

INTERCULTURAL SENSITIVITY AMONG
THE HOTEL'S EMPLOYEES

TABLE OF CONTENTS

Introduction.....	3
Chapter One.....	5
Literature Review.....	5
Importance of Literature Review	6
Literature Review Theory	9
The Literature Review Theory Application and Justification	9
Chapter Two.....	11
Culture.....	11
Cultural Theory	11
Predominant Theories	15
Critical Element of Culture.....	37
Characteristics of the Culture	44
Chapter Four.....	45
The Developmental Model of Intercultural Sensitivity	45
Six Stages of Intercultural Sensitivity	46
Reason To Use the Developmental Model with Justification	48
Criticism Of the Developmental Models of Intercultural Sensitivity.....	49
Chapter Five.....	50
Concept of Intercultural Sensitivity	50
Intercultural Sensitivity.....	50
The Benefits of Intercultural Sensitivity	53
The Cost of Intercultural Sensitivity	53
How to Develop Intercultural Sensitivity	54
Definition of Intercultural	54
Definition of Sensitivity.....	54
Conclusion	56
References.....	57

INTRODUCTION

As the world becomes more globalized, the hospitality industry increasingly interacts with people from various cultures. It can present challenges, as different cultures have different customs and expectations. However, by increasing intercultural sensitivity among hotel employees, these challenges can be overcome, and the hospitality industry can provide a better experience for all guests.

Intercultural sensitivity is understanding and respecting cultural differences, including but not limited to customs, beliefs, and values. It also includes an awareness of one's cultural biases and how they may impact interactions with others. Increasing intercultural sensitivity among hotel employees can create a more welcoming environment for all guests.

There are a few key ways to increase intercultural sensitivity among hotel employees. Employees should receive training on different cultures and customs. It will help them be more aware of the needs of guests from different cultures and ensure that they provide the best possible experience. In addition, hotels should encourage employees to interact regularly with guests from different cultures. It will help them to build relationships and understand the needs of these guests better. Finally, hotels should ensure that their policies and procedures consider the needs of guests from different cultures. For example, if a hotel has a dress code policy, they should consider whether or not this policy could exclude or make guests from certain cultures uncomfortable.

By increasing intercultural sensitivity among hotel employees, hotels can provide a better experience for all guests. It can lead to more positive reviews, higher customer satisfaction, and an improved hotel reputation.

Working in the hospitality industry involves a lot of intercultural interactions. From dealing with guests to working with colleagues, it requires employees to be sensitive to cultural differences and understand the needs of a global environment.

Intercultural sensitivity is the ability to be aware of and understand cultural differences. It is the ability to see the world from another person's perspective and respect their beliefs, values, and traditions. Intercultural sensitivity is essential for hotel employees because they are often in contact with people from different cultures. They may be working with guests from all over the world or serving unfamiliar food and drinks. Hotel employees must be able to interact with guests from different cultures respectfully and clearly.

Some tips for being more interculturally sensitive include: learning about other cultures, being open-minded, listening more than talking, and asking questions instead of making assumptions. When we are open to learning about different cultures and try to see things from their perspective, we can build better relationships with people worldwide.

CHAPTER ONE

Literature Review

A literature review is a comprehensive and critical evaluation of the research that has been published on a particular topic. Its purpose is to provide an overview of the field's current state, highlight the main research questions, methods, and findings, and identify areas for further investigation.

A literature review is a comprehensive and critical evaluation of the research that has been published on a particular topic. It has four main objectives:

Survey the literature in your chosen area of study: A literature review surveys the existing research in your field of study, providing an overview of the field's current state.

Synthesize the information: A literature review synthesizes the information in the literature, summarizing the essential findings and providing a comprehensive overview of the field's current state.

Analyze the information: A literature review critically analyzes the information gathered, identifying gaps in current knowledge, showing limitations of theories and points of view, formulating areas for further research, and reviewing areas of controversy.

Present the literature in an organized way: A literature review presents the literature in an organized and structured manner, making it easy for readers to understand and follow the main points.

A literature review is an integral part of any research project because it demonstrates a familiarity with a body of knowledge and establishes the credibility of your work. It summarizes prior research and explains how your project is linked to it, integrates and summarizes what is known about a subject, and demonstrates that you have learned from others and that your research is a starting point for new ideas.

Importance of Literature Review

When writing a literature review, it is essential to keep the following key points in mind:

It is not a descriptive list: A literature review is not simply a list of books and articles. It is a critical evaluation of the research published on a particular topic.

It is not a book-by-book or article-by-article summary: A literature review should not simply summarize each source. It should provide a comprehensive and critical evaluation of the existing research.

It is not a survey of everything written about your topic: A literature review should be focused and concise rather than an exhaustive survey of all the literature on a topic.

It must be defined by a guiding concept: A literature review should be guided by a straightforward research question, project objective, or essay question.

It must tell the reader what knowledge and ideas have been established and agreed upon in your area: A literature review should provide an overview of the current state of the field, highlighting the main research questions, methods, and findings. It should also outline the strengths and weaknesses of the existing research.

There are several reasons why it is essential to write a literature review as part of a research project:

Identify gaps in current knowledge: A literature review can help identify gaps and highlight areas where further research is needed.

Avoid reinventing the wheel: By reviewing the existing research, you can save time and resources by avoiding duplication of efforts and researching something that has already been done.

Build on existing knowledge: A literature review allows you to build on the foundation of existing knowledge and ideas and contribute to the field's ongoing development.

Identify other researchers in the field: A literature review can help you identify other researchers working in the same area and provide an opportunity to connect and collaborate with them.

Demonstrate depth of knowledge: A literature review demonstrates your thorough understanding of the research in your field and helps establish your credibility as a researcher.

Identify essential works: A literature review can help identify the critical positions in your field and show that you have read and are familiar with them.

Provide intellectual context: A literature review provides an academic context for your work, helping you to position your project about others in the field.

Identify opposing views: A literature review can help identify opposing and differing perspectives on a topic, allowing you to address and consider them in your research.

Put your work in perspective: A literature review can help you understand the place of your research in the broader context of the field and identify whether you are doing something completely new, revisiting an old controversy, or addressing a specific gap in knowledge.

Demonstrate research skills: By conducting a thorough literature review, you demonstrate your ability to access and evaluate research in your field and your skill in synthesizing and summarizing the existing knowledge.

Identify relevant information and ideas: A literature review can help you identify relevant information and ideas that may be useful for your research.

Identify appropriate methods: A literature review can help you identify techniques and approaches used in previous research that may be relevant or adaptable for your study.

There are several other key considerations to keep in mind when writing a literature review:

Use a logical and systematic approach: A literature review should be well-organized and follow a logical structure. It could include organizing the literature by theme, research question, or method or using a chronological approach to review the development of the field over time.

Critically evaluate the literature: A literature review should not simply summarize the existing research but should critically assess the quality and relevance of the reviewed studies. It includes considering the research design, sample size, and data analysis techniques used, as well as the limitations and strengths of each study.

Use appropriate referencing: A literature review should cite and reference the reviewed sources adequately. It helps to support your argument and show the reader that you are familiar with the existing research in your field.

Be concise and focused: A literature review should be brief rather than exhaustive or overly broad. It means selecting only the most relevant and essential studies to include in your review.

Use clear and concise language: A literature review should be written in clear and concise language, avoiding jargon and technical terms where possible. It helps to ensure that the review is accessible to a broad audience and easy to understand.

To conduct a literature review, researchers typically follow a systematic process that involves:

Identifying a research question: The first step in conducting a literature review is to define the research question or topic of interest. It helps to focus the study and ensure that the literature selected is relevant to the research question.

Searching for and selecting relevant literature: Researchers typically use databases, such as PubMed or Google Scholar, to locate relevant articles, books, and other sources of information. It is essential to use a range of search terms and to be as specific as possible when searching for literature.

Reading and evaluating the literature: Researchers must carefully read and consider each source once the relevant literature has been identified. It involves assessing the quality and relevance of the research, as well as identifying any gaps or inconsistencies in the literature.

Synthesizing and summarizing the findings: After evaluating the literature, researchers must synthesize and summarize the results to provide a comprehensive overview of the field's current state. It may involve identifying patterns or trends in the research, highlighting the strengths and limitations of different studies, and identifying areas for further investigation.

Literature Review Theory

If you've ever written a research article or dissertation, you will know that a literature review is essential. It allows you to contextualize your research within existing knowledge and demonstrate how it adds to your understanding of the subject area. However, how should you go about writing a literature review? The literature review theory is essential for anyone who wants to write a successful literature review. At its core, it provides a framework for writing effective literature reviews and helps ensure that your arguments are backed up by research evidence.

The Literature Review Theory Application and Justification

A literature review is a critical summary of what has been published on a topic by accredited scholars and researchers. A literature review surveys scholarly articles, books, dissertations, conference proceedings, and other resources relevant to a particular issue, area of research, or theory. It provides context for a dissertation by identifying past research. Research tells a story, and the existing literature helps us identify where we are in the story currently. Thinking of knowledge in a discipline consisting of three layers is crucial. Empirical data make up the first layer, theories, and related concepts make up the second, and interpretation, discussion, and discussion make up the third (Boote & Beile, 2005). Literature reviews can be organized around a theme or sub-topic or be designed as comprehensive overviews of all written-on a given topic (Taylor & Procter, 2014).

