

**CORRECTIONS CORPORATION OF AMERICA
STAFF DEVELOPMENT AND TRAINING**

LESSON PLAN COVER SHEET

Curriculum Title CUSTODY TRAINING

Course Title Cultural and Ethnic Sensitivity

Course Code CT00016

STAFF DEVELOPMENT AND TRAINING

Date June 2007

Time Frame:

 1 Hours, Minutes

Target Population:

Security Staff

Number of Participants:

30

Suggested Schedule:

Space Requirements:

Classroom space for 30

Performance Objectives

Upon completion of this lesson, trainees will be able to:

1. Define Culture
2. Define Diversity
- 3 List the five essential elements that contribute to a system's ability to become more culturally competent.
- 4 List the three cultural barriers to effective communication
5. Name the two forms of verbal communication
6. List the five elements of non-verbal communication.

**Evaluation Procedures
(How will objectives be evaluated?)**

Class Discussion

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Methods/Techniques

Lecture

Instructor Materials

Lesson Plan

Handout (Common Myths of Diversity)

References

<http://culture101.rice.edu/>

<http://www.answers.com/topic/subculture>

Cultural Diversity Advisory Committee March 2007

Equipment and Supplies Needed

<p><input type="checkbox"/> Flipchart(s) <input type="checkbox"/> Number</p> <p><input type="checkbox"/> Flipchart Stand</p> <p><input type="checkbox"/> Chalkboard</p> <p><input checked="" type="checkbox"/> Projector (LCD)</p> <p><input type="checkbox"/> Projector (Slide) <input type="checkbox"/> Carousel <input type="checkbox"/> Tray <input type="checkbox"/> Sound-On-Slide</p> <p><input checked="" type="checkbox"/> Screen <input type="checkbox"/> Size</p> <p><input type="checkbox"/> Videotape Player <input type="checkbox"/> 1/2" VHS <input type="checkbox"/> 3/4" Cassette <input type="checkbox"/> Betamax</p>	<p><input type="checkbox"/> Video Camera</p> <p><input type="checkbox"/> Public Address System</p> <p><input type="checkbox"/> Overhead Projector</p> <p><input type="checkbox"/> Felt-tip Markers <input type="checkbox"/> Number of Colors</p> <p><input type="checkbox"/> Masking Tape</p> <p><input type="checkbox"/> Handouts (Please list)* _____ Common Myths of Diversity _____ _____</p> <p><input type="checkbox"/> Other (Please list) _____ _____ _____</p>
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Continuation Sheet (Use this area for additional information.)

Revised By _____	Date _____
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INTRODUCTION

The key to effective cross-cultural communication is knowledge. It is essential to understand the potential problems of cross-cultural communication, and make a conscious effort to overcome these problems, and it is important to assume that one's efforts will not always be successful, and adjust behavior appropriately.

For example, one should always assume that there is a significant possibility that cultural differences are causing communication problems, and be willing to be patient and forgiving, rather than hostile and aggressive, if problems develop. The response should be slow and careful in cross-cultural exchanges, not jumping to the conclusion that you know what is being thought and said.

Slide #1 Key is Knowledge

WHAT IS CULTURE?

Culture has been defined in many different ways. Two of the most common definitions --

"Culture is the shared set of assumptions, values, and beliefs of a group of people by which they organize their common life."

"Culture is the collective programming of the mind which distinguishes the members of one group from another."

Culture is the sum of attitudes, customs, and beliefs that distinguishes one group of people from another. Culture is transmitted, through language, material objects, ritual, institutions, and art, from one generation to the next.

Slide #2

Click for first culture

Click for second culture

AN ICEBERG CONCEPT OF CULTURE

Culture is often compared to an iceberg. Just as an iceberg has a visible section above the water, and a larger, invisible section below the water, so culture has some aspects that are observable and others that cannot be directly observed. Also like an iceberg, that part of culture that is visible (observable behavior) is only a small part of a much bigger whole.

The iceberg comparison illustrates an important point. It shows that people behave the way they do for a reason.

Whatever you may think of that reason, you can go beyond simply reacting to that behavior and figure out

Slide #3 Iceberg Concept

Click for top of iceberg

Click for bottom of iceberg

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how to work with it. Knowing where people's behavior is coming from doesn't mean that you have to like or accept it, but it should mean that you're no longer surprised by it- and that is a considerable step toward successful interaction.

