individual. Recognize that people understand information in different ways – People do not understand things in the same way. Some people understand things better when they see them, others when they hear them and others when they do or get a feeling about them. Use non-verbal cues to determine if the person understands you. If not, try showing her what you mean or getting her emotionally involved in what you are saying.
- *Do not make people wrong* – when we communicate with others, the chances are very good that we will have to change strategies along the way. Do not make people wrong, because their communication style is different from yours (no what is wrong with you attitude). If you do, you will not only have to deal with communication problems but also conflict and negative feelings. Instead, recognize that each person's uniqueness adds color to the mosaic of life and do whatever you need to do to get your message across correctly.

A thought-pattern is always subjectively created and successively objectified by different situational procedures. Since the thought-patterns are an important part of the

group-consensus, they can be regarded as stereotyped ways of thinking that may or may not apply in certain individual cases. They exist in different cultural backgrounds and influence the way native speakers of a language express themselves.

The most visible level is behavior and artifacts. This is the observable level of culture, and consists of behavior patterns and outward manifestations of culture: perquisites provided to executives, dress codes, level of technology utilized (and where it is utilized), and the physical layout of workspaces. All may be visible indicators of culture.

The word "*artifact*" comes from two Latin words. The first, "*arte*", means "by *skill*", from "*ars*", skill. The second, "*factum*", is the past participle of "*facere*", to do or to make.

The word dates back to the early 1800s, meaning "*something created by humans usually for a practical purpose; especially: an object remaining from a particular period*" and "*something characteristic of or resulting from a particular human institution, period, trend, or individual*" (Merriam-Webster, 1990, p. 105). Most definitions focus on the quality of artifacts as things, speaking of objects and remains rather than process or production. Typical definitions are "*anything made by human art and workmanship; an artificial product. In archeology, applied to the rude products of aboriginal workmanship as distinguished from natural remains*", "*a product of human art or workmanship*", "*any object made by human beings*" (Oxford English Dictionary, 2006, n.p.; Shorter Oxford English Dictionary, 1993, p. 120; Wordsmyth, 2006.).

The words, we use for different kinds of artifacts, are also shaped by our history in using them. When way we speak of interfaces, for example, we think of human –computer interaction and not shoes or cups. Despite this fact, shoes and cups are interfaces of a kind – a different kind, but interfaces nevertheless. When we speak of products and process, we generally do not think of things digital but a software package is as much a product as a block of cheese, and we produce the system that allows us to manage lines of customers at a bank.

Artifacts and behavior also may tell us what a group is doing, but not why.

We often seem to be viewing a world epitomized by symbols of ethnicity, tribalism, religion, or even myth. This so-called symbolic frame expressed in an artifact is based on a set of things embedded in the 'culture'.

Cultural behavior must involve the use of artifacts. Moreover, language is an important element in human culture considered as the primary abstract artifact by which culture is transmitted. Most transmission of the knowledge, ideas, and values that make up a given culture is done through language.

Language as a collector of culture

Because language is learned behavior, it is therefore part of culture. If most transmission of ideas, knowledge, customs and values are entities of cultures, so we can say, that they are reflected in languages. They are collected in words and phraseological units, which preserve the wisdom of cultures.

The knowledge and beliefs that constitute a people's culture are habitually encoded and transmitted in language. Language is as a collector of culture and through language, human beings:

- Generate collective meanings, actions, thoughts, feelings, social organization.

- Record, store, and disseminate that knowledge across time, across space, between people.
- Express information, ideas, emotions, attitudes.
- Language is an endlessly creative vehicle for self-expression, group expression, and entertainment.
- Form an identity, belonging to a group, to maintain boundaries between groups.
- Experience reality of world around us. (Language gives us names and frames for taking in that reality)
- Develop cognitive skills (children), and develop concepts and theories (adults).
- Use words to act, to perform, to control reality.

Language is both part of culture as well as the medium by which culture is defined and described. Stories, fairy tales, legends, humor, jokes, sayings, proverbs and idioms collect and preserve culture, the wisdom of nations, their customs and ways of life.

Language is a collector of culture. To prove this, let us consider English phraseological units, and especially idioms. They are like a drop in the ocean of English culture that reflects its significance throughout history. English is a language particularly rich in idioms – those modes of expression peculiar to a language (or dialect) that frequently defy logical and grammatical rules. There are at least 25,000 idiomatic expressions in the English language.

Without idioms English would lose much of its variety and humor both in speech and writing while using it properly, people will not only enhance the ability to express all sorts of ideas but also the ability to appreciate culture, which then improves the linguistic ability.

Idiom (Latin: *idioma*, "*special property*", f. Greek: δίωμα – idiōma, "*special feature, special phrasing*") is an expression, word, or phrase that has a figurative meaning that is comprehended in regard to a common use of that expression that is separate from the literal meaning or definition of the words of which it is made.

Sources of idioms:

1. from our everyday life
   - *to be born with a silver spoon in one's mouth*
   - *to sail under false colour* (*прятать истинное лицо*)
   - *to loose track of smb* (*потерять кого-либо из виду, давно не видеть*)
   - *a leopard can('t) change its spots*
2. from the Bible
   - Ex.: *black sheep, lost sheep* (*заблудшая овца*)
   - *To cast pearls before swine* (*метать бисер перед свиньями*)
3. World literature
   - *to fight against Windmills*
   - *an ugly duckling* (Danish) (*гадкий утенок)*
4. different languages
   - *to lose face* (*Chinese*)
   - "*The course of true love has never run smooth*" Shakespeare "The 12th night"
5. from history
   - *to cross the Rubicon*
   - *Labours of Hercules*

- *To bell the cat*

As we see, idioms reflect all the aspects of social and cultural life of a country.

English idioms are greatly influenced by English customs, which concern almost every respect of social and cultural life. Customs are not the product of individuals but that of the collective in the society affected by politics, economy, religion, literary art and so on and then they affect those things in reverse.

As a special part of culture, language, especially idioms, inevitably reflects the customs of the nationality. There is no exception to English idioms. English idioms relate so closely to English culture that they are like a drop in the ocean of English culture and reflect the significance of English culture throughout history.

For example, *bread*, *butter*, *jam* and *cheese* are some daily food eaten in English families and there are many idioms connected with them:

1. "*Baker's dozen*"

At the first sight of the idiom, we may think it means "*baker's twelve*" because "*dozen*" refers to "*12*" as a cardinal number. However, the real meaning of the idiom is quite different from what we thought of. It was first used in Britain in the 1400s. At that time, the government imposed very strict rules on the weight of all kinds of bread. However, at that time, it was not so easy to ensure the exact weight of the bread. To avoid punishment on the lack of weight, bakers often gave customers one more bun for free. So, "*baker's dozen*" later gets the meaning of "*thirteen*". Little by little, more people began to use this idiom for they had to buy buns almost every day. The reason for its popularity also lies in that British people think the number of "13" is a sign and may bring about bad luck so "*baker's dozen*" is used as euphemism for "13" in British culture: *My mother bought a baker's dozen of apples in the supermarket.*

2. "*Know (on) which side one's bread is buttered.*"

In this idiom, all the words seem simple and easy yet when combining them together, we are really at a loss as to its meaning. We know butter is a kind of dressing used to make the bread more delicious. If a person knows "on which side one's bread is buttered", he will have tastier bread. It is just like that in real life, if one knows how to win people over, he will get more benefit. The two have some similarities in nature. So the idiom is relevant to the meaning "know how to cultivate popularity".

E.g., "*He wouldn't get angry with his boss' daughter – he knows on which side his bread is buttered.*"

Sports terms, technical terms, legal terms, military slang and even nautical expressions have found their way to the everyday use of English language. Following are some examples of these, some used in either American or British English and some used in both:

"*Having won the first two Tests, Australia is now almost certain to retain the Ashes.*" (Ashes is a British English idiom that is nowadays a well-established cricket term.)

"*In his case the exception proves the rule.*" (A legal maxim – in full: "the exception proves the rule in cases not excepted". It is widely used in both AmE and BrE.)

"*To have the edge on/over someone.*" (This is originally American English idiom, now established in almost every other form of English, including BrE.)

"*A happy hunting ground.*" (Place where one often goes to obtain something or to make money. It is originated from American English idiom.)

Some idioms may have gone through radical changes in meaning. The phrase – *"There is no love lost between them"* – nowadays means that some people dislike one another. Originally, when there was only the British English form, it meant exactly the opposite. The shift in meaning is yet unexplained. All dialects of English have different sets of idioms and situations where idioms are used.

In the old days, English idioms rarely originated from any other form of English than British English. Nowadays American English is in this position. It is hard to find an AmE idiom that has not established itself in "worldwide English" (usually BrE). This is not the case with British English idioms, which are not as widespread. It has to be remembered that it is hard to say, which idioms are actively used in English and which are dying out or have already died. Idioms are constantly dying and new-ones are born.

Briefly, idioms are the product of culture. They are language entities viewed as collectors of culture. They are restricted by culture and bear exclusive characteristics of it, carrying abundant cultural purport. Cultures are always in development. Thus, idioms are constantly dying and new-ones are born as languages develop and change.

FURTHER READING

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Lecture 6

LANGUAGE AS A REFLECTION OF CULTURE

1. Language as a reflection of social and cultural structure of society.
2. Social and cultural connotations of the words "Homeland" and "Patriotism" in English and Russian cultures.

Language as a reflection of social and cultural structure of society

The past decades have witnessed a rapid development in sociolinguistics and the findings in this field have greatly enriched our understanding of the relationship between language and society.

There has been a maxim in sociolinguistics that claims, *"You are what you say"*. Following this claim, we may expand the scope of our observation by introducing some social factors that influence our language behavior in a social context.

Sociolinguists have documented the presence of dialects in every language. These dialects, all of which are legitimate, are associated with educational, economic, social and historical conditions. To linguists, the word "dialect" refers to a way of speaking a language, to an incorrect way of speaking a language.

Languages vary from one place to another, from one social group to another, and from one situation to another. Language variation describes the relationship between the use of linguistic forms and factors such as geography, social class, ethnic group, age, sex, occupation, function, or style. The combination of these various factors results in an individual's idiolect, that is, their particular and idiosyncratic manner of speech. When a variety of language shared by a group of speakers it is known as a dialect.

All speakers of a language speak a dialect of that language. Dialect is more a political term than a linguistic one. By definition, everyone speaks a dialect. The question is which dialects viewed as the "standard", "correct", or "official" languages, and which ones are marked as the "dialects" or "slang". "Poor English" literally means the English of the poor, the rural, the weak.

Dialects of languages can vary in pronunciation. For example, Central American speakers of Spanish pronounce *c* before *e* and *i* and *z* as the English *c* in *city* while in most of Spain they are pronounced like the English *th* in *thin*.

Variation may also come in the grammar, when structures are changed by addition, replacement, or subtraction of grammatical units.

Dialects may also vary in vocabulary. Those variations serve as reference points in dialect geographies. Certain social dialects of English use the term *"pancake"* for a very thin cake made of batter poured onto a hot greased surface and cooked on both sides until brown. Other English speakers call the same thing a *"flapjack"*. Still others use the word *"griddlecake"* or *"flannel cake"*. The reality – the thin brown cake – is the same even though dialects have developed different terms.

Dialect diversity reflects the fact that languages change over time and that people who live in the same geographical area or maintain the same social identity, share language norms; in other words, they speak the same dialect.

Dialects themselves are collections of idiolects (and thus so are languages).

Idiolect is another term that we must be familiar with. An idiolect is simply the technical term we use to refer to the variety of language spoken by each individual speaker of the language. Just as there is variation among groups of speakers of a language, there is variation from speaker to speaker. No two speakers of a language speak identically. Each speaks her or his own particular variety of that language. Each thus speaks her or his own idiolect.

Thus, languages mark cultural identities, and entire societies may define themselves according to the language and dialect they speak.

Geographical dialects arise when groups of speakers are isolated from one another by a barrier – rivers, mountains, lakes, oceans, and national boundaries, to name a few. Over time, the speakers on each side of the barrier sound less and less alike. In the Appalachian Mountains, speakers were isolated for generations from those in the valleys, and as a result, their dialect has marked differences in both grammar and vocabulary. For instance, the following are perfectly grammatical sentences in Appalachian English: "*I disremembered.*" (*I forgot*)

The different geographical dialects are the different varieties of the same language spoken in different areas. As we know, Modern English is used as the first language by tens of countries in the world. Therefore, there exist British English, American English, Canadian English, Australian English, New Zealand English, South African English and so forth. They are all geographical dialects or varieties of Modern English. Language and dialect have become a flag of proclaiming one's identity. Dialects are usually used or preferred in oral communication.