A literature review aims to inform the reader of what is written about a subject and assess that information to determine its value, accuracy, quality, significance, etc. A literature review includes the following in addition to summarizing essential research findings on your subject:

- Demonstrates your command over existing scholarship related to your research question(s)
- Identifies lacunae—gaps in prior research that provide opportunities for further study
- Establishes your study's place within the broader conversation about your topic

- Outlines how your project contributes to existing research
- Suggests new directions for future research
- Justifies your proposed methods and approaches

These goals can be achieved through a variety of theoretical applications. For example, a literature review might draw on sociology, psychology, history, or economics theories to explain the motivations behind specific actions or define a particular phenomenon. Alternatively, it could use rhetorical analysis to examine the language used by authors in constructing their arguments. Alternatively, it might draw upon theories from communication studies to demonstrate how information is shared or disseminated in a given context. In each case, the theory should be clearly articulated and justified for its relevance to your research question(s).

Overall, the purpose of a literature review is to provide readers with an informed perspective on the existing scholarship related to a particular topic. By understanding what has already been published on your topic, you can identify potential gaps in current knowledge that provide opportunities for further study. Additionally, by analyzing existing literature and applying relevant theories and conceptual frameworks, you can demonstrate the importance and novelty of your work while also providing justification for your methods and approaches.

CHAPTER TWO

Culture

Culture is the beliefs, values, behaviors, and habits that make up a group. It's what makes us unique as individuals and as a society. Culture is what gives us our sense of identity.

Many different elements make up culture. The most important ones are language, religion, food, customs, music, art, and literature. Language is the key to communication and understanding within a culture. It's how we share our ideas and experiences with others. Religion is another crucial element of culture. It helps to define our values and beliefs. Food is an essential part of any culture. It's a way of sharing our traditions and heritage with others. Customs are the traditional practices passed down from generation to generation. Music and art are expressions of our creativity and individuality. Literature is a way of exploring the human experience through stories and poems.

Culture is seen as the foundation of progress, as it is people (not economies) who are the main focus and ultimate purpose of efforts to advance. Culture is not just a tool for development cooperation, but its basis. The relationship between culture and development should be clarified and strengthened in authentic, indigenous, self-reliant, sovereign, civilized, and creative ways.

Taking culture into account in decision-making processes, including those of development agencies and their partner countries, requires a new approach to policy analysis and participatory management that involves non-economic social sciences as full partners. It will help ensure that cultural dimensions are understood and considered in developing utility and production functions and formulating business processes, policy, and investment decisions.

Cultural Theory

In anthropology, cultural theory refers to the various intellectual frameworks through which anthropologists interpret cultural phenomena. Most anthropological research is based on one or more of these theories.

Cultural theories can be broadly divided into two categories: those that emphasize the material aspects of culture and those that emphasize the

ideological or symbolic aspects. Materialist theories, also known as ecological or economic theories, focus on the ways in which culture affects and is affected by the physical environment and the distribution of resources. Ideological or symbolic theories, on the other hand, focus on the ways in which culture is used to create meaning and to communicate messages.

One of the most influential materialist theories is Marxism, which was developed by Karl Marx and Friedrich Engels in the 19th century. Marxism focuses on class conflict and economic exploitation under capitalism. Another influential materialist theory is neo-evolutionism, which was developed in the early 20th century by Julian Steward. Neo-evolutionism focuses on how cultures change over time in response to environmental pressures.

Among the most influential ideological or symbolic theories are structuralism and post-structuralism. Structuralism was developed in the early 20th century by Claude Levi-Strauss and focuses on how cultures are organized around certain basic principles (such as binary oppositions). Post-structuralism is a later development that challenges some of the assumptions of structuralism and instead emphasizes the role of power relations in shaping culture.

Other influential cultural theories include interpretivism, which focuses on the ways in which individuals interpret their own culture and the meanings they ascribe to it, and phenomenology, which emphasizes the importance of understanding how people experience their culture.

There is critical theory, which is an interdisciplinary approach that combines elements from various other theoretical perspectives (including Marxism, structuralism, post-structuralism, and interpretivism) in order to explore the links between power and culture. Critical theorists are particularly interested in exploring how culture can be used to oppress or empower certain groups of people.

Cultural theory is a field of study that aims to understand and analyze the various aspects of culture. However, the definition of cultural theory is problematic because it is not always clear what is being referred to when the term "culture" is used. Some scholars, like Theodor Adorno, explicitly address the concept of culture, while others, such as Michel Foucault, Jacques Derrida, and Julia Kristeva, focus more on other theoretical ideas, such as ideology or textuality, which are also crucial in cultural theory. The cultural theory is only sometimes explicitly about culture in the first instance; it may also encompass other theoretical objects, such as commodification, screen, embodiment, and so on. It has led to the uneven terrain of cultural theory, where different concepts and ideas are brought together under the umbrella of cultural theory without

necessarily being explicitly related to the notion of culture itself. However, these concepts and ideas become more explicit through the accumulation of tacit cultural theoretical knowledge and meta-theoretical surveys of the field. They are integrated into the study of culture. Overall, a cultural theory is a field that aims to understand the various aspects of culture and its influence on society.

Raymond Williams was a British cultural theorist who focused on understanding the relationship between culture and society. Marxism influenced him, which provided a framework for understanding this relationship. Along with Williams, the historian E.P. Thompson and cultural critic Richard Hoggart also contributed to this field of research in the late 1950s, examining the cultural practices of the working class and their relationship to mass entertainment and Americanized popular culture. The concept of culture as a complex whole, encompassing knowledge, beliefs, customs, and habits, has a long history in anthropology and sociology. In the late 19th and early 20th centuries, this understanding of culture often overlapped with the concept of society itself. The idea of distinct and definable cultures, which could be studied in the context of cultural systems, was developed in the late 19th and early 20th centuries. The work of Swiss linguist Ferdinand de Saussure and the adoption of his ideas through French Structuralism, particularly by Claude Levi Strauss, Roland Barthes, and Jacques Lacan, played a significant role in shaping cultural theory in the following century. The concepts of symbolic systems, social solidarity, and the bounded territorial space of the nation were also influential in this field. Cultural theory has often been concerned with critiquing the concept of "high culture" and examining the everyday cultural practices of ordinary people.

Bennett, Ian Hunter, and others have argued that culture should be understood as a constructed object and a means of organizing and governing people, things, and populations. They say that culture is not simply a medium for classifying and dividing the world, but is itself a category and a means of classification that raises essential questions about its social, political, and economic utility. Bennett and Hunter argue that cultural practices and objects are only conceived in terms of their use in the organization of society and that social training and social relations are not always necessarily and inherently cultural. However, they also acknowledge that the ascription of things as "cultural" has recently increased, with the economic and cultural sectors increasingly overlapping and the nature of financial organizations being seen as dependent on the production and consumption of artistic value. This phenomenon referred to as the "cultural turn," has led to a focus on the cultural dimensions of various fields, including politics, economics, and the media. Some scholars have criticized this emphasis

on culture, arguing that it has led to a neglect of other important factors and has become a means of justification for specific policies and practices.

Cultural studies and cultural theory have emphasized how language, subjectivity, and power structures interact and shape our understanding of the world. This focus emerged in a specific historical, political, and theoretical context marked by debates about ideology and its relationship to class, subjectivity, and discourse. These debates have played out across various disciplines, including literature, art, media and communication, and sociology, and have been explored in multiple academic publications and conferences. The focus has been on representation, not as a form of realism, but as an ideological construction that shapes and controls the subject within a power structure. There has also been a focus on lived experience and the potential for resistance, negotiation, and political agency. However, some have criticized this emphasis on culture as being too sociological or not sociological enough, and have argued for considering culture as autonomous or shaped by broader historical and economic structures. There has also been a debate about the relationship between culture and politics, with some claiming that cultural studies have become depoliticized and others highlighting its potential to contribute to political analysis and action.

Cultural sociology is a field that focuses on studying culture as an autonomous domain rather than considering it as an aspect of society. According to Alexander, this "strong program" of cultural sociology involves examining culture through ethnographic "thick description" and in the context of a cultural system's "causal specificity" or its causal and influential relations that guide action. Alexander suggests that the origins of this approach can be traced back to the work of Dilthey, Durkheim, and the synthesis of structural hermeneutics. There are debates about how to conceptualize a domain of meaning that is not determined by external forces and relations, yet is also a determinant of these forces and relations. Laclau and Mouffe's deconstructive critique of Marxian theory, which emphasizes the importance of discourse and argues that power relationality and hegemonic struggle are consequences of discursive antagonism, has influenced developments in cultural theory such as Judith Butler's work on performativity and Stuart Hall's later work on identification. However, focusing on discourse and discursivity can also conflate discourse with the symbolic or rely on a linguistic model of discourse. Foucault's discussions of address, which focus on technologies of knowledge and power and governmentality, are critical of structural linguistic models. Instead, his work emphasizes the importance of the material practices and technologies that shape the production and circulation of discourses.

Later cultural theory has drawn upon a range of influences, including the work of Foucault, Deleuze, Peirce, James, Bergson, and Whitehead, in order to examine the role of signification in the context of experience, affective and sensual relationality, and post-Einsteinian understandings of spacetime. This focus on post-phenomenological interpretations of experience and the empirical across the human and non-human has significantly influenced recent cultural theory.

Culture theory is a field of study that seeks to define and understand the culture. It relates to anthropology, semiotics, political economy, sociology, and communication. It often focuses on how a particular phenomenon relates to ideology, nationality, ethnicity, social class, and gender. Culture theory practitioners draw from a diverse range of theories and approaches and use a variety of methods and perspectives.

Approaches to cultural studies are diverse, but many tend to have certain characteristics in common. These include a focus on examining the relationship between artistic practices and power, an interest in understanding the various forms of culture and the social and political contexts in which it exists, and a commitment to evaluating society ethically and engaging in political action. The cultural studies approach often seeks to bridge the divide between tacit cultural knowledge and more objective forms of knowledge and to consider culture both as the subject of research and as a site of political criticism and action.