- **CULTURES WITHIN A SOCIETY**

Large societies often have subcultures, or groups of people with distinct sets of behavior and beliefs that differentiate them from a larger culture of which they are a part. The subculture may be distinctive because of the age of its members, or by their race, ethnicity, class or gender. The qualities that determine a subculture as distinct may be aesthetic, religious, occupational, political, sexual or a combination of these factors.

- **SUBCULTURE**

A group within a society that has its own shared set of customs, attitudes, and values, often accompanied by jargon or slang. A subculture can be organized around a common activity, occupation, age, status, ethnic background, race, religion, or any other unifying social condition, but the term is often used to describe deviant groups, such as thieves and drug users.

More simply, subcultures are groups of individuals who, through a variety of methods (conspicuous clothing and ostentatious behavior), present themselves in opposition to the mainstream trends of the mainstream culture that they are a part of. It may also be difficult to identify subcultures because their style (particularly clothing and music) may often be adopted by mass culture for commercial purposes, as businesses will often seek to capitalize on the subversive allure of the subculture in search of cool, which remains valuable in selling any product. This process of cultural appropriation may often result in the death or evolution of the subculture, as its members adopt new styles which are alien to the mainstream.

Slide # 4 (cultures within a society)

Next Click Slide # 4 (subcultures)

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• ETHNIC GROUP

An **ethnic group** or **ethnicity** is a population of humans whose members identify with each other, usually on the basis of a presumed common genealogy or ancestry (Smith, 1986). Recognition by *others* as a separate ethnic group, and a specific name for the group, also contribute to defining it. Ethnic groups are also usually united by certain common cultural, behavioral, linguistic and ritualistic or religious traits. In this sense, an ethnic group is also a cultural community.

Next Click Slide #4 (ethnic Group)

Cultural diversity

- **Diversity** - The quality of being made of many different elements, forms, kinds, or individuals cultural diversity
- **Cultural diversity** is the variety of human societies or cultures in a specific region, or in the world as a whole. (The term is also sometimes used to refer to multiculturalism within an organization.

Slide #5 Cultural Diversity

Click Slide #5 for Diversity

Click Slide #5 for Cultural Diversity

There are many separate societies around the globe differed markedly from each other.

As well as the more obvious cultural differences that exist between peoples, such as language, dress and traditions, there are also significant variations in the way societies organize themselves, in their shared conception of morality, and in the ways they interact with their environment. It can be argued that cultural diversity may be vital for the long-term survival of humanity; and that the conservation of cultures may be as important to humankind as the conservation of species and ecosystems is to life in general.

Cultural pluralism

Cultural pluralism exists when all groups within a smaller society maintain their cool cultural identities. In a pluralist culture, unique groups not only coexist side by side, but also

Slide #6 Cultural Pluralism

Click Slide #6 (cultural pluralism exists)

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consider qualities of other groups as traits worth having in the dominant culture. For example, a community center in the United States may offer classes in Indian yoga, Chinese calligraphy, and Latin salsa dancing. That city may also house one or more synagogues, mosques, and/or Buddhist temples, as well as several churches of various Christian denominations.

The existence of such institutions and practices is possible if the cultural communities responsible for them are protected by law and accepted by the larger society in a pluralist culture. Cultural pluralism is a necessary consequence of a flourishing and peaceful democratic society, because of its tolerance and respect for cultural and ethnic diversity.

Click Slide #6 (Cultural pluralism is a necessary)

CULTURAL CHANGE

Cultures, by predisposition, both embrace and resist change, depending on culture traits. For example, men and women have complementary roles in many cultures. One gender might desire changes that affect the other. There are both dynamic influences that encourage acceptance of new things, and conservative forces that resist change.

Three kinds of influence cause both change and resistance to it:

1. forces at work within a society
2. contact between societies
3. changes in the natural environment

Cultural change can come about due to environment, to inventions and to contact with other cultures.

Slide #7 (cultural competence)

Click Slide #7 (definition)

Cultural Competence

Definition: Cultural competence is defined as a set of behaviors, attitudes, and policies that come together to enable systems, agencies, or professionals to work effectively in cross-cultural situations. Culturally effective systems integrate and transform knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes. Quite simply, culturally effective services are respectful of and responsive to the beliefs and practices, and cultural and linguistic needs of diverse populations.

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Cultural competence is a developmental process that evolves over an extended period. Both individuals and organizations are at various levels of awareness, knowledge and skills along a cultural competence continuum.

