



Cross Cultural Understanding and Communication

A Harmonic Values in Society

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AND COMMUNICATION
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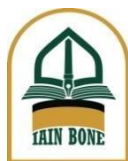
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**RECTOR'S PREFACE OF STATE ISLAMIC
INSTITUTE OF BONE ON THE REFERENCE BOOK
WRITING PROGRAM LOVE TO WRITE BOOKS
(GEMUK)
STATE ISLAMIC INSTITUTE OF BONE 2021**



RECTOR OF STATE ISLAMIC INSTITUTE OF BONE

*Bismillahir Rahmanir Rahim
Assalamu 'Alaikum Warahmatullahi Wabarakatuh*

Writing a book is one of the literacy activities that has a very clear orientation, they are, documenting ideas, opinions, and thoughts so the other people can see them. Therefore, writing book is essential to be cultivated and inherited in the academic world of the higher education. Writing does not only involve our hands and fingers to write, but also commands us to think in expressing ideas and thoughts so they become attractive and impressive writing. The literacy activists explain that books are like keys to open a window of the world and a pendulum in breaking one's freezing mind and thoughts.

The "Love to Write Books" program in 2021 at State Islamic Institute of Bone (IAIN Bone) is a continuation of the same program in the previous year (in 2020), besides aiming to complete the availability of literature for the needs

of students and lecturers, as well as for the public, at once to answer the challenges of current educational problems by approach to Islamic, nationalism, and local wisdom towards an excellent and humanist as part of the vision of IAIN Bone as a religious higher education. IAIN Bone's "Love to Write Books" program is prepared continuously every year through the DIPA budget of IAIN Bone.

This program was originally planned to be called the “Five Hundred Books Movement” with the acronym “Gelarku”. However, based on certain considerations, including the difficulty of presenting 500 titles of book to the readers until 2022 or the end of the rector's period (2018-2022), finally the name of the program was changed to “Love to Write Books” Program with the acronym "Gemuk". Alhamdulillah, I am infinitely grateful because the 'Love to Write Books' program has now entered its second year with an estimated 50 to 60 titles of books.

As the Rector, I would like to thank all parties who are involved and supported the implementation of this program. It is hoped that the "Gemuk" program will further push an increase of writing interest for lecturers and education staff at IAIN Bone. The ideas set forth in the book entitled **“Cross Cultural Understanding and Communication: Harmonic Values in Society”** is also easily to be understood, comprehended for readers, even to be implemented. Hopefully Allah SWT. always blesses our efforts together, so that the writing of the reference book on the "Gemuk" program is more useful and valuable in worship to Allah SWT. *Amin. Ya Rabbal 'Alamin.*

Wassalamu 'Alaikum Warahmatullahi Wabarakatuh.

Watampone, February 1st, 2021

Rector of IAIN Bone,

Prof. Dr. A. Nuzul., SH, M.Hum

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CHAPTER 1

THE CONCEPT OF THE CULTURE

The crucial differences which distinguish human societies and human beings are not biological.

They are the cultural.

Ruth Benedict



Figure 1. Acropolis of Athens (a cultural building)

1. What is Culture?

The term culture has been a notorious discourse to be discussed for many decades. The word 'culture' derives from Latin '*cultura*' (to cult or worship). It has been clearly defined in many ways but basically as a behaviour lives in society. The concept of culture is not only the historical building as seen in the figure 1, it is beyond to a complex context exist in society. Many scholars believe that culture is a belief system in a particular society and the society

compromises culture as values, goals, and understanding passed on through generation. It is learned by interacting from early life as part of socialization with relatives and the members of the culture (Birukou et al., 2013).

In a different meaning, the culture sometimes describes as a celebration or particular customs including the performance of rituals, dances, music, and arts. In one hand, a similar sense of culture showed in anthropology and sociology which defines culture as a belief, custom, habit, morals and thought. In the other hand, from the cognitivist perspective culture is not a set of values, behaviour, and people. It is more likely perceive a culture as a concept in mind, perception model, and acquired knowledge (Goodenough, 1981).

Culture also expresses the manner of how people feel about organization, system of authority, and the commitment and involvement of employee's degree. It also seen as a communal morals/values, ideas, and belief (Schein, 1990). Additionally Lebron (2013) says culture is the unique characteristics of a social group; the values and norms shared by its members set apart from other social groups and

influenced by conscious beliefs. Additionally, Kaur and Kaur (2016) defines culture as the way of thinking, describing, acting, and a material object which society's life.

Fairchild (1967) in his dictionary of Sociology and Related Sciences defines culture as *“A collective name for all behaviour patterns socially acquired and transmitted by means of symbols; hence a name for all the distinctive achievements of human groups, including not only such items as language, tool-making, industry, art, science, law, government, morals, and religion, but also the material instruments or artefacts in which cultural achievements are embodied and by which intellectual cultural features are given practical effect, such as buildings, tools, machines, communication devices, art objects, etc”*. Hence, the definition from Fairchild can be expanded into a discussion that culture is a behaviour patterns which means that a group of people has their own patterns/characteristics/codes as a part their social life.

As the behaviour patterns grows in the social life this pattern is socially acquired in a family with a specific location /geographic that convert into religions, customs,

and etc. It also mentions that culture has distinctive achievements. Here, the group of people are automatically acculturated that establish their own distinctive nature in the society.

All of the distinctive achievements then recorder in into material instrument that called artefacts which carried by media or people. Then the artefact transformed into practical effects such as; communication device/language, arts, construction and etc.

What Fairchild express is related with Bodley (1999) who formulates three basic components of culture, namely; (1) people thought, (2) behaviour/habits, and (3) produced product. These components are becoming the value system lives in society and affecting individuals in behaving on their social circumstances, therefore the main concept of the culture can be seen in the figure. 1 :

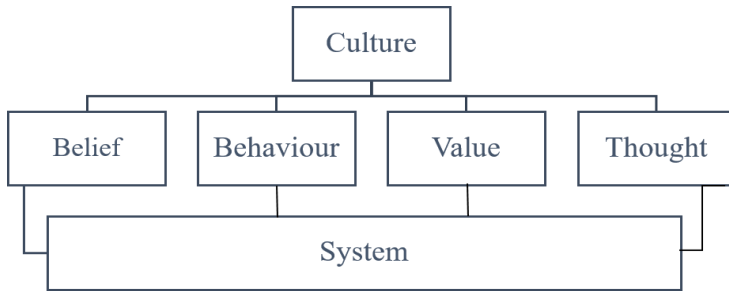


Figure 1. Concept of Culture

A short assumption can be made through figure 1 and the previous concept. It generally shows that the culture basically formed by a set of belief, behaviour, value, and thought which lives in a certain society. Then those aspects are heritable and used as a systematic system that set the people in their interaction pattern and decision making for the life purpose.

Referring to the notion of culture according to several definitions. It is identified that culture has three main aspects, namely (1) as pattern of behaviour, (2) as learned object, (3) as heritage through generation. To be more specific the explanation is expanded to more additional conception as follows

a. Pattern of Behaviour

Every culture around the world has its own behaviour as a cultural identity. This identity can be found everywhere in every social community of the people who live in a culture. This pattern of behaviour can be different among countries and community. Taking an example of South-Asia culture which is definitely different with Western culture. This behaviour not only definite by life style but also beyond that way. It can be including on the language ,food, clothes, and etc . (Cronk, 2016)

The question can be raised is “How this pattern is established?”. The main answer for this question is the pattern of behaviour is established by majority people according to their needs in the past. This is for the sake of fulfilling needs which satisfies the life style and the demand of certain period. Since the behaviour is followed by majority continuously on the same style, it becomes a pattern.

A great contribution of this pattern not only comes from nature but also from marketers. Nature runs incidents

or events that make the people doing some activity according to their needs. Meanwhile, to be a successful pattern of behaviour the marketers have contribution to design strategies according to the needs of community. When the marketers can provide the needs, it will consequence on the everlasting behaviour which becomes a culture. To make a clear illustration, see figure. 2.

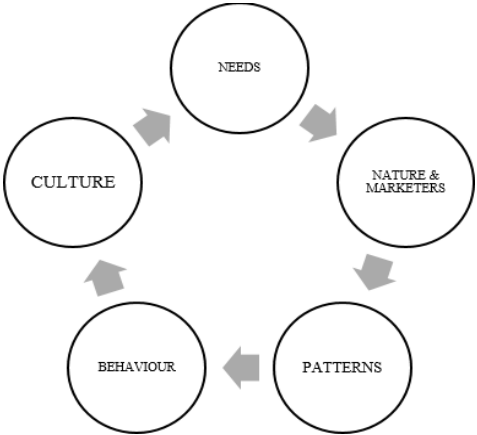


Figure. 2. Pattern of Behaviour

According to figure 2 the pattern can be an infinite cycle. It clearly shows that when people have their needs the nature/marketers will provide product where it will be consumed by them. This consumption activity then becomes

a patter. The more the pattern the fastest it becomes a behaviour. At the last stage those recurred behaviours then born as a culture.

b. Learned Object

An individual is born like a piece of blank paper without any genetic knowledge of culture. They enter the world as *tabula rasa* which means they are blank and have to learn to get their own culture and knowledge. To have cultural identity an individual learn it through experiences and interaction. As the culture cannot be found right of a birth. It have to be learned from family and society by imitating, following, interacting, communicating, and observing (Schultz, 2018).

The process of learning culture may vary among people. Since experiences and can be different in an individual it will result in different cultural identity. Taking an example an Asian child who grows in western country, this child automatically will not learn Asian culture but he will learn western culture and all western aspect. He will learn by living the western style and sense how the western

people live. Consequently this will effect on his behaviour on the society. From the example it is obviously indicate that culture can be learned. Since the very beginning children is a blank slate. That is why people around the world will see the same object at the different perspective. It is the result of the different culture situation.

A short example may make the explanation clearer about how culture can be different. Let us take an example of wearing clothes. In Asia, especially south Asia using a mini-skirt for woman will be seen as a negative attitude. It is different when woman using a mini-skirt is western which is consider as a normal or positive attitude. Another example, kissing in public places in Southeast Asia is considered as an inappropriate and impolite attitude to do yet in Western community kissing in a public places is a normal thing to do, and considered as a form of affection. It concludes that in a culture viewing a same object can have different meaning.

c. Heritage through Generations

Culture have many elements as a product of its own. It includes language, norms, symbol artefacts, language,

symbol, custom, and etc. Those elements are pattern of the culture which the older teach to the younger. The process of learning, teaching, and transmitting the culture to an individual which passed through generations is called 'Enculturation'.

Passing a culture to the next generation can be vary. Sometimes it shared as a way of life of particular people, especially a large community. Since children the very basic of culture are transmitted in form of behaviour that becomes a living philosophy (Niglio, 2014).

The transmission of the culture can be explicitly and also implicitly. To be explicitly, the culture were transmitted by conscious behaviour taught by older. For example, most of Indonesian people are prefer using hand when eating due to the flexibility of enjoying the food. It is different in Chine where most people consider using chopsticks in eating is more flexible than using hand. To be implicitly the culture are transmitted into behaviour, feelings, and response for a happened event or in a unconscious activity held by the older to younger.

Therefore, the culture is living by transmitting to the next generation. It transmitted in form of conscious and unconscious activity which happened in a pattern and becomes way of life. The older are responsible for the cultural transmission through generations.

2. The Components of Culture

As a living object which exists in a particular society, a culture has at least three main components, namely: (1) Cognitive Component, Normative Component, and (3) Material Component.

a. Cognitive Component

What to be the most basic component of culture is the cognitive. It is about how the existence of universe and how the universe were made. This concerns are based on the people knowledge and real evidence which note by the history. In the traditional culture most people believe in supernatural power, gods, myths, and other mystical events. This beliefs are their cognitive knowledge of culture which according information and events they see or get. It is surely different with the modern culture where people mostly

relying their beliefs based on observation and scientific experiments. These are distinct because the systematic improvement of the technology, knowledge, and information grows in society (Cerulo, 2016).

b. Normative Component

Another component of culture is normative component. Basically it is guidance, norms, and values that regulate the society. Guidance means the culture is a set of interpretation that become a roadmap of how people should behave. Norm means rules which set the appropriate attitude toward particular situation happened in society. Value are abstract concept exists in mind. It is about typical acceptable and unacceptable standard in society (Baerveldt & Voestermans, 2005; Dignum, 2010; McBreen et al., 2011).

In Southeast Asia country, the religion has the highest value in society. It can be seen by the existence of religious school from the elementary level to the university level. It is not only taught in school but also it has to be behaving in daily life. To support this value the government create major education system includes the religious teacher,

books, school, training, and celebration. This prove that some values has the highest place in a certain society.

c. Substantial Component

One more vital component of culture is the substantial component that includes in society. It comprises of all the substance that people create, utilize, and deliver esteem to the substantial component which shifts from culture to culture as the piece of cultural component (Johnosn, 2013).

This is based on the mechanical state that has been accomplished and caught on observing at cultural artefacts. It incorporates the sort of building where individual stay and live, the equipment they utilize, and other substantial object they have. From the time when it is tangled to the level of innovative progression of the society, the substance highlights of the society is exceptionally different as mechanical accomplishment shift.

3. Characteristics of Culture

Concurring to Kaur and Kaur (2016) the culture has two main characteristics, they are; values and norm. Both of them are used to form society's way of life. These characteristics get into individual's life as value and tend to be stable on his life journey of maturity (Hitlin and Pilavin , 2004). As an existing elements which rule the society, culture has various characteristics according to the various definitions. Several characteristics of culture such as;

a. Learned Behaviour

Culture is not given but is learned. It is acquired through conscious and unconscious behaviour e.g. eating, praying, reacting, feeling, and etc. This is the first born of culture in an individual natural life.

b. Abstract Object

Culture occurs within the minds or propensities of the individuals of society. It is the common ways of behaving and considering. It has complex units of reflectivity of social behaviour, extending from persons'

regularized exercises to their inner reasons in conducting the action. Simply, culture cannot entirely represent as such; as it were human behaviour. It happens in a customary, designed, and all the process were presented as culture.

c. Part of Shared Culture

The designs of learned behaviour comes about not by one or many individuals, but as a rule by an expansive proportion. Hence, numerous people living in a particular place share pattern of behaviour designs as. Sometimes the individuals share distinctive viewpoints of their own culture.

d. Culture is Universal

Culture is inescapable; it hints each perspective of life. The universality of culture is showed in two means. Firstly, culture gives an unchallenged setting inside which person activity and reaction take put. Social standards administer not as it were passionate activity but social actions.

e. Culture as a Manner

Culture implies the “standard of living” of an individuals. A culture could be a generally determined framework of express and understood standard for living, which inclines to be united by individuals of a certain group”. For illustration, youthful social behaviour can be generalized from the way they in dress, behave, and doing discussion.

f. Culture is Idealistic

As a systematic concept, culture epitomizes the beliefs and standards in living. It is the entire of the perfect designs and standards behaviour of society. Culture comprises the mental, creative, and social standards and organization that the individuals of society declare and endeavour to affirm.

g. Culture is Dynamic

A unique characteristic of culture which is one crucial and inevitable quality (an uncommon quality) of culture, the truth of endless change.

Some social orders now and then alter gradually, and consequently in comparison to other social orders, appearing not to be changing at all. Nevertheless they are changing, indeed in spite of the fact that not clearly so. In order to make clear the characteristics of culture. The figure 3.shows seven characteristics which possess by culture as a unique object.

