

**Chapter 1 : Individualistic culture - Wikipedia**

*CHAPTER 2 The Cultural Context 47 We often think of a culture in terms of its geography; for example, we think of Saudi Arabia as a hot, desert culture and of Siberia as a cold, mountainous one.*

These differences are associated with functional characteristics such as temperament, learning style, and motivation and from status characteristics including gender, race, ethnicity, and social class Gordon and Shipman. Although virtually all preschool children by age 3 or so have mastered the basic grammar and phonology and a reasonably large vocabulary for everyday learning and play, there are nevertheless large individual differences in areas that are related to achievement in formal learning settings. They vary widely in their language acquisition and use, their language comprehension, their understanding of number and causation, and their knowledge about the world around them. We review findings in the area of language and literacy, where much research has been done, and in mathematics, where a smaller but growing body of research is available. Language Development A major source of variation among children is their rate of language development, a difference that begins in the early months of life. Roe found that, among 28 infants, the earlier a high rate of babbling occurred, the earlier every subsequent index of language maturity was likely to occur. Some researchers have found a pattern of gender difference in language learning, with girls more advanced in vocabulary learning than boys Huttenlocher et al. Although research has shown the developmental sequence of language learning to be much the same for all children, great variation in the rate of language learning occurs across as well as within languages. Each language has its own areas of complexity and irregularity, leading to slow acquisition, and its own areas of relative ease. Slobin tested children ages 2 to 4 who were learning one of four languages: The National Academies Press. In Turkish, inflectional morphemes are stressed, obligatory, regular, and distinct. Among children learning English, the range in age at particular stages and in the amount and kinds of language they acquire is very wide. Among the 42 children Hart and Risley observed longitudinally, the average age of saying the first word was 11 months; the range, however, was 8 to 14 months. The average age at which half of what the children said contained recognizable words was 19 months, with a range of 15 to 30 months. At age 2, the variation was enormous: The range in vocabulary size parents reported for their 2-year-olds was 50 to words in another study of several hundred children Fenson et al. The range of language abilities confronting preschool teachers is wider the younger the children in the classroom. Significantly delayed language occurs in a relatively large number of 2-year-olds, with a progressively smaller proportion of children affected across the preschool years Whitehurst and Fischel. For example, in one study, between 9 and 17 percent of 2-year-olds varying with socioeconomic status met a criterion for expressive delay of fewer than 30 words and no word combinations at 24 months Rescorla. The longitudinal study by Silva indicates that the prevalence of secondary and specific forms of developmental language delay dropped by another 60 percent between ages 3 and 5. This would indicate a prevalence of between 1 and 3 percent at age 5. Approaches to Language Learning Children differ in how they approach the task of learning language. Children who approach language analytically are described as having a referential bias Nelson, ; they acquire large initial vocabularies of object labels or of verbs if they are learning Korean or Chinese, languages in which verbs occur in salient positions at the beginnings and ends of sentences, where nouns occur in English see Choi and Bowerman, ; Tardiff. Children with a holistic approach are described as less interested in objects than in social interaction, such that they acquire larger initial vocabularies of expressions and action words Nelson. Children also differ in the extent to which they are risk-takers Peters. Some children appear to prefer to listen: Other children begin exploring the effects of words heedless of accuracy and inflection. Nelson found talkativeness positively associated with all aspects of learning to talk when children were 2 years old. Talkativeness has been found positively associated with larger expressive vocabularies and faster vocabulary growth rates at age 3 Hart and Risley, , and with use of more sophisticated syntax at age 4 and 5 Landon and Sommers. Talkativeness is important, because the language children display influences communicative interactions with caregivers Hart and Risley, ; Oller et al. Page 63 Share Cite Suggested Citation: Children learn language in the process of becoming members of a culture Schieffelin

