



Internationalizing the Curriculum Project

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COM110 Interpersonal Communication—3 Credits

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- Course Description: Interpersonal Communication is a unique course designed to facilitate an understanding of the communication contexts, concepts and skills involved in day-to-day interaction. When possible and appropriate, cultural differences and similarities relevant to course content will be explored as part of a district wide effort to internationalize the curriculum. Emphasis is placed on the skills necessary for interacting successfully in non-stratified human relationships on the job, in the family and among friends.
- Required Materials: Adler, R. B., & Towne, N. (1996) *Looking Out Looking In* (8th ed.)
Fort Worth, TX: Harcourt Brace.
Blank spiral notebook or other suitable writing forum
Three ring binder (suggested) for handouts

Syllabus and Course Outline

Attached

Handouts

Attached

SYLLABUS: INTERPERSONAL COMMUNICATION, COM 110

Course Description:

Interpersonal Communication is a unique course designed to facilitate an understanding of the communication contexts, concepts and skills involved in day-to-day interaction. When possible and appropriate, cultural differences and similarities relevant to course content will be explored as part of a district wide effort to internationalize the curriculum. Emphasis is placed on the skills necessary for interacting successfully in non-stratified human relationships on the job, in the family and among friends. Your performance in the class will be enhanced by regular attendance, completion of assigned readings, and by writing assignments before the day on which they are due.

Course Work:

All assignments (except journals) must be typed. You are required to keep a journal with at least two entries pertaining to interpersonal communication per week, which will be collected twice during the semester. Refer to your packet for assigned journal entries and grading criteria. No illegible handwritten journals will be accepted.

You are required to write two 3 to 5 page essays concerning areas interpersonal communication which you wish to explore in greater depth than may be covered in class. For each essay, you must use a minimum of three books or published articles. The paper should adhere to APA guidelines, and should have a clear, introduction, body and conclusion. A photocopy of the front page (cover page for books) of each article should accompany each essay in its final form. Each essay is worth 50 points.

You will have four small exams (see calendar) over reading and lecture material. Each of these quizzes is worth 30 points and will be a combination of multiple-choice questions, fill in the blank, matching and short answers. The final exam will be comprehensive in that it contains questions adapted from the first four quizzes in addition to the questions regarding content in the final week. This exam will be worth 60 points.

Several in-class activities will also happen throughout the course. Due to the nature of the course, these participation points cannot be made up.

Assignment Points:

Attendance and Participation	40
Journal (collected twice)	80
Two Essays	100
Four Quizzes	120
<u>Final Exam</u>	<u>60</u>
Total points	400

Final grades are determined through a standard 90%+ = A, 80%+ = B, etc., from the final point total.

Criteria for Evaluating Student Assignments:

All work will be evaluated according to the following criteria.

An "Average essay or paper" (C) should meet these criteria:

- 1) Essay or paper conforms to assignment without any major flaws
- 2) Essay or paper is within assigned page limit
- 3) Essay or paper is organized around a clear purpose and is easy to follow
- 4) Essay or paper includes all the elements of a good essay or paper (Introduction, thesis, preview, body with clear organization, review, conclusion, and bibliography).
- 5) Essay or paper topic conforms to basic assignment.
- 6) Essay or paper is reasonably free from typos and grammatical errors.
- 7) Essay or paper is ready on date assigned.
- 8) Essay or paper outline is typed and easy to follow.
- 9) An evaluator would say "This is a competent essay or paper for a student at this level."

A "Better than average essay or paper" (B) should meet the preceding criteria and also:

- 1) Essay or paper contains elements of interest above the basic assignment.
- 2) Essay or paper is very well organized and flows well.
- 3) Essay or paper is above average and without grammatical errors.
- 4) The essay or paper indicates substantial thought on part of the writer.
- 5) An evaluator would say, "This is an example of a very good essay or paper."

A "Superior essay or paper" (A) should meet all the preceding criteria and also:

- 1) Essay or paper is superior - a quality that stands apart from the rest.
- 2) Essay or paper demonstrates skill in communicating unusually difficult, unique or creative ideas.
- 3) Essay or paper goes far beyond the basic assignment to achieve superior quality (this may take the form of extra research, creative presentation or superior argument).
- 4) An evaluator would say, "This is an example of an truly outstanding essay or paper."

*Criteria adapted from Dr. D. O. Braithwaite, Professor of Communication, University of Nebraska

COURSE OUTLINE/CALENDAR: INTERPERSONAL COMMUNICATION, COM 110

Week 1	Introduction to Course Principles of Interpersonal Communication Culture in Interpersonal Communication
Week 2	Elements and Characteristics of Interpersonal Communication Individualism-Collectivism Concepts of Culture
Week 3	Perceptions Self-Concept Self-Concept and Communication in China
Week 4	Self-Disclosure/Emotions LoveLaw Video, <i>Falling in Love</i>
Week 5	Listening Essay #1 (50 points)
Week 6	Nonverbal Communication Cultural Variations in Nonverbal Communication
Week 7	Nonverbal Communication – Exercise Verbal Communication Arab Communication Styles
Week 8	Language Verbal Abuse
Week 9	Spring Break
Week 10	Video Readings as Assigned
Week 11	Relationships, What are they good for? Friendships East Asian vs. North American Relationships
Week 12	Relational Development Relational Maintenance – Dialectics Types of Love LoveLaw Video: <i>Marriage</i>
Week 13	Relational Dissolution
Week 14	Primary and Family Relationships Interpersonal Conflict Essay #2 International Perspective of IPC (50 points)
Week 15	Conflict Resolution – Exercise Computer Mediated Communication Medical and Cultural Health Tips
Week 16	Understudied Communication Journal (30 points)

HANDOUT: INDIVIDUALISM – COLLECTIVISM
INTERPERSONAL COMMUNICATION, COM 110

The culture in which a person is socialized and acculturated influences the manner in which he or she engages in communication. Culture can be conceptualized in many different ways. One common conceptualization of culture is individualism-collectivism.

Briefly stated, people in individualistic cultures are concerned more with the needs, goals and interests of the individual than those of the group. Collectivistic cultures are more concerned with the group’s needs, goals and interest than those of the individual. Although aspects of both individualism and collectivism are manifest in all cultures, research has shown that one orientation tends to predominate in most cultures. There are many communicative ramifications of these orientations.

