

Intercultural Communication with Semester at Sea:

A Former Student to New Student Guide

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## Intercultural Communication with Semester at Sea;

### A Former Student to New Student Guide

“Culture is man’s medium; there is not one aspect of human life that is not touched and altered by culture” (Hall 16). Like Edward T. Hall, I too believe that humans express themselves through culture. Our culture is how we view the world through our individual lens, and how we use that perspective to make sense of the world.

#### **The Concept of Context**

A person’s culture is comprised of a billion bits that meld together to produce his or her worldview. Through my perspective, I see the world as no other human being sees it. This is because every person has claim to his or her own perspectives which no one else can truly understand since a person becomes who they are through their experiences in life. A large factor that goes into who we individually are, results from the context our life is situated, so that the world is taken from a vast realm of different contexts. Each context derives from evolution through a series of contributing extensions of mankind. Extensions, as defined by Edward T. Hall, include abstract and tangible things that “permit man to examine and perfect what is inside the head” (Hall 29). Hall states, “Once something is externalized, it is possible to look at it, study it, change it, perfect it, and at the same time learn important things about oneself” (29). Looking at extensions' roles in the formation of context — location, resources, history, and politics are key contributors.

Location is defined by space and time, (Elazar xvii). Together, these two dimensions build system into the structure that humans apply to a place. As seen by history, we know that a

space can change over time. The Garden of Eden for instance, once a fertile and lush land thousands of years ago, is now currently a desert. Location has an impact on living conditions, including shelter, food, and beliefs based on the available resources. Location is a determinant of whether a community will be able to provide for themselves and to what extent.

Whether the space in which a community lives is fertile or not has effect on the foods consumed and the preparation of dishes. The resources of the land additionally can determine whether a community will be prosperous or not, depending on the global desire for its product. In fact, we have witnessed this growing gap between the wealthy and the poor throughout history. The more desirable land a group acquires the wealthier they become from its profits. As a result, power is granted to those with a greater amount of fruitful land.

Needless to say, the buildup of history has placed humans into their current social conditions. It is difficult not to wonder, what the human race would be today if there were no historical records? We would not have the knowledge of our ancestors' past, and therefore religion and tradition would cease to exist; we would only gain knowledge through storytelling, which as we know, is constantly tweaked as a story is told and retold. Consequently, the evolution of ethics and morals around the world would not be at its current condition today.

Politics influences social aspects of life. It does so through previous extensions of mankind into what we have contrived to be right or wrong. This emulation of ethics and morals which human exhibits through rules and laws serves as the basis for a person's conscience. Therefore, a native Chinese person for example, may view eating dog meat as completely normal, while in America, it is seen as an inhumane act.

### **Development of Culture through Contexts**

The evolution of these major extensions develops the caste for context. Whether a person is born into a rural family living on subsistence farming in Bolivia or into the modern technological city of Hong Kong; the context of placement into this world varies dramatically from place to place. Therefore, it is a meddling between location, resources, history, and politics that form the context for a person's worldview.

The context surrounding our existence is then the basis for personal experiences to be understood and analyzed. We learn expansions of ideas that derived before our existence. These branching areas spread further into specific subcultures including those of beliefs, values, customs, behaviors, and artifacts. These components tie together how the world is seen for each individual, and the grounds for how and why human beings interact with one another. The worldview and ethnocentric perspective that comes from these factors, is what can be defined as culture.

A culture that we relate to is mostly a result of chance. There is no choosing which country we are born into, or to what family, ethnicity, and so on. Depending under what contexts a person's life begins, they will learn a way of life under those contexts which, in turn, will build his or her culture. Once this chance factor is recognized, it is necessary to examine your own lifestyle and habits through a foreign lens. We must realize that our assumptions on what is "normal" are merely a set of culturally determined ideas among a supposedly limitless number of ideas. Self-awareness enables us to recognize that our ethnocentric view of the world may not

necessarily be “right” due to the many possibilities of worldviews that may also be quite valid. Knowing this allows us to appreciate and respect other cultures around the world.

### **Guidelines for Effective Intercultural Communication**

Respect and empathy, therefore, are personal attributions we must take with us when we travel. Keeping an open mind is essential when visiting a new place. It is also wise to be aware of the cultural norms of a destination before arriving so that the most can be extracted from the experiences that will be had there. Thus there are many things to critically consider before stepping foot into another cultural community than one’s own.