and Ochs, ; Tomasello, , and cultural practices are likely to be the chief determinant both of the amount and kinds of language children learn and of the environmental support provided for language learning Schieffelin and Ochs, American families differ greatly in how much talking customarily goes on Hart and Risley, , and cultures differ in how much talking is acceptable on the part of little children Schieffelin and Eisenberg, For example, studies have shown that Japanese children excel in mathematics compared with U. One of the reasons for this may reside in the transparent nature of the base 10 counting system in the Japanese language. Similar differences might be found in classification because of different criteria and labels available. For example, Navaho-speaking children have more difficulty than English-speaking children classifying by color, but excel in classifying by shape, reflecting the presence of shape-dependent morphemes in their language. Ochs notes the increasing number of cross-cultural studies showing that societies differ in language-socializing procedures, resulting in variation in language development associated with cultural context. However, Fernald and Morikawa compared the interactions of 30 middle-class American parents to those of 30 monolingual wives of affiliates of Japanese companies visiting in America. All the parents, given identical sets of toys and video-taped in 10 to 15 minutes of toy play during home visits, were found to fine-tune their speech to the skill levels of their children. The American parents talked with their 6-, , and month-old children primarily about objects naming them , and the Japanese parents talked primarily about social relations polite verbal routines accompanying the exchange of objects, encouraging positive actions on toys: Parents with the advantages of education are reported to interact with their infants in ways relevant to mainstream schooling. They prompt their infants to respond to books and pictures, ask questions that promote organizing knowledge into names and categories Schieffelin and Ochs, , and arrange for children to have materials, uninterrupted time, and adult support for exploratory play that challenges them to initiate actions and combine and modify them in order to achieve a goal Bruner, One-third of the variance in age 5 IQ scores that was associated with income was eliminated when measures of the home learning environment, family social support, maternal depression, and active behavioral coping were included in the model. The extent to which poverty is related to quality of the home environment depends on the de- Page 65 Share Cite Suggested Citation: Implications The preschool period is a time when the environment in which children develop can contribute to large differences in language and literacy skills. Before children can actually read, they generally acquire some sense of the purposes and mechanics of the reading enterprise. For some children, opportunities to learn about reading are many, and for others, they are few McCormick and Mason, Reading readiness at school entry is highly correlated with reading ability in the primary grades Hammill and McNutt, ; Scarborough, The survey recorded the number of first-time-to-kindergarten children with literacy skills that are prerequisites to learning to read: As they enter kindergarten, 66 percent of children recognize their letters, 29 percent recognize beginning sounds in words, and 17 percent recognize ending sounds Table 3â€”2. Several factors, including gender and age, affect test results. Girls perform better than boys in the test, and the age of the student at first entry matters. The latter variable in particular suggests that normal developmental processes are at work in the development of literacy skills.

## Chapter 2 : - Context of Cultures: High and Low

*It separates a language from its culture and context of use. Saying one language or another is easy or hard because of this or that point ignores how easy it will be for you to speak it. In many cases it's actually dramatically easier than you thought because most people all around the world are eager to help you learn their language.*

