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A complex black and white illustration of a globe. The globe is the central focus, with a map of the world on its surface. It is surrounded by a dense crowd of people in various cultural and religious attire, including hijabs, suits, and traditional Islamic clothing. In the background, there are architectural landmarks like the Taj Mahal, the Leaning Tower of Pisa, and the Eiffel Tower, along with several airplanes flying in the sky. The overall scene conveys a sense of global unity and cultural diversity.

CROSS CULTURE UNDERSTANDING WORLD WIDE ISLAMIC CULTURE



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Preface

The Cross- Cultural Understanding subject is one of the elective subjects for students from the English Education Department, Faculty of Tarbiyah and Teacher Training, IAIN Metro.

This Cross-Cultural Understanding subject is mandatory to study because as students who will definitely be involved in a very multicultural world of work, of course they must have sufficient knowledge and understanding to be able to adapt well. What is meant by Cross Cultural Understanding here is of course not only about cross-cultural understanding between Indonesian culture and foreign culture. IAIN Metro students are a generation of Muslims who must also be equipped with a cross-cultural understanding of Islam from various countries in the world. By understanding Islamic culture in various countries, it is hoped that IAIN Metro students in particular and PTKI students in general will have broader cross-cultural knowledge and understanding.

This textbook is divided into 8 chapters, each chapter explaining certain themes such as Cross- Cultural Understanding, stereotypes, verbal communication, nonverbal communication, Friendship and relationships, Culture Shock, Family Values, and Manners. This textbook is different from other cross-cultural textbooks because at the end of each unit there is a discussion about Islamic culture from various countries. The countries under discussion are Vietnam, Thailand, Turkey, Australia, New Zealand, Estonia, America, and Finland. This book provides knowledge about Islamic cultures found in these countries.

This textbook is designed in a simple and straightforward language style so that it will be easy for students to understand. Hopefully this book will be useful for IAIN Metro students and PTKI students or general university students who study cross cultural understanding subjects.

Writers



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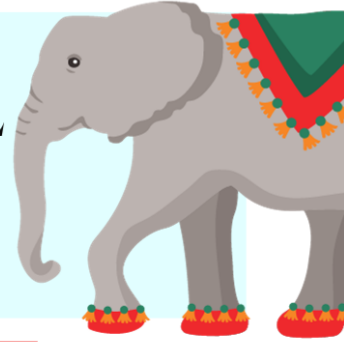


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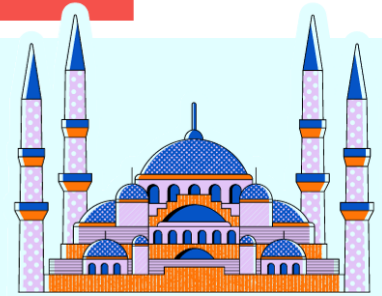


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A. Course Description

This course aims to equip students with knowledge of cross-cultural communication, focusing on attitudes of understanding, accepting, and respecting the existence of other cultures, particularly within the Islamic context. In addition, students will delve into knowledge related to the elements of culture within a society. They will also be encouraged to explore forms of communication in various Islamic cultures around the world. Moreover, students are expected to sharpen their critical thinking skills in analysing various issues or phenomena related to cross-cultural communication that occur globally within the Islamic cultural context.

1. Learning Outcome:

Students are able to:

- Use English considering cross-cultural aspects appropriately and correctly to avoid misunderstandings and misbehaviour in communication.
- Apply cross-cultural communication skills in teaching English as well as for further education abroad.
- Appreciate different cultures from native English speakers when communicating.
- Understand Islamic cultures in various countries.

2. Learning Material

The learning material is divided into 9 learning units. At the end of each unit, there will be a discussion about Islamic cultures in various countries. The materials are as follows:

Unit 1 Prolog

Unit 2 What is Cross Cultural Understanding?

Unit 3 Stereotypes

Unit 4 Verbal Communication

Unit 5 What is Non- Verbal Communication?

Unit 6 Friendship and Relationship





Unit 7 Culture Shock

Unit 8 Family Values

Unit 9 Manners

3. Chapter Division

Each chapter in this book consists of three parts, namely:

1. Learning Objectives:

Describing what learners will achieve in each unit. These objectives provide an overview of the knowledge and skills expected to be acquired by students after completing each unit.

2. Material/Discussion:

Containing the material and concepts that are the focus of discussion in each unit. This section provides in-depth understanding of the topic being studied, supporting the achievement of learning objectives.

3. World Wide Islamic Culture:

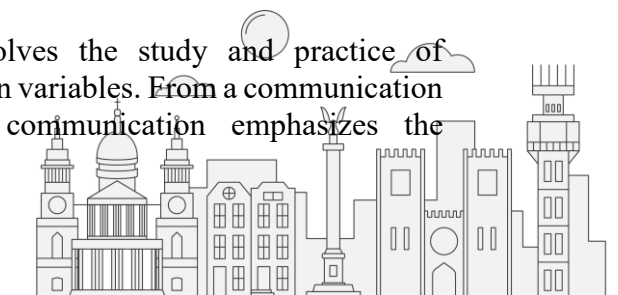
Explaining Islamic cultures in a specific country. This section provides insights into the diversity of Islamic cultures around the world, enriching students' understanding of the global context of Islamic teachings and practices.

4. Reflection:

Aiming to assess the extent of students' understanding of the material learned. This section provides an opportunity for students to reflect on and evaluate their learning, reinforcing the understanding and skills gained during the learning process.

B. Introduction

Cross-cultural understanding involves the study and practice of communication and culture as two main variables. From a communication science perspective, cross-cultural communication emphasizes the





comparison of interpersonal communication patterns among individuals from different cultures. From a sociological perspective on communication, cross-cultural communication becomes a focal point of sociology that emphasizes social interaction.

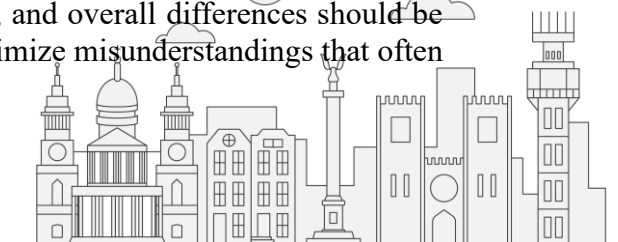
Cross-cultural understanding is crucial for those who are involved in daily interactions with people from different cultures. Heyward (2002) defines cross-cultural literacy as "competence, understanding, attitudes, language proficiency, participation, and identity required for effective cross-cultural engagement." Competence includes the ability to empathize, tolerate, and communicate. Understanding involves an understanding of how a culture operates from the insider's perspective. Attitude includes appreciation for the integrity of a culture. Language proficiency includes bilingual or multilingual language skills.

Cross-cultural understanding is a combination of cognitive knowledge about other cultures and a set of attitudes at the affective level. Knowledge involves understanding of one's own culture, the cultures of others, and knowledge of the similarities and differences among these cultures. Attitude involves appreciation for the integrity of a culture.

Misunderstandings between cultures can be reduced by having at least knowledge of the language and behaviour of other cultures, understanding the principles of intercultural communication, and practicing them when communicating with others. Cross-cultural understanding can help reduce the impact of cultural shock and enhance the cross-cultural experience.

The importance of cross-cultural communication understanding is increasingly felt in the era of globalization, where the world seems smaller and without boundaries of space, ethnicity, and even gender. Although there are positive outcomes of cross-cultural interactions, such as tourism, trade, environmental cooperation, politics, and defence/security collaboration, there are also negative relationships that lead to chaos, conflict, and even war.

Cross-cultural understanding helps to realize the importance of understanding cultural differences, where different cultures create different worldviews that are clearly reflected in language and communication patterns, both verbal and non-verbal. Therefore, differences in interpretation, opinions, and overall differences should be understood as early as possible to minimize misunderstandings that often lead to conflict.





The growth of literacy becomes crucial for learners in the era of globalization, where global literacy is interpreted as an understanding of human interdependence worldwide, enabling participation and collaboration. The ability to interact and collaborate is not limited to specific regions but involves cross-country, cross-continental, and, of course, cross-cultural dimensions. Therefore, good global literacy skills are highly necessary.

Global literacy, eliminating distance and space, serves as a connector in building cross-cultural relationships. College students as active participants in global interactions must have a strong understanding of cross-cultural communication. With a good understanding of cross-cultural communication, students can confidently interact with people or individuals from other countries.

As a country with a majority Muslim population, Indonesia has many teenagers or school students. Therefore, the influence of Islamic culture from Western and Eastern countries can have a significant impact on Muslim teenagers studying in Indonesia. Each country has uniqueness in its Islamic practices, and learning from its positive aspects can have a positive impact. By comparing Islamic cultures from various countries with Islamic culture in Indonesia, it is hoped that a holistic understanding of the differences and similarities among these cultures will be formed.

Overall, understanding cross-cultural communication is a key element in communicating effectively in an increasingly globalized world. This involves cognitive knowledge about other cultures and a set of attitudes that respect the integrity of each culture. The ability to empathize, tolerate, and communicate cross-culturally is crucial to reduce misunderstandings and conflicts. With the world becoming more interconnected, global literacy skills become a very important skill for learners, enabling them to participate and collaborate in a cross-cultural context.



CHAPTER

I



CULTURE

What is Cross Cultural

Understanding? ●



Chapter 1

What is Cross Cultural Understanding?

Learning Objectives



At the end of the unit, the students are expected to be able to:

1. understand the concept of cross-cultural understanding well.
2. understand what culture is and the difference between Culture and Civilization.
3. recognize and understand Islamic culture in Vietnam





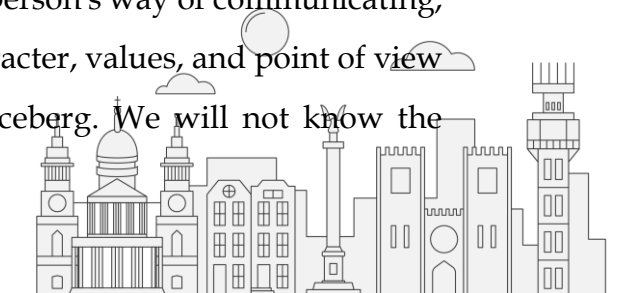
A. The Concept of Culture

According to Soelaeman (2000:21), culture is creating, controlling, and preparing values of humanity. Culture also can be defined as all ways of life including arts, beliefs, values, attitude, and institutions of a population that are passed down from generation to generation.

Levine (1992), define culture as “a shared background (for example, national, ethnic, religious) from a common language and communication style, customs, beliefs, attitudes, and values”.

Cultural studies have always been a stretched discourse, which responds to changing political and historical conditions and is always marked by debate, disagreement, and intervention.

By analogy, culture can be likened to an iceberg where there is a part that appears on the surface of the sea and there is a part that is hidden below the surface of the sea. Like an iceberg, the results of outside influences on this culture cannot be seen or in other words are not easy to interpret. These hidden parts of culture play the most role in determining a person's attitude and character in their interactions with others. Abstract things such as a person's way of communicating, way of thinking, beliefs, attitudes, character, values, and point of view are examples of hidden parts of an iceberg. We will not know the



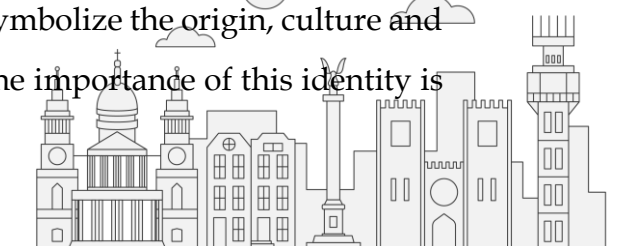


character or way of thinking of a person just by looking at his external appearance. To explore these abstract things, we must first get to know and continue to interact with the person.(Rachmawati, 2013)

According to Koentjaraningrat (Koentjaraningrat, 2000) culture with the basic words of culture comes from sansakerta buddhayah language, which is the plural form of Buddha which means "mind" or "reason". Thus, Koentjaraningrat defines culture as "mind power" in the form of creativity, intention, and taste. Furthermore, culture itself is the result of creativity, intention, and taste. Therefore, culture or abbreviated culture, according to Koentjaraningrat, is the whole system of ideas, actions, and human works in the framework of people's lives that are used as human property by learning. Furthermore, Koentjaraningrat distinguishes the existence of three forms of culture, namely: a) the form of culture as a complex of ideas, ideas, values, norms, and rules and so on, b) the form of culture as a complex activity and patterned actions of human beings in a society, c) the form of culture as objects produced by humans.

Culture reflects the values, attitudes, and beliefs of groups of people that make them behave in a certain way. Roughly, cultures differ in terms of language, religion, ethnicity, and, as mentioned, values, attitudes, and beliefs.

In culture there is a concept of identity and ethnicity which is the result of social construction. With this social construction certain labels or identities are created, which symbolize the origin, culture and characteristics of a particular group. The importance of this identity is



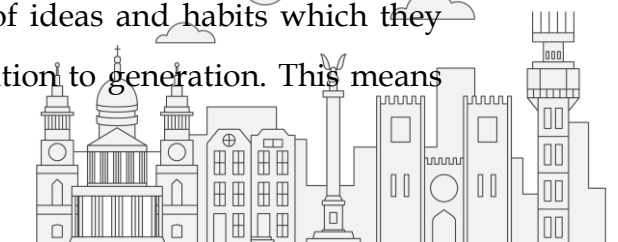


for an ethnic and ethnic group, because it is a continuation of the past and future. Therefore, almost all cultural identities, in relation to the identity of the bonds of brotherhood, race, or ethnicity, are built in the context of being faced with others.

Relational theory is based on the view that ethnic groups are a merger of two or more entities that have similarities and differences that have been compared in determining ethnic formation and maintenance of boundaries. The similarities that exist in two or more entities that are united will become ethnic identities. According to this relational perspective, ethnicity exists because of the existence of relationships between different entities. Ethnicity depends on the recognition of other entities outside the ethnic group.

Culture has an important role in the current era of globalization, but culture has obstacles that can complicate negotiations and communicate between cultures. The following are obstacles to understanding other cultures, namely: a) Northouse ethnocentrism, arguing that ethnocentrism is the tendency for individuals to place their own groups in an organization. People tend to give priority and trust more than people or groups that have different ethnic, race, or culture; b) Northouse Prejudice, suggesting that prejudice is an attitude, belief, or emotion that an individual has about another individual or group which is based on invalid or baseless data.

Linton (in Mesthrie, et al., 2009: 28) defines culture as the way of life of its members; the collection of ideas and habits which they learn, share and transmit from generation to generation. This means



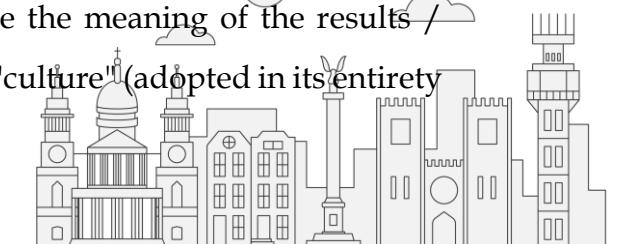


that culture also functions as design for living, which gives meaning to the way and the form of habits considered appropriate and acceptable within a certain community group, while language is treated as a cultural activity and, at the same time, an instrument for organizing other cultural domains (Sharifian & Palmer, 2007: 1).

In this context, Taylor (in Peoples & Bailey, 2009: 22) defines culture as a whole that includes knowledge, beliefs, arts, morals, laws, customs, and other abilities and customs acquired by humans as members of society. In other words, knowledge, beliefs, art, morals, laws, traditions and other practices acquired by man as part of society, constitute the components of culture. Peoples and Bailey (2009) conclude that culture is learned, shared, and shared together.

Etymologically the word "culture" or "*culture*" in English comes from the Latin "*colere*" which means "to cultivate" or "to do" something related to nature (*cultivation*). In Indonesian, the word culture (nominalized: culture) comes from the Sanskrit "*buddhayah*" which is the plural form of the word *buddhi* (mind or reason). Another explanation of the etymology of the word "culture" is as a development of the compound word "cultivation" which means the empowerment of mind in the form of creation, work and charity.

In another perspective, Dewantara (Arief, 2015) explained that "culture" or "culture (Javanese: *kabudayaan*)" has similar terminology with the words "culture" (from German), "*cultuur*" (from Dutch), and "*culture*" (from English) which all have the meaning of the results / fruits of human civilization. The word "culture" (adopted in its entirety





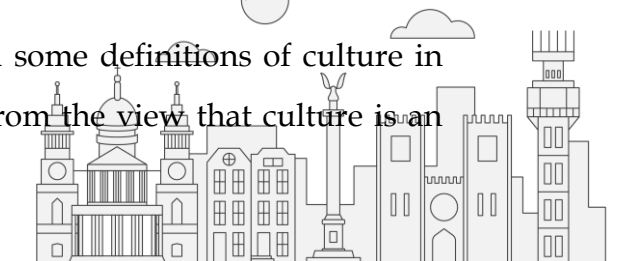
in Indonesian) has its roots in the Latin "*cultura*", a change from "*colere*" which means the effort to nurture and advance the mind/mind/soul.

Associatively, it can be argued that the word "culture" or "culture" has a basic understanding of the effort of reason / reason in order to improve the quality and quantity (civilization) of human life. This effort is manifested in three basic systems, including (1) the complexity of ideas, concepts, and human thoughts, or commonly called cultural systems, (2) the complexity of interactional and transactional activities or commonly called social systems, and (3) the complexity of objects as means / tools to meet needs or commonly called instrumental systems.

Newmark (Newmark, 1981) describes culture as a way of life of a certain society which is expressed by certain language. Clifford Geertz stated that culture is a symbolic meaning system. It is semiotic system in which symbols function to communicate meaning from one mind to another. Cultural symbols encode a connection between a signifying form and a signalled meaning. Culture might also be defined as ideas, customs, skills, arts, and tools which characterize a given group of people in a period.

Culture as described by Larson and Smalley is —blue print. It guides the behaviour of people in a community and is developed in family life and helps us to know what we can do as individuals and what our responsibilities as a member of a group. (Larson, 1998)

The following will put forward some definitions of culture in more detail. These definitions range from the view that culture is an





all-inclusive phenomenon, to the narrowest (e.g. the human way of life). One inclusive definition of this is the classical definition put forward by Sir Edward Burnett Tylor (1874) which defines culture as "a complex whole that includes knowledge, beliefs, art, morals, laws, customs, and other abilities and customs acquired by man as a member of society" (Reisinger, 2009). If we look closely, then this definition emphasizes the inclusive nature of culture (many variables are included). These definitions view culture as follows.

1. Human environment. Culture has been created by humans and is part of the man-made environment that unites human groups.
2. Social heritage and traditions. Culture refers to the history of a nation, region, or group of people, and its traditions, customs, crafts, architecture, music, and painting.
3. Way of life. Culture is a way of life of a group of people or an entire society that shows how to live and what criteria are used to decide what to do in life and how to do things.
4. Behavior. Culture is about human behavior. Culture influences human behavior and shows how people should behave. Culture determines the patterns of behavior attributed to a particular group of people, and the conditions and atmosphere in which various behaviors occur. Culture also helps interpret, understand, and predict the behavior of others. People's behavior depends on the culture in which they were raised. Culture is the foundation of human behavior.
5. Rules of social life. Culture is a set of rules that give direction on how people should behave in their lives. These rules also allow





for a better understanding of the behavior of others, and predict why and how others will behave. These rules must be followed to maintain harmony and order in society.