According to Bibb Latané, a professor of psychology at Florida Atlantic University, culture is created by communication. Latané defines culture:

[Culture is] the entire set of socially transmitted beliefs, values, and practices that characterize a given society at a given time. These shared ideas and habits produce the concrete manifestations of a particular culture, its religious doctrines and ceremonies, its etiquette and cuisine, its politics and ways of speech. Such elements become combined in coherent if not logically necessitated sets or patterns of related ideas. . . Culture provides a common understanding transcending immediate individual experience, a social reality to guide our actions. (13)

Therefore, guidelines exist that must be abided by in order to immerse oneself in effective intercultural communication with others. First and foremost, it is essential to become familiar with the facial expressions of the culture being visited. Learn whether emotional displays are encouraged or discouraged and the level of value placed on emotions, whether positively or negatively valued. Secondly, rules depicting the proper form and interaction sequence for greeting behaviors should be acquired. Know the meaning behind the cultural rituals that exist within these behaviors. Awareness of status distinctions that must be acknowledged in some communities is also important so as not to offend anyone, and the degree of physical contact that

is expected in public and in private should also be predetermined. This is in accordance to being aware and respectful of a culture's norms surrounding touching, eye-behavior, proxemics (use of space, distance, territory) and chronemics (use and value of time).

It is important to be aware of the nonverbal regulators that are used and those that should not be used in conversational management as well. Sensitivity to behaviors used in cultural rituals is also important so that it is possible to modify one's own behaviors in order to show recognition of important cultural values. Additionally, identification of culture-specific emblems or hand signals, which communicate a specific meaning, should be taken note of in order to avoid making unintentional insults and such. Lastly, be aware of the clothing and personal artifacts that are found acceptable and compatible with the culture in order to show respect through one's own appearance.

This extended list of guidelines cover the areas which should be critically examined before visiting another culture besides one's own. It is an extreme privilege to be able to travel and to go outside of your own cultural environment and surroundings to learn about and embrace the worldviews of others. I believe this is a prominent value Semester at Sea promotes in its students.

### **Semester at Sea: What it is and what it Promotes**

Semester at Sea is a program that grants the opportunity for college-age students to travel the globe meanwhile earning college credits. While students take classes on the ship, the things they learn in class can be implemented into real life when they step into the ports they will visit.

It is a once in a lifetime chance to embrace the global differences around the world and to see the intricacies of culture that are often missed.

Semester at Sea was founded in 1963 as the “world’s first premier shipboard program for study abroad.” The program is administered by the Institute for Shipboard Education (ISE), a nonprofit organization that dedicates itself to enlightening its students of people, places, and cultures around the globe. The program is currently sponsored by the University of Virginia and admits about two thousand participants annually. Thus, the application process is not easy due to the competition for spaces (and requires that each student have a minimum grade point average of 2.75). The Institute for Shipboard Education offers financial aid, ranging from one thousand, up to ten thousand in scholarships per student. Students who are accepted by ISE will experience the fastest passenger ship of its kind. Named the MV Explorer, the ship was built in 2002 by Blohm & Voss in Hamburg, Germany. The MV Explorer is 590 feet long and is a total of 24,500 tons.

Posted on their website, [www.semesteratsea.org](http://www.semesteratsea.org), below is Semester at Sea’s mission statement:

“Semester at Sea's mission is to educate individuals for leadership, service, and success in shaping our interdependent world. We are committed to providing profoundly transformative study-abroad experiences that emphasize global exchange and awareness. We will continue to make a positive world impact by developing leaders who have the knowledge and perspective necessary to promote greater understanding of all peoples and all cultures.”

This statement clearly identifies the importance of intercultural appreciation, which Semester at Sea promotes. Resonating the values which I found prominent during my travels with Semester at Sea, I feel that this statement holds true to my own experiences. During my time abroad, I not

only encountered what it was to be in completely new environments, but also a variety of completely new cultural atmospheres that I knew only from textbooks, professors, media, and word of mouth. No matter what anyone had said, or anything presented from visuals, could have one-hundred-percent prepared me for the experiences in other countries, which I would come to claim. (This is especially true of my time in India.) Therefore, it is wise to be as prepared as possible before arriving in another country; learn about the location, its resources, the history, and the politics of the area. These are foundations needed to comprehend the contexts which locals perceive the world through, as previously discussed.

### **Intercultural Implementations on Semester at Sea**

For each voyage, Semester at Sea encourages intercultural awareness of its students through means of an “intercultural pre-port” held a night or so before arriving at the next port of call. During these intercultural pre-ports, a slide show is given and directed by staff members, or others holding expertise or knowledge of the country being visited. If possible, an international student from each country within the itinerary will travel with the student body between countries. For example, if the ship were leaving from Brazil to South Africa, a South African student would sail with Semester at Sea from Brazil back to South Africa. During this time they are able to inform the Semester at Sea students about the norms of their country through conversation, as well as during the intercultural pre-port as a guest lecturer.