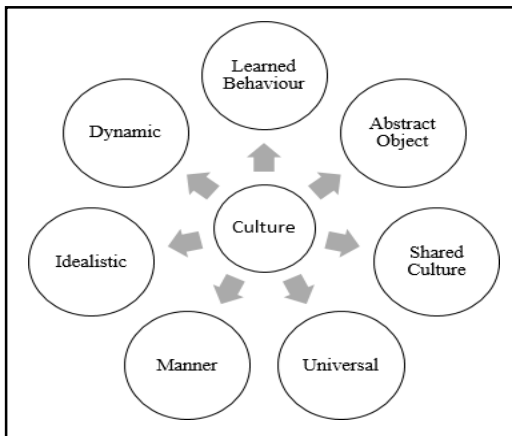


Figure 3. Characteristics of the Culture

All of the characteristics of the culture become a unity that can be separated. All of these characteristics exist in individuals both as physically and mentally. They are also the characteristics that become a guide for life style or way of life.

4. Functions of Culture

Lazareva et al. (2018) argue the elements of culture are to develop a complex supports in supporting the society with fully functioned oriented method. As an irreplaceable part of life, it has brought some advantages to the society. It gives not only individually but also in major groups of people around the world. There are several functions of culture in society, as follows:

- a. Firstly, it creates distinction between one group/community and another community. This make diversity in around the world, to make one community has their own style or way of live. Balance is the top purposes of why culture should have distinction between one another.
- b. Secondly, it passes on a sense of personality for community members. This provide the member of community their own character and personality which can be used for living either as philosophy or belief.
- c. Third, it encourages youth to the commitment in doing something bigger than just a self-interest. Based on the previous discussion that culture includes values and beliefs.

These are transmitted to the younger in building a life through culture not just considering culture as an interest in one's mind.

d. Fourth, it improves the social framework standard. As a valuable object, culture is giving suitable guidelines for what people ought to say and do. Since culture full of life philosophy it indirectly creates a standard of how someone should behave in society to make a harmony in how the communicate and interact.

e. Lastly, it obliges as a governor instrument that guides and shapes individuals' attitudes and behaviour. This instruments is abstract and only live in mind, however it has ability to serve as visible instrument which become a standard how attitude and behaviour should be run in a society either for similar culture or different culture.

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CHAPTER 2

THE CONCEPT OF COMMUNICATION

The most important thing in communication is hearing what isn't being said. The art of reading between the lines is a life long quest of the wise.

Shannon L. Alder

1. What is Communication?

Over thousands of years people are interacting one to another and as old as human history. They did the interaction by conveying words and gestures that form a communication. It is for only one purpose “to understand each other”. Even though most people are given the ability to talk but not all can communicate properly, unless they do more effort to get better in communication.

People do communication for various purposes such as; to teach, to motivate, to persuade to inform, etc. They do through direct communication or indirect communication (phone, mail, sign, etc.). This is the basic principle about the distinction between the casual conversation and communication. The study and phenomenon of communication has been discussed much in the literatures over the past decades only to reveal the state of communication in society. The study about communication is considered as an important one due to it correlates to the successful life skill (Yate, 2009)

Lunenburg (2010) agrees that the term communication was originally from Latin '*communicatio*' which means to share or to exchange. In a universal concept communication means delivering the information. The information can be message, ideas, concept, or imagination that involving sender and receiver. Another notion mentions that communication is transferring information (in different ways) between individuals.

When it says "between individuals", it means that communication need two parties. The first one as the sender of the information and the second is the receiver of the information. If one of these parties are missing there will be no communication, or the process of communication cannot be completed.

Lunenburg (2010) in his research defines communication as the process of transmitting information and common understanding from one person to another. The Oxford Dictionary gives description of communication as activity of expressing ideas, feeling, and giving information to the people (Oxford, 2004).

In the same sense, Solomon and Theiss (2013) express communication in common as using symbols to represent ideas so the meaning can be shared. Additionally, Koester and Lustig (2010) put communication as symbolic, interpretive, transactional, and contextual process that people make shared meaning. Moreover, Rasyid and Muhayyang (2016) defines a common meaning of communication as a purposeful and contextual act of communicating to share thoughts, ideas, and feelings with each other, using symbols in culturally comprehensible ways of those who are engaged in communication.

Since the communication is a complex discussion, based on some interpretations of the experts it is obvious that communication includes many aspects to make the process of communication succeed. According to their definitions on their researches, it can be extracted a notion of communication. Therefore, communication is the act of transferring information by conveying symbols to interpret meaning which involving sender and receiver.

2. Characteristics of Communication

As a complex process of comprehending the information, the communication has its own characteristic. Those are to make sure that the transferring information process is run well, as it expected. Based on some literatures the characteristics of communication are as follow;

a. It involves at least two parties

It needs at least two parties or more to make a communication. They are the sender and the receiver. The sender or sometimes called encoder is the one who send the message. He is the one who initiates the communication process including and transmitting the message (information). The receiver is generally the person/group which receive the message or communication work is intended.

b. It is a purposeful process

There are many reasons why people do communication. For instance, people want to tell their feelings to other people, he wants to send or clarify an information about himself or he wants to be more intimate

to other people, many reasons!. A communication must have purpose to achieve its objective in a particular context or situation. An illustration of purposive communication as follows;

“Gerrard is working for the financial company. Every month he must get at least three new customer. In the end of January, he only gets two customers, which means he need one more customer. To achieve his target he went to his friend’s house to offer him about financial support in his company. He explains some benefit of joining his financial company and his friend listens to him”. This illustration implies that Gerrard’s purpose of communication is to offer benefit of joining his company.

c. It is Transactional

As explained in the previous point that communication involving parties. Here the transactional means that both parties (sender and receiver) make meaning about the topic/information that they are discussion. It is to make the communication process be successful.

When they are continuously sending information and giving feedback and involved in a conversation for a certain topic, they are doing the transactional communication. This has to be done until the sender and the receiver reach the stage where they can understand completely.

A short illustration can show how the communication is transactional. *“Marcel is a Christian and he works as a psychiatry. Every day he has patients with many problems and different cultural or religion background. One day, Sultan a Muslim patient comes to his office for some advices of his problems. After a few check-up, conversation, and advices Sultan feels well and thank to Marcel for his advices”*. This illustration implies that even though both of them are coming from different culture and religion background, they can fully communicate and discuss together about the topic. Although they have different culture and religion they can achieve a transactional communication that leads to the final points that they can understand each other.

d. It is dynamic

The mean of dynamic here that communication is not stuck on certain point but it can grows and develop. When the sender and receiver communicate, understand each other and also all the information are delivered. The communication can be developed by moving to new topic or just growing the information that being discussed. This is why the communication is a dynamic process which can continually grows.

e. It is Systematic

Every component of communication are connected in a systematic way. When one of component has trouble or cannot maximally as expected it will affect the communication process and the purpose of communication. For the illustration *“Ryan is the operator of computer company. His obligation is listening to the customers’ complains by telephone and giving the solution. One day, as usual he listen to the customer who complains about the product of software. While Ryan explaining the solution of the problem the network is low, as the result the customer cannot hear Ryan’s explanation clearly.”*

Based on the illustration, the problem on the Ryan's case affects the communication process and resulted on the information received by the receiver. That is why the communication is characterized as a systematic process.

3. The process of Communication

On the previous discussion it has been mentioned several times about the sender and the receiver as a part of communication. As Adler and Proctor (2007) pointed that the communication process contains communicators (sender & receiver), medium, message, channel, feedback, and context. To be more comprehensive the process of communication is described in the figure 1.

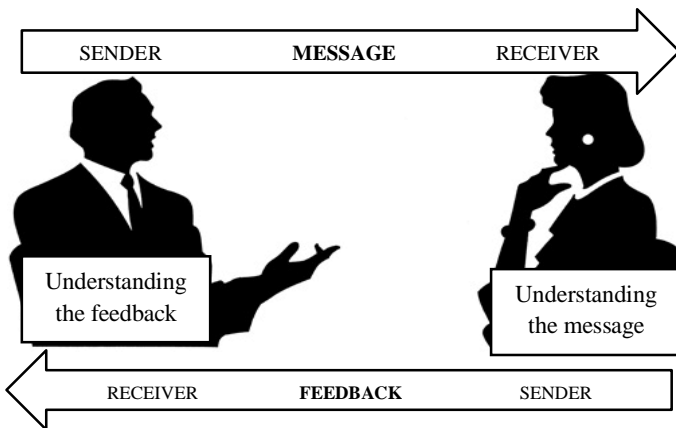


Figure 1. The process of communication

The illustration on the figure 1 clearly shows that there are two parties of communication process, message, and medium of transmission (Daniel, 2013). The man is the sender who speaking about the information/message and the woman is the receiver who listening to the information/message.

In the illustration on the figure 1, the man has the certain message which has to be delivered to the woman. As the receiver the woman have to understand and interpret the in message which is sent by the man as the sender of communication.

To make it into more effective communication, the receiver can change her role into the sender. When the receiver has already understood the message, she then give feedback to the sender. This means that there is role changing in the process of communication. Here the man who was originally the sender changes into the receiver which have to interpret the message from the new sender/woman. If this process repeated continuously, then the communication is effective and succeed.

On its process, the communication is really depending on the ability of the sender to encode the information and the receiver to decode the information. The faster sender encoding the information the more communication process worked. The success and failure of communication not only depending on the encoding and decoding process but also it totally depends on the language skills of the both parties.

The process of communication sometimes is not working as it expected. The obstacle in the communication process is called '*noise*'. This noise can be vary it can be a noisy situation, the receiver or sender are poor on listening skill, or even the network connection is unstable while the communication is done (This only might happen on the telephone or internet communication).

As a result for this noise the purpose of communication might not be achieved. Both parties cannot deal or understand what information is headed to. To be more comprehend, see the figure 2 about how the noise happened,

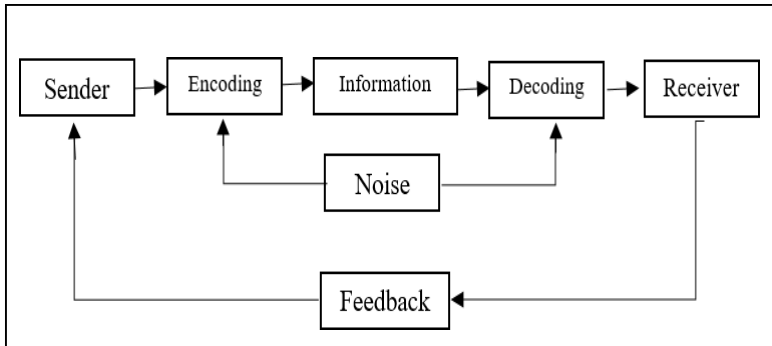


Figure 2. The noise in communication

On the figure 2 it is understandable that the noise takes place between the encoding and decoding. This implies that the noise can affect both the sender and the receiver on their process of doing encoding and decoding. Noise can be disturbing so to make the communication successful both parties have to make sure that everything is fine to do the transmission of information.

According to Chaer and Agustina (2014) there are two models of communication. The first one is the one way communication. In this model, the sender is only responsible for sending the information and the receiver only receiving the information.

This model of communication is generally happened on the informing communication situation. For example, a speech on ceremony where the speaker delivers his speech and the audiences are the receiver who only listen to what the speaker said. Other examples can be the announcement on the public places, the news report on television, the weather prediction on radio, and etc.

The second model of communication is the two ways communication. In this model both the sender and receiver are alternated. Sometimes the sender can be the receiver and the receiver can be the sender. It really depends on the flow of the information which being discussed.

This model of communication is often found everywhere. For example the two ways communication between the presenter and guest in the television talk show, the meeting on office where everyone giving their ideas, in public discussion, job interview, interrogation, and etc.

4. Components of Communication

The communication may be a process of information changing. It is a lively process rather than an immobile

phenomenon. Although it looks simple, it is essentially a complex process with several quantity of components. Here are some components of communication.

a. The Sender

In the communication process the one who send the information is called the sender. The information that sender wants to send can be vary, it can be ideas, questions, or command. He also transmitting the information into some kind of sign/language that can be understood. This is called encoding.

b. The receiver

The receiver is the one whom the information is directed. In order to process the information from sender, the receiver have to receive the information and decode it. It is to make the information understandable.

c. The message

The message means the information which is sender sends to the receiver. The message can be transmitted through face-to-face or online transmission. The content can be conveyed thorough gestures and voice.

d. The Medium

The medium is also known as the channel. It is the means which is used to transmit the message. For instance, text message are transmitted through smartphone, feelings are transmitted through voice and body, and the written text are transmitted through books or writings.

e. The Feedback

The success and failure of communication is really determined by the feedback. When the receiver responds the message from sender that is the feedback. It is commonly direct but it also can be indirect, depends on the situation and context.

f. The Context

The setting and situation of the communication happen is called the context. This is also the determiner of the communication process. Some aspects can be a context e.g. social, cultural, political, physical, or personal etc.

f. The Noise

Noise is anything that can interfere with the message encoding by the sender (Parker, 1990). This noise can disturb the message to be understood, received, and sent. It can be found in any context either direct or indirect context. For example, loud sound, bad network, hunger, fatigue, crowded, temperature, and etc. It is merely anything that can disturb the encoding process by the sender (Lengagne, 2008).

5. Forms of Communication

Communication has its own characteristics, model, and also the form. It all is to construct a practical and structural of interaction. According to Agne and Tracy (2009) communication has three basic forms, namely; Conversation, Dialogue, and Discourse. All the forms are supporting the flow of communication context and the information inside.

a. Conversation

In common sense, conversation means sharing thoughts, opinion, and feeling. It also defined as a

communicative signal that includes the people, gesture, and its utterances (Eshghi & Healey, 2009). In the same line, Caires and Vieira (2010) state that conversation is set of interaction between several people which is structured and coordinated and has context as medium of conversation.

This conversation has various purposes, such as; giving information, to get someone to do something, establishing relationship, exchanging information, and etc. These purposes leads the conversation to the right direct to the achievement of the conversational goal (Asher & Lascarides, 2013).

It is commonly found in daily life, for instance; a student talk to his friend about the new homework; two businessmen sitting at café and discussing business project; a man talk to his girlfriend about their relationship, customer and buyer who converse about the new market product, and etc. The topic of the conversation can be vary, it really depends on situation and relationship. In addition, the topic is flow one to another depend on the ability of the sender to give information and receiver to give the feedback.

b. dialogue

Over decades the dialogue has been discussed by numerous scholars. Sometimes it is difficult to distinguish between dialogue and conversation. Both of the terms are quite similar but it has significance different. Where conversation means only sharing thought, feeling, and opinion. The dialogue can be known as a conversation/discussion for the purpose of resolve a problem.

According to Romney (2003) dialogue is attentive conversation, the purpose is to reach the goal of improving understanding, it engages the heart and mind to addressing problem or action. In another context dialogue means as a specific method to solve the problems of conflict management and to establish peace building upon society (Feller & Ryan, 2012). Shortly, dialogue is communicative conversation (heart to heart/mind to mind) which aimed to solve conflict, problems, and establish peace among parties.