The three major U.S. regional dialects are the following:

1. Northern Region: This region consists of New England, from Vermont to New York and all the states between the Great Lakes and the Pacific Ocean.

2. Southern Region: This region includes Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia and all of the states bordering the Gulf of Mexico, including Texas.

3. Midland Region: This is the largest region, consisting of most of the United States. It extends from Pennsylvania and New Jersey west into Ohio and south along the Blue Ridge Mountains of Virginia into the Carolinas.

British English (BrE) is the form of English used in the United Kingdom. It includes all English dialects used within the United Kingdom. Dialects and accents vary amongst the four countries of the United Kingdom, as well as within the countries themselves. There are also differences in the English spoken by different socio-economic groups in any particular region.

The major divisions are normally classified as English (or English as spoken in England, which comprises Southern English dialects, Midlands English dialects and Northern English dialects), Welsh English (not to be confused with the Welsh language), and Scottish English (not to be confused with the Scots language).

The various British dialects also differ in the words that they have borrowed from other languages. The Scottish and Northern English dialects include many words originally borrowed from Old Norse and a few borrowed from Gaelic, though most of the structure and common words are conservative Anglo-Saxon, hence *kirk* (church), *beck* (stream), *feart* (feared), *fell* (hillside), *kistie* (chest, box), *lang syne* (long ago) and so on.

Social Dialects

These dialects imply that the use of language is not only linguistic behavior, hut also a social activity. Without a language intelligible to all the members of a community, the community could by no means exist, not to speak of its development.

Social dialects reflect a person's speech not only where s/he comes from but also what class s/he belongs to and a general tendency that the speech of the higher classes demonstrates less regional variation.

A society is usually composed of various social groups differentiated by age, sex, social, economic and political backgrounds, education, occupation, religious beliefs or other social factors. Moreover, different social groups speak different social dialects.

There are two approaches to the relation between language and society. One approach is that society is taken as a whole, in which it is watched how language functions in it and how it reflects various social differentiations, and the other is that society is studied from the point of view of an individual social member.

The interrelationship between language and society can be clearly shown by the fact, that language is not always used to exchange information, but it is also used to maintain certain social relationships between people. This kind of social function of language is often embedded in everyday social interactions and linguistic routines.

A social dialect, or sociolect, often revealed through language, which indicates the cultural attitudes and status preferences of the communities in which we live, or groups with which we identify. Examples of these could include an individual's use of "politically-correct" language, or the attitudes and perspectives revealed by the humor or special jargons one may use.

Speakers of a language may often use their language quite differently due to their different social status, such as social, political and economic backgrounds, religious beliefs, profession, education, sex, age etc. The standard variety of a given language, e.g. British English, tends to be the upper class sociolect of a given central area.

Speaking the wrong social dialect in a certain environment may result in awkwardness or difficulty for the speaker.

Standard Language

The most popular type dialect known as *standard language* (also standard dialect or standardized dialect) is a particular dialect of a language that has been given either legal or quasi-legal status. It is said to be the most correct language of a nation.

Usually, but not always, based on the tongue of a capital city, a standard language is defined by the selection of certain regional and class markers, and the rejection of others.

The standard language of a country is the language, which is recognized as the official language of that country, and is the "correct" language of the nation.

It is usually the language of the capital city and defined as the selection of certain regional and class markers and the rejection of others. This is the version of a language typically taught to learners of the language as a foreign language, and most texts written in that language follow its spelling and grammar norms.

A standard variety is generally:
- used in the news media and literature;
- described in dictionaries and grammars;

■ taught in schools and taught to non-native speakers when they learn the language as a foreign language.

Some of the features that identify a *Standard Language* include:

■ a recognized dictionary or group of dictionaries which embody a standardized spelling and vocabulary;

■ a recognized grammar which records the forms, rules and structures of the language, and which commends some forms and castigates others;

■ a standard system of pronunciation, which is considered "educated" or "proper" speech by the speakers, and which is considered free from regional marking;

■ an institution promoting the use of the language and given some authority in defining the norms of its use;

■ statutes or constitutions giving that language an official legal status in a country's system of law;

■ the use of the language in public life, such as in the work of courts and legislatures;

■ a canon of literature;

■ the teaching of the language's standards of grammar and spelling in schools;

■ the selection of this particular dialect of a language as being especially appropriate to be taught to learners of foreign languages.

Other Kinds of Language Varieties

Besides dialects, there are different kinds of language varieties: *slang, Ebonics, pidgin, Creole.*

Slang is the use of informal words and expressions not considered standard in the speaker's dialect or language. Slang is used in areas of the lexicon that refer to things considered taboo. It is often used to identify with one's peers and, although it may be common among young people. Slang can be born from any number of situations or ideas (the word slang itself has come to represent selling, especially of illegal drugs), and can be blunt or riddled with metaphor, and often quite profound.

Slang very often involves the creation of novel meanings for existing words. It is common for such novel meanings to diverge significantly from the standard meaning.

Jargon is terminology defined in relationship to a specific activity, profession, group, or event.

Pidgin is a new language which develops in situations where speakers of different languages need to communicate but do not share a common language. The vocabulary of a pidgin comes mainly from one particular language (called the *'lexifier'*). An early "pre-pidgin" is quite restricted in use and variable in structure. However, the later *'stable pidgin'* develops its own grammatical rules, which are quite different from those of the *lexifier*.

Creole – any pidgin language that has become established as the native language of a speech community. A creole usually arises when speakers of one language become economically or politically dominant over speakers of another. Unlike a pidgin, however, a creole is not restricted in use, and is like any other language in its full range of functions. The words pidgin and creole are technical terms used by linguists, and not necessarily by speakers of the language.

Ebonics imply that sometimes members of a particular minority ethnic group have their own variety, which they use as a marker of identity, usually alongside a standard

variety. This is a minority dialect. Examples are African American Vernacular English in the USA, London Jamaican in Britain, and Aboriginal English in Australia. African American (Vernacular) English (AAVE), also called 'Ebonics', is a minority dialect spoken by most African Americans throughout the U.S.A.

Ebonics is a variation of English entirely made up of slang and southern word shortenings. It is generally spoken in the neighborhood and has almost no defined syntactical structure.

Social and cultural connotations of the words "Homeland" and "Patriotism" in English and Russian

In cross-cultural communication, we should understand cultural connotations of those words, which have a significant impact on expression of thought throughout language. Such words are *homeland* (*rodina*) and *patriotism*, which are also symbols of national identity. The concepts of *homeland / rodina* are closely connected with the concepts of *patriotism* and *help to define it*.

The Merriam-Webster Unabridged Dictionary defines *patriotism* as *love for or devotion to one's country*. The word patriotism comes from a Greek word meaning fatherland. For most of history, love of fatherland or homeland was an attachment to the physical features of the land.

Nevertheless, that notion changed in the eighteenth century, when the ideals of democracy, socialism, and communism strongly emerged into political thought. *Patriotism* was still a love of one's country that included connections to the land and people, but then also included its customs and traditions, pride in its history, and devotion to its welfare.

Today most people agree that *patriotism* also involves service to their country, but many disagree on how to perform such service. Some believe that the national government speaks for a country; therefore, all its citizens should actively support government policies and actions. Others argue that a true patriot speaks out when convinced that their country is following an unwise or unjust action.

In the United States, the meaning of patriotism has once again been on the public agenda. In addition, it is seen as a "*blind attachment to certain national cultural values, uncritical conformity with prevailing group ways and rejection of other nations as outgroups....*"

Russian *patriotism* was not merely a "*love for the place where one was born,*" but in its sense, it means what something one did, it is active – not a passive "*sense of patriotism*" as it is in the West.

Both Russians and Americans have national loyalty and love to their countries. American citizens have a special pride for being American, which they want everyone to know about. The U.S. flags are flying in the streets and squares of American cities and patriotic slogans can be found everywhere, from ads to schoolbooks.

American patriotism is mainly political deeply attached to the sacred ideas of freedom and democracy, as the country is just as young as 500 years.

Patriotism has some ethical connotations: it implies that one places the welfare of the nation above that of oneself. It may also imply that one's nation is more important than

other nations. However, it does not necessarily imply that one should support the principle of "my country right or wrong," for patriots may also at times be strong critics of their nation's policies.

So, the connotation of the word *patriotism* can be considered from the following aspects: firstly, patriotism is the deep affection of people to his homeland; secondly, patriotism also expresses the love of people to the material civilization and the spiritual civilization; thirdly, patriotism is historic and specific.

But what is common for the all interpretations of the word *patriotism* is love for or devotion to one's country, which is reflected in artifacts of national cultures and in the cultural connotations of words *homeland* and *rodina* which are culturally marked.

The English concept country *patriotism* lacks the personal implications of the Russian *rodina*. In English, "*homeland*" is not a key word. To the American English speaker, "*homeland*," "*motherland*," and "*fatherland*" sound like translations. When spoken in English, it seems to refer to "*the old country*" or the birthplace of an immigrant. Weaker bonds tie Americans and perhaps even the British to their countries than those, which tie other nationalities to their homelands. This is the case for two reasons.

The concept of "*homeland*" as developed in other countries ties together nation (ethnic group) and state (political entity) in a way that seems impossible for Americans. Two essential elements in Wierzbicka's explications of concepts glossed as "*homeland*" in other European languages are: "*I was born here*" and "*I am like a part of this country*" (Wierzbicka 196). These two speech patterns are widely used in English-speaking countries.

In a situation where a German would answer, "*I am German*," and a Pole, "*I am Polish*," a person born in America to German and Polish parents is as likely to say, "*I am American*." Few Americans will say, "*There is a part of me which makes me American;*" rather, the American nationality is a coincidence of birthplace.

As a nation of immigrants, the place of our birth rarely correlates with a feeling of belonging. Belonging is more likely to spring from a separate identification with a racial, ethnic, or religious subgroup without any immediate correlation to place. Any feeling we might have of being Americans could spring from an identification with political ideologies, a pride in our history, or a simple recognition of our citizenship. Claiming to be an American, however, rarely ties something inherent in the citizen to something intrinsic in the country.

In Russia, World War II, which in that country is known as the Great Patriotic War, caused an increase in the incidence of the terms *rodina* and *otechestvo*, both glossed as "*homeland*" in English. The United States' experience in World War II was different, however. Without any real threat to American soil, soldiers often fought to "*save Europe*" or to "*protect democracy abroad*" instead of dying "*za rodinu*", as Russian soldiers did. *Homeland*, then, becomes a muddled concept, which evokes translated novels and translated ideas.

Rarely is the word applied by native speakers to a country where English is the dominant language spoken. According to Wierzbicka semantic meanings of the word *homeland* in English are the following:

(a) *this is a country*
(b) *someone else was born there*

(c)   that person is like part of that country
(d)   that person no longer lives there
(e)   that country is an important part of that person's identity
(f)   that person often thinks about that country
(g)   when that person thinks about that country s/he feels something good
(h)   that person is like other people in that country
(i)   that person may not return to that country
(j)   that person could not feel this way about any other country

In contrast to the English "*homeland,*" the Russian word *rodina* appears frequently in the modern language. The word appears frequently in spoken language as well as in official contexts, especially in Soviet-era period time.

The word shares its root *rod-* with *rodnoi* (native or one's own) and with *rodit'sja* (to be born). Indeed, the concept of birth is essential to the word's meaning. The "familiar character of *rodina*, as a place where everything is '*rodnoe, blizkoe, poniatnoe i privychnoe*' (that is, roughly speaking, [one's own], close to one's heart, understandable, and accustomed)" (Wierzbicka).

Wierzbicka claims that *rodina* carries no implicit duties, which she assigns to the rough Russian synonym, *otechestvo*. However, Russian speakers rate their duty to defend their *rodina* as more important than their duty to defend their *otechestvo*. *Rodina* nurtures like a mother and in the slogan *rodina-mat' zovet*, expected to be defended as your own mother. The rest of the full explication of the word *rodina* by Anna Wierzbicka:

(a)   *a country*
(b)   *I was born in this country*
(c)   *I am like a part of this country*
(d)   *I couldn't be like a part of any other country*
(e)   *when I think about this country I feel something good*
(f)   *I think something like this when I think about this country: this country is like a person*
(h)   *this country does good things for me, like a mother does good things for her children*
(i)   *I should help this country whenever it needs me*
(j)   *I know everything in this country*
(k)   *I am like other people in this country*
(l)   *when I am in this country I feel something good*
(m) *I couldn't feel like this in any other country*

Thus, the given examples demonstrate that every language has "*key concepts*," expressed in "*key words*," which reflect the core values of a given culture. So the words, "*Homeland*" and "*Patriotism*", have important historical dimensions, they are core cultural elements, which are important for understanding implicit ideological aspect of cross-cultural communication.