Typically, through my experience on the ship, the intercultural pre-ports consisted mainly of topical aspects of the cultures discussed. As students on board, we would learn of the common dances we might see, typical cuisine that we would encounter, and religious characteristics of the

country. Though the information was always engaging, I felt as though the representation of the information presented resembled that of the iceberg model.

According to the iceberg model, the portion of the iceberg above water is the only visible portion. However, the structure of an iceberg contains ten times more mass underneath the water. This is the portion of the iceberg that we cannot see which contains deeper and more meaningful realms of culture, including not only the unspoken rules but also the unconscious rules that guide our actions. These consist of the subcultures within a culture, or rather, the self-organizing properties; the things that are not visible to the naked eye. In other words, Carroll, a distinguished professor of Texas A&M University, describes this unseen mass as, “tacit, invisible, and this is the most important part. It consists in the premises from which we constantly draw our conclusions. We are not conscious of these premises because they are for us, verities. They are everything which “goes without saying” for us and which is therefore transparent” (3).

The unseen portion of the iceberg is what gives anthropologists their job. An anthropologist’s duty is to, “explore interpretations people construct to make sense of their lives and to guide their actions” (Latané 24). Self-organizing properties, or the subcultures that meld together to construct a person’s culture and their personal ethnocentric vision of the world, are the materials anthropologists attempt to unearth. A number of tacit behavioral traits of the culture are examined in the process under the umbrella of communication.

## **Areas of Communication**

In general, there are two types of communication; verbal communication and nonverbal communication. First I will address that of verbal communication, or language. Language has a great deal to do with how we understand the world. It not only formulates how a culture may perceive things but also how these things may be explained. The availability of our vocabulary has much to do with our capabilities of conveying or encoding the message that we wish to send to others. As a result of evolution on Earth, regional clustering has occurred, thus influencing the language which each of us learned when able to first speak. Regional clustering, according to Latané, involves physical space which places constraint on dynamics of human interaction. Furthermore, Latané states, “individual movements around home bases can be interpreted simply as adding a random quality to the spatial determinants of social influence” (15). Therefore, our understanding of the world can only be explained as far as the level of depth its vocabulary allows. This explains why there are some words that we find cannot be translated from one language to another.

Imagine now, that you are placed smack in the middle of a foreign country, with no knowledge of the local language. You have looked everywhere but can't read any of the local signs are in urgent need of a bathroom! All that is left for you do to is to get help from someone. So what do you do? At this point, you have probably visualized yourself approaching someone, speaking in English and asking for the location of a toilet, but the problem is that they have no idea what you are saying! Chances are, you are shrugging your shoulders while scattng your eyes around to show that you are looking for something. Of course, the inhabitant still does not

know what you are looking for so you have to demonstrate, draw an invisible picture with your fingers, and maybe rub your stomach to show that it hurts. At this point, the local may either understand you or not, and you may have to keep trying until eventually someone figures out the answer to your charades demonstration, because after all, your nonverbal communication is all you really have.

Though we are not always able to understand one another due to language barriers, nonverbal communication allows us to convey messages to one another (whether intentional or unintentional). Nonverbal communication contributes largely to culture of any kind and can often speak more than words can say. This is why appropriate nonverbal communication must be understood and practiced when words are not available.

Within nonverbal communication, there are many areas that come into play. These areas range from kinesics, to proxemics, to touch. Artifacts and chronemics play large roles as well. I will go over each in turn, first beginning with kinesics.

Kinesics involves the study of observable, isolable, and meaningful movement within interpersonal communication, including gestural, facial, and postural kinesics. Within gestural communication, emblems, illustrators, adaptors, and emotional displays are key. Emblems have a one to one relationship with exactly one meaning. For example, this could be a sign to stop by holding up one's hand. While an emblem is used in place of a direct meaning, illustrators are used to accompany the spoken words, such as pointing a certain direction while telling someone how to get somewhere. Adaptors are always used in gestural communication, although not as forward. Adaptors are things that usually go unnoticed and involve either focus on the self, such

as touching yourself to make adjustments, on another person such as patting them on the back, or with an object used to fidget with or doing something with, such as smoking.