It may have initially been true that the latter of those two principles attracted the majority of attention as the burgeoning industry focused on technological innovations. However, the ability to develop custom, high quality elearning content is fast becoming the priority and therefore educational innovations must keep up with those of technological importance. Understanding elearning beyond technology is an essential component of program development. Business and industry professionals alike have recognized the need to develop strategies for improving learner enrollments, completion rates, and satisfaction with the latest training delivery methods. These objectives are all measures of quality. A key aspect of quality is relevance and, in turn, a vital component of relevance is the cultural context of a target demographic. Varying degrees of context are the reason that implementation and solutions must evolve. This paper will address four key components of context that are pivotal in effective elearning development: In combination with these four principles this paper will include several examples and a comprehensive break down of a sample problem and solution. Language Complexities Language structures have an immense influence on education and the impact of teaching principals of any kind; however the importance of language is arguably magnified through an instructional medium such as an elearning platform where face-to-face contact is rare. There exist a number of grammatical problems that arise in cross-language translation such as the misuse of symbols, characters, or definitions. Perhaps more abstract and difficult to identify are those aspects that blur the line between language and culture. Language is not a static entity; rather its meaning is deeply rooted in cultural context. This is a major hurdle that an elearning design team must overcome. It is not a simple word-for-word translation but a translation of meaning, association and behavior. In western culture this phrase indicates financial woe and is based on traditional bookkeeping practices of using red ink to denote debt or losses on financial statements. This was most likely true because red is associated with warning or danger in western culture. Now imagine one was to translate this phrase into Chinese, where the cultural connotation to the color red is luck. Cultural and Social Norms A broad understanding of cultural differences and social expectations is necessary in the process of design. Considering these influences allows the learner to develop a quasi-relationship with the content on the basis of relevance and the ability of the subject matter to relate to the individual. The intricacy of a culture is limitless and will require detailed attention depending on the subject-matter being taught and the demographic of people involved. For example, one can delve into the social protocols of Tonga a small island country in the Asia Pacific , particularly those relating to courtesies involved with greetings, especially those dealing with people of high rank. This turned out to be an incredibly influential observation in that the Crown Prince of Tonga was interested in participating in the online distance learning initiative. Failure to recognize this unforeseen cultural difference could have easily resulted in dismantling the entire project. One such observation made by author Steve McCarty in his article, Cultural, disciplinary and temporal contexts of elearning and English as a foreign language, relates simply to gender roles in education. Take, for example, a health outreach project; one in which it is ideal to match male and female students to role play scenarios and create simulations, an approach that is not uncommon in the US. One can imagine the difficulties of implementing a project designed this way in Saudi Arabia where male teachers cannot even enter a classroom with females. First, one must dismiss western assumptions and account for accessibility and dependability of technology infrastructure. While technology development remains an exploding industry, designers may overlook the availability and subsequent affordability of technology. Assuming the audience has the appropriate technology available, a designer must further delve into the cultural use of this technology, exploring the familiarity, intention, and willingness the learner exhibits. Finnish researcher Teppo Turkki illustrates this point through examining the differences in Internet infrastructure of Finland, South Korea, and Japan. Based on his findings, Koreans tended to see the internet as a platform for games while Fins saw it

more as a practical tool. The Japanese tended to use information technology to enter a fantasy world, the anonymity that many Japanese seek in the real world, for example, has its counterpart in the virtual world, where Japanese prefer aliases. Not so in Korea, where people use their real names. And the emotional attachment to IT that Asians show more broadly is not seen in Finland. These cultural insights into the use of technology are immensely important in developing effective content. Cultural Learning Models Rooted in the expectations and perceived outcomes of elearning initiatives is the influence of educational models and learning techniques specific to varying cultural contexts. These principles are generally demonstrated through the creation of course material and the process of instruction. Respect for elders as well as high levels of spirituality are primary factors involved in native education; so much so that every formal meeting with a band or tribal council begins with a prayer, said by one of the elders at the meeting. Educational content is framed very much in the context of spirituality, something that Western academics are simply not attuned to. This agreement is aimed at improving employment and business opportunities for indigenous people in both the public and private sector. A team of project managers, designers and programmers have been tasked with developing a program aimed at providing indigenous small scale producers with leadership, financial, and business training to strengthen market linkages and increase local employment rates. The training material provided by the Australian Government has proved successful in other low-income areas; however, success rates are markedly lower in high-density indigenous areas. Evaluation and revision reports indicate disinterest, low attendance and limited comprehension among indigenous participants. Solution This particular example allows us to analyze as well as affirm the importance of each previously discussed component of cultural context. Through this examination, albeit brief, it becomes increasingly clear how vital cultural competence can be and how quickly a project can deteriorate if not given specific cultural attention. The solutions are designed to show the cultural insights that the program team should account for when redesigning the content to reverse the trend and gain positive feedback. While the scenario is artificially created, organizations and legislation are real, as is the information and cultural insights used in the solutions. All are derived from a series of professional and academic case studies. Let us first explore broader cultural themes and social norms throughout the Australian indigenous demographic. It is vital to look at these cultural factors as the lens through which the audience is viewing the content. If not adjusted correctly and culturally applicable the audience will not fully absorb the information presented. Research shows that the target demographic, in this case indigenous groups plagued by unemployment, often experience a sense of social exclusion in the form of high rates of arrests and police harassment as well as low levels of social capital and civic engagement. From this, a sense of fatalism is cultivated by sustained unemployment. Understanding the value of respect and how aboriginal notions of respect differ from Western views is also critical. Appropriate ways to dress, talk, and use body language must be integrated into program design when visiting traditional communities. Secondly, a vital component to the success of this project is a very unique language component specific to Aboriginal peoples. That is, there is no written tradition in Australian indigenous culture, the concept of language in this context of literacy and numeracy is hardly defined. From this understanding, developers can implement training that is largely visual with a heavy emphasis on spoken dialogue and oral explanation. The third component specific to this problem is recognition of the culturally constructed learning preferences of Aboriginal peoples. Psychology research of indigenous populations in Australia denotes a strong desire for learning by imitation and observation, and relating on a practical rather than an abstract level. Explanation of content has a markedly higher chance of success if instructors appeal to the everyday life and emotions of the audience rather than hypothetical or metaphorical examples. The final category of revision is indigenous use of technology. There is a significant digital divide between the indigenous and non-indigenous populations. Indigenous people are only half as likely as non-indigenous people to use the internet at home. Previous research has demonstrated that there are two key factors in determining ICT use in Australia; income and education level. This allows one to draw comparisons between the relative low use of IT in indigenous communities and the resulting disparity in income and education. The ability of designers and content managers to recognize: Conclusion In summation, these cultural, social, and language considerations should be an integral part of the choices, design and implementation of any project team. Through this simple