A short illustration of how dialogue is beneficial for conflict is *“Annie and Salsa are the senior high school students. They are from different classes, Annie from science class and Salsa from social class. One day Salsa is unintentionally spilled her drink to Annie’s uniform in the school corner. They had great fight and the teacher called them to do dialogue and clarified the incident. After a conversation, Annie apologized to Salsa for her anger and Salsa apologized for unintentionally spilled the drink. In the end the problem solved”*

c. Discourse

Discourse is the spoken or written communication. It is to describe feelings through language. It can be a unit which bigger than conversation and dialogue but it is very complex with several units of communication smaller than those two (Bagiyan, 2014; Parker, 1990).

Discourse also can be recognised as analysing the language (spoken and written) in social context. According to Henry et al. (2002) Discourse is the way of identifying the social condition through language, to who is using it and to whom it is directed under what condition and what situation

to bridge personal and social bounds. The purpose of discourse is to construct knowledge through language, to identify the power relation in society among them, to expose the emotional life through conscious and unconscious mind.

Hence, this discourse is also the part of conversation and dialogue, they are a unity that cannot be separated. One short assumption that all of these forms of communication are intended to reveal the social bound in society through spoken and written language.

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CHAPTER 3

LANGUAGE, CULTURE, AND COMMUNICATION

Language is the road map of a culture. It tells you where its people come from and where they are going.

Rita Mae Brown

1. The Correlation between Language and Culture

The previous chapter has discussed a lot about the context of the culture and how it influences the society. It also debates the complexity process of communication and how it works. This chapter focuses to discuss how far the correlation between language and culture.

The correlation between language and non linguistic factor is quite intense. Age, ethnic, sex, behaviour, status, demography can be the great factors which influence the language. Taking into account that culture is a complex system exist in society that has answered why the scholars give various concept, definition, and the barrier of the culture on the sociolinguistics perspective. On the chapter one there are numerous definitions related to culture, the difference due to the scholars have different point of view of the culture from different and countless aspects.

In the broader sense, some theories have claimed the relationship between the language and culture. The first theory claimed that the language is under the culture (*subordinate*). The scholars consider the culture as the main system and the language as the sub system, both have different level on their own part.

The second theory claimed that language and culture are equal (*coordinative*) on the same position. Masinambouw (1978) in Chaer & Agustina argue that in the coordinative correlation the language and culture are unseparated system due to the culture is a set of system that organize the human interaction while the language is the system that organize the presence of the culture. Therefore the language and culture are equal as an organized system is society.

a. Subordinate Correlation

Language and culture are two interrelated structure. This is proved by many phenomenon we found the daily life that confirm the correlation between language and culture. These are the two different side of the coin, they are engaged and cannot be separated. It is obvious that the language is the part of the cultural identity of an individual. The correlation, for instance the transformation of the language because of culture that influenced each other.

According to Ninsiana (2018) the picture of language is basically within the shape of language that utilize itself by different objectives in the society. The value of the language lies within the meaning symbolized by the

language. It might be considered by most scholars as a frame of culture and also the language as the means which drive the culture in society.

In actual fact, the language is the representation of the culture. To prove this argument, it can be seen globally that Arabic is the representation of Islam and eastern culture and English is mostly represents the western culture and technology world. This is the real evidence that language has vital ability to be a cultural identity and culture symbol. The correlation between language and culture has showed that language is the part of culture and language is the means for the culture itself.

According to Kawusulan (1998) language can express one's identity, from the language used culture can be guessed, the religion he believes, one's manner, open attitude, perspective, and honesty (Cited in Ninsiasa, 2018). The argument states that language is significant to reveal some aspect of one's identity including the physical manner and abstract concept that cannot see by eye but can be revealed through language. This also means that language can show one's nation without asking some information about it.

The correlation between language and culture is really depending on the cultural changes in society. This is clearly seen on the aspect of morphology about the changes of language. Several aspect change in morphology due to the cultural changes are; (1) omission, (2) addition, (3) extension, (4) narrowing and (5) exchange (Robert, 1992) cited in Mujib (2009).

1. Omission

On his research Robert was researching on the Toba Batak manuscripts which is written in the middle of the 19th century. He found the omission language vocabulary of Toba Batak that have been lost, among others are;

<i>Palias</i>	‘antidote to disaster’
<i>Pokpang</i>	‘sign of ceasefire’
<i>Martaban</i>	‘charming’
<i>Mangobol</i>	‘shot without injury’

2. Addition

The morphological change of addition is mostly caused by the appearance of the new cultural concepts. It derives from the agricultural, economy, transportation, and social, and etc. For instance;

<i>Taraktor</i>	‘traktor’
<i>Keredit</i>	‘kredit’
<i>Being</i>	‘bang’

3. Extension

The extension of meaning is closely related with the vocabulary that affected by the cultural changes. In Toba Batak language the extension meaning is mostly happen in the vocabulary that contains the kinship meaning. For instance;

Vocabulary	Before (Meaning)	After (Meaning)
<i>Lae</i>	‘father’s sister or mother’s brother’	To greet all men at the same age without any genealogic relationship
<i>Tulang</i>	‘mother’s brother’	To greet everyone with different family name and who is respected

<i>Ompung</i>	‘father/mother’s parents’	To greet every old woman or men
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4. Narrowing

The narrowing of the meaning means that the meaning of language is transferred to be narrower on the previous meaning. For example;

Vocabulary	Before (Meaning)	After (Meaning)
<i>Datu</i>	‘smart people’	‘paranormal’
<i>tonggo-tonggo</i>	‘prayer’	‘spell’

5. Exchange

On this morphological change, the exchange means switching the symbol/sign according to a similar concept caused by the cultural changes. For instance;

Vocabulary	Exchanging
<i>Bahul-bahul</i>	It is a place for rice plant in the house made from pandan leaf. Because it is fragile people mostly use

	<i>poti</i> ‘box from wood’ for the rice plant because it is more long lasting.
<i>Sibaso</i>	Is the woman who helps form the birth, now they call the woman as <i>bidan</i> ‘midwife’

Using the language can be considered as a complicated procedure. Not only uttering the words to communicate but also it includes the norms which is rule the language usage. Those norms derived from the culture where in the previous chapter it stated that the norms, beliefs, values, and etc. are born from the culture.

Using the language is the society is including the ethics of the language. It is related to the code/language, the norms, and also the system in the society. Since the language usage in the society is problematical, therefore the ethic has crucial role in organizing how the language should be used in society. The language and cultural norms that mostly discussed on the sociolinguistic area such as;

1. Organizing what must be said on the right time and condition on the right cultural context (social status).
2. The code that used in the cultural context.
3. When and how to use the turn and interrupt in the conversation.
4. When to use silent on the right time
5. How to use the tone in speaking

(Chaer & Agustina, 2014)

b. Direct Correlation

This direct correlation assumes that the language is one of the product of culture besides the norms, values, belief, religion, and etc. The language which used in particular society reflects the cultural identity of the society. This automatically reveals person's life style. Hence, language is only a place for the culture to be known among the society. For instance;

Sundanese	Javanese
<i>amis</i> 'sweet'	<i>amis</i> 'stench '
<i>raos</i> 'tasty'	<i>raos</i> 'flavor'
<i>atos</i> 'have done'	<i>atos</i> 'hard'

c. Coordinative Correlation

The linguistic Relativity, a controversial hypothesis by Sapir and Whorf state that language is not only the determiner of the culture but also it is the determiner of how people behave (Neuliep, 2017). This implies that language has close relation to the culture which organize the society's behaviour.

They say that language and culture are a unity and cannot be separated for any reason. The hypothesis claimed language is the reflection of the thought which derives meaning. It is influencing the way of thinking and as the source of the human interest. (Bohnenmeyer, 2020). Whorf argues that the relationship between the culture and language is determinative. The speakers from different languages will see the situation differently as long as the speakers use the different language to communicate.

Based on the linguistic relativity then formulates two different statements. Firstly, the speakers have the certain vocabulary to point an object while the other speakers from other languages do not have them in the same way, the first speaker will find it easier to talk about the object.

The statement is commonly found in the professional profession. For example the doctor have their own language which easily can discuss about the phenomenon on their profession (medical phenomenon). It is because the doctors or the medical profession have their own vocabulary about the medical terms.

Secondly, if a language is different from another language and the others are not (different people on conversation). They who use the first language will have better understanding and deep distinction on their environment concerning on the central concept linguistic. If someone wants to classify a certain vocabulary (e.g. dog, tree, and girl) in some way he will see the model differently from someone who did not make the distinction.

In conclusion, the phenomenon of the coordinative correlation of the language has been controversial for many years. The language and culture is the two sides of coin, one

side is the language and another side is the culture itself. It implies that both sides are a harmony which support one to another.

2. The Correlation between Language and Communication

All the human in the world communicate using their language from various culture and society. As explained briefly in the chapter 2 communication is expressed as transferring ideas and message which include feedback and response. It also including words, sign, and gesture which are understood by the sender and receiver.

In almost similar perspective, language is defined as tool of communication that assist the transmission of the messages from sender and context. The language to express the thought is arbitrary, it created symbol and sound in form of spoken and written. It also includes the gesture which does not represents in the spoken and written but all of them can convey convinced meaning.

Taking into account to the wide world consider the language is only the medium of communication. It intended to make a sense of abstract assumption to avoid confusion in the communication process and the conversation. The

language also becomes as a medium of self expression and to show personality as well (Rabiah, 2018). This communication system is beneficial by the people from different culture to convey different meaning.

To deepen the key differences between the language and communication see the comparison chart as follows;

COMPASRISON	COMMUNICATION	LANGUAGE
Definition	Process of changing the message including two people	System of communication using the sign and symbol
Stress	Message/Information	Words and Symbol
Transpires	All the channel	Using channel (Primarily)
Transformation	Static	Dynamic
Form	Process	Instrument

Table1. Communication and Language

According to the table 1 there are several differences which distinguish between communication and language. Some people think that both of them are quite same, but in reality they are totally different. To be more comprehend, the communication system is actually depending on the verbal and nonverbal code. It is for the intention to transferring the message. The system of transferring and receiving the message is the communication.

The language is the instrument of the communication. It only emphasizes on words, symbol, and sign yet the communication only focuses on the message. In the one side, the language was limited only to the auditory channel. However, it can be displayed in visual and the other channels as well. On the other hand, the communication happens in all the types of channels.

The basic of communication including the process and system is cannot be changed. It is different in the language, words can be modified (change or add). The new words added to language dictionary and make it as dynamic system.

Shortly, the language is in the broader scope than the communication. Language can be only exist with the communication. Besides communication cannot be happen without the language.

3. Language as Communication Device

According to Gorys (1997) language is used as a tool for communication among the members of a society. The communication is in form of symbol and sound which is produced by the speech organ. This objection is stated that language is not only a tool for communication but it includes an agreement between parties to recognize the language that will be used.

Basically, language and communication have their specific functions that depending on the needs of the users. It might be e.g. to be a self expression, to communicate, to integrate a particular situation, and adapt on the social environment. It also can be act as a social control. This implies that both language and communication are having crucial role to control the society and individual. Since they are having close correlation, here several role of language as a tool for communication;

a. Language as interaction device

The particular condition for the communication needs at least two parties to do a conversation or talk to each other. In this situation, in order to agree the interchange of feedback between the parties the interaction process is really emphasized (Lee & Lee, 2017).

b. Language reveals education

Hamoodat et al. (2019) state that the use of language especially vocabulary use has the ability to reveal the educational attainment. Where education is reflected by the language, this means that someone's language and communication style is depending on their educational level. The higher the education the higher their wisdom in doing the speech. The arising of this argument is because the educated people are more having interaction in the environment that support to develop their language quality than the people who are less educated.

c. Language as authority

In the organization the language supports the communication and leading process. Reyes and Bonnin (2017) also confirm that language authority is related for the communication process. For example, a leader who has good language and communication skill will have good leadership in the organization. How the leader communicate is showing his authority.

d. Language as power of law

According to Conley et al. (2019) language has great power in the court for the victim and the suspect. It is also can be employed as a communication skill in law. Through language someone will have more power to defence themselves from law. In some case, someone who has good communication skill in the court are easily escape from the case.

e. Language for advertising

Communication is helpful as an effort to take the benefit in advertisement, as well as the language use. Good composition of language will attract the customer to buy or try the product. The language and the communication are the determiner of how the

advertisement attract the customer interest. This argument is confirmed by Evans et al. (2017) that revealed there are significant contribution for the language on the customers' information in advertising.

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CHAPTER 4

INTRODUCTION IN CONVERSATION

The way you get meaning into your life is to devote yourself to loving others, devote yourself to your community around you, and devote yourself to creating something that gives you purpose and meaning

Mitch Albom

1. The Introduction



Figure 1. Introduction Illustration

(Source: Pinterest)

The previous chapter has been discussed a lot about how language, culture, and communication related. Since language is considered as a complex process and phenomenon, indeed it is multidimensional. It means that language involves the several of dimension and aspects. This also can be happened unconsciously for instance the language concept we have construct in our mind as it planned but it comes out like it different from the plan. Therefore, to deepen the understanding it is important to see language not only a set of sound, grammar, and vocabulary

but a communication tool to know the culture to get to know the people.

The first stage to know the culture and the people is by doing the introduction. It is the best way to explore someone's personal identity, what do they do, and build a relationship among people. This introduction is mostly involving at least two people but it can be more depending on the situation and how many people are involving (See Figure 1). To deepen the understanding see the examples, as follows;

Example 1

Manager : Mr. John, Good morning, Let me introduce you to Mr. Smith, the head office of the survey company. Mr. Smith this is Mr. John, the executive assistant of our company.

Mr. John : How do you do, Mr. Smith?

Mr. Smith : It was nice to see you, Mr. John.

Example 2

Jean : Hi Cole, I'd like you to meet my cousin Sasha Blist. Sasha this is Cole my classmate

Sasha : Hi Connie, how is it going?

Cole : Hi Sasha, I'm pretty good.

Example 3

Harry : *Hi, Annie have you met Dave?*

Annie : *Not yet, Hi Dave*

Dave : *Hey Hi*

The three examples above indicates three different situations in the introduction. Basically, the introduction is divided into two forms, the formal and informal introduction. The formal introduction happens when the introduction is about the official business or with someone who has higher status in society (Levine & Adelman, 1993). The informal introduction is when a friend wants to introduce another friend at the same age in casual situation. These two has significance differences especially for the language choice. This mostly behave around the world and become the universal culture

. What must be noticed about the three examples are the different style of the introduction. On the first example which is the formal introduction the language choice is really matter. On the formal situation e.g. meeting the head of company it is suitable to say "*How do you do?*" rather than "*What's up?*". The first example where it is the situation on

the official business meeting the speaker using the titles Mr. after last name then it is followed by the formal phrases of introduction “*Let me introduce you to Mr. Smith*”.

On the second and third example it displayed the informal introduction which is more casual and not for the official business. Here, the phrase is more informal and the words are reduced to “*How is it going?*” and “*I’m pretty good*”. On the informal introduction the titles and last name is not really important to be included. In a particular situation, even though there are different status and age between people in the formal introduction the tendency of using the title and last name can be denied if the person on the higher status allows the person with lower status for not using the title and last name (Levine & Adelman, 1993). See example 4:

Example 4

Patient : Hello, Dr. Patrick, my name is Tony.

Doctor : Hello Tony, just call me Andy

Patient : Nice to meet you, Andy.

The example 4 shows that there are different status between the Doctor and the Patient. On the greeting, the

patient uses the title for the name of Dr. Patrick. On the next response, the doctor allows the patient for only using the first name of his. Hence, the formal introduction can be change into the informal if the person's with higher status gives the permission.