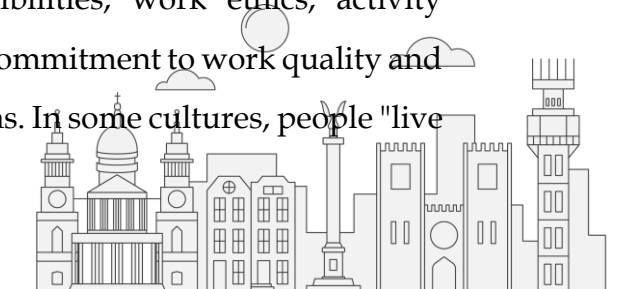
6. Dress and appearance. Culture directs how people should dress. Culture determines what clothes are appropriate to wear at business meetings, casual, or at home. In order for a person to be socially acceptable, he must dress according to existing conditions. Cultural customs and traditions determine the dress code, color, jewelry to be worn, and makeup to be used.
7. Food and eating procedures. Culture determines how food is prepared, cooked, served, and consumed. For example, in some cultures people eat beef (e.g., the United States), while in others (e.g., India) beef should not be eaten. In some cultures, people use forks and knives to eat (e.g., Europeans), while in others, people use chopsticks (e.g., Chinese), or their hands (e.g., Indonesians).
8. Sense of self. Culture provides a sense of identity and self-worth. Culture gives meaning and direction and shows where they come from.
9. Relationships. Culture influences personal, business, corporate, and government relationships. Culture gives instructions on how people should behave in a group, relate to each other, and treat others, for example to friends, parents, teachers, minority groups, and special needs groups. For example, in some cultures, parents are respected and valued, so provided with the best room in the house (e.g., Indonesia). In other cultures, it is common for parents to be placed in nursing homes (e.g., the United States). Culture





influences attitudes toward sex differences, roles and responsibilities based on sex, marriage, social relationships, and work. Cultural concepts can explain various systems of society, such as social, political, economic, financial, educational, kinship, religious, health, and recreational systems.

10. Values and norms. Culture shows what values are important and less important. In some cultures, individuals are more concerned with work, personal achievements, and material matters (e.g., the United States), whereas in others, people are expected to be willing to share, obey, and care for others (e.g., Asia). Culture helps to reaffirm values, overcome difficulties, and find problem solving. Culture includes value systems, and values create culture.
11. Beliefs and attitudes. Culture defines beliefs, views, opinions, perceptions, attitudes toward oneself as well as toward others, and toward the world. Culture determines religious practices, belief in life and death, and the distinction between good and bad.
12. A way of thinking and doing things. Culture is a socially acceptable way of thinking, feeling, and doing something. Culture is a means for human beings to communicate their thoughts and values and meet their needs.
13. Work and recreation habits. Culture determines attitudes toward work, work habits and practices, achievements, appraisals, promotions, incentives, responsibilities, work ethics, activity feasibility, loyalty to employers, commitment to work quality and service, and how to make decisions. In some cultures, people "live



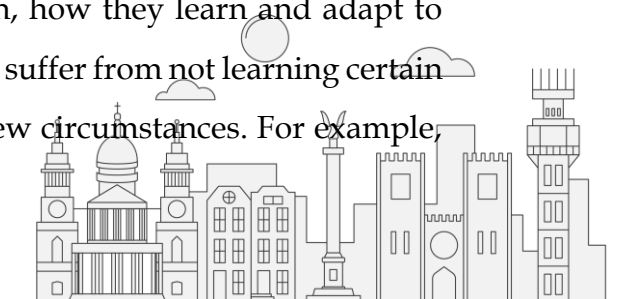


to work" (e.g., the United States), while in others, people "work to live" (e.g., Australia, and France). Culture also determines attitudes towards leisure, travel habits, travel frequency and season, preferred accommodation, sources of information used, spending patterns, length of stay, and destination selection. For example, tourists from the United States and Europe prefer to travel alone, while tourists from Asia prefer to travel in groups.

14. Time. Culture determines the attitude towards time. In some cultures people pay great attention to punctuality (for example, German). While in other cultures, people don't care about time, they organize their lives based on the rising and setting of the sun, based on winter, spring, summer, or autumn. For example, Indians or Latin Americans, accept and excuse if others are late for appointments or do not follow a predetermined time schedule.

15. Cognitive knowledge. Culture is a system of cognitive knowledge, classifications, and categories that exist in the human mind and are shaped by the human brain. Culture is often described as the collective programming of the mind, which distinguishes members of one group from another (Hofstede, 1991). For example, the rules for human behavior are determined by culturally patterned thoughts.

16. Mental processes and learning. Culture is about how people organize and process information, how they learn and adapt to their surroundings, and how they suffer from not learning certain information or not adapting to new circumstances. For example,

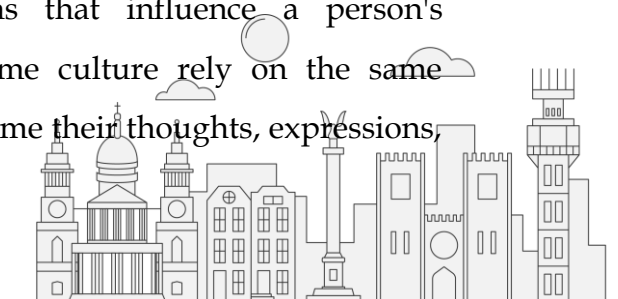




some cultures favor directness, logic, cognition, and intellectual skills (e.g., German), others emphasize circular logic, conceptualization, abstract thinking, and emotional communication (e.g., Japanese).

17. Information and communication. Culture is information, and information is communication. Thus, culture is a communication system that uses verbal and non-verbal cues that distinguish one group from another. Language is a guide to communication and culture. Language helps transmit human values, beliefs, perceptions and norms. Language facilitates the development of attitudes and perceptions towards the world. Differences in language and verbal cues give rise to different ways of expressing beliefs, values, and perceptions. Non-verbal cues, such as gestures or body language, are also culturally different. For example, in some cultures, it is normal to interrupt a discussion (e.g., Brazil), but in others, it is considered rude (e.g., Japan). So, different cultures have different communication systems. In some societies people speak several major languages (for example, in Switzerland people speak German, Italian, and French). In one language group. There may be various dialects, slang, jargon, or accents. People who speak the same language with the same accent or jargon distinguish them from others.

18. Symbols and meanings. Culture is a system of symbols, meanings, ideas, and emotions that influence a person's experience. Members of the same culture rely on the same symbols (e.g., letters, signs) to frame their thoughts, expressions,





and emotions (e.g., joy, sadness). Symbols help people communicate, develop attitudes toward life and others, and understand socially accepted behavior. Symbols make culture possible and readable. Although meaning cannot be Observed and measured, but meaning can help to understand the behavior of others. For example, in some cultures patting a child's head is unacceptable because the head is considered the center of intellectual power (e.g., Malaysia), while in other cultures patting the head is acceptable. In Poland, patting a child's head is considered a caring gesture and a protective gesture.

19. Perception. Culture is a way of perceiving the environment. Culture is "a set of perceptions of oneself and of their world..." (Urriola, 1989). The similarity in perception indicates cultural similarity, sharing and understanding of meaning (Samovar, Porter, & Jain, 1981).

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





B. Cross Cultural Interaction

Cross-cultural communication occurs when humans with their cultures relate to other humans who come from different cultures, interact, and even influence each other. Cross-cultural is a term that is often used to describe a situation when a culture is faced with another culture and both influence each other and have both positive and negative impacts, as happens in every tourist activity, where tourists are ensured to interact and have a positive and negative impact on the local community.

There are cultural differences because culture is dynamic and always evolving so that various approaches are needed to understand culture, including by assimilation, integration, and cross-cultural understanding. Cross-cultural understanding creates the ability to determine what is appropriate and what is acceptable to other cultures. Cross-cultural understanding allows humans to communicate well, and, in the end, cross-cultural understanding can strengthen human bonds with other humans and provide uniqueness to humans and society. By sharing experiences and knowledge, understanding, and complementing each other through cross-cultural will create peace and harmonization of life.

In recent years social scientists and entrepreneurs have talked about the need for cross-cultural intelligence among the younger generation, especially those who are interested in pursuing careers internationally. The ability of someone who is fast in adapting to





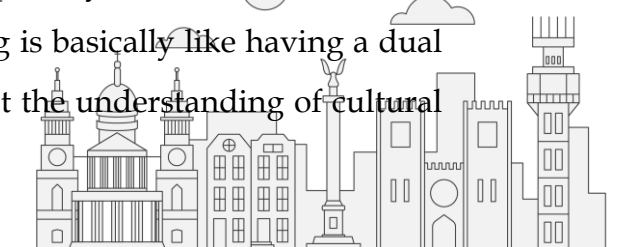
cultural differences with him is one of the important factors in the process of hiring employees in international companies.(Eliawati & Utama, 2018)

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

Cross Cultural Understanding means understanding the culture of the target people so that we can reconstruct our attitudes and world views; consequently, we become more tolerate and more generous toward strange ways that may be shown by the target language people.(Hartiningsih, 2017)

Cross-cultural understanding is very important because it becomes a link for cultural differences to achieve the same understanding. Cultural understanding is a major factor in negotiations between two cultures (Leung et al, 2005). Another important thing related to the importance of cross-cultural understanding is the ability of someone who has a cross cultural understanding of survival to be important.(Erez, 2005)

According to Bennet, Bennet & Allen (Bennett et al., 2003), states that cross-cultural understanding is the ability to move from an ethnocentric attitude to one that respects other cultures, eventually leading to the ability to behave appropriately in a culture or cultures different. Cross-cultural understanding is basically like having a dual role. Corbett (Corbett, 2003) stated that the understanding of cultural





standards exceeds the ability to imitate native speakers. Cross-cultural understanding is an ability that positions language learners in the position of a messenger or diplomat, who can see and communicate with different cultures through the point of view of the person who has the communication skills.

According to Jant (Jandt, 2004), cross cultural generally refers to comparing phenomena across culture. Thus, a cross-cultural study of women's roles in society would compare what women actually do in diverse culture. The difficulties in communication with people from other culture are not only the problems in understanding their languages that we do not master but also those in understanding their cultural value.

Cross-cultural understanding is the ability to recognize the (cultural) differences make correct interpretation and react properly to people or situations in the communication with these communities (Sugirin, 2009)

Hill (Hill, 2006) defines cross-cultural understanding as a combination of knowledge about another culture at the cognitive level, with a set of attitudes at the affective level. The knowledge in question includes knowledge of one's own culture, the culture of others, and knowledge of the similarities and differences that exist between these cultures. This definition is similar to the definition put forward by Heyward (Heyward, 2002) on cross-cultural literacy. Heyward defines cross-cultural literacy as the competencies, understanding, attitudes,





language acquisition, participation and identity necessary for effective cross-cultural engagement'.

Competency includes competence in empathy, tolerance, and communication. Understanding includes understanding how a culture operates from an insider's point of view. Attitudes include respect for the integrity of a culture. Language acquisition includes bilingual or multilingual skills. While participation includes relationships in friendships and in good work. Cross-cultural understanding can also be interpreted as “the basic ability of people within business to recognise, interpret and correctly react to people, incidences or situations that are open to misunderstanding due to cultural differences”.

Litvin (Litvin & Hefner, 2004) suggests that the purpose of cross-cultural understanding or studying cross-cultural communication is cognitive and affective, namely to:

1. be aware of one's own cultural.
2. more culturally sensitive.
3. acquire the capacity to truly engage with members of other cultures to create lasting and satisfying relationships with the person.
4. stimulate a greater understanding of one's own culture.
5. broaden and deepen one's experience.
6. learn communication skills that make a person able to accept his own style and content of communication.





7. help to understand culture as the thing that generates and maintains a universe of discourse and meaning for its members.





VIETNAM

C. World Wide Islamic Culture



ISLAMIC CULTURE IN VIETNAM



There are some culture clashes that seem unavoidable once a Vietnamese person converts to Islam.

While it is very important for Vietnamese people to worship ancestors, Muslims are not allowed to do so.

Phuong recalled her worry when she first considered following Islam. "That time I was hesitant, because some questions arise like 'when our parents pass away, will I be able to worship my parents?' It is not allowed in Islam. I have to explain everything so that my parents understand the difference.

"I can help my mom to cook or decorate during the celebration, but it is impossible to join hands and pray like I did before marriage," said Phuong

Source: <https://www.vietnamnet.com.vn/life/trend/hanoi-muslims-keep-their-faith-in-consonance-with-vietnamese-traditions-3876397.html>





D. Reflection



1. Can you provide a general description of what is meant by culture?
2. In your opinion, what factors can cause the most serious problems in cross-cultural communication?



CHAPTER

II

A photograph of a spiral-bound notebook with a white cover and black metal spiral binding. The notebook is open to a page with the handwritten text "Don't Make Assumptions" in black marker. A black marker is lying on the page to the right of the text. In the background, there is a wooden desk surface, a blue notebook, and a dark blue textured notebook.

Don't Make
Assumptions

Stereotypes .



Chapter 2

Stereotypes

LEARNING OBJECTIVE



at the end of the unit, the students are expected to be able to:

1. understand the concept of stereotypes,
2. understand the types of stereotypes
3. recognize and understand Islamic culture in Thailand





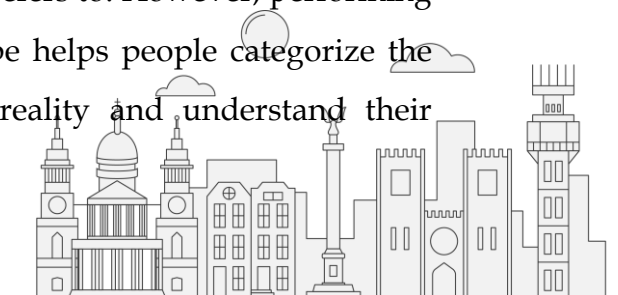
A. What is a Stereotype?

To talk or write about culture one has to generalise about the cultural characteristics of the nationalities discussed.

According to Levine & Adelman (1993), the notion of "stereotypes" is "exaggerated beliefs and images about groups of people and are often based on a lack of information or contact. Furthermore these "stereotypes" will easily evolve into "generalizations". So, we should not make a generalization that everyone who has the same culture will definitely have the same attitude, behaviour, and character. Most of them may be yes, but of course not everyone in the culture has such a character.

A stereotype is generalizations of people groups based on past experiences, which are deep-rooted in the psyche of the people. In another definition, it is said that stereotype is a fixed idea or image that many people have a particular type of person, thing, or event, but sometimes it is not true. Cultural stereotypes mean applying both evidence and our existing beliefs about the members of that cultural group.

Some linguists believe that stereotypization is an epiphenomenon of thinking that is oversimplified, schematic, and often wrong (Shaumyan, 2006), and that it falsifies the picture of people and objects it refers to. However, performing the nominal function, stereotype helps people categorize the elements of the surrounding reality and understand their





experiences. Similarly to symbol or myth, stereotype is of ambivalent character and conveys both positive and negative meanings and references, relying on such factors as age, gender, race, religion, profession and nationality (Permyakova, 2015), which are modeled by history tradition, politics, and essentially by the mass media (Katia, 2007, p. 176)

According to A. P. Sadokhin, stereotypes «are built rigidly in» our system of values. They are its component and provide a peculiar protection of our positions in society. For this reason, stereotypes are used in each cross-cultural situation. It is impossible to do without the use of these extremely general culturally specific schemes of evaluation, both own group, and other cultural groups.

According to Allport (Allport, 1999) stereotypes are 'a generalized set of beliefs about a group of people.' Another definition describes stereotypes as a kind of ethnocentrism i.e., 'it is the belief in the intrinsic superiority of the culture to which one belongs, accompanied by feelings of dislike and contempt to other cultures.

According to an American linguist, Joyce Valdes, people are culture bound and do not see the confines of their own culture. "Most people of whatever nation, see themselves and their compatriots not as culture but as 'standard' or 'right', and the rest of the world as made up of cultures.



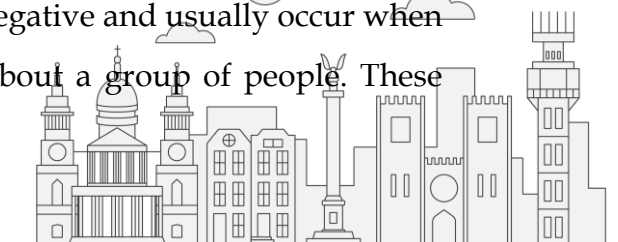


(Katan, 1999) Forming stereotypes of a different culture may lead to misunderstandings as these are often based on experience with an individual of the community and do not regard any individual as an exception. Concerning all the definitions stereotypes are generalized in a cognitive way and are projections to a group of some common interest or to the individuals of the group, based on personal experience.

Stereotypes are called *idiosyncratic*, if only an individual uses them, or they are social, or *collective* if they are widely shared by a group of people. In everyday use, the concept of the stereotype is used in various contexts: usually the word stereotype is used to refer to members of collective: firemen are courageous, blondes are less intelligent, Italians are noisy, and so forth. When a person makes inferences about a new person or about some social event, they use their existing knowledge to reduce the uncertainty in the situation. The less one knows about the object, the more one uses stereotypical generalizations.

Stereotypes are certain beliefs and the existing knowledge of people regarding the qualities and traits of other individuals, as well as events and things.(Baran & Davis, 2012)

A stereotype is a simplified concept or image and / or standard that is common to people on another group. Stereotypes can be positive or negative and usually occur when we have minimal knowledge about a group of people. These





simplistic views, opinions or images, are based on what they have in common within members of another group.(Katia, 2007)

"Stereotypes" and "generalizations" emerge and are believed by most people who don't really know culture because it is shaped and constructed by the mass media. The mass media portrays African Americans as entertainers, athletes, and criminals. In fact, in fact, they are not fully engaged in these professions. Similarly, the media's construction of Arabs who are considered terrorists simply because of terrorist clothing that mimics the way Arabs dress in general. Similarly, gender-based stereotypes differ on how men and women should behave. These "stereotypes" and "generalizations" are of course very detrimental to some who have attitudes, characters, and behaviours that are different from what has been constructed by the media.

B. Kinds of Stereotypes

Preconceived notions about certain cultures or nations can inspire pride, ire, or just plain offensive humor. Some claim that since stereotypes don't form in a vacuum, they all have some basis in reality. A system of culturally specific assumptions linked to an individual's nationality is known as a nationality stereotype. This system contains ideas about human characteristics that might differ between countries, such as appearance, language, diet, habits, psychological qualities, attitudes, and values. The following are a few well-known national stereotypes worldwide.





1. **American:** Arrogant, assertive, open-minded, materialistic, progressive, efficient, straight-forward, alert, practical, US-centered world view, egoistic, anxious, fast-food eaters.
2. **Australians:** nature lovers, surf all day-drink all night, open-minded, free spirited, men are useless dads, uncultured, sport lovers, meat eaters.
3. **Malaysia:** manipulative, survive by cronyism and nepotism, introverted, arrogant, have speed traps everywhere, ultra-religious, buy sell porn everywhere, boring, have great varieties of food, embrace multiculturalism, every long-term visitor is expected to convert to Islam, have mistresses, women traditional but with modern thinking.