example one can infer the effects and possibilities of cultural inclusion into a varying degree of elearning projects. In education there is a cultural context in all scenes of instruction making each unique.

**Chapter 3 : What is the definition of cultural context**

*Individualistic culture is a society which is characterized by individualism, which is the prioritization, or emphasis, of the individual over the entire group. Individualistic cultures are oriented around the self, being independent instead of identifying with a group mentality.*

But to me, languages are a means to an end. I choose my languages based on cultures that I wish to get to know. Your mentality will mean that you will end up being your worst enemy and ultimately it will be your own fault for making the language hard. Dutch culture is what I am having trouble with. But there definitely is greater distance with strangers here than what I have gotten used to in other places. I prefer to understand the problem, especially my contribution to it. Before any French readers beam with pride about it being that complex, my problem was actually getting along with Parisians. After 9 months in Paris I simply had to give up and move somewhere else. For example, the Dutch seem incredibly organised and take out diaries to plan any meeting. This is a generalisation of course, but something that several foreigners and Dutch have been confirming for me. This is obviously way harder to do from the outside. Surprisingly, I feel that my level of Dutch is not the issue here. People have been very encouraging and interested to hear me speak. It separates a language from its culture and context of use. Saying one language or another is easy or hard because of this or that point ignores how easy it will be for you to speak it. Despite what people told me, this is definitely true in Amsterdam too. This encouragement will feed back into your progress more than impersonal courses ever can. Just be clear about it ; then content-based criteria are indeed very useful to gauge how well you can read etc. These are much more important for maintaining pleasant conversations than occasionally having to ask what something means. This is one of the many reasons I feel that people should learn with people. A language can never exist just in a book. Separate that culture and context and then all you really have left is something useful for passive use of a language, and not for communication. Let me know in the comments below! Benny believes the best approach to language learning is to speak from day one.

**Chapter 4 : Language in Cultural Context - Lee**

*Life-Writing Historicized: The Individual in Social and Cultural Context in Europe*, , University of Miami, Friday, February