2. The Handshake

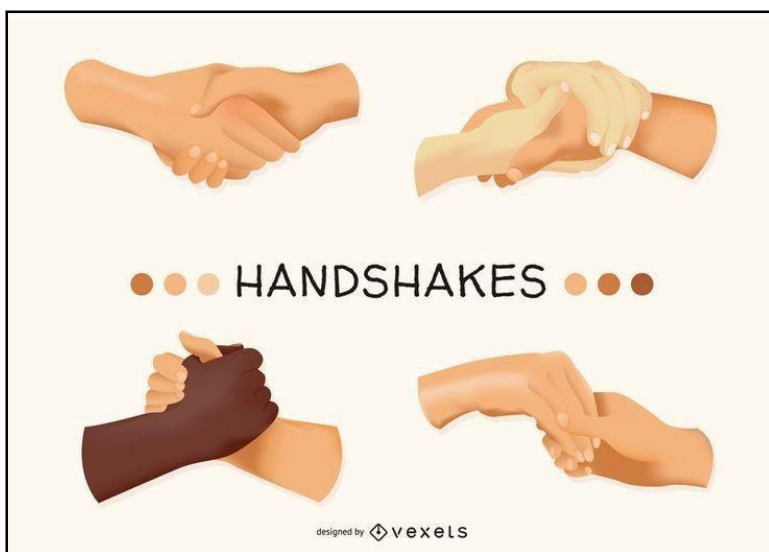


Figure 2. The Handshakes

Imada and Hakel (1977) define handshake as the behaviour conveying an immediacy dimension in particular situation. The handshake is belong to the non-verbal communication and also a part of cultural act. It is a custom

which is globally widespread. As a part of tradition two people grasp hand of each other followed by brief up and down shake. It is mostly using the right hand that is considered as a polite and proper etiquette. Handshake is intended to strengthen the relationship between people or as an agreement of the parties. According to Stewart et al. (2008) handshake has critical influence on the impression of certain condition, especially business situation.

Using the handshake can be vary according to the specific culture, it means different culture may have different handshake. This is in line with Alamoudi (2010) who states that the model of handshake is depending on the culture of the country. The table 1 Shows how is the handshake may different in several countries as part of cultural impact.

Country	The culture of handshake
USA	The handshake is firm with the right hand, including the good body posture and eye contact.
Arab, Iraq, Pakistan, Iran, and etc.	The handshake between woman and man is not encouraged due to the majority of Islam. The religion rule

	that man is not allowed to get close to opposite sex or even touch them and vice versa.
Turkey	As Muslim country Turkey has an exception where man and woman can handshake each other. Handshake with too firm grip is considered as rude.
Indonesia	The handshake depends on the person who wants to do handshake. Some wants to handshake between man and woman, but there are also who does not want to handshake to the opposite sex.
Japan	In Japan it is suitable to let the Japanese be firstly initiate the handshake. The weak handshake is more preferred. Originally, the Japanese do not have handshaking tradition, they prefer to bow with hands open on their sides, yet they

	will greet the foreigner with handshake.
China	Age is an essential aspect to be considered in the handshake, the older must be greeted with handshake before the others.
Russia	The handshake is rarely performed by woman and mostly by man.
Korea	The older will initiate the weak handshake. It is also considered a sign of respect when put and grasp the right hand using the left hand. Korea also considers disrespectful to put the another free hand while shaking (Lee, 2005).

Table 1. Different Kinds of Handshake

3. The Eye Contact

In the communication process a key element of successful introduction is the eye contact. As part of non-verbal communication, it is assessed that 80% of introduction takes place with the face and eyes (Laskowski, 2004). The eye contact is categorized as the facial expression

which is significant in social and emotional involvement. It is done by looking each other's eyes when doing direct communication (See Figure 3). The strength and weakness of the eye contact in communication or introduction shows how strong the emotion and intention of both parties when communicating.

It also serves numerous different functions between two people, as an important movement of gathering feedback and reaction (Argyle & Dean, 1965). In a further findings, Farroni et al. (2002) argues building an eye contact is the most influential manner of forming a communicative connection between human. Hence, the eye contact is a determiner factor of the communication success.

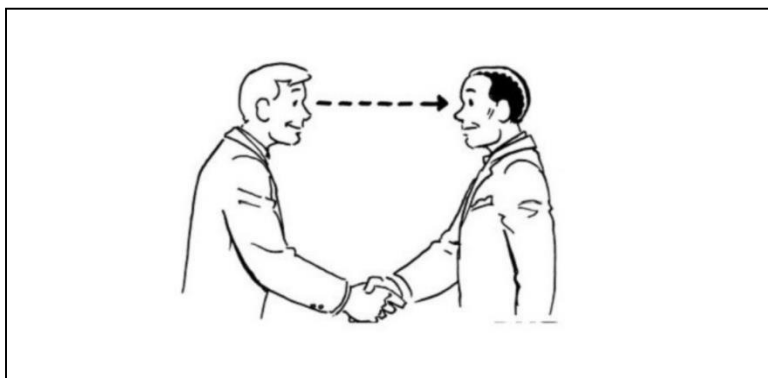


Figure 3. The Eye Contact

4. Eye Contact and Cultural Differences

The eye contact is used different in some countries. In the East Asia it is polite not to look the person right on the eyes in conversation. This is quite different in the Western where does not look on the eye or being shifty is judged as a bad attitude and impolite act. The shifty eyes is referring to the suspicious or having a hidden intention and thought (Akechi et al., 2013).

On the Islamic believers it is commonly advised to lower the gaze with the purpose of avoiding the sinful desires (Elnour & Ali, 2003). Too much eye contact is sometimes measured as impolite and disrespectful action. This applies between the children to their parents where lowering the gaze and eye contact is a polite and sign of respect. This is similar with Brooks et al. (1986) who state that the duration of eye contact is affecting the judgements of personality and characteristics.

According to Uono and Hietanen (2015) more eye contact can be decipherable as a certain act. Therefore, the cultural differences of eye contact has the different

perception which contributed to the attitude and personality in the conversation or introduction.

5. The Small Talk for Effective Introduction



Figure 4. Small Talk Illustration

(Source: Pinterest)

The small talk is characterised as an informal discourse in conversation. It is a talk that does not cover any topics or transaction that need to be spoken. Small talk mostly happen after the introduction in a very flexible way which is intended to strengthen the interpersonal distance, especially to define the relationship between people and explore someone's social position (McKay-Semmler & Semmler, 2013).

Making a small talk to other people is not as simple as blinking eyes. It is a special talk that can only be used in a particular situation such as;

<p>Opening the Conversation</p>	<p>In the introduction where people do not know each other, the small talk is crucial. It shows the friendly intention to build a relations. In the business situation, small talk is commonly used to establish reputation but in general conversation the small talk is beneficial for observing the mood of the person.</p>
<p>Ending of the Conversation</p>	<p>The small talk at the end of conversation is commonly to lessen the refusal, confirm the relation between people and soften the parting in conversation.</p>
<p>Filler in Conversation</p>	<p>The silence in the introduction is something that cannot be denied. In the introduction the silence is an awkward moment. To make the comfortable conversation in introduction the small talk is the best solution to establish new relationship between people.</p>

Table 2. Small Talk Situation

6. Topic of small talk

Small talk is mostly discussing the less important topic than the social function of the people. The topic on the small talk typically determined by the existing relationship between people, the situation, and the conversation (Coupland, 2003a).

The topic of the small talk can be categorized into two categories, they are the direct topic and indirect topic. Direct topic is observing the personal appearance such as the looks, style, and health (Das & Chen, 2007). Those appearances are becoming the topic of the small talk. For the indirect topic, it is commonly referring to the situational environment, for example the weather, the gossips, the news, or the current condition of the conversation are taken (Driessen & Janses, 2013). In triggering the indirect topic, especially weather topic, the topic starter should be careful about the follow up discussion on the weather topic. Otherwise, the topic starter will make a mistake on the stall of the conversation.

6. The Cultural Differences in Small Talk

The small talk can be different in the different countries and between cultures. Some countries see the small talk as wasting time or annoying situation. The topic of small talk can be unpredictable some countries can use a certain topic and some are not. Using the small talk in the different group of culture is really important to analyse the interpersonal relationship, sociocultural, and the values of the culture (Coupland, 2003b). Here some cultural differences among countries:

American	It is easy to do small talk with friends, family , or even the strangers with something trivial topic e.g. sports or weather
Scandinavia (Sweden, Finland, and Norway)	It is totally different with the American where the small talk is a part of

	<p>everyday life. In Scandinavia it is very rare to have conversation with small talk. They truly converse and small talk is not the part of their culture</p>
Brazilians	<p>The Brazilians is the people who love small talk. They can do the small talk to anyone and anywhere. The safe topic of small talk in Brazil is the football.</p>
Arabian	<p>In the Arabic country, it is quite easy to make a small talk. Like in the Brazil it is common to engage the small talk in conversation. The popular topic of small talk among Arabian is the latest news and food.</p>
Russian	<p>In Russia, the people are prefer to do the easy talk</p>

	<p>than the small talk. The easy talk means discussing in-depth topic in specific theme. They are not prefer to talk about the weather or football score.</p>
Chinese	<p>The people in China are enjoying to make a small talk, in business the first meeting is considered as a chance to get know each other. It is to get the pleasure of the meeting, positive small talk about experiences in China are preferred.</p>
Indian	<p>The small talk in India is highly appreciated. Making the social matters as a topic in India is preferred e.g. weekend or vacation.</p>

	However, it should be beware in India due to they may ask more about the personal question. It is intended to establish a trust between people when do the small talk.
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The style and variation of introduction are vary among the people. The introduction may include the status of the people, what their culture, and how the people should behave in a creation situation. In business meeting the introduction may formal but in the casual meeting the introduction style can be informal. It really depends on the situation and the social status. Despite the cultural variation of introduction are numerous, the purpose is only to establish an opportunity to get to know each other.

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CHAPTER 5

NONVERBAL COMMUNICATION

Nonverbal communication is an elaborate secret code that is written nowhere, known by none, and understood by all.

Edward Sapir

1. The Nonverbal Communication

The concept of nonverbal communication is began by Charles Darwin on his published study in 1872 "*The Expression of the Emotions in Man and Animals*". Here, Darwin noticed the existence the nonverbal communication as he observed the interaction between animals where they communicate thorough gestures and some expressions. He also formulated the questions: *Why do facial expressions of emotion create the particular form?*, *Why we narrow our eyes when we are angry*, *Why we do wide-eyed when we are in fear?*. His answer is because those things are the part of the vestiges of our serviceable associated habits (behaviours in the earlier evolutionary history) (Krauss et al., 2001). In addition, Tiechuan (2016) state that nonverbal communication is rotted from culture that really influence the process of communication and information transmission. This implies that the nonverbal communication is a build in mechanism of human being.

The study about nonverbal communication has been a great issue for many years around the world. It argues that nonverbal communication are more conveying in meaning rather than the verbal communication. Where it includes

around 60-70% in the human interaction and communication. The true question can be raised is “*What is Nonverbal communication?*”. In a general sense, the nonverbal communication can be defined as transmitting the message through nonverbal platform including the facial expressions, gesture, eye contact, body language, and etc. Another meaning for nonverbal communication is the procedure of sending and receiving the message without any words (spoken or written)

Muammar and Nur (2015) express nonverbal communication is expressing ideas thorough non linguistics devices including humans’ appearance, object, sound, smell, time and space that publically shared and stimulated a particular meaning. According to Rasyid and Muhayyang (2016) Nonverbal communication is non-linguistic behaviour that are either sent with intent by the sender or interpreted as meaningful by a receiver influences meaning in interaction. Additionally (Keles (2013)) states that nonverbal communication is the process of communicating without words which sent through proximity, gesture, eye contact and so on. Based on the several definition, it can be

inferred that nonverbal communication is the act of communication without involving any words.

In line with the chapter 2, the nonverbal communication involves the process of encoding and decoding as well as its conscious and unconscious process. Encoding is characterized as the capacity to express specific feeling that can be understood by the receiver of the message/information. Decoding in nonverbal communication is the capacity to receive the feeling and interpret on the right interpretation according to the sender's intention. Encoding is the act of producing the information such as the facial expression, gestures, movement, and etc. decoding is the elucidation of information which is given by the encoder. For more specific explanation see figure 1.

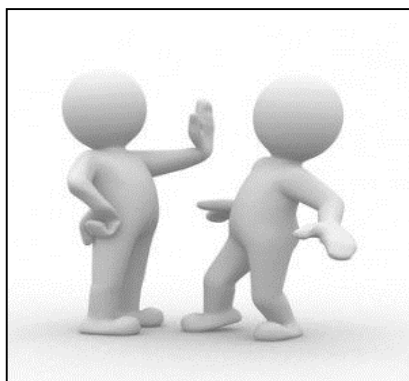


Figure 1. Encoding and decoding of nonverbal communication

From the figure 1, the illustration showed there are two people who conduct the nonverbal communication. The first person as the encoder making a “*stop gesture*”. Here, the decoder do a movement by gesture sent by the encoder. The decoder may realize that this means “*I should not do that*”.

In the nonverbal communication a few cases (Aghayeva, 2011; Bujalková & Zrníková, 2016; Cai, 2019; Kaushal, 2014; Tawil, 2019) displayed that an individual may be able to legitimately evaluate a few nonverbal prompts and get into the meaning, whereas other may not be able to do so. These both ability may be different among individuals, where one person may be better to do the nonverbal communication. These people would be more socially cognizant and have superior interpersonal connection. For example on the sex orientation women are found better decoder than the men since women are more frequent in using the nonverbal prompts and more frequently to use the nonverbal communication act.

As a systematic communication, the nonverbal communication is closely related to the culture. Shortly, various culture has various expression of nonverbal communication. It is an imperative as well as the viewpoint that make a difference how the nonverbal communication should be used in a different cultural context. In American context the nonverbal communication implies the interpersonal intuitive and conveying the cultural values which is this system is taught since the early age of children. Many cultures teach the nonverbal communication to their children as a cultural practice. The children in these communities learn through watching and pitching through what kind of nonverbal communication can be used in a suitable context of communication. Hence, the nonverbal communication determines the cultural values and how people act in a particular situation (See table 1).

Teacher	<i>I've been a teacher for ten years and I can always tell when the students do not know an answer in class discussion. They either look down at their notes, stare out the</i>
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	<i>window, or fix their shoelaces but they never look me in the eye.</i>
Student	<i>Many says she likes me, but I do not know how she really feels about me. We've gone out three times and she rarely laughs at my jokes or smiles at me. She always looks bored when I talk to her</i>
Customer	<i>Jane was at the store trying to decide which television set to buy. A loud, overeager salesman approached her, waved his hands in her face, and nearly stood on her feet. She became so uncomfortable that she left the shop.</i>

Adapted from (Levine & Adelman, 1993)

Table 1. Context and Nonverbal Communication

2. Kinds of Nonverbal Communication

There are several kinds in nonverbal communication. Each kinds has its own different meaning. It obviously involves the body and non-body part as the means of conveying the message and information through nonverbal

communication. Here are several kinds of nonverbal communication:

a. Gestures

Gestures simply means any movement made by body to convey the message. It can be made by hands, body movement, eye movement, head, face, and etc. Common gestures include pointing, waving, or using the fingers to specify the numeric amounts. Gestures also can replace the role of spoken words, for example hand wave in society means hello or goodbye. It depend on the context of the communication.