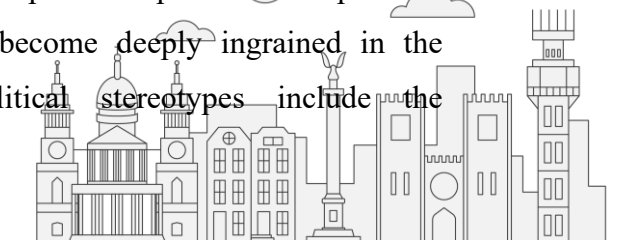
There are several kind of stereotypes, namely:

1. **Racial Stereotypes.**

Additionally, there are instances of racial stereotypes. For example, stereotypes suggest that Asians excel in mathematics, while stereotypes suggest that Black people excel in athletics and dance. One could consider these to be positive stereotypes. Negative stereotypes include “All Muslims are terrorists” and numerous others.

2. **Political Preconceptions**

Additionally, there are instances of political stereotypes. Because of how the public generally interprets the policies of a political party, these stereotypes have become deeply ingrained in the collective consciousness. Political stereotypes include the





following: republicans are racists, democrats are stupid, religion-based parties are hypocritical, and all democrats support “the working man”.

3. Gender Stereotypes

Men are stereotyped in this way because of the way they are portrayed in the media, which strongly implies that they are powerful, daring, and active. However, the way women are portrayed implies that they are adept at taking care of their appearance and handling house chores, and these characteristics ultimately lead to stereotypes of them.

Gender stereotypes include things like; “men are macho,” “women are good cooks,” “men are strong, adventurous, and brave,” and “women run the house and men handle the finances.”

C. Positives and Negatives Effect of Stereotypes

1. Positive Effects:

a. Cognitive Efficiency:

Stereotypes can serve as mental shortcuts, helping individuals process information more efficiently. Instead of evaluating each person or situation independently, people may rely on stereotypes to make quick judgments. This can be beneficial in situations where time and cognitive resources are limited.





Example: If someone has a positive stereotype about a particular group being good at a certain skill, they might quickly assume competence in a related context without extensive evaluation.

b. Social Identity

Stereotypes can contribute to a sense of belonging and identity within a group. Shared stereotypes provide a common understanding of group characteristics, fostering a sense of community and shared identity.

Example: Members of a sports team might share stereotypes about their team's strengths, creating a sense of unity and camaraderie.

2. Negative Effects:

a. Prejudice and Discrimination:

Stereotypes can lead to prejudice, where individuals hold biased attitudes and emotions toward members of certain groups. This can result in discriminatory behaviours, perpetuating social divisions and inequalities.

Example: A stereotype associating a particular ethnic group with criminal behaviour may lead to unjust treatment and discrimination against individuals from that group.

b. Stereotype Threat:





Explanation: Stereotype threat occurs when individuals fear confirming negative stereotypes about their group, which can negatively impact their performance. This phenomenon can contribute to disparities in educational and professional outcomes.

Example: A student who belongs to a group stereotyped as less intelligent in a particular subject may experience anxiety and perform below their actual capabilities due to the fear of confirming the stereotype.

Reduced Individuality:

Stereotypes can lead to overlooking individual differences within a group. People may be perceived and treated based on preconceived notions rather than their unique qualities, leading to oversimplified judgments.

Example: Assuming all members of a certain gender have the same personality traits overlooks the diversity of personalities within that gender (Macrae, C. N., & Bodenhausen, 2000)





D. ISLAMIC CULTURE IN THAILAND

ISLAMIC CULTURE IN THAILAND



Mawlid is a symbolic reminder of the historical presence of Islam in the country. It is also representing an annual opportunity to reaffirm Muslims' status as Thai citizens and their allegiance to the monarchy. In keeping with tradition, this year's Ngarn Mawlid Klang – the main festival – is being held in the grounds of the office of the Chularajmontri, Thailand's Islamic spiritual leader, in Nong Chok, Bangkok. The Chularajmontri is official representative of the 7 million Thai Muslims – 7 per cent of the country's population and made up of different ethnicities and sects. Forty-four per cent of Thai Muslims reside in the southernmost provinces of Pattani, Yala and Narathiwat, while the rest are spread across the nation.

The Islamic world normally celebrates Mawlid on the 12th day of the third Muslim calendar month – January, this year. But in Thailand there is no fixed date, with tradition decreeing the festival be held in the run up to the holy month of Ramadan, which is June this year. The Ministry of Culture's Islamic Department gives awards to Muslims who have contributed to the promotion and development of Thai life in their roles as citizens, as educators and as social workers. In Bangkok, the Ngarn Mawlid Klang main festival is a vibrant showcase for the Thai Muslim community and their lifestyles. Booths display the history and cultural life of the diverse Thai Muslim community and the embassies of Muslim countries offer a flavour of their own unique cultures, arts and commercial life. Meanwhile stalls offer religious artefacts, Muslim fashions and Thai Muslim dishes from the north to the south of the country





E. REFLECTION



1. Can you imagine how a stereotype can evolve into prejudice or even hatred? Explain by providing an example case!
2. What actions might someone take based on assumptions derived from stereotypes accepted by society?



CHAPTER

III



Verbal Communication •



CHAPTER III

VERBAL COMMUNICATION

LEARNING OBJECTIVE



at the end of the unit, the students are expected to be able to:

1. understand the concept of verbal communication.
2. identify verbal communication patterns and apply them
3. know and understand Islamic culture in Australia



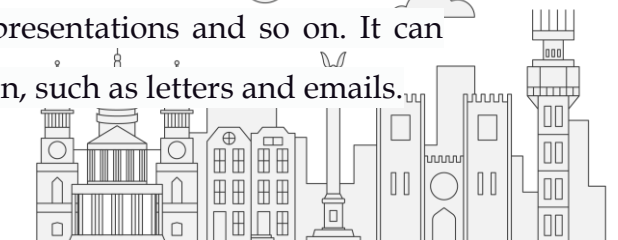


A. What is Verbal Communication?

Communication greatly contributes to helping human beings in doing many kinds of activities. During everyday communication, especially face-to-face interaction, vocal and visible behaviours are typically coordinated in ways that provide for their mutual performance. When people talk, they also locate their bodies, assume various postures, direct their eyes, perhaps move their hands, altogether behaving in ways that constitute an interactive event.

Verbal Communication is the use of words to share information with other people. It can therefore include both spoken and written communication. However, many people use the term to describe only spoken communication. Verbal communication is an oral communication wherein the message is transmitted through the spoken words. Here the sender gives words to his feelings, thoughts, ideas, and opinions and expresses them in the form of speeches, discussions, presentations, and conversations.

Verbal communication involves the use of language. The relationship between language and its meaning is not straight forward. Verbal communication is any communication that uses language to convey meaning. It can include oral communication, such as speaking to another person over the telephone, face-to-face discussions, interviews, debates, presentations and so on. It can also include written communication, such as letters and emails.



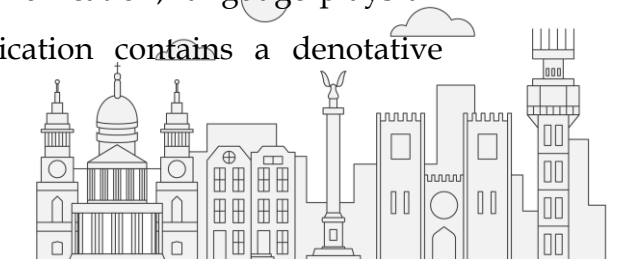


Verbal communication is kind of communication that uses spoken or written words. By words, they can express their feelings, emotions, thought, ideas, fact, data, and explaining information. In communication verbal, language plays an important role. (Mardjana, 2007:22)

According to Krauss (Krauss, 2001), verbal communication is the message expressed through words or spoken language that conveys meaning.

Verbal communication helps express various needs, and in asking questions, that provide us with specific information. Verbal communication is also used in describing things, events, occasions, people, and ideas, by helping people to inform, persuade, and to take into consideration. In other words, verbal expressions help us to communicate with others in explaining our observations, thoughts, feelings, and needs. (Abdikarimova et al., 2021)

Verbal communication is communication that uses words, whether oral or written or a form of communication that uses words, both in the form of conversation and writing (speak language). This communication is most widely used in human relations. Through words, they express their feelings, emotions, thoughts, ideas, or intentions, convey facts, data, and information and explain them, exchange feelings and thoughts, argue with each other, and quarrel. In verbal communication, language plays an important role. Verbal communication contains a denotative





meaning. The media that is often used is language. Because language can translate one's thoughts to others.

Verbal communication is a form of communication that communicators convey to communicants in written or oral. Verbal communication occupies a large portion. Because, ideas, thoughts, or decisions, are easier to convey verbally than nonverbally. With the hope, communicants (both listeners and readers) can more easily understand the messages conveyed, for example: verbal communication through oral can be done using media, for example someone who converses over the phone. While verbal communication through writing is carried out indirectly between communicators and communicants. The process of delivering information is carried out by using in the form of letters, paintings, drawings, graphics and others.(Kusumawati, 2016)

Verbal communication is about language, both written and spoken. In general, verbal communication refers to our use of words.

Verbal communication refers to the utilization of words to express ourselves in front of other people. Thus, it is an inclusion of both spoken and written communication. Although most people prefer verbal communication to describe only spoken communication. The verbal part of communication refers to the words that we choose, and how they are heard and interpreted.





It is indeed crucial to learn that good oral communication cannot be fully ignored from non-oral communication in the form of our body language, tone of the sound, and expressions of the face. Speaking with clarity, being silent and focused, being well behaved, and following some of the general rules of behaviour altogether will help in the process of oral or verbal communication.

In many personal meetings between people, the starting time of conversation is very important because the first impression has an impact on further success and future communication. Verbal Communication is indeed crucial to learn that good oral communication cannot be fully ignored from non-oral communication in the form of our body language, tone of the sound, and expressions of the face.

B. How people get interact

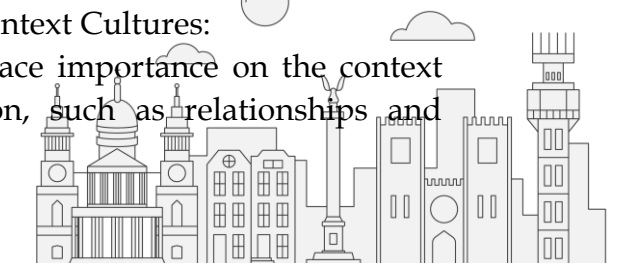
In cross-cultural understanding, verbal communication styles can vary significantly among different cultures. Here are some key factors to consider when exploring how people interact verbally across cultures:(Gudykunst, W. B., & Kim, 2003)

1. Directness vs. Indirectness:

Some cultures value direct communication, where messages are explicit and straightforward. In contrast, other cultures may prefer indirect communication, relying on context, nonverbal cues, or implied meanings.

2. Context and High-/Low-Context Cultures:

High-context cultures place importance on the context surrounding communication, such as relationships and





shared experiences. Low-context cultures, on the other hand, emphasize explicit verbal communication and rely less on contextual cues.

3. Nonverbal Cues:

Nonverbal communication, including body language, facial expressions, and gestures, plays a crucial role. Understanding these cues is essential for grasping the full meaning of a message.

4. Listening Styles:

Different cultures may have varying expectations regarding active listening. Some cultures emphasize listening to show respect, while others may view speaking as a more valued form of communication.

5. Politeness and Formality:

Politeness norms can differ significantly. In some cultures, directness may be perceived as rude, while in others, it may be considered a sign of honesty. The level of formality in addressing others can also vary.

6. Power Distance:

Power distance reflects how cultures handle hierarchy and authority. In high-power-distance cultures, there is a significant gap between those in authority and others, impacting communication dynamics.

7. Communication Styles:

Different cultures may have varying preferences for communication styles, such as whether they are more assertive or cooperative. Understanding these preferences can help navigate conversations effectively.

8. Turn-Taking and Pause Patterns:

The rhythm of conversation, including turn-taking and pauses, varies across cultures. Some cultures may value brief pauses between speakers, while others may tolerate longer pauses.

9. Humour and Sarcasm:





Humour and sarcasm may be interpreted differently across cultures. What is considered amusing or acceptable in one culture may be perceived differently in another.

10. Language Proficiency:

Varying levels of language proficiency among individuals can impact communication. Consideration should be given to accommodating those who may not speak the language fluently.

Understanding and appreciating these nuances in verbal communication styles can enhance cross-cultural interactions, promote effective communication, and help build positive relationships. It's important to approach communication with openness, flexibility, and a willingness to learn from different cultural perspectives.





D. ISLAMIC CULTURE IN AUSTRALIA

ISLAMIC CULTURE IN AUSTRALIA



The Australian Muslim community comprises 1.7% of the total Australian despite being a minority there are ethnic representations from migrant and non-migrant backgrounds that belong to the Muslim faith including Anglo-Celtic Australians and Indigenous Australia. The nature of culture and ethnic is diversity existing alongside monolithic faith practices deems the discourse around Multicultural very relevant to the Muslim community in Australia. Multiculturalism in Australia is something Muslim from diverse ethnic backgrounds are proud of and has so far improved the quality of life of many Australian ethnic and faith minorities. It has endeavoured to create equality amongst all Australian citizens in all aspects of public life. This aim is a large one and although noble, has not yet fully been achieved. Multiculturalism faces many obstacles that hinder this endeavour including systemic gaps, political scoring, a lack of education, a lack of citizen cultural competency and the media as well as global pressure.





E. REFLECTION



1. In your culture, what kind of questions are considered polite when talking to someone new?
2. Generally, what questions are typically asked when people are getting to know each other for the first time?
3. What is the significance of pauses or silence in a conversation? Does it always convey the same meaning, such as indicating agreement or disagreement?
4. Is it common for someone to interrupt another person's conversation? If yes, when and in what situations is it considered acceptable?



CHAPTER

IV



What is Non Verbal Communication?



CHAPTER 4

What is Non-Verbal Communication?

LEARNING OBJECTIVE



at the end of the unit, the students are expected to be able to:

1. understand the concept of nonverbal communication.
2. identify cultural differences in nonverbal communication and types of nonverbal communication
3. recognize and understand Islamic culture in New Zealand





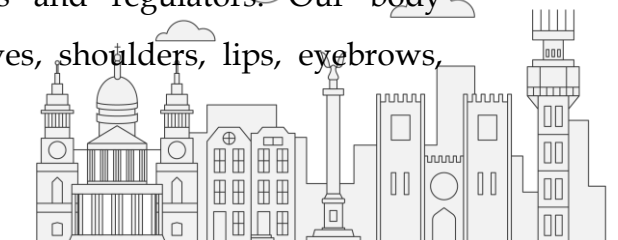
Nonverbal communication comprises everything other than language that we use as a means for communicating with others. (Manusov, 2016)

Nonverbal communication (NVC) is usually understood as the process of communication through sending and receiving wordless messages. Such messages can be communicated through gesture; body language or posture; facial expression and eye contact; object communication such as clothing, hairstyles or even architecture; symbols and infographics; prosodic features of speech such as intonation and stress and other paralinguistic features of speech such as voice quality, emotion and speaking style. There are several types of nonverbal communication used by different people on different occasions.

1. Body Language

Body language (Kinesics) is articulation of the body, or movement resulting from muscular and skeletal shift. This includes all actions, physical or physiological, automatic reflexes, posture, facial expressions, gestures, and other body movements. Body language, body idiom, gesture language, organ language, and kinesics acts are just some terms used to depict kinesics.

Our body says a lot about us in many ways as we communicate. Body movement can indicate attitudes and feelings while also acting as illustrators and regulators. Our body movement includes our head, eyes, shoulders, lips, eyebrows,

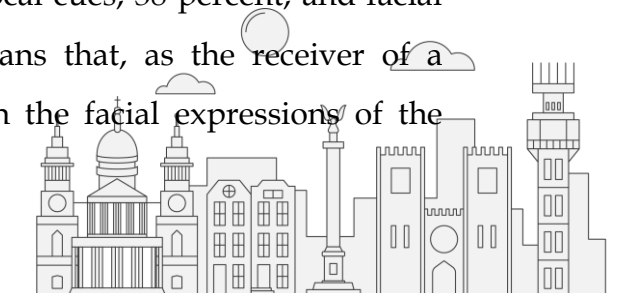




neck, legs, arms, fingers, hands, and gestures. All these pieces can convey if we are comfortable, unhappy, friendly, anxious, or nervous. With so many parts conveying messages, you can see how easily things can get confused and how difficult it is to manipulate non-verbal communication. Body motions such as shrugs, foot tapping, drumming fingers, eye movements such as winking, facial expressions, and gestures communicate meanings to the receivers.

2. Facial Expression

Facial Expressions include a smile, frown, raised eyebrow, yawn, and sneer, all convey meaningful information. Facial expressions continually change during an interaction and are monitored constantly by the recipient. There is evidence that the meaning of many facial expressions is similar across cultures. Facial expressions usually communicate emotions. The expressions tell the attitudes of the communicator. Researchers have discovered that certain facial areas reveal our emotional state better than others. For example, the eyes tend to reveal happiness or sadness, and even surprise. The smile, for example, can communicate friendliness and cooperation. The lower face, brows, and forehead can reveal anger. According to Non-Verbal Communication Mehrabian's, study verbal cues provide 7 percent of the meaning of the message; vocal cues, 38 percent; and facial expressions, 55 percent. This means that, as the receiver of a message, you can rely heavily on the facial expressions of the



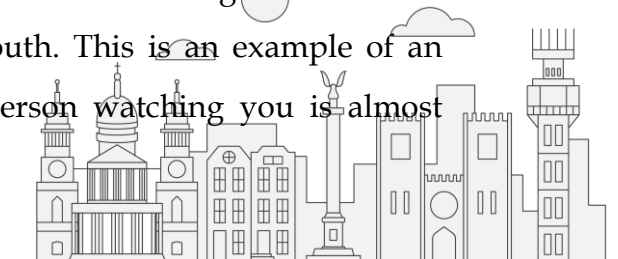


sender because his expressions are a better indicator of the meaning behind the message than his words. As a sender, you should know how to communicate meanings through facial expression powerfully. In our day-to-day movements one's facial expressions are vitally convey one's feelings, interest, and level of involvement on the matter or situation. For example, the simple of a customer makes you comfortable in explaining the product choices, features, and other aspects of the service offer.

3. Gestures

Your body movements are sometimes clearly passing a meaningful message to others. By moving parts of your body, you can express both specific and general messages, some voluntary and some spontaneous. So, gestures are observed actions. Many gestures, for example, a wave of the hand have a specific and intentional meaning, such as hello or good-bye. Most of us, when talking with our friends, use our hands and face to help us describe an event or an object. We wave our arms about, turn our hands, roll our eyes, raise our eyebrows, and smile or frown. Yet many of us also, when presenting to others in a more formal setting. 'Clam up'. Our business audience are no different from our other audience. They all rely on our face and hands (and sometimes legs, feet, and other parts of our body) to 'see' the bigger, fuller picture.