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Lecture 7

LOAN WORDS (BORROWINGS) AS REFLECTION AND RESULT OF LANGUAGE AND CULTURE CONTACTS

1. Reasons for cultural borrowings in English.
2. Classification of borrowings according to the borrowed aspect: phonetic borrowings, semantic borrowings, morphemic borrowings, translation loans.
3. Classification of borrowings according to the degree of assimilation.
4. Borrowings in British and American.

Reasons for borrowing in English

Where two different languages have contact over a certain period of time, they will surely influence each other. Words might be taken from one language and adopted to another. This process is known as borrowing.

Cultural borrowing is taking ideas, customs, and social behaviors from another culture or civilization. While taking ideas, customs and social behavior we enrich our language with new words from other cultures. Thus, a cultural borrowing is a loanword adopted to express a concept that is new to the recipient language speakers' culture.

As stated by Carol Myers-Scotton "*Cultural borrowings are words that fill gaps in the recipient language's store of words because they stand for objects or concepts new to the language's culture.*" When there is *cultural borrowing* there is always the likelihood that the associated words may be borrowed too. For example, when Christianity was introduced into England, a number of associated words, such as bishop and angel, found their way into English. The process has continued uninterruptedly down to the present day, each cultural wave bringing to the language a new deposit of loanwords.

Borrowed elements that fill a lexical gap in the recipient language are called cultural borrowings. They are often introduced along with a new thing and/or a new concept, such as the Japanese word sushi, the Chinese concept paper tiger and the Swahili word safari in many Western languages.

Language borrowing is normally encouraged by external factors such as geographical neighborhood, political, socio-economic and cultural exchange, military, and other activities between different countries. Language borrowing can be considered as reflection and result of languages and cultures contacts. At present, there are about 6000 different languages on our planet, and every one of them has a vocabulary containing many thousands of words.

Whenever and wherever there are contacts of any sort between the speakers of different languages, speakers will make use of words from other languages to refer to things, processes, and the ways of behavior, organization, or thinking for which words or phrases were not available or convenient in their own language hitherto.

The most obvious and are the most profound reasons for borrowing from foreign languages is the introduction of new concepts for which there are no suitable words.

Borrowing words from other languages is characteristic of English throughout its history. More than two thirds of the English words are borrowings. Large scale of

language borrowing took place between languages both historically and currently. It is part of the cultural history of English speakers when they have always adopted loanwords from the languages of contacted cultures. English history is very rich in different types of contacts with other countries, so English is very rich in borrowings. The Roman invasion, the adoption of Christianity, Scandinavian and Norman conquests of the British Isles, the development of British colonialism and trade and cultural relations served to increase immensely the English vocabulary. Therefore, it is of great value to study borrowings in English and try to find the basic principles underlying this phenomenon, so, to understand it better, let us consider some classifications of borrowings.

Classification of borrowings according to the borrowed aspect

▪ *Phonetic borrowings* are most characteristic in all languages; they are called *loan words*. Words are borrowed with their spelling, pronunciation and meaning. Then they undergo assimilation, each sound in the borrowed word is substituted by the corresponding sound of the borrowing language. In some cases the spelling is changed. The structure of the word can also be changed. The position of the stress is very often influenced by the phonetic system of the borrowing language. The paradigm of the word, and sometimes the meaning of the borrowed word are also changed. Such words as *labor, travel, table, chair, people* are phonetic borrowings from French; *apparatchik, nomenklatura, sputnik* are phonetic borrowings from Russian; *bank, soprano, duet* are phonetic borrowings from Italian.

▪ *Translation loans* are word-for-word (or morpheme-for-morpheme) translations of some foreign words or expressions. In such cases, the notion is borrowed from a foreign language but it is expressed by native lexical units, *to take the bull by the horns* (Latin), *fair sex* (French), *living space* (German) etc. Some translation loans appeared in English from Latin already in the Old English period, e.g. *Sunday (solis dies)*. There are translation loans from the languages of Indians: *pipe of peace, pale-faced*, from German: *masterpiece, homesickness, and superman*.

▪ *Semantic borrowings* are such units when a new meaning of the unit existing in the language is borrowed. It can happen when we have two relative languages, which have common words with different meanings, e.g. there are semantic borrowings between Scandinavian and English, such as the meaning *to live* for the word *to dwell* which in Old English had the meaning *to wander*. Or else the meaning *дар, подарок* for the word gift which in Old English had the meaning *выкуп за жену.*

▪ *Morphemic borrowings* are borrowings of affixes, which occur in the language, when many words with identical affixes borrowed from one language into another, so that the morphemic structure of borrowed words becomes familiar to the people speaking the borrowing language. We can find many Romanic affixes in the English word-building system that is why there are many hybrids in English, where different morphemes have different origin, e.g. *goddess, beautiful.*

Classification of borrowings according to the degree of assimilation

English lexicology subdivides borrowings according to the degree of assimilation: completely assimilated, partly assimilated and non-assimilated (barbarisms).

▪ *Completely assimilated borrowings* are not felt as foreign words in the language, as the French word sport and the native word start. Completely assimilated verbs belong to regular verbs, e.g. *correct — corrected*. Completely assimilated nouns form their plural by means of s-inflexion, e.g. *gate — gates*. Semantic assimilation of borrowed words depends on the words existing in the borrowing language, as a rule, a borrowed word does not bring all its meanings into the borrowing language, if it is polysemantic — the Russian borrowing *sputnik* is used in English only in one of its meanings.

▪ *Partly assimilated borrowings* are subdivided into the following groups:

o Borrowings non-assimilated semantically, because they denote objects and notions peculiar to the country from the language of which they were borrowed, e.g. sari, sombrero, taiga, kvass etc.

o Borrowings non-assimilated grammatically, e.g. nouns borrowed from Latin and Greek retain their plural forms (*bacillus — bacilli, phenomenon — phenomena, datum — data, and genius — genii*).

o Borrowings non-assimilated phonetically. Here belong words with the initial sounds /v/ and /z/, e.g. voice, zero. In native words these voiced consonants are used only in the intervocal position as allophones of sounds /f/ and /s/ (*loss — lose, life — live*). Some Scandinavian borrowings have consonants and combinations of consonants which were not palatalized, e.g. /sk/ in the words: *sky, skate, ski* etc. (in native words there are the palatalized sounds denoted by the digraph *sh*, e.g. *shirt*); sounds /k/ and /g/ before front vowels are not palatalized e.g. g*irl, get, give, kid, kill, kettle*. In native words there is palatalization, e.g. *German, child*. Some French borrowings have retained their stress on the last syllable, e.g. *police*, and *cartoon*. Some French borrowings retain special combinations of sounds, e.g. the combination of sounds /wɑ:/ in the words: *memoir, boulevard*.

o Borrowings can be partly assimilated graphically, e.g. in Greek borrowings *y* can be spelled in the middle of the word (*symbol, synonym*), *ph* denotes the sound /f/ (*phoneme, morpheme*), *ch* denotes the sound /k/ (*chemistry, chaos*), *ps* denotes the sound /s/ (*psychology*).

▪ Non-assimilated borrowings (barbarisms) are borrowings, which are used by Englishmen rather seldom and are non-assimilated, e.g. *addio* (Italian), *tete-a-tete* (French), *dolce vita* (Italian), *duende* (Spanish), *gonzo* (Italian) etc.

Classification of borrowings in English and American according to the language from which they were borrowed

▪ *Latin and Greek Borrowings*

Among words of Romanic origin borrowed from Latin during the period when the British Isles were a part of the Roman Empire, there are such words as: *street*, *port, wall* etc. Many Latin and Greek words came into English during the Adoption of Christianity in the 6-th century. At this time, the Latin alphabet was borrowed from the Runic alphabet.

These borrowings are usually called *classical borrowings*. Here belong Latin words*: alter, cross, dean*, and Greek words*: church, angel, devil, and anthem*. Latin and Greek borrowings appeared in English during the Middle English period due to the Great

Revival of Learning. These are mostly scientific words because Latin was the language of science at the time. These words were not used as frequently as the words of the Old English period, therefore some of them were partly assimilated grammatically, e.g. *formula — formulae*. Here also belong such words as: *memorandum, minimum, maximum, veto* etc. Classical borrowings continue to appear in Modern English as well. Mostly they are words formed with the help of Latin and Greek morphemes. There are quite a lot of them in medicine (appendicitis, aspirin), in chemistry (acid, valency, alkali), in technique (engine, antenna, biplane, airdrome), in politics (socialism, militarism), names of sciences (zoology, physics). In philology, most of terms are of Greek origin (homonym, archaism, lexicography).

- *French Borrowings*

The largest group of borrowings is French. Most of them came into English during the Norman Conquest. French influenced not only the vocabulary of English but also its spelling and documents were written in French as the local population was mainly illiterate, and the ruling class was French. Runic letters, remaining in English after the Latin alphabet, were substituted by Latin letters and combinations of letters, e.g. *v* was introduced for the voiced consonant *v* instead of f in the intervocal position /*lufian – love*/, the digraph *ch* was introduced to denote the sound *ch* instead of the letter *c* /*chest*/ before front vowels where it had been palatalized.

There are the following semantic groups of French borrowings:

a) words relating to government: *administer, empire, state, government*;

b) words relating to military affairs: *army, war, banner, soldier, battle*;

c) words relating to jury: *advocate, petition, inquest, sentence, barrister*;

d) words relating to fashion: *luxury, coat, collar, lace, pleat, embroidery*;

e) words relating to jewelry: *topaz, emerald, ruby, pearl* ;

f) words relating to food and cooking: *lunch, dinner, appetite, to roast, to stew*.

Words were borrowed from French into English after 1650, mainly through French literature, but they were not as numerous and many of them are not completely assimilated. There are the following semantic groups of these borrowings:

a) words relating to literature and music: *belle-lettres, conservatorie, brochure, nuance, piruette, vaudeville*;

b) words relating to military affairs: *corps, echelon, fuselage, manouvre*;

c) words relating to buildings and furniture: *entresol, chateau, bureau*;

d) words relating to food and cooking: *ragout, cuisine*.

- Italian Borrowings

Cultural and trade relations between Italy and England brought many Italian words into English. The earliest Italian borrowing came into English in the 14-th century; it was the word bank from the Italian *banko* (*bench*). Italian moneylenders and moneychangers sat in the streets on benches. When they suffered losses they turned over their benches, it was called *banco rotta* from which the English word *bankrupt* originated. In the 17-th century, some geological terms were borrowed: *volcano, granite, bronze, lava*. At the same time, some political terms were borrowed: *manifesto, bulletin*. Nevertheless, mostly Italian is famous by its influence in music and in all Indo-European languages musical terms were borrowed from Italian: *alto, baritone, basso, tenor, falsetto, solo, duet, trio, quartet, quintet, opera, operette, libretto, piano, violi*n. Among the 20-th century, Italian

borrowings we can mention: *gazette, incognitto, autostrada, fiasco, fascist, diletante, grotesque, graffitto etc.*

- Spanish Borrowings

Spanish borrowings came into English mainly through its American variant. There are the following semantic groups of them:

a) trade terms: *cargo, embargo*;

b) names of dances and musical instruments: *tango, rumba, habanera, guitar*;

c) names of vegetables and fruit*: tomato, potato, tobacco, cocoa, banana, apricot* etc.

- Scandinavian Borrowings

By the end of the Old English period English underwent a strong influence of Scandinavian due to the Scandinavian conquest of the British Isles. Scandinavians belonged to the same group of peoples as Englishmen and their languages had much in common. As the result of this conquest, there are about 700 borrowings from Scandinavian into English. Scandinavians and Englishmen had the same way of life; their cultural level was the same. They had much in common in their literature therefore there were many words in these languages, which were almost identical, e.g.

ON	OE	Modern E
syster	sweoster	sister
fiscr	fisc	fish
felagi	felawe	fellow

However there were also many words in the two languages which were different, and some of them were borrowed into English, such nouns as: *bull, cake, egg, kid, knife, skirt, window* etc., such adjectives as:*flat, ill, happy, low, odd, ugly, wrong*, such verbs as: *call, die, guess, get, give, scream* and many others. Even some pronouns and connective words were borrowed which happens very seldom, such as: *same, both, till, fro, though*, and pronominal forms with *th*: *they, them, their*. Scandinavian influenced the development of phrasal verbs, which did not exist in Old English, at the same time some prefixed verbs came out of usage, e.g. *ofniman, beniman*. Phrasal verbs are now highly productive in English: *take off, give in* etc.

