Intercultural Communication for the Community College (Second Edition)

INTERCULTURAL COMMUNICATION FOR THE COMMUNITY COLLEGE (SECOND EDITION)

KAREN KRUMREY

Intercultural Communication for the Community College (Second Edition) Copyright © 2022 by Karen Krumrey is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License, except where otherwise noted.

This open textbook is a revision of a text by the same name, originally published in May 2019. The first edition was released under the same license (CC BY-NC-SA).

CONTENTS

DISCLAIMER: GRAPHICS IN PROGRESS vii
Acknowledgments viii
Introduction 1

Main Body

Chapter 1 - The Study of Intercultural Communication 3
Chapter 2 - Starting With Culture 18
Chapter 3 - Self & Identity 38
Chapter 4 – Verbal Communication 50
Chapter 5 – Nonverbal Communication 65
Chapter 6 – Conflict 85
Chapter 7 - Relationships 104
Chapter 8 - Popular Culture and Social Media 122
Chapter 9 – Tourism 137
Chapter 10 - Business 157
Chapter 11 - Education 177
Chapter 12 - Healthcare 197

Glossary 221
References 251
Index 264

DISCLAIMER: GRAPHICS IN PROGRESS

Thank you for your interest in our book! As with all labors of love, there are still things that we'd like to do that we haven't had time to do–or figured out how to do. Adding some needed graphics is on the top of the to-do list!

Please keep in mind that **THIS BOOK IS STILL A WORK IN PROGRESS!** We will be tweaking things and making changes–so expect to be surprised periodically as we do our best to make this learning experience better for our students.

ACKNOWLEDGMENTS

Thanks to Open Oregon Educational Resources and Statewide Program Director, Amy Hofer, who originally provided funds and guidance for the first edition of this textbook.

Thanks to Meggie Wright and Ian Coronado who represent and technically support Open Oregon Educational Resources on campus at Lane Community College in Eugene, Oregon.

Humble admiration and HUGE appreciation to the extraordinary Skye Nguyen and her amazing team of helpers in the Academic Technology Center at Lane Community College. Thanks also to Max my original student helper who learned Pressbooks with me as we muddled through the first edition.

Appreciation and awe also goes to Charlene R. Newbold, a professional librarian, who proofread the whole text and offered suggestions while starting a new job, buying a house, and moving–all because her mother was my best friend in college.

Many COMM 115 students have generously made comments and suggestions that led to clarification and improvements in this second edition. This OER is our gift to those who come after you.

Lastly, and maybe most importantly, my own children—Ted, Chris, and Addy. The world that we have shared is reflected in this book. I am in awe of the places that you will go.

INTRODUCTION

In 1987, with only a few years of experience of teaching English in the United States, I went to China to teach a summer enrichment course for native Chinese teachers of English. I used all the best practices that I knew, and worked closely with the other American instructors in my group. Most of what I did in my classroom was easy to understand, but there were occasions when my students were baffled by the cultural aspects of teaching English–and frankly so was I!

How do you explain Halloween? As a child, I appreciated the free candy and spend lots of time thinking about what I "are going to be" each year. The origins of Halloween are a bit murky, somewhat controversial, and well-beyond the realm of what I studied in school.

Consider the phrase "how are you?" This is a common American greeting much like the Chinese greeting of "have you eaten?" Both are questions that aren't answered. Why? In the United States, greeting questions are followed by small talk about the weather or hometowns, but we rarely discuss how we "are". Personal conversations are usually left for another time and place.

Over the years, I would ponder my experiences teaching overseas. If all cultures developed the ability to communicate, why do we see things so very differently? What purpose did communication serve in a culture? How did some cultures develop ways in which to share and negotiate meaning that my culture did not? Can I truly communicate with someone that doesn't share my dominant culture? What does competent intercultural communication "look" like?

Communication theorists, anthropologists, and others have given us tools to develop an awareness of our own thinking so we can to understand others whose culture may be different from our own. This text starts with some basic reasons for studying intercultural communication and then reviews some fundamental principles of the communication process. After that, we look at foundational principles of cultures and how those ideas directly overlay onto the fundamental principles of communication. The second half of the book covers some common contexts in which intercultural communication often occurs.