Humans also reveal a great deal of emotional displays detected by the face. According to Loretta Malandro, a top communication expert and CEO of Malandro Communication Inc., there are three types of signals that are sent via facial communication; static, slow, and rapid. Static includes the facial features that we were born with, or the basic features that will not change over time. This could be something such as the shape of one's face or the color of their eyes. Slow facial signals are those features that change over a period of time due to wear and tear, including the growth and color change of hair and the appearance of wrinkles with age. Rapid facial communication is what we most often take cues from to tell how a person is feeling at the moment in time. These features include fleeting expressions that occur over the face while sending messages to others.

Postural communication within kinesics on the other hand, is often something we do without recognizing it. This involves the way which we present our presence to others. It is obvious to tell between someone who is interested and excited in a conversation versus someone who is not and couldn't care less. The interested person will be leaning forward, intently gazing at the other while nodding their head whereas the uninterested person will not make as much eye contact, is probably slouching and possibly has their hands on their hips. Postural communication is something that we are easily able to read in others due to its revealing nature.

Proxemics looks at how people use space to communicate. This is a large factor of nonverbal communication that tends to go unnoticed due to human's subconsciousness to it.

Proxemics plays an important role in human interaction, including components of space, distance, and territory. While space indicates the open area between people or a people and an object, semi-fixed feature space and fixed feature space are sub-factors which have an effect on space. Semi-fixed features of space are those which can be rearranged or moved such as furniture and other tangible objects. Fixed features of space are those having a specific function assigned to it and cannot be moved. Examples of these would be features of geography or buildings.

Humans also use distance when communicating. These distances depend on the people interacting and the type of relationship that exists between them. According to Edward T. Hall, the father of proxemics, these distances range from intimate (0-1 ½ feet), personal (1 ½ -4 feet), social or consultative (4-10 feet), and public (10-25 feet). Thus, depending on how comfortable people are with one another or depending on the purpose of the interaction, the circumstances will have an effect on the distance people will apply. However, a person's personal space can often be violated in some cases involving the trespassing of one's territory. For example, this violation becomes common in the case of transportation, such that a stranger (someone we do not have a relationship with at all) sits next to us on the bus. This would be an acceptable violation in the case the bus is quite full, however, if you were the only person on the bus and someone chose to sit next to you rather than at another open seat this would result in a violation of personal space. In retrospect, while this may be the case that the majority of us are used to in the states, in other places of the world, especially where the population is much more crowded, people are used to a close proximity with one another, and may even view an intimate distance with others as normal rather than a violation of space.

This leads us to the concept of touch. The sense of touch is the largest sense the human body has, due to its vast amount of nerve cells. With touch, we are able to experience the world in a much deeper way by being able to feel a variety of sensations including texture, pressure, temperature, pleasure and pain. For different cultures, the amount of touching varies. This is a matter of whether the culture is a contact culture, or non-contact culture. Whether a culture is contact or non-contact oriented is influenced by the context which the people are located and situated. For instance, in warmer climates, natives will often touch one another more, whereas in colder climates this will occur much less. In a field study examining cross-sex, interpersonal, and public touch, was conducted by Ed McDaniel and Peter A. Andersen. The study looked at effect of climate with contact, resting on Hecht hypothesis:

Using a population's reported tactile predispositions, Hecht et al. (1989) categorized societies geographically. High-contact cultures, evincing frequent tactile interactions, appeared to occur in warm, temperate areas, while colder climates contained a predominance of low-contact, touch-avoidant societies. The offered explanation for this phenomenon centered on the demands of climatological adaptation. The harsher environmental conditions experienced by peoples in northern latitudes may require significant "task orientation, cooperation, and tolerance of uncertainty" (Hecht et al., 1989, p. 168) and induce an interpersonal remoteness. Southern latitudes, however, appear to promote a close interpersonal orientation, possibly because there is less requirement to prepare for winter conditions. (62)

Though McDaniels and Andersen's field study research did not prove the hypothesis to be true, it was not found false either, and thus it remains a valid hypothesis due to a consistency in trends of touch around the globe.

Not only does climate have an effect on the amount of interaction and touch people have with one another, but it also brings us back to the resource factor which plays a role in context.

The availability of resources may also determine the type of clothes and other artifacts worn by locals and the ways they are able to express themselves. Artifactual communication, according to Dale G. Leathers author of the book *Successful Nonverbal Communication: Principles and Applications*, are “Those things that humans wear on their body, do to their bodies, or use as extensions of their bodies for purposes of exercising conscious control over their personal appearance.” These artifacts include clothing, accessories, color availability, styling of hair, tattoos, piercings and so on.

