

Chapter 1 : Rhetoric in Popular Culture - Barry Brummett - Google Books

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An Overview Tim Delaney sets the scene for our philosophical consideration of popular stuff. As Brummett explains in *Rhetorical Dimensions of Popular Culture*, pop culture involves the aspects of social life most actively involved in by the public. Popular culture is also informed by the mass media. There are a number of generally agreed elements comprising popular culture. For example, popular culture encompasses the most immediate and contemporary aspects of our lives. These aspects are often subject to rapid change, especially in a highly technological world in which people are brought closer and closer by omnipresent media. Certain standards and commonly held beliefs are reflected in pop culture. However, iconic brands, as other aspects of popular culture, may rise and fall. With these fundamental aspects in mind, popular culture may be defined as the products and forms of expression and identity that are frequently encountered or widely accepted, commonly liked or approved, and characteristic of a particular society at a given time. Popular culture is, in the historic use of term, the culture of the people. It serves an inclusionary role in society as it unites the masses on ideals of acceptable forms of behavior. Further, popular culture, unlike folk or high culture, provides individuals with a chance to change the prevailing sentiments and norms of behavior, as we shall see. So popular culture appeals to people because it provides opportunities for both individual happiness and communal bonding. Examples of Popular Culture Examples of popular culture come from a wide array of genres, including popular music, print, cyber culture, sports, entertainment, leisure, fads, advertising and television. Sports and television are arguably two of the most widely consumed examples of popular culture, and they also represent two examples of popular culture with great staying power. Sports are played and watched by members of all social classes, but tautologously the masses are responsible for the huge popularity of sports. Some sporting events, such as the World Cup and the Olympics, are consumed by a world community. Showing allegiance to a team as a means of self-identification is a common behavior. Further, cheering for a sports team or a favorite athlete is a way any individual can become part of popular culture, as I and Tim Madigan explain in our new book *The Sociology of Sport*. Many people watch numerous hours of television everyday. It is such a prevalent aspect of contemporary culture it is difficult to imagine life without it. There are those who believe TV is responsible for the dumbing down of society; that children watch too much television; and that the couch potato syndrome has contributed to the epidemic of childhood obesity. The globally popular TV show *The Simpsons* provides us with an interesting perspective on television. As a result, he devises a scheme to detonate a nuclear bomb unless all television is abolished in Springfield. I think the survivors would envy the dead. It is even more difficult to imagine a world without popular culture. Folk and High Culture Popular culture is usually distinguished from folk and high culture. In some ways, folk culture is similar to pop culture because of the mass participation involved. Folk culture, however, represents the traditional way of doing things. Consequently, it is not as amendable to change and is much more static than popular culture. Folk culture represents a simpler lifestyle, that is generally conservative, largely self-sufficient, and often characteristic of rural life. Radical innovation is generally discouraged. Group members are expected to conform to traditional modes of behavior adopted by the community. Folk culture is local in orientation, and non-commercial. In short, folk culture promises stability, whereas popular culture is generally looking for something new or fresh. Because of this, popular culture often represents an intrusion and a challenge to folk culture. Conversely, folk culture rarely intrudes upon popular culture. There are times when certain elements of folk culture eg Turkish rugs, Mexican blankets and Irish fairy tales find their way into the world of pop culture. Generally, when items of folk culture are appropriated and marketed by the popular culture, the folk items gradually lose their original form. A key characteristic of popular culture is its accessibility to the masses. It is, after all, the culture of the people. High culture, on the other hand, is not mass produced, nor meant for mass consumption. It belongs to the social elite; the fine arts, opera, theatre, and high intellectualism are associated with the upper socioeconomic classes. Items of high culture often require