Culture is the systems of knowledge shared by a relatively large group of people. Culture is communication, communication is culture. A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. Culture is symbolic communication. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action. Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists suggest that there is no universal "right way" of being human. Proper attitude of an informed human being could only be that of tolerance. The optimistic version of this theory postulates that human nature being infinitely malleable, human being can choose the ways of life they prefer. The pessimistic version maintains that people are what they are conditioned to be; this is something over which they have no control. Human beings are passive creatures and do whatever their culture tells them to do. This explanation leads to behaviorism that locates the causes of human behavior in a realm that is totally beyond human control. There is no scientific standards for considering one group as intrinsically superior or inferior to another. Studying differences in culture among groups and societies presupposes a position of cultural relativism. Information about the nature of cultural differences between societies, their roots, and their consequences should precede judgment and action. Negotiation is more likely to succeed when the parties concerned understand the reasons for the differences in viewpoints. This is particularly important in case of global dealings when a company or an individual is imbued with the idea that methods, materials, or ideas that worked in the home country will also work abroad. Environmental differences are, therefore, ignored. Ethnocentrism, in relation to global dealings, can be categorized as follows: It is always a good idea to refer to checklists of human variables in order to be assured that all major factors have been at least considered while working abroad. Even though one may recognize the environmental differences and problems associated with change, but may focus only on achieving objectives related to the home-country. This may result in the loss of effectiveness of a company or an individual in terms of international competitiveness. The objectives set for global operations should also be global. The differences are recognized, but it is assumed that associated changes are so basic that they can be achieved effortlessly. It is always a good idea to perform a cost-benefit analysis of the changes proposed. Sometimes a change may upset important values and thereby may face resistance from being implemented. The cost of some changes may exceed the benefits derived from the implementation of such changes. Symbols represent the most superficial and values the deepest manifestations of culture, with heroes and rituals in between. Symbols are words, gestures, pictures, or objects that carry a particular meaning which is only recognized by those who share a particular culture. New symbols easily develop, old ones disappear. Symbols from one particular group are regularly copied by others. This is why symbols represent the outermost layer of a culture. Heroes are persons, past or present, real or fictitious, who possess characteristics that are highly prized in a culture. They also serve as models for behavior. Rituals are collective activities, sometimes superfluous in reaching desired objectives, but are considered as socially essential. They are therefore carried out most of the times for their own sake ways of greetings, paying respect to others, religious and social ceremonies, etc. The core of a culture is formed by values. They are broad tendencies for preferences of certain state of affairs to others good-evil, right-wrong, natural-unnatural. Many

values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor they can be directly observed by others. Values can only be inferred from the way people act under different circumstances. Symbols, heroes, and rituals are the tangible or visual aspects of the practices of a culture. The true cultural meaning of the practices is intangible; this is revealed only when the practices are interpreted by the insiders. Different layers of culture exist at the following levels: Associated with the nation as a whole. Associated with ethnic, linguistic, or religious differences that exist within a nation. Associated with gender differences female vs. Associated with the differences between grandparents and parents, parents and children. The social class level: Associated with educational opportunities and differences in occupation. Associated with the particular culture of an organization. Applicable to those who are employed. A single-measure technique means the use of one indicator to measure the domain of a concept; the composite-measure technique means the use of several indicators to construct an index for the concept after the domain of the concept has been empirically sampled. Hofstede has devised a composite-measure technique to measure cultural differences among different societies: The index measures the degree of inequality that exists in a society. The index measures the extent to which a society feels threatened by uncertain or ambiguous situations. The index measure the extent to which a society is individualistic. Individualism refers to a loosely knit social framework in a society in which people are supposed to take care of themselves and their immediate families only. The other end of the spectrum would be collectivism that occurs when there is a tight social framework in which people distinguish between in-groups and out-groups; they expect their in-groups relatives, clans, organizations to look after them in exchange for absolute loyalty. Masculinity index Achievement vs. The index measures the extent to which the dominant values are assertiveness, money and things achievement , not caring for others or for quality of life. The other end of the spectrum would be femininity relationship. Where the differences exist, one must decide whether and to what extent the home-country practices may be adapted to the foreign environment. Most of the times the differences are not very apparent or tangible. Certain aspects of a culture may be learned consciously e. The building of cultural awareness may not be an easy task, but once accomplished, it definitely helps a job done efficiently in a foreign environment. Discussions and reading about other cultures definitely helps build cultural awareness, but opinions presented must be carefully measured. Sometimes they may represent unwarranted stereotypes, an assessment of only a subgroup of a particular group of people, or a situation that has since undergone drastic changes. It is always a good idea to get varied viewpoints about the same culture. Some countries may share many attributes that help mold their cultures the modifiers may be language, religion, geographical location, etc. Based on this data obtained from past cross-cultural studies, countries may be grouped by similarities in values and attitudes. Fewer differences may be expected when moving within a cluster than when moving from one cluster to another. Determining the extent of global involvement: All enterprises operating globally need not have the same degree of cultural awareness. Figure 2 illustrates extent to which a company needs to understand global cultures at different levels of involvement. The further a company moves out from the sole role of doing domestic business, the more it needs to understand cultural differences. Moving outward on more than one axis simultaneously makes the need for building cultural awareness even more essential. Software of the mind. Large international firms have many resources to deal with the enormous challenges of working in the global marketplace. But the massive reconstruction of countries devastated by war could trip up the best of them. Political and physical risks are the most treacherous and must be reckoned with. Addressing them sensibly can unlock many opportunities for success. These outreach programs are a good start because many firms need an education on how to work abroad. The first lesson is to drop ethnocentric views that the world should accommodate our method of contracting rather than the other way around. In a separate meeting, also held in Chicago last week, ENR brought together construction executives at its annual leadership conference. Patience, attentiveness and sensitivity are not common construction traits, but they can help in cultures different from our own. Language and cultural differences can be treacherous to negotiate. Culture shock challenges firms looking abroad. Implications of Cultural Differences for Cross-Cultural Management Research and Practice Abstract Although observation is a common research technique, little attention has been given to the effects of culture on observer judgment