Another tacit factor of nonverbal communication involves the use and value to time, or rather, what we know as chronemics. Defined by Hall, chronemics is split into monochronic time and polychronic time which “represent two variant solutions to the use of both time and space as organizing frames for activities” (*Beyond Culture* 17). Furthermore, Hall explains the differences between monochronic and polychronic organization;

M-time (monochronic time) emphasizes schedules, segmentation, and promptness. P-time (polychronic time) systems are characterized by several things happening at once. They stress involvement of people and completion of transactions rather than adherence to preset schedules. P-time is apt to be considered a point rather than a ribbon or a road, and that point is sacred. (17)

Whereas most Americans live a monochronic lifestyle because we are so business oriented, a majority of other cultures are polychronic. How humans choose to use time and space to formulate a personal agenda, represents a form of lifestyle.

### **Implementation of Intercultural Pamphlets**

Beyond intercultural pre-ports held on the ship, Semester at Sea students will benefit and be capable of being more interculturally aware through the implementation of intercultural

pamphlets. In the presentation format of a pamphlet, students will be able to have a useful amount of information at a reasonable size that they can carry with them while traveling in each country. The pamphlet will be something that the students are given as they leave the ship for each port of call. This will allow them to have the pamphlet on them of the country they are currently in and can look to for reference if and when needed during down time.

Depending on the itinerary of the voyage, ISE can accommodate the pamphlets to the countries being visited. Each pamphlet will have a similar layout with similar areas of interest covered regarding the culture of each country. These areas include clothing and artifacts within the country, things a visitor should be aware of, a section of helpful phrases of the language spoken in the region, and common greeting behaviors and regulators used. Also, sections will cover cultural beliefs and values of the country, appropriate eye behavior, display of emotions and physical contact, the social norms and lastly, a set of commonly understood symbols of the country with explanations of what they are.

I have thoughtfully a set of four pamphlets that address countries Semester at Sea frequently includes on its voyages. These are countries which I found to be of great interest during my voyage on Semester at Sea and countries that I have acquired knowledge of through my personal experiences. The four pamphlets I have designed will serve as a model for other pamphlets for other countries to be made by ISE and myself.

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## Annotated Bibliography

**INDIA**

- Crites, M., Nanji, A. *India Color: Spirit, Tradition, and Style*. San Francisco: Chronicle Books, 2008. ISBN 978-0-8118-5316-3. Vibrantly colored photographs of India, its people, and practices fill the pages and are depicted with detailed explanations of what it is the viewer is looking at. Crites and Nanji focus on the tradition in India and mainly on the celebrations that take place throughout the country. Discussion of reason behind art form and artifacts of Indian culture are addressed. Crites, a historian and inhabitant of India for 35 years, is knowledgeable of Indian art and crafts. Nanji has traveled extensively through India working with the arts. Their knowledge comes directly from being immersed in the culture of India, learning from the people that live there, and studying the arts. A current source, it objectively looks at the beauty of Indian style through examination and appreciation of arts including architecture, textiles, personal artifacts, music and dance along with many others.
- Edgerton, Franklin. "Dominant Ideas in the Formation of Indian Culture." In: *Traditional India*. Ed. O.L. Chavarria-Aguilar. Englewood Cliffs, N.J.: Prentice-Hall, 1964: 29-38. LC 64-21958. Although outdated, Edgerton discusses the evolution of Indian culture. The focus is on historical religious Hindu ideals that have carved out the norms for the future of India. Dharma, artha, and kàma, or respectfully propriety, profit, and love are a three-fold norm of Indian culture that the ordinary Indian lives by. Edgerton, a researcher of Indian philosophy and author of many books on India, also explains development and existence of the caste system and the concept of karma. Information provided by this reading examined

the backbone to the culture of India and historical roots of the culture, proving helpful in understanding the ways of India.

Kalman, Bobbie. *India: The Culture*. New York: Crabtree Publishing Company, 1990. ISBN 0-86505-292-1 LC 93-27372. Kalman offers a detailed overview of the common cultural practices of India. Not only does Kalman interpret religious aspects that dominate India, but evaluates meaning of the festivals and ceremonies that take place daily as well as throughout the year. Kalman also briefly discusses Indian art and cuisine. Though little depth is put into the book, Kalman is able to cover a wide range of cultural topics. A teacher and an educational consultant for publishing companies, Kalman makes an easy read available for all ages.