The holistic approach of cultural studies, which considers the needs and values of all people and permits the examination of the whole along with the parts, the contexts as well as the contents, and the relationships between essential variables, nations, and the natural environment, is one advantage of this field. Its perspective can deal with complexity and fragmentation, contextualize economies, and minimize ethnocentric biases. Additionally, by considering the worth of a given society, cultural studies approaches can enable informed decisions about the future and help to ensure that economies are pointed in the right direction.

Predominant Theories

Cultural theory is an essential part of understanding international business and global relations. It provides insight into why societies worldwide operate differently, helping us understand different values and beliefs that can shape how people do business in other countries. Two of the most prominent theorists in this field are William Bennett and Geert Hofstede.

In sociological and anthropological theories of culture, there are various approaches to understanding the concept of “culture.” Culture is generally seen as a set of shared beliefs, values, norms, and traditions that shape how a group of people interacts with each other and their physical environment.

One of the most prominent theories of culture is Bennett’s theory of cultural relativism. This theory argues that cultures must be understood in their context and that no one culture is better or worse than another. Instead, all cultures are equally valid and should be respected.

Hofstede’s theory of cultural universals is another primary theory of culture. This theory posits that certain elements are found in all cultures worldwide. These elements include things like language, religion, and family structures.

Both Bennett’s and Hofstede’s theories are essential in understanding culture. However, it is important to remember that there are many different ways to approach the study of culture. Each view has its strengths and weaknesses and offers a unique perspective on this complex topic. Ultimately, understanding culture requires an interdisciplinary approach. By looking at different theories and perspectives, we can better understand the role that culture plays in our lives.

Bennett's Theory

The Developmental Model of Intercultural Sensitivity (DMIS) was created by Dr. Milton Bennett (1986, 1993) as a framework to explain people's reactions to cultural differences. In both academic and corporate settings, he observed that individuals confronted cultural differences in some predictable ways as they learned to become more competent intercultural communicators. Using cognitive psychology and constructivism concepts, he organized these observations into six stages of increasing sensitivity to cultural differences.

The model's underlying assumption is that as one's experience of cultural difference becomes more complex and sophisticated, one's competence in intercultural relations increases. Each stage indicates a particular cognitive structure expressed in attitudes and behavior related to cultural differences. By recognizing the underlying cognitive orientation toward cultural differences, predictions about behavior and attitudes can be made, and education can be tailored to facilitate development into the next stage.

The DMIS has been used successfully for the last fifteen years to develop a curriculum for intercultural education and training programs. Content analysis research has supported the relevance of the stage descriptions and has suggested that a more rigorous measurement of the underlying cognitive states could yield a powerful tool for personal and group assessment.

Bennett's Theory of Culture prescribes four cultures: power, role, task, and person. Power cultures are those in which power distribution is very centralized, such as in a military organization. Role cultures are those in which people occupy specific roles and are typically found in organizations with many rules and regulations, such as a government bureaucracy. Task cultures are those in which people work together to achieve a common goal, such as in a research and development team.

Finally, unique cultures are those in which the individual is the primary focus unit, such as in a therapy group.

Hofstede's Cultural Dimensions Theory

A framework used to distinguish between different national cultures and cultural dimensions and their impact on a business setting.

Hofstede's Cultural Dimensions Theory, developed by Geert Hofstede, is a framework used to understand the differences in culture across countries and to discern how business is done across different cultures. In other words, the framework is used to distinguish between different national cultures and the dimensions of culture and assess their impact on a business setting.

Hofstede's Cultural Dimensions Theory was created in 1980 by Dutch management researcher Geert Hofstede. The study aimed to determine the dimensions in which cultures vary.

Hofstede identified six categories that define culture:

1. Power Distance Index
2. Collectivism vs. Individualism
3. Uncertainty Avoidance Index
4. Femininity vs. Masculinity
5. Short-Term vs. Long-Term Orientation
6. Restraint vs. Indulgence
7. Power Distance Index
8. Power Distance Index

The power distance index considers the extent to which inequality and power are tolerated. In this dimension, inequality and power are viewed from the viewpoint of the followers – the lower level.

A high-power distance index indicates that a culture accepts inequity and power differences, encourages bureaucracy, and shows high respect for rank and authority.

A low power distance index indicates that a culture encourages flat organizational structures with decentralized decision-making responsibility, participative management style, and emphasis on power distribution.

Individualism vs. Collectivism

The individualism vs. collectivism dimension considers the degree to which societies are integrated into groups and their perceived obligations and dependence on groups.

Individualism indicates that there is a greater importance placed on attaining personal goals. A person's self-image in this category is defined as "I."

Collectivism indicates that there is a greater importance placed on the goals and well-being of the group. A person's self-image in this category is defined as "We."

Uncertainty Avoidance Index

The uncertainty avoidance index considers the extent to which uncertainty and ambiguity are tolerated. This dimension considers how unknown situations and unexpected events are dealt with.

A high uncertainty avoidance index indicates a low tolerance for uncertainty, ambiguity, and risk-taking. The unknown is minimized through strict rules, regulations, etc.

A low uncertainty avoidance index indicates a high tolerance for uncertainty, ambiguity, and risk-taking. The unknown is more openly accepted, with lax rules, regulations, etc.

Masculinity vs. Femininity

The masculinity vs. femininity dimension is also referred to as "tough vs. tender" and considers the preference of society for achievement, attitude toward sexuality equality, behavior, etc.

Masculinity comes with the following characteristics: distinct gender roles, assertiveness, concentrated material achievements, and wealth-building.

Femininity comes with the following characteristics: fluid gender roles, modesty, nurturing, and concern for the quality of life.

Long-Term Orientation vs. Short-Term Orientation

The long-term orientation vs. short-term orientation dimension considers the extent to which society views its time horizon.

Long-term orientation focuses on the future and involves delaying short-term success or gratification to achieve long-term success. Long-term orientation emphasizes persistence, perseverance, and long-term growth.

Short-term orientation focuses on the near future, involves delivering short-term success or gratification, and emphasizes the present more than the future. Short-term orientation emphasizes quick results and respect for tradition.

Indulgence vs. Restraint

The indulgence vs. restraint dimension considers the extent and tendency of a society to fulfill its desires. In other words, this dimension revolves around how societies can control their impulses and desires.

Indulgence indicates that society allows relatively free gratification related to enjoying life and having fun.

Restraint indicates that society suppresses gratification of needs and regulates it through social norms.

Country Comparisons: Hofstede Insights

Hofstede Insights is an excellent resource for understanding the impact of culture on work and life. It can be accessed [here](#) to understand how the different dimensions differ among countries under Hofstede's Cultural Dimensions Theory.

Marxist Theory

Marxist theory is a set of political, economic, and social ideas created in the mid-nineteenth century by Karl Marx and his collaborator Friedrich Engels, which consists of modifying the social order and criticizing capitalism, which had significant repercussions and influence on various events in the world. Twentieth century.

Karl Marx was a philosopher, economist, and sociologist who developed a series of ideas that criticized the capitalist system for reinforcing the class struggle and promoting the economic power of the bourgeoisie.

Hence, the Marxist theory is based on the search for equality of social classes, in which the proletariat can have the same benefits and rights as the rest of society.

Marx was very critical of capitalism and the power of domination exercised through the bourgeoisie, generally the owner of the means of production.

In addition to eliminating social classes, the Marxist theory proposes that the proletariat take charge of governing under a socialist system with the aim of making socioeconomic changes capable of leading to communism and a more egalitarian society.

Later, the Marxist theory underwent modifications made by the disciples of Marx, among them Trotsky, Lenin, and Stalin. Marxist theory influenced the Bolshevik Revolution in Russia, and the Cuban Revolution, among other important political events of the 20th century. However, this theory still influences different systems of socialist and communist governments.

Ferdinand De Saussure Theory

In the early 20th century, Ferdinand de Saussure developed a theory of semiology, which was the study of signs and sign systems. He believed that every sign consisted of two parts: the signifier, or what the sign represents, and the signified, or the meaning of the sign. He also believed that signs were arbitrary, which means that there is no natural connection between the signifier and the signified.

Finally, the centerpiece of the Saussurean edifice is the theory of sign. The language is composed of discrete units that are not immediately perceptible but must be identified by the analysis and defined as a combination. These are the signs; each unit is a signified (concept) and a signifier (acoustic image). The theory of the sign operates a break with the naive nominalist conception, which identifies language with thought, the word to the thing, and sees in a language only a nomenclature of terms referring to objects of the world. Thus, the idea of "the arbitrariness of the sign": according to Saussure, the link between the signifier and the signified is meaningless; for other authors, the relationship between the entirety of the sign and the reality it signifies is undefined. Finally, Saussure insists on the primacy of the relations between elements concerning the elements themselves. Each element is nothing other than what the others are not: signifiers and signified are defined by difference with, respectively, the other signifiers and the other signified of language; as for the signs, they oppose each other within the system of the language and receive "value" only negatively, that is to say through the network of relations of opposition in which they find themselves caught. Such an approach to language, where only pure relations count independently of the magnitudes put into relation ("a language is a form and not a substance"), is at the source of what will be called linguistic structuralism.

The Raymond Williams Theory

British literary critic and theorist Raymond Williams has been credited with developing a set of theories about culture, media, and technology that have had a significant impact on the way we view and discuss our relationships with these forces. Williams developed his theories in response to the heavily influential Frankfurt School of critical theory which he believed was overly pessimistic, reductive, and disconnected from everyday life. He argued that culture should be seen as something alive, dynamic, and ongoing rather than static or limited by predetermined structures.