Gestures can be either ambiguous or unambiguous. Point at water and then point to your mouth. This is an example of an unambiguous gesture. Another person watching you is almost





certain to understand that you want to drink water. There is hardly any chance of misinterpretation here. Gestures make a large portion of a message. A speaker simply standing and talking with no movement whatsoever is dull. This does not mean that all gesture enhance communication; some can be detrimental. Ideally, a person's gestures should flow with the vocal channel to enhance the content.

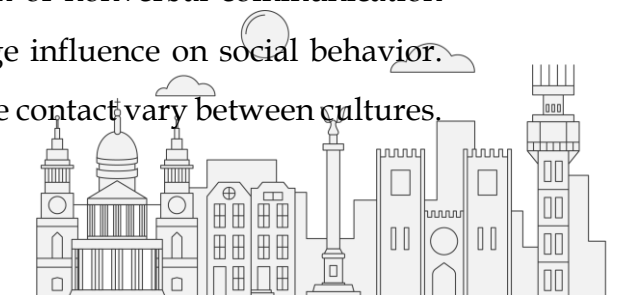
Gestures should also agree with the vocal message; if they do not, they will be detrimental. Use of good gestures at the proper time is beneficial to credibility. There is no 'correct' gesture for any given situation, but one of the keys to using good gestures is the appearance of spontaneity and naturalness. In other words, gestures should be performed without nervousness.

4. Eye Contact (Oculesics)

Oculesics is the study of the role of eyes in nonverbal communication. Studies have found that people use their eyes to indicate their interest. This can be done through eye contact. For example, when a salesperson is giving a presentation, the prospect communicates disinterest by disconnecting eye contact and or by looking at the other objects.

Eye contact is an event when two people look at each other's eyes at the same time. It is a form of nonverbal communication known as oculesics and has a large influence on social behavior.

Frequency and interpretation of eye contact vary between cultures.

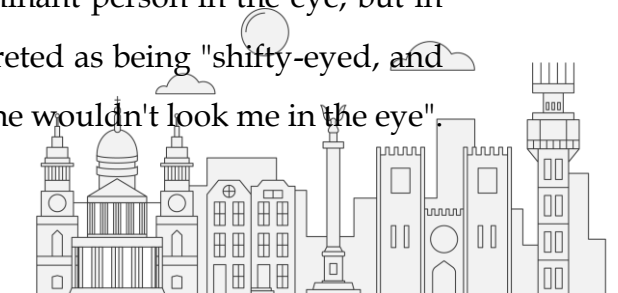




Social meanings of eye contact Eye contact and facial expressions provide important social and emotional information; people, perhaps without consciously doing so, probe each other's eyes and faces for positive or negative mood signs. In some contexts, the meeting of eyes arouses strong emotions. In some parts of the world, particularly in East Asia, eye contact can provoke misunderstandings between people of different nationalities. Keeping direct eye contact with a work supervisor or elderly people leads them to assume you are being aggressive and rude - the opposite reaction of most Americans or Europeans.

5. Cultural Differences

In Islam, Muslims often lower their gaze and try not to focus on the opposite sex's faces and eyes after the initial first eye contact, other than their legitimate partners or family members, in order to avoid potential unwanted desires. Lustful glances to those of the opposite sex, young or adult, are also prohibited. This means that eye contact between any man and woman is allowed only for a second or two. This is a must in most Islamic schools, with some exceptions depending on the case, like when teaching, testifying, or looking at a girl for marriage. If allowed, it is only allowed under the general rule: "No-Desire", clean eye-contact. Otherwise, it is not allowed, and, considered "adultery of the eyes." . In many cultures it is respectful to not look the dominant person in the eye, but in Western culture this can be interpreted as being "shifty-eyed, and the person judged badly because "he wouldn't look me in the eye"





6. Touch (Haptics)

Haptics is the study of touching as nonverbal communication. Touches that can be defined as communication include Handshakes, holding hands, kissing (cheek, lips, hand), back slap, shoulder pat, brushing arm, etc.

Touch is an extremely important sense for humans. It is vital in conveying physical 'intimacy'. It can be both sexual (such as kissing or oral sex) and platonic (such as hugging or tickling), striking, pushing, pulling, pinching, kicking, strangling and hand-to-hand fighting are forms of touch in the context of physical abuse. In a sentence like "I never touched hider" nor "Don't you dare to touch hider" the term touch may be meant as euphemism for either physical abuse or sexual touching.

7. Proxemics

Communication Proxemics refers to how people use and interpret space. For most of us, someone standing very close to us makes us uncomfortable. We feel our 'space' has been invaded. People seek to extend their territory in many ways to attain power and intimacy. We tend to mark our memory with permanent walls. Personal space is your 'bubble' - the space you place between yourself and others. This invisible boundary becomes apparent only when someone bumps or tries to enter your bubble. How you identify your personal space and use the environment in which you find yourself, influences your ability to send or receive messages.

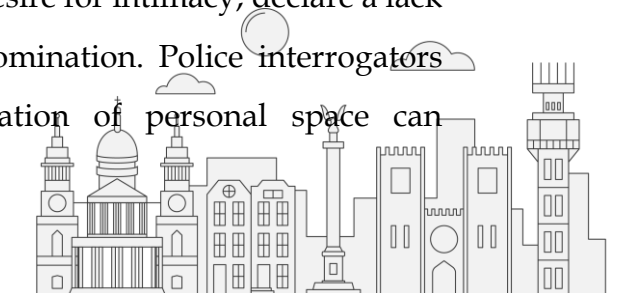




How close do you stand to the one with whom you are communicating?

The study of spatial territory for the purpose of communication uses four categories for informal space: the intimate distance for embracing or whispering (6- 18 inches), the personal distance for conversations among good friends (1.5-4 feet), social distance for conversations among acquaintances (4-12 feet), and public distance used for public speaking (12 feet or more). Physical barriers such as desks, chairs, and partitions are not always necessary to convey the protection of personal space; we are forever conscious of our intimate zone and its violations. Examples: the butler who doesn't listen to the conversations of the guests, the pedestrian who avoids staring at an embracing couple, or the person who becomes preoccupied with a magazine during another's nearby telephone conversation. They all show some awareness of communication property rights and will adjust both their body language and proxemics to relay that message.

Americans have a pattern that discourages physical contact, except in moments of intimacy. Research has indicated that Americans are especially conscious of their personal space and allow much less intrusion than do other nationalities, even with those people considered to be friends. Changing the distance between two people can convey a desire for intimacy, declare a lack of interest, or increase decrease domination. Police interrogators have been taught that this violation of personal space can



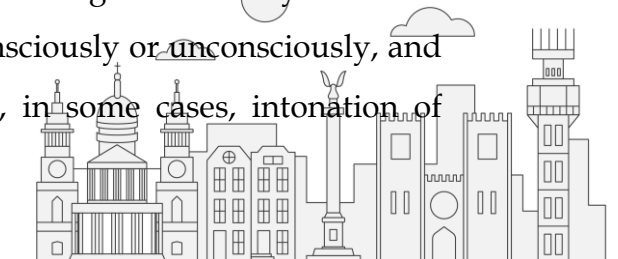


nonverbally convey a message; they are often use the strategy of sitting close and crowding a suspect.

This theory of interrogation assumes that invasion of the suspect's personal space (with no chance for defence) will give the officer a psychological advantage. Not only is a vocal message qualified and conditioned by the handling of distance, but the substance of a conversation can often demands special handling of space. Spatial changes give a tone to a communication, accent it, and at times even counteract the spoken word. There are certain thoughts that are difficult to share unless one is within the proper conversational zone. The telling of a secret at 20 feet, for example, is not only difficult but negates the confidentiality of the message itself. Another example might be one who enters an office and stands as opposed to the seated occupant. Even without the manipulation of invading personal space, such dominant body language influences potential conversation on a subconscious level.

8. Paralanguage

Paralanguage (sometimes called vocalics) is the study of nonverbal cues of the voice. Various acoustic properties of speech such as tone, pitch, accent, etc., collectively known as prosody, (includes intonation and vocal stress in speech) can all give off nonverbal cues., Paralanguage refers to the non-verbal elements of communication used to modify meaning and convey emotion. Paralanguage may be expressed consciously or unconsciously, and it includes the pitch, volume, and, in some cases, intonation of



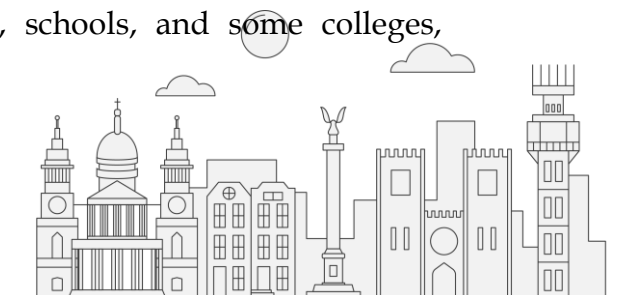


speech. Sometimes the definition is restricted to vocally produced sounds. The study of paralanguage is known as paralinguistic.

9. Appearance and Artifacts

Personal appearance is a major factor used to judge a person simply because the first impression of a person is based on appearance. People can change their appearance by changing their clothing styles, hairstyles, and other accessories or artifacts. Nonverbal communication confers a meaning that is transmitted by physical characteristics of the body, attire, and accessories. The physical characteristics of the body include facial shape, body shape, height, skin colour, body colour, hair, deformities, etc. Attire refers to clothing and accessories refer to other appendages or manipulability objects in the environment that may reflect messages from the designer or the user, such as fragrance, cosmetics, furniture, art, pets, or other possessions such as glasses, jewellery, handkerchief, flowers, helmet, and so on.

Today, the purpose of clothing has changed from merely fulfilling a need to expressing oneself. Clothing and other artifacts are especially powerful signifiers and convey a great deal of detailed information about someone's job, personality, values, and Lifestyle. For example, uniforms of one sort or another are a feature in many, if not most, fields. Some uniforms are obvious like the army, the navy, or the air force, the police, schools, and some colleges, hospitals, etc.





Personal physical appearance usually provides the first available data about a stranger. To establish credibility, you should wear styles that fit the environment and make you feel comfortable. The kind of clothing you wear can influence how people react to you. For example, if you are aware that discussions are hard to get going if you appear in a business suit and tie when you are among the shop floor employees, you c.h dress down. It is undeniable that garments form a large part of people's first impressions.





D. ISLAMIC CULTURE IN NEW ZEALAND

ISLAMIC CULTURE IN NEW ZEALAND



New Zealand is a culturally diverse country, and it is home to people from various ethnic and cultural backgrounds, including those who follow the Islamic faith. Islam is a minority religion in New Zealand, but it has a presence, and there are communities and organizations that cater to the needs of Muslims.

New Zealand's agricultural sector, known for its dairy, meat, and other food products, plays a significant role in the country's economy. Muslims in New Zealand, in line with Islamic dietary laws, seek to ensure that the products they consume comply with Halal standards. This includes adherence to specific processes and practices, such as humane slaughtering methods for meat.

Muslims in New Zealand may adapt traditional recipes to include locally sourced ingredients, incorporating elements of Kiwi cuisine into their meals. This adaptation reflects the cultural exchange and blending that occurs within multicultural societies.

The engagement of Muslims in New Zealand with the Halal industry and agriculture contributes not only to meeting religious and dietary needs but also to economic integration, cultural fusion, and the overall diversity of New Zealand's agricultural sector. This intersection of Islamic culture with local industries is a unique aspect of the Muslim community's experience in New Zealand.



AUCKLAND
NEW ZEALAND





E. REFLECTION



1. What types of non-verbal communication do you believe apply universally across the world? Do elements such as smiling, eye contact, proximity, facial expressions, and other forms of non-verbal communication serve similar functions across different cultures?
2. Is it reasonable for someone to judge others based solely on their attitudes and behaviors? Or should judgments be based on the cultural norms embraced by the individuals? Do you agree? Provide reasons for your agreement or disagreement.
3. Explain how someone can experience misunderstandings related to differences in non-verbal language from their own culture. Have you ever encountered such a situation? If yes, share when and in what circumstances it happened, and how you responded.



CHAPTER

V



Friendship Relationship .



CHAPTER V

FRIENDSHIP RELATIONSHIP

LEARNING OBJECTIVE



at the end of the unit, the students are expected to be able to:

1. understand the concept of friendship and relationships
2. understand the values in culture in several countries. This includes understanding how a person builds relationships with other people in a different social environment.
3. explain the concept of circles of friends and friendship in various countries
4. recognize and understand Islamic culture in Estonia



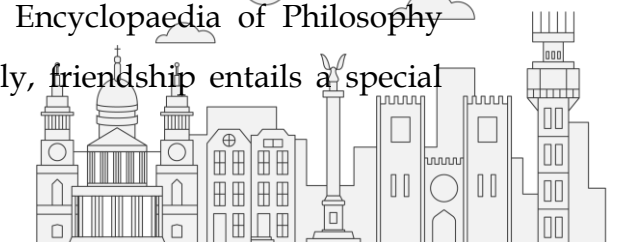


A. The Meaning of Friendship Relationship

The terms "friend" and "friendship" are used to refer to a wide variety of interpersonal connections, including long-lasting bonds characterized by great affection and loyalty, someone you just met at a music festival or sporting event. Even in our day to day lives we can make friends anytime at work, school, etc.

As Graham Allan (Allan, 1996) noted, our first issue when considering the concept of friendship is the absence of clearly defined and socially accepted standards for what constitutes a friend. While we might refer to someone as a friend in one context, it could be inappropriate in another. We could just have a very vague idea of what friendship means. One of the first scholars to point out the difficulty in defining the term "friendship" was Beverley Fehr, who said, "Everyone understands what friendship is until asked to explain it. Almost as many social scientists have studied friendship as there are definitions of it.

According to Daniel J. Hruschka (Hruschka, 2010), a social connection that resembles friendship is one in which the partners help one another out as much as they can when one of them is in need, with the conduct being partially motivated by the pleasant feelings they share. In Stanford Encyclopaedia of Philosophy Helmm writes that fundamentally, friendship entails a special

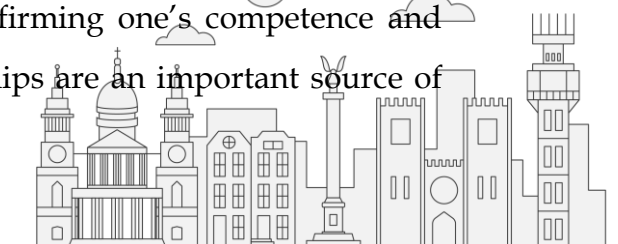




type of concern for your friend, a concern that may be seen as a form of love. While according to Wright friendship is interaction that is voluntary or uncontrolled and in which participants react to one another personally, that is, as unique persons rather than as sets of defined characteristics or just as role-players,

Based on all the opinions above, it can be concluded that the meaning of friendship relationship is a relationship that occurs voluntarily between two or more people who care for each other and help each other in any situation.

Across childhood and adolescence, friends fulfil a variety of critical functions that promote positive socioemotional adjustment. A basic function of friendship is companionship. Close friends frequently spend time together engaging in mutually enjoyable activities, and by early adolescence, same-sex peers are greater sources of companionship than are parents. Friends often provide instrumental aid, and children expect that their friends will be more helpful than their acquaintances. In addition, friends tend to offer a sense of reliable alliance, or being loyal and available. Having a friend to rely on can promote feelings of security and protect one from anxiety and feelings of vulnerability. Through providing comfort and support to one another, friends are also important sources of nurturance. Furthermore, being selected as a friend by a peer can contribute to enhancement of worth, by affirming one's competence and value. In addition, close friendships are an important source of



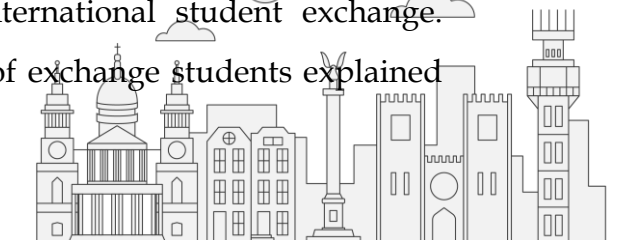


affection. Furman and Robbins (1985) have argued that preadolescents and adolescents experience stronger positive feelings in their friendships than in other peer relationships and characterize this difference in intensity as the difference between loving and liking. Finally, friends play a key role in providing intimacy, as the level of disclosure tends to be more intense with close friends than with other peers.

B. Friendship Effects on Personality Development

The effects of personality on friendship development are not unidirectional, as close relationships such as friendships require a certain amount of mutual adaptation to be maintained. Accordingly, friendship experiences also retroact on personality and promote the dynamic code development of individuals and their relationships. Earlier research focused on socializing effects of peer groups in childhood and adolescence, whereas recent publications examine the relevance of friendships for personality trait changes beyond adolescence and during the stages of adulthood. Accordingly, research on the impact of different forms of living arrangements revealed that young adults who lived with roommates showed steeper increases in openness and agreeableness than those who stayed with their parents. Effects of relationship fluctuation, that is, the persistence of established relationships and the initiation of new contacts, were substantiated in a study on international student exchange.

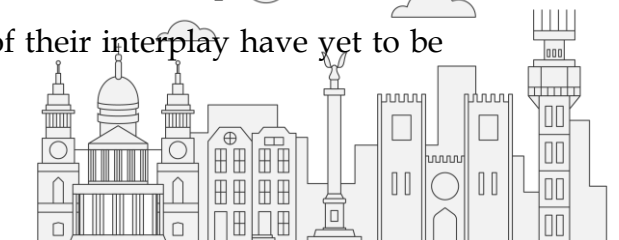
International relationship gains of exchange students explained





the effects of going abroad on the development of openness and neuroticism. Furthermore, recent research also corroborated the effects of relationship qualities. Best friend support accounted for increases in extraversion from age 17 to 23 years, whereas higher levels of conflict with best friends were shown to predict decreases in extraversion and self-esteem. Likewise, increases of friendship conflict and higher levels of insecurity toward friends predicted increases in neuroticism across young adulthood. Again, a comparison of effects across different relationship categories corroborated the predominance of effects for friendships, that is, relationships that reflect self-selected lifestyles and social contexts.

In sum, although earlier research raised doubts about friendships influencing personality development, recent studies evidenced such longitudinal transactions. The interplay of personality traits and friendships provides a generic example of a full transaction pattern (i.e., personality effects on relationships and vice versa), which emphasizes the importance of friendships in the person- environment interplay. However, the pattern of results is complex, as effects are scattered across all trait domains. Further research is needed to gain deeper insight into the specific contingencies between different personality traits and various relationship qualities. Furthermore, the processes that mediate mutual influences of personality and relationship characteristics as well as potential moderators of their interplay have yet to be





examined. Research on effects of peer contagion suggested that friendship effects might vary by relationship quality.

C. The Differences of Personal Relationship

Personal relationships are close ties that are created through emotional interactions and bonds between individuals. These connections frequently develop out of and are strengthened by shared experiences. Because relationships are dynamic and constantly changing, it takes knowledge, inspiration, practice, and social support to fully enjoy and benefit from them.