There are five essential elements that contribute to a system's ability to become more culturally competent. The system should

1. value diversity,
2. have the capacity for cultural self-assessment,
3. be conscious of the "dynamics" inherent when cultures interact,
4. institutionalize cultural knowledge, and
5. Develop adaptations to service delivery reflecting an understanding of diversity between and within cultures.

Further, these five elements must be reflected in attitudes, structures, policies, and services manifested in every level of the service delivery system.

DIMENSIONS OF SOCIAL CLASS

The most basic class distinction between two groups is between the powerful and the powerless. Social classes with more power usually subordinate classes with less power, while attempting to cement their own power positions in society. Social classes with a great deal of power are usually viewed as elites, at least within their own societies.

In the simplest societies, power is closely linked to the ability to assert one's status through physical strength, thus age, gender, and physical health are often common delineators of class in rudimentary tribes.

However, spiritual charisma and religious vision can be at least as important. Also, because different livelihoods are so closely intertwined in simple societies, morality often ensures that the old, the young, the weak, and the sick maintain a relatively equal standard of living despite low class status.

Slide #8 (5 essential elements)

Click slide #8 (value diversity)

Click slide #8 (capacity for cultural self assessment)

Click slide #8 (conscious of dynamics)

Click slide #8 (cultural knowledge)

Click Slide #8 (develop adaptations)

Slide #9 (dimensions of social class)

Click slide #9 (basic class distinction)

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As societies expand and become more complex, economic power will often replace physical power as the defender of the class status quo, so that the following will establish one's class much more so than physical power

Those who can attain a power position in a society will often adopt distinctive lifestyles to emphasize their prestige, and as a way to further rank themselves within the powerful class. In certain times and places, the adoption of these stylistic traits can be as important as one's wealth in determining class status, at least at the higher levels:

THE DIMENSIONS OF CULTURE

Culture is a complex concept, with numerous dimensions and facets.

Individualist Cultures:

- Focus on oneself and one's individual identity.
- Value is put on being self-sufficient.
- Independence is greatly stressed and valued.
- In general, people tend to distance themselves psychologically and emotionally from each other.
- One may choose to join groups, but group membership is not essential to one's identity or success.

Collectivist Cultures:

- Sense of self comes from one's membership and role in a group, such as one's family or work team.
- Belief that the survival and success of the group ensures the well-being of the individual, so that by considering the needs and feelings of others, one protects oneself.
- Harmony and the interdependence of group members are stressed and valued.
- Group members are relatively close psychologically

Click slide #9 (those who can attain power)

Slide #10

Slide #11 (individualist cultures)

Click slide #11 for focus

Click slide #11 of value

Click slide #11 for independence

Click slide #11 for distance

Click slide #11 for choose

Example: The U.S. has an individualist culture.

Slide #12 Collectivist cultures

Click slide #12 for sense of self

Click slide #12 for survival & success

Click slide #12 for harmony

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and emotionally, but distant toward non-group members.

Click on slide #12 for group members

Example: China and India are both collectivist societies

*While no culture is exclusively individualist or collective-not to mention individuals within each type-most tend to be more one than the other.

COMMUNICATION

Slide #13 Communication

Cultural issues in communication

There are three main components to any communication:

- subject matter
- medium of delivery
- Cultural considerations.

Slide #14 3 components

Click slide #14 for subject matter

Click slide #14 for medium of delivery

Click slide #14 for cultural considerations

Of the three, the third is generally ignored.

Few people seem to feel the need to truly face the underlying issues that cloud even the simplest of delicate, and frequently confusing, cross-cultural interactions.

Communication is more than just writing and editing; it also involves information gathering and teamwork. In the 21st century this means communicating cross-culturally.

While fashionable phrases get uttered - celebrating cultural diversity, what results are mostly exercises in politically correct language or attempts at controlling personal irritation

Cultural Barriers to Effective Communication

Slide #15 Cultural Barriers

Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking--ways of seeing, hearing, and interpreting the world. Thus the same words can mean different things to people from different cultures, even when they talk the "same" language. When the languages are different, and translation has to be used to communicate, the potential for misunderstandings increases

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1. First is **"cognitive constraints."** These are the frames of reference or world views that provide a backdrop that all new information is compared to or inserted into.
2. Second are **"behavior constraints."** Each culture has its own rules about proper behavior which affect verbal and nonverbal communication. Whether one looks the other person in the eye-or not; whether one says what one means overtly or talks around the issue; how close the people stand to each other when they are talking--all of these and many more are rules of politeness which differ from culture to culture.
3. The third factor is **"emotional constraints."** Different cultures regulate the display of emotion differently. Some cultures get very emotional when they are debating an issue. They yell, they cry, they exhibit their anger, fear, frustration, and other feelings openly. Other cultures try to keep their emotions hidden, exhibiting or sharing only the "rational" or factual aspects of the situation.