extensive experience, training, or reflection to be appreciated. Such items seldom cross over to the pop culture domain. Consequently, popular culture is generally looked down upon as being superficial when compared to the sophistication of high culture. This does not mean that social elites do not participate in popular culture or that members of the masses do not participate in high culture. The Formation of Popular Culture Through most of human history, the masses were influenced by dogmatic forms of rule and traditions dictated by local folk culture. With the beginning of the Industrial era late eighteenth century, the rural masses began to migrate to cities, leading to the urbanization of most Western societies. Urbanization is a key ingredient in the formation of popular culture. People who once lived in homogeneous small villages or farms found themselves in crowded cities marked by great cultural diversity. Thus, many scholars trace the beginning of the popular culture phenomenon to the rise of the middle class brought on by the Industrial Revolution. Industrialization also brought with it mass production; developments in transportation, such as the steam locomotive and the steamship; advancements in building technology; increased literacy; improvements in education and public health; and the emergence of efficient forms of commercial printing, representing the first step in the formation of a mass media eg the penny press, magazines, and pamphlets. All of these factors contributed to the blossoming of popular culture. By the start of the twentieth century, the print industry mass-produced illustrated newspapers and periodicals, as well as serialized novels and detective stories. Newspapers served as the best source of information for a public with a growing interest in social and economic affairs. The ideas expressed in print provided a starting point for popular discourse on all sorts of topics. Fueled by further technological growth, popular culture was greatly impacted by the emerging forms of mass media throughout the twentieth century. Films, broadcast radio and television all had a profound influence on culture. So urbanization, industrialization, the mass media and the continuous growth in technology since the late s, have all been significant factors in the formation of popular culture. These continue to be factors shaping pop culture today. Sources of Popular Culture There are numerous sources of popular culture. As implied above, a primary source is the mass media, especially popular music, film, television, radio, video games, books and the internet. In addition, advances in communication allows for the greater transmission of ideas by word of mouth, especially via cell phones. Many TV programs, such as American Idol and the Last Comic Standing, provide viewers with a phone number so that they can vote for a contestant. This combining of pop culture sources represents a novel way of increasing public interest, and further fuels the mass production of commodities. Popular culture is also influenced by professional entities that provide the public with information. For example, a news station reporting on a specific topic, say the effects of playing violent video games, will seek a noted psychologist or sociologist who has published in this area. This strategy is a useful way of influencing the public and may shape their collective opinions on a particular subject. At the very least, it provides a starting point for public discourse and differing opinions. News stations often allow viewers to call or email in their opinions, which may be shared with the public. A seemingly contradictory source of popular culture is individualism. Urban culture has not only provided a common ground for the masses, it has inspired ideals of individualistic aspirations. In the United States, a society formed on the premise of individual rights, there are theoretically no limitations to what an individual might accomplish. Of course, once a unique style becomes adopted by others, it ceases to remain unique. The Sociology of Seinfeld and is currently writing a book on The Simpsons that is scheduled for publication in February, Visit his website at www.

Chapter 2 : Holdings : New dimensions in popular culture. | York University Libraries

New Dimensions in Popular Culture. Nye, Russel B., Ed. This document contains fifteen essays which study some of the didactic, moralistic literature which was popular in nineteenth century America, and speculate about the culture from which the literature evolved.