According to Dr. Bahira Sherif Trask (Trask, 2015), the foundation of the human experience is personal relationships, which have an impact on our sense of self, the trajectory of our life, and even our physical and mental health. Study after study demonstrates that a long and happy life is related with strong, good interpersonal interactions. Humans are programmed to attach to others from birth on. The basis for social support, a crucial part of the human experience, is provided by these connections.



D. ISLAMIC CULTURE IN ESTONIA

ISLAMIC CULTURE IN ESTONIA

Estonia is a country with a small Muslim population, and Islamic culture within Estonia is influenced by the local context and the diverse backgrounds of the Muslim community. While the Muslim community in Estonia may not be as large or established as in some other countries, there are unique aspects to Islamic culture within the Estonian context.

In Estonia, Muslims may celebrate Islamic festivals and traditions in ways that reflect both their cultural heritage and the local Estonian context. These celebrations provide an opportunity for cultural fusion, where traditional Islamic practices blend with the local environment.

Muslims in Estonia might organize exhibits or displays during festivals to showcase elements of Islamic culture, art, and history. These initiatives aim to enhance awareness and promote positive interactions within the wider community. the celebrations and traditions within the Islamic culture in Estonia reflect a dynamic interplay between the rich cultural heritage of the Muslim community and the cultural diversity of Estonia. These occasions provide an avenue for cultural expression, mutual understanding, and the celebration of shared values within a multicultural context.





E. REFLECTION



1. Have you ever interacted with a friend from a different culture? What was your experience related to that?
2. How does the role of social media and the internet in today's technological era impact the opportunities or possibilities for someone to build friendships with individuals from different cultural backgrounds?



CHAPTER

VI

CULTURE

SHOCK



CULTURE
SHOCK .



CHAPTER VI CULTURE SHOCK

LEARNING OBJECTIVE



at the end of the unit, the students are expected to be able to:

1. understand the concept of culture shock
2. understand the stages of culture shock
3. overcome culture shock so that the assimilation process into a new culture runs smoothly
4. know and understand Islamic culture in Turkey





A. What is Culture Shock?

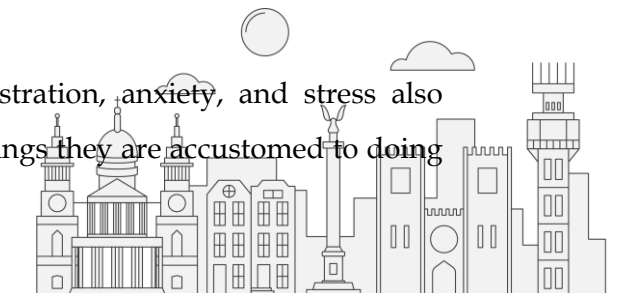
Culture shock describes the impact of moving from a familiar culture to one that is unfamiliar. It includes the shock of a new environment, meeting lots of new people, and learning the ways of a new country. (Pujiyanti & Zuliani, 2014) It also includes the shock of being separated from the important people in your life, such as family, friends, colleagues, and teachers. People you would talk to at times of uncertainty or people who give you support and guidance. (International Students and Cultural Shock, 2022)

Culture shock is an experience a person may have when one moves to a cultural environment which is different from one's own; it is also the personal disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments, or simply transition to another type of life. (ZHENG, 2013) One of the most common causes of culture shock involves individuals in a foreign environment. Culture shock can be described as consisting of at least one of four distinct phases: honeymoon, negotiation, adjustment, and adaptation.

Common problems include: information overload, language barrier, generation gap, technology gap, skill interdependence, formulation dependency, homesickness (cultural), boredom (job dependency), ethnicity, race, skin colour, response ability (cultural skill set). (Pedersen, 1995) There is no true way to entirely prevent culture shock, as individuals in any society are personally affected by cultural contrasts differently. (Barna, 1994)

B. Cause of Culture Shock

Besides the language barrier, frustration, anxiety, and stress also occur whenever people can't do all the things they are accustomed to doing





in their everyday lives. These can include work, home, and leisure related activities that they are either no longer able to do at all or no longer able to do like they are accustomed to. (Pujiyanti & Zuliani, 2014) Factors that can contribute to culture shock:

1. Climate

Many students find the northwest climate can affect them a lot. You may find the grayness and dampness, especially during the winter months, difficult to get used to.

2. Language

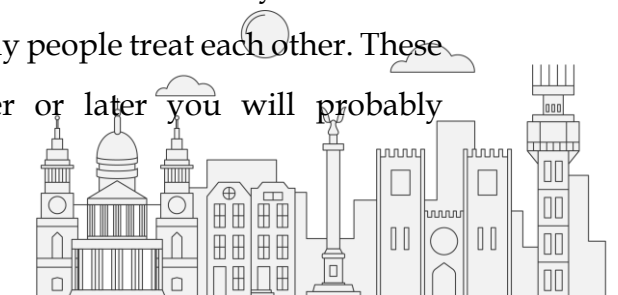
Listening and speaking in a new language is tiring. In class, some international students have trouble understanding the lecture and reading materials. People speak quickly and you may feel embarrassed to ask them to repeat what they said. If English is not your first language, you may find you miss your home language.

3. Social roles

Social behaviours may confuse, surprise or offend you. For example, you may find people appear cold, distant or always in a hurry. Or you may be surprised to see couples holding hands and kissing in public. You may find the relationships between men and women more formal or less formal than you are used to, as well as differences in same sex social contact and relationships.

4. 'Rules' of behaviour

As well as the obvious things that hit you immediately when you arrive, such as sights, sounds, smells and tastes, every culture has unspoken rules which affect the way people treat each other. These may be less obvious, but sooner or later you will probably





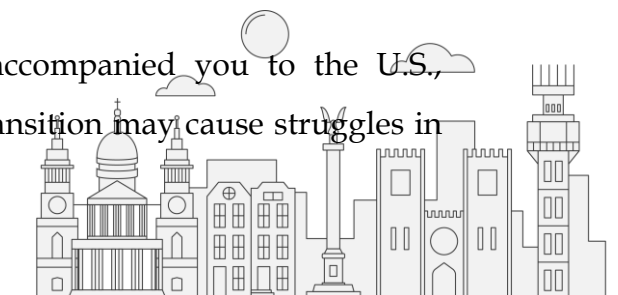
encounter them and once again the effect may be disorientating. For example, there will be differences in the ways people decide what is important, how tasks are allocated and how time is observed. In business and academic life, keeping to a schedule is important. You should always be on time for lectures, classes, and meetings with academic and administrative staff. If you are going to be late for a meeting, do try to give advance notice.

5. Values

Although you may first become aware of cultural differences in your physical environment, (e.g., food, dress, behaviour) you may also come to notice that people from other cultures may have very different views of the world from yours. Cultures are built on deeply embedded sets of values, norms, assumptions, and beliefs. It can be surprising and sometimes distressing to find that people do not share some of your most deeply held ideas, as most of us take our core values and beliefs for granted and assume they are universally held. As much as possible, try to suspend judgment until you understand how parts of a culture fit together into a coherent whole. Try to see what people say or do in the context of their own culture's norms. This will help you to understand how other people see your behaviour, as well as how to understand theirs. When you understand both cultures, you will find some aspects of each that you like and others that you don't.

6. Relationship Stress

If your spouse or partner has accompanied you to the U.S., remember that the stress of the transition may cause struggles in





your relationship. The transition to a new culture may be very difficult for your partner. Your partner may feel very isolated; he/she has been transplanted from your culture and separated from family and friends. Simple tasks can be stressful due to the language barrier. Often times they do not have opportunities to engage in a productive, meaningful activities such as pursuing a degree, and it may be more difficult for them to make new friends.(International Students and Cultural Shock, 2022)

C. The Stage of Culture Shock

Oberg's anthropological discussion of culture shock identified four stages of cultural adjustment that describe the process that people go through when they are adapting to a new cultural environment.(Oberg, 1960) Being aware of these stages can help to identify intervention points and strategies to help people experiencing culture shock. Each person passes through these stages will depend on how a student is affected by cultural distance and personality.

1. The Honeymoon Stage.

This stage is an exciting time when individuals explore new cultures, but involvement in the new culture is superficial and tourist-like. Students in this stage are excited to be in a new country and may neglect their studies as they explore their new environment. They will seem happy and adjusted and may not anticipate difficulties ahead. At this stage, advisors can prepare students for what they might experience and create opportunities for them to begin learning the new social rules as quickly as possible. It may help to assure students that everyone experiences





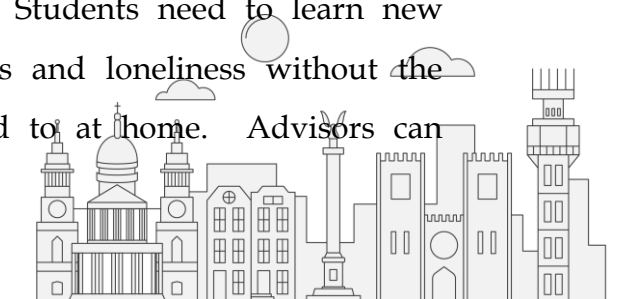
culture shock and that an advisor will be available to assist them when problems arise.

2. The Culture Shock Stage.

Stage two is characterized by irritation and frustration with the differences between the home culture and new culture. Cultural differences in communication styles and emotional expression can expound the problem and make it harder to recognize students having issues. Advisors may find it difficult to engage students in this stage. Guo provides excellent strategies for building trust and engaging international students.(Guo, 2016) In some cases, advisors may need to direct students to international student services or counselling resources on campus. Advisors should also continue to provide opportunities for international students to interact with native students to increase their social experiences, allowing them to move to the next stage.

3. The Gradual Adjustment Stage.

In stage three, the gradual adjustment stage, individuals begin to learn more about and understand their host culture. They also tend to idealize their home culture, and they may initially make fun of values and behaviours that are different from what they are used to. However, as they gain a deeper understanding of the new culture, they also gain a deeper respect for their host country. This process is gradual and longer than the other stages, and it may contain many ups and downs. Students need to learn new strategies for dealing with stress and loneliness without the support structures they are used to at home. Advisors can





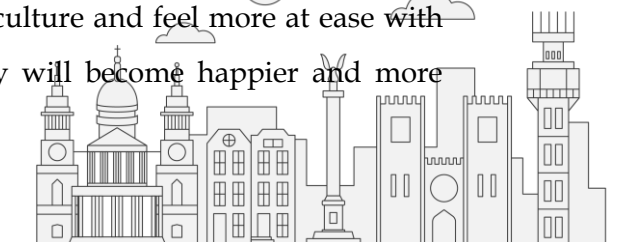
recognize students in this stage because they will want to talk about the differences they have noticed and share stories about their experiences. Listening to students' concerns and empathizing with their attempts to understand can help them adapt.

4. The Adaptation Stage.

Eventually, most individuals who spend a considerable length of time in a new culture will reach the fourth stage, that of acceptance and adaptation. They are no longer negatively affected by differences in culture and can participate in social interactions without difficulty. Students who have reached this stage can assist advisors who are working with students who are still experiencing culture shock by acting as ambassadors or peer counsellors. (Yale, 2017)

D. Coping of Culture Shock

Culture shock can be prevented by striving to become more culturally relativistic and flexible in thinking and behaviour, by developing a real enthusiasm for learning about the host culture, and by forming real intercultural relationships. (Meati.za, 2019) Successful cross-cultural communication is a fairly straightforward proposition. With the correct attitude, a few good cultural informants, and a few cross-cultural communications concepts and some time spent as a participant-observer, a person will quite naturally develop a repertoire of intercultural interaction skills. And, when a person begins to move further along the continuum of cross-cultural understanding and interaction, they will more quickly put down ego-identity roots in the new host culture and feel more at ease with themselves and their surroundings. They will become happier and more





productive at work, at home, or while moving about within society at large. They will no longer be negatively affected by disconfirmed expectancies. They will understand more and be understood more by others. In short, they will become bicultural individuals. (Pujiyanti & Zuliani, 2014)



ISLAMIC CULTURE IN TURKEY

Muslims are generally religious in Turkey. Most people get up for dawn prayers and go to the mosque to pray. Then he went to work. The Islamic customs of Muslims in Turkey are derived from Sufism. The Hanafi Muslims in Turkey are adherents of the Itiqad Maturidi school. Muslims in Turkey have very good relations with followers of other religions. Of course this is

because it is a legacy of the Ottoman Empire. People in Turkey are hard workers. They work hard at work. When it was time to pray, they set out to pray. Of course there are those who do not pray. This is normal. Because it was forbidden to pray at work many years ago. Especially a few years ago, religious exhibitions were not welcome in government offices. Hijab or any religious display is prohibited. In government offices, especially in schools or universities. But about 15 years ago, this began to disappear and people began to show their religion. Anywhere. The reason for this is because Turkey is a very secular country. However, about 15 years ago the regulation began to soften





E. REFLECTION

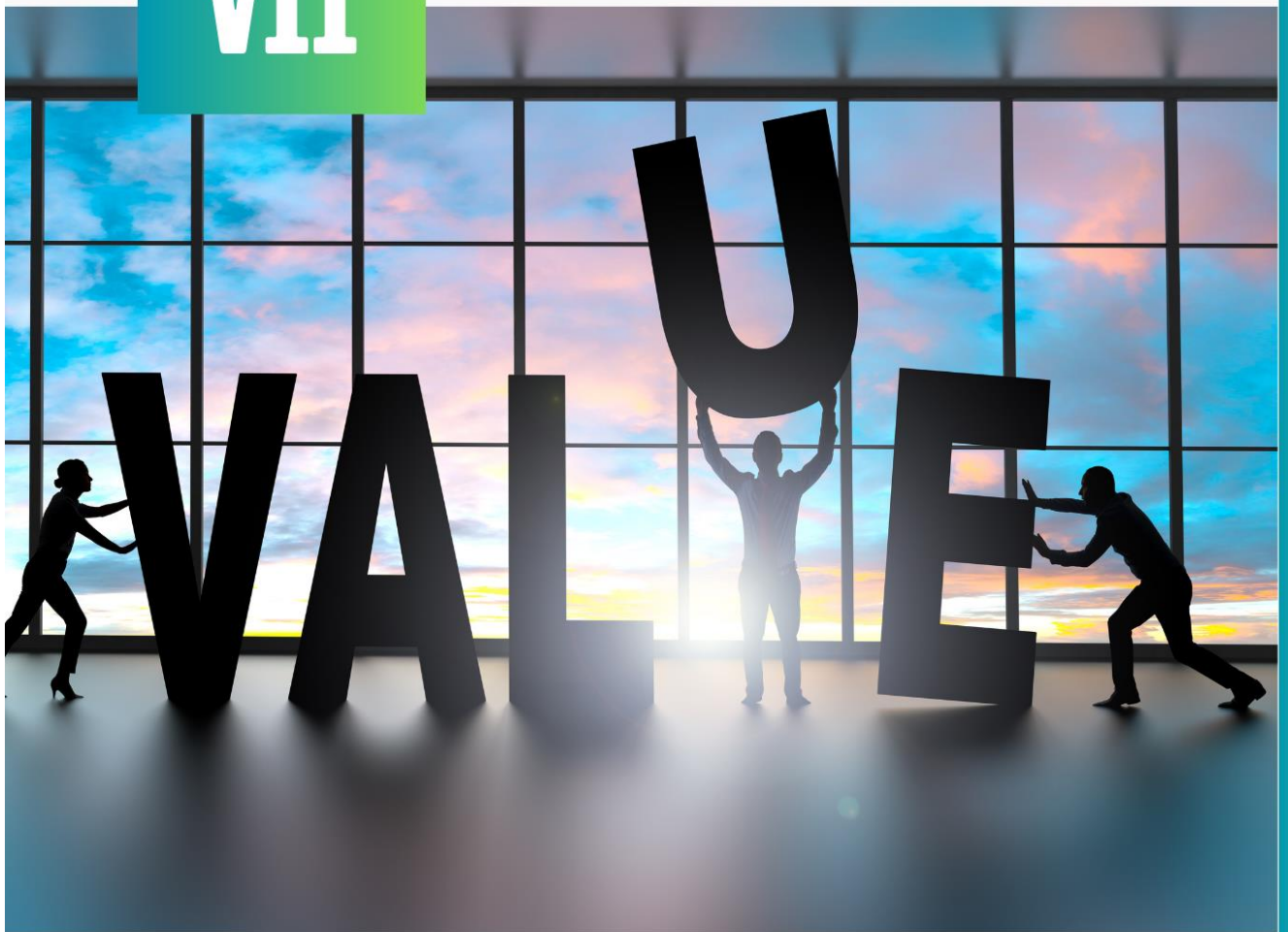


1. Have you ever experienced culture shock?
2. How did you cope with the situation?



CHAPTER

VII



**FAMILY
VALUES.**



CHAPTER VII

FAMILY VALUES

LEARNING OBJECTIVE



at the end of the unit, the students are expected to be able to:

1. understand the concept of family values
- 2 explain family values
3. describe the relationship between parents and children and the family structure in society.
4. understand and recognize Islamic culture in America





A. Family Relationships

The dictionary defines a value as "a principle, standard or quality considered worthwhile or desirable." The definition of family is "two or more people who share goals and values, have long-term commitments to one another, and usually reside in the same dwelling". The difference in family structures can result in a difference in family values. For example, a cohabitant couple with no children may have a different value structure than a husband and wife with three children.(Sani, 2017)

Values change as the structure of a family changes, and ideals also change with the times and geography; a family that moves to another state often sees some shift in their ideals. In a family, values are rules or ideals that a family, agree to live by and stays true to. Strong and well-defined family values help solidify the foundation for a strong, tight-knit family. When cultivated long enough, this closeness provides a soft place to fall when life does not go according to plan. Solid and consistent family values are essential in building trust and confidence in each family member. (Sani, 2017)

B. Varieties of Family

1. Child Raising

Child Raising or raising children is a greater responsibility than many people realize. In addition to meeting their physical and emotional needs, parents are responsible for imparting a value system to their children. Value is defined as the quality or worth of a thing. A family is a social unit consisting of parents and the children they raise. Combining the words yields a definition of a traditional set of social standards defined by the family and a history of customs that provide the emotional and physical basis for raising a family.





Acculturation begins at birth and is the process of teaching new generations of children accustomed and values to the parent's culture. How people treat newborns, for example, can be indicative of cultural values. In the United States, it is not uncommon for parents to put a newborn in a separate room that belongs only to the child. This helps to preserve parents' privacy and allows the child to get used to having his other own room, which is seen as the first step toward personal independence. Americans traditionally have held independence and a closely related value, individualism, in high esteem. Parents try to instil these prevailing values in their children. American English expresses these value preferences: children should "cut the (umbilical) cord" and are encouraged not to be "tied to their mothers' apron strings". During socialization, children learn to "look out for number one" and "stand on their own two feet".

Many children are taught very early to make decisions and be responsible for their actions. Often children work for money outside the home as a first step to establishing autonomy. Nine- or ten-year-old children may deliver newspapers in their neighbourhoods and save or spend their earnings. Teenagers (13 to 18 years) may visit at neighbours' homes to earn a few weekly dollars. Receiving a weekly allowance at an early age teaches children to budget their money, preparing them for future financial independence. Many parents believe that managing money helps children learn responsibility and appreciate money's value.