A number study of gestures has been conducted by several researchers which have revealed that gesture is the process of comprehending and interpreting the movement of the body (Sekine et al., 2015). According to the findings of some literatures in different places gestures can have different meaning. It implies that gestures is communication mechanism which correlates with culture of certain places. For example the hand gestures commonly used by many travellers as a means of communication in the country where

they are not able to speak the local language. Even though it is an integral part of communication but hand gestures might have drastically difference (Sparaci & Volterra, 2017). Various types of gestures across country can be seen in the table 2.

No	Hand Gestures	Meaning
1	Thumbs Up	As the most common hand gestures for centuries. The thumbs up has been known as the approval in communication process. It is also a popular emoji used in social media as the textual communication (Li & Yang, 2018). However, in a particular context e.g. Australia the thumbs up might be considered as insult when the user moves the gesture up and down. In line with thumbs up, the thumbs down gesture considers as very rude communication act. This is valid

		globally as an arrogant symbol of communication (Raees et al., 2019).
2	V sign	The V sign is making V shape by raising the index finger and middle finger. This has various meanings depending on what and where the sign is presented. In the 1960s the V sign indicates as “victory” and for hippy community the V sign means “peace”. Most people known V sign as peace sign but some countries is reflected differently. In country like Australia, United Kingdom, and South Africa making V sign where the inward facing palm is an insult.
3	OK sign	The OK sign is making the sign by curling the index finger and the thumb and the other three fingers are free. In most

		<p>countries especially in English speaking country the Ok sign means everything is okay or will be okay. However it has far different meaning across country such as in Latin America where the OK sign means extremely rude (like a middle finger in the U.S). In France the OK sign is showed an insult, big zero, or worthless. In Australia means zero, in New Zealand means lazy (Kita, 2009).</p>
4	Come Here Gesture	<p>The come here gesture is curling the index finger to call someone, this is common in English speaking country. In some ways the come here gesture in other countries means the dog call and highly inappropriate to call for someone. In Philippine this sign is the most unpleasant gesture.</p>

		Using the come here gesture can result arrested or the finger being broken as the punishment of using the gesture. Not only in Philippine but also Japanese consider the come here gesture as rude and Singapore the gesture means death.
5	The Horn Fingers	The horn fingers is popular as rock music sign. This gestures mostly used in the rock music event to express the rock music feeling. In Mediterranean and Latin American the horn fingers sign means that telling someone that their spouse is cheating with someone.

Table 2. Types of Gestures among Cultures

b. Eye Contact

In the nonverbal communication the eye contact takes 65% of communication process and take special part

in the nonverbal mechanism. In some context the eye contact gives emotional information and intention during a social conversation. As it frequently used in communication process the eye contact may increase self-awareness and engaging active self-regulation. It also has close relation with the social status, the eye contact can also show a signal of **hierarchy** among people who has different social status (Perez, 2009). The high-status people are tend to look longer compared to the people with low-status. This means that the people with high status are more having visual attention on the conversation or communication (Koch et al., 2010).

However the discussion and usage of eye contact is difference among cultures. In the Eastern culture making eye contact can be supposed as rude act. According to Akechi (2013) Asian are more probable than Western people to look person who make the eye contact as unfavourable. This findings showed that the direction of eye contact can affect someone's personality. Similarly, Japanese and Canadian are making eye contact where they indicate as they answer the questions of they are think about it. Japanese are tend to looked down when they are thinking about the answer while the Canadian are look up (McCarthy et al., 2006). It is

obvious that the amount of eye contact in communication and conversation is culturally determined.

c. Facial Expression

The human face expression is very communicative. It can express countless emotion without any spoken words. Using eyes, eyebrows, eyes, mouth and facial muscles can be means to convey the meaning and intention on the communication. Indeed facial expression is imperative to improve someone's impression. The facial expression has at least six expression as the basic emotion namely fear, disgust, happiness, angry, surprise, and sadness (Tarnowski et al., 2017). Each expression has their own meaning and purpose. The expression is not only express by human but the mammals also showed the similar expression when they are faced on a particular situation (Gendron et al., 2018).

Cowen and Keltner (2020) argue the facial expression is popular as universal language of emotion. However showing particular expression can mean one thing and in other side it can be completely different something. The elements in the facial expression is close to the strict to social hierarchy. In japan and Arabic the facial expressions

takes a great significance in sending the message for the six basic emotion. However, in the United States and other countries which has low context culture they are depend on the words and communication are more direct, quickly, and relaxed.

No	Facial Expressions	Meaning
1	Smiling	A study by Kryszewski et al. (2016) reported that smiling faces in Germany and Switzerland is judged as more intelligent. However, this is different in Japan, India, and Iran where too much smiling will be interpreted as less intelligent.
2	Nodding	For most countries nodding can be interpreted as sign of approval. In Greece, Turkey, and Bulgaria nodding up and down means “NO”.

3	Winking	Winking universally the sign of romantic and sexual invitation. However in country like Nigeria winking is the sign to ask the children to leave the room. Chinese people also interpret winking as rude gesture.
4	Eye contact	Making an intensive eye contact can be the sign of interest in conversation in Spain, Greece, and Arab. In other country like Asian and African eye contact is the sign of disrespect or challenge.
5	Blinking	Blinking eye in conversation about 6-10 times per minute in a proper indicator of interest in conversation which indicated the sign of flirting.

6	Lips	<p>In Latin America using lips to point on something is preferred than using fingers.</p> <p>In Western the sign of lips or kiss means hello while in Asian country kissing is too much intimate to be showed in public.</p>
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d. Personal Space

Referring to Edward T Hall, the sum that people keep up and the people who are involving in communication appears the proxemics. It is reports how people feel towards the other people at the specific time (See figure 2).

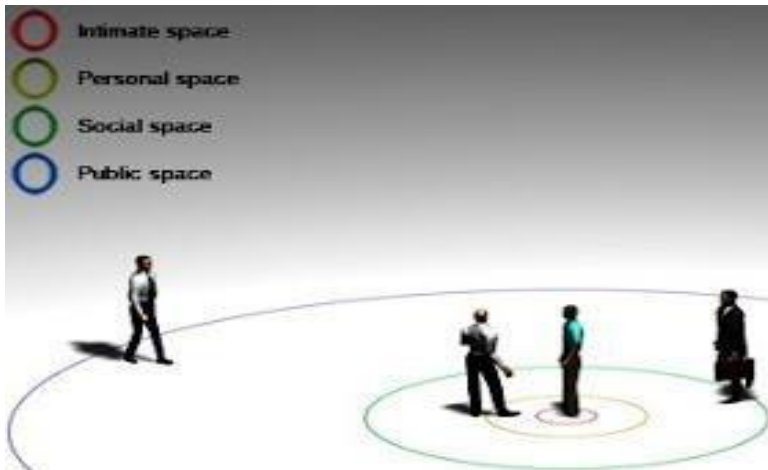


Figure 2. Interpersonal Distance

(Source: Pinterest)

The proxemics is divided into four different zones around body. Each of the zone is like a circular shape area which our body and mind decided to let the other people to stay. The kind of relationship is the determiner of the decision. The *Intimate Space* (6 to 18 inches) is a very personal zone where only romantic partner, family, or close friend can be allowed to enter the intimate zone. The *Personal Space* (18 to 18 inches) this zone is keeping the distance during social gathering or personal interaction. The *Social Space* (from 4 to 12 feet) this zone is the distance where contact is only for strangers and person who only has

little acquaintance. The *Public Space* (above 12 feet) the distance of public zone is maintained when it is on the large group of people (Mehrabian, 1968).

The amount of doing the personal space between people is not accidental. It is determined by a large measurement of the culture and where the interaction takes place. Surely, it is consequences the space between people are vary culture to culture. According to Hall et al. (1968), the western culture is acceptable for both man and woman to be in public and engaging intimate communication each other. However this is extremely different in India where the woman cannot intimately interact with man or there will be serious consequences. This is obviously showed that culture is affect how the personal space should be held.

e. Clothing

Clothing is one of aspect of nonverbal communication. It greatly affect for the social audience due to the appearance of the wearer and become unseparated part of human body. Clothing that someone wear is conveying the nonverbal signals regarding his background, financial status, job, personality, and etc. It also effect on how the

people will give their response to him. Not only the background of the wearer but also clothing representing the culture, interest, religion, age, and also the authority (O'Neal & Lapitsky, 1991).

In addition the finding of the study by Tijana et al. (2014) revealed that clothing is just not a shelter for weather but also the ways of showing expression, identification, and communication. Aside the clothing as the signal of personal background it also used as a form of self-expression where people can express and show their power, sex appeals, and personality. Therefore, it can be implied that clothing is the transmitter of the information through symbolic sign on someone's body.

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CHAPTER 6

INTERPERSONAL RELATIONSHIP VALUES

A great relationship is about two things.

First, appreciating the similarities,

and second, respecting the differences

Unknown

A. Interpersonal Relationship

The interpersonal relationship is mostly known as close relationship. The concept of interpersonal relationship is broad and differs among people which is a complex and multi faced process that transform individuals in relationship (Toomey, 1989). To define, interpersonal relationship means a link between two people or more in a particular circle. Another general concept refers the interpersonal relationship as connection among people which formed by the personal emotion and interaction. Velmurugan (2016) notes that interpersonal relationship is an relationship between two or more people that may range from fleeting to enduring.

This relationship is frequently found in a big circle or small circle of families or friends. This relationship may be based on some circle context such as; friend, work, love, business, solidarity, and the other social circle. The circle can be numerous according to the culture and other influences. It is regulated by custom, law, and common understanding. Relationship's essence is not static but dynamic and constantly evolving according to social support, information, and practice.

A general view of interpersonal relationship is a link between individuals, such as; child-parents relationship, students-teacher, group of people. This relationship is develop and make strides continuously. A number of researches have been formed to discuss the interpersonal relationship which showed that it has great significance in the culture and communication among the society (Adigwe & Okoro, 2016; Cheng et al., 2020; Frymier & Houser, 2000; Onyeator & Okpara, 2019; Velten & Arif, 2016).



Figure 1. Interpersonal Relationship

B. Friendship Value

The term ‘friend’ is a common topic that discussed in many occasion. According to Levine and Adelman (1993) the Americans define friend as persons who have great attachment in casual acquaintance or intimate relationship. The friendship can be formed since childhood or have recently met on a particular event. They are sharing the same interest or activity. The strength of the friendship between people can be different, a strong bond of friendship is called best friend. In Thailand, the best friend matter is recognized by doing a ceremony where both parties swearing their loyalty to each other (Bleiszner & Adams, 1992). Even though in most part of the world there are no formal or ritual to recognize friendship yet generally people have expectation for their friendship. According to Rawlins (1992) there are three expectation of friendship namely; (1) a friend you can talk or discuss to, (2) a friend who can share for help and emotional care, (3) a friend who can share and participate in similar activity.

In the friendship, people may have different kinds of friends or popularly known as “friend circle”. It is having friend from different places and activity such as school

friend, sport friend, course friend, work friend, Facebook friend and etc (Sexton, 2017). People who are friend are talking, spending time together, giving trust, and helping one another. They also have their own topic of discussion which is depend on the circle of friend. A friend from work may talk a lot about how the work and friend from the sport may talk about sport topic. Yet this is not always, it is totally relying on how the communication flow are going. VanLear et al. (2006) categorized types of friendship as follows on table 1.

No	Type	Meaning
1	Reciprocal Friendship	The reciprocal friendship means a very strong interpersonal relationship between equal people and both of the sharing the same loyalty and commitment. This reciprocal friendship is the most ideal friendship where people consider as best friend.
2	Associative Friendship	The Associative friendship is a delightful relationship with lack of commitment for both parties. This

		<p>friendship can be continued and maintained by sharing the same convenience. As example, the friendship between to people on the music class. They share the same activity and for weeks, months, or years yet their friendship might be end if one of party out of the music class or having another schedule.</p>
3	Receptive Friendship	<p>The receptive friendship is different from the reciprocal and associative. Here the receptive friendship including both parties with different status and authority. Both of them might get benefit from each other but this type of relationship is quickly sour when the party who has the higher authority use the authority for an abuse.</p>

C. Family Values

In the context of interpersonal relationship the value of family is a big part of an existence. In society, family means a group of people which is related and bonded by birth or by marriage. They live together, sharing money, food, and take care each other. The main purpose of maintaining family is to have well-being in society and each family in many cultures have their own surname (Levy & Fallers, 1959).



Figure 2. Nuclear Family

A nuclear family becomes the core of family members. It is a group of family consisting two parents and

children (two or more children) see figure 2. In common the nuclear family is typically in the middle of married couple which having biological children (full blood sibling) (Sentruk et al., 2011). However some researches said that the members of nuclear family can be adopted or step siblings as the part of the family.

The main characteristics of nuclear family is they are living together in same residence and raising children. Ideally, under the roof of nuclear family there are shared belief, responsibility, love, life pattern, values, and support of growth and learning (Bengston, 2001). Each of the nuclear family has its own different characteristics and even though they called nuclear family it does not guarantee there are not strong bonds among the family members. How the family encourages the love, values, and connection can be vary and there is no patent family style (Georgas et al., 1997).

In a different culture, the term nuclear family might be different. Americans in family living, they mostly think of *monogamous* family. It is refers to a marriage where there are only married one man and one woman in the family. This is the most common family life in American and Western

culture (Krenawi et al., 2011). However this family nuclear is different in another country. In some society such as Muslim majority country, India, and Nepal *polygamy* is normal as a nuclear family. This *polygamy* means the marriage of one person to two or more people at a certain time. It has been a common for one man having many wives (*polygyny*) and for woman having many husband (*polyandry*) (Fenske, 2015; Fortunato, 2011; Hoyt & Patterson, 2011; Krenawi, 2012; Mulder, 2009; Tertilt, 2005).

The marriage before making the nuclear family is vary. Selecting the spouses can be different among society. Americans are tend to do *endogamy* practice where the marriage occurs in person's social group of people. This means people marry with the same religion, social class, and race (Kaplan, 1973; Rosenfeld, 2008). The *endogamy* is strengthening the social status for both parties and the children that they will have (Bittles & Hamamy, 2010). As consciously or unconsciously most people tend to select their spouse on the same social background, race, social class and also appearance (*homogamy*). Some societies are using the *exogamy* practical where it means the marriage

occurs across the social class of society. This exogamy is beneficial for helping to strengthen the cross society class (Dow et al., 2016; Robitaille, 2020).

Although in most societies are having the nuclear family and using the endogamy or exogamy practice this might be different in some culture. A few culture have not had the nuclear family as the part of their family life. In the Southwestern of India, Nayar is lacked of marriage and having nuclear family (Fuller, 1976). In Nayar a woman can have numerous sexual partners in her life. Nevertheless, when she gives birth to her children any man had no responsibilities toward the children. That is the reason why the in Nayar there is no nuclear family. Despite the absence of the father the life must go on and work well as it expected. This absent of nuclear family is also common in West

The Nayar family is a unique family values, however another culture also adopted the absence of nuclear family. In Israel the Kibbutz where there is a cooperative agricultural society where every properties is owned. In Kibbutz there is a rule where the married couple must work for the Kibbutz and not for themselves. This consequences that the Kibbutz must eat together and does not have their

own family. It means that the nuclear family system is not exist here. The children of Kibbutz live in the dormitory since their early stages and they were raised by nurse and the teachers. Though they are able to spend the time with their birth parents and the children think that each other are siblings. Here it is clear that the life of some societies can be different including the nuclear family. Some places adopted the nuclear family system while the others are not having the nuclear family as part of their life and culture.