People talk about culture to mean ballet and symphony; what we could call high culture. Others talk about, say, Canadian culture, meaning beer and hockey; what we would call popular culture. Others might talk about traditional drumming, singing and dancing of an ethnic group or country, which is valid, but not what the social scientist means by culture. To the social scientist, culture is everything we humans learn, that can be communicated by symbols. When we touch a hot object and learn that it is hot by the pain we experience, that is learned, but is not symbolic, so it is not culture. When Mommy says the word "hot," giving it a symbol, then it is culture. So as to explain this sociological perspective view of culture, I am proposing the use of six dimensions which cross cut all culture, and more clearly give an indication of its scope and depth. The Six Dimensions Each cultural or social dimension is like a mathematical dimension in space height, depth, width in that they are analytical qualities, not empirical; the removal of any one dimension, by definition, removes all dimensions. The number two, for example, is an analytical concept, not an empirical one. If you see two apples, for example, the number two is in your head, not an intrinsic characteristic of the apples. There are six of them. All of these are learned, composed of systems of symbols, are social beliefs and behaviour, not human individuals and not transmitted or stored by genes. We need to use the word "tools" and explain the 1 inventing, 2 using and 3 teaching of others to invent and use them, is the cultural dimension, not the physical tools themselves. In Economics, this is called "capital," wealth produced not for immediate consumption but to increase further production. We need to refer to the production and distribution of wealth, which did not need money in earlier societies and in some elements of our society today, eg home and with friends. Wealth is anything that has value and it has value to the extent it is useful and scarce. It could include goods and services, but goods only in terms of the services they provide. Money is not wealth, but is a measure and a means of storing and exchanging wealth. The economic dimension of culture is not just business, buying, selling. These things are specific to modern complex industrial culture, but not universal among all cultures and societies. Political Dimension relates to power and influence. It includes authority and types of authority traditional, bureaucratic or charismatic. Politics is not the same as ideology which belongs to the values dimension or only party politics which are institutions that are not universal. The Social, Interactional or Institutional dimension refers to patterns of interaction, social organisation, meanings we attach to each other, our presentations of selves, roles. Examples include family or class. The shared values that we apply to judgements such as good or bad, beautiful or ugly, right or wrong. Beliefs or Worldview, the ideas we have about how the universe operates. Religious beliefs "and more. The dimensional approach to understanding culture is that, like physical dimensions in space and time, they permeate the whole of culture. From the largest group or country, down through communities, to simple dyads relations between two people all six dimensions are present. By definition, removal of a dimension, or a value of zero, means the whole culture is not there. Dimensions and Change To make social or cultural changes in any one dimension has repercussions in each of the other dimensions. To introduce a new method of obtaining water in a community, for example, requires the introduction of new social institutions, or reorganising of existing ones. To change something in one cultural dimension not only requires changes in other dimensions, it causes changes in other dimensions. Learning any new ways of doing things will require the learning of both new values and new perceptions. Changes in any dimension will start changes, like the ripples of water on a calm lake when you throw a stone into it, and ultimately all six dimensions will change. Here is a diagram that can be used as a framework for discussion of social change and the inter relationships between cultural dimensions. Marx saw changes in the foundation bottom two , technology and economy, as causing changes in the other four. Weber saw changes in the top two, values and beliefs, as causing changes in the other four. They were probably both right, in different contexts. Their diametric opposition is more apparent than real. Functionalism can not

explain causes of change, but if there is change in one dimension, functionalism would predict compensatory change in all six dimensions. If we look at each dimension in turn, we can detect some easily identifiable patterns along the broad spectrum from simple to complex societies. This also represents the range of human communities from the earliest to the present. Overall, with some notable exceptions, the direction of change in culture and society has been from simple to complex. In the Technological Dimension, our simplest societies were engaged in gathering and hunting. Their tools and their language a tool reflected that. Then the biggest and most important revolution started taking place, the agricultural revolution. It was most likely started by women, who did the gathering while men hunted. They learned through experience that if they saved seeds, shoots, or cuttings, they could plant them later to get a new crop. The new technology produced a food surplus that allowed and encouraged the development of city states, division of labour and other revolutionary changes in the other five dimensions. Human control over power and energy increased from human power, through animal power, mechanical power then engines and on up to nuclear power. Tools became more sophisticated and complex. This is what Marx meant by modes of production. In the Economic Dimension, simpler societies produced and allocated wealth anything of value because it was scarce and useful on the basis of family obligations and without recourse to using money Barter was never very important a means of allocating wealth. Then came state redistribution, so that the aristocracy and the new occupational categories that supported the state, could carry on without having to produce their own food. As economies became more complex, money of various types came to be used as a universal means to measure, store and exchange wealth. Power shifted from the state organizations to the owners of capital, and money came into its own. In the Political Dimension, the overall direction of changes was from simple societies where there was very little difference in power between those who had the most and those who had the least. With increased complexity, the distance between the people with the least to the most power widened. In contrast to a widespread ideology of equality and democracy, the realpolitik in complex societies is very hierarchical and continues to become more so. In the Social Dimension, the change is in greater complexity. This means greater division of labour, and a decreasing reliance of family and kin links on which to construct social organization. Nepotism, which was once the only way to allocate positions, is increasingly being seen to be a negative and undesirable mode of allocating social and economic roles. In the Values and Aesthetics Dimension, at first there appears to be no noticeable pattern of change from simple to complex societies. Different eras were characterised by more tolerance and eclecticism, or more rigidity and fanaticism. When we look at social class, however, and remember that class is based on power, wealth and prestige, we see a clear pattern. In simple societies there is not much difference between the prestige allocated to people at the top as to people at the bottom. In a modern industrial complex society, there is a huge gap between the prestige given to a national president or CEO in contrast to some janitor in a slum hotel. In the Worldview and Beliefs Dimension, there is a clear pattern of reduction of different supernatural beings. In gathering and hunting societies, where there is little control over natural forces, the land is more highly respected, and hundreds of Gods are identified. Each animal is seen as a mortal manifestation of the God of that animal. Ethnocentric monotheists called them spirits rather than the Gods they were. Although modern complex societies are not fully atheist, the belief in no God parallels the increase in beliefs about increased control over natural forces. Each change was cumulative rather than the new replacing the old. So ghosts and God are still believed by some in modern complex societies. An important characteristic in all these changes, is that the introduction of something new does not automatically remove the old. Only if an old thing is dysfunctional and can not contribute to, or hinders, survival and growth, will it be dropped. In most cases, with exceptions, it is easier to introduce something technologically new, as it is seen as less threatening to values, institutions and beliefs. So technology tends to be at the forefront of culture change, but eventually all six dimension will have to adapt to the new introductions. If you are a mobiliser encouraging the empowerment of a community, the new water facility will eventually have effects on institutions, beliefs and values. Dimensions and Community Empowerment When we encourage and guide a community to strengthen itself to become more self reliant, we are promoting social change. The community of course, must strengthen itself, we can not do it for the community. Let us say the community decided its first priority would be a potable water supply. We guide and encourage them through finding