2. Young Adulthood

Upon reaching an appropriate age (usually between 18 and 21 years), children are encouraged, but not forced, to “leave the nest” and begin an independent life. After children leave home, they often find social relationships and financial support outside the family. Parents do not arrange marriages for their children, nor do children usually ask for permission from their parents to get married. Romantic love is most often the basis for marriage in the United States; young adults meet their future spouses through another friend, at school, at jobs, and in organizations and religious institutions. Although children choose their spouses, they still hope their parents will approve of their choices.

In many families, parents feel that children should make significant life decisions by themselves. A parent may try to influence a child to follow a particular profession, but the child is free to choose another career. Sometimes children do precisely the opposite of what their parents wish to assert independence. A son may deliberately decide not to go into his father’s business because he fears losing his autonomy in his father’s workplace. This independence from parents does not indicate that parents and children do not love each other. Strong love between children is universal; this is no exception in the American family. Coexisting with such love in the American family are cultural values of self-reliance and independence.

3. The Elderly



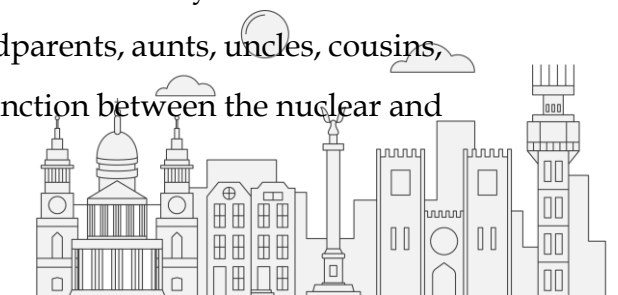


Societal and familial treatment of the elderly also reflects this independence and individualism. Their financial support is often provided by social security or welfare systems with decreased dependence on their family. Additionally, older people may seek their friends rather than become too emotionally dependent on their children. Senior citizens centres provide a means for peer-group association within one's age group. There are problems, however, with growing old in the United States. The glorification of youth and indifference to the age has left many older people alienated and alone.

Some families send their older relatives to nursing homes rather than integrate them into the homes of their children or grandchildren. This separation of the elderly from the young has contributed to the isolation of an increasingly large segment of society. On the other hand, many older people choose to live in retirement communities where they have the companionship of other older people, and the convenience of many recreational and social activities close to home. (Mandala, 2016)

C. The Nuclear and Extended Family

The treatment of the elderly can be further understood by distinguishing between nuclear and extended family structures. In the United States, the nuclear family, which consists of the father, the mother, and the children, is considered "the family." The extended family, in other cultures, includes grandparents, aunts, uncles, cousins, nephews, nieces, and in-laws. The distinction between the nuclear and



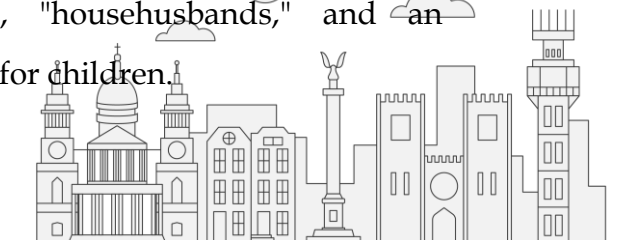


extended family is important because it suggests the extent of family ties and obligations.

In extended families, the children and parents have tie-sand, solid obligations to relatives. It is common in these families to support older family members, have intensive contact with relatives, and establish communal housing.

The American nuclear family usually has its separate residence and is independent of other family members. Relatives are still considered "family" but are often outside people's fundamental obligations to their immediate families. When couples marry, they are expected to live independently of their parents and become "heads of households" when they have children. It is not unusual in times of financial need for nuclear family members to borrow money from an ankle rather than from relatives. Grandparents, aunts, uncles, and cousins, then, are not directly involved in the same way as they would be in an extended family structure.

In nuclear and extended families, the culture imposes set roles upon parents. Traditionally the male has been responsible for the financial support of the home and family members. The female is often responsible for emotional support, child raising, and housekeeping. However, these parental functions are no longer fixed among some people in parts of the United States. The prescribed role of the man as "breadwinner" and the woman as a housewife is changing. These changes include working mothers, "househusbands," and an increasing number of day-care centres for children.





Nevertheless, traditional roles may be preserved even in 10 households where the wife is working. Some mothers work because of a financial need and not because they desire to change their role from housewife to breadwinner. Others choose to work because they feel that the husband and wife should share the family's financial support. Still, others are motivated to work because of professional interests and a desire to contribute to society. More than 50 per cent of American women are part of the labour force. (Asrini, 2017)





ISLAMIC CULTURE IN AMERICA



In the vibrant tapestry of Islamic culture in America, community advocacy emerges as a dynamic force, weaving together the aspirations and concerns of the Muslim community. At its heart, community advocacy is a narrative of proactive engagement and collaboration, driven by the shared goal of fostering positive change and contributing to the broader societal fabric.

Local concerns serve as the narrative's starting point, where advocates delve into the intricacies of daily life. From education to employment, housing to social services, the narrative unfolds as a responsive journey, with advocates navigating the specific needs of the community, striving to enhance the collective well-being. A central theme of this narrative is the unwavering commitment to combat discrimination. Advocates actively challenge stereotypes, responding to instances of prejudice with a narrative that seeks not only to counteract Islamophobia but also to reshape the broader societal narrative about Islam and Muslims.

As the narrative unfolds, it ventures into the realm of policy advocacy, where community advocates engage with policymakers at local and national levels. Here, the narrative takes on a strategic dimension, aiming to influence legislation and policies that impact the lives of Muslims. It is a narrative of empowerment, where the community asserts its voice in shaping the legal landscape.





E. REFLECTION



1. What role do parents play after their children get married and have offspring in your cultural context? Are there still responsibilities towards raising grandchildren? How does society view these obligations? Additionally, are there differences with norms in the United States and other parts of the world?
2. Do you believe external factors such as politics, social media, and technology impact family behaviour? If so, how? For example, to what extent can children's television-watching habits (within a range of one to three hours per day) influence their social interactions with friends, siblings, and parents?
3. Do you consider it is normal if both parents choose to work, whether for financial reasons or to advance their careers?



CHAPTER

VIII

MANNERS
101

MANNERS.





CHAPTER VIII

MANNERS

LEARNING OBJECTIVE



at the end of the unit, the students are expected to be able to:

1. understand the concept of manners
2. understand people's daily attitudes and habits in interacting with other people
3. understand the values at work and how someone gets rewarded for doing a job.
4. explain work ethics and work values
5. understand and recognize Islamic culture in Finland





A. Table Manners

Table manners are the rules of etiquette used while eating, which may also include the appropriate use of utensils. Different cultures observe different rules for table manners. Table manners were introduced by the Europeans, then, it becomes a standard rule, especially when dining together at a formal event or a family banquet event. If we can demonstrate good manners at the dinner table, it will indirectly indicate our social quality, intellect, and also our social ethics. Ethics in eating is not set up unexpectedly. It must be done from the age of children and teenagers. Good basic table manners are important because they ensure that both guests and hosts are comfortable at the table. Table manners are mostly common sense.

Table manner is that we must learn ethics. Because if one day we've grown up and worked with foreigners, we will be invited to the banquet. And very embarrassed if we do not know how distinct international dining etiquette is good and right. In table manners, there are some things we should do, and we should not do. Like start eating at the same time, do not talk while eating, and use the right cutlery. Between western and China also there are many ways of eating. We also must know what is different and the same between the two countries. Because if we do not know the difference, we would have felt embarrassed and noticed a lot of people. So that's why we must learn ethical eating.

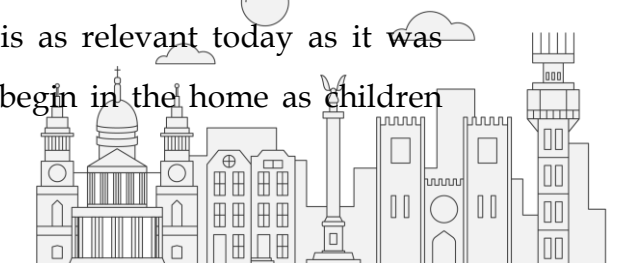




Table manners are important for everyone. It shows respect for the others sitting there. Children must learn these, and adults need to lead by example. The communal meal –a communion- is an eating occasion that takes place at a certain time and includes prepared food. Since humans mastered fire, they assembled to cook, or roast, and rapidly established rituals. Food was hard won and precious; it was sacred, respected, appreciated, and enjoyed. How to cut it, and cook it properly required skills. Spilled food attracted insects or beasts. Clothes had to be kept clean, and rules of behaviour were rapidly imposed. Table manners are the rules used while eating, which may also include the use of utensils.

Different cultures observe different rules for table manners. Each family or group sets its standards for how strictly these rules are to be enforced. These rules help for integration into the group, harmonization of behaviour, and discipline. Table manners play an important part in making a favourable impression. They are visible signals of the state of our manners and therefore are essential to professional success. The point of etiquette rules is to make you feel comfortable - not uncomfortable.

Manners matter immensely because they are part of our social skills. How well we interact with others is a key to our future success. Good manners will open doors that the best education cannot. Few will want an ill-mannered person in their workplace, home, or social sphere, and this is as relevant today as it was hundreds of years ago. Manners begin in the home as children





learn from what they see and experience. If their parents use good table manners, their children will, too. Where table manners, and manners generally, are non-existent, children will have no example to learn from.

Etiquette rules of Table Manner:

1. DO'S

- a. Sit up straight
- b. Don't speak with your mouth full of food.
- c. Chew quietly and try not to slurp.
- d. Keep bites small.
- e. Eat at a leisurely pace.
- f. Don't wave utensils in the air.
- g. Keep your elbows off the table.
- h. Don't Reach
- i. Don't forget please and thank you.
- j. Excuse yourself when leaving the table.
- k. Compliment the Cook
- l. Wipe your mouth before drinking.

2. DON'T's

- a. Begin eating until the prayer has been said.
- b. Begin eating until those you're with have been served.
- c. Take large portions of food.
- d. Take more than what you can eat.
- e. Take seconds until everyone has had **firsts**.
- f. Talk with your mouth full.

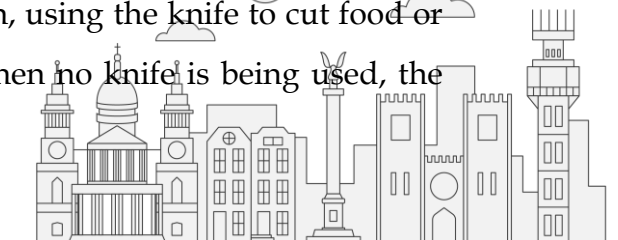




- g. Bend over to reach your food. Bring it to your mouth.
- h. Slurp your soup, gulp your drink, or eat too fast.
- i. Low on your food; if it's too hot, wait till it cools.
- j. Put your elbows on the table.
- k. Leave the table until you've asked to please be excused.
- l. Table Manner in different cultures

Interestingly, different cultures have different thoughts on table manners – elbows on the table, for example, are very British. Some countries think burping after a meal is a sign that it was lush. While it is important to have good manners, it is more important to keep up the tradition of eating at the table as a family, with conversations and no mobile phones.

Traditionally in Western Europe, the host or hostess takes the first bite unless he or she instructs otherwise. The host begins after all food for that course has been served and everyone is seated. In a group dining situation, it is considered impolite to begin eating before all the group have been served their food and are ready to start. Napkins should be placed on the lap and not tucked into clothing. They should not be used for anything other than wiping your mouth and should be placed unfolded on the seat of your chair should you need to leave the table during the meal or placed unfolded on the table when the meal is finished. The fork is held with the left hand and the knife is held with the right. The fork is held generally with the tines down, using the knife to cut food or help guide food onto the fork. When no knife is being used, the

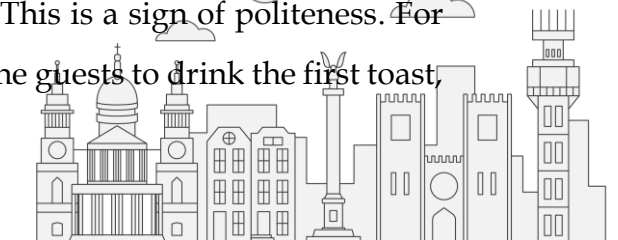




fork can be held with the tines up. With the tines up, the fork balances on the side of the index finger, held in place with the thumb and index finger. Under no circumstances should the fork be held like a shovel, with all fingers wrapped around the base. A single mouthful of food should be lifted on the fork and you should not chew or bite food from the fork. The knife should be held with the base into the palm, not like a pen with the base resting between the thumb and forefinger. The knife must never enter the mouth or be licked. When eating soup, the spoon is held in the right hand and the bowl is tipped away from the diner, scooping the soup in outward movements. The soup spoon should never be put into the mouth, and soup should be sipped from the side of the spoon, not the end.

Food should always be chewed with the mouth closed. Talking with food in one's mouth is seen as very rude. Licking one's fingers and eating slowly can also be considered impolite. Food should always be tasted before salt and pepper are added. Applying condiments or seasoning before the food is tasted is viewed as an insult to the cook, as it shows a lack of faith in the cook's ability to prepare a meal.

In China, the dishes are placed on the table, and everybody shares. Use chopsticks. And then take food for others, use public chopsticks. And sometimes, the Chinese host uses their chopsticks to put food in their bowl or plate. This is a sign of politeness. For each dish served, the host invited the guests to drink the first toast,





and then guests “use the chopsticks”. People in China tend to over-order food, for they will find it embarrassing if all the food is consumed.

In western countries, everyone has their plate of food. Use knives and forks. A knife should be held in the right hand, and a fork should be held in the left hand. All other guests should be in front of all on the menu, then the hostess hands before the start of a meal. ? In the West, the host should wait until the guests finished the dish, then replaced the dish.

Both of these countries have similarities in table manners. For example, don't rattle when you are eating food, especially when you are drinking soup. Chewing should shut up. Do not blow your nose or burp at the table. If you sneeze or cough, say sorry to the humanitarians around. Do not pick your teeth at the dinner table. If you have to pick your teeth, just use a handkerchief to conceal them. When you are having meals, always maintaining silence is rude and you should have conversations with people around you. However, don't talk while eating.

Meals are social events. The idea is not only to eat but to enjoy others' company. If your friend comes to the table with grease from fixing his bicycle chain all over his hands, he chews with his mouth wide open so you can see all his chewed food while you're trying to eat, and, finally, he coughs all over the table, what do you think?





He has missed on at least three manners that would help avoid grossness and by doing so has left you gagging.

Manners help us know what is expected of us and what we can expect from others. If we know that our bread-and-butter plate is the one on the left of our table setting, we won't eat our neighbour's roll by mistake. If we know to wait until everyone is served or the hostess says to start eating, we are less likely to be the only ones halfway through our dinner when everyone else says grace. Table manners help us know how to eat tricky foods, what to do when we need to sneeze, what direction to pass the food, where to put our used napkins, and a zillion other thing.

The Benefits of Table Manner

There are so many benefits of table manners. Besides we get an interesting experience, table manners can also help us when sometimes we are in a formal banquet. Table manners make us more confident and more flexible in a formal banquet. It is very useful to show our good manners at the table in front of people. Using table manners shows the people that you are eating with that you are polite. It also demonstrates that you respect the people who prepared the meal and will clean up afterward.

Table manners prevent you from making too much of a mess. For example, using silverware keeps food off of your fingers.





There are several advantages of taking the table manner course, they are:

1. Understanding appropriate International Rules of Table Manner
2. People can know what the table manners are. They also understand international rules of table manners, which are used in formal events or banquets.
3. Understanding how to use the eating utensils.

Eating utensils is not easy as people use spoons and forks when they eat every day. There are a lot of utensils with each function. By taking a table manners course, people more understand how and when all eating utensils are used.

1. Understanding how to serve business clients
2. It would not be embraced yourselves when serving business clients in a restaurant or hotel when having dinner in the meeting.
3. Understanding how to speak with guests and how to act at the dining table

There are ways to act on the dining table. It is important because it can show people's politeness, (e.g., do not speak when there is food in the mouth).

1. To raise our prestige
2. It seems exclusive if people know table manners.



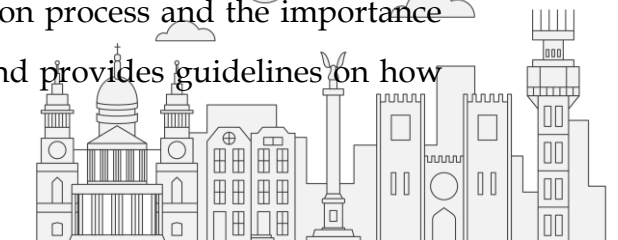


3. Increasing self-confidence
4. It makes people confident because they know how to face business clients in a table manner and makes the business well organized.

B. Communication Interaction at Work

Fundamental and vital to all administrative functions, communication is a means of transmitting information and making oneself understood by another or others. Communicating effectively is an art and must be practiced effectively at the workplace for better output and achievement of the goals of an organization. Communication is a major challenge for administrators because they are responsible for providing information, which results in efficient and effective performance in organizations. The study of communication is important because every administrative function and activity involves some form of direct or indirect communication. Whether planning and organizing or leading and monitoring, administrators communicate with and through other people. This implies that every person's communication skills affect both personal and organizational effectiveness. It seems reasonable to conclude that one of the most inhibiting forces to organizational effectiveness is a lack of effective communication. Good communication skills are very important to one's success as an administrator. It is therefore essential for administrators to endeavor to become effective communicators.

This paper discusses the communication process and the importance of communication in the workplace and provides guidelines on how





administrators can improve their communication skills and effectiveness.

Social psychologist Geert Hofstede is one of the most well-known researchers in cross-cultural communication and management. Hofstede's theory places cultural dimensions on a continuum that ranges from high to low and only makes sense when the elements are compared to another culture. Hofstede's dimensions include the following:

1. Power Distance: High-power distance means a culture accepts and expects a great deal of hierarchy; low-power distance means the president and janitor could be on the same level.
2. Individualism: High individualism means that culture tends to put individual needs ahead of the group or collective needs.
3. Uncertainty Avoidance: High uncertainty avoidance means a culture tends to go to some lengths to be able to predict and control the future. Low uncertainty avoidance means the culture is more relaxed about the future, which sometimes shows in being willing to take risks.
4. Masculinity: High masculinity relates to a society valuing traits that were traditionally considered masculine's, such as competition, aggressiveness, and achievement. A low masculinity score demonstrates traits that were traditionally considered feminine, such as cooperation, caring, and quality of life.





5. Long-term orientation: High long-term orientation means a culture tends to take a long-term, sometimes multigenerational view when making decisions about the present and the future. Low long-term orientation is often demonstrated in cultures that want quick results and that tend to spend instead of saving.
6. Indulgence: High indulgence means cultures that are OK with people indulging their desires and impulses. Low indulgence or restraint-based cultures value people who control or suppress desires and impulses.

As mentioned previously, these tools can provide wonderful general insight into making sense of understanding differences and similarities across key below-the-surface cross-cultural elements. However, when you are working with people, they may or may not conform to what's listed in the tools. For example, if you are Canadian but grew up in a tight-knit Amish community, your value system may be far more collective than individualist. Or if you are Aboriginal, your long-term orientation may be far higher than that of mainstream Canada. It's also important to be mindful that in a Canadian workplace, someone who is non-white or wears clothes or religious symbols based on their ethnicity may be far more "mainstream" under the surface. The only way you know for sure is to communicate interpersonally by using active listening, keeping an open mind, and avoiding jumping to conclusions.