Click slide #15 for cognitive constraints

Click slide #15 for behavior constraints

Click slide #15 for emotional constraints

All of these differences tend to lead to communication problems. If the people involved are not aware of the potential for such problems, they are even more likely to fall victim to them, although it takes more than awareness to overcome these problems and communicate effectively across cultures.

IN THE MIND OF THE BEHOLDER

We all believe that we observe reality, things as they are, but what actually happens is that the mind interprets what the eyes see and gives it meaning. In other words, **what we see is as much in the mind as it is in reality.** If you consider that the mind of a person from one culture is going to be different in many ways from the mind of a person from another culture, then you have the explanation from that most fundamental of all cross-cultural problems: the fact that two people look upon the same reality, the same example of behavior, and see two entirely different things.

Any behavior observed across the cultural divide, therefore, has to be interpreted in two ways:

1. The meaning given to it by the person who **DOES** the action

Slide #16 Mind of the beholder

Click slide #16 for picture that can be seen as the pretty young girl or the old lady. (have class look at picture and consider what their mind is seeing)

Click slide #16 (any behavior observed)

Click slide #16 for who does the action

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2. The meaning given to it by the person who **OBSERVES** the action

Click on slide #16 for who observes the action

Slide #17 Mastering Communication

Click on slide #17 for questions to think about

MASTERING COMMUNICATION

Think about your own culture as you take a moment to think of your answer to these questions.

- How is disagreement expressed?
- How is bad news or a negative concern communicated?
- How important does saving face seem to be?
- Are people generally direct or indirect in their conversation?

Your answers to these questions are likely to be different from the way a person from another country answers them. Even slight differences in communication styles can create massive misunderstandings. By the time you realize that you have not communicated what you intended, it might already be too late.

Slide #18 Cross Cultural Communication

Click slide #18 to bring up the highlighted points from the text.

CROSS-CULTURAL COMMUNICATION

Communication, the **sending** and **receiving** of messages, is an integral part of culture. Because culture is such an important ingredient in all behavior, and so much of behavior is spent in one type of communication or another, it is hard to tell the difference between the two. In any event, whether or not they are one and the same, culture and communication certainly go hand in hand.

In the cross-cultural context, communication, like everything else, is more complicated. It's almost impossible to send a message that does not have at least some cultural content, whether it's in the words themselves, in the way they are said, or in the nonverbal signals that accompany them. And even if it were possible to send a message without any cultural content, it's not possible to receive one without passing it through the filter of one's own cultural conditioning. All of this means **people from cultures different from your own may not interpret everything you say the way you meant it. And vice versa.**

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VERBAL COMMUNICATION

Communication falls into two classic categories: verbal and nonverbal. The verbal category is split further into direct and indirect forms of communication. We will first discuss the differences between direct and indirect communication.

Indirect:

- Rely less on words to convey the literal meaning of the spoken word and more on nonverbal communication.
- Imply/suggest what they mean
- Understatement is valued; you need to read between the lines
- The truth, if it hurts, should be tempered.

Direct:

- Rely more on words, and on those words being interpreted literally.
- Getting or giving information is the goal of most communication exchanges.
- People say what they mean and mean what they say; you don't need to read between the lines;
- It's important to tell it like it is; honesty is the best policy
- The truth is more important than sparing someone's feelings.

Slide #19 verbal communication

Click slide #19 for indirect and bullet points

Click on slide #19 for direct and bullet points

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EXAMPLES OF COMMUNICATION DIFFERENCES ACROSS CULTURES

Slide # 20

Each of the following 5 statements has a different interpretation in the indirect and direct culture.

Click slide #20 to show statement and click again to show meaning in direct and indirect culture

1) UNDERSTATEMENT. (EXAMPLE: "I HAVE ONE SMALL SUGGESTION.")

Meaning in a Direct Culture:

Understatements are often taken literally; in this case, the listener would assume the speaker doesn't feel strongly about this matter.