- A. Individualism – People in individualistic cultures tend to emphasize self-actualization and individual’s initiatives and achievement and they focus on the “I” identity. In individualistic cultures, people are supposed to look after themselves and their immediate families only. The United States and Australia are examples of individualistic cultures, as they tend to emphasize individual rights (e.g., freedom, independence and individuality) and equality (applying the same value standards universally). Individuals in individualistic cultures tend to have a SELF-other orientation toward relationships, meaning the self is most important.
- B. Collectivism – In collectivistic cultures, people stress fitting in with or belonging to the in-group and they focus on a “we” identity. In collectivistic cultures, people are supposed to look after the in-group or collective in exchange for loyalty. Emphasis is placed on belonging to groups in collectivistic cultures. As such, family relations, loyalty and harmony are highly valued in collectivistic cultures such as China, Columbia, Costa Rica and Indonesia. Collectivistic cultures apply different value standards based on in-group or out-group membership. Individuals in collectivistic cultures tend to have a self-OTHER orientation toward relationships, meaning that the other is more important than the self.

Individualistic-Collectivistic Communication Processes

Communication Constructs	Individualistic Cultures	Collectivistic Cultures
Identity	Emphasis on “I” identity	Emphasis on “We” identify
Concern	Self Face Concern	Other-Face Concern
Need	Autonomy, disassociation, negative face need (desire not to be imposed upon)	Inclusion, association, positive face need (desire to be asked, admired, ratified, related to positively)
Mode	Direct Mode	Indirect Mode
Style	Control style or confront style and solution oriented style	Obliging style or avoidance style and affective (emotion) oriented style
Strategy	Distributive or competitive strategies	Integrative or collaborative strategies
Nonverbal Acts	Individualistic nonverbal acts direct emotional expression	Contextual (role oriented) nonverbal acts indirect emotional expression

*This handout was prepared using the following sources: Gao, G., & Ting-Tommey, S. (1998). *Communicating Effectively with Chinese*. Thousand Oaks, CA; Sage. Gudykunst, W.B., & Ting-Toomey, S. (1988). *Culture and Interpersonal Communication*. Newbury Park, CA: Sage.

HANDOUT: WORLD VIEW
INTERPERSONAL COMMUNICATION, COM 110

World view has to do with a culture's orientation toward philosophical issues such as God, humanity's nature and the concept of being. It is not immediately evident in any interaction, but may profoundly affect the communication between two people.

Ibrahim's Value Orientation Model*

1. Time Focus
Past – The past is important, learn from history
Present – The present moment is everything. Don't worry about tomorrow.
Future – Plan for the future. Sacrifice today for a better tomorrow.
2. Human Activity
Being – It's enough to just be.
Being in Becoming – Our purpose in life is to develop our inner self.
Doing – Be active. Work hard and your efforts will be rewarded.
3. Social Relations
Lineal – Relationships are vertical. There are leaders and followers in this world.
Collateral – We should consult with friends and families when problems arise.
Individualistic – Individual autonomy is important. We control our own destiny.
4. People Nature Relationship
Subjugation to Nature – Life is largely determined by outside forces.
Harmony with Nature – People and nature co-exist in co-harmony.
Mastery over Nature – Our challenge is to conquer and control nature.

*Adapted from Sue, D. and Sue, D.W. (1990), *Counseling the Culturally Different*. New York: John Wiley and Sons.

Language

Treat the language and dialects of others with respect.

Do not assume that your language is superior to another.

Recognize the right of tributary groups to speak their own language/dialects.

Refrain from using racist, sexist and ageist language.

Uniqueness/Stereotyping

Do not perpetuate stereotypes in public or private communication.

Recognize the uniqueness of each individual regardless of the tributary group from which he or she originates.

Tailor messages for the unique individual, and do not assume that you can talk to everyone in the same way.

Interpersonal/Group Interactions

Discourage the use of humor that degrades, devalues or dehumanizes others on the basis of race, religion, gender, sexual orientation, ability, etc.

In interpersonal or small group settings, do not exclude or ignore others because they look or sound different.

Do not interrupt people simply because they look or talk in a manner that is different from your own or the group's.

Respect the right of others for interpersonal and sexual interactions among consenting adults (regardless of gender or race).

Allow others to define themselves.

Practice active listening regardless of who you are listening to.

Keep in Mind that:

Similarity or difference from self does not determine worth of another.

Potential is not determined by membership in any tributary or power dominant group and cannot be determined by looking at someone.

Foods and odors are part of the cultural experience; they may vary from tributary to tributary group, and that what is unfamiliar to one may be pleasant to another.

Do Not:

Do not ridicule others just because they do not dress as you do.

Do not allow injustice to be perpetuated through silence.

Do not perpetuate notions of religious superiority.

Do not usurp the right of others to make choices simply because they are different from yourself.

Do not speak as though your perspective on reality is the only one.

Do not use your position in the hierarchy to reduce, restrict, or destroy the potential of others.

Do not ignore the cultural conventions of other groups in regard to titles or address, amount and type of eye contact, appropriate touching, and the use of interpersonal space.

Do:

Recognize that values and tradition vary among the tributary groups and that they all deserve to be taken seriously.

Acknowledge the contribution of each tributary group to the general United States culture.

Refrain from judging the values, traditions, and language of others against the absolute standards of your own.

Make sure that your intent or motive towards another is honorable, regardless of how different they are from you.

Practice religious tolerance by refraining from denigrating the religious beliefs and traditions of others.

Judge the values, traditions and the practices of others on the basis of whether or not they facilitate or restrict human potential, not on the basis of their similarity or difference from your own.

Present information on an accurate and undistorted fashion to all people in as far as they are of an age or mental capacity to understand.

Speak to others in a manner that facilitates the development of your and their potential regardless of their similarity to or difference from you.

HANDOUT: TRAINING INDIVIDUALISTS TO INTERACT WITH COLLECTIVISTS*
INTERPERSONAL COMMUNICATION, COM 110

Learn to pay attention to group memberships. The other's behavior depends on the norms of the in-group that are important in the other's life. In fact, you can predict the other's behavior by knowing about the norms of the other's groups, as well as by knowing how roles are defined, obligations and duties are specified, and the like, to a much greater extent than is possible in your culture.

Keep a close eye on the other's in-group authorities. It is likely that the other's attitudes and behaviors will reflect them.

When the other's group membership changes, there will be a high probability that the person's attitudes, opinions, and even "personality" will change to reflect the different group.

Spend some time finding out about the other's in-groups. What events occur in them? What duties are specified? The other is more likely to do what these norms specify than you are used to seeing in your individualistic culture.

Do not use yourself as a yardstick of involvement in activities that involve in-groups. The other is likely to be much more involved with groups than you are used to seeing in your culture.

The other is more comfortable in vertical than in horizontal relationships because they know the rules of interaction.

If you want the other to do something, try to see if the other's superiors can give a signal that they approve of such behavior.

If you want the other to do something, show how such behavior will promote the other's in-groups.

The other will be uncomfortable in competitive situations.

Emphasize harmony and cooperation, help the other save face, and avoid confrontation. If criticism is absolutely necessary, it is better to be done in private rather than public. A collectivist prefers that you talk in his back and save his face than to be criticized in public.