Cultures have different ways of verbally expressing themselves. For example, consider the people of the United Kingdom. Though English is spoken throughout the UK, the accents can be vastly different from one city or county to the next. If you were in conversation with people from each of the four countries that make up the UK—England, Northern Ireland, Scotland, and Wales, you would find that each person pronounces words differently. Even though they all speak English, each has its accent, slang terms, speaking volume, metaphors, and other differences. You would even find this within the countries themselves. A person who grew up in the south of England has a different accent than someone from the north, for example. This can mean that it is challenging for people to understand one another clearly, even when they are from the same country!

While we may not have such distinctive differences in verbal delivery within Canada, we do have two official languages, as well as many other languages in use within our borders. This inevitably means that you'll communicate with people who have different accents than you do, or those who use words and phrases that you don't recognize. For example, if you're Canadian, you're probably familiar with slang terms like *toque* (a knitted hat), *double-double* (as in, a coffee with two creams and two sugars—preferably from Tim Hortons), *parkade* (parking garage), and *toonie* (a two-dollar coin), but your friends from other countries might respond with quizzical looks when you use these words in the conversation!

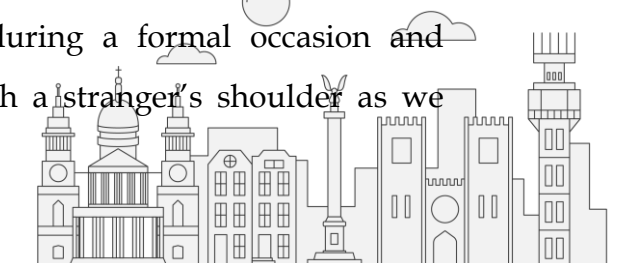




When communicating with someone who has a different native language or accent than you do, avoid using slang terms and be conscious about speaking clearly. Slow down and choose your words carefully. Ask questions to clarify anything that you don't understand and close the conversation by checking that everything is clear to the other person.

Cultures also have different non-verbal ways of delivering and interpreting information. For example, some cultures may treat personal space differently than people in North America, where we generally tend to stay as far away from one another as possible. For example, if you get on an empty bus or subway car and the next person who comes on sits in the seat right next to you, you might feel discomfort, suspicion, or even fear. In a different part of the world, this behavior might be considered perfectly normal. Consequently, when people from cultures with different approaches to space spend time in North America, they can feel puzzled at why people aim for so much distance. They may tend to stand closer to other people or feel perfectly comfortable in crowds, for example.

This tendency can also come across in the level of acceptable physical contact. For example, kissing someone on the cheek as a greeting is typical in France and Spain—and could even be a method of greeting in a job interview. In North America, however, we typically use a handshake during a formal occasion and apologize if we accidentally touch a stranger's shoulder as we





brush past. In contrast, Japanese culture uses a non-contact form of greeting – the bow – to demonstrate respect and honour.

C. Different cultural standards at work

The first and perhaps most lasting impression you make in the workplace starts with manners: how you carry yourself and how you behave. There are many cultural issues involved in discussing how to behave in the workplace. If you are engaging with individuals from different countries or cultures, be sure to study their cultural standards.

1. Attire

At a distance, initial impressions begin with the attire. Have you dressed appropriately for this workplace? To “dress up” changes meaning from a Saturday night club to a place of worship to the workplace. Absent a uniform or direct corporate attire policy, look at what your boss and your boss’s boss wear in the workplace. Try to dress like those people if it's appropriate for the job you do. However, do not overdo it in a manner that causes you not to fit in. If everyone at your workplace wears slacks and dress shirts, don't wear a three-piece suit.

One bit of shared wisdom is to dress like the employee you want to be with your next promotion. There are times when you may be asked to attend an event away from the usual workplace.





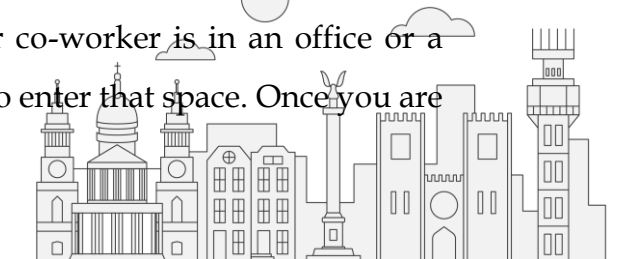
It may even be a bit social (such as taking a customer out for a meal). It is better to ask others about appropriate attire than to show up incorrectly dressed. This skill works in individual situations and particularly well when in a group. Think of your clothing as showing respect to the other person or persons.

2. Body Language

The second impression you make is with body language. Posture (a form of body language) communicates a lot about you. Are you standing tall with shoulders back, but not stiffly? Did you rise when someone new entered the room? Are your legs or ankles crossed? Is your head up, looking at the other person? If the answers to these questions are "yes," they identify someone ready to do the work of the day, someone, who is confident.

In conversation, you should be attuned to and gently copy the body language of others you are speaking with. If the other person leans in a bit, you should consider doing so as well. If the other person is leaning back against his chair, you may do the same. Avoid copying or aping the other person's movements but do subtly follow him or her with similar movements. This is more appropriate if the other person has organizational rank or power.

Proximity, or the space around individuals, is another very culturally tied component of body language. Start by respecting others' workspaces. Whether your co-worker is in an office or a cubicle, pause to gain permission to enter that space. Once you are

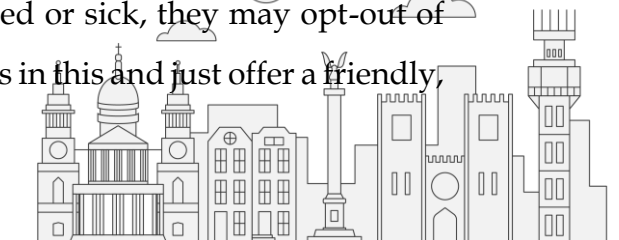




in the conversation range of another person, no one will produce a measuring tape to determine how close or far to stand from someone else, but there is such a thing as appropriate distance and respecting personal space. Start at a distance where you are comfortable. If you notice the person gently backing up, then you are too close. If the person either moves in, leans in to hear, or repeatedly asks you to repeat yourself, you may be too far away. If the person you are speaking with is seated, try to sit near them to be at the same conversational level. If this is not possible, be sure you do not stand so close that they feel like you are looking down on them. If you are seated and the person you are conversing with is standing, offer them a seat near you or stand to be at their level.

3. Handshakes

Handshakes are the staple of business and professional greetings. They are another way to get off to a good start—or not. Your reputation may be made in this few-second interaction. Reach with your right hand to grasp the other person's right hand. Grasp firmly but not in a manner to suggest a contest of strength. Shake hands up and down gently three to four times. As you shake, look the other individual in the eye and continue the conversation. It is appropriate to try to shake hands with all those in the group or immediate vicinity. With a room of 100, no one will shake hands with everyone but do greet those close to you or those who may enter that area. If someone is injured or sick, they may opt-out of shaking hands. Respect their wishes in this and just offer a friendly,





"It's a pleasure to meet you." If you have a cold, you may choose not to shake hands, but you are then obligated to explain why, for example, "I'd love to shake hands, but I'm getting over a cold, and I wouldn't want to give it to you."

4. Eye Contact

Eye contact is dramatically different among different cultures. Just like the handshake, it is a part of body language that can be handled poorly. "Look at me when I'm talking to you," is a phrase we may hear from a parent or teacher. We should indeed look at the other person in a conversation and look in his or her eyes. Your look is directed at the other person's eyes or the bridge of their nose. In the United States, you should look others in the eyes (top of the nose) without staring intently: glance around occasionally.

Eye contact is important if you are speaking in front of a group and when you are part of an audience. As the speaker, you are trying to engage everyone with your subject. As the audience, you are showing the speaker that you are engaged and value this input. Again, do not stare intently but keep a steady gaze.

5. Gestures

Gestures are another component of body language. In a business setting, gestures are somewhat contained. Avoid knocking into other people or items that are close to you. Use appropriate gestures to make your point.





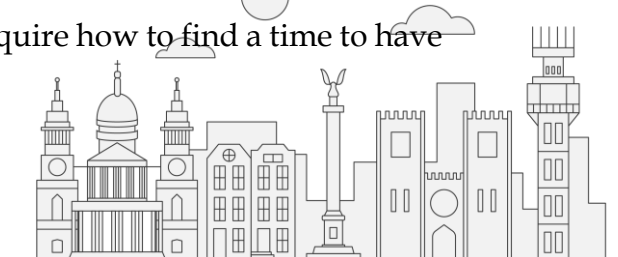
Fidgeting is another gesture that may occur subconsciously. Some people tap pencils or snap rubber bands. Whatever your habit, avoid it.

6. Volume and Location

Volume and location of conversation are important. When you are speaking with others, use a volume that is audible to those individuals and only to them. You want to avoid others being forced to hear your conversation when they may be trying to have conversations of their own. Your volume will be adjusted to the situation of the conversation. Avoid cell phones around others as the volume is frequently annoying. If you must use a cell, move to a location with some privacy. Business conversations have a special need for security.

It is never appropriate, no matter what your volume, to discuss company proprietary information outside of a secure workspace. If you find yourself needing to whisper, then you are in the wrong place to have that conversation.

However, just being in the office building does not make any conversation fair game. If you run into your boss on an elevator or in the restroom, you shouldn't try to enter a conversation on a business topic. If your interaction with a colleague is coincidental, treat it that way with small talk. If you do have pressing matters to discuss then use that moment to inquire how to find a time to have the full conversation.





7. Written Communication

Professional written communication is another sign of respect for coworkers that matters to a successful career. While we've covered those aspects extensively in this course, this is a reminder not to let your guard down. Always do your best work because it only takes one or two careless emails or memos to leave the impression that that is how you conduct all your work.

8. Be on Time

Another important impression you make on others involves punctuality. In some cultures, it is appropriate and acceptable to be late for a meeting. This is not true in the United States where we say "time is money." Persons in a position of power may keep subordinates waiting. While you may not appreciate it, you'll often have to accept a wait for the boss. Should the wait become too long (more than fifteen minutes), it may be appropriate to leave word you need to reschedule and leave. Let your company culture, the importance of the meeting, and consultation with others involved direct how you handle this situation.

D. The Importance of Interaction at Work

Positive interactions increase good feelings, increase morale and improve work satisfaction. Negative interactions create confusion, anxiety, tension, and uncertainty, which adversely affect work efficiency and company productivity. As a business leader, don't leave





workplace interactions to chance. Take the time and energy to help everyone in the organization develop the skills for positive interactions, whenever possible. There are many benefits to having effective working relationships.

1. Productivity Resulting from Interaction

When people are happy at work, they tend to do a better job. Errors are reduced, productivity increases, and customer service improves. Having great office interaction also improves teamwork, which makes an entire team more efficient during times of high stress, such as holiday sales or end-of-year report production. It doesn't matter what your company does, or what product or service it provides, good interaction means that people are having positive experiences.

What are some examples of positive interactions? Positive interactions start with basic pleasantries. These include answering the phones in a professional, pleasant way, keeping in mind the old-school idea that people can "see your smile" over the phone. A positive interaction also starts with greeting people who are walking into the establishment, perhaps even opening the door for them, as they enter. But interaction goes well beyond politeness and communication between people. Interaction is an experience that other workers and consumers have when working with someone for a short time or for an extended time. For example, look at a typical office dynamic. If Jane's job is reliant upon Joe





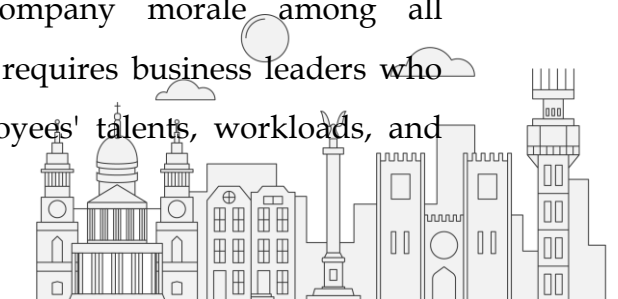
completing his tasks and handing the file over to her, she will have a positive interaction experience with him, if he is on time consistently, is efficient, and has few errors. Conversely, she would have a negative experience if he were always late, hands her his files, complete with gaps and errors, and is rude in the process.

The latter scenario could lead to a long-term negative experience that increases Jane's anxiety about getting work done, as well as animosity in dealing with Joe and even poor performance, as she tries to meet deadlines, even though she was not given a full-time frame to complete her job. That's why workplace interaction is so important. The benefits of effective working relationships always outweigh the cost of developing those relationships.

2. Develop Company Morale

The morale of your employees is directly related to the types of interactions they get regularly. As you can see from the example of Jane and Joe, working with people who consistently create negative interactions leads to long-term morale issues, which leaves employees feeling that no one cares whether anyone does their job. This "why to bother" attitude is infectious in offices and operation centres. The best way to resolve this is to prevent it, as much as possible.

Developing positive company morale among all employees is no easy task. It requires business leaders who take into consideration employees' talents, workloads, and





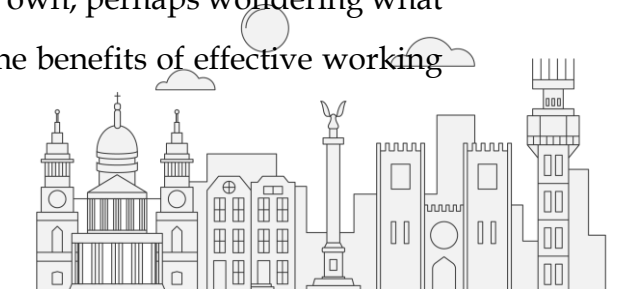
general personality traits. It also requires that business leaders examine the processes and procedures to try to find areas in which gaps or backlogs frequently happen.

When a business leader can define what's working and what's not, he can establish systems to increase daily positive interactions in the office. A system may be something as simple as giving positive feedback to a telemarketing team. Typically, these departments have negative interactions all day with call recipients; altering the energy in the call center with upbeat music, leadership enthusiasm, and positive reinforcement prevents telemarketers from falling into negative patterns. This helps keep office productivity up.

3. Consumer Satisfaction Results

A business leader should think like a consumer and get into that mindset when developing policies that affect people. Businesses do this when developing a product or service, and they should place the same importance on communication and interaction skills.

Think about the last time you walked into a large store. Did you feel like a mere number in a sea of others who were also searching and seeking solutions? If you did, chances are your interactive experience with this store started negatively. Unless someone greets you with a smile or asks if you need assistance, you are left on your own, perhaps wondering what the role of the employees is. The benefits of effective working





relationships when customers are concerned means that customers feel they are being served.

When employees are knowledgeable and passionate about helping, consumers feel this. Employees can also tell when someone is stressed and overworked. Being in that state doesn't create a positive customer experience. Sometimes, this isn't the fault of the worker. If a company is understaffed, one person may be juggling too many things. No matter how much he wants to help and no matter how much he tries, he just can't do it all. Customers sense this, and this leads to a negative interaction with the company - not the worker per se.

This is why managers must pay attention to employee workload, employee capabilities, and workflow to make sure that the employees can facilitate positive interactions with the company.

4. Facilitating Positive Interactions

As already mentioned, an environment and company culture of positive interactions are not achieved by accident. Google works very hard to create a corporate culture where employees feel that they can have a personal life, can adjust their schedules, and can work on projects that they are passionate about. This has created a corporate culture, in which innovation, creativity, and passion are the underlying components of success for the company. Google is proud of its loyal employees who love to go to work.





You can further facilitate positive interactions within your organization by modelling behaviours that result in great experiences. As the boss, do you take a moment to ask how your team's weekend was? Do you hold team meetings or one-on-one consultations regularly, so that you may discover and address any issues that your team is experiencing? People can tell when someone cares and who takes the time to understand team members' goals, challenges, and interests, which may help you facilitate positive interactions among your team.

5. Training and Policies

Employees might look at a negative situation and feel that there is nothing they can do to change how others act or how they do their job. Essentially, employees might be mistaken in thinking that you can't take a negative scenario and transfer it into a positive interaction for everyone.

Start with developing positive policies that include rules about work habits, punctuality, dress code, and communication. Set policies in which processes must be followed because it helps keep things organized and flowing, which enables positive momentum. Then, hold training about communication, inclusiveness, and team building. Training should give people information to absorb, as it teaches them the importance of good communication. But this process then needs to step up as it transforms into everyday practice, with role-playing and procedures for implementing these practices.





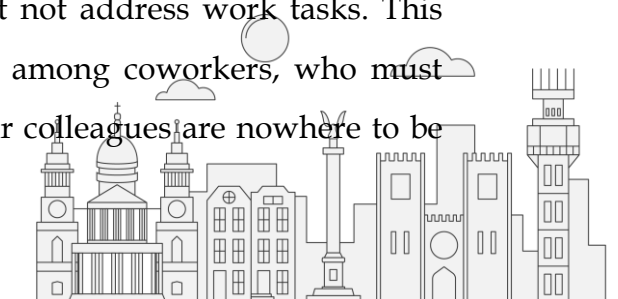
Employees may feel silly engaging in role-playing, but this is a critical exercise on how to learn new communication skills.

As you give your employees an increasing number of skills, which enable them to deal with problems in the workday or the gaps in their own skill set, you increase the chances for the team to have a greater number of positive interactions. Team-building exercises can transform a negative dynamic between two employees who did not understand each other before the exercises, into a dynamic in which these two employees walk away from the exercise with a new appreciation of the other's point of view. These types of training programs must reinforce policies and procedures that enhance positive interactions. This is an ongoing process for every employee and business leader.

6. Potential Risks of Fraternization

When employees are enjoying working together, friendships and even romantic relationships likely develop. While an employer wants employees to be friendly, bringing too much out-of-office personal stuff into the office can lead to negative interactions in the office. This, of course, harms team morale and productivity.

The first risk to consider with fraternization is the distraction it creates. Employees are likely to meet and talk during work hours and might not address work tasks. This action could create animosity among coworkers, who must hold down the fort, while their colleagues are nowhere to be





found. It also means that those employees are not getting done what you are paying them for. Teams may feel favoritism, and bad feelings can occur, because of the imbalance.

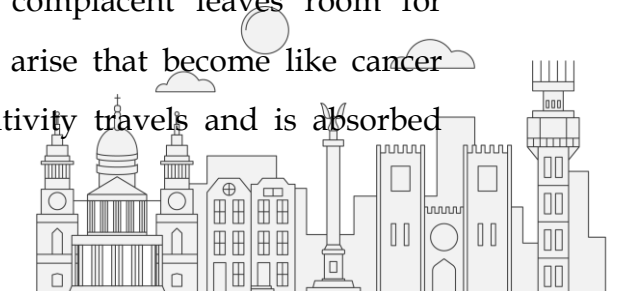
On the more serious side, when a relationship ends acrimoniously, anxiety and tension resulting from that acrimonious end will likely permeate throughout the department. Gossip and even sabotage can occur if one party seeks revenge on the other. This can directly harm co-worker and client relationships. It can also lead to very serious allegations, especially if the relationship was between a superior and subordinate.