resources and constructing the facility. We know that might be part of the technological dimension, and would be tempted to think that is the end of it. We would be wrong; it is not the end. That change in technology will have far reaching repercussions in all of the six dimensions. The eight elements of the community empowerment methodology do not specifically refer to the six dimension of culture. What goes unsaid, however, is that empowerment usually means the community comes together and chooses a high priority action for itself, and that action is clearly identifiable as belonging to one of the dimensions usually the technological dimension. What we know now is that eventually all six dimensions affect and will be affected by the empowerment intervention. Before an empowerment intervention can be successful, certain conditions in the community must be present, and these belong to all six dimensions. Where the technology is nomadic herding, for example, building a clinic would be possible but not likely. Where the culture is characterised by religious animism, building a church would be unlikely. Where the community is rural and dispersed, fighting for tenants urban rental rights would be a waste of time and effort. To begin the process, the activist or mobiliser needs to have a good understanding of the ethnography of the community see below. After an empowerment intervention, even if it is in one dimension, adjustments will start being made in all six dimensions. It is the responsibility of the mobiliser, who wants to help a community strengthen itself, to ensure that repercussions do not result in negative situation in all six dimension. This is not always easy.

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This document contains fifteen essays which study some of the didactic, moralistic literature which was popular in nineteenth century America, and speculate about the culture from which the.

Strategies Universalism People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships. Help people understand how their work ties into their values and beliefs. Provide clear instructions, processes, and procedures. Keep promises and be consistent. Give people time to make decisions. Use an objective process to make decisions yourself, and explain your decisions if others are involved. Particularism People believe that each circumstance, and each relationship, dictates the rules that they live by. Give people autonomy to make their own decisions. Be flexible in how you make decisions. Take time to build relationships and get to know people so that you can better understand their needs. Highlight important rules and policies that need to be followed. Typical universalist cultures include the U. Typical particularistic cultures include Russia, Latin-America, and China. They believe that you make your own decisions, and that you must take care of yourself. Praise and reward individual performance. Give people autonomy to make their own decisions and to use their initiative. Allow people to be creative and to learn from their mistakes. Communitarianism People believe that the group is more important than the individual. The group provides help and safety, in exchange for loyalty. The group always comes before the individual. Praise and reward group performance. Allow people to involve others in decision making. Typical individualist cultures include the U. Typical communitarian cultures include countries in Latin-America, Africa, and Japan. Be direct and to the point. Allow people to keep their work and home lives separate. Diffuse People see an overlap between their work and personal life. They believe that good relationships are vital to meeting business objectives, and that their relationships with others will be the same, whether they are at work or meeting socially. People spend time outside work hours with colleagues and clients. Find out as much as you can about the people that you work with and the organizations that you do business with. Be prepared to discuss business on social occasions, and to have personal discussions at work. Try to avoid turning down invitations to social functions. Typical specific cultures include the U.