If you have to criticize, do so very carefully. Keep in mind that you cannot criticize the other's ideas without criticizing the person. In the other's culture, they generally do not say "No" or criticize. They indicate disapproval in very subtle ways. If you absolutely do have to criticize, do so after a large number of positive statements.

Cultivate long term relationships. Be patient. Spend a great deal of time chatting with people. The other values dealing with "old friends." The other does not like doing business in the early stages of a relationship. Get to know the other first. Be prepared for this to take much longer than you think it should.

If the other comes from East Asia, expect extraordinary and unjustified modesty. A frequent beginning phrase of collectivists is: "This presentation is inadequate, based on limited data...please forgive this unworthy effort..." If you give presentations, consider beginning in a more modest manner than you would in your own country.

If resources are to be distributed among peers, expect the other to use equity in the early stages of the relationship and equality or need in the latter stages. In fact, you can use as a clue to whether you are perceived as in-group or out-group whether the other's distribution follows the equity (you are still the out-group member) or equality (you made it into the in-group) principle.

The other is likely to be comfortable in unequal status relationships. Status in the other's culture is based on age, sex, family names, place of birth and the like. In other words, it depends on who the others is rather than what the other has accomplished. While the other will pay attention to accomplishments, the importance attached to accomplishments will not be as great in the other's culture as it is in yours. Your social position in your own culture, insignia and symbols of status count more in the other's culture than they do in your own. Do not be shy about displaying them. Your position in your own society should be mentioned so the other knows how to relate to you. Furthermore, age is an important attribute in the other's culture. It is likely that even small difference in age (e.g., one day older) will result in more respect for the older person.

When you meet the other for the first time, expect the social behavior to be more formal than you are used to in your own country. The behavior will be polite, correct, but not especially friendly. You may have to establish yourself as an in-group member by showing proper concern for the in-group, before the behavior becomes friendly. For example, visiting in-group members in the hospital, spending free time with in-group members, giving gifts and making sacrifices for the group can help establish you as an in-group member. Then behavior becomes more genuinely friendly.

Gift giving is important. One must be generous and not expect immediate repayment. Gifts put you into the in-group, if you play your role correctly. If you are helpful, the other is likely to repay much more than you expect. Generally others do not accept money for their services.

Let the other guide you toward intimacy. Be willing to disclose personal information when asked for but avoid giving personal information that make you too different from the other. Expect the other to ask about your age, income, and even to show admiration if you earn a lot. Avoid discussions about sexuality or any topic that might discomfort the in-group. Collectivists tend to present themselves in the best possible light and give socially desirable answers much more than do individualists.

Do not jump to conclusions when the other makes what appears to be a strange suggestion. Try to play along until you get more information.

Learn to understand illicit behavior. Remember that societies differ in the extent they force people to act or not act in illicit ways. The other's culture is more likely to tolerate illicit behavior than is yours.

Remember that the other has many obligations and duties that you do not know about. So it is not correct to expect the same devotion to work that you have. Also, if there is a conflict between work and social relationships, the other is more likely to value the social relationship over the work. That is culturally mandated, not an indicator of the other's weakness of character. Learn to tolerate the other's participation in in-group ceremonies and related activities, since, if you object you will create hard feelings.

Expect the relationship with the other to shift abruptly as you shift from in-group to out-group membership. There will also be costs. You will be asked to contribute to the in-group's goals, to sacrifice for the in-group, and possibly to engage in illicit behavior. Once you are an in-group member, you will feel much rejection if you switch to an out-group status again. Ideally, you want to be a member of the in-group but have enough flexibility to avoid acting in ways that are incompatible with your principles. Learn to avoid such actions by invoking your own culture's norms and the requirements set by your in-group's authorities.

The other may feel that only by spending time with you that he or she can establish or maintain a long-term relationship with you. You may feel that your privacy and right to be alone are infringed upon. But remember that a collectivist may find it unimaginably painful to be without company.

*Information for this handout was taken from: Triandis, H.C. Brislin, R., & Hui, C.H. (1988). *Cross-cultural Training Across the Individualism-Collectivism Divide*. *International Journal of Intercultural Relations* 12, 269-289.

HANDOUT: TRAINING COLLECTIVISTS TO INTERACT WITH INDIVIDUALISTS*
INTERPERSONAL COMMUNICATION, COM 110

Pay less attention to groups to which the other belongs, when the other comes from individualist cultures, than when the other comes from your culture. You will not be able to predict the other's behavior from your knowledge of the other's group memberships, as you are used to in your own culture. Instead, pay attention to the other's values, beliefs and principles. Once a person is outside the group or without the supervision of a boss, internal factors (such as beliefs) are the best predictors of behavior in both your culture and other cultures. In any case, do not expect compliance with norms to be as high in the individualistic culture as it is in your culture.

The other will be proud of accomplishments, past, present and planned. Compliment the other for more effort than you are used to in your culture. The other is going to value "being distinguished" and will have a high self-esteem, will talk more about personal accomplishments and say more negative things about other people than will happen in your culture.

Expect the other to be more emotionally detached from events that occur in his or her in-group than is likely in your culture. Don't attribute this behavior to some sort of personality defect. It is mandated by the culture.

Expect the other to become more involved in horizontal and less involved in vertical relationships than happen in your culture. The other's influential people will be peers and spouse; they are the ones likely to be consulted.

Do not feel threatened if the other acts competitively. That is also mandated by the culture. The chances are that there will be more situations in which competition rather than cooperation will occur. Learn to expect them.

The other will define status in terms of individual accomplishments, rather than on the basis of ascribed attributes (sex, age, family names, etc.) much more than is the case in your culture.

If you try to change the other's opinions, do not expect that you will be as persuasive as you are in your own culture when you use arguments that stress cooperation, harmony or the avoidance of confrontation. Similarly, the other may sound somewhat calculating to you when she uses arguments that emphasize personal cost and benefit.

Expect the other to be less strongly attached to the extended family than is the case in your culture. Obligations to the extended family are less likely to be accepted by the other as an excuse for failing to do your assignment. Remember, the other does not know much about your many obligations to your family and to your other groups. Your duties are time consuming, but the other does not know much about them. So tell other you have to do this and that and explain why in your culture these activities are important.

Expect relationships with the other to be superficial, short-term, but good-natured. Do not interpret initial friendliness as a cue that the relationship will be especially intimate.

You can do business with the other very shortly after you meet. You need not spend very much time on preliminaries. Time is money in the other's culture and so the other is likely to be impatient with preliminaries and ceremonies. "Getting to the point" and "Getting down to business" is important.

Expect relationships to last only so long as the other gets more from them as it costs to maintain the relationship. This is likely to be a short term period and you can expect the relationship to be resumed if circumstances (e.g., rewards over costs) favor that in the future.