This thesis is a critical exposition of Williams' theory of culture as expounded in two of his early works, *Culture and Society 1780-1950* and *The Long Revolution*, and of the influence of that theory on his views on education. Williams' views on man, valued knowledge, and the ideal society, fundamental to understanding his theory of culture and its connection with education, are given particular attention. Williams sees man as evolving into a being with a unique brain and, hence, having the potential to learn, reason, communicate and create. Williams identifies the process of realizing this potential as both the process of interaction within the culture and the characteristic achievement of culture. However, this thesis argues that such a view of man, allegedly drawn from experience, is selectively based and conjectural. Williams' account of what constitutes valued knowledge is based partly on his attempt to redefine culture by synthesizing previous definitions and partly on his argument that knowledge is socially created. However, despite his overt objections to a distinctive 'high' culture, it is evident that Williams himself is extending the selection of valued knowledge and activity, not avoiding selection. At the same time, he is preserving the distinction between professional intellectual activities (associated with the idea of 'high culture'), and culture's more 'ordinary' activities. The thesis also questions Williams' proposition that knowledge is a social creation based ideally on the pooling of everyday experience. It argues that 'experience' is not invariably the sound basis for knowledge that Williams assumes it to be, and it questions the need for his strong emphasis on commonly shared experience. A 'common culture' functioning both for the expression of and as the necessary basis for an egalitarian society is the distinctive mark of Williams' ideal society. This society, he believes, will nurture man's evolving potential and hence his cultural progress. The characteristics of that ideal society - communal solidarity, participating democracy, consensus by open communication, and the principle of 'equality of being' - are critically examined, and attention is drawn to some ambiguities and apparent contradictions in their exposition. Finally, the function Williams ascribes to education, namely, that of being an essential means of developing

man's individual and collective potential, is examined. Williams' concern for developing intellectual skills and directing these towards changing society is contrasted with his tendency to subordinate education to stated social ends. It may lead, in practice, to less dynamic results and be more open to distortion than Williams intends.

In summary, it is maintained that Williams' arguments from experience form an inadequate base for the claims his theory of culture is called on to support. His attempt to redefine culture by a synthesis of existing and, to some degree, conflicting definitions leave unresolved ambiguities and contradictions; these weaknesses are reflected in some of his prescriptions for education.

Julian Steward Theory

Julian Steward was an American anthropologist best known as one of the leading neo evolutionists of the mid-20th century and as the founder of the theory of cultural ecology.

Julian Steward was born in Washington, DC, United States, in 1902. He entered the University of California at 19 to take an introductory course in anthropology. After a few years of higher education, he showed interest in the physical environment and Culture. He carried out archaeological, ethnographic, ethnological, geographical, and applied anthropological studies. He married Jane Cannon in 1934, with whom he conducted a series of studies and investigations. He died of circulatory disease in 1972 while working at the University of Illinois.

Steward focused his studies on finding an acceptable view of evolution concerning cultures. This author postulates the idea of evolution but considers human diversity within its diversity of environments. He emphasized ecology, cultural types, and "multilinear evolution." Since systematic features could only be derived from specific cultural kinds, or parallel models of development, in which parametric evolution is organized, he does not envision the presence of universal developmental stages, as he posits typological evolution. Julian Steward presented a new type of anthropology in the 1940s: cultural ecology, a multidisciplinary approach of influence due to the diversity of studies he carried out (anthropology, archaeology, history, and physical anthropology). However, the main problem that concerned him was the issue of the regularity of cultural change, creating a theory of change based on his principles and methods of cultural ecology. One of the fundamental concepts in this regard is a cultural adaptation, which refers to and is oriented to the environment. With this, he tries to break the traditional arguments that it is only possible to explain Culture through Culture.

The main objective of this author is to determine the cultural development of specific cultures and not that of Culture in general, as did the evolutionists who were looking for the rules of development and universal evolution. According to him, there are sequences in each Culture that respond to a certain regularity, whose explanatory principles have to be discovered empirically from the fundamental relationship established by a man with his environment.

Which enables, prohibits, or characterizes the development of adaptive cultural elements to the environment and functional to said Culture. With all this, Steward tried to group and reconcile two fundamental principles of his time, which were the study of "s" culture and not that of Culture, and his evolutionary concern, which had been relegated to the margin by anthropologists, due to the

exclusive culturalist historical interest or the strictly economic (materialist) approach. Steward's multilinear evolutionary approach is organized around parallel models of development, which consider cultural types valid for different cultures, characterized by being composed of selected cultural elements rather than cultures as wholes. Its cultural elements are selected concerning a problem and a frame of reference; the selected cultural elements must have the same functional relationships in each Culture adapting to the type. The validity that Steward grants to these cultural types are given because they are cultural adaptations to the environment, to the environment, each one representing a level of socio-cultural integration. He sees in man an adaptive capacity much faster than any other living organism, thanks to Culture (and not through his organism), which is a superorganic entity. However, this author emphasizes the physical environment in constructing Culture. It is not static because mediation is created from Culture and the physical environment that leads to specific cultural characteristics, from which appropriate cultural evolutions arise, without excluding the cultural dynamics and some possible diffusions (due to migrations), which allow the said community to perform well. The latter does not mean returning to the old diffusionist approaches but expanding the research capacity by incorporating certain elements that had been forgotten. Thanks to Culture (and not through your organism), which is a superorganic entity.

Additionally, some migration-related diffusions may help the community in question operate well. The latter does not mean returning to the old diffusionist approaches but expanding the research capacity by incorporating certain elements that had been forgotten. Furthermore, some possible diffusions (by migrations) allow said community a good performance.

Steward sees technology as one of the most important phenomena for adapting a culture, and it is here where this cultural, ecological method is accentuated. The method has three fundamental aspects: first, the production method must be analyzed in the environment; second, the model of human behavior must be analyzed, thirdly, to understand the relationship of production techniques with other elements of Culture. This method is empirical because it stresses the degree to which productive activities influence a culture.

Henri Tajfel Theory

Henri Tajfel, in 1979 made his most significant contribution to psychology, the theory of social identity. Social identity is the sense of identity of a person based on the group. The psychologist proposed that the groups (for example, social class, family, soccer team, etc. to which people belonged were an essential source of pride and self-esteem. That is, groups give us a sense of social identity and a sense of belonging.

Henri Tajfel and John Turner developed the social identity theory, which clarified intergroup behavior in the 1970s and 1980s. Based on Tajfel's personal experiences as a Polish Jew during World War II, the idea was developed. He argues that the social groupings to which we belong impact how each person sees themselves and the world around them.

Tajfel drew on his experiences as a Polish Jew during World War II. His context led him to develop a series of experiments designed to measure the minimum basis on which people identified themselves as part of a specific group and simultaneously exhibited a bias against a different group. The results of these experiments are the basis of social identity theory.

The theory states that individuals strive to improve their self-esteem, changing their perception of identity and social identity. Thus, a person who wants to be successful in dancing will associate with people who are successful in dancing (in a group) and will distance himself from people who are difficult or unsuccessful in dancing (outside the group).

The three central aspects of this theory are the following:

1. Social Categorization

An individual tends to divide and classify people and outgroups. This division is illusory; it highlights the similarities and strengths of a group and overestimates the differences concerning other groups.

We naturally classify people (including ourselves) to understand the social environment. We use social categories like black, white, Australian, Christian, Muslim, student, and bus driver because they are helpful.

By categorizing people, we may learn more about them in a more straightforward method. At the same time, we learn things about ourselves by understanding the category to which we belong. We define appropriate behavior by referencing the norms of the groups to which we belong, but we only do so if we know who belongs to our group. The same individual can belong to many different groups.

2. Social Identification

At this stage, we adopt the identity of the group we have classified as belonging. Here the self-concept and the self-image is a moldable entity, which change according to the changes within the groups. In other words, one's identity is based on the groups to which we belong.

According to this, a person does not have a specific identity but rather has multiple identities that they adopt depending on the circumstances. These multiple identities act to improve self-esteem. A person who belongs to various groups based on race, religion, education, aspirations, geography, etc., is affected by each group, which shapes her entirety as an individual.

A 20-year-old woman, for instance, might identify as a young adult, future mother, student, adventurer, businesswoman, partygoer, etc.

3. Social Comparison

The final stage is social comparison. Once we have classified ourselves as part of a group and have identified with that group, we tend to compare the group we belong to with other groups.

Moreover, for our self-esteem to be above, our group has to be favored in the comparison. In this stage, prejudices, rivalries, and competition arises.

We all need to build a positive social identity, so during the comparative analysis of the groups, we conclude the superiority over other groups. This comparison improves self-image and a positive social identity.

Competition and hostility between groups are not just a matter of competing for resources but help us reaffirm the positive social identity we want. For example, in a school, the children of wealthy parents may possess economic superiority over other children and establish themselves as superiors based on accumulated wealth, thus reinforcing a positive view of themselves.

Examples of internal and external groups

- Northern Ireland: Catholics – Protestants
- Ruanda: hutus y tutsis
- Yugoslavia: Bosnians and Serbs
- Germany: Jews and Nazis
- Politics: Liberals and Conservatives
- Soccer: Barcelona and Real Madrid
- Gender: men and women
- Social class: middle and working classes

- Music: rock and reggaeton
- Regions: Europe and Latin America
- Sports: athletes and sedentary

The theory of social identity is not a hobby adopted by people. It is a natural, genuine, and vital part of the person.

The person looks for these internal groups with which he identifies because they are necessary to build his identity in a social sense. Moreover, he categorizes other groups with which he does not identify and discriminates against them only to reaffirm his identity and strengthen his self-esteem. They are behaviors that, naturally, as humans, we follow.

The Wilhelm Wundt Theory

German psychologists are considered the father of experimental psychology.

He was born in Neckerau on August 16, 1832, and died in Grossbathen on August 31, 1920. He graduated in Medicine from Heidelberg. He began as a professor of physiology in Heidelberg and later worked in Leipzig, teaching psychology to philosophy students for many years.

