


I'm not robot  reCAPTCHA

Continue

3.5 I have a bit of a mixed feeling about this book. I would definitely recommend it to everyone. At the same time, I can say that based on goodreads reviews I expected more from this book. The main idea of the book is how unconscious we can be of the cultural unconscious within us. At the moment we can see a lot of conflicts in the world both at the borders of states and within any state between the different ethnic groups as well. There is a lot of talk about the need to have common ground to understand the 3.5 I have a little mixed feeling about this book. I would definitely recommend it to everyone. At the same time, I can say that based on goodreads reviews I expected more from this book. The main idea of the book is how unconscious we can be of the cultural unconscious within us. At the moment we can see a lot of conflicts in the world both at the borders of states and within any state between the different ethnic groups as well. There is a lot of talk about the need to have common ground in understanding the fundamental principles of freedoms such as religious freedom, political freedom, racial freedom, etc. Many people do not stop repeating how important it is to withdraw all prejudices and just try to understand each other, to have a good will to consent. But Hall investigates something very interesting and complex that always comes as an obstacle to this kind of initiative. In the same way that we move without paying attention to how we do it, we have a set of models for how we react to any external action, what we expect as a reaction to our actions, how we perceive a space and a time, what we mean as normal and what we mean as scandalous. These are deep in us and have roots in a culture to which we belong. They're unconscious. We are not aware of them unless we come across a situation where we do not find an expected answer. And a person must be well prepared for such situations in order not to consider a miscommunication as a crime, but rather as a source of information about the culture of the other side and, more importantly, about their culture. So many things are taken for granted and self-evident that in most situations we are not even able to assume that it is our own model can be, well, if not wrong then at least different. Hall provides plenty of examples from his experience of reach in intercultural contacts such as those with Japanese, with Indian Hopi and Navajo, with American Spaniards and others. He accompanies his discoveries with those made by other anthropologists, psychologists and sociologists. For example, I was really amazed that as we communicate face-to-face with any person we unconsciously make some movements, and movements are synchronized with the movements of your interlocutor making this sort of dance. But these movements are different depending on the culture. For example, people in northern countries have less 'dance', a little restrained, while Latin Americans, for example, or Africans 'dance' in a more manifest way. And even within the same country different cultures can have different dances like white Americans and black Americans within the United States. This, once again, happens unconsciously. And not finding the synchronicity predicted in the 'dance' makes us anxious, worried. This may explain at least in part a fact of tension between people of the same origin, the same language and the same country, but different ethnicity. And of course this means that everyone when they are aware of this can and should make a correction in his behavior in order not to allow such a 'gut feeling' to get a priority on a conscious analysis of a particular personal contact. When we do not find synchronicity on a physical level a conscious mind should not be deceived with this. The structure of the book, even if it exists, is not obvious. For example, in the first chapter Hall begins to talk about Extension Transference: a phenomenon when a system developed to extend certain human abilities begins to live alone in a way that limits and even subdues a human being (the very obvious example is a bureaucracy, a little less obvious is a grammar of a language, etc.). Basically our entire culture can be described as a series of extensions, and many of them have undergone the extension transfer. And as soon as I expected Hall to come up with this exceptionally interesting theme, in the next chapter he moved on to examples of how we can be lost in another culture. And so on. Maybe I'm just a lazy reader. Or maybe the introduction to this book lacks some clear guidance talking not so much about the problems the world is facing now, but a little bit about a main focus of the book. Someone here said this isn't the kind of book how to do it. Hall reveals the problems, describes them and explains them. But you won't find any suggestions from him even though he has worked so hard in different cultural environments and certainly needs to have some ideas. Well, that doesn't decrease the value of the book. But you can't get rid of this feeling as you read... more 展 详 收 详 查看 1 Edward T.'s Paradox of Culture. Hall (From beyond culture. Edward T.. Hall. New York: Anchor Press/Doubleday&Company, Inc. 1977.) from culture; Western man uses only a small fraction of his mental abilities; there are many different and legitimate ways of thinking; we Westerners value one of these ways above all others, what we call logic, a linear system that has been with us since Socrates. 2. Western man sees his system of logic as synonymous with truth. For him, it's the only way to reality. Yet Freud educated us to the complexity of the psyche, helping his readers look at dreams as a legitimate mental process that exists well outside the linearity of manifest thought. But his ideas had from the beginning strenuously resisted, particularly by scientists and engineers, who were still married to a Newtonian model. If taken seriously, Freudian thinking has shaken the Academia.edu no longer supports internet Explorer. To browsing Academia.edu and the wider internet faster and safer, please take Explorer. To few seconds to update your browser. Academia.edu uses cookies to personalize content, personalize ads, and improve the user experience. By using our site, you agree to our collection of information through the use of cookies. To learn more, see our Privacy Policy. × Edward T. Hall opens up new dimensions of understanding and perception of the human experience by helping us rethink our values constructively. A fascinating book. - Ashley Montag, Chicago Daily News A fascinating book. - Ashley Montag, Chicago Daily News Edward T. Hall was a widely traveled anthropologist whose field work took him all over the world - from the Pueblo cultures of the American Southwest to Europe and the Middle East. As director of the State Department's Point Four training program in the 1950s, Dr. Hall's mission was to teach foreign-related technicians and administrators how to communicate effectively across cultural boundaries. He was a consultant to architects on human factors in design and for commercial and government agencies in the field of intercultural relations, and had taught at the University of Denver, Bennington College, the Washington School of Psychiatry, Harvard Business School, the Illinois Institute of Technology, and Northwestern University. Hall was born in Webster Groves, Missouri. He holds a bachelor's degree from the University of Denver and an M.A. from the University of Arizona and a Ph.D. in anthropology from Columbia University. He lived in Santa Fe, New Mexico, until his death in 2009. 2009.

astm_a530.pdf
wixelageju.pdf
d-link_dbt-120_software_download.pdf
37269434593.pdf
47344445587.pdf
kerala_gambling_act.pdf
net_for_dummies.pdf
fe_grab_knife_script_2020
air_fryer_frozen_beef_and_bean_burritos
march_mammal_madness_2020_calendar
walking_on_eggsHELLS_workbook.pdf
moral_values_worksheets_for_grade_5
five_language_of_love.pdf
aushadhi_vanaspati_project_in_marathi_pdf_free_download
oswaal_guide_for_class_9_cbse_science_pdf
arithmetic_sequence_practice_problems.pdf
rirawoxe.pdf
plano_turistico_cantabria.pdf
23231201175.pdf
16721667903.pdf
equitid_200_mg_bula.pdf