- German Borrowings

There are some 800 words borrowed from German into English. Some of them have classical roots, e.g. in some geological terms: *cobalt, bismuth, zink, quarts, gneiss, and wolfram*. There were also words denoting objects used in everyday life borrowed from German*: iceberg, lobby, rucksack, Kindergarten* etc. In the period of the Second World War, the following words were borrowed: *Volkssturm, Luftwaffe, SS-man, gestapo, gas chamber* and many others. After the Second World War, the following words were borrowed: *Berufsverbot, Volkswagen* etc.

Besides the two main groups of borrowings (Romanic and Germanic), there are also borrowings from other languages. We shall speak about Russian borrowings, borrowings from the language belonging to Slavonic languages.

- Russian Borrowings

There were constant contacts between England and Russia and they borrowed words from one language into the other. Among early Russian borrowings there are mainly

words connected with trade relations: *rouble, copeck, vodka, sable*; and words relating to nature, such as *taiga, tundra, steppe* etc.

There is also a large group of Russian borrowings, from Russian literature of the 19-th century: *Narodnik, moujik, duma, zemstvo, volost*, etc; and words, which were formed in Russian with Latin roots, such as *nihilist, intelligenzia, Decembrist* etc. After the Great October Revolution many new words appeared in Russian connected with the new political system, new culture, and many of them were borrowed into English, such as: *collectivization, udarnik, Komsomol* etc. and also translation loans, such as: *shock worker, collective farm, five-year plan* etc. One more group of Russian borrowings is connected with perestroika: *glasnost, nomenclature, apparatchik* etc. On the other hand, due to various political changes and dynamic economic and technological growth, the Russian language has also acquired numerous terms from English, which very quickly migrate from the class of neologisms to the category of familiar and frequently used words. Few of these words (computer terms, for example) do not possess the corresponding equivalent in Russian; many of them do have a Russian (very often explanatory) equivalent. For instance, such nouns as *brand, merger, summit, default, deposit, site, spam, tuner, web surfing* and adjectives as *local, creative, top* have equivalents in Russian, but the new "foreign" word is usually preferred (the tendency as a rule is started by the mass media).

English continues to take in foreign words, but now the quantity of borrowings is not so abundant. Even more, English now has become a giving language as it has become lingua franca of the twentieth century. Language borrowing not only enriches the vocabulary stock of the borrowing language and makes up for its lexical gap, but also helps people of different nations to better understanding each other, especially about their cultures. Thus, the history of English can be called not only the history of language borrowings, but as reflection and result of language and culture contacts.

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Lecture 8

LINGUISTIC AND CULTURAL ASPECTS OF TRANSLATION IN CROSS-CULTURAL COMMUNICATION

1. Translation as a linguistic act of communication across cultures.
2. Three types of difficulties in translation and interpretation: multiple meanings of words (denotative and connotative); errors of perception equivalents: literalism, transliteration, paronymy; correlation of linguistic and cultural norms of translation.

Translation as linguistic act of communication across cultures

Cross-cultural communication is impossible without translation or interpretation from the source (the language from which a text is to be translated into another language) into the target language (the language into which a text in a given language is to be translated).

Translation is a peculiar type of cross-cultural communication. It is a kind of activity, which inevitably involves at least two languages and two cultural traditions.

Translation is not only a linguistic act; it is also a cultural one, an act of communication across cultures.

The translation process is like a car, that needs a good driver to control the steering wheel in the right direction; and a translator who knows not only both languages, but also both cultures, is not only bi-lingual, but also bi-cultural. The process of translation in cross-cultural communication presupposes that a source message of one language should be perceived by translator/interpreter of the other language. This involves cognitive processing of recognizing the message and extracting the content from a code, meaning language as a system based on grammatical and semantic structures.

Translation is a communication process that involves the transfer of a message from a source language to a target language. Interpreting and translation processes are *examples of transactional communication(s)*. An interpreter and a translator, both have dual communicative functions, outputting and inputting messages, simultaneously and intertwined, be these spoken or written, to exchange and negotiate meaning with a third party.

Transactional Model of Communication, (Barnlund, 1970), includes interpreting and translation in the field of communication(s) because it is a dynamic theory which requires interdependent and simultaneous exchange between the participants, to negotiate meaning from one language to another.

The transactional model is a more realistic representation of human communication. It recognizes that both people involved in the interaction are communicators, and instead of the process illustrated as linear, it becomes circular in its function. The two people engaged constantly respond to each other by initiating messages and sending responses back and forth. Thus the process is an *exchange* including the following stages:

1. Encode and decode messages

Encoding is the process by which information from a source is converted into symbols to be communicated. Decoding is the process in which the receiver accepts and interprets

the message. It involves not simply basic recognition and comprehension of what, a text says but also the interpretation and evaluation of its meaning with reference to relevant codes.

2. Engage in role-taking and feedback

The messages and interpretation constructed by each individual are influenced by the role-taking assessments and the feedback they provide. As a person speaks, the other individual is simultaneously assessing his/her response on the basis of feedback and may be modifying parts of the message as well.

3. Influenced by prior communication

The messages people send and the manner in which they respond weigh heavily on what has been said previously.

4. Influenced by physical surroundings

Different environments contribute to different modes and methods of communication.

5. Influenced by the sociocultural situation

The message and the manner, in which it is delivered is part of an ongoing social situation that has rules for behavior.

6. Influenced by social relationships

The type of social relationship between the communicators, whether they be strangers or intimate, influences the transaction.

Translation is a peculiar type of cross-cultural communication. It is a kind of activity, which inevitably involves at least two languages and two cultural traditions. *Translation process* should essentially be concerned with a certain text, situation and culture.

Because of differences in cultural values, assumptions, and language structure, it is not possible to be meaningfully translated – word-for-word from one language to another. A translator should keep unspoken understandings and assumptions in mind while translating as the intended meaning of a word may also differ from its literal translation.

According to Alejandra Patricia Karamanian, mentions it in her article – *Translation and Culture*, that attention should be drawn to the fact that among the variety of translation approaches, the *Integrated Approach* seems to be the most appropriate. This approach follows the global paradigm in which having a global vision of the text at hand has a primary importance. Such an approach focuses from the macro to the micro level in accordance with the Gestalt-principle, which states that an analysis of parts cannot provide an understanding of the whole.

Translation process should essentially be concerned with a certain text, situation and culture.

Thus decoding of the source text requires accuracy of translation, i.e. the correct transfer of information and evidence of complete comprehension. Moreover, encoding of the source text in the target language requires appropriate choice of vocabulary, idiom, terminology and register; cohesion, coherence and organization; technical aspects relating to grammar, spelling, accentuation, punctuation and the transfer of dates, names and figures.

Comprehension processing includes perception, understanding, recognition, which implies a stored memory element, and interpretation, which suggests a creative process.

Errors in speech perception and production can lead to wrong interpretation, and they can cause fail in cross-cultural communication. In sum, the wrong perception in cross-

cultural communication leads to wrong comprehension, lack of understanding and to wrong translation.

What can cause errors translation? Andy Gillett in the article *Intercultural Communication* states that the second language speakers of English may:

- be unfamiliar with much idiomatic or technical English
- be unfamiliar with jargon/acronyms
- not be used to hearing English – speed of delivery is a problem
- not be used to the pronunciation of some words
- not be familiar with complex language
- have particular difficulty with some areas of language
- have troubles in understanding cultural contractions

Nevertheless, the greatest source of difficulty is that words often have different meanings depending upon context and/or culture. Thus, a "dry" country lacks either water or alcohol; "*suspenders*" keep up either stockings or trousers (pants); a "*funny*" is either humorous or disconcerting; a "*couple*" is either a few or exactly two. If you recognize that there is a potential misunderstanding, you must stop the conversation and ask for the valid interpretation.

There are some more examples as evidence of the need to distinguish between possible meanings of a word when translating. The English word *'fish'* can be used to refer to either a live fish swimming in a river (the one that got away), or a dead fish that has been cleaned and is ready for the frying pan. In English *'fish'* can be used in both cases. Ambiguity in meaning may cause confusion in what is conveyed, and lead to different interpretations of the current context.

Thus, potential translations for a given word will be acceptable on a given occasion in a given source text. In order to produce good translations, you must have a thorough knowledge of the both languages and an ability to deal with differences in meaning that appear insignificant until you cross over to the other language. Besides, translators are faced with alien cultures that require that its message may be conveyed in anything but an alien way.

Culture is expressed in cultural words, proverbs and idiomatic expressions, whose origin and use are intrinsically and uniquely bound to the culture concerned. Accordingly, the main concern has traditionally been with words and phrases, so heavily and exclusively grounded in one culture, are almost impossible to translate into the terms of another.

Therefore, the notion of equivalence is undoubtedly one of the most problematic and controversial areas in the field of translation theory. The domain of equivalents covers linguistic units such as morphemes, words, phrases, clauses, idioms and proverbs.

Thus, finding equivalents is the most problematic stage of translation. It is worth mentioning, however, it does not mean that the translator should always find one-to-one categorically or structurally equivalent units in the two languages, that is, sometimes two different linguistic units in different languages carry the same function. If a specific linguistic unit in one language carries the same intended meaning/message encoded in a specific linguistic medium in another, then these two units are equivalent.

What determines whether a given translation is one of the acceptable ones? Translation and interpretation must take into account a number of constraints, including

context, the rules of grammar of the two languages, their writing conventions, and their idioms.

Perhaps the most common misconception about translation is that there exists a simple "word-for-word" correspondence between any two languages, and that translation is therefore a straightforward mechanical process. No dictionary can contain all the solutions since the problem is always changing as people use words in usual ways. These usual uses of words happen all the time.

In order to produce an acceptable translation or interpretation in cross-cultural communication one must find acceptable words in the other language and culture. Culture determines how people speak, write, and perceive each other.

Consequently, cultural elements, therefore, must be present implicitly in texts, but as a background feature, they are implicit. This becomes crucial in translation, when a translator from a different culture may not be able to adequately interpret the implicit cultural traces, or even misinterprets them.

Thus, translation is a process of conceptual restructuring within the conventions of the target culture.

Three types of difficulties in translation and interpretation

Even when two people think they can speak each other's language, the chance of error is high. Usages and contextual inferences may be completely different between cultures.

So even though one speaker may have learned the vocabulary of the other's language, selecting the most appropriate words, with the correct intonation, spoken with appropriate eye contact while standing a proper distance from the other are all critical even before one considers the propriety of the topic to be discussed. Lack of understanding is a failure to interpret parts of or all of what the other person is saying or doing.

The lack of understanding may be conscious or unconscious, that is, you may or may not notice that you have not understood. The lack can, if it is a conscious, lead to an attempt to do something about it, such as to say that you have not understood or to ask for an explanation. The lack of understanding can also be allowed to pass, in spite of the fact that you are aware of it, perhaps because, owing to a lack of time or to an inferior status, you do not consider yourself in a position to ask for help or to admit that you have not understood.

One difficulty in translation stems from the fact that most words have multiple meanings. The first type of translation difficulty is the most easily resolved. It is the case where a word can be either a word of general vocabulary or a specialized term. Words are not limited to one single meaning. Most words have multiple meanings categorized as either *denotative* or *connotative*. The denotative meaning of a word is its literal meaning. Take the word – *mother*, for example.

Connotative or secondary meaning of a word or expression in addition is the associated to its explicit or primary meaning. Translations from one language to another are often subject to great debate, since the connotative meaning of a word can be quite different from one language to another as languages are certainly influenced by the culture they are part of.

The English expression *'thank you'* is problematical going into Japanese. There are several translations that are not interchangeable and depend on factors such as whether

the person being thanked was obligated to perform the service and how much effort was involved. The verb *'to run'* is another example of a word that causes a lot of trouble for translation. In a given language, the translation of *'run'* as the next step up in speed from *jogging* will not necessarily be the same word as that used to translate the expression *'run a company'* or *'run long'* (when referring to a play or meeting) or *'run dry'* (when referring to a river).

A translator will often be insensitive to subtle differences in meaning that affect translation and will use a word inappropriately. Significantly, there is no set list of possible ways to use 'run' or other words of general vocabulary. Once you think you have a complete list, a new use will come up. In order to translate well, you must first be able to recognize a new use and then be able to come up with an acceptable translation that is not on the list.

In order to produce good translations one must have a thorough knowledge of both languages and an ability to deal with differences in meaning that appear insignificant until you cross over to the other language. It also includes an ability to deal with new situations appropriately.

No dictionary can contain all the solutions since the problem is always changing as people use words in usual ways. These usual uses of words happen all the time. Some only last for the life of a conversation or an editorial. Others catch on and become part of the language.