The first psychology laboratory was founded in 1879 in Leipzig, Germany. Wilhelm Wundt founded it, and thanks to this, scientific Psychology was born as a science in the 19th century. It is a great moment where it was intended to separate and give a different course to psychology from philosophy, trying to separate it from the study of the mental under speculation and metaphysics to place it alongside the other objective sciences.

Wilhelm Wundt work shaped the field in many ways, and his theory remains a cornerstone of modern psychological research.

The main idea behind the Wilhelm Wundt theory is that the mind comprises separate components, each with its independent function. For example, one part of the mind might be responsible for processing sensory information, while another might be responsible for making decisions. This theory contrasts with other theories of psychology, which hold that the mind is a unified whole.

One key evidence for the Wilhelm Wundt theory comes from studies on split-brain patients. These are people who have had their brains surgically divided into two hemispheres. These studies have shown that each brain hemisphere can operate independently from the other, supporting the idea that the mind comprises separate parts.

Despite its popularity, the Wilhelm Wundt theory has been critiqued by some psychologists. One criticism is that it does not account for how different parts of the mind interact. Another criticism is that it does not explain why some people seem more aware of their thoughts than others. Overall, the Wilhelm Wundt theory remains integral to psychology and continues to influence research and thinking in this field.

According to Wundt, scientific psychology comprises two large complementary branches: physiological or experimental psychology, which deals with the elementary psychic events that occur in individual consciousness, and the psychology of peoples, which with the analysis of the psychic products of the collectivities. These significant branches are also complementary, but less critical, the child's and animals' developmental psychologies.

The term "experimental" refers to the use of the experiment, "physiological," as Wundt prefers to refer to it. It refers to the use of the experimental techniques of physiology because this science is more advanced in the same way that physiology was once founded on physics procedures and because it addresses the more philosophical issue of the physiological basis of the psychic.

Wundt's proposals:

- Psychology as an institution.
- The path is already traced through physiology, accepting the ideas of Descartes and Locke.
- I proclaim an alliance between two sciences.
- The object of psychology is the study of the mind and conscious experience.
- The psychology method involves practicing introspection within the confines of a laboratory experiment.

The task of psychology unfolds on three planes or levels:

- Analysis of the conscious processes until finding the elements of the mind.
- Figuring out how those components are connected.
- Establishing the rules that control how the elements interact.

Psychology must discover the simplest elements of consciousness or direct experience. Wundt will conclude that they are two types:

- objectives: sensations (sweet, green, heat)
- subjective: feelings.

Phases in which psychic processes unfold:

- Stimulation.
- Perception (awareness of experience).
- Apperception (attention to the part of the psychic content).
- Act of will consequence of all this.

Introspection

For Wundt, psychology was the science of the mind, and its study required introspection. However, he used the experimental methodology of the most developed sciences.

According to Wundt, the study of direct experience must be done through introspection, which is the controlled observation of the elements of one's consciousness under objective conditions.

Conscience

The object of psychology for Wundt is consciousness or, rather, the component elements of conscious experience, mental processes. Among these, those that primarily interest experimental psychology is those related to knowledge, that is, sensations. He was also interested in feeling and will.

In conclusion, the Wilhelm Wundt theory is a theory of psychology that holds that the mind is composed of separate, autonomous parts. The main idea behind this theory is that each part of the mind has its independent function. This theory has been influential in modern psychology and continues to be used by some psychologists today. Despite criticisms, it remains an integral part of psychological research.

Lev Vygotsky's Sociocultural Theory

Vygotsky's Sociocultural Theory emphasizes the proactive participation of minors in the environment that surrounds them, with cognitive development resulting from a collaborative process. Lev Vygotsky (Russia, 1896-1934) argued that children develop their learning through social interaction: they acquire new and better cognitive abilities as a logical process of immersion in the way of life.

Those activities that are carried out in a shared way allow children to internalize the thought and behavioral structures of the society surrounding them, appropriating them.

According to Vygotsky's Sociocultural Theory, the role of adults or more advanced peers is that of support, direction, and organization of the child's learning in the step prior to being able to master these facets, having internalized the structures behavioral and cognitive that the activity requires. This orientation is more effective in helping children cross the zone of proximal development (ZPD), which we could understand as the gap between what they are already capable of and what they still cannot achieve on their own.

Children in the ZPD for a specific task are close to being able to perform it autonomously, but they still need to integrate some thought keys. However, they can perform the task successfully with the proper support and guidance. To the extent that collaboration, supervision, and responsibility for learning are covered, the child progresses adequately in forming and consolidating his new knowledge and learning.

The scaffolding metaphor

Several followers of Vygotsky's Sociocultural Theory (for example, Wood, 1980; Bruner & Ross, 1976) have brought up the metaphor of 'scaffolding' to refer to this learning mode. Scaffolding consists of temporary support from adults (teachers, parents, tutors) who provide the child intending to perform a task until the child can carry it out without external help.

One of the researchers who started from the theories developed by Lev Vygotsky, Gail Ross, studied practically the scaffolding process in children's learning. Instructing children between the ages of three and five, Ross used multiple resources. She used to control and be the center of attention in the sessions, and she used slow and dramatized presentations to the students to demonstrate that the achievement of the task was possible. Dr. Ross thus became in charge of foreseeing everything that would happen. She controlled all the parts of the task

the children worked on to a degree of complexity and magnitude commensurate with each one's previous abilities.

How he presented the tools or objects that were the object of learning allowed the children to discover how to solve and carry out the task more effectively than if they had only been explained how to solve it. In this sense, Vygotsky's Sociocultural Theory points out the "zone" between what people can understand when something is shown in front of them and what they can generate autonomously. This zone is the zone of proximal development or ZPD that we mentioned before (Bruner, 1988).

Russian psychologist, Lev Vygotsky's Sociocultural Theory has far-reaching implications for education and assessment of cognitive development. Tests based on the ZPD, which highlight the child's potential, represent an invaluable alternative to standardized intelligence tests, which tend to emphasize the knowledge and learning already accomplished by the child. Thus, many children benefit from the sociocultural and open orientation that Vygotsky developed.

Another of the fundamental contributions of the contextual perspective has been the emphasis on the social aspect of development. This theory defends that the normal development of children in a culture or a group belonging to a culture may not be an adequate norm (and therefore cannot be extrapolated) to children of other cultures or societies.

Physicist Hugh Everett's Theory

In 1957, the American physicist Hugh Everett proposed an interpretation of quantum mechanics in which the Universe has its wave function, called the universal wave function, thus proposing a solution to the measurement problem while excluding the concept of the collapse of the wave function. This theory implies the existence of underlying universes called multiple worlds. Physicists have proposed that quantum phenomena in our Universe could emerge from interactions between these worlds.

In his theory, Everett postulates that the indeterminism of quantum physics is not contingent on the collapse of the wave function but on the observer. Because of the observer, one quantum state is selected over another. The Universe contains all the possibilities and is determined by its universal wave function.

Thus, when a single state is selected for measurement, the others do not disappear. They are only contained in other universes inaccessible to the observer because the latter can only observe the Universe in which he finds himself. However, these universes do not interact with each other and never meet. Also, their number is unknown and possibly infinite. In their study, the physicists take up Everett's theory with modifications.

First, they postulate the existence of a considerable number of universes but a finite and well-limited number. Each Universe is deterministic and defined by the precise configuration of its particles (position and speed, the Heisenberg uncertainty principle, therefore, does not exist) as well as its fields.

Consequentially, the probability densities that define quantum physics events arise not from measurement probabilistic reasoning. However, the fact that an observer—made up of particles—does not know which Universe he is currently in gives him a chance to discover a different result in each possible Universe. The observer thus assigns equal probabilities to each Universe compatible with his experience.

So, except as a mathematical tool, the concept of the wave function does not exist in this theory. Since universes cannot adopt identical configurations, there is a repulsive interstitial universal force between universes of very close configuration, which prohibits them from adopting equal particle velocity-position configurations.

The interactions and collisions between these universes give rise to the quantum phenomena that we currently know: wave-particle duality, tunnel effect, zero-point energy, the principle of superposition, etc.

The result of the complex computer simulations launched by the physicists is instructive: starting with the number of 11 different universes, the collisions between these universes have indeed brought out some of the quantum phenomena currently observed in our Universe.

Critical Element of Culture

Critical Elements of Culture from Bennett's Theory

Culture is an essential part of our lives, and understanding it can help us better appreciate the diversity of human societies. Throughout history, many theories have been developed to explain the culture and its components. One of the most influential theories is that of anthropologist John Bennett, which centers around seven key elements: shared values and beliefs, stories and rituals, material items, language, knowledge and technology, social relationships, and aesthetic expressions.

Bennett's Theory of Culture has three key elements: material culture, social structure, and ideology. Material culture is the physical stuff that cultures use and produce, like tools, buildings, and art. Social structure is how a society is organized, including its class, political, and family structures. Ideology is a system of ideas and values that shapes how people think about the world around them.

These elements are essential to a culture's sustainability. They provide the basis for shared values and beliefs, guiding how people interact with each other and think about the world. Stories and rituals help to reinforce those values and beliefs, while language, knowledge, and technology provide the tools for expressing them. Finally, social relationships and aesthetic expressions unite this culture into one cohesive unit.

Critical Elements of Culture from Hofstede's Theory

Culture is a complex and ever-evolving concept. It has been studied by numerous sociologists, anthropologists, and other social scientists throughout history to understand it better. Dutch psychologist Geert Hofstede developed one of the most influential theories on culture in the 1970s. Hofstede's Theory of Cultural Dimensions provides insight into how different cultures work and interact.

Hofstede's theory identifies four critical elements of culture: individualism, power distance, uncertainty avoidance, and masculinity.