More than thirty years after my first international adventure, I still think about those first Chinese students that changed the course of my life. So have all these years of studying, teaching, and intellectual curiosity made me more a more competent communicator? Every individual's life experience is rich, diverse, and complicated, so communication competency—though important—can only take us so far. I prefer to embrace the idea of cultural humility.

Cultural humility (1998) is a lifelong commitment to self-evaluation and self-critique in developing communication relationships. It acknowledges that each one of us "is a unique intersection of various aspects of culture" (ret. 8/10/19). The ideas behind cultural humility include:

- It is impossible to learn all culture. In other words, we cannot know everything, but we can become more familiar with the cultures we encounter regularly.
- Knowledge of a culture does not create "mastery" of that culture.
- Being open to learning and/or suspending judgement when communicating can help avoid miscommunication and confusion.

My goal for this book was first, and foremost, to make studying intercultural communication more affordable for students, but once the class is over, my goal is that you continue to grow in cultural humility while creating your own space in which to become a competent communicator. Intercultural communication is a life skill that I hope that you will continually build upon as you meet new people and find yourself in new situations. May you find joy in the journey.

References:

Tervalon, M., & Murray-García, J. (1998, May). Cultural humility versus cultural competence: a critical distinction in defining physician training outcomes in multicultural education. Retrieved from https://www.ncbi.nlm.nih.gov/pubmed/10073197

Vanderhoef, D., Conteh, P., & Benbenek, M. (n.d.). Perspectives on culture and communication. Retrieved from http://www.nursingassets.umn.edu/effectiveinterculturalcommunications/?type=modules&p=significance/perspectives

CHAPTER 1 - THE STUDY OF INTERCULTURAL COMMUNICATION

Learning Outcomes

When you have completed this chapter, you should be able to do the following:

- List and describe the six imperatives.
- Identify which imperative is most closely related to your reason for studying intercultural communication.
- Understand how communication meets various needs.
- Have a working knowledge of the linear, interactional, and transactional models of the communication process.
- Be able to explain how various contexts might impact communication.

What is your reason for studying intercultural communication? Maybe it was a requirement on the road to achieving your major, and you dutifully signed up without having given it much thought. Maybe you've spent time overseas or enjoyed spending time with an exchange student at your high school or in your community. Maybe a friend found the class surprisingly interesting and suggested that you take it. Possibly, it was the only class that worked in your limited schedule so you are giving it a try. Whatever your personal reasons—welcome!

Even if you have never taken a communication studies class before, you have a lifetime of experience communicating, and this experiential knowledge provides a useful foundation from which you can build upon. This book is designed to help us to take a look at what we already know by applying principles that will guide our understanding of intercultural communication competence.

1.1 – The Six Imperatives or Reasons Why We Study Intercultural Communication

---

When considering the various reasons for studying intercultural communication, most answers will fall into what scholars Martin & Nakayama (2011) call the **six imperatives** or reasons for studying intercultural communication. The six imperative categories are:

- Peace
- Demographic
- Economic
- Technology
- Self-awareness
- Ethics

Let's take a quick look at each imperative individually.



Figure 1.0 – Secretary-General Ban Ki-moon meets with Mr. Lassina Zerbo, Executive Secretary, Comprehensive Nuclear-Test-Ban Treaty Organization.

The Peace Imperative

History is full of conflict. Contemporary life is full of conflict. Conflict over politics, religion, human rights, climate change, wealth, medical care, plus food, water, and mineral resources are often in the news. It would be naïve to assume that simply understanding intercultural communication principles would end conflict, but there is a need for all of us to learn more about cultural groups other than our own if we wish to be competent communicators. The **peace imperative** begs the question as to whether individuals of different races, ethnicities, languages, and cultures can exist together on this planet? If so, what does that look like? If not, what does that mean?