Kosambi, D. D. *Ancient India: A History of Its Culture and Civilization*. New York: Pantheon Books, 1965. LC 66-13018. Kosambi evaluates the contradictory features of India's diversity and unity by examining the historical perspective of India. The stretch between rich and poor is addressed in British and Muslim influence that can be detected in costume, speech, standards of living and food. Kosambi provides that there is no "typical" Indian race, diet and so on, but instead Indian culture is a vast collection of practices that had evolved over the centuries throughout the large country of India. Through a foreigner's perspective, Kosambi presents India as it was to Westerners when they first discovered exotic India. The life, culture, and history of India were full of great resources, new crops, and incredible animals. Kosambi's perspective reveals that the rape of India has resulted in its hampered ability to progress.

*Library of Nations: India*, edited by the Editors of Time-Life Books. Virginia: Time-Life Books, 1987. ISBN0-8094-5173-5. *Library of Nations: India* describes the ways of life for the average citizen of India and the large impact Hindu philosophies have touched every aspect of daily life. The editors address the cultural differences that exist between the northerners and southerners, including language, religion, habits, and customs. An in depth analysis of the gods, mythological stories, and current practices are surveyed. Editors address a wide array of topics in an insightful perspective. Although published in 1987, the book was intended for scholarly use as well as for popular viewing. The information provided is credible due to the many creators that put work into the making of the book. The editors didn't miss any niche of Indian culture in their publication, which made the read intriguing and insightful for my project.

Paine, Jeffery. "The Gandhian Century." In: *Father India: How Encounters with an Ancient Culture Transformed the Modern West*. New York: HarperCollins Publishers, Inc., 1998. ISBN 0-06-017303-3. The author traces relations between current India and the historical impact of Mahatma Gandhi. Paine reflects how Gandhi's development of ashrams to figure the social formula for a better future eventually led to the nonviolent fight for Independence from Great Britain and the exemption of the caste system. Gandhi's influence on Indian society has united India more than ever in its struggle for progress.

Research, Reference and Training Division. *India 2005*. Publications Division, Ministry of Information and Broadcasting Government of India, 2005. ISBN 81-230-1230-6. This reliable work, developed straight out of India, covers every aspect of India imaginable. It is

the essential reference for those doing research on India due to its exponential contents, though possibly too much information for the common traveler or those who are simply visiting. Everything ranging from government, to education, to communication, art, and environment are addressed with sufficient statistics and data provided as evidence. An up to date and detailed evaluation of current standings and stats are presented in a formal manner for the more educated individual. Though more information is provided than necessary for my research, this book provides substantial and quite useful information on India.

## **SOUTH AFRICA**

Bornman, Elirea. "National Symbols and Nation-building in the Post-apartheid South Africa."

*International Journal of Intercultural Relations* 30.3 (2006): 383-399. A professor at the University of South Africa, Bornman looks into nation-building in South Africa and the level of pride and nationalism felt by the inhabitants of the country. In a random sample survey of 2182, it was found that black South Africans had a higher sense of pride in identifying themselves more strongly than coloreds, Asians, and Whites with the newer national symbols. However, no evidence suggested that any racial group was prouder than another of being South African. Bornman explains that the heterogeneous nation-building taking place is further unifying the nation because it will bring out more loyalty to the state rather than the states subgroups. This article explains the impact of globalization on South Africa and the progressive assimilation of culture in the country.

Bowden, Rob, and Tony Binns. *The Changing Face of South Africa*. Austin: Raintree Steck-Vaughn Publishers, 2002. ISBN 0-7398-4968-9. Bowden and Binns seek to explain the change that has been and is currently taking place in South Africa. With the fall of apartheid, South Africa battles with a shift in power from the Boers, or white population, to the more populous native African. While previously not allowed adequate education due to apartheid laws, uneducated or illiterate black people of South Africa are now faced with a challenge in attaining jobs they were not once able to have. The format Bowden and Binns provide is a simple read along with excerpts from a range of South African natives. The inside perspective of the local inhabitants allows a view from many angles of the current social and political situation of the country.

Koosmann, Melissa. *The Fall of Apartheid in South Africa*. Delaware: Mitchell Lane, 2010. ISBN 978-1-58415-736-6. Though generally for young readers, Koosmann offers an up to date account of the effects apartheid had on the people of South Africa. The author analyzes the social forces represented by leaders of the African National Congress (ANC) which eventually led to the Defiance Campaign, Sharpeville Massacre, and the imprisonment of Nelson Mandela. On a timeline, she takes the reader through the history of apartheid; the buildup of apartheid, what it was and meant for the people in the country, and eventually how apartheid came to an end through a persistent struggle of the people.