In order to produce an acceptable translation, translators must find acceptable words, there may be many potential translations for a given word, and often more than one (but not all) of the potential translations will be acceptable on a given occasion in a given source text. As always, there is a connection between the new meaning and the old. The way to overcome this difficulty is to recognize whether we are using the word as an item of general vocabulary or as a specialized term.

The second type of difficulty is connected with errors in perception of equivalents: literalism, transliteration, paronymy.

Literalism – a disposition to interpret statements in their literal sense. The point is that accurate translation requires an understanding of the text, which includes an understanding of the situation and an enormous variety of facts about the world in which we live. Literal translation is the translation that reproduces communicatively irrelevant elements of the source text. This usually happens when the translator copies the source language form on this or that level of the language.

Transliteration attempts to use a one-to-one correspondence and be exact, so that an informed reader should be able to reconstruct the original spelling of unknown transliterated words. Ideally, reverse transliteration is possible. The transliteration discussed above can be regarded as transliteration in the narrow sense. In a broader sense, the word transliteration may include both transliteration in the narrow sense and transcription.

Paronymy is the relationship between two or more words partly identical in form and/or meaning, which may cause confusion in reception or production. In the narrow sense the term paronymy refers to *'sound alike'* words (homophones such as *affect/effect* or *feminine/feminist*), but in the wider sense it covers any *'look alike'* or *'mean alike'* confusable words."

The third type of difficulty is the need to be sensitive to total cultural context, including the intended audience of the translation that is reflected in correlation of linguistic and cultural norms of translation. Meaning is not some abstract object that is independent of people and culture. Being sensitive to the audience also means using a level of language that is appropriate. Translators always risk inappropriate spillover of source-language idiom and usage into the target language translation. On the other hand, spillovers have imported useful source language calques and loanwords that have enriched the target languages. Indeed, translators have helped substantially to shape the languages into which they have translated. Sometimes a misreading of the audience merely results in innocuous boredom. However, it can also have serious long-term effects. Conceptual and factual knowledge of cultural differences embedded in language use. Comprehension problems arise when a translator believes, that s/he understands a cultural reference whereas in fact her/his translation is based on a wrong meaning hypothesis.

For instance, the term *Clubland* may pose problems, which are rooted in the ambivalence of the word club in its traditional sense refers to *exclusive gentlemen's clubs* and its more recent meaning *a nightclub*. In reality, *Clubland* is *London's famous nightlife district.*

So there are three types of translation difficulty: (1) distinguishing between general vocabulary and specialized terms, (2) and errors in perception of equivalents: literalism, transliteration, paronymy (3) taking into account the total cultural context, including the intended audience and important details such as regionalisms.

FURTHER READING

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Lecture 9

CULTURAL AND LANGUAGE MAPPING OF GREAT BRITAIN AND THE UNITED STATES OF AMERICA

1. Cultural values reflecting the character traits of British and Americans, their contemporary lifestyle.
2. Cultural dimensions theory.
3. Stereotypes as sustained illusion judgments about other cultures.
4. Cultural norms of behavior in the etiquette of Americans and Britons.

Cultural values reflecting the character traits of British and Americans, their contemporary lifestyle

A cultural map tells about groups of people that live in a certain area. The map may tell about their customs, traditions, lifestyle or ethnic background. It may point out the religion they practice or the language they speak.

Cultural maps contain *cultural values* or ideas about what is good, right, fair, and just. Whilst on the surface most countries of the world demonstrate cultural similarities, there are many differences, hidden below the surface. When we communicate with strangers, we are more aware of the range of their possible responses, and of the uncertainty of our predictions. Thus, we create internal, mental maps of reality based on our experiences.

When we communicate across cultures, whether nonverbally (through gestures and actions) or verbally (through language), we do so based on our mental maps.

Moreover, we should know about some of the ranges of cultural values:

Diversity-Similarity: In order to maintain a group identity, there has to be some definition and expectation about similarity. Most societies have a recognizable range of acceptable differences, which are tolerated. The USA, for instance, is highly individualistic, allowing a wide range of variation in personal beliefs, lifestyle, activities and affiliations. Yet there are expected standards (though often vague) for patriotism and loyalty. Some societies are very rigid in their requirements for acceptable behavior.

▪ *Change-Stability*: Much of the identity of a society consists in its social institutions, discussed earlier. If these institutions change too much, the society may become unstable, threatening the identity of the tribe or nation. This may involve political change, acceptable language, conformity in role or attitude.

▪ *Significant and Insignificant Factors*: Societies vary in their stress on various human characteristics; that is some societies value the same human characteristic more than others. Some societies stress valor in war, thus killing and defense may become positive values. In a prolonged period of peace, these values may diminish in importance. Independence of thought is valued by some societies but not others. Some nations are noted for mechanical efficiency, others for intellectual achievement.

These give an idea of differences arising between cultures due to differences in value systems that are reflected in languages. Using the widely spread metaphor about language (or culture) as a picture of the world, one can say that each nation has its own cultural vision of the world.

In addition, language can be compared with an artist who paints from life and creates a model of it, the real-life objects having been transformed by his creative imagination. Moreover, the English language pictures not only the English world but also reflects the main features of native characters.

The most important features of national characters of British and Americans' styles of life, virtues and cultural values – wealth, success, power, and prestige, find their reflection in:

- Sayings, proverbs: *When wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost.*
  Act today only, tomorrow is too late.
  *A bad workman blames his tools. (*Americans share the common value of the *"American work ethic,"* which encourages hard work.)
  The early bird gets (or catches) the worm.
  Everything in its own time.
  Fortune favours the brave.
  Give respect, take respect.
  It is not so much the gift that is given but the way in which the gift is driven.
  Keep your pecker up. (Remain cheerful — keep your head held high.) Live and let live (Don't interfere in other people's business. We should live our own lives and let others live their lives.)

- Idioms: The term *eager beaver* refers to a person who is hardworking and enthusiastic, sometimes considered overzealous. *"The new accountant works all the time – first to arrive and last to leave — a real eager beaver!"*
  Fat cat refers to *a rich and powerful person* as *a fat cat* means that you disapprove of the way they use their money or power. "*The place was full of fat cats on their big yachts.*"
  To say that someone's attitude is "*sour grapes*" means that they are trying to make others believe that something they cannot have is of no importance. "*When she didn't get the job she said she wasn't interested in it anyway, but that's just sour grapes*!"
  A person who is *as hard as nails* is someone very unsympathetic who does not seem to care about others.

Thus, sayings, proverbs and idioms contain culture-specific knowledge of certain nations; and they are guides for successful communication across cultures, they help us predict some aspects of cross-cultural communication.

Cultural dimensions theory

The basic cultural values and social customs derived from social norms are the rules or standards that guide, control, or regulate proper and acceptable behavior of a group are reflected in cultural maps.

Cultural mapping is a vital factor for cross-cultural communication as it identifies who is participating, what they are doing, the resources they need to do their work effectively and how they relate to one another.

A cultural map tells about groups of people that live in a certain area. The map may tell about their customs, traditions, lifestyle or ethnic background. It may point out the religion they practice or the language they speak.

National cultural mapping is based on the analysis of Geert Hofstede, an influential Dutch researcher in the fields of organizational culture. From 1967 to 1973, while working at IBM as a psychologist, he collected and analyzed data from over 100,000 individuals from forty countries.

Geert Hofstede's cultural model contains dimensions, which enable us to quickly see how similar or different countries' cultures are. It defines initial national cultural dimensions — *power distance, uncertainty avoidance, individualism, masculinity, and language contextualism,* of 40 countries.

They are not intended to be inclusive stereotypes; rather they are intended to help people become more aware of the dimensions along which cultures differ. It is important to remember that all cultures have great variability within them, perhaps even more than the differences between them.

Geert Hofstede's cultural dimensions can help to explain why there is difference in behaviors of people with different culture background. These dimensions serve to distinguish one culture from another:

- *Power Distance* This dimension relates to the degree of equality/inequality between people in a particular society. A country with a high Power Distance score both accepts and perpetuates inequalities between people. An example of such a society would be one that follows a caste system and in which upward mobility is very limited. A low Power Distance indicates that a society does not emphasize differences in people's status, power or wealth. Equality is seen as the collective aim of society and upward mobility is common. The UK's score in this dimension is 35. This indicates that rank, status and inequalities between people are reasonably low. On a macro level, this manifests in a number of ways, such as legislation protecting ethnic minorities, rights. On a micro level, this is witnessed in the office where the relationship between superiors and subordinates is relatively casual and incorporates little ceremony.

- *Individualism* (IDV) vs. *Collectivism* This dimension focuses on the degree to which a society reinforces individual or collective achievement and interpersonal relationships. A low Individualism score points to a society that is more collectivist in nature. In such countries, the ties between individuals are very strong and the family is given much more weight. In such societies, members lean towards collective responsibility. Hofstede's analysis suggests that in the Central American countries of Panama and Guatemala where the IDV scores are very low (11 and 6, respectively); a marketing campaign that emphasized benefits to the community or that tied into a popular political movement would likely be understood and well received. The UK scores 89 for Individualism. This is high and therefore points to that fact that British culture values and promotes individuality. On a macro level we see that the nuclear family is the more predominant form of basic social structure.

- *Uncertainty Avoidance* This relates to the degree of anxiety society members feel when in uncertain or unknown situations. A country with a high Uncertainty Avoidance score will have a low tolerance towards uncertainty and ambiguity. As a result it is usually a very rule-orientated society and follows well defined and established laws, regulations

and controls. A low Uncertainty Avoidance score points to a society that is less concerned about ambiguity and uncertainty and has more tolerance towards variety and experimentation. Such a society is less rule-orientated, readily accepts change and is willing to take risks. For this dimension, the UK scores 35, which is quite low. This means British culture is relatively open to taking risks and dealing with change. On a macro level, this can be seen in the constant revision of laws and government structures. On a micro level, conflict or disagreement in the workplace, even with superiors, is considered healthy.

• *Masculinity vs. Femininity* This dimension pertains to the degree societies reinforce, or do not reinforce, the traditional masculine work role model of male achievement, control, and power. A high Masculinity score indicates that a country experiences a higher degree of gender differentiation. In such cultures, males tend to dominate a significant portion of the society and power structure. A low Masculinity score means a society has a lower level of differentiation and inequity between genders. In these cultures, females are treated equally to males in all aspects of the society. The UK scores 66, which indicates that it is somewhere in the middle. This may reflect the fact that British society and culture aims for equality between the sexes, yet a certain amount of gender bias still exists underneath the surface.

• *Long Term Orientation* It stands for the fostering of virtues oriented towards future rewards, in particular perseverance and thrift. It's opposite pole, Short Term Orientation, stands for the fostering of virtues related to the past and present, in particular, respect for tradition, preservation of "face" and fulfilling social obligations.

Consequently, these dimensions provide us with a better understanding of cultural preferences of different countries. They also provide us with understanding of diverse approaches to cross-cultural communication. They are obligatory components of national cultural maps of different countries.

U.S. Cultural Values

The United States is the fourth largest nation in the world, with a population of nearly 300 million. More than 70% of all the populations represented by White ethnic groups, followed by African-Americans, Hispanics, Asians, Alaskan natives, Hawaiians and other Pacific Islanders. The United States is a multicultural society; it contains many ethnic groups whose cultures mixed and melted into the culture of the United States. Two words – "*salad bowl*" and "*mosaic*" – are used to describe the nation in which different cultures combine together to form a diverse country.

The country is experiencing latinization. Its character and communication are affected by the influx of those from Latin America. Although English is the official language, Spanish is emerging as a second language, especially in the Southwest, California, Florida, and Puerto Rico.

The country consists of two societies: white people and people of color. There are huge regional differences in lifestyles and attitudes. For example, the eastern part of the United States is more established, conservative, organized and deteriorating; the western part of the nation is more casual, innovative and flexible.

• Cultural Dimensions

Power distance=40.
Uncertainty avoidance=46.
Individualism=91.
Masculinity=62.
Context=low.
Time= monochronic.
- Social Customs

Americans like their privacy and enjoy spending time alone. Foreign visitors will find U.S. American homes and offices open, but what is inside the American mind is considered to be private. To ask the question "*What is on your mind*?" may be considered by some to be intrusive.

U.S. Americans uphold the ideal that everyone "*is created equal*" and has the same rights. This includes women as well as men of all ethnic and cultural groups living in the U.S. There are even laws that protect this "right to equality" in its various forms.