The Demographic Imperative

Demographics are the characteristics of a population such as gender, age, race, ethnicity, economic status, educational status, and more. Demographics are generally those traits and characteristics that we can count. U.S. demographics, as well as those around the rest of the world, are changing quickly and dramatically. Migratory

populations escaping from climate and economic issues are crossing borders in record numbers. Borders are becoming more fluid as countries go on land grabs in neighboring territory. Pandemics don't recognize borders at all. The **demographic imperative** is not only about immigration though, it's also about change. As demographics change, culture changes.

Vocabulary that describes groups of people and are associated with the demographic imperative include the terms, heterogeneous, homogeneous, diversity, and nativistic. If a population is considered **heterogeneous**, there are differences in the group, culture, or population. If a population is considered **homogeneous**, there are similarities in the group, culture, or population. **Diversity** is the quality of being different. A **nativistic** group is extremely patriotic to the point of being anti-immigrant.

The Economic Imperative

To compete and be effective in the global market, an accurate understanding of the economies and ways of doing business around the world is crucial. The interdependence of our world market in consumer goods, services, labor, and capital has been dramatically illustrated by the shortages produced by the COVID pandemic. Formerly efficient supply chains were disrupted. Economically affordable products became expensive for lack of local sources. Labor shortages around the world impacted everyone on the planet. The **economic imperative** is reflected by the impact that business globalization has on the average person.



Figure 1.1 – Man reading newspaper.

The Technology Imperative

Technology has made communication easier than ever before. Information has become so easy to access and manipulate that we are now confronted with the impact of fake news and purposeful disinformation along with the closely related economic issue of the **digital divide**. The digital divide refers to people who grew up with access to technology versus those who did not have access to technology and did not develop the associated skills. **Digital natives**, or people who grew up using technology, are often citizens of wealthy nations that live lives of comparable privilege and often have better economic prospects. Technology is also used as an identity management tool and will be discussed as such in a later chapter.