Some sexual harassment allegations and lawsuits stem from a consensual relationship ending badly. The manager is often accused of abusing his level of power and could face serious legal action, as well as dismissal. Other sexual harassment allegations and lawsuits stem directly from uninvited, unwarranted harassment on the part of the abuser.

Explain the importance of warning colleagues of problems and changes that may affect them. When a company and its team have each other's backs, trust increases and builds stronger teams.

7. Surveying and Evaluating Interaction

Building an environment of positive interaction takes time and energy. Becoming complacent leaves room for negative habits and issues to arise that become like cancer within an organization. Negativity travels and is absorbed





faster than positivity; thus, business leaders must be vigilant to maintain positive energy.

There are several ways to evaluate the morale of the company. Team meetings should be more than simply reviewing data. Take the time to ask for feedback on what your team is experiencing, good or bad. Ask questions and seek solutions from them. You can also get a lot of information by looking around the room in a team meeting.

Observe who is always speaking up to determine if anyone seems to want to speak but hesitates. This is why one-on-one meetings help the survey process. Getting feedback in a dynamic where people are not intimidated by others frees up the conversation and makes that a positive interaction for employees seeking to find a voice. Even an anonymous "suggestion box" helps give everyone a voice and is a positive interaction. Once you have the feedback, you need to evaluate what is going on. This requires reading between the lines in some circumstances. If someone is upset that another worker isn't doing her job properly, you could assume that this person is not capable, or you could evaluate her performance. Evaluating performance could show that simple training issues could resolve the issue by making everyone happier. It could also show that the person complaining was the centre of the problem and was redirecting attention away from himself.

Finding a way to boost your team whenever possible, streamline its workflow, or make something just plain easier





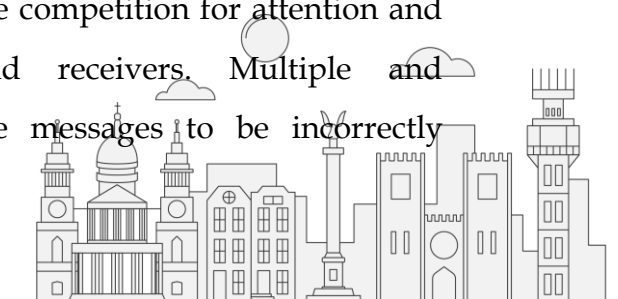
will always yield positive interactions. While you cannot control every personality and every interaction, you can set the environment that leads to success for everyone. When the team is experiencing more positivity, the company's bottom line usually increases, as well.

8. Barriers to Effective Communication

An administrator has no greater responsibility than to develop effective communication. Why then does communication break down? On the surface, the answer is relatively simple. The elements of communication as the sender, the encoding, the message, the medium, the decoding, the receiver, and the feedback have been identified. If barriers exist in these elements in any way, complete clarity of meaning and understanding does not occur. The greatest problem with communication is the illusion that it has been accomplished. As illustrated in Figure, several forms of barriers can impede the communication process. Rakich and Darr (2000) classify these barriers into two categories: environmental and personal. Both barriers can block, filter, or distort the message as it is encoded and sent, as well as when it is decoded and received.

9. Environmental Barriers

Environmental barriers are characteristic of the organization and its environmental setting. Examples of environmental barriers include competition for attention and time between senders and receivers. Multiple and simultaneous demands cause messages to be incorrectly





decoded. The receiver hears the message but does not understand it. Due to inadequate attention paid to the message, the receiver is not really "listening." Listening is a process that integrates physical, emotional, and intellectual inputs into the quest for meaning and understanding. Listening is effective only when the receiver understands the sender's messages as intended. Thus, without engaging in active listening, the receiver fails to comprehend the message. Time is another barrier. Lack of time prevents the sender from carefully thinking through and thoroughly structuring the message accordingly and limits the receiver's ability to decipher the message and determine its meaning. Other environmental barriers include the organization's managerial philosophy, multiple levels of hierarchy, and power or status relationships between senders and receivers.

Managerial philosophy can promote or inhibit effective communication. Managers who are not interested in promoting intra-organizational communication upward or disseminating information downward will establish procedural and organizational blockages. By requiring that all communication follow the chain of command, a lack of attention and concern toward employees is a sign of a managerial philosophy that restricts communication flows. Furthermore, when subordinates encounter administrators who fail to act, they are unwilling to communicate upward in the future, because communications are not taken seriously.





Managerial philosophy not only affects communication within the organization but also impacts the organization's communications with external stakeholders. Power or status relationships can also affect the transmission of a message. An inharmonious supervisor-subordinate relationship can interfere with the flow and content of information. Moreover, a staff member's previous experiences in the workplace may prevent open communication due to fear of negative sanctions as a result. For instance, a poor supervisor-subordinate relationship inhibits the subordinate from reporting that the project is not working as planned. Fear of the power and status of the administrator is a common barrier to communication. Another environmental barrier that may lead to miscommunication is the use of specific terminology unfamiliar to the receiver or when messages are especially complex. Communication between people who use different terminology can be unproductive simply because people attach different meanings to the same words.

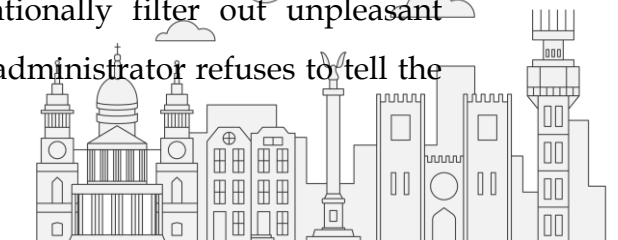
Thus, misunderstanding can occur due to unfamiliar terminology. Today's complex organizational systems are highly specialized, organizations have staff and technical experts developing and using specialized terminology that only other similar staff and technical experts can understand, and if people do not understand the words, they cannot understand the message.

10. Personal Barriers





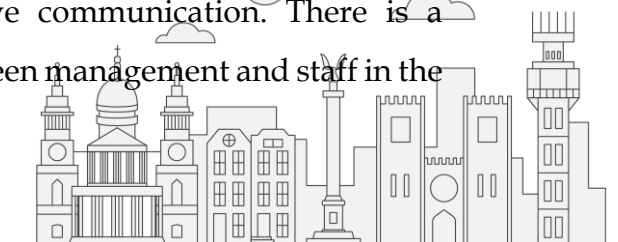
Personal barriers arise due to an individual's frame of reference or beliefs and values. They are based on one's socioeconomic background and prior experiences and shape how messages are encoded and decoded. One may also consciously or unconsciously engage in selective perception or be influenced by fear or jealousy. For example, some cultures believe in do does not speak unless spoken to or never questioning elders. These inhibit communication. Others accept all communication at face value without filtering out erroneous information. Still, others provide self-promotion information, intentionally transmitting and distorting messages for personal gain. Unless one has had the same experiences as others, it is difficult to completely understand their message. In addition to a frame of reference, one's beliefs, values, and prejudices also can alter and block messages. Preconceived opinions and prejudices are formed based on varying personalities and backgrounds. Two additional personal barriers are the status quo and evaluating the sender to determine whether one should retain or filter out messages. For instance, an administrator always ignores the complaints from the receptionist, because the receptionist tends to exaggerate issues and events. However, one must be careful to evaluate and distinguish exaggerations from legitimate messages. The status quo is when individuals prefer the present situation. They intentionally filter out unpleasant information. For example, an administrator refuses to tell the





staff of an impending dismissal. To prevent disorder, the administrator postpones the communication to retain the status quo. A final personal barrier is a lack of empathy, in other words, insensitivity to the emotional states of senders and receivers. Empathy is the ability to put oneself into another's shoes. The empathetic person can see the world through the eyes of the other person. Research shows that a lack of empathy is one of the major obstacles to effective communication.

Communication in the workplace is critical to establishing and maintaining quality working relationships in organizations. As a process of transmitting information and common understanding from one person to another, effective communication in the workplace is important because every administrative function and activity involves some form of direct or indirect communication. Consequently, to improve the effectiveness of communications, administrators must develop an awareness of the importance of the sender's and receiver's responsibilities and adhere to active listening skills. Effective communication skills in the workplace will improve an administrator's ability to be a strong leader. Administrators should therefore create an environment wherein problems, plans, issues, opinions, thoughts, and ideas of work, are discussed and handled in a professional, proficient manner through positive and effective communication. There is a communication problem between management and staff in the





workplace throughout various organizations. However, such problems can be rectified or avoided by implementing and executing specific plans. Communication is essential for effective functioning in every part of an organization. Effective communication begins with mastering basic skills like listening, speaking, asking questions, and providing feedback, and this should be regular between management and staff. Without effective communication, workers will become demoralized and will lose interest in the job. This is so important for organizational success that not only managers but also their employees must be effective communicators.

Consequently, if there is effective communication between management and staff, more work will be accomplished, workers will feel important and appreciated and therefore, display a higher level of professionalism. Communication issues in the workplace can be resolved quite easily if both parties are willing to fix them. If employees feel their opinions are respected and their ideas are being honestly considered, they can prove to be invaluable resources for innovation and new opportunities. It is, therefore, a manager's responsibility to understand the perspectives and interests of his or her underlings while passing that information on to upper management. Better communication happens when managers do listen to subordinate employees.



ISLAMIC CULTURE IN FINLAND



The habits in verbal communication of the Muslim community in Finland can vary depending on individual backgrounds, the level of integration into Finnish society, and personal preferences. However, some common habits in verbal communication for Muslims in Finland may include:

1. **Language Use:** Muslims in Finland may use either Finnish or Swedish in their everyday communication, depending on the living environment and ethnic background.
2. **Adaptation to Local Culture:** Muslims residing in Finland tend to adapt to local culture in their communication. They may integrate Finnish verbal customs into their conversations.
3. **Participation in the Muslim Community:** The Muslim community in Finland usually has places of worship such as mosques and social activity centers that serve as communication hubs and meeting places for Muslims.
4. **Practice of Islamic Values:** In communication, Muslims in Finland may observe Islamic values such as politeness, respect, and honesty.
5. **Celebration of Religious Events:** Muslims in Finland celebrate religious events such as Eid al-Fitr and Eid al-Adha. Communication during these celebrations often involves exchanging congratulations and gathering with family and friends.





F. REFLECTION



1. In your culture, has employment become the primary determinant of a person's character and identity? For example, is there a perception that working women have higher social status compared to those who do not work or do not have income?

2. In your opinion, what is the dynamic of the relationship between superiors and subordinates, or between bosses and employees, in most companies or institutions in your country? Could the patterns of these professional relationships be different from practices in other countries? If yes, can you mention some of the differences?





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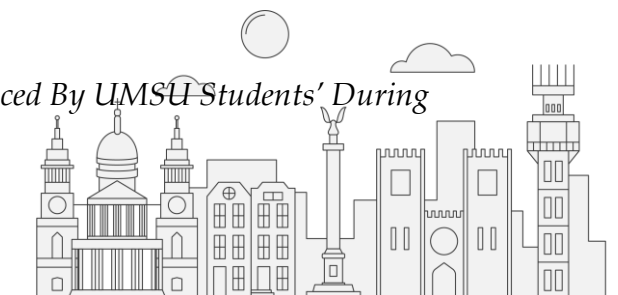
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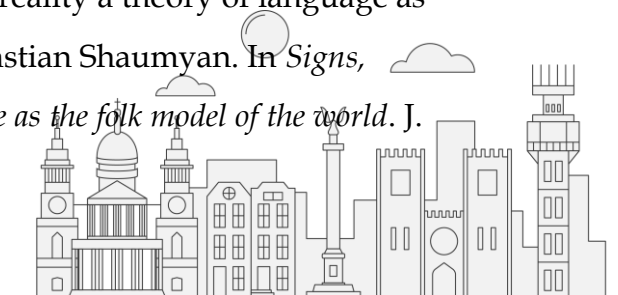
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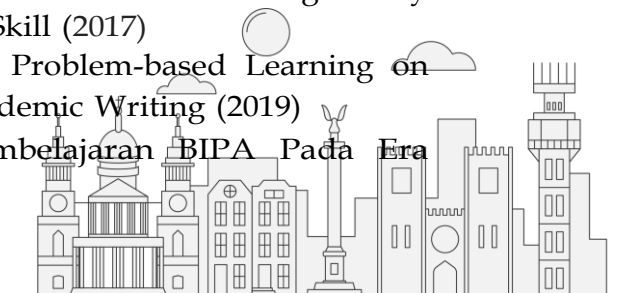


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- Songs for Teaching Vocabulary: English Learning Media for Preschoolers (2022)
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- Online Indonesian Learning for Foreign Speakers (BIPA): Students' Perception at KBRI Hanoi Vietnam (2022)
- Interactive English Teaching Materials Based on Digital Literacy of Millennial Muslims (2022)
- Project-Based Learning Model and Its implementation: Students' Perception in Curriculum Development Subject (2023)
- The Influence of Online Learning Media on Students' Learning Outcomes (2023)
- Language Learner Autonomy: Students' and Teachers' Reflection (Proceedings of the 4th International Conference ..., 2020 - dl.acm.org)
- Enhancing Students' Critical Thinking Skills Through Problem-Based Learning (Developing Educational Professionals in Southeast Asia DEPISA Monograph no. 6 University of Sydney August 2020 ISBN 978-0- 6483295-2-7)
- The Effect of Learning Model and Creative Thinking Ability on Students' Recount Writing Skill (2017)
- Perceptions on the Effect of Problem-based Learning on Critical Thinking Skills In Academic Writing (2019)
- Literasi Terkini Dalam Pembelajaran BIPA Pada Era





Revolusi Digital. (2019)

- Implementasi Multi Model Pembelajaran terhadap Antusiasme Pemelajar Bahasa Indonesia bagi Penutur Asing (BIPA) di KBRI Finlandia (2019)
- Pembelajaran Bahasa Inggris di Masa Pandemi Covid di Perguruan Tinggi Indonesia (2020)
- Pembelajaran Teaching Media dengan Project-based Learning Model Via Online (2020)
- High Order Thinking Skills dan Membaca Kreatif (2021)

Books:

- Interactive Digital Media for English Learning (2022)
- English Erudition: English For Madrasah Aliyah Grade X (2021)
- Dasar-Dasar Filsafat Ilmu: Refleksi Pemikiran Bagi Ilmu Pengetahuan (2021)





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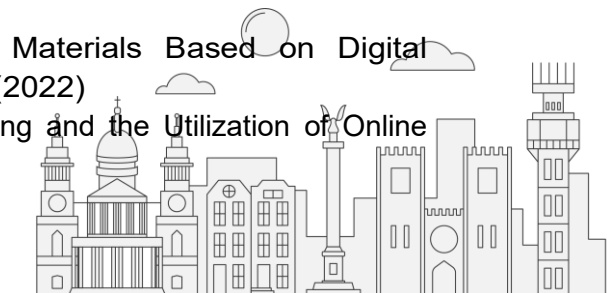
- Padang State University (Master Degree)
- Islamic State Institute of Metro (IAIN Metro) (Undergraduate Degree)

Work

- Lecturer at Islamic State Institute of Metro (IAIN Metro), Lampung, Indonesia. (present)

Writings and Publications

- An Analysis of English Student Needs in the Development of a Hybrid Learning Teaching Material Model Based on Religious Moderation Values (2022)
- The Concept of Farming Schools and Branding Digital Agrotourism for Farmer Communities and Students English Department (2023)
- Going to Santri International through Upgrade English Productive Skills of Students Islamic Boarding School (2023)
- Improving English Vocabulary Mastery by Using the Alphabet Game for Class VIII at Junior High School Metro TMI RQ Metro (2023)
- Peran Guru Akidah Akhlak dalam Meningkatkan Self Control pada Siswa English Study Program Intensive Course (2023)
- Reward or Punishment, Which is Better to Use in Elementary Schools? (2023)
- Interactive English Teaching Materials Based on Digital Literacy of Millennial Muslims (2022)
- An Assistance of Academic Writing and the Utilization of Online





Libraries for Teachers at SMP Negeri 4 Metro City (2022)

- Teacher Training and Assistance of Flipped Learning Integration for School (2022)
- Building a Literacy Culture for English Department Student Through Extensive Reading Program (2022)
- Baghdadi Method as Alternative System for Learning Qur'an at MT. Nur Hikmah Mampang Depok City (2022)
- An Analysis of Using Chuchu TV Nursery Rhymes and Kids Songs YouTube Channel as Medium for Learning Early Childhood English Vocabulary (2022)
- An Analysis of Teachers' and Parents' Perceptions on English Online Learning at Junior High School (2022)
- An Analysis of Convergence in Speaking Skills among the Eleventh-Graders (2022)
- Corrective Feedback in Learning Interaction: Integration of Surface Strategy Taxonomy (2021)
- Student Difficulties on Structure and Written Expression Section of TOEFL in Higher Education at Metro City (2021)
- Degradation Of Lampung Language On Marga Sekampung Community In Gunung Raya East Lampung (2021)
- The Development of Islamic Education and Strengthening of National Education System of Indonesia (2021)
- Economic Empowerment through Making Hand Sanitizer and Implementing Healthy Lifestyles in Covid-19 Pandemic (2021)
- How Research Skills Affect Indonesian Postgraduate Students Writing Outcomes: Publication Review (2021)
- Pendampingan Pembelajaran Bahasa Inggris dengan Menggunakan Media Digital untuk Anak Usia Dini (2021)
- The Effective School Strategic Plan Implementation: A Best Practice of School Improvement (2020)
- Applying of Cooperative Integrated Reading and Composition (CIRC) Strategy on Students' Reading Comprehension (2020)
- Request and Politeness Strategy by Native Dayanese at OKU South Sumatra Indonesia (2019)
- Developing E-Learning Worksheet Based Information Technology For English Learning (2019)
- Dinamika Komunikasi Antar Budaya Dalam Harmonisasi Santri di Pondok Pesantren Darul A'mal Metro (2018)
- Applying Tell and Show Strategy on Written text of Young Learners (2018)





- Applying Transition Action Detail Strategy on Written Text of EFL Young Learners (2017)
- Babbling Stage Construction of Children's Language Acquisition on Rural Area Lampung (2017)
- Retrofitting Javanese Traditional Games as Indonesia Culture Identity: Providing English Vocabulary (2017)
-

Books:

- Listening Comprehension For EFL Learners (2023)
- Interactive Digital Media for English Learning (2022)
- English Erudition: English For Madrasah Aliyah Grade X (2021)





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Education

- Raden Intan Islamic University (master's degree)
- Metro State Islamic University (Undergraduate Degree)

Work and Experiences

- Lecturer at Islamic State Institute of Metro (IAIN Metro), Lampung, Indonesia. (present)
- Teacher at Bright English School (Present)
- Teaching for An-Nur Course (2018-2019)
- Teacher for Green leaves (2017-2018)

Writings and Publications

- Interactive English Teaching Materials Based on Digital Literacy of Millennial Muslims
- Implikasi Marketing Mix dan Citra Sekolah terhadap Keputusan Orang Tua Memilih Sekolah Anak





Books:

- Interactive Digital Media for English Learning (2022)
- English Erudition: English For Madrasah Aliyah Grade X (2021)
- English Erudition (2021)





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