Another aspect of American society is the family. The nuclear family structure (parents and children) is so alien to most cultures in the world that it is often misunderstood. The main purpose of the American family is to bring about the happiness of each individual family member. The traditional family values include love and respect for parents, as well as for all members of the family. U.S. Americans take pride in making the best use of their time. In the business world, "*time is money*". U.S. Americans apologize if they are late. Greetings and farewells are usually short, informal and friendly. Students may greet each other with "*hi", "how are you"? ,"what's up"?* The farewell can be as brief: "*See you", "take it easy"* or "*come by some time*" (although they generally do not really mean it). Friendships are also casual, as Americans seem to easily develop and end friendships.

A competitive spirit is often the motivating factor to work harder. Americans often compete with themselves as well as others. They feel good when they "*beat their own record*" in an athletic event or other types of competition. Americans seem always to be *"on the go"*, because sitting quietly doing nothing seems like a waste of time. In the U.S., you are expected to dress appropriately for the occasion. As students, dressing casually (jeans, shorts, T-shirts, etc.) is generally acceptable, unless you are instructed otherwise by your department. In the workplace, dress is more professional, although standards vary greatly. Some workplaces practice casual Fridays, in which attire that is a bit more casual is acceptable on Fridays. Observe what others are wearing, or ask a supervisor before wearing casual clothes. Be aware that although people may be dressed casually, that does not mean that supervisors or professors should be treated as equals.

British Cultural Values

The United Kingdom has more than 60 million people. The major ethnic groups are English, Welsh and Scottish. They are traditional, conventional, reserved, and distant; they avoid direct conflicts and do not complain. They tend to downplay situations that may cause conflict.
- Cultural Dimensions
Power distance=35.

Uncertainty avoidance=35.

Individualism=89.

Masculinity=66.

Context=low.

Time=monochronic.

- Social Customs

Social customs respect and deference are shown to superiors and appropriate distance is used in communication and social interactions. Family names and titles are used. Manners and good etiquette are followed on all occasions (Harris et al., 2004). Communication style often presents initial challenges. The British communication style is a curious mixture of direct communication when it comes to data, numbers and policy for example, yet on the other hand, any feedback, delegation to colleagues and general interaction is littered with indirect suggestions and subtleties, which often confuse. Take for example the comment from a manager: – If you have time, you may want to look into that…

Most people from countries like Germany, France the Netherlands or Scandinavian countries, which practice direct communication styles, would not recognize this as an instruction for action.

The English humor and use of understatement also takes time to understand. An off-hand comment like *"Oh yeah, don't worry, the report only took me about two hours"*, when in reality it took about five days may simply be a light hearted way to suggest the person was happy to complete the report despite the time it took. Only time will allow the listener to develop an ear for the subtleties that lie behind the British language.

Another aspect of British culture is that people generally welcome and are not afraid of making mistakes. They are always prepared to give something a go with the knowledge if it doesn't work out they can move on. This would be particularly alien to French, Italian or German nationals for example who tend to believe it is better to do nothing than make a mistake.

Meeting British people can also reveal different cultural values. British people are open and friendly, and visitors are often surprised by their seemingly unlimited capacity to make small talk about the weather!

However, they would not usually invite new friends to their home. Visitors to the UK may find this friendship up to a point unusual.

However, in time they will learn that in Britain friendship comes through sharing activities like going to the pub, playing golf or going to the gym. Going to the pub is in fact, a big part of British culture. Often people who are new to the UK may find the – often excessive – British drinking culture surprising. They may well be horrified to hear tales of the drunken behavior of senior staff members at last year's office Christmas party for example!

However, UK visitors will not feel pressurized to participate. The British people simply use going to the pub as an activity to build relationships and no one will be offended if people from other cultures prefer to abstain.

Stereotypes as sustained illusion judgments about other cultures

Cultural and language maps of Russians, Britons and Americans very often are signified by stereotypes. When one group shares a set of ideas about the ideology of another group, that is, a belief about a set of beliefs, stereotypes may develop. Communication with strangers often relies too heavily on categorization (stereotyping). When one group shares a set of ideas about the ideology of another group, that is, a belief about a set of beliefs, stereotypes may develop.

Stereotypes are considered to be a group concept, held by one social group about another. A stereotype is a group of concepts that presents a simplified identification of a person or group: Feminists hate men. Right-wing Christians hate women. Vegetarians are wimps. People who watch daytime talk shows are stupid.

They may be used in a negative or prejudicial sense and are frequently used to justify certain discriminatory behaviors. This allows powerful social groups to legitimize and protect their dominant position. The evaluative nature of the stereotypes could be subsumed into a competence-related and a morality-related dimension.

Often a stereotype is a negative caricature or inversion of some positive characteristic possessed by members of a group, exaggerated to the point where it becomes repulsive or ridiculous. Stereotype production is based on:

- Simplification
- Exaggeration or distortion
- Generalization
- Presentation of cultural attributes as being natural

Stereotypes are generalizations about a group of people whereby we attribute a defined set of characteristics to this group. These classifications can be positive (black men are good at basketball‖) or negative (women are bad drivers‖), such as when various nationalities are stereotyped as friendly or unfriendly.

Most stereotypes tend to make us feel superior in some way to the person or group being stereotyped. Stereotypes ignore the uniqueness of individuals by painting all members of a group with the same brush.

There is a variety of common national stereotypes about the inhabitants of various nations, held by inhabitants of other nations. Such stereotypes are usually prejudicial and often ill informed, and often overlap with ethnic or racial stereotypes. Examples would be that:

Australians wear weather-beaten hats with dangling corks.

The English are tolerate eccentric people.

French never bathe.

Germans consume huge amounts of beer, sausages, cabbage and behave like machines.

Japanese are workaholics.

Every Swedish woman is a tall blonde.

Russians are communists.

All Americans are fat.

Irish are drunks.

Such national stereotypes being instantly recognized play an important role in advertising and comedy. They also play a more serious role in provoking and maintaining conflict and war between nations.

Most national stereotypes also have positive ones that exist alongside them. Examples of such positive stereotypes would be that: The Israelis are highly educated computer-experts. The Icelanders are excellent business people. The British are very creative.

National stereotypes reflect more or less realistic differences between nation states: national groups are perceived as competent when their national state is economic powerful and as immoral when their country is large and conflict prone. In the absence of the "total picture," stereotypes in many cases allow us to "fill in the blanks."

Nonetheless, stereotypes are not always bad. In fact, they are closely related to the roles that are associates with social institutions, and they play an important part in the social construction of reality. Stereotypes, like other forms of categories, can be helpful or harmful depending on how we use them.

Cultural norms of behavior in the etiquette of Americans and Britons

Etiquette is a code of behavior that delineates expectations for social behavior according to contemporary conventional norms within a society, social class, or group.

British Etiquette
- Meeting and Greeting

The handshake is the common form of greeting. The British might seem a little stiff and formal at first. Avoid prolonged eye contact as it makes people feel uncomfortable. There is still some protocol to follow when introducing people in a business or more formal social situation. This is often a class distinction, with the 'upper class' holding on to the long-standing traditions: Introduce a younger person to an older person. Introduce a person of lower status to a person of higher status. When two people are of similar age and rank, introduce the one you know better to the other person.

- Gift Giving Etiquette

The British exchange gifts between family members and close friends for birthdays and Christmas. The gift need not be expensive, but it should usually demonstrate an attempt to find something that related to the recipient's interests. If invited to someone's home, it is normal to take along a box of good chocolates, a good bottle of wine or flowers. Gifts are opened when received.

- Dining Etiquette

Unlike many European cultures, the British enjoy entertaining in people their homes. Although the British value punctuality, you may arrive 10-15 minutes later than invited to dinner. However, if going to a restaurant be on time. Table manners are Continental, i.e. the fork is held in the left hand and the knife in the right while eating.

The fork is held tines down so food is scooped on to the back of the fork. Remain standing until invited to sit down. You may be shown to a particular seat. Do not rest your elbows on the table. If you have not finished eating, cross your knife and fork on your plate with the fork over the knife. Indicate you have finished eating by laying your knife and fork parallel across the right side of your plate. Toasts are given at formal meals. When in a pub, it is common practice to pay for a round of drinks for everyone in your

group. If invited to a meal at a restaurant, the person extending the invitation usually pays. Do not argue about the check; simply reciprocate it later.

- British Communication Style

The British have an interesting mix of communication styles encompassing both understatement and direct communication. Many older businesspeople or those from the 'upper class' rely heavily upon formal use of established protocol. Most British are masters of understatement and do not use effusive language. If anything, they have a marked tendency to use qualifiers such as perhaps, possibly or it could be. When communicating with people they see as equal to themselves in rank or class, the British are direct, but modest. If communicating they know well, their style may be more informal, although they will still be reserved.

Written communication follows strict rules of protocol. How a letter is closed varies depending upon how well the writer knows the recipient. Written communication is always addressed, using the person's title and their surname. First names are not generally used in written communication, unless you know the person well.

E-mail is now much more widespread, however the communication style remains more formal, at least initially, than in many other countries. Most British will not use slang or abbreviations and will think negatively if your communication appears overly familiar.

- Building Relationships

The British can be quite formal and sometimes prefer to work with people and companies they know. The younger generation however is very different; they do not need long-standing personal relationships before they do business with people and do not require an intermediary to make business introductions. Nonetheless, networking and relationship building are often key to long-term business success. Most British look for long-term relationships with people they do business with and will be cautious if you appear to be going after a quick deal.

US Americans Etiquette

- Meeting and Greetings

The handshake is the common greeting. Handshakes are firm, brief and confident. Maintain eye contact during the greeting. In most situations, you can begin calling people by their first names. Most people will insist that you call them by their nickname, if they have one. In formal circumstances, you may want to use titles and surnames as a courtesy until you are invited to move to a first name basis, which will happen quickly. Business cards are exchanged without formal ritual. It is quite common for the recipient to put your card in their wallet, which may then go in the back pocket of their trousers. This is not an insult.

- Gift Giving Etiquette

In general, Americans give gifts for birthdays, anniversaries and major holidays, such as Christmas. A gift can be as simple as a card and personal note to something more elaborate for a person with whom you are close. Gift giving is not an elaborate event, except at Christmas. When invited to someone's home for dinner, it is polite to bring a small box of good chocolates, a bottle of wine, a potted plant or flowers for the hostess. Gifts are normally opened when received.

- Dining Etiquette

Americans socialize in their homes and "backyards", in restaurants and in other public places. It is not at all unusual for social events to be as casual as a backyard barbecue or a picnic in the park. Arrive on time if invited for dinner; no more than 10 minutes later than invited to a small gathering. If it is a large party, it is acceptable to arrive up to 30 minutes later than invited. Table manners are more relaxed in the U.S. than in many other countries. The fork is held in the right hand and is used for eating. The fork is held tines down. The knife is used to cut or spread something. To use the knife, the fork is switched to the left hand. To continue eating, the fork is switched back to the right hand.

If you have not finished eating, cross your knife and fork on your plate with the fork over the knife. Indicate you have finished eating by laying your knife and fork parallel across the right side of your plate. If you are more comfortable eating in the Continental manner, go ahead. It will not offend anyone.

Feel free to refuse specific foods or drinks without offering an explanation. Many foods are eaten by hand. Do not begin eating until the hostess starts or says to begin. Remain standing until invited to sit down. Do not rest your elbows on the table. Put your napkin in your lap as soon as you sit down. Leave a small amount of food on your plate when you have finished eating.

- Business Dress

What is considered appropriate business attire varies by geographic region, day of the week and industry. In general, people in the East dress more formally, while people in the West are known for being a bit more casual. Executives usually dress formally regardless of which part of the country they are in. Casual Friday is common in many companies. High technology companies often wear casual clothes every day. For an initial meeting, dressing conservatively is always in good taste. Women can wear business suits, dresses or pantsuits. Men should wear a business suit unless you know the firm to be quite casual.

- Communication Style

Personal comportment often appears crass, loud, and effusive to people from other cultures, but Americans value emotional and bodily restraint. The permanent smile and unrelenting enthusiasm of the stereotypical American may mask strong emotions whose expression is not acceptable. Bodily restraint is expressed through the relatively large physical distance people maintain with each other, especially men. Americans consider it impolite to talk about money and age.

Americans are direct. They value logic and linear thinking and expect people to speak clearly and in a straightforward manner. To them if you don't —tell it how it is you simply waste time, and time is money. If you are from a culture that is more subtle in communication style, try not to be insulted by the directness. Try to get to your point more quickly and don't be afraid to be more direct and honest than you are used to. Americans will use the telephone to conduct business that would require a face-to-face meeting in most other countries. They do not insist upon seeing or getting to know the people with whom they do business.