making. These researches argue that consideration of cultural differences is critical when applying observation techniques in cross-cultural research as well as in the applied contexts of performance appraisal and international management. A laboratory study was conducted to examine the potential for discrepancies in observer judgment making among Asian American and Caucasian American subjects. The results of the study affirm the importance of cultural influences in research and management. Do We See Eye-to-Eye? *The Journal of Psychology*, 5 ,

## Chapter 5 : Culture definition

*Cultural competency exam 1. following process defined by fisher and the APA discuss the creative application of APA ethics code to fit individual cultural context.*

High and Low Context of Cultures: High and Low Here is another concept that will help you pull together a lot of the material you have read so far about culture. It is called "high context" and "low context" and was created by the same anthropologist who developed the concepts of polychronic and monochronic time. They complement each other and provide a broad framework for looking at culture. One thing to remember is that few cultures, and the people in them, are totally at one end of the spectrum or the other. They usually fall somewhere in between and may have a combination of high and low context characteristics. How things get done depends on relationships with people and attention to group process. Social structure and authority are centralized; responsibility is at the top. Person at top works for the good of the group. Association Relationships begin and end quickly. Things get done by following procedures and paying attention to the goal. Social structure is decentralized; responsibility goes further down is not concentrated at the top. Interaction High use of nonverbal elements; voice tone, facial expression, gestures, and eye movement carry significant parts of conversation. Verbal message is implicit; context situation, people, nonverbal elements is more important than words. Interaction Low use of nonverbal elements. Message is carried more by words than by nonverbal means. Verbal message is explicit. Context is less important than words. Verbal message is direct; one spells things out exactly. One withdraws from conflict with another and gets on with the task. Focus is on rational solutions, not personal ones. Territoriality Space is compartmentalized and privately owned; privacy is important, so people are farther apart. Temporality Everything has its own time. Time is not easily scheduled; needs of people may interfere with keeping to a set time. What is important is that activity gets done. Things are rooted in the past, slow to change, and stable. Time is a process; it belongs to others and to nature. What is important is that activity is done efficiently. One can make change and see immediate results. Time is a commodity to be spent or saved. Multiple sources of information are used. Thinking is deductive, proceeds from general to specific. Learning occurs by first observing others as they model or demonstrate and then practicing. Groups are preferred for learning and problem solving. How well something is learned is important. Learning Reality is fragmented and compartmentalized. Thinking is inductive, proceeds from specific to general. Focus is on detail. Learning occurs by following explicit directions and explanations of others. An individual orientation is preferred for learning and problem solving. How efficiently something is learned is important. The content here is based on the following works by anthropologist Edward T. Hall, all of which were published in New York by Doubleday:

## Chapter 6 : High-context and low-context cultures - Wikipedia

*In education there is a cultural context in all scenes of instruction making each unique."*[15] [1] Cultural, disciplinary and temporal contexts of elearning and English as a foreign language [2] Lost in Translation - interacting with other cultures.

## Chapter 7 : Life-Writing Historicized: The Individual in Social and C

*The aspect of the cultural context which made me feel most uneasy was the way in which power is often equated with corruption and a callous disregard for the individual in each of the texts.*