Individualism vs. collectivism is the first essential element of culture identified by Hofstede. Individualistic cultures are those where the emphasis is on the rights and needs of the individual, while collectivist cultures are those that emphasize the group or community over the individual. In individualistic cultures, people are more likely to care for themselves and their immediate family. In contrast, in

collectivist cultures, people are more likely to care for extended family and community members.

Power distance is the second key element of culture identified by Hofstede. Power distance refers to the extent to which people accept an unequal power distribution. Societies with high power distance tend to have hierarchical structures with clear lines of authority. In contrast, societies with low power distance tend to be more egalitarian, with less hierarchy and authority.

Uncertainty avoidance is the third essential element of culture identified by Hofstede. Uncertainty avoidance refers to the extent to which people feel uncomfortable with ambiguity and uncertainty. Societies with high uncertainty avoidance tend to have rules and regulations that minimize ambiguity, while societies with low uncertainty avoidance are more tolerant of change and ambiguity.

Masculinity vs. femininity is the fourth essential element of culture identified by Hofstede. Masculine cultures emphasize traits such as competition, assertiveness, and ambition. Feminine cultures emphasize traits such as cooperation, empathy, and caring. Masculinity is typically associated with higher economic growth, while femininity is linked to a better quality of life.

Critical Elements of Culture from Marxist Theory

Marxist theory has become synonymous with understanding culture, and it is no wonder why. The Marxist approach to analyzing culture provides a valuable framework for understanding the complexities of cultural production and consumption. Through this lens, we can explore the critical elements of culture, such as its social nature, materiality, contradictions, and power dynamics.

In Marxist theory, culture is a crucial element in the struggle between the bourgeoisie and the proletariat. The ruling class controls the means of production, which gives them power over the working class. The working class must overthrow the ruling class in order to achieve equality.

The Marxist theory emphasizes economic factors rather than cultural or political factors. Marx believed that economic factors were the most crucial determinant of social change. According to Marx, culture is a superstructure built upon an economic foundation. The economic foundation consists of the relations of production, which are determined by the mode of production.

The mode of production refers to how goods are produced in a society. There are two main modes of production: capitalist and socialist. In capitalist societies,

private individuals own the means of production and exploit workers for profit. In socialist societies, workers own the means of production, and there is no exploitation.

Marx believed that capitalism would eventually lead to its downfall. He argued that as capitalism developed, more and more workers would become exploited and eventually rise against the ruling class. It would result in a revolution that would overthrow capitalism and establish socialism as the dominant mode of production.

Critical Elements of Culture from Ferdinand De Saussure Theory

Ferdinand de Saussure is considered one of the most influential figures in linguistics and the philosophy of language. His most famous contribution is the distinction between *langue* and *parole*, which has become one of the central points in theories of culture.

Ferdinand de Saussure proposed three vital elements to culture in his theory of semiotics: *langue*, *parole*, and signs.

Langue is the system of rules governing a language, which speakers use to produce utterances (*parole*). This system includes grammar, syntax, and vocabulary. Because it is unconscious and learned, *langue* is akin to a tool that speakers can use to communicate.

Parole consists of the actual utterances produced by speakers. These can be spontaneous or pre-planned. Because *parole* is conscious and determined by the individual speaker, it reflects their unique identity.

Signs are the basic units of meaning in a culture. They are made up of a signifier (what we see or hear) and a signified (the concept that the signifier represents). In other words, signs take on meaning through our interactions with them.

Critical Elements of Culture from Julian Steward's Theory

In anthropology, the Julian Steward Theory of Cultural Evolution is foundational in studying culture. It is based on the notion that cultures are determined by environmental constraints and evolve. This theory has been widely accepted and used to explain various aspects of culture, including its components, development, and sustainability.

There are several vital elements to Julian Steward's theory of culture. First, culture is an adaptive system that helps humans adapt to their environment.

Second, culture is a way of life passed down from generation to generation.

Third, culture is integrated and changes over time.

Fourth, culture includes material objects, ideas, values, and behaviors. Fifth, culture shapes our cognition, emotions, and behaviors. Sixth, culture influences our health and well-being. seventh, culture is dynamic and constantly changing.

Critical Elements of Culture from Raymond Williams's Theory

Raymond Williams was an influential British writer and critic best known for his theory on culture. His theory focused on three essential elements that make up culture: structure, agency, and practice. These three elements are crucial to understanding how cultures form and what can be done to foster them.

According to Raymond Williams, culture is "a whole way of life." It is the totality of our habits, values, beliefs, and traditions. Culture is passed down from generation to generation and shapes our individual and collective identities.

Williams identifies three critical elements of culture: material culture, ideational culture, and institutional culture.

Material culture refers to the things we make and use daily. It includes everything from the clothes we wear to the houses we live in. Ideational culture is made up of our ideas, values, and beliefs. It includes our religious and political beliefs, as well as our art and literature.

Institutional cultures are the systems and structures we have created to govern our society. It includes our laws, government institutions, and the educational system.

Critical Elements of Culture from The Henri Tajfel Theory

The Henri Tajfel Theory is a great place to start when it comes to understanding culture and its effects. This theory looks at how individuals interact with one another and form their own cultural identities. It also examines how people create their own "in-groups" and "out-groups" to differentiate themselves from others.

The Henri Tajfel theory posits that there are three critical elements of culture: symbols, language, and values.

Symbols are objects, actions, or ideas that represent something else. They can be material (like a flag or a building) or non-material (like a gesture or a song). Language is the communication system that allows people to share their thoughts and experiences. Values are the beliefs and principles that guide people's behavior.

Tajfel's theory also suggests that culture is an ongoing process, with individuals and groups constantly adapting to their environment and each other. It means that culture is never static but a dynamic, ever-evolving reflection of the world around us.

Critical Elements of Culture from the Wilhelm Wundt Theory

Wilhelm Wundt is widely considered the founder of modern psychology, and his theories have been influential since their introduction in the late 1800s. One of these theories is the idea of culture, which he defined as consisting of four key elements: self-awareness, language, social interaction, and emotions.

Wilhelm Wundt's theory of culture is based on the premise that culture is a complex system of shared beliefs, values, and norms that shape how we think and behave. According to Wundt, culture is transmitted from one generation to the next through socialization. He believed that culture constantly evolves and changes as people interact with their environment.

Wundt identified three critical elements of culture: language, custom, and art.

Language is the primary means by which we communicate our thoughts and experiences. It allows us to share our ideas and beliefs with others.

Custom refers to how we behave following the norms of our culture. It includes everything from how we dress and groom ourselves to how we interact with others.

Art encompasses all forms of creative expression, from music and painting to sculpture and dance. It allows us to express our emotions and experiences in a nonverbal way.

Key Elements of Culture from Lev Vygotsky's Sociocultural Theory

Lev Vygotsky's Sociocultural Theory is an influential framework for understanding how culture and society shape our cognitive development. The theory states that we are shaped by the social environment around us, including our language, family, peers, and education. It emphasizes the importance of social interaction in learning and development and highlights the role of a mediator in the process.

In his theory, Lev Vygotsky proposed that culture plays a significant role in cognitive development. He argued that children learn through their interactions with more knowledgeable members of their culture, such as parents, teachers, and peers.

Vygotsky believed that culture is transmitted through language. He argued that spoken language is the primary tool that children use to make sense of their world. Through conversation, children learn new words and concepts. They also learn how to think about and communicate ideas.

Vygotsky also emphasized the importance of play in cognitive development. He argued that play provides a unique opportunity for children to practice using new skills and concepts. Play also allows children to experiment with different ways of thinking and behaving.

Finally, Vygotsky believed that culture shapes our cognition in powerful ways. He argued that our beliefs, values, and assumptions influence the way we think about and solve problems.

Key Element of Culture from Physicist Hugh Everett's Theory

Culture is a complex and ever-evolving concept. As our societies grow and become more intertwined, understanding the impact of culture on our lives becomes even more important. In order to do this, it is necessary to look at the work of physicists like Hugh Everett and their theories on how culture can be understood and effectively shaped.

Hugh Everett's theory of culture posits that there are three key elements to culture: values, norms, and beliefs. Values are the principles that guide our actions and decision-making; they tell us what is important or unimportant, right or wrong. Norms are the rules or expectations that govern our behavior; they tell us how we should act in various situations. Beliefs are the ideas and convictions that we hold about the world; they tell us what is real or unreal, possible or impossible.

Everett's theory has been influential in both anthropology and sociology, helping to explain how cultures change over time and how different cultures can be found in different parts of the world. It also provides a framework for understanding why people from different cultures may behave in ways that seem strange or incomprehensible to outsiders.

By exploring these three elements of culture, we can gain a better understanding of the complex dynamics between different cultures and how they can both shape and be shaped by the societies around them.

Characteristics of the Culture

Many different aspects contribute to the depth of culture. One of the most important is history. A culture's history can be seen in its art, literature, and music. It can also be seen in the way its people interact with each other and with their environment. Another critical aspect of the depth of a culture is its values. These values are passed down from generation to generation and shape how people think and behave. They can be seen in how people dress, religious beliefs, and attitudes toward work and leisure. Lastly, the depth of a culture can also be seen in its customs and traditions. These are the things that people do daily that make them unique. They can be seen in how they greet each other, their food preferences, and their holiday celebrations. The characteristics of the culture are stated below:

- ✓ **Its focus on individualism:** means that people in the culture tend to be more independent and self-reliant. They are more likely to pursue their own goals and interests and less likely to conform to group norms.
- ✓ **Its focus on achievement:** means that people in the cultural value success and accomplishment. They strive for excellence in everything they do and always look for ways to improve.
- ✓ **Its focus on competition:** means that people in the culture constantly strive to be better than others. They believe that only the most robust and successful individuals deserve to succeed, and they continually work to improve their skills and abilities.
- ✓ **Its focus on power:** means that people in the culture believe power is the key to success. They strive to amass as much power as possible and use it to control and manipulate others.
- ✓ **Its focus on materialism:** means that people in the culture believe that material possessions signify success and status. They strive to acquire as many possessions as possible and often judge others by their possessions.