Chapter 4 : Hofstede's Cultural Dimensions - From blog.quintoapp.com

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Emphasis on reciprocation of gifts, favors, and greetings; Negative association with economic growth. Restraint The dimension of indulgence vs. A society that practices indulgence makes room for the comparatively free gratification of natural and basic human drives pertaining to indulging in fun and enjoying life. The quality of restraint describes a society that holds back need gratification and tries to control it through stringent social norms. Arab, African, Asian and Latin countries have a higher score with regards to power distance index while Germanic and Anglo countries possess a lower score. For instance, Guatemala has a score of 95 while Israel scores 13 with a very low power distance, whereas the United States stands somewhere in between with a score of So far as the individualism index is concerned, a substantial gap exists between Eastern and less developed countries on one hand and Western and developed countries on the other. While Europe and North America are highly individualistic, Latin America, Africa, and Asia score very low on the individualism index with strong collectivist values. Highest uncertainty avoidance scores are possessed by Latin American countries, Japan as well as Eastern and Southern Europe. The score is lower for Chinese, Nordic, and Anglo culture countries. For instance, Germany has a higher uncertainty avoidance index with a score of 65, compared to Sweden, which scores only Nordic countries exhibit low masculinity, with Sweden and Norway scoring 5 and 8 respectively. Again, Anglo countries, Japan, and European countries such as Switzerland, Austria and Hungary have high masculinity scores. However, often there is a failure to manage the project effectively due to existing cultural differences between local communities and foreign engineers. This case study of one such project in Eastern Ghana , supervised by a British engineer and project manager, explores some of the critical issues that can arise in a cross-cultural project. The engineer expected the community to express their opinions regarding the sanitation and water project, including the procedure of the project, the design or any other facet that the community wanted to discuss. It was also noticed during the project that if individuals ever voiced their opinions, they preferred not to express opinions that conflicted with what others had expressed. For instance, on a particular occasion, the engineer asked the opinions of two women in a family. After the first shared her opinion, the second woman, who was younger, was asked to share hers, but she refused to do so. Instead, she said that her mother the other woman , had already spoken. In another case, the engineer approached a woman, who had some problems in walking, for her opinion. In the village, she happened to be the only lady with this problem, so her opinion was sought in order to customize the design for water collection and sanitation systems accordingly. However, this lady was reluctant to voice any opinion regarding this, as she felt that her own well-being was not so much significant considering the entire group. However, when the other women of the community were asked, one suggested a flat design so that the lady with the walking problem could collect her water easily. At the start of the project, the engineer could more or less comfortably organize the work schedule and ensure good progress. Many members of the community lent helping hands. However, when the project was drawing to an end, the chief showed a temporary loss of interest due to two reasons. First, his mother had died and he was arranging for the funeral. Second, he had an affair with a girl in a neighboring village and was more inclined to meet her than perform his duties. When the community members started returning to work, they seemed lethargic, and the engineer found it very difficult to complete the project within the stipulated deadline. Explanation of the issues based on Hofstede dimensions: The community is from a culture that exhibits high power distance index, wherein subordinates are accustomed to abide by what their seniors tell them to do rather than following more democratic ways. On the contrary, the engineer came from a culture where the power distance index is low, with flatter power structures, wherein the authority and subordinates worked on more or less equal terms. The community is more collectively oriented, whereas the engineer belonged to a culture that is more individualistic. Therefore, when the lady with the walking problem was asked to voice her opinion, she was reluctant to express her personal opinion, as the majority of the community members did not possess her

problem. Since low uncertainty avoidance and high power distance existed within the community, the members were more inclined toward organizing themselves as an extended family, with the chief being the grandfather of that family. The main authority lies with the chief, who should decide on the best course of action. Hence, when the project was drawing to an end, the engineer wanted to gather in the other members of the community although the chief lacked interest. But since the chief was not there, the members expressed disinterest, which the engineer interpreted as lethargy. When a common culture prevails, personnel management is not difficult since everybody has a common conception of right, wrong and accepted behavior. However, when team members come from different cultural backgrounds or the backgrounds of the manager and the team differ, it might lead to grave misunderstandings. Below is an analysis of how culture prevails across some of the major aspects of HR management.

Recruiting – The definition of a good candidate differs according to cultures. Those who express strong opinions, are outspoken and self-confident, are considered good candidates in individualistic masculine societies. Considering this, positioning as an employer in the USA high on masculinity is quite different from doing so in Scandinavian countries and the Netherlands low on masculinity.