MacDonald, Michael. *Why Race Matters in South Africa*. Massachusetts: Harvard University Press, 2006. ISBN 0-674-02186-X. MacDonald describes the rise of democracy that has taken place in South Africa over the past decade. However, in his book he explains that

although the blacks of South Africa are now politically empowered, and hold the majority of the power due to their number, the transition to democracy has not brought most of them out of poverty. MacDonald also addresses the issue of dependency which the few elite blacks still have on white people, in order to show them how to govern since it is a fairly new experience for black South Africans to have government positions. He argues that the solidarity between the rich and the poor are being rehabilitated.

Mandela, Nelson. *In His Own Words*, ed. Asmal, Chidester, and James. Boston: Little, Brown and Company, 2003. ISBN 0-316-11019-1 LC 2004107807. Former president and activist for equality in South Africa, Nelson Mandela has had a tremendous impact on the country and the people of South Africa. *In His Own Words* is a collection of speeches and addresses given by Mandela from 1951 to 1999, with forwards and commentary by people of prominent political and/or social positions around the world. This book is incredible because it provides record of historical documentation of one of the largest and well-known antiapartheid activists of South Africa, and also because it has evaluations of each period of time by leaders such as U.N. Secretary-General Kofi Annan for example. It provides Mandela's views and thoughts in addition to how others around the world viewed the transition of South Africa into a democratic nation.

*No More Strangers Now: Young Voices from a New South Africa*, interviews by Tim McKee.

New York: DK Publishing Inc., 1998. ISBN 0-7894-2524-6. McKee explores the insight of a handful of South African teenagers by interviewing and receiving narratives from each of them. In doing so, he is able to highlight their specific experiences during the years of

apartheid, and the aftermath of its fall. This book serves as a testament for the actual people that live together in South Africa. The narratives expressed are from the future generation that will eventually govern over the country. It gives a good look into the views of a younger generation that grew up with apartheid and now has the power to continue redefining the country through reconciliation.

Paton, Jonathan. *The Land and People of South Africa*. New York: J.B. Lippincott, 1990. ISBN 0-397-32361-1. Paton, a native of South Africa, has compiled a guide on South Africa's history, geography, and culture in *The Land and People of South Africa*. Although an older source, this reference has efficient facts on the history of the country and what exactly it was like to live there twenty years ago. Paton examines the lifestyles seen in different regions of the country and the provinces, and differences between city life, township life, and rural life. Today, lifestyles within townships are very similar to what they were before due to little change in the poverty level.

## **VIETNAM**

Contreras, Gloria. "Teaching About Vietnamese Culture: Water Puppetry as the Soul of the Rice Fields." *Social Studies*, 86.1 (1995): 25-28. Water Puppetry is an ancient form of art that derived centuries ago when floods interrupted a traditional puppet show performance. It is an art that expresses folk stories told through Vietnamese culture. Contreras examines water puppetry as a form of expression which Vietnamese find enjoyment and pleasure in, a tradition that has been carried on for hundreds of generations.

Kalman, Bobbie. *Vietnam: The Culture*. New York: Crabtree Publishing Company, 1996. ISBN 0-86505-22-5-5 LC 95-51995. The author describes a myriad of cultural features of Vietnam. By looking at different sectors of culture such as music, theater, fashion, architecture, Vietnamese beliefs and celebrations, Kalman is able to address an array of different aspects. She provides an easy read with interesting facts along the way. I would suggest it for someone who is looking for a cultural briefing on the people of Vietnam.

Luong, Hy V. "Structure, Practice, and History: Contemporary Anthropological Research on Vietnam." *Journal of Vietnamese Studies*, 1.1-2 (2006): 371-409. Luong analyzes the progress that has been done in anthropological research on Vietnam over the past couple decades. Provided the growth of fieldwork in Vietnam, Luong says that understanding of social structure and community helps explain the cultural changes that have slowly evolved over the past century. His article is helpful in explaining the chronological timeline and growth of Vietnam.

McLeod, Mark W., and Nguyen Thi Dieu. *Culture and Customs of Vietnam*. Connecticut: Greenwood Press, 2001. ISBN 0-131-30485-8. McLeod and Dieu aim to write for an undergraduate student wishing to learn something about Vietnam. By limiting the information provided into only useful topics of interest. Examination of Vietnamese beliefs and practices are the primary focus, while the organization of the book is complete and well done. I found it useful for my research and an interesting read as well that I would suggest to others.