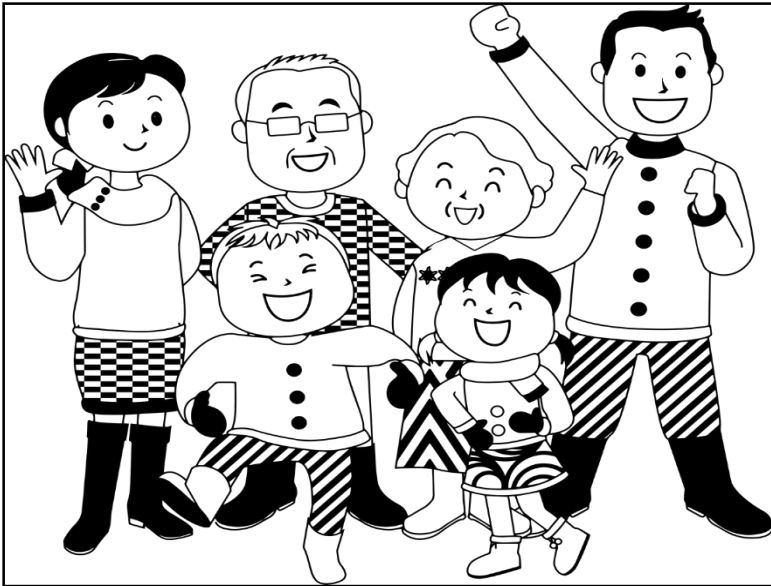


Figure 3. The Extended Family

Another important aspect of family is the extended family. This is totally different with the nuclear family on the previous discussion. The extended family means a unit of family more than the nuclear family including other family members such as uncle, aunt, grandparents and etc. The extended family sometimes called the complex family or the multigenerational family. In the most culture the central is the nuclear family (parents and their children) and the other relatives are called extended (Cross, 2018).

This family unit has more members rather than just the parents and children that taking care the household and sharing responsibilities (Jaeger, 2012). The main characteristics of extended family is it has several adults in the family and not only the parents and children. In the modern trend the extended family can be also the including the family members who do not share the same household and residence but they keep touching each other through technology.

Every type of family either the nuclear family or extended family have the only one head as the family leader where they live together. This leader mostly the oldest and more senior than the others. He also the one who gives more

contribution to the household and family finance. To determine the head of household it can be seen who the owner of the house is. For example, a young couple choose to live with parent's home this means that the parent is the head of household. Another example, an old grandparent moves to his son's home, this automatically the son will be the head of household.

The extended family system in India consist of older man and his wife, sons, his son's wife and their children, as well as the unmarried daughters. In India the extended family is leaded by patriarch where is the leader is the oldest man. This oldest man is holding the responsibility for the economic and social matters decision for the sake of the family. To support the family unit household the patriarch's wife taking the control for the household matter and the religious practices (Coklin, 1974).

In the family either the nuclear or extended, the communication system are flowing differently. Of course, it depends on the relationship between the family members. The parent and adult children may have strong communication and mostly sharing the thoughts and feeling each other (Akhlaq et al., 2013; Caughlin et al., 2011; Guan

& Li, 2017; Koerner & Schrodtt, 2014; Sillars et al., 2004). In the connected family the communication between the family are more connected for sharing the values and expectation between the parents and adult children. This communication opens to having talk about how the work for the family. However some of the adult children are having stronger relationship with one parent compared to the other one. In some ways, the adult children can ask to help for solving personal problems and conversation.

Thus, the communication among the family members is really important since it allows to express the needs and concern one to another. Through an honest and communication atmosphere it allows the members of the family to show the difference and share the love for one another.

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CHAPTER 7

Cross Cultural Conflict

Peace is not absence of conflict, it is the ability to handle conflict by peaceful means

Ronald Reagan

1. Understanding the Cultural Influence

Culture is a lot more than how people are behaving, dressing, and believing the value they have. It shares nationality, ethnic, and race among the members of society. Culture also arise from socioeconomic class, gender, sexual orientation, religious affiliation, political belief, and etc.

An essential key that has to be understood is the culture are always changing where it is dynamic system in society. Another thing to be noted that the culture is related to the symbolic dimension of life. It is the place where the society make meaning and pass the identity. As explained in the chapter 1 the culture is the systematic system where it composed from belief, value, thought and behaviour. Yet the further question can be raised is “How the culture work?”

To answer this question, the culture is within and build in ourselves which is created by acculturation. Each of human beings belong to multiple cultures where contribute to an exact information about what is normal behaviour, what is appropriate, and the expectation. In some ways other people cannot fulfil the expectation which cue that the cultural expectation is different. There might be a lack of common sense about judging the difference while not

realizing that someone's common sense is also a part of culture. What is common to someone might be different and strange for the other one. This culture where it is created through acculturation is shaping the understanding and comprehension of the relationship. It is also including how to deal with the conflict arises. Therefore, this is obvious that culture is in flux and dynamic as condition change the society will adapt in an unpredictable ways. Additionally, the culture works by realizing that the cultural norms cannot interpret the members of particular society. A norm might be interpreted different from two different perspective of cultures. Hence, it is crucial to learn how the culture works, the dimension involved, the indirect conflict that might be arise (Triandis, 2000).

In a very common situation, the cultural influences and identities is vital on the particular context. When the cultural aspect or identity is being misunderstood and seeing narrowly it will consequence. It may be relatively close to the act of stereotype, negative estimate, and conflict. Since the culture is related to the identity and meaning, there will be always a conflict in a culture as a part of dynamic process that assist to see each other as broad as possible.

The culture and conflict are two things that cannot be separated and embedded in human relationship. Culture distresses on the ways the society attempt to face the conflict.

2. Understanding Conflict

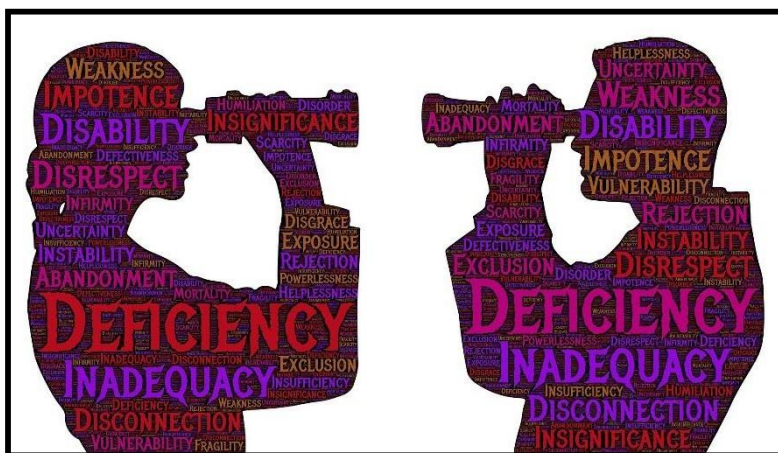


Figure 1. Conflict Illustration

In a broader view, a conflict is seen as the clash of interest between people. The heart of conflict is always comes from society and its nature is vary. It can be personal, cultural racial, caste, political, and class. For a general definition conflict is hardly seen as a different views, values,

interest and needs. It also characterized as a clash which is unable to find the midway.

To conclude, conflict is defined as a clash between individuals or group which arising due to different thought, attitude, interest and understanding. Wherever a conflict arises it might lead to the heated arguments, changing relationship, physical abuse, or even the loss of peace among people (Yu & Chen, 2008). As explained in the previous paragraph the conflict is not always about individual but more than that it can be touch to the bigger aspect such as society, countries, and international. For deeper understanding of conflict see the examples below:

Example 1

Tim and Joe were working in the same team and were best friends. One day, they were asked to give their inputs on a particular project assigned to them by their superior. There was a major clash in their understanding of the project and both could not agree to each other's opinions. Tim wanted to execute the project in a particular way which did not go well with Joe. The outcome of the difference in their opinions was a conflict between the two and now both of them just cannot stand each other.

Example 2

Mike wanted to meet Henry at the church. He called up Henry and following was the conversation between them. Mike said “Henry, I want to meet you tomorrow at 9”. Henry tried Mike’s number a several times but could not speak to him. Mike waited the whole day for henry and finally there was a major fight between them. For Mike 9 meant 9 in the morning whereas Henry misunderstood it for 9 in the evening and hence a major conflict between the two. It is always advisable to be very clear and very specific to avoid misunderstanding and conflicts. Any feedback or suggestion by an individual might not to go very well with other individual leading to severe displeasure. It might hurt the ego of the other person resulting in a fight and major disagreement.

(Adapted from www.managementstudyguide.com)

Based on the example of the cases it is implied that the difference of interest and attitude of both parties are rising to the conflict between them. It also showed that misunderstanding and ego of every individuals are the major trigger of the conflict to be raised.

3. The Phases of Conflict

Just like the usual society's phenomenon, the conflict has at least five stages. See table 1

No	Phase of Conflict	Definition
1	Prelude to Conflict	This phase is the cause of most conflict which involves any factors among individuals such as different background, interest, cultural belief, religion, and any instrumental factor can lead to conflict.
2	Triggering Event	The conflict cannot raised accidentally there must be an event that trigger the conflict. For example Hiro and Jennie are coming from the different cultural background. They are working on presentation paper. In the middle of the discussion Jennie gives her

		opinion which is different with Hiro's cultural belief. Thus this triggering the conflict between both of them.
3	Initiation Phase	This phase is the stage where the conflict is going to begin. The phase is characterized by the verbal disagreement, abuses, heated and emotional argument.
4	Differentiation Phase	This phase is the part where the parties are showing their different of the instrumental conflict. Here the conflict is characterized by the voice and arguments against each other.
5	Resolution Phase	This resolution phase is where the conflict have to be ended. This explores the

		options between parties to resolve the conflict where the discussion is the better way to resolve the conflict and avoid the fight.
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4. Culture and Conflict

According to Wang (2018) cultural conflict is a natural occurring on the multicultural process, enhancing shared goals and principles while respecting individual cultural differences. The cultural conflict is not just conflict between communities but also it is the conflict within communities (Riles, 2008). Here, what is Riles said is clarified that the cultural conflict can be appear inside and outside the community. Every conflict arises from the relationship among humans. It also can be found everywhere among the society, in most cases it occurs due to different values. As explained in the table 1 there are several instrumental factor of the conflict. The culture is one of the factor that trigger the conflict in society. People have their own culture as the part of the social identity where it makes a deep meaning of living (Friederichsen, 2014). Even though

people are living in the same society it come from a big potential of different group with different criteria as well (education, clans, class, membership, profession, organization, interest, etc.). The more multifarious and different the society the bigger potential conflict can be raised (Mayer & Louw, 2012).

There is always a cultural instrument or non-cultural instrument which trigger the culture, taking as example of Israel and Palestine which has a long conflict about their territorial and boundaries. India and Pakistan where almost have the same culture, religion, habits, and condition, both of them are always on the loggerhead with some reasons. Boundary, territorial, acknowledgements, legitimation, beliefs, and identities becomes the instrument of the conflict. Thus, this implies the even the small issues between two countries can potentially trigger the conflict on a major scale.

Moving from a major scale of conflict, in a minor scale the conflict can be exist between individuals. The conflict between the parents and their teenager children are commonly shaped by the different generation of their culture. The parents are raised with the past culture while the

teenager are raised with the current culture. This different generational culture has different way of live and make meaning. Raising each other's belief of the generational culture will bring both parties to the conflict.

The conflict between spouses are also common which they are influenced by the gender culture. The conflict is arising with the different perspective of what the men thinks he is and what is important to him. This is also similar with the woman where she has her own identities of what she thinks she is and the way she makes meaning. This differences is always a factor in conflict.

Culture and conflict are cannot be separated. When the differences appear in the individuals, group, organization or family, there is always a cultural instrument. It shaping and making perceptions, behaviours, beliefs, attitude, and outcomes. As stated by Wang the people act based on the norms of their culture, this may make people have different worldview according to the norms with a different standpoints. These different standpoints between people may lead to conflict which can be found in every aspect of life such as; religion, genders, ethnic, and action. For more understanding see example 3.

Example 3

A Muslim will solve a conflict differently with someone from Atheist. The atheist did not believe to the higher power of Supreme Being while the Muslim has a deep faith of the Supreme Being. The Muslim will consider any choice he makes according to Al-Quran because he believes that any action he takes will consequences on his afterlife. As a result both parties have different way of what they believe. This will lead to a different method of handling the conflict.

The cause of conflict in society are diverse. It can be started from a different opinion to the different culture. Since conflict is a form of interaction between people that oppose one another the two sides each hold completely contradictory views without any compromises. The difference in stance and beliefs in the main factor related to the problem of the mind set of particular society that intersects with the existing social life arrangements. Like heretical sects and other understandings that deviate from religious teaching which in detail do not make any sense. A social and cultural conflict resulting from difference in

beliefs and conviction are not easy to handle because they involve a matter of belief, so they need to be handled on an ongoing basis with wise approaches and law enforcement.

Additionally, individual differences concerning on the attitude and feeling can possibly cause the conflict. As culture lives in human mind, it exist as in every unique individuals. This means that everyone has a different attitude and feeling from one to another. The difference of something real on the environment can be a great factor of causing the conflict, this due to the person is not always in the same line, perspectives, and feeling with the group or another person. For instance, when a music performance is performed in a residence some people have different feeling about it. In one side, some of them feel annoyed because it is noisy but on the other side some feel comforted and entertained.

Culture which gives birth to people as part of their background and different personality may cause the conflict. A person will more or less be influenced by the patterns of thought and the position of his group. These difference thought and views will ultimately result in individual differences that can lead to conflict. Not only the background, but it also given to a different interest to people

or individual. As people have different feelings, attitudes, and cultural backgrounds. At the same time, each person or people have different interest. Sometimes people can do the same thing but for different purposes.

On the previous chapter about the culture, it is clear the culture is dynamic process among society. Rapid and changes in the culture affect the values in society. Change is something common places and natural to happen, but if the change occurs quickly or even suddenly, it can lead to a social conflict. For example, in rural society experiencing a sudden industrialization process, social conflict will arise because the old values in traditional societies which are usually agricultural in style quickly change into industrial society values.

According to Levine and Adelman (1993) there are at least five causes of cultural conflict. Firstly, the intercultural communication where is the communication between people from different culture. This intercultural communication includes the different perception attitude and interpretation. Even though people where come from same culture may have conflict on the communication unintentionally or intentionally. The culture does not communicate but the

people do with their different communication style which determine their general style.

Secondly, the misinterpretation sometimes makes negative feeling and confusion which comes from communication between two people. This is frequently personal conflict rather than a cultural. See the example 4.

Example 4

A young woman from one culture is looking out of the window and sees a male acquaintance from another culture. He signals to her by puckering his lips. She quickly looks away from the window. Later she ignores him. He is confused and she is angry.

From the example 4 it is clear that the misunderstanding is coming from the woman's failure to recognise and understand the man's nonverbal signal. The main reason is in the woman's culture puckering lips is the sign of sexual invitation. This is different with the man's culture where puckering lips means say "Hi there you are". The misinterpretation that the woman made is making the cultural conflict. If both parties know the nonverbal cues from each other's culture this conflict might be avoided.