Pay attention to contracts, to signatures, and to the written word. All of these have more significance in the other's culture than in your culture. Informal agreements that are not covered by a letter mean much less in the other's culture than in yours.

The other will be more comfortable with equal relationships than people in your culture. You will be uncomfortable with relationships that disregard status differences but individualists enjoy equal or close status relationships. Learn to expect and cope with this difference.

When resources have to be distributed, the other will expect that this will be done according to the principles of equity (to each according to his contributions). In many situations where you will think that it is best to distribute rewards equally or according to the needs of participants, the other will emphasize equity.

Do not expect to receive respect simply because of your position, age, sex or family name. You must demonstrate accomplishments or achievements in order to get status. Do not expect that your place of birth, if it is prestigious in your eyes (e.g., Paris, France) will lend to receiving more respect from the other. The other is quite unlikely to be impressed by even the most prestigious place of birth.

It is all right to talk about your accomplishments. You do not have to be modest. Don't boast, but make sure people know your achievements. You are the best person to present yourself to the other in a positive light. The other may not interpret your modest behavior in a positive light but may regard it as suggestive of your lack of forthrightness or lack of ability and motivation. It is not uncommon in an individualist society, for a professor to advise a student, "If you don't blow your own horn, nobody else will."

The chances are that you see out-groups as very different from you. The other views out-groups as less different than you view them. Try to match the other's view.

Avoid behaviors that are extremely super ordinate (bossy) or subordinate (servile and submissive). They make a bad impression on the other.

Expect the other to suspect authority figures of all kinds. In the U.S., the founding fathers wrote the American Constitution with an explicit distrust of powerful figures as a major guiding concept.

Expect to see more horizontal than vertical good relationships in the other's culture. For example, the boss-subordinate relationships may become friend-friend relationships.

Expect the other to be upset by illicit behavior. If you have to act that way, you better give full justification to the other. "Illicit behavior" means actions that favor the in-group but put an out-group at a disadvantage. Individualists are much less tolerant of illicit behavior since it goes against their feelings of right and wrong concerning their entire society or nation. They are more likely to use negative words such as "bribery" or "nepotism" when faced with requests to engage in illicit behavior.

Do not expect to be accompanied or assisted all the time. The others have commitments and may not have time for you. Beside that, letting you do things on your own they show their confidence in you. They are not likely to believe you need as much help as you feel you have a right to expect.

The other will find it more difficult to join work groups in which individual effort may go unrecognized. As with many behaviors, the other will not know about your preferences and obligations to groups. So, tell the other you have to do this or that and explain why in your culture these activities are important. Also, try to see the cause of the other's behavior in the same way the other see the causes of his/her own behavior. This maximizes the chances that you will communicate well with the other.

*Information for this handout was taken from: Triandis, H.C. Brislin, R., & Hui, C.H. (1988). *Cross-cultural Training Across the Individualism-Collectivism Divide*. *International Journal of Intercultural Relations* 12, 269-289.

As members of a more collectivistic culture, Chinese tend to emphasize different aspects of the communication process because the "self" or one's identity is conceptualized differently than in more individualistic cultures (e.g., the United States). This results in different communication patterns.

Chinese Self

The Chinese self is defined by hierarchy and role relationships. Self development is closely connected with the self's orientation to other's needs, wishes and expectations.

A person is sensitive to his or her position above, below or equal to others because the position one occupies and the role one plays defines not only how one should perceive oneself in relation to others, but how one should engage in communication with others.

Chinese Communication

Although Chinese communication appears to be "passive" in speaking, it is "active" in listening. Chinese communication is not primarily utilized to affirm self-identity or to achieve individual goals, but to preserve harmonious relationships with family, others, and the surrounding environment.

Primary Functions of Chinese Communication:

1. **Maintaining Existing Relationship Among Individuals**
Implicit Communication (Han Xu) allows one to maintain existing relationships with others without destroying group harmony. To be "han xu," one does not spell everything out, but leaves the "unspoken" to the listeners. As a result, nonverbal communication becomes much more important in Chinese communication.
2. **Reinforcing Role and Status Differences**
Communication is asymmetrical. The position one occupies in the hierarchical structure determines how much one speaks, if at all, and the manner in which one speaks. The eldest men in a family will do most of the talking. The ability to listen is emphasized as a major mode of communication for children. The subordinate will appear to be conciliatory and agreeable in order to show deference and honor. One understates his or her expertise, strengths or competence. Blatant acceptance of a compliment is considered impolite. The subordinate will downplay the significance of a point by using phrases such as "I think," and "I'm not sure," and "I don't know." To publicly express alternate ideas indicates lack of confidence in one's boss.
3. **Preserving Harmony Within the Group**
Harmony (he) denotes harmony, peace, unity, kindness, and amiableness. Argumentative and confrontational modes of communication are avoided at all costs. Chinese tend to engage in honest, truthful discussions with outsiders, but are reluctant to disclose personal information to outsiders.

*This handout was prepared using information from the following source:
Gao, G, & Ting-Toomey, S. (1998). *Communicating Effectively with the Chinese*.
Thousand Oaks, CA: Sage.

Native Arabic speakers share several characteristics in their verbal communicative style.

Repetition--Repetition occurs at the phonological, morphological and lexical, syntactic, and semantic levels. Ritualistic phrases such as "inshallah" (if God wills it) or "el hamdulillah," "hamdilah," and "iskorallah" (Thanks be to God) are pious formulas often heard in everyday transactions in a public marketplace.

Indirectness—Indirectness refers to a speaker's concealment of desires, wants, needs or goals during a conversation. It characterizes communication in High Context Cultures and reflects a preference for smooth relationships. One example of an indirect speech style in Arabic is *Musayara*.

Musayara reflects an "other-oriented," humoring attitude in Egyptian-Arabic speech used to maintain harmony in social relations. This pattern may be one of conversational restraint or effusiveness depending upon the context. There are four kinds of *Musayara*.

1. *Musayara of Respect* is extended typically to persons higher in status in the hierarchy of social relations.
2. *Musayara of Magnanimity* occurs in situations where one would not normally expect to be treated with *musayara* of respect. Unusual circumstances such as illness, however, might be cause for a grown man to treat a woman or child with *musayara*.
3. Political *Musayara* is usually done to gain favor with someone for a specific reason.
4. *Musayara of Conciliation* is used in conflict situations between status equals so as not to ignite or escalate the conflict.

Elaborateness—This refers to the tendency to use rich, expressive language forms. Native Arabic speakers use substantially more words to communicate verbally than do speakers of some other languages. Two elaborate communicative patterns have been identified in Arabic Speech:

1. Mubalagha – The tendency to exaggerate or overstate
2. Tawkid – the tendency to over assert or over stress an argument

Affectiveness—the use of emotional appeal and emphasis on presentation style in persuasive situations. Native speakers of Arabic are more likely to focus on repeated words, phrases, and rhythms as a means of persuasion as opposed to western patterns of argument and idea presentation which may be perceived as one-side and simplistic in an Arabic communication context.

