

Intercultural communication

[Science](#), [Social Science](#)



Intercultural Communication Studies Hello, everyone my name is Mackendy Olivier and I am of Haitian origin. Before I enrolled in this class, my imperatives to study intercultural relationship among people of diverse backgrounds were to meet the requirements set by the school. Moreover, I also needed to complete my studies in social science. However, after reading chapter one and twelve of the module, my imperative changed. I now find pleasure in reading the book because it reflects fundamental details on life, in general. The part I enjoy most when reading the book is when the author stipulates that: ' The study of intercultural communication begins as a journey into another's culture and ends as a journey into one's own culture'. This last statement sensitized me on the extent that I detested my culture; that is the key reason why I decided to share Haiti's cultural beliefs and background in relation to intercultural communication.

Haitian culture comprises of African and French cultural aspects. African culture forms the most prevalent Haitian cultural setting, evidently from the high population of West Africans. Haitian culture, therefore, represents an integration of the language, artistry, and musical ideas from African and French cultures. Creole is the main language spoken by Haitians (Hall 149). Creole is an integration of French language and Haitian Creole. Considerable percentages of Haitians are religious and believe in Christianity, except for few who are Muslims.

Haitians are outstanding artists specializing in woodcarving and painting. Their exceptional artistry emanates from the belief in conserving historical events through drawings. Moreover, Haitians remain conservative of their music culture through continued dance and music creativity. Haitians culture

beliefs that their music has the potential of scaring off evil spirits and facilitating healing of specific diseases. Haitian traditional dance incorporates native drumming and rhythmic patterns inherently from African and French culture.

When it comes to the two concepts of Universality and relativism, I tend to be more universalistic. For instance, I once watched on Facebook some Chinese preparing dog meat for supper and commercial purposes. The meat, to most people is not something that anybody should be eating, as it is a taboo in most cultures around the world. In another scenario, I watched some other Chinese roasting rats as a special meal for a birthday party. I felt disgusted not only by the idea of eating dogs or rats but also by the cruelty with which they handled the rats. They grabbed the rats and twisted their necks killing them instantly, then chopped the heads and tails and preserved the remains in the bucket for the next phase of cooking. As I am writing this, I am trying to be as effective as possible in conveying my point of view and be as appropriate as possible to the context of the engagement.

I have skills in intercultural communication from this class, and I intend to continue acquiring exceptional personal relations skills during the coming weeks of study. I believe that time spent in this class will be fulfilling and rewarding. Similarly, it will be rewarding to the rest of my colleagues who maintain focus and patience. I need to acquire great communication skills and socio-cultural network. According to James and Biesta, reading, practicing and interacting with other people from different cultures is an ideal approach to learning non-native cultures (4).

Works Cited

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James, David, and Gert Biesta. Improving Learning Cultures in Further Education. New York, NY: Routledge, 2007. Print.