Target Setting – In Germany, the Netherlands, the UK, the USA and other low power distance cultures, targets are negotiated, while in high power distance cultures such as Italy, France, and Belgium, targets are set by senior managers.

Training – In high power distance societies, there is instructor-centric learning, while in low power distance societies, it is more learner-centric and interactive.

Appraisal – Most of the appraisal procedures are established in the USA or the UK, which are countries with high individualism and low power distance. Hence, as per these countries, the right way of performance enhancement is direct, frank feedback. However, this does not take into consideration that in countries with high power distance and collectivistic cultures, direct feedback is regarded as disrespectful and disgraceful. This cycle of recruitment, target setting, training and appraisal can be successfully used to manage people if it is culturally adapted. Relevant research and preparation is required for this. A lot of problems arise in matters of participation, communication and other relational areas.

New dimensions in popular culture. by , Bowling Green University Popular Press edition, in English.

Between and , he executed a large survey study regarding national values differences across the worldwide subsidiaries of this multinational corporation: He first focused his research on the 40 largest countries, and then extended it to 50 countries and 3 regions, "at that time probably the largest matched-sample cross-national database available anywhere. As Hofstede explains on his academic website, [3] these dimensions regard "four anthropological problem areas that different national societies handle differently: In order to confirm the early results from the IBM study and to extend them to a variety of populations, six subsequent cross-national studies have successfully been conducted between and The combined research established value scores on the four dimensions for a total of 76 countries and regions. In Michael Harris Bond and colleagues conducted a study among students in 23 countries, using a survey instrument developed with Chinese employees and managers. The results from this study led Hofstede to add a new fifth dimension to his model: In the scores for this dimension have been extended to 93 countries thanks to the research of Michael Minkov who used the recent World Values Survey. A higher degree of the Index indicates that hierarchy is clearly established and executed in society, without doubt or reason. A lower degree of the Index signifies that people question authority and attempt to distribute power. These in-groups are laced with undoubted loyalty and support each other when a conflict arises with another in-group. Societies that score a high degree in this index opt for stiff codes of behavior, guidelines, laws, and generally rely on absolute truth, or the belief that one lone truth dictates everything and people know what it is. A lower degree in this index shows more acceptance of differing thoughts or ideas. Society tends to impose fewer regulations, ambiguity is more accustomed to, and the environment is more free-flowing. In feminine societies, they share modest and caring views equally with men. In more masculine societies, women are somewhat assertive and competitive, but notably less than men. In other words, they still recognize a gap between male and female values. This dimension is frequently viewed as taboo in highly masculine societies. A lower degree of this index short-term indicates that traditions are honored and kept, while steadfastness is valued. Societies with a high degree in this index long-term views adaptation and circumstantial, pragmatic problem-solving as a necessity. A poor country that is short-term oriented usually has little to no economic development, while long-term oriented countries continue to develop to a point. This dimension is essentially a measure of happiness; whether or not simple joys are fulfilled. On the other hand, Anglo and Germanic countries have a lower power distance only 11 for Austria and 18 for Denmark. Compared to Guatemala where the power distance is very high 95 and Israel where it is very low 13 , the United States is in the middle. Germany scores a high UAI 65 and Belgium even more 94 compared to Sweden 29 or Denmark 23 despite their geographic proximity. However, few countries have very low UAI. Masculinity is extremely low in Nordic countries: Norway scores 8 and Sweden only 5. In contrast, Masculinity is very high in Japan 95 , and in European countries like Hungary, Austria and Switzerland influenced by German culture. In the Anglo world, masculinity scores are relatively high with 66 for the United Kingdom for example. Latin countries present contrasting scores: However, there are less data about this dimension. There are even less data about the sixth dimension. For example, low power distance is associated with consultative political practices and income equity, whereas high power distance is correlated with unequal income distribution, as well as bribery and corruption in domestic politics. Individualism is positively correlated with mobility and national wealth. As a country becomes richer, its culture becomes more individualistic. Another example of correlation was drawn by the Sigma Two Group [10] in On average predominantly Catholic countries show very high uncertainty avoidance, relatively high power distance, moderate masculinity and relatively low individualism, whereas predominantly atheist countries have low uncertainty avoidance, very high power distance, moderate masculinity, and very low individualism. Coelho found inverse correlations between rates of specific kinds of innovation in manufacturing companies and the percentage of large companies per country as well as the employment of a specific kind of manufacturing strategy. The national culture measure of power distance is positively correlated with the ratio of companies