*Information for this handout was taken from the following sources:

Feghali, E.K. (1997). *Arab Cultural Communication Patterns*. International Journal of Intercultural Relations, 21(3), 345-378.

Griefat, Y. & Katriel, T. (1989). *Life Demands "Musayara": Communication and Culture Among Arabs in Israel*. International and Intercultural Communication Annual, 13, 121-138.

HANDOUT: ORIENTATIONS TOWARD INTERPERSONAL RELATIONSHIP AND COMMUNICATION PATTERNS*
 INTERPERSONAL COMMUNICATION, COM 110

<p>East Asian</p> <p>1. Particularistic—particular rules and interaction patterns are applied depending upon the relationship and context (“treat people according to their status/social position”).</p>	<p>North American</p> <p>1. Universalistic—General and objective rules are applied across diverse relationships and context (“treat everyone the same”).</p>
<p>2. Long Term asymmetrical reciprocity; dependence is acceptable; to calculate giving vs. receiving is seen as bad.</p>	<p>2. Short Term and symmetrical or contractual reciprocity; commitments and obligations are often perceived as threat to autonomy or freedom; debts are “paid off” as soon as possible.</p>
<p>3. Sharp distinction of in-group and out-group members.</p>	<p>3. Group boundaries readily permeable.</p>
<p>4. Informal intermediaries.</p>	<p>4. Professional Intermediaries. Contractual Intermediaries.</p>
<p>5. Personal and public relationships often overlap.</p>	<p>5. Personal and public relationships are often separate.</p>
<p>6. Process Orientation; Communications is seen as a process of infinite interpretation (high context).</p>	<p>6. Outcome Oriented; Communication is perceived as the transference of messages.</p>
<p>7. Differentiated Linguistic Codes; Difference linguistic codes are used depending upon the persons involved and the situation.</p>	<p>7. Linguistic Does are less differentiated.</p>
<p>8. Indirect communication emphasis; Indirect communication is prevalent and normative.</p>	<p>8. Direct communication emphasis; Direct communication (low context) is a norm despite the extensive use of indirect communication.</p>
<p>9. Receiver Centered; Meaning is in the interpretation; emphasis is on listening, sensitivity and removal of preconception; Concern for “Face” of other.</p>	<p>9. Sender Centered; Meaning is in the messages created by the sender; emphasis is on how to formulate the best messages, how to improve source credibility and how to improve deliver skills.</p>
<p>10. Families tend to be patriarchal with father in authority; obligation toward family is strong—what children do for parents.</p>	<p>10. Families tend to be patriarchal, but both parents are in authority; obligation toward family not as strong—what parents do for children.</p>
<p>11. high pressure to succeed academically.</p>	<p>11. Moderate pressure to succeed academically.</p>
<p>12. Emotional restraint is emphasized; emotional expression is seen as potentially disruptive to smooth relations.</p>	<p>12. Expression of emotions is seen as sign of maturity and self-acceptance.</p>

*Information for this handout was taken from the following sources:

Vace, N.A., & Wittimer, J. & DeVancy, S. (1988). Experiencing and Counseling Multicultural and Diverse Populations. Munica, In: Accelerated Development.

Yum, O.J. (1997). The Impact of Confucianism on Interpersonal Relationships and Communication Patterns in East Asia, in L.A. Samovar, & R.E. Porter (eds.), Intercultural Communication: A Reader (78-88). Belmont, CA: Wadsworth.

HANDOUT: MULTICULTURAL HEALTH CARE TIPS*
INTERPERSONAL COMMUNICATION, COM 110

"Do Unto Others..." Don't apply the golden rule when dealing with members of other cultures.

What is viewed as polite, caring, quality health care in one culture may be considered rude, uncaring, or even evidence of poor standards of care in another. Hint: Don't treat patients as you want to be treated; try to learn how they want to be treated!

Address all adult patients from other cultures by their surnames unless specifically asked to use a first name.

Most other cultures are more formal than American cultures and many people who were born and brought up in another cultural environment consider it a lack of respect to address others (or be addressed) by their first names. This is especially true when there is a big difference in age between caregiver, staff member, and patient.

Hint: In many Asian cultures, the family name precedes the given name; therefore, someone whose name is Chen Lee, would be addressed as Mr. Chen, Not Mr. Lee. When in doubt, ask the patient how he/she wishes to be addressed!

Mind that tone of voice! When speaking to a patient who seems to have a limited knowledge of English.

Don't shout! Remember the patient is hard of understanding, not hearing!

Speak slowly and softly. Try to avoid words and expressions that are dependent upon one's knowledge and familiarity with American life and culture.

Hint: You can improve the patient's comprehension of what you are saying by repeating it several times in different ways and using gestures, pictures, and other nonverbal forms of communication.

Every culture has its own rules for touching and distance. When either you or your patient breaks any of these rules, the other will feel uncomfortable.

Here are some typical examples of how these rules can impact the patient/caregiver relationship: Americans feel uncomfortable when someone stands less than three feet away from them, while most people from the Middle East need to stand almost nose to nose with the person with whom they are speaking. Latino/Hispanic patients expect the physician to shake hands with them at the beginning of the interview while Japanese patients may feel very uncomfortable shaking hands. Koreans believe that the soul rests in the head and may become uncomfortable, even fearful if a provider or staff member pats their child on the head or ruffles his/her hair.

Hint: Check the resource section at the back of this calendar for some of the rules for distance and touching for each of the cultures represented on your patient list.

Don't ask a limited English-speaking patient, "Do you understand?"

If the patient nods his or her head or answers "yes" to your questions, it only means that the patient has heard you, not that he/she has understood your question and agrees with your diagnosis or plan of treatment!

Hint: Try to ask questions beginning with the following words: when, where, what, why, how. Then listen carefully to the answer for clues to the patient's degree of understanding or real agreement.

You can also check understanding and agreement by asking the patient to repeat to you, step by step, exactly what you have said or exactly how he/she will follow the treatment.

Patient compliance with treatment is heavily dependent upon the “fit” of the treatment plan with the patient’s lifestyle and eating habits.

Try to learn when the patient has their main meal of the day before prescribing that a medication be taken with the evening meal if you wish it to be taken with the largest or heaviest meal of the day. Adapt to dietary regimes.

Hint: The resource section will provide you with much of the general information you need, but lifestyle and eating habits are heavily influenced by the patient’s degree of assimilation (don’t be fooled by a patient’s ability to speak English!), the region of the country from which the patient is from, and his/her social class, economic circumstances, and education.

When possible, use the patient’s preferred form of medication (pill, injection, tonic, etc.) when giving or prescribing drugs.