Pettus, Ashley. *Between Sacrifice and Desire: National Identity and the Governing of Femininity in Vietnam*. New York, NY. Taylor & Francis Books Inc., 2003. ISBN 0-415-94431-7. In this book, Pettus evaluates the transition that occurred in Vietnam as it went from a socialist to a market economy, and does so through the nations discourse on femininity throughout the period of transition. She looks at the tension that arises that the Vietnamese women feel between traditional morals and the lure of modernization. It is a result of old ways and new ways from globalization that have brought Vietnam to its current status. The country is progressing, but still holding on to its cultural ties.

Wright, David K. *Enchantment of the World: Vietnam*. Chicago: Childrens Press, 1989. ISBN 0-516-02712-3. Wright offers insight into the people, the land, and the history of Vietnam. He goes over the hardships Vietnamese faced that have impacted them in addition to the daily life one would normally encounter in Vietnam. Special attention is paid to living conditions throughout the country and how they differ between the north and the south and also how the climate and typical weather of the country influences the lifestyle of the people.

## **JAPAN**

Dalby, Liza, Peter Grilli, David Hughes, Chritine Guth Kanda, Stephen Longstreet, Jon Spayde, Oliver Statler, and Terry Trucco. *All-Japan: The Catalogue of Everything Japanese*. New York: Quill. 1984. ISBN 0-688-02530-7. This book represents every little bit and piece of Japan imaginable inside of its pages. Although the book is a little out

of date, the material resonates a sound surface of information on the culture and ways of Japan and its people. With so many authors, there is not one niche of a topic about Japan that is missed by this publication. I would recommend it to anyone interested in learning about the country.

Hirsch, Jennifer. "Culture, Gender, and Work in Japan: A Case Study of a Woman in Management." *Ethos*, 28.2 (2000): 248-269. In her article, Hirsch looks at the experiences of a female manager in Japan named Keiko, and the conflicts that she is faced with due to the gender differences that exist. As a woman, it is uncommon to have high positions in the workforce and this is what has caused tension for Keiko. This article provides an example of the strict unspoken social rules that guide the norms of Japan. Gender inequality does exist in Japan and is a part of the culture.

Inoguchi, Takashi. "Children of Tradition." *Far Eastern Economic Review*, 153.30 (1991): 15. Inoguchi, a professor at the University of Tokyo in Japan, shows concern for the issue of human rights as a emerging topic which other countries such as the US are pushing on Japan. Although, Japan keeps silent on the issue of gender inequality, other countries are making a fuss over it. The people of Japan feel that they do not see any deficiencies in human rights for their country though. This article shows that the tradition of Japan has been able to remain solid even in the presence of globalization, which has a lot to say of the culture.

Kalman, Bobbie. *Japan: The Culture*. New York: Crabtree Publishing Company, 1989. ISBN 0-

86505-286-7 LC 93-27373. Kalman captures the essence of Japan and its practices through her descriptive overview of the society of Japan. While exploring the old ways of Japan, she also looks at how Japan has become extremely modernized. Cultural aspects of Japanese are examined as Kalman explains the art of tea ceremonies, the festivals that take place through the year, and the affect religion has on daily life. Kalman makes an enjoyable read and illuminating look into the culture of Japan.

Kamachi, Noriko. *Culture and Customs of Japan*. Greenwood. 1999. ISBN 0-313-30197-2. LC 99-13707. Kamachi provides good material coverage of the Japanese culture. The book includes a focus on the social customs of the country and especially the fine arts such as the tea ceremony. Kamachi also mentions an array of activities that Japanese do with their free time which was interesting, especially coming from a native of Japan.

*Library of Nations: Japan*, edited by the Editors of Time-Life Books. Virginia: Time-Life Books, 1985. ISBN 0-8094-5121-2. The Editors of Time-Life Books do a great job in uncovering the culture found in Japan. Intended for a wide range of readers, this book provides useful information that most non-Japanese people do not know about. The focus of the book plays on Japanese art as a way of life in Japan, and how everything is a larger picture than what meets the eye. It's hard not to fall in love with Japan while reading this book.

Seidenberg, Faith. "Japan." *The New York Times*, 132 (1982): 22. Though a short article, Faith offers excellent advice for those traveling to Japan for the first time. She reveals the facts that one should be aware of when visiting the country by discussing the typical manners that are seen on a day to day basis. Faith addresses the norms of social interaction and what

can be expected during daily instances such as asking for directions or shopping. The material Faith mentions is good and helpful.

Appendix

Appendix A. \_\_\_\_\_ India

Appendix B. \_\_\_\_\_ South Africa

Appendix C. \_\_\_\_\_ Vietnam

Appendix D. \_\_\_\_\_ Japan