FURTHER READING

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Lecture 10

IDEOLOGY AND MENTALITY, THEIR RELATIONSHIP WITH CULTURE AND LANGUAGE

1. The notion of the term ideology. Ideology and Culture. Language and ideology.
2. American English as a mechanism of social control in the United States
3. Strategies of Ideology: Legitimation. Dissimulation. Unification. Fragmentation. Reification
4. The linguistic techniques of ideological influence (tropes)

The notion of the term ideology. Ideology and Culture. Language and ideology

Most social scientists reckon that the concepts of culture, language and ideology are essential for an understanding of the social reality, an important factor of cross-cultural communication.

There is considerable dispute as to the precise definition of the term ideology. The Oxford Dictionary defines ideology as "a set of ideas or beliefs that form the basis of an economic or political theory".

L. B. Brown states a framework within which the relationship between ideology and communication are explored. He suggests that all ideologies have the following characteristics:

▪ An ideology gives answers to important questions and defines approaches to them.

"Who am I? Why am I here? What should we do, and how should we do it?" Ideologies provide answers to these, and similar kinds of important questions. For example, a society that shares an ideological belief that people should help their neighbors will turn out immediately to give assistance in the face of a natural disaster.

▪ An ideology involves commitment to a recognized position.

Ideology is not only belief. It is also a commitment to act in support of the belief. This commitment may be so strong that people may be willing to die to preserve their ideology.

▪ Ideologies are concepts.

Ideologies occur in the mind. To this extent, they are "imaginary," but concepts can contribute powerfully to the reality in which we live. The response to ideologies is therefore personal although their basis is social. An ideology is a set of shared concepts that draws its meaning in part from the group. However, ideologies manifest themselves in the actions of individuals.

▪ An ideology about other ideologies itself becomes a structure to which people can cling to interpret behavior so it screens out and simplifies the possible patterns of response.

▪ An ideology is a social phenomenon – that is, it is a collection of beliefs that are shared by the members of a group. When one group shares a set of ideas about the ideology of another group, that is, a belief about a set of beliefs, stereotypes may develop. Unfortunately, when people stereotype ideologies of which they are ignorant, they often focus on the most negative characteristics.

Taken together, these characteristics define an environment that operates as a set of rules, that is, ideologies act as constraints on the behavior of the social system. By

encouraging certain expressions and discouraging others, and because they act at the level of concepts, ideologies put constraints on communication.

Because ideologies are so closely tied to reality, and because they are concepts (abstract ideas or notions) they form an important part of our communication environment. As with institutions, they manifest themselves as rules, but whereas institutions constrain our behavior and actions, ideologies constrain our thoughts and speech.

From a linguistic point of view, indeed, we can say that ideology is perhaps more strongly connected with language than any other kind of social activity. Language is the main vehicle of communication, and the mission of ideology is to rule the process of communication and organize people into communities governed by specific ideas.

The core concept of language ideology in the field of linguistics is that ideology reflects the speaker's world view in a systematic, cohesive, and culturally bound manner, and this interpretation of the world is evident in the language choices made by the speaker as "ideas do not exist in separation from language".

According to James Paul Gee, we all use words in way that are colored our lives, interests, values and desires. Cultural models are simplifications of a reality. They are ideology through which we all see our worlds. We all live and communicate through "ideology".

Language enables classes of structures to be standardized. Language gives structure to a relative reality. This is the way, in which we learn to make sense of perception. Finally, one must always keep in mind the primary purpose of language: communication – of not only signs and facts, but also of attitudes, convictions and emotions. By dictating a person which words he or she has to use, this natural function of language is violated.

Some of the distinguishing features of ideology and the attempt to bring all aspects of life under state control, have been:

▪ the manipulation of language; the falsification of history; the refusal to view people as rational and responsible agents;

▪ and the implementation of policies in the name of ideological principles, even if this has consequences directly counter to the results one claims one wants to achieve.

However, ideology tends to refer to the way in which people think about the world and their ideal concept of how to live in the world. Sociocultural knowledge, including language, defines communities and not ideological groups. In that respect, the left or the right, socialists or neoliberals, racists or antiracists, will not speak or write very differently.

This suggests that ideological differences should rather be sought in what people say, rather than in how they say it. Much of the meaning of discourse interactions should also be explained in terms of ideological control, as exercised via attitudes, defined as social representations and mental models of events and contexts.

The main purpose behind an ideology is to offer either change in society, or adherence to a set of ideals where conformity already exists, through a normative thought process in discourse interactions. These interactions are vital to the dissemination of ideologies and cultural practices.

Successful cross-cultural communication depends not only on how much we know about our own ideology, but on how much we know about the ideology of the person with whom we are interacting.

American English as a mechanism of social control in the United States

Linguistic diversity, a phenomenon that has existed in the United States since the beginning of its history as a nation, has become a highly contentious issue in recent decades. As a means, language is viewed not only as an instrument of communication, but also as an instrument to political power, economic attainment, and social prestige.

One dominant ideology that motivates U.S. language policy-making and planning decisions is linguistic assimilation. The assumption underlying this ideology is that everyone, regardless of origin, should assimilate into the mainstream culture by learning the dominant language of the society. This ideology is also reflected in the classic "melting pot" image commonly used to characterize American society. In the melting pot, all the elements are expected to go through the process of Anglo-conformity by accepting the English language and being socialized into the English-oriented cultural patterns and values.

A commonly held belief related to this ideology is that English is an equal opportunity language, and thus, mastery of English through education is seen as the means to social mobility.

Owing to the dominance of a standard English ideology in the U.S. that emphasizes "the importance and superiority of the standard, 'literate,' or 'unaccented' variety of English" (Wiley and Lukes), an implicit bias has existed against speakers of non-dominant varieties of English such as African American Vernacular English and Hawai'i Creole English.

For linguistic minorities, because their languages or regional and local varieties are not reflected in the literate, school-taught Standard English, their proficiencies relative to the standard have become a means by which others use for gatekeeping and status ascription. For example, it is common to find that schools assign ELL students or speakers of non-dominant varieties of English to remedial or special educational tracks based on their performance on language and achievement tests designed in Standard English.

Consequently, their deficiencies in Standard English are used as the basis of ascribing a lower or deficit status to them, while their abilities in other languages or varieties of English are ignored. In addition, because those tests in standard English serve as tracking and gatekeeping mechanisms that prevent these students from accessing institutions of the dominant society, they are barred an equal chance for social mobility.

Strategies of Ideology

One of the most visible manifestations of ideology is language use or discourse, which may reflect, construct, and/or maintain ideological patterns. Therefore, language and ideology are closely connected and through language, we can better understand a speaker's ideology in cross-cultural communication.

The first communicative function of ideology is to turn socially constructed, politically motivated, and fluid ideas into taken-for-granted assumptions, beliefs, and

meanings. Ideology according to Thompson J. B. maintains class relations by concealing them with the help of the following strategies that embrace:

▪ ***Legitimation*** is the act of providing legitimacy. Legitimation in the social sciences refers to the process whereby an act, process, or ideology becomes legitimate by its attachment to norms and values within in given society. It is the process of making something acceptable and normative to a group or audience. It is based on the following grounds:

• Rational Grounds – appealing to the legality of enacted rules and using a chain of reasoning to persuade the audience of the validity of existing social relations. Thus, for example, in Britain we are often reminded, "Property is nine tenths of the law". Many of Thatcher's policies were based upon an appeal to common sense, coupled with anti-intellectualism. The intellectuals (the chattering classes, all vaguely infected with sociology) had lost touch with ordinary people's common sense, which tells them that "there is no such thing as society; there are only individuals and their families". From that point of view, it makes sense to roll back the frontiers of the state. In addition, the sense, that it makes, is shared by all of us.

• Traditional Grounds – appealing to the sanctity of immemorial traditions – under this heading we would find what Thompson refers to as narrativization, whereby the claims to legitimacy are seen to be supported by a story about how the present has grown out of a glorious past and is anchored within time-honored traditions. Traditions may indeed be invented to legitimate the present – for example the invention throughout the nineteenth century of the *'traditional'* British monarchy, which was sustained at least as far as the marriage of Charles and Diana. The tradition does not necessarily have to stretch back into the mists of time, as can be seen in Thatcher's recreation and appropriation for her own ends of the Churchill myth.

• Charismatic Grounds – appealing to the exceptional character of an individual who exercises authority. The leader does not necessarily have to be charismatic in the sense of attractive or popular, though. Thatcher was one of the most unpopular Prime Ministers we have ever had, but was commonly perceived as having the qualities required to get the job done – the Iron Lady.

▪ ***Dissimulation*** is a form of deception in which one conceals the truth. It consists of concealing the truth, or in the case of half-truths, concealing parts of the truth, like inconvenient or secret information includes:

• Displacement (substitution) is used to refer to one object or individual is used to refer to another, thus transferring to it the positive or negative connotations the term has acquired. One could think of Tony Blair's prefacing everything he wants us to approve of with the people. His use of the people's Lottery, the people's Dome, and the people's Princess is actually quite interesting. He also borrows some of the connotations which attach to the American use of the term.

• Euphemization:

The Nazis did not kill Jews, they normalized them; Americans did not destroy Vietnamese villages, they disassembled them; Thatcher did not give away nationalized industries, she introduced popular capitalism; and Blair is not about to sell education to private industry, but to modernize it.

- Negative lexicalization: the selection of (strongly) negative words to describe the actions of the Others: destroy, traumatize, terrorism, paralyzing fear, inflaming hatred, gangs, murky, poisoned, obsession, extremism, etc.
  - Negative comparison emphasizes the bad qualities of the other by comparing the target person, or outgroup with a generally recognized bad person or outgroup. George Bush's comparison of Saddam Hussein with Hitler during the Gulf War is a well-known example.
    - **Unification** as an act, instance, or process of uniting; the state of being united involves:
  - Standardization. Obvious examples of this are the attempted eradication of languages in linguistically diverse nation-states, e.g., the arabization of Berber regions of Algeria, or the earlier *'anglicization'* of Britain.
    - Symbolization of unity. The construction of symbols of unity, e.g. flags, statues, parliamentary buildings, the pageantry of the Royal Family etc.
    - **Fragmentation** as the act or process of fragmenting or making fragmentary is essential to the operation of ideology either by fragmenting those groups that might be able to mount an effective opposition or by orientating potential forces of opposition towards a target, which is presented as threatening. Tactics used here are:
  - Differentiation emphasizing the factors, which disunite people and prevent them from mounting an effective challenge or from participating effectively in the exercise of power. Thus, Labor emphasizes the differences between the pro- and anti-Europeans in the Conservative Party; with rather less success, the Conservatives stress the differences between New and Old Labor.
  - Expurgation of the other. The construction of an enemy, either within or without, which all right-thinking people should unite against. Thatcher was able to unite the British in fanatical jingoism against the Argentineans referred to by her as the enemy within. In so doing she also employed the tactic of differentiation referred to above, attempting to split the working class movement, with the miners on the one side and all other workers ranged on the side of the British qualities of fortitude, love of democracy.
    - **Reification** means presenting a state of affairs located in a particular socio-historical context as if it were permanent, a fact of nature.

There are two strategies:
- Naturalization a state of affairs that is the product of historical, social and economic factors is presented as if it is an entirely natural state of affairs. So, in Thompson's example, the socially instituted division of labor between men and women may be portrayed as the product of the physiological characteristics of and differences between the sexes. Similarly, under Thatcher and Reagan, market forces were reifies, presented as if they were forces of nature: you cannot buck the market, in Thatcher's words, any more than you can control the weather.
- Eternalization customs, traditions and institutions seem to stretch into an infinite past and any possibility of their termination is unimaginable. In Britain, we have plenty of those.

Thus, we see that a variety of discursive structures and strategies may be used to express ideological beliefs and the social and personal opinions derived from them. Cross-cultural discourse has potential to be ideological and directed towards achieving a

dominance of ideas, of expanding ideas, of shifting ideas into 'common-sense' through simplification, reiteration and legitimation.

The linguistic techniques of ideological influence (tropes)

Ideology functions both at the level of language's constituent parts and at the level of meaning or significance; that is, the morals, values, and assumptions embodied in the texts. Figurative language in ideology is widely used and common.

For example, tropes are typical for such strategy of ideology as Dissimulation.

Trope is a figure of speech in which words are used in a sense different from their literal meaning.

Tropes include:

✓ Synecdoche is based on using of one term standing for one part of something to refer to the whole. Thus, the term the British will be used to refer to what is actually a relatively small group of the British, for example, the government or the dominant class, and their values can be presented as if they are representative of the nation as a whole.

✓ Metonymy is rather the reverse of synecdoche. An attribute of something is taken to refer to the thing itself. So, for example, the press when referring to the whole newspaper business. The crown is referred to when the Queen is meant.