CHAPTER FOUR

The Developmental Model of Intercultural Sensitivity

Intercultural sensitivity is a crucial factor for success in any international business venture. It involves understanding and navigating cultural differences between individuals from different countries or regions without letting those differences impede communication or cooperation. For many companies, this means having the proper training and development models to ensure that employees are sufficiently aware of cultural issues and how they can be navigated successfully.

The Developmental Model of Intercultural Sensitivity is a model that explains the stages of development through which individuals, groups, and organizations can progress in their understanding and appreciation of cultural differences.

According to the model, there are six intercultural sensitivity and communication stages.

It starts with denial (believing that one's cultural perspective is the only authentic, accurate, or valid interpretation of reality). It ends with integration (the internalization of multicultural awareness and the ability to interact across cultural differences effectively). It is important to note that the stages described in the model can apply to individuals, groups, and organizations. However, depending on the context, different methods may be needed to evaluate or measure developmental progress.

The Developmental Model of Intercultural Sensitivity is a model that explains how people can progress toward a deeper understanding and appreciation of cultural differences.

Developed by Milton Bennett in 1986, the model has been updated several times and is widely influential in intercultural communication, engagement, and equity. It is also known as the Bennett Scale. It suggests that there is a developmental continuum that allows people to improve their understanding of cultural variance and their ability to navigate cross-cultural differences.

The model is based on academic research and observations of cross-cultural dynamics in various settings. Bennett established the Intercultural Development Research Institute to support research and practical applications of the model. According to Bennett, increasing one's complexity in perceiving cultural differences leads to a more sophisticated understanding of culture and better intercultural communication skills. The model can predict the effectiveness of

intercultural communication and guide educational interventions to facilitate development along the continuum.

Six Stages of Intercultural Sensitivity

The six stages of intercultural sensitivity are a model proposed by Milton Bennett, an American psychologist, in the 1970s. According to Bennett's Developmental Model of Intercultural Sensitivity (DMIS), individuals go through a process as they encounter and interact with people from different cultural backgrounds. The six stages of intercultural sensitivity are:

The first stage in Bennett's Developmental Model of Intercultural Sensitivity is denial. In this stage, individuals fail to recognize or acknowledge cultural differences or consider them insignificant. They may reject that cultural differences exist or can be meaningful and may perceive people from different cultures in oversimplified, undifferentiated ways.

It can involve stereotyping, demeaning, or dehumanizing others by attributing negative characteristics to their culture. Denial may also manifest as disinterest in or avoidance of other cultures or naive statements that reflect a lack of understanding or awareness of cultural differences. This stage may display in comments that blame cultural differences for problems or challenges in educational settings. People in the denial stage may not intend to denigrate other cultures, but their lack of understanding can still be harmful or contribute to supporting unjust policies. They perceive others as less complex and less human.

Defense: The second stage in Bennett's Developmental Model of Intercultural Sensitivity is defense. At this stage, individuals perceive other cultures in a polarized or competitive way, viewing them as a threat to their own culture. They may exalt their own culture over others or feel victimized or attacked when discussions about bias, bigotry, or racism arise.

The defense may also deny people from other cultures equal access or opportunity. In educational settings, this stage may manifest as resistance to initiatives that promote diversity or equity, such as affirmative action or diversity hiring. It may also involve opposition to efforts to integrate schools or address inequitable funding or academic tracking issues. At this stage, individuals may fear that increased racial diversity in the student population will lead to adverse outcomes such as behavioral problems, drug abuse, or violence.

Minimization: The third stage in Bennett's Developmental Model of Intercultural Sensitivity is minimization. At this stage, individuals assume that their cultural worldview is shared by others and view their culture's values as universal human values that apply to everyone. They may also obscure, disregard, or neglect the importance of cultural differences or argue that human similarities are more important than cultural differences.

It can involve reframing cultural differences in terms of human sameness, which enables individuals to avoid recognizing their own cultural biases, learning about other cultures, or making the personal adaptations necessary to communicate respectfully across cultural differences. In educational settings, examples of minimization may include attempts to discourage the formation of cultural affinity groups or to avoid addressing incidents of racial bias or bullying directly. It may also involve a simple approach to diversity or multicultural education that focuses on celebrating cultural differences without addressing more profound issues of cultural difference or prejudice.

Acceptance: The fourth stage in Bennett's Developmental Model of Intercultural Sensitivity is acceptance. At this stage, individuals recognize that different beliefs and values are shaped by culture, that different patterns of behavior exist among cultures, and that other cultures have legitimate and worthwhile perspectives that should be respected and valued.

They may demonstrate more curiosity about or interest in other cultures and seek out cross-cultural relationships and social interactions. In educational settings, acceptance may manifest in curriculum changes or programs that allow students to learn about or interact with people from different cultural backgrounds. It is important to note that acceptance does not mean that individuals necessarily prefer, agree with, or endorse the behaviors or values of other cultures. It means that they recognize and accept that different cultural worldviews shape human values, beliefs, and behaviors and that their values, ideas, and behaviors are culturally derived and determined.

Adaptation: The fifth stage in Bennett's Developmental Model of Intercultural Sensitivity is adaptation. At this stage, individuals can adopt another culture's perspective, empathize with others' experiences, and interact in authentic and appropriate ways with people from different cultures.

They may also discuss their cultural experiences and perspectives in a way that is sensitive to the other culture and engage in mutual adaptation with people from different backgrounds. In organizations, transformation may involve adopting inclusive policies and practices that facilitate respectful and productive cross-cultural interaction and teamwork among employees. It is important to note that

adaptation is not the same as assimilation, which involves abandoning one's cultural identity in favor of another.

Adaptation involves extending one's repertoire of beliefs and behaviors rather than replacing one set with another and does not require the loss of primary cultural identity.

Integration: The sixth and final stage in Bennett's Developmental Model of Intercultural Sensitivity is integration. At this stage, individuals' identities or sense of self evolves to incorporate other cultures' values, beliefs, perspectives, and behaviors in authentic and appropriate ways. They can experience themselves as multicultural beings who constantly choose the most relevant cultural context for their behavior.

This stage is most commonly observed among members of non-dominant groups living in dominant-group communities, expatriates who live for long periods in other countries, and "global nomads" who spend their lives traveling and living in different parts of the world. In educational settings, integration is likely to occur in institutions catering to families and students from various cultural backgrounds. Have staff members who reflect that diversity and offer a multicultural, possibly multilingual, curriculum that explicitly represents and incorporates the neighborhood's diverse cultural experiences and backgrounds.

Milton Bennett's Developmental Model of Intercultural Sensitivity, also known as the Bennett Scale, outlines how people progress as they understand cultural differences. According to this model, individuals may start with an ethnocentric worldview characterized by denial, defensiveness, and minimization of cultural differences. As they progress through the model, they may move towards an ethnorelative worldview, which involves acceptance, adaptation, and integration of cultural differences.

This model has been widely used in education to help people understand and navigate cross-cultural differences.

Reason To Use the Developmental Model with Justification

There are many reasons to use a developmental model of intercultural sensitivity. One reason is that it can help individuals understand their cultural biases and how they may influence their interactions with people from other cultures. Additionally, developmental models can provide a framework for understanding

the impact of culture on communication and behavior. They can also help individuals learn about cultural values and norms to navigate cross-cultural interactions.

Developmental models facilitate the development of intercultural competence by helping individuals progress through stages of awareness, knowledge, and skills.

Developmental models are helpful because they offer a comprehensive approach to intercultural communication and understanding. They can help individuals learn more about cultural differences, recognize their biases, and develop the skills to interact effectively with people from other cultures.

Criticism Of the Developmental Models of Intercultural Sensitivity

The developmental models of intercultural sensitivity have been criticized for several reasons. One major criticism is that the stages need to be more complex and adequately capture the complexities of real-life cross-cultural interactions. Another complaint is that the steps are Eurocentric and need to sufficiently reflect the experiences of people from other cultural backgrounds.

Some critics argue that the developmental models promote a linear view of cultural evolution, which is inaccurate and misleading. Some critics have argued that the models do not address critical issues such as power dynamics, privilege, or oppression. They say that the models need to consider the structural realities of society and adequately consider the implications of these structures on cross-cultural interactions. Furthermore, some have argued that these models should be more focused on individual behavior rather than analyzing broader social dynamics. As a result, they may neglect essential dynamics such as institutional racism or sexism that shape intercultural sensitivity.

Lastly, some complaints about how the models get implemented in real-world situations. Some claim they are commonly used as an evaluation and accountability tool instead of learning about and interacting with different cultures. The models could also combine or exaggerate cultural distinctions, resulting in a reductionist cultural perspective, which has raised some concerns.

CHAPTER FIVE

Concept of Intercultural Sensitivity

In an increasingly globalized world, intercultural sensitivity is a must-have for anyone looking to succeed in life and business. Intercultural sensitivity refers to understanding and appreciating other cultures without imposing one's values and beliefs onto them. It is an essential skill that enables people to be open-minded, accepting of differences, and aware of cultural norms.

Intercultural Sensitivity

Intercultural sensitivity is the ability to recognize, understand and respect other people's cultural differences. It involves being mindful of how one's own culture can affect their view of different cultures and being aware of how our beliefs and values may conflict with those of another. Intercultural sensitivity is an essential skill in today's increasingly globalized world, as it allows us to be respectful and understanding towards people who might have different backgrounds than our own. Intercultural sensitivity is the awareness of and understanding of cultural differences and similarities. It is the ability to see the world from another culture's perspective and to appreciate their values, beliefs, and customs.