Meaning in an Indirect Culture:

This is the way to express considerable interest in/concern about the matter.

Click slide #21 to show meaning in direct and indirect culture

2) Saying "yes".

Meaning in a Direct Culture:

Agreement, approval, acceptance, understanding.

Meaning in an Indirect Culture:

Mere acknowledgement that the person heard you; being polite and respectful.

Click slide #22 to show meaning in direct and indirect culture

3) Saying nothing in response to a proposal or suggestion.

Meaning in a Direct Culture:

The person does not object, disagree with, or have a problem with the proposal/suggestion. A direct communicator assumes the speaker will say something if he or she has a problem with or does not agree with or like the proposal; hence, silence means approval.

Meaning in an Indirect Culture:

The person does not approve or does not think it is his or her place to comment and would rather say nothing than criticize (especially if the proposal is made in a group setting). An indirect communicator assumes silence means the speaker has some objection to the proposal and will pursue the matter with that person in the appropriate setting.

Click slide #23 to show meaning in direct and indirect culture

4) Informing a superior about something that is going on.

Meaning in a Direct Culture:

Asking for some kind of intervention or help. Direct communicators may interpret this as a request for a solution or some kind of assistance and offer help where none is needed or wanted by the speaker.

Meaning in an Indirect Culture:

Being respectful to a superior by keeping him/ her informed of routine goings-on. Indirect communicators might interpret such a conversation as a routine update, a common courtesy to the bosses who like to know everything that's going on-and fail to offer help that was, in fact, being requested by the speaker.

Click slide #24 to show meaning in direct and indirect culture

5) Qualified answers. (Examples: "Probably", "I think so", "I'm almost sure", "There's a good possibility.")

Meaning in a Direct Culture:

Suggesting the likelihood that the thing will happen. Direct communicators interpret these literally as affirmations, when often they are, in fact, polite ways of saying the opposite of what the words mean.

Meaning in an Indirect Culture:

The person is not in agreement with or positive about the matter and doesn't want to say so. Indirect communicators hearing these words would take them as polite "No's" when, in fact, they may be meant literally, as near affirmations.

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Eye Contact

There's an old myth if you won't look at me I can't trust you. It might be true, might be not. But if they believe it, it's true!

Eyes are one of the most important nonverbal channels you have for communication and connecting with other people. "The cheapest, most effective way to connect with people is to look them into the eye."¹ Eyes are not only the "window to the soul", they also answer the critical questions when you are trying to connect:

- Is he paying attention to what I'm saying?
- Does this person find me attractive?
- Does this person like me?¹

In some cultures, looking people in the eye is assumed to indicate honesty and straightforwardness; in others it is seen as challenging and rude.

Most people in Arab cultures share a great deal of eye contact and may regard too little as disrespectful. In English culture, a certain amount of eye contact is required, but too much makes many people uncomfortable.

Most English people make eye contact at the beginning and then let their gaze drift to the side periodically to avoid 'staring the other person out'. In South Asian and many other cultures direct eye contact is generally regarded as aggressive and rude.

In some cultures and religious groups eye contact between men and women is seen as flirtatious or threatening. Men of these communities who do not make eye contact with women are not usually rude or evasive, but respectful.

Different cultures also vary in the amount that it is acceptable to watch other people. Some experts call these high-look and low-look cultures.

Slide #25

Click slide #25 for eyes answer critical questions

Click slide #25 for the bullet points

Slide #26

Click slide #26 for Arab and English cultures

Click slide #26 for high look – low look cultures

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British culture is a low-look culture. Watching other people, especially strangers, is regarded as intrusive.

People who are caught 'staring' usually look away quickly and are often embarrassed. Those being watched may feel threatened and insulted.

In high-look cultures, for example in southern Europe, looking or gazing at other people is perfectly acceptable; being watched is not a problem. When people's expectations and interpretations clash, irritation and misunderstandings can arise.

NONVERBAL COMMUNICATION

Non-verbal communication can be broken down into the following elements: **Silence, turn-taking, eye contact, space and touching, and gestures.**

Silence

Silence is the sign of a good listener; or is it? In many Western cultures, especially in central and southern Europe, it is expected that you will actively show you are listening by commenting- "I see", "that's interesting", "really" etc. You may also interrupt people. In these cultures, silence may suggest a lack of interest, boredom or ignorance. It may make the speaker uncomfortable. In other cultures, being silent while others speak is a sign of respect, a sign that you are paying attention and considering the speaker's words carefully.