with process innovation only over the companies with any of the three types of innovation considered in the country determinant of correlation: Hence in countries with higher power distance, innovative manufacturing companies are somewhat more bound to resort to process innovations. The quantification of cultural dimensions enables us to make cross-regional comparisons and form an image of the differences between not just countries but entire regions. For example, the cultural model of the Mediterranean countries is dominated by high levels of acceptance of inequalities, with uncertainty aversion influencing their choices. With regard to individualism, Mediterranean countries tend to be characterized by moderate levels of individualistic behavior. The same applies to masculinity. Future orientation places Mediterranean countries in a middle ranking, and they show a preference for indulgence values. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. November Learn how and when to remove this template message "Culture is at times at the interface of a source of conflict, but it is increasingly synergistic in our current and future social contract.. Cultural differences are a nuisance at best, sometimes a disaster, but always present like the air we breathe. This leads to misunderstandings and misinterpretations between people from different countries. Instead of the convergence phenomena we expected with information technologies availability the " global village culture" , cultural differences are still significant today and diversity tends to increase. So, in order to be able to have respectful cross-cultural relations, we have to be aware of these cultural differences. With this model, Geert Hofstede shed light on these differences. The tool can be used to give a general overview and an approximate understanding of other cultures, what to expect from them and how to behave towards groups from other countries. Practical applications of theory[edit] Geert Hofstede is perhaps the best known sociologist of culture and anthropologist in the context of applications for understanding international business. Comparing Values, Behaviors, Institutions and Organizations Across Nations [14] which is an updated version of his first publication [4]. The five dimensions model is widely used in many domains of human social life ,[citation needed] and particularly in the field of business. Practical applications were developed almost immediately. In fact, cross-cultural communication requires being aware of cultural differences because what may be considered perfectly acceptable and natural in one country, can be confusing or even offensive in another. All the levels in communication are affected by cultural dimensions: Cultural applications for communication with Latin American Businesses". If applied properly, an understanding of cultural dimensions should increase success in negotiations and reduce frustration and conflicts. However, the deal is not complete in the Middle Eastern culture. As companies try to adapt their products and services to local habits and preferences they have to understand the specificity of their market. The most cited critique is McSweeney. Hofstede replied to that critique [25] and Ailon responded. There are other levels for assessing culture. These levels are overlooked often because of the nature of the construction of these levels. There is sampling discrepancy that disqualifies the survey from being authoritative on organizations, or societies, or nations as the interviews involved sales and engineering personnel with few, if any, women and undoubtedly fewer social minorities participating Moussetes, Even if country indices were used to control for wealth, latitude, population size, density and growth, privileged males working as engineers or sales personnel in one of the elite organizations of the world, pioneering one of the first multinational projects in history, cannot be claimed to represent their nations. September Learn how and when to remove this template message Hofstede acknowledges that the cultural dimensions he identified, as culture and values, are theoretical constructions. They are tools meant to be used in practical applications. They are group-level dimensions which describe national averages which apply to the population in its entirety. National scores should never be interpreted as deterministic for individuals. For example, a Japanese person can be very comfortable in changing situations whereas on average, Japanese people have high uncertainty avoidance. There are still exceptions to the rule. Variations on the typologies of collectivism and individualism have been proposed Triandis, ; Gouveia and Ros, Self-expression and individualism increase with economic growth Inglehart, , independent of any culture, and they are vital in small populations faced with outside competition for resources. Like the power index, the individualism and collectivism surveys scatter countries according to predictable economic and demographic patterns Triandis, [full citation needed], so they might not really inform us at all about any particular organizational dynamic, nor do they inform about

the organizational and individual variations within similar socio-economic circumstances. Individual aggregate need careful separation from nation aggregate Smith et al. Whereas individuals are the basic subject of psychological analysis Smith, , the socialization of individuals and their interaction with society is a matter to be studied at the level of families, peers, neighborhoods, schools, cities, and nations each with its own statistical imprint of culture Smith, Schwartz controlled his value data with GNP and a social index, leading to his proposal of differentiated individual and nation indices of itemized values Schwartz, ; for cross-cultural comparison. Hofstede acknowledges that "the [â€] dimensions of national cultures are not relevant for comparing organizations within the same country". Including 20 organizational units in two countries Denmark and the Netherlands , six different dimensions of practices, or communities of practice have been identified:

Chapter 6 : Spheroid Cell Culture: New Dimensions in 3-D Assays | The Scientist Magazine®

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The six dimensions of national culture are based on extensive research done by Professor Geert Hofstede, Gert Jan Hofstede, Michael Minkov and their research teams. The application of this research is used worldwide in both academic and professional management settings. Dimensions of national culture: The Hofstede model of national culture consists of six dimensions. The cultural dimensions represent independent preferences for one state of affairs over another that distinguish countries rather than individuals from each other. The country scores on the dimensions are relative, in that we are all human and simultaneously we are all unique. In other words, culture can only be used meaningfully by comparison. The model consists of the following dimensions:

Power Distance Index PDI This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people. People in societies exhibiting a large degree of Power Distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low Power Distance, people strive to equalise the distribution of power and demand justification for inequalities of power.

Individualism versus Collectivism IDV The high side of this dimension, called Individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families. Its opposite, Collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular ingroup to look after them in exchange for unquestioning loyalty. Society at large is more competitive. Its opposite, Femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented.

Uncertainty Avoidance Index UAI The Uncertainty Avoidance dimension expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. The fundamental issue here is how a society deals with the fact that the future can never be known: Countries exhibiting strong UAI maintain rigid codes of belief and behaviour, and are intolerant of unorthodox behaviour and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles.

Long Term Orientation versus Short Term Normative Orientation LTO Every society has to maintain some links with its own past while dealing with the challenges of the present and the future. Societies prioritize these two existential goals differently. Societies who score low on this dimension, for example, prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: In the academic environment, the terminology Monumentalism versus Flexhumility is sometimes also used.

Indulgence versus Restraint IND Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms. He analysed a large database of employee value scores collected within IBM between and The data covered more than 70 countries, from which Hofstede first used the 40 countries with the largest groups of respondents and afterwards extended the analysis to 50 countries and 3 regions. Start your Cultural journey today Join a course for researchers organised by our partners, more information after the link. Join one of our certification course or contact us.

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Conservative, rigid and structured, unless the danger of failure requires a more flexible attitude. People are expressive, and are allowed to show anger or emotions, if necessary. Be clear and concise about expectations and goals, and set clearly defined parameters. But encourage creative thinking and dialogue where you can. Recognize that there may be unspoken "rules" or cultural expectations you need to learn. Recognize that emotion, anger and vigorous hand gestures may simply be part of the conversation. Low UAI Openness to change or innovation, and generally inclusive. More inclined to open-ended learning or decision making. Less sense of urgency. Titles are less important, so avoid "showing off" your knowledge or experience. Respect is given to those who can cope under all circumstances. Countries with a long-term orientation tend to be pragmatic, modest, and more thrifty. In short-term oriented countries, people tend to place more emphasis on principles, consistency and truth, and are typically religious and nationalistic. This is reflected in the importance of short-term gains and quick results profit and loss statements are quarterly, for example. For example, questions like "What? Virtues and obligations are emphasized. Behave in a modest way. Avoid talking too much about yourself. People are more willing to compromise, yet this may not always be clear to outsiders; this is certainly so in a culture that also scores high on PDI. Short-Term Orientation People often want to know "Why? As people tend to oversell themselves, others will assess their assertions critically. Values and rights are emphasized. Sell yourself to be taken seriously. People are less willing to compromise as this would be seen as weakness. Finding This Article Useful? Read our Privacy Policy Application: Hofstede argues that these countries are characterized by a restrained culture, where there is a tendency towards pessimism. People put little emphasis on leisure time and, as the title suggests, people try to restrain themselves to a high degree.

Chapter 8 : Dimensions of Culture - WikiEducator

Essays from an English graduate seminar in literature and popular culture, given at Michigan State University.

Chapter 9 : The Seven Dimensions of Culture - from blog.quintoapp.com

Abstract. In January of , just 4 months after the tragic terrorist attacks on the World Trade Center in New York, the President of the United States delivered the annual State of the Union address.