

Brazil - individual vs collective

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Culture is defined as the knowledge and uniqueness of any particular group or set of people characterized by various aspects including social habits, language, arts, music or religion. It can also be described as the development of a group of persons through socialization cultivated by the social patterns of that particular group. With regard to Brazil, its culture is among the world's most diverse due to many years of being under European domination and the aspect of slavery (Gorga, n. d.), which introduced many African immigrants who brought their various cultures and influenced the ideas and ways of life of the Brazilians. The Brazilian people also embraced the European cultures and innovations that significantly shaped the local civilization in the country. This has ultimately made the present day Brazil a fusion of different cultures making it complex and distinct.

Individual vs. collective

With a population of nearly 190 million people, most of them being whites of Italian, Polish, and Portuguese origin, Brazilians mainly follow the Catholic doctrine. The Portuguese occupation of the country for many years has also influenced the Brazilian official language that is Portuguese, although there are exists a small fraction of natives who speak their languages (Valença, 2006). Brazilians value the family unit and its structure hence families are generally big usually even comprising of extended family members who share a closeness with each other and offer support and any help to one another each time the need arises.

Brazilians distinguish each other by class according to how wealthy one is with regard to his or her money flow as well as the person's color. Individuals from darker ethnicities are more disadvantaged in the country. The immense <https://assignbuster.com/brazil-individual-vs-collective/>

disparities in wage brackets tend to create an enormous gap between the locals leading to a lack of interaction between those from the lower economic scale and the rich or upper class category. Brazilian women are also usually delegated to lesser paying jobs like nursing and teaching. The people of Brazil are known to be affectionate with women kissing each other's cheeks as a sign of salutation and men shaking hands firmly. Brazilian businesspersons will normally first have an amicable relationship with each other before engaging in business deals that are prone to last a long time because of the fact that they put a lot of weight on the people they are dealing with. They are particularly keen to deal with people and not companies hence the need for a personal acquaintance with business partners.

Tough vs. tender

Brazilians also put much emphasis on dress code especially upon invitation to an event or dinner where one would rather overdress than appear too informal. It is always considered courteous to gratify the host with a small present and black or purple colors in gift-wraps are considered undesirable, as they are a symbol of mourning. The Brazilian people will usually use verbal communication for interpreting and creating meanings although non-verbal communication is used to convey messages. Some examples include an individual pinching their earlobe between the forefinger and the thumb. This is a sign to indicate gratefulness or appreciation. However, while the "okay" hand signal is widely accepted worldwide, the Brazilians deem it as a rude gesture (The Brazil reader: history, culture, politics, 1999).

Perception of time

Lastly, Brazilians are renowned for being late in most planned occasions.

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They do not keep time. However, this as a result of diverse and preventable factors such as heavy traffic jams in major cities, fluctuation weather conditions, poor transport network and other “excuses” that may appear valid. Their belief focuses on the fact that nothing will go wrong in their daily activities. They fail to possess the inner drive to do their activities on time. For instance, a mention of two minutes will ultimately translate to ten minutes in Brazilian culture (Valença, 2006).

References

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