Often both compliance and satisfaction can be increased by learning something about the patient’s expectations. You can learn a great deal by simply asking your patients a few questions regarding the type of treatment their local doctors or healers would give for similar or related illnesses and whether or not they felt that treatment has been effective.

Hint: Patients from certain cultures may equate the quality of care with the giving of a prescription. If a particular patient seems disappointed because you have not prescribed a medication, try to ascertain what had been expected. Even a minor suggestion regarding change in diet or living style may satisfy the patient’s desire for his/her complaint to be validated by some form of treatment.

American nurses and technicians are far better trained and play a much greater role in patient care than they do in many other countries.

Many culturally diverse patients are unfamiliar with our system of utilizing professional staff other than physicians for some of the initial work-up tests and follow-up procedures such as taking the patient’s pulse or drawing blood. They may act rude to staff because they are fearful that they are not getting treatment from qualified staff.

Hint: A simple explanation such as “Dr. X has asked me to take your pulse so he had as much information as possible before he/she sees you and can then make a better diagnosis” or “I have received special training to do Y test” will usually make the patient feel more confident and more at ease with our system.

Informed consent forms and regulations can be extremely upsetting and frightening for patients who have been taught to believe that talking about an event may make the event take place or for those whose conceptual framework does not include “what if” conjectures.

Anyone administering the consent form should patiently explain that the form is only a formality and that there is very little likelihood of a negative outcome.

Hint: Consent forms, like our entire medical system will seem strange and sometimes frightening to a patient from another culture; therefore, it is always necessary to explain each procedure to these diverse patients as if it were the first time he/she is hearing about it—nine times out of ten, it is!

Making a telephone call is just about the most difficult thing to do in a foreign language and patients with limited skills in English may simply avoid calling to make or break appointments or to ask for an explanation about how or when to take a medication.

This fear of making a telephone call in English not only results in missed appointments, patients "dropping in" without appointments, misuse of the emergency room, but also often results in death because patients sometimes refrain from calling until it is too late for treatment.

Hint: Make a concerted effort to lower the stressfulness of making a phone call. When speaking to anyone who has a foreign accent over the telephone, speak especially simply, slowly and clearly. Don't show impatience, and give that person all your attention. Since the person may not be able to explain what they mean, try to listen to what is said "between the lines" as well as what is said directly!

English-speaking cultures, as reflected in our language, tend to be precise and ruled by the dates and the clock. Americans tend to think and talk linearly.

Many other cultures think globally and pay less attention to a particular hour or day than to events or seasons.

Hint: If a patient seems to be having difficulty telling when, what day, or hour a particular symptom appeared, help them to first connect this occurrence to another event (season, meal time, sunshine, moonlight, etc.) and then go on from there.

Studies have shown that for many culturally diverse patients satisfaction with treatment is more heavily influenced by their "comfort level" with the physician and the office staff than by the quality and/or successful outcome of treatment.

Patience, willingness to take the time to explain, to make sure the patient understands, and to understand that patient's needs and expectations will not only bring culturally diverse patients back, but also encourage them to bring their friends and relatives.

Hint: the best place to start and end with a culturally diverse patient population is to never assume that the patient wants what you want, or expects the same type of care and service that you want. Instead, take the time to learn about your patient's culture, their traditional health/illness beliefs and practices, and demonstrate your knowledge and interest by customizing your rules of courtesy, your procedures, and your treatment plans to suit their needs and expectations.

In today's culturally diverse healthcare marketplace, no medical practice or medical institution can survive without attracting and retaining these growing populations!

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Source: <http://www.webofculture.com/edu/multicul.html>

HANDOUT: LOVELAW VIDEO*
INTERPERSONAL COMMUNICATION, COM 110

Nicholson, W. (Producer). (1986). LoveLaw (Video). London: BBC TV.

Name of Episode: Young Love, Segment #1
Culture: Tokyo, Japan

This segment addresses how the Japanese culture mirrors the United States and how couples date in Japan.

Topics Include:

- Japanese impersonating Elvis
- Comic books show going on dates, having casual sex, and expressing an overabundance of feelings about being in love
- Takarazaca theater shows plays of love stories...glamorous, but very innocent. The characters fall passionately in love but never have sex. The cast is only comprised of females. They live apart from men like "glamorous men."
- First couple interviewed lived at home and accepted that their parents have some control. They wonder what it would be like to sleep and wake up next to each other. When they go on trip together, they don't fully tell their parents the truth. They tell their parents that they are going to be with a same sex friend. They control their emotions, so they don't have sex.
- Japan has a small amount of unwanted pregnancies.
- Second couple interviewed would go to a hotel for sex or wherever they can afford. If they have no money, then no sex.
- Japan used to be taboo about sex and body parts, but recently very open.

Name of Episode: Young Love, Segment #2
Culture: Nairobi, Kenya

This segment shows how the culture feels about love and how men are not committed.

Topics Include:

- *True Love*, a popular magazine has stories about passionate relationships. "Teen Romance" is the favored article. It shows women as weak and insecure, but the men strong and very dominating.
- First woman interviewed said, "Men are liars, hard to trust, and the more girlfriends a man has, the more pride he has." The woman cared about her reputation. Romantic love is an expensive luxury that they can't afford.
- Pregnancy rate is 20%.
- When women dance at discotheques, men watch...because the women are selling their bodies.
- Prostitution is prominent in Nairobi.
- Second woman interviewed was a prostitute. She fell in love at 15, and now has three children, and little money. She waits until her children go to sleep, and then she works as a prostitute. She doesn't want her children to be like her, so she encourages them in their school studies. She makes sure her children get food, clothes, and schooling, so they don't end up like her. She wants a man to love her and her children, but he cannot be Kenyan.

Name of Episode: Young Love, Segment #3
Culture: Madurai, Southern India

This segment looks at how young Indians date in traditional Indian society.

Topics Include:

- The family plays a role in selecting a mate.
- Love comes after the marriage, and if not, then at least they are married to a good mate.
- Young Indians are not allowed to spend time alone or hold hands.
- The ceremony shows how two families get ready to meet, select, and what they look for in a mate.
- Pictures and biographies are exchanged. If this amount of information meets his or her satisfaction or requirements, then they meet each other's family.
- Both families are in a small meeting room at the woman's house. The woman wants to take care and live with a large family.
- Second couple interviewed showed the consequences of choosing a mate for love. They lived in a small, dirty apartment. Their parents have not seen the grandchildren and they have not spoken to them in years.