Thirdly, the Ethnocentrism is also the main factor of the cultural conflict. To define ethnocentrism means the assumption that someone's belief is right due to they think their perception is the best (Kuo & Chew, 2009). It is also tend to the negative judgements about the others culture (Carpenter et al., 2013; RÜSEN, 2004). For more understanding context see example 5.

Example 5

The use of chopsticks in the Asian culture is considered normal among the countries of Asia. In some Asia people eat using chopsticks for every meal which they may find it different with the people using forks, spoons, or knives. Since these countries always use chopsticks they may consider other countries foolish for not using similar eating utensil like chopsticks. However, they also realize that some people use different eating utensil.

Example 6

In Chinese culture, eating insect as the main food is usual. However some people can judge the food as disgusting menu simply because the people do not used to eat the insects as

the main food. For the Chinese the insects is delicious while the other have different judgements about eating insects

Lastly, the stereotype is the overgeneralization to other people. This is shape the people's perception of other people or group. Simply, when individual or group make judgements about other without knowing them, it is the stereotype (Cuddy et al., 2010). The bad effect of the stereotype is preventing people from seeing an individual as a unique and different character. It is also lead to prejudices and intolerance of other people (Heilman, 2012). Some examples of stereotype in everyday life such as; Women are bad at sport, people with glasses are smart, feminine men are gay, masculine women are lesbian, and etc. (Carli et al., 2016; Ellemers, 2018)

5. Dealing with Cross Cultural Conflict

As explained in the understanding of conflict, the cultural conflict can lead to the bigger gap between misunderstanding and differences. The conflict can be prevented or avoided by improving cultural awareness and sensitivity of the cultural differences.

To the minor cultural conflict it can be prevented by analysing the situation and the existing conflict. Making a clarification between parties is the best way to analyse the cultural conflict so both parties can achieve the same understanding and prevent to the bigger conflict. However, in the major cultural conflict the negotiation is relatively universal technique to deal with the cultural conflict. In the major cultural conflict defining the problem and issue is the very beginning stage. Here, the negotiators are the main actor who is understanding the interest of the parties. If the negotiators have already found the problems, interest, and differences then it can lead to the agreement and alternatives that are better for the parties (F. David Winter & Chevrier, 2008).

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CHAPTER 8

Culture Shock

Culture shock is often felt sharply at the borders between countries, but sometimes it doesn't hit fully until you've been in a place for a long time

Henri Cartier Bresson

1. Culture Shock is defined

Visiting and living in a new place and environment can be a problem for some people because incapacity to accept the new culture. This problem is mostly known as the *culture shock* which generally means a disorientation, anxiety, and confusion when moving to unfamiliar environment and culture. The idea of culture shock was first proposed by Oberg (1960) in his article where he defines the culture shock as precipitated by the anxiety that results from losing all familiar signs and symbols of social intercourse. These signs and cues include the thousand and one ways which orient to the situations of daily life. He refers the culture shock to the visual aspects like behaviour, custom, and language because this aspects is easily to be observed than the aspects like values and belief. He also argues that the culture shock has its symptoms and cause that tend to like a disease.

The phenomenon of culture shock invites some scholars to find their own concept of the culture shock. According to Cushman (2007) the culture shock means a disturbing and disorientation feeling which produced by the direct exposure to an unfamiliar society. Another short

definition comes to Marx (1999) which said that culture shock is same as the experience of the foreigners. Additionally, another general concept defines culture shock is a state of distress following the transfer of a person to an unfamiliar cultural environment. Moreover, Adler (1975) agrees that culture shock is principally a set of emotional response to the loss of perceptual reinforcements from one's culture to the new culture which have no meaning and to the misunderstanding of new and diverse experiences. Therefore, the term culture shock can be defined as a confusion feeling to a new environment that cause the anxiety and stress over the new culture and social environment.

Almost everyone who travel and spend time on abroad experience the culture shock. It may include the shock to a new environment, new foreign language, eating new food, meeting new people, and being separated from the close people like friends, family and colleagues (Xia, 2009). This mostly experienced by exchange students, immigrants, refugees, and tourist but their level of experience might be different according to their own characteristics and making individual measurement (Mumford, 1998). The people who

cannot adjust the new environment may have bigger effect of culture shock due to the reject everything new and tend to holding on their own culture (Presbitero, 2016).

No	Countries	Potential Culture Shock
1	America	The tipping is one of the major of culture shock in America. After eating the waiter will give a bill which you are expected to add about 15-25% of the price. This is goes in bars, hotel, restaurant, or even the toilet.
2	South Africa	In South Africa the visitor may often offered the local food as the greeting and respect. The food can range from insects to animals organ. When the visitor do not want to eat them it can be implied as sign of disrespect.
3	China	Some Asian countries like China has a unique eating

		etiquette. Making an empty plate is the sign of asking more food. Here the host will give more food to eat.
4	France	The sign of greeting in France is by kissing both cheeks. Some people from other countries might be shocked by this display of affection. This kissing ritual is considered very important.
5	Bulgaria	Using nonverbal communication in Bulgaria must be really careful. Here nodding means “No” while shaking head means “Yes”. Not mixing both of these gesture is highly recommended.
6	Czech Republic	For the outspoken country the visitor may find the Czechs is very quiet visit. In general they

		tend to do not talk to total strangers.
7	India	Getting on the train in India can be very shocked. It involves fighting, scratching, and clawing to get on.
8	Finland and America	Both of these countries have different things to sell in Supermarket. It can be easily to find milk, bread, or drinks in the usual Supermarket. However in these countries you can easily find riffles, bullets, and unusual thing to be bought.
9	South Korea	In the South Korea it is the eye opening experience to find and see a group of homeless around 50-100 people in a group.
10	Greece	Something very surprised and shocked in Greece is the toilet manner. Finding signs “not to flush the toilet” instead there is

		a bin which is provided to throw the used toilet paper.
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2. The Cause of Culture Shock



Figure 1. Shock Illustration

According to Steve J Heine in his book “Cultural Psychology” some people are moving to a new environment and culture for many reasons, such as: study abroad, to seek fortune, to flee, to seek fame, and so on. The main cause of the culture shock is not about the new language or food but it rather to the custom the used to do which unable to do in the new environment (Sulaiman & Saputri, 2019).

The activities they can do in their culture cannot be done in the new culture and environment where they must stay. For example, some people especially Muslims are not eating pork because their religion is taught them to, in the new environment it is quite difficult to find Halal food due to the different culture and major religion therefore the culture shock may happen. This will lead to the stress or frustration for the issue like the example.

This food issue is also the main major of the cause the culture shock. Not being able to eat the food they used to eat is considerable to stress. People who plan to live in abroad for a long time should be ready for the local food which means will be different with they used to eat. Limited option of food or the ingredients may not give convenience and tend to shocking.

The value as the main issue of the culture shock is considerable making stress and anxiety. Having a personal value which different with the new culture value can be a great problem. The religion, rules, **ethic**, morals, **racial equality**, work ethic might be a great concern for the culture shock. Dealing with these concern is more difficult than

imagined since the value is a high personal perception (Lina & Setiawan, 2017).

A consequence will happen when people decided to move to a new environment and culture there will be a psychological adjustment. This adjustment can be happened over some varieties of domain like having new social behaviour, learning a new language, adjusting to a new values and rules, as well as acquiring the new language. All these domain is the phase of the cultural shock adjustment (Egenes, 2012).

Since the cause of the culture shock is vary, the symptoms is also can be differ. This culture shock symptoms include in the physical and psychological which can be mild to severe. Feeling stress, depression, frustrated, suffering, homesick, and isolation are the main symptoms of the culture shock (Lai & Hu, 2020).

Oberg also illustrated that the culture shock symptoms are included in many different ways such as; the extreme concern of the food and drink, feeling helpless, delay to learn the new language of the host country, extreme feeling of being cheated, robbed, or injured. A feeling of

tend to have more concern over the minor pain. These are the symptoms which generally happen in the culture shock.

A concern is addressed to the psychological symptoms. The culture shock also brought a serious physical symptoms like increasing the illness and injuries. Hence, the cause of cultural shock is affecting seriously on the physical and psychological mental of the visitor. Therefore dealing with the culture shock is really needed to reduce all of the physical and psychological symptoms.

3. The Phases of Culture Shock

The culture shock is having its phases where each phase takes its own process and progress. The phases are negotiation process over the feeling and the environment (Irwin, 2007). The four phases are;

No	Phases	Explanation
1	The Honeymoon Phase	This phase is started when the person is finally made the preparation and arrived at the destination. It mostly begins with the euphoria or known as the honeymoon phase (Brown &

		Holloway, 2008). Here everything new looks amazing, fascinating, the cultural differences feels exotic and interesting. In this phase the person is still feel close to everything and tend to focus on the similarities and differences between the new environment and the previous (Schartner & Young, 2015).
2	The Crisis Phase	When the honeymoon phase is end, the person may feel frustrated by the new environment and culture especially for the custom and values of the place. Everything fascinating in the honeymoon phase are no longer looks new. In this phase the person feels like the strange of the new culture, the person may think that some things are should be done in different way. The person here is tend to feel to back home due to the different

		<p>language, food, culture are totally different like he used to do. This phase is lead to a confusion and realizing finding a support system like family is not easy as it was. The lack of familiar sign and belonging is provoking an anxiety and frustration which is called the culture shock (Brown & Holloway, 2008).</p>
3	The Recovery Phase	<p>During this phase the person starts to accept everything. Here he begins to understand why the things are done differently and respecting the cultural norms. He also start to feel comfortable with the new environment and culture as well as building a positive sight for everything new. Here the language is improved and the relationship to the local people start to develop as well. A better feeling and confident</p>

		are prepared for the problems may come in the new environment.
4	The Adjustment Phase	In this phase the attitude is changing and developing the ability to function both cultures. The feeling of foreigner is gone and he starts to think as the part of the new environment and culture. This phase is better oriented to new life as well as developing a new routine and experience. He no longer feel alone and frustrated instead the new environment is feel like the second nature (Akhtar et al., 2018).

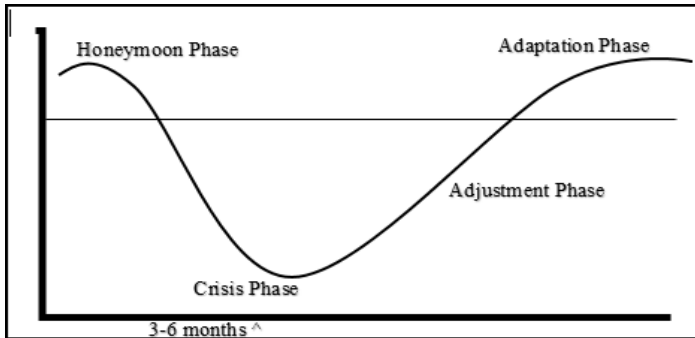


Figure 2. The U curve of the culture shock

4. Dealing with Culture Shock

Adjusting to a new culture and environment is not easy and quickly. The first important way to deal with the culture shock is the cultural awareness. The visitor must gather some information about the destination country before departing. This will provide better comprehension related to the values and custom of the host culture.

By gathering the information the visitor at least can imagine how the country would be and how the norms are working in that place. This will bring positive impact on the acceptable the difference between the old and new one. These information is helpful to assist the visitor adapt for everything new including the environment (David, 1971).

Taking as example about gathering information about the nonverbal behaviour before departing. The Americans are tend to stand twenty inches as the communication distance while in middle-east country standing near is preferred. Here, when both parties use their own cultural behaviour in a different country it can make a misunderstanding. Hence, the cultural awareness can result

in the decrease of misunderstanding, anxiety, and stress. It is also beneficial for the visitor to adapt quickly in the cultural environment. Even though improving the cultural awareness of another country is quite time consuming this is highly recommended for dealing with the culture shock in the destination country.

Second, reducing the culture shock can be done by reducing to compare the home and the new environment. Both of the place must be different but there must be something special for each place. It can be a great problem when visitor complaining and comparing all the time about the difference between both culture and environment. This will only making more stress and the culture shock will not adjust in a short time.

Third, in the culture shock the adjustment is play a significant role including socializing. Some visitors try to seal themselves from the locals however some are not. Sealing from the local people can only build an isolated feeling among the society. Here, self-isolation is only make confusion and disoriented feeling. Asking for advice and help can highly recommended to deal with the culture shock in the crisis phase (Qun et al., 2018).

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CHAPTER 9

Cross Cultural Dining Etiquette and Table Manner

The dinner table is the centre for the teaching and practicing not just of table manners but of conversation, consideration, tolerance, family feeling, and just about all the other accomplishment of polite society except the minuet

Judith Martin

A. Dining Etiquette

The dining etiquette simply is the application of etiquette in the dining custom. This **etiquette** means a set of rules and proposition of using certain behaviour to make the people act in the polite manner. According to Webster (2020) etiquette means procedure required by good breeding or prescribed by authority to be observed in social or official life. Here, it can be seen that dining etiquette is the procedure of good breeding, rules, and behaviour in the dining event.

The dining etiquette is different around the world it really depends on the cultural background and the education. Since this dining table is different around the world, it is clear the different country means different dining etiquette. Each of the etiquette are acceptable in another country while the others may not. A very popular example might be some Asian countries are commonly using the chopsticks, some use spoons or hand. Other countries especially the western use the fork and knife to enjoy the food in dining.

The dining etiquette is not like a usual thing to do. It involves many accepted rules and behaviour. For example greeting people, doing conversation, making interaction with other people in dining. Not only these examples but also

it includes how to use the dining utensil such hand to fork.

Here some dining etiquette that recommended:

No	General Dining Etiquettes
1	Make sure that mouth is closed when chewing
2	Set the smartphone off the table and keep it on the silent or vibrate mode. Finish the meal first and away from table when check calls or text. Calling and texting while dining is considerably rude
3	In a particular case when there is an emergency call take a permission from the people of the dining and excuse to out of the place to answer the call. Do not forget to apologize when you come back.
4	Use the dining utensil correctly. It is forbidden to use the utensil like shoving or stabbing
5	Wash up and make sure coming to the table clean
6	Do not forget to use the napkin
7	Before seasoning the food taste it first. Seasoning and then tasting the food may insult the host
8	It is forbidden to talk while eating. Even if someone asks a question. Make sure mouth is empty and start talking.

9	Bring the food to the face, not the face to the food
10	Instead of reaching something across the table. It is prefer to ask for it to be passed
11	Having a proper body language is prefer. Avoid slouching and it is not good to put both the elbows on the table when dining. The sign of putting elbow on table is generally means of boredom and tiredness.
12	When you want to do something or someone does something for you. Never forget the magic words “Thank you”, “Please”, and “Excuse me”.
13	It is not good to blow a hot food. It is better to wait until the food are cool off.
14	Keep silent in eating, Do not be too noisy when eating and using the dining utensil
15	Eat slowly do not hurry and make sure you are finish your food at the same time with the host
16	Make sure compliment the host if the food is good but do not say opinion if the food is not good.
17	When finish eating leave the dining utensil of the plate or bowl.

18	Do not use dental floss or toothpick on the table
19	It is highly recommended for not burping during the dining. This act can be considered as rudeness
20	Choose food items that can be easily cut with knife and picked using the fork.
21	Do not make too much movement while dining proper sitting is suggested.