Intercultural sensitivity is the ability to understand and appreciate the cultural differences and similarities between people from different backgrounds. It involves being open-minded and aware of one's own cultural biases, as well as the cultural differences and similarities of others. It also consists of being able to communicate effectively and respectfully with people from different cultural backgrounds and adapt to new cultural situations.

Developing intercultural sensitivity can be critical in today's globalized world, where people from different cultural backgrounds often come into contact with one another. It can help individuals and groups better understand, respect one another, and work together more effectively.

There are several ways to develop intercultural sensitivity, including:

- ✓ Learning about other cultures: This can be done through reading, studying, or traveling to other countries.
- ✓ Reflecting on one's cultural values and biases: It's essential to be aware of how one's cultural background may influence one's perceptions and behaviors.

- ✓ Interacting with people from different cultural backgrounds: This can be done through exchange programs, volunteering, or simply having conversations with people from different cultural backgrounds.
- ✓ Practicing active listening and open-mindedness: It's essential to listen to others with an open mind, and to try to understand their perspective, even if it is different from one's own.
- ✓ Seeking out opportunities to learn and grow: This might involve taking a course on intercultural communication, participating in a cultural exchange program, or simply asking questions and seeking new experiences.

By actively working to develop intercultural sensitivity, individuals and groups can better understand and respect one another and work together more effectively in a diverse and globalized world.

The concept of intercultural sensitivity was first introduced in the 1970s by Milton Bennett, an American psychologist who developed the Developmental Model of Intercultural Sensitivity (DMIS). According to Bennett, intercultural sensitivity is a process that individuals go through as they encounter and interact with people from different cultural backgrounds.

Some of the critical skills and behaviors associated with intercultural sensitivity include:

- ✓ Open-mindedness: Being open to new ideas, perspectives, and ways of thinking and being. It involves being willing to listen to and consider the viewpoints of others, even when they differ from one's own, and being open to learning from others.
- ✓ Empathy: The ability to understand and share the feelings of others, even when those feelings are different from one's own. It involves being able to see things from another person's perspective and being able to connect with them emotionally.
- ✓ Active listening: Paying attention to what others are saying and trying to understand their perspective without interrupting or imposing one's views. It involves being present, fully engaged in the conversation, and open to hearing what others say.
- ✓ Communication skills: The ability to communicate effectively and respectfully with people from different cultural backgrounds, considering their cultural values, beliefs, and behaviors. It involves being able to adapt one's

communication style to meet the needs and expectations of others and being able to communicate in a way that is clear, concise, and respectful.

- ✓ **Adaptability:** The ability to adjust to new cultural situations and to be flexible and open to change. It involves adapting to different cultural environments and being open to new ways of thinking and behaving.

Intercultural sensitivity is essential in the hotel industry for some reasons. The hotel industry is increasingly serving guests from various cultural backgrounds in a globalized world. It means that hotel staff needs to be sensitive to their guests' cultural differences and needs to provide excellent customer service and ensure that guests feel welcome and comfortable during their stay.

One of the main ways in which intercultural sensitivity is essential in the hotel industry is in the area of communication. Effective communication is crucial in any customer service industry. It is especially true in the hotel industry, where guests may come from different parts of the world and speak a foreign language than the hotel staff. Hotel staff who are interculturally sensitive can communicate effectively with guests from different cultural backgrounds, considering differences in language, nonverbal communication, and cultural norms.

Intercultural sensitivity is also essential in the hotel industry when providing guests with amenities and services. Different cultures may have different expectations regarding food, privacy, and personal space, and hotel staff who are interculturally sensitive can anticipate and meet these needs to provide a more enjoyable and comfortable stay for their guests.

Intercultural sensitivity is vital in today's increasingly globalized world. With more people traveling and living in different cultures, it is essential to understand and respect other cultures. It can help prevent misunderstandings and conflict.

Intercultural sensitivity is not the same as being ethnocentric. Ethnocentrism is the belief that one's culture is superior to all others. Intercultural sensitivity does not mean that you agree with everything another culture does or believes, but it does mean that you are open to learning about and understanding them.

Finally, intercultural sensitivity is vital in the hotel industry because it helps to create a welcoming and inclusive environment for all guests. Hotel staff who can respect and appreciate the cultural differences of their guests are more likely to develop a positive and memorable experience for all guests, regardless of their cultural background.

The Benefits of Intercultural Sensitivity

When interacting with people from other cultures, it's essential to be sensitive to cultural differences—being interculturally diplomatic means being aware of and understanding the impact that culture can have on communication. It also involves being respectful of other cultures and being open to learning new ways of doing things.

There are many benefits to being interculturally sensitive. For one, it can help you avoid making offensive or hurtful comments. It can also help you build better relationships with people from other cultures and improve your overall communication skills. Additionally, intercultural sensitivity can make you more open-minded and understanding towards people from different backgrounds, leading to more meaningful interactions and a greater appreciation for diversity.

The Cost of Intercultural Sensitivity

Regarding the cost of intercultural sensitivity, there are two main areas to consider: the financial cost and the emotional/psychological cost.

Starting with the financial cost, you will likely need to invest in formal training if you want to become genuinely interculturally sensitive. There are many excellent programs out there that can help you learn more about other cultures and how to interact with them effectively. This training can be expensive, but it is worth the investment if you plan to do business or travel to other countries.

In addition to the monetary cost of training, there is also the emotional and psychological cost of becoming interculturally sensitive. This process can be challenging and overwhelming, as you constantly have to think about things from another person's perspective. It can be tough to maintain your cultural identity while trying to understand and respect someone else's. But ultimately, this is what intercultural sensitivity is all about - learning to see the world through someone else's eyes and understanding that we all have different ways of perceiving reality.

How to Develop Intercultural Sensitivity

There is no one-size-fits-all answer to this question, as the best way to develop intercultural sensitivity will vary depending on the individual and the particular context in which they operate. However, some tips on how to develop intercultural sensitivity include:

1. Becoming aware of your own culture and how it shapes your worldview
2. Educating yourself about other cultures, including their history, customs, and values
3. Attempting to immerse yourself in different cultures by travel or other means
4. Listening openly and without judgment to others' perspectives
5. Being open to learning from others and changing your views when necessary
6. Respecting others' cultures even if you do not agree with all of their beliefs or practices
7. Being open to cultural differences and engaging in conversations about them
8. Practicing empathy and understanding when interacting with people from different cultures
9. Avoiding stereotypes or assumptions about another culture

Definition of Intercultural

The definition of intercultural refers to the ability to understand, appreciate and respect the cultural differences between people. It is about understanding that each culture has its values, beliefs, and customs and should be respected.

Definition of Sensitivity

When we talk about sensitivity, we mean the ability to be aware of and understand the feelings, needs, and perspectives of others. It also includes responding in a way that shows you care about the other person's feelings and needs.

Sensitivity is essential in all relationships but is imperative in intercultural relationships. That's because when you're interacting with someone from a culture different from your own, there's a greater chance of miscommunication and misunderstanding.

If you're not sensitive to the other person's cultural context, you might say or do something that offends them without meaning to. Or you might inadvertently ignore something vital to them. Either way, a lack of sensitivity can damage an otherwise good relationship.

On the other hand, if you are sensitive to the other person's culture, you'll be more likely to build a robust and lasting relationship. You'll also find it easier to understand and appreciate people from other cultures, which can make life more enriching and fun.

CONCLUSION

In conclusion, Intercultural sensitivity among hotel employees is a topic of growing importance. As more people travel internationally and the hospitality industry shifts to meet demands, having employees who are culturally competent and sensitive is essential in providing the best guest experience possible.

Intercultural sensitivity among hotel employees is becoming a vital part of the hospitality industry. It ensures that customers receive quality service regardless of their culture or origin and fosters an atmosphere of inclusion and respect. For this reason, hotels should ensure that their staff is adequately trained in intercultural sensitivity so guests from all backgrounds can feel welcomed and appreciated during their stay.

REFERENCES

- ✓ Verghese, S. (2016) Intercultural sensitivity among employees, Academia.edu. Available at: [https://www.academia.edu/22184232/Intercultural Sensitivity Among Employees](https://www.academia.edu/22184232/Intercultural_Sensitivity_Among_Employees) (Accessed: January 7, 2023). Mahdi, N.R. et al. (2021) *Intercultural sensitivity among the hotel's employees*.
- ✓ Investigation of intercultural sensitivity levels of department managers working in Hotel Enterprises according to some demographic features (no date) Investigation of Intercultural Sensitivity Levels of Department Managers Working in Hotel Enterprises According to Some Demographic Features | Emerald Insight. Available at: <https://www.emerald.com/insight/content/doi/10.1108/978-1-80043-968-920211006/full/html> (Accessed: January 7, 2023).
- ✓ Bennett, M. J. (2017). Development model of intercultural sensitivity. In Kim, Y. (Ed.), *International Encyclopedia of Intercultural Communication*. Hoboken, NJ: John Wiley & Sons.
- ✓ Factors influencing intercultural sensitivity of hospitality employees ... (no date). Available at: [https://www.researchgate.net/publication/329000331 Factors Influencing Intercultural Sensitivity of Hospitality Employees](https://www.researchgate.net/publication/329000331_Factors_Influencing_Intercultural_Sensitivity_of_Hospitality_Employees) (Accessed: January 8, 2023).
- ✓ Bennett, M. J. (2004). Becoming interculturally competent. In J.S. Wurzel (Ed.), *Toward Multiculturalism: A Reader in Multicultural Education*. Newton, MA: Intercultural Resource Corporation.
- ✓ Bennett, M. J. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations*, 10(2), 179–196.