Name of Episode: Young Love, Segment #4
Culture: Los Gatos, California, USA

This segment shows the pressures that American youth face in dating

Topics Include:

- "On his side, you should sleep with somebody, but on my side, you're looked down on, but then again...it's like you're in the group," said Misty, an American high school student.
- Young love is competition.
- Parents give a curfew, but have little control over the children's life, or love interest.
- Pressures: boy must have a sexual experience and a girl must have a boyfriend.
- First interview: girl said, "My parents assume I'm innocent, but then all parents of girls think that," and "Sex should only happen when you're in love."
- All sexual and relational responsibilities and choices are determined by the youth.
- Second couple interviewed: Brad and Misty don't feel they are ready for sex. Misty said, "Girls approve of virgins." Brad said that even though he's a virgin, his peers think he's not because of the smiles and laughs he gives when asked, "What did you do last night?"
- Misty doesn't mind if he makes sexual references to his friends unless it's about her. Brad said that he doesn't make those assumptions about her.

Name of Episode: The Right Choice, Segment #1
Culture: Madurai, Southern India

This segment shows the ritual of marriage and how families pressure marriage.

Topics Include:

- Shanta Shakur, a drug store manager, age 27, is marrying Ghia, an after school teacher, age 24.
- Parents make choice for marriage. They met once before wedding day.
- *Hindu Newspaper* is the biggest and most respected publication. It runs pages of matrimonial requests submitted by parents every Sunday with explicit detail of wanted and expected characteristics.
- The Triple S Society is an organization that has "matrimonial evenings." Organizers give description of child and a number (much like an auction). Deals are made later.
- Selection process includes a horoscope reading in hopes of finding equal defects. Equal defects will neutralize future problems.
- Marriage tally is tied around the couple's neck (similar in symbolism to the American wedding ring).
- The couple will live with parents. "I will try to change him, and if he is not satisfactory, I'll change myself," stated the bride.
- The bride serves the first meal to her husband and his brother. This is symbolic of the new roles. The husband ties a coin purse on the wife's shari (symbolic of financial security).
- "Greater the choice, the harder to be satisfactory."

Name of Episode: The Right Choice, Segment #2
Culture: Cairo, Egypt

This segment shows how married couples choose to have a relationship and the parental roles in the marriage/wedding.

Topics Include:

- No living together and they don't know each other until they are engaged.
- Hilton is the host of many weddings in Cairo.
- 18 year old Hernan, is marrying 22 year old Mohammed. They were introduced by Mohammed's brother and this is their first relationship. Hernan said, "Having many boyfriends is bad. It confuses feelings later on and won't have beautiful feelings like the first love." Mohammed agreed.
- Looked like a family merger (bride signs marriage certificate after father, and only as a witness).
- 30 year old architect didn't want to get married, but her family wanted marriage. She has refused many past proposals.
- She wanted a man with the same education and to be equally physically attractive.
- After first meeting, both satisfied. Only four visits before wedding.
- Woman, "Love comes after marriage, after getting use to each other and becoming friends."
- First couple won't be able to consummate the marriage or live together until the new apartment is built. They said that they got married so they can spend un-chaperoned time together.

Name of Episode: The Right Choice, Segment #3
Culture: Catanzaro, Italy

This segment shows how choosing a spouse is a personal choice. Tradition and rituals are more important to the parents/older generations.

Topics Include:

- Choice is easier and wider
 - Romance magazines are popular. Popular fantasy is to fall in love with a stranger.
 - Marie is 15 and Massimo is 20. They met and now, 5.5 years later, they are engaged.
 - Massimo got his first job at age 25 to pay for the wedding rings.
 - Maria's mother has saved/collected expensive linens since Maria was 3 years old.
 - Maria perceives Massimo as a companion. She would not have married him until he had a job. Financial security is very important to her.
-

Name of Episode: The Right Choice, Segment #4
Culture: Budapest, Hungary

This segment shows how love/marriage is not perceived as a ritual. Marriage is convenient for housing, but Budapest has the highest divorce rate.

Topics Include:

- "Love doesn't last long." Budapest has the highest divorce rate.
- Sohan met Olana on the street accidentally and they slept together the first night, fell in love, and now want to marry. They are both 18 years old.
- How did she know he was the one? The first week was fantastic love, second week didn't mind if he went out with another girl, and now they have been together for six months.
- Love together and plan to build a house. The house can take up to ten years. Most marriages divorce after the house is complete.
- The Government will reduce the loan by 1/3 if they promise to have three children and they do agree.
- Sex is not confined to marriage.
- Want ads for spouse are very popular.
- Marriage ritualized by two ceremonies. One, a state marriage, and the second, at the church.
- Wedding dance is the dance that guests give money to dance with the bride. The amount of money is usually enough to furnish an apartment.

Name of Episode: Wives and Husbands, Segment #1
Culture: Tokyo, Japan

- Wives don't want to be husband's companion—separate worlds
- White kimono symbolizes a new start
- Man, married for 15 years and has 2 children, spends most of his time at work.
- Wife earns some money being a home tutor and sees her husband 30 minutes a day.
- OL's (office ladies) pretty and single, are not expected to keep jobs after marriage.
- Hostesses at bar listen to problems, serve drinks, but do not prostitute.
- Husbands don't always come home. Wife doesn't check up on husband. Wives stay up until husband gets home.
- "I got used to it," referring to her husband's behavior and definition of job.
- Didn't have much time alone. Soon after marriage, she got pregnant.
- Most intimate time is with the children.
- "I seldom feels she loves me," said the husband. "We are more like father and mother than husband and wife."
- She deals with the anger when he doesn't come home and said, "I feel I'm always enduring."

Name of Episode: Wives and Husbands, Segment #2
Culture: Cairo, Egypt

- Women are going to work outside the home.
- Husband tells and corrects his wife when comes home to a disorganized home.
- "It's too much for me, but sometimes it can't be helped," stated the wife referring to working full time and doing housework.
- Never shout at husband—tradition and family values.
- School teaches (Koran) that men are superior and good women are obedient.
- Tradition and religion validates that men are superior.
- All graduates are entitled to a job by the government.
- Second couple said, "Women should be delicate and not work."
- Woman, "It should depend on the person if the woman wants to work outside the home or not."

Name of Episode: Wives and Husbands, Segment #3
Culture: Budapest, Hungary

- Man and woman work in textile factory, children sleep together at a day care center across the street. All citizens are required by law to have a job.
- Technical school teaches baby care to men and women. Little reality—men don't do any chores.
- No such thing as a man's or a woman's job. There is no equality.
- On average, women get paid 1/3 less than men.
- Older man said, "Women should be kept under control."
- Soap opera and radio show unrealistic sorting out of roles (i.e., men cleaning).