Turn-taking

Related to silence is turn-taking. How do you know when it

Click slide #26 for examples of high look and low look cultures

Slide #27

Some things to think about...

- If you were in a country where people stand closer to each other than they do in your country, what impression might you give them?
- What impression might you have of people in those same situations?
- If you were in a country where people stand further apart than they do in your country, what impression might you give them?
- What impression might you have of people in those same situations?

Click slide #27 for Silence

Click slide #27 for Turn taking

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is your turn to speak? Do you wait to be invited? Do you wait until the other person has finished? Or do you just interrupt when you see an opportunity to do so? If so, exactly how do you interrupt? Having different turn-taking behavior from other people can cause problems and frustration.

Eye Contact

Eye contact is another crucial aspect of communication, and one that can lead to cross-cultural misunderstanding, as different cultures attach different values to prolonged eye contact.

In many Western cultures, maintaining eye contact shows trust, confidence, interest, etc. Avoiding eye contact suggests that the person may not be trustworthy or is hiding something. In Asian cultures it is quite the reverse-avoiding eye contact is a sign of respect, and maintaining eye contact may be seen as challenging and disrespectful. What passes as eye contact in one country becomes staring for another country.

Space and Touching

All cultures maintain a “comfortable” distance between people. In some cultures this distance may be very close, almost touching. In others it is much more distant. In some cultures, such as Spain and parts of Latin America, your colleagues will often touch your arm or shoulder when making a point; it is not a sign of intimacy, only of communication. For example, a collectivist culture may interpret the preferred space of an individualist culture as cold and unfriendly.

Gestures

What one person means by a gesture may not be what a person from another culture understands by that gesture.

It is important to learn the different meanings of gestures in order to correctly interpret what people are “saying” to you. If you have ongoing communication with someone who is from a different country than you, it is a good idea to ask him or her what certain gestures mean in their country

Examples of Non-verbal communication

To illustrate this idea, we have provided a few gestures for

Click slide #27 for Eye contact

Click slide #27 for Space and Touching

Click slide #27 for Gestures

Slide #28 examples

When the gestures appear on the screen ask the class what they mean

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which the meaning differs between countries and cultures.

#1

North America & Europe = "Everything's O.K."; "Good going!"

Nigeria=Insult

Australia = "Up yours!" (insult)



and then show the examples

Click slide #28 for example #1

Click slide #28 for explanations from various cultures

#2

North America = "Good luck" or "white lie"

Paraguay = Offensive gesture



Click slide #28 for example #2

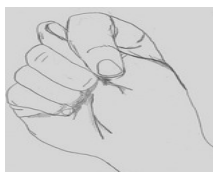
Click slide #28 for explanations from various cultures

#3

Brazil = "Good luck"

Greece & Turkey = Insult

Tunisia & Holland = Sexual connotation



Click slide #28 for example #3

Click slide #28 for explanations from various cultures

#4

U.S. = "O.K."

Latin America = "Screw you!" (insult)

France = "zero" or "worthless"

Japan = money



Click slide #28 for example #4

Click slide #28 for explanations from various cultures

TACTICS FOR EFFECTIVE NONVERBAL COMMUNICATION

1. Be aware of rules for attentiveness during conversation. Example: The constant maintenance of eye contact while listening during a conversation often violates a conversational rule in some cultures.
2. Be aware of different rules for taking turns during conversation. Example: In some cultures people frequently perceive "breaking in" to reinforce or disagree with another's point to be perfectly permissible, even desirable.
3. Cultures may use different standards for loudness, speed of delivery, silence, attentiveness and time to respond to another's

Slide #29 Tactics

Click slide #29 for example #1

Click slide #29 for example #2

Click slide #29 for example #3

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point. Example: Many societies place high value on contemplation and tend, therefore, to feel little responsibility to make immediate responses during conversation.

Summary

Slide #30 Summary

Culture is a generalization about groups of people's behaviors, and consequently, cross-cultural training is a generalized solution. Remember; when we deal with generalizations there are always exceptions. The same way you may not represent your country's culture 100% of the time, people from different cultures may not represent theirs fully. The secret of cross-cultural success is AWARENESS. If you are aware of how culture influences thought and behavior, how people from other cultures may see you, and how your cultural background may influence how you see them - then the rest is easy.