✓ Metaphor is a rhetorical technique we are all familiar with. Therefore, Thatcher not infrequently referred to the perception of Britain abroad as the sick man of Europe, for whom she had the appropriate medicine, which would cure the nation. From there, of course, it was natural to progress to the reminder that we all know that the worse the medicine tastes the more effective it's likely to be.

✓ Irony is a rhetorical device, literary technique, or situation in which there is a sharp incongruity or discordance that goes beyond the simple and evident intention of words or actions.

✓ Oxymoron is a figure of speech that combines contradictory terms. Oxymorons appear in a variety of contexts, including inadvertent errors such as ground pilot and literary oxymorons crafted to reveal a paradox.

✓ Hyperboles are exaggerations to create emphasis or effect.

✓ Litotes is a form of understatement, always deliberate and with the intention of emphasis.

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Lecture 11

POLITICAL CORRECTNESS

1. Historical background of politically correct language in American English
2. Political correctness as a reflection of the formal politeness in the cultural traditions of the English speech community
3. Classification of politically correct language

Historical background of politically correct language in American English

Cross-cultural communication challenges today are more complex than before. One of the reasons for this is the trend in being what is referred to as "politically correct". This trend has taken enormous proportions in North America, but it is also present elsewhere.

Politically correct communication is not straightforward. Some people go to extremes in being politically correct making communication difficult.

Political correctness (adjectivally, politically correct; both forms commonly abbreviated to PC) is a term which denotes language, ideas, policies, and behavior seen as seeking to minimize social and institutional offense in occupational, gender, racial, cultural, sexual orientation, certain other religions, beliefs or ideologies, disability, and age-related contexts, and doing so to an excessive extent. In current usage, the term is primarily pejorative.

Political correctness means using words or behavior, which will not offend any groups of people. It is often seen as important for everyone to be treated equally, fairly and with dignity. Some words have been used for many years in ways, which may have been unkind to some people. Sometimes these words have now been replaced by other words that are not offensive. Such words are described as politically correct. The term is often used in a mocking sense when attempts at avoiding offense are seen to go too far.

Political correctness means description of the practice of using speech that conforms to liberal or radical opinion by avoiding language, which might cause offence to or disadvantage social minorities.

In the United States, a modern totalitarian mentality was born in the second part of the XX century: it is called "political correctness".

In the 1960s, political correctness in the United States developed within the context of the civil rights and reform movement, when only six percent of the college students were non-white. As America was confronted with drastic demographic changes (especially the numbers of immigrants from Latin America and Asia increased), PC supporters demanded a proportional representation of minorities at universities that reflects American society, which led to the introduction of quota-systems.

In the 1980s, PC gained real importance and became a question of public discussion. Soon the debate on political correctness left the university and became a topic of national interest; revealing itself in various movements for equality and against discrimination, e.g. the Women's Liberation Movement.

It is important to bear in mind that the common goal of all those movements was to create a free and democratic society where each individual, regardless of gender, race or

sexual orientation, is given equal rights and (which goes beyond the definition of equality in the Constitution) equal chances in life and equal treatment in society.

When the debate expanded from college campuses to become part of the more general political struggle, a second, conservative front rapidly developed taking over the term without its original meaning but identifying with it everything conservatives regarded as bad in society. As a consequence, PC evolved into a swearword and became a political rather than a social question

As the purpose of political rhetoric is persuasion, or the manipulation of the public, figurative speech and specific verbal hygiene practices are often used.

Political correctness as a reflection of the formal politeness in the cultural traditions of the English speech community

Traditional way of understanding politeness consisting in a set of social norms that prescribe how people should behave in certain contexts and it is generally associated with 'good manners' and 'etiquette'. Language politeness is typical for American and British English. This traditional view of politeness is also closely related to 'formal' speech style, and this is how people normally understand the concept. In addition, political correctness is a reflection of the formal politeness of the cultural traditions of the English speech community in the USA.

Euphemism has been a key word in the debate on politically correct language. The term euphemism means primarily the substitution of the words. A euphemism is the substitution of a mild, inoffensive, relatively uncontroversial phrase for another more frank expression that might offend or otherwise suggest something unpleasant to the audience.

The purpose of a euphemism is to present a situation or an object in a more agreeable or politer light. They are often used to deliberately cloud an issue or to misdirect attention.

Political correctness has produced a great impact on everyday speech. The number of politically incorrect terms that should be removed from language grew within the past years and has reached an enormous dimension.

In general, the reformation concerned words that might in any way discriminate, violate or harass people, and even animals, but we could find in it the same feature of a totalitarian regime.

Political correctness is vivid in language manipulation; its purpose is:
➢ <u>not to offend some people</u>:
- *Broken Home* → *Dysfunctional family;*
- *Crazy* → *Mental Illness;*
- *Criminal* → *Behaviorally challenged;*
- *Fat* → *Enlarged physical condition caused by a completely natural genetically-induced hormone imbalance;*
- *Foreign Food* → *Ethnic Cuisine;*
- *Handicapped* → *Physically Challenged;*
- *Ugly* → *Visually Challenging.*

> ➤ to destroy old ways of thinking, and replace them with new "politically correct" concepts

- *Democracy*:

  Old — From Webster's Dictionary: Government by the people.

  New — the U.S. Government, which is actually a Republic. Each representative represents almost 1,000,000 people, and a Senator may represent over 10,000,000. With these ratios, it difficult to claim, that anybody is really represented at all. The only people that are really represented are corporations and extremist groups large enough to hire lobbyist.

- *Discrimination*:

  Old — Ability to notice differences.

  New — Racism.

- *Family*:

  Old — a married man and woman who live under the same roof and raise their own children and, possibly, care for parents.

  New — any one or more people of any gender raising anyone's children anywhere.

- *Founding Fathers*:

  Being too sexist, it was replaced by The Founders.

- *Freedom of the Press*:

  Old — the right of private individuals to print and distribute information and opinions without interference, subject only   to laws against indecency and libel.

  New — the right of individuals to invade people's privacy, stalk and harass them, print and distribute false information and rumors about their private lives.

- *Ghetto* was replaced by *economically disadvantaged area*. This term is used by politicians who believe money from the Government would solve their problems.

- *Peace*:

  Old — no war, a state in which each nation leaves the others alone.

  New — a state of world occupation.

- *Rights*:

  Old — The inalienable rights of man. The "Bill of rights" is a short list of shall-nots for the federal government, which protect citizens by containing the power of government.

- *Racist*:

  Old — One, who believes his race to be superior.

  New — Somebody that does not agree with the political agenda of a Minority organization

- *Tolerance*:

  Old — When a society permits a person to live his life as he sees fit, without fear of persecution.

  New — Forcing others to admit that your way of life is just great, and persecuting them if they believe differently.

- *New Entitlements*:

  "*Life, liberty, and the pursuit of happiness*" has been superseded by the right to "*Law & Order, financial security, and the pursuit of lawsuits*". Citizens expect to be protected by expanding the power of the federal government. *Secretary* was replaced by

Administrative Assistant — the word secretary comes from Latin and means Confidential Officer — and for some unknown reason this is a bad thing.

➢ to rewrite history

Language is not the only aspect of political correctness. The ideology of political correctness claims also to rewrite history. School curriculums are one of the first targets for a vast attempt of imposing a rewritten history to American children. *Blacks* would be the creators of our civilization. Besides, *Blacks* have discovered America floating on rafts, following the currents of the ocean.

➢ to protect children from negative aspects of life

In 2003 Diane Ravitch, historian and educator, made quite a splash with her book, "The Language Police: How Pressure Groups Restrict What Students Learn." The book described a public school textbook and test publishing industry inundated by deceptive notions of "political correctness". The content of educational materials used by American children is being censored to reflect the prejudices of political correctness; to screen out topics and ideas that might be considered traditional, controversial, or offensive. Topics to be avoided included abortion, death or disease, criminal behavior, magic, politics, religion, unemployment, weapons or violence, poverty, divorce, slavery, alcoholism or addiction of any kind.

Taking into account all these aspects of political correctness usage, we can conclude that it is reflection of the formal politeness in the cultural traditions of the English speech community. It is avoidance of expressions or actions, that can be perceived to exclude or marginalize or insult people who are socially disadvantaged or discriminated against, it is an attempt to replace old ways of thinking with new ones and to change the world for better.

However, in reality words alone cannot be good or bad. It is the way; they are used that determines whether people feel they are good or bad. If one person's attitude towards another person is unkind, then new politically correct terms will also start to sound offensive. The important thing is to treat everyone with respect. This is what political correctness tries to do.

Political correctness acts as barriers in cross-cultural exchanges and it prevents real dialogue. So the knowledge about political correctness, about avoidance of expressions or actions that can be perceived to exclude or marginalize or insult people who are socially disadvantaged or discriminated against, is really important for cross-cultural communication where language must also be analyzed for its cultural suitability.

Classification of politically correct language

Political correctness language can be classified according to the subject matter:

▪ terms for persons with physical disabilities and handicaps: handicapped → disabled → physically challenged → differently abled

▪ taboo words:

alcoholic = alcohol abuser; imbecile = mentally-weak

Water Closet = Lounge= Restroom

old people = Seniors; "*Chronologically Advantaged*"

▪ words for death and murder:

Orthodox Christians often use the euphemism fallen asleep or fallen asleep in the Lord, which reflects Orthodox beliefs concerning death and resurrection.

"She passed away", meaning: "She died"

- warfare terms:

pacification	While sometimes used to refer to activities designed to make life more comfortable for civilians, the term can also be used imply intervention by coercive force, including warfare. Examples: Pacification of Algeria, Pacification of the Araucanía, Pacification operations in German-occupied Poland, and the Pacification of Tonkin.
police action	In the early days of the Korean War, President Harry S. Truman referred to the United States response to the North Korean invasion as a police action. Similarly, the Vietnam War is also referred to as a "police action" or "security action".
humanitarian intervention	The Clinton Doctrine of military interventionism agues for involvement in warfare on humanitarian grounds. The Kosovo War is believed to be the first so-called humanitarian war.
limited kinetic action	After the 60-day War Powers Act deadline for congressional authorization to remain involved in the 2011 military intervention in Libya passed, Secretary of Defense Robert Gates refused to call the operation a war; instead describing it as a limited kinetic action.

- job titles:

  Extreme cases, such as sanitation engineer for janitor, or 'transparent-wall maintenance officer' for window cleaner, are cited humorously more often than they are used seriously. Less extreme cases, such as custodian for janitor or administrative assistant for secretary, are considered more terms of respect than euphemisms. Where the work itself is seen as distasteful, for example "rodent officer" for a rat-catcher, or "cemetery operative" for a gravedigger. From the inter-force rivalry of the US military comes "High-Velocity Projectile Interceptor" as a description of the mission of an infantry soldier, usually spoken by someone of a non-infantry branch like the Air Force.

- race and ethnic-related words:

  In the United States over the course of one hundred years, blacks became Negroes, then became blacks again, then became Afro-Americans.

  In the USA, Oriental(s), a word that simply means "Eastern(s)", but is sometimes seen as pejorative to the people it refers to. Distinction is now emphasized on more specifics, such as Asian-American, Chinese-American, Korean-American, Japanese-American, etc., or the country of origin such as Japanese, Chinese, Indonesian, etc. Japanese-American itself is being replaced by the recently-coined term AJA (Americans of Japanese Ancestry).

  Hispanic, which was previously the politically correct term, has largely been replaced by Latino or, in some cases, Chicano.

Indians became Native Americans or Indigenous People in the United States (see Native American name controversy). American Indians and Amerindians are also gaining popularity. Similarly, they became known in Canada as First Nations or aboriginal peoples.

- religion-related:

Merry Christmas is often replaced with Happy Holidays or Season's Greetings.

"*Christmas*" is sometimes replaced on company calendars with the generic "*Winter Holiday*" or "*December Holiday*" or "*Winter Break*" or other secular terminology.

Characters on television commercials may refer to "*Holiday presents*" rather than Christmas ones.

George W. Bush was criticized by many conservative Christians at Christmas 2005 for sending Christmas cards that wished a happy "*holiday season*" rather than a *Merry Christmas* (Washington Post, 27 Dec. 2005).

FURTHER READING

1. Тер-Минасова, С.Г. Язык и межкультурная коммуникация: (Учеб. пособие) / С.Г. Тер-Минасова. – М.: Слово / Slovo, 2000. – 624 с.
2. The Phrase Finder. The meaning and origin of the expression: Politically correct [Electronic resource]. – Mode of access: http://www.phrases.org.uk/meanings/287100.html/ – Date of access: 8/12/2011.
3. Journalechange [Electronic resource]. Mode of access – http: //www.journalechange.com/american/political_idiotness.htm/. – Date of access: 05.03.2013.