Table 1. General Dining Etiquette



Figure 1. The Dining Etiquette Illustration

(Source: Pinterest)

As the dining etiquette requires several rules which is set the dining performance. This dining etiquette may be

different according to the context and situation. The general dining etiquette is more casual but it can be different in some rules of the dining etiquette in the business context (Ramsey, 2004). For a further explanation see table 2

No	Context	Etiquette
1.	Making Proper Introduction	When introducing each other use the first and last name. Use also the title if someone has such as: Professor or doctor.
2.	Arrival and Greeting	When meeting someone rise if seated and smile with extended hand. It has to be followed by a firm handshake about three or four seconds. The man and woman in arrival and greeting have to be ready to initiate the handshake. This is conditional, do not remove jacket unless the host does. If you feel uncomfortable it is okay to make permission to remove the jacket.

		<p>To start the dining in business context. It is acceptable for men to give assistance for woman with her chair or wait for the restaurant staff to give assistance. When on a seat take the napkin fold in half and put it on lap.</p>
3.	Electronic gadget	<p>This electronic gadget in a dining business context should not be the part of it. It is better to keep it silent or power off the gadget. Using the gadget in a dining business means that the gadget is more important than the conversation this is considered as rude action.</p>
4.	Formal place setting	<p>Since the dining for business is a formal activity, it will have multiple food items or courses. The general rule is always begin</p>

		to eat with the flatware. In this formal place setting the utensil will be vary for a specific course.
5.	Posture	The best posture in dining business is sitting up straight with the feet on the floor. Keep the elbows off from the table and do not crossing legs due to it can cause slouching.
6.	Conversation	Keep the conversation in a polite line and professional. The conversation subject such as; religion, politics, and race is better to be avoided. It is acceptable to ask about family and job as long as in a polite line of the topic. Do not dominate the conversation.
7.	Napkin	Place the napkin on the lap as soon seated. Let the napkin open naturally and if leaving is necessary place the napkin on

		the chair with loosely folded. After finish with the dining place the napkin beside of the plate.
8.	Drinks	It is recommended to order water, juice, or iced tea. Ordering wine is also acceptable. Ordering coffee or tea after the meal is appropriate.
9.	Meal	It is recommended to order the simple food such as salad, soup or meat. Avoid the food like spaghetti and pizza. If the menu are different with the interest keep gracious and do not refuse the food.
10.	Wine	If the host order the wine it is acceptable to do so. It is also suggested to ask the waiter for the recommendation. In a dining business context it often serves different wine for each course. It

		is acceptable for not finishing each glass
11.	Passing Item	Pass the salt and pepper together. When the item is far asked for an assistance to get it closer.
12.	Main Course	For the main course it is commonly the two styles of using the utensil. The first one is the common method in America known as Zigzag method. It holds the fork with the left hand and cut the food (bite size) with the knife in the right hand. It then set the knife down on plate and move the fork to the right hand and eat. The second method is European method which is similar with the Zigzag method the difference is using the left hand to eat. For an additional

		<p>information never cut more than 2 bites at same time.</p> <p>As similar on the general dining etiquette where it is forbidden to blow on the hot food. Never seasoning the food before trying it. It is also totally prohibited to complain the quality of the food or the small error of service. Take a smile bites and ensure finish chewing before speaking.</p> <p>When the main course is finished the utensil must be placed parallel. It has to be leave the dishes in the place and it should wait for the staff to remove and not pushing the plate away from your position.</p>
13	Toast	Toasting will sometimes be in a dining. So it is necessary for be prepared in brief and simple.

		<p>Standing position is require when offering a toast. It is not suggested to make a sound the glass to get attention. In toast, it is preferable to allow the host to make the toast , or the guest may ask the host to offer the toast. The important point of toasting is never refuse to toast, if the guest do not eat alcoholic drink he may use an empty glass.</p>
14.	Addition	<p>In the dining etiquette, make sure be on time and do not wear more than nine accessories including the decorative or jewellery.</p>

(Adapted from Fort Hays State University: Dining Etiquette)

Table 2. Dining Etiquette in Business Context

B. Table Manner around the World

In the previous discussion it is obviously that dining etiquette has several rules. These etiquettes have strong bond

for the matter of conducting proper dinner and table manner. To be more specific each countries around the world has their table manner which represent their culture directly or indirectly. Here are several table manners around the world.

No	Country	Table Manner
Africa		
1	Egypt	The table manner in Egypt can be different with the general etiquette of dining. In Egypt it is suggested for not asking the salt and pepper if they are not set on the table. Asking for salt and pepper during dinner can be considered as a poor table manner. It also can be implied that the host which prepare the food for you did not do his cooking well. Additionally beside the salt and pepper matter, pouring drink into glass is also poor table manner. It is

		better to wait for someone offering to refill the glass and offer someone to fill their drink.
2	Morocco	In the Morocco the first dining etiquette to be remembered is wash your hand before dining. Since in the Morocco both the restaurant and house will use only right hand for dining. To make a good table manner when the guest are full it is better to continue eating with slow bite.
3	Ethiopia	A general rule of dining is similar with Morocco where wash your hand before dining. This is because in the Ethiopia the cutlery is not common and most people use their right hand to eat. In the middle east culture using left hand for

		dining is forbidden because it seen as unclean hand. In Morocco the food shared in one large plate on the centre of the table. Reaching the food across the large plate is reflected as bad table manner.
Asia		
4.	Japan	For some countries around the world slurping food is seen as bad table manner. However, it is different in Japan where slurping food or soup indicate as normal manner and it implied that the food is delicious (Cang, 2016). As in Japan sushi is the most popular food, eating sushi also has its own table manner. In a traditional manner mixing the wasabi and soy sauce is incorrect. It is suggested to

		pour the wasabi on the fish and dip the whole sushi to the soy sauce. It is also quite important to remember that never leaving the chopsticks upright (Mente, 2011).
5.	South Korea	In the South Korea the eldest is given much respect and attention during the dining, including the table manner. It must wait the oldest person to be seated first before the others are sitting down. When the food are arrive or set on the table, it must be the oldest to start the eating first. As it considered rude to leave the table before the eldest are done so it is suggested to eat slowly.

6.	China	In china the cutlery has its own function as the part of table manner. First, chopsticks are the common one for dining. Second, fork and knives are not common for dining. Third, spoon is only used for soup. As similar in Japan, never upright the chopsticks which in China means a bad luck. It is suggested to lay the chopsticks on plate or bowl. In China burping is seen as compliment at the dining (Cheng-Hui, 2010).
Europe		
7.	Italy	As Italy is known for its pizza and pasta, it is forbidden to ask for extra cheese unless it is offered. Asking for cheese is seen as bad table manner this is similar as humiliating the

		chef's cooking skill. It is also suggested not to order milky drinks after meals. It is recommended to order black coffee since this is the custom that locals do
8.	Russia	A good table manner in Russia is by keeping hands on the table and visible. Resting hands during dining is considered as bad table manner.
9.	England	In England, most people are judged by how they do the table manner. A simple basic manner is wait the host starts eating first. Before taking a drink make sure that all the food are swallowed. In England, in is bad dining etiquette chewing with opened mouth, do not talk while

		chewing, not blowing hot food and drink, never talk with full mouth, and never mix the food on the plate .
America		
10.	USA	The dining etiquette held in USA is started by using the fork and knife. The fork is must be in the right hand and it is used for eating. When using the knife the fork must be moved to the left hand, after the knife is finished by the right hand, the fork must be moved back to the right hand to continue eating. In the USA dining etiquette refusing food or drink will not cause the offense (Wanning, 2008).
11.	Mexico	Mexico’s dining etiquette is the opposite of the USA. Here, the fork is in the left and the knife

		is in the right hand. Since the cutlery is important in Mexico it is rude to switch hands to use the utensils. For the sitting set the most honoured and respected person will sit on the head of the table and it is forbidden to start eating before the host say “ <i>Buen Provecho</i> ”.
12.	Argentina	One thing that must be remembered of the dining etiquette in Argentina is always wait for the host to invite for sitting at the chair. Additionally, do not start eating before the host invites to eat. Keeping the hands visible on the table is good table etiquette (Adams, 2011).
13.	Brazil	In Brazil the cutlery is the most important dining etiquette. Always use the fork, knife, or

		spoon for eating any kind of food since using hand to eat is considered unclean. It is also suggested to avoid making too much noises when eating.
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Table 3. Dining Etiquette around the World

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GLOSSARY

Abstract, a summary of points (as of a writing) usually presented in skeletal form, something that summarizes or concentrates the essentials of a larger thing or several things

Acculturation, cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture

Anxiety, an abnormal and overwhelming sense of apprehension and fear often marked by physical signs (such as tension, sweating, and increased pulse rate), by doubt concerning the reality and nature of the threat, and by self-doubt about one's capacity to cope with it

Arbitrary, existing or coming about seemingly at random or by chance or as a capricious and unreasonable act of will, based on or determined by individual preference or convenience rather than by necessity or the intrinsic nature of something

Authority, power to influence or command thought, opinion, or behavior, a governmental agency or corporation to administer a revenue-producing public enterprise

Awareness, the quality or state of being aware : knowledge and understanding that something is happening or exists

Beliefs, conviction of the truth of some statement or the reality of some being or phenomenon especially when based on examination of evidence

Caste, a system of rigid social stratification characterized by hereditary status, endogamy, and social barriers sanctioned by custom, law, or religion

Casual, subject to, resulting from, or occurring by chance, met with on occasion and known only superficially

Channel, a fixed or official course of communication. An account on an online media sharing or streaming service from which one can make media content (such as videos) available to others using the service

Code, a system of principles or rules, a word or phrase chosen in place of another word or phrase in order to communicate an attitude or meaning without stating it explicitly

Cognizant, knowledgeable of something especially through personal experience

Confusion, a state of not being certain about what is happening, what you should do, what something means, etc.

Context, the parts of a discourse that surround a word or passage and can throw light on its meaning, the interrelated conditions in which something exists or occurs

Coordinative, to be or become equal in rank, quality, or significance especially so as to act or work together well. Of, relating to, or being a system of indexing by two or more terms so that documents may be retrieved through the intersection of index terms

Decipherable, to interpret the meaning of, to make out the meaning of despite indistinctness or obscurity

Demography, the statistical study of human populations especially with reference to size and distribution, and vital statistics

Disorientation, a feeling of being confused or not able to think clearly

Dynamic, a force or factor that controls or influences a process of growth, change, interaction, or activity

Endogamy, marriage within a specific group as required by custom or law

Equality, the fact of being equal in rights, status, advantages, etc.

Ethic, a set of moral principles : a theory or system of moral values

Ethnic, of or relating to large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background

Ethnocentrism, the attitude that one's own group, ethnicity, or nationality is superior to others

Etiquette, the conduct or procedure required by good breeding or prescribed by authority to be observed in social or official life

Euphoria, an extremely strong feeling of happiness and excitement that usually lasts only a short time

Exogamy, marriage outside of a specific group especially as required by custom or law

Exotic, strikingly, excitingly, or mysteriously different or unusual

Fascinating, extremely interesting and attractive

Feedback, the transmission of evaluative or corrective information about an action, event, or process to the original or controlling source

Flexible, characterized by a ready capability to adapt to new, different, or changing requirements

Flux, the rate of transfer of fluid, particles, or energy across a given area, the flux following the death of the emperor

Frustrated, feeling discouragement, anger, and annoyance because of unresolved problems or unfulfilled goals, desires, or needs

Heretical, of, relating to, or characterized by departure from accepted beliefs or standards

Hierarchy, the classification of a group of people according to ability or to economic, social, or professional standing

Homesick, sad because you are away from home and you miss your family and friends

Homogamy, the mating of like with like

Household, social unit composed of those living together in the same dwelling

Industrialization, the act or process of industrializing : the widespread development of industries in a region, country, culture, etc.

Interchange, the act of sharing or exchanging something, especially ideas or information

Interpersonal, being, relating to, or involving, connected with relationships between people

Interpretive, a teaching technique that combines factual with stimulating explanatory information, connected with the particular way in which something is understood, explained or performed; providing an interpretation

Interrelated, having a mutual or reciprocal relation, interrelated with something the belief that the mind is

Isolation, the act of separating somebody/something; the state of being separate

Medium, intermediate in quantity, quality, position, size, or degree. A channel or system of communication, information, or entertainment

Misinterpretation, failure to understand or interpret something correctly

Monogamous, relating to, characterized by, or practicing monogamy : having only one mate, spouse, or sexual partner at one time

Morphology, a study and description of word formation (such as inflection, derivation, and compounding) in language

Multicultural, for or including people of several different races, religions, languages and traditions

Multidimensional, having or relating to multiple dimensions or aspects

Norms, a principle of right action binding upon the members of a group and serving to guide, control, or regulate proper and acceptable behaviour

Nuclear family, a family group that consists only of parents and children

Omission, the state of being omitted something neglected or left undone

Personal identity, the persistent and continuous unity of the individual person normally attested by continuity of memory with present consciousness

Phenomenon, an observable fact or event, an object or aspect known through the senses rather than by thought or intuition

Pitching, the property of a sound and especially a musical tone that is determined by the frequency of the waves producing it : highness or lowness of sound

Polyandry, the state or practice of having more than one husband or male mate at one time

Polygamy, marriage in which a spouse of either sex may have more than one mate at the same time

Polygyny, the state or practice of having more than one wife or female mate at a time

Prompts, to assist (one acting or reciting) by suggesting or saying the next words of something forgotten or imperfectly learned

Proxemics, the study of the nature, degree, and effect of the spatial separation individuals naturally maintain (as in various social and interpersonal situations) and of how this separation relates to environmental and cultural factors

Proximity, of being near somebody/something in distance or time

Racial, racial equality, happening or existing between people of different races

Receiver, a person who receives something

Self expression, the expression of your thoughts or feelings, especially through activities such as writing, painting, dancing, etc.

Sender, a person who sends something, to dispatch by a means of communication, to dispatch someone to convey a message or do an errand —often used with out

Sex appeal, personal appeal or physical attractiveness especially for members of the opposite sex

Shifty, given to deception, evasion, or fraud. Indicative of a tricky nature

Socioeconomic, of, relating to, or involving a combination of social and economic factors

Sociolinguistics, the study of linguistic behaviour as determined by sociocultural factors, the study of the way language is affected by differences in social class, region, sex, etc.

Stereotype, a standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion, prejudiced attitude, or uncritical judgment

Subordinate, placed in or occupying a lower class, rank, or position, submissive to or controlled by authority

Symptoms, something that indicates the existence of something else, a change in your body or mind that shows that you are not healthy

Systematic, relating to or consisting of a system, presented or formulated as a coherent body of ideas or principles

Transactional, an act, process, or instance of transacting, a communicative action or activity involving two parties or things that reciprocally affect or influence each other

Transmission, an act, process, or instance of transmitting, the act or process of transmitting by radio or television

Unconsciously, having lost consciousness, not marked by conscious thought, sensation, or feeling

Universal, including or covering all or a whole collectively or distributive without limit or exception, existent or operative everywhere or under all conditions

Values, a numerical quantity that is assigned or is determined by calculation or measurement, a fair return or equivalent in goods, services, or money for something exchanged

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Cross Cultural Understanding is a discipline which expose how people from different background and culture communicate, interact, and socialize. This discipline is a basic ability for the people to deal with the situation that are open to misinterpretation and misunderstanding due to different cultural background.

Since the language and culture are inseparable, the cross cultural understanding becomes the basic need for the language learners. This is to assist them to avoid the linguistic and non-linguistic mistake.

This book provides some concepts and guidelines of cross cultural understanding as well as its communication style. Not only general information are available in this book but it is also supported by specific views of how the culture and communication are held by the different societies.