Name of Episode: Wives and Husbands, Segment #4
Culture: San Francisco, California, USA

- Women can earn as much money as men.
 - Heidi, a part time teacher, married an executive and has two children. Her husband fell in love with another co-worker and they were separated for three years. She was left with a small income to pay all bills and care for the children.
 - The separation allowed a metamorphosis for Heidi—got promoted several times and now earns more than her husband.
 - Husband said that his wife's change made her more attractive.
 - Children have posted rules and chores.
 - Every Tuesday evening 17 families rotate having dinner at each house.
 - Both agree that they are equal.
-

Name of Episode: Parents and Children, Segment #1
Culture: Vihiga, Kenya

- Land is not prosperous.
 - Government wants people to have less children.
 - Husband said that is good and proud to have many children because they children can die.
 - Infant mortality is low.
 - Husband works harder for his children...this is his motivation.
 - Men surveyed said that family planning is dangerous because it has many physical side effects and can lead the wife to prostitution.
 - Quantity is better than quality.
 - Men said that taking a pill didn't happen years ago, so why start?
-

Name of Episode: Parents and Children, Segment #2
Culture: Madurai, Southern India

- Famous temple for women to go to when they want to conceive.
- A married woman gets respect or status upon giving birth. Cradle ceremony put on by woman.
- They do acknowledge the costliness of children.
- Accept that babies are most likely not going to die.
- Usually have two children and will get sterilized if has at least one son.
- A man who never had children celebrating wedding anniversary said, "I still want a child and the next life will bring me bad luck unless I have a child." The wedding anniversary celebration usually is attended by adult children. The wedding anniversary consists of the couple remarrying.
- By year 2000, there will be an average of three children per family.

Name of Episode: Parents and Children, Segment #3
Culture: Catanzaro, Italy

- Common that family size has changed because two incomes needed to survive.
 - Italians spend more money on babies than any other country in Europe.
 - Sex education and family planning is rare.
 - Highest rate of abortion. One per minute.
 - Woman is group IV: "The pill is still harmful." One woman has four children and has had four abortions. They feel safer with an abortion than taking the pill.
 - Men more involved and want to be present at the birth.
-

Name of Episode: Parents and Children, Segment #4
Culture: Budapest, Hungary

- "Can have a baby or a car, but not both" is a local saying.
 - Government gives material incentives to families that have many children.
 - Government would like each family to have three children.
 - Children at school take classes that cater to planning and taking care of a family that has three children.
 - There is a housing shortage. If you have at least three children, the government will allow you to have a larger apartment. Families that promise to have children have larger apartments.
 - One couple made the commitment to have three children. They have one and now are having doubts on having more children and don't know what they will do about their housing situation.
 - Every woman who wants an abortion must go before a committee consisting of a medical doctor, health official, and a town official. She must plead her case to be granted an abortion.
 - Each generation has less children and the attitude about having children has changed.
-

Name of Episode: The Limits of Fidelity, Segment #1
Culture: Nairobi, Kenya

- One Kenyan man said, "I cannot control myself around other women."
 - One family surveyed showed a married man with four children, but lives the life of a single man. He has a child with his girlfriend in the city. He does try to support both families.
 - One a month he goes home to his four children. He thinks his wife knows about the other woman, but will not tell her.
 - The wife said that she would end the marriage if she found out that he had another woman.
 - Men have affairs due to tradition, women do not.
-

Name of Episode: The Limits of Fidelity, Segment #2
Culture: Tokyo, Japan

- Society never confined sex to marriage.
 - 65,000 "Love Hotels"
 - Wife would rather that her husband not have affairs, but she doesn't get mad. She would get mad if it hurt her family (as she is crying).
 - Man IV: "I am faithful to my wife mentally, but not physically."
 - The wife is aware of husband's infidelity and would like him to be faithful.
 - Women are supposed to accept the husband's "right" to having other women.
 - The husband expects the wife not to ask about his extra-marital affairs, but accept them.
-

Name of Episode: The Limits of Fidelity, Segment #3
Culture: Cairo, Egypt

- Taught Islamic "virtue of modesty" from an early age.
 - Women cover their hair. This shields men from having any sexual temptation.
 - Elite women don't wear veils, but limit their conversation with men.
 - Infidelity is punished by God. Men said that it is okay to look, but not touch.
 - A man said that he couldn't be unfaithful because he wouldn't want his wife to be unfaithful.
 - Wife said, "I try to be happy with what I've got."
 - A man said, "I hope not to betray any woman before marriage out of fear of God."
-

Name of Episode: The Limits of Fidelity, Segment #4
Culture: San Francisco, California, USA

- Turning to safe sex and rediscovering commitment and fidelity is the trend.
- The trend is fidelity, but some couples choose a modern relationship that is considered open. An open relationship allows the couple to date other people.
- Modern relationship: Couple has two children and one on the way. Not married, and don't mention any concrete plans to ever get married.
- Second couple IV: The date other people, but don't share information. Knowing is not important. Only their relationship is important. Having multiple relationships is seen as the chosen lifestyle.
- American culture could have traditional marriages or marriages with agreements of mutual infidelity.

Name of Episode: Women and Divorce, Segment #1
Culture: Tokyo, Japan

- Divorce is not common.
 - A woman divorcing is seen as scandalous. Her parents don't understand why she broke the tradition of marriage. Her parents are very traditional Japanese. She is an English teacher and happy. She didn't want to follow the cultural rules.
 - A traditional Japanese woman would tolerate her husband.
 - Divorced women with children tend to quickly marry a second time. The woman with children need a man's income.
-

Name of Episode: Women and Divorce, Segment #2
Culture: Cairo, Egypt

- Husband wanted to have wife accept his girlfriend. She didn't so he divorced his wife.
 - Islam (Koran) says it is better to divorce than live in a bad marriage.
 - Men and women are equal in power on filing for divorce.
 - When both in agreement for divorce, the process is simple. They went to court and were divorced.
 - The woman was willing to give up all her rights for the divorce, but she wanted her money and her assets. She did not want to give them to him.
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Name of Episode: Women and Divorce, Segment #3
Culture: Cantanzaro, Italy

- Family life is a public affair.
 - Marriage is very traditional and expected.
 - Legal divorce has only been possible since 1970. The couple must be separated for five years before divorce. Also, divorced couples are still married according to the church.
 - People are trying to reduce the separation time to three years.
 - The older generation feels divorced couples are never free of each other.
 - Woman said that it is rare for the men to take care of the children or cook. During separation, prior to divorce, the children stay with the mother.
-

Name of Episode: Women and Divorce, Segment #4
Culture: Budapest, Hungary

- Laws protect the rights of divorced women. Hungary has one of the highest divorce rates.
 - The judge will ask the couple if there is any way for reconciliation. The one couple surveyed said, "None."
 - The wife said that she had different expectations of her husband.
 - After the divorce, they still live together. Not much has changed, but he does live in the living room. She continues to cook for him, wash his clothes, and clean the entire house.
 - Woman interviewed is an English teacher. She said that she has been divorced for three years, and finding life very difficult after the divorce, and men have become more irresponsible.
 - After divorce women seek a partner to help with the children.
 - The trend shows that women are now leaving the men.
-