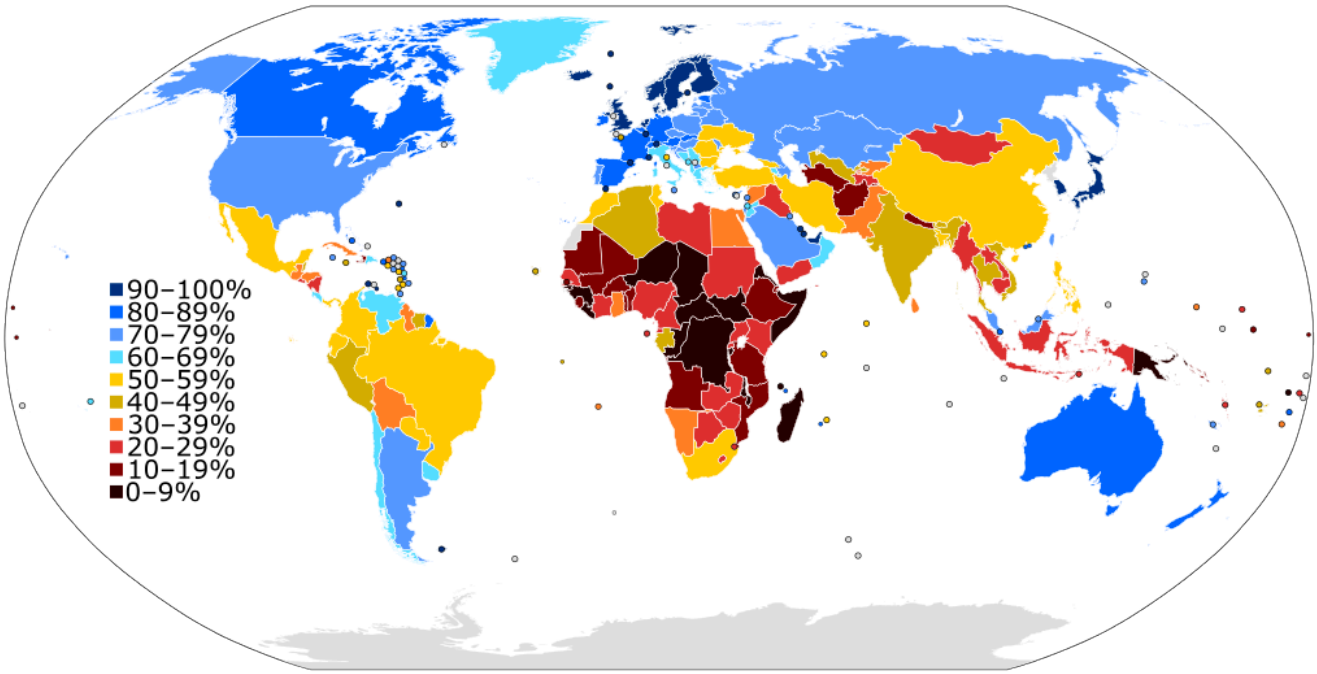


Figure 1.2 – A world map colored to show the level of Internet penetration as of 2016

The Ethical Imperative

Does the idea of a digital divide challenge your sense of social justice? If so, you are concerned with the ethical principles of conduct that help govern the behaviors of individuals and groups. Generally, there are two basic ways that humans apply ethical values to behavior—universally or relatively. If you are viewing a behavior as a **relativist**, you believe that no behavior is inherently right or wrong, rather everything depends on perspective. In other words, you might not make the same choice yourself, but are willing to understand why others would make that choice. If you are viewing a behavior as a **universalist**, you believe that cultural differences are only superficial, and that fundamental notions of right and wrong are universal. In other words, everyone should be making the same choices for the same reasons.

Although universalism and relativism are thought of as an either/or choice, realistically most people are a combination of both views. There are some issues you might hold strict opinion about while other issues you are willing to be more open about.

The Self Awareness Imperative

One of the most important reasons for studying intercultural communication is the awareness it raises of our own cultural identity and background. The **self-awareness imperative** helps us to gain insights into our own culture along with our own intercultural experiences. All cultures are ethnocentric by their very natures. **Ethnocentrism** is a tendency to think that our own culture is superior to other cultures. Most of us don't even

realize that we think this way, but we do. Sure, we might admit that our culture isn't perfect, yet we still think that we are doing better than everyone else. Ethnocentrism can lead to stereotyping, prejudice, and discrimination. These ideas will be discussed in greater detail later in the book.

Learn A Little More!

Ever since I was very young—even before I could find it on a map—I have wanted to go to the People's Republic of China. For much of my lifetime, China was almost impossible to visit. There were no direct flights available. Invitations had to be issued from work units in the PRC. Various permissions and permits had to be arranged before entry. Special money called foreign exchange currency (FEC) was required for use. Upon return to your home country, many travelers were requested to describe their trip in great detail to their family and friends as well as various governmental agencies who were also interested in the PRC. It was quite an adventure!

For a long time, I thought that my interest in the PRC was based on the exotic and restricted nature of the location, but it turned out that wasn't. It was Bennett. Bennett's family was from the old Canton (now Guangzhou). Because of famine, political unrest, and civil war, they made their way to Hong Kong which was a leased British colony at the time. As a lone young man, Bennett immigrated first to Canada, and then to the United States. He worked with my father as a chemist in the Midwest for many years spending most weekends and holidays with my extended family. To my young ears, his thickly accented stories weren't that much different than my grandparents thickly accented stories. Histories, stories of adversity, and fairy tales are commonly shared at family gatherings.

Eventually, Bennett married Pat, started a family, and moved to another part of the Midwest. Slowly visits became yearly holiday cards and then we lost touch as Bennett faded from my conscious memory. Unconsciously, my early contact with Bennett fueled a lifelong desire to visit and learn more about the civilization that produced someone who was once so important to me.

So, what's your story? Why are you taking intercultural communication? What do you already know about this topic that could help guide your learning?

1.2 – Communication Principles and Processes

The imperatives help us to organize our personal reasons for studying intercultural communication, but what about the communication process in general? Most of us think that "communication" is important, but it's not something that we are often focusing on so we have a tendency to think that it "just happens." Consciously becoming aware of the communication process and noticing how you communicate is a fundamental goal of this class. Studying the communication process will allow you to understand more of what is going on around you, and this understanding will allow you to become a more competent communicator in intercultural contexts.

If you have taken another communication class, the following sections will be a review of what you have learned previously. If you have never taken a communication class, the following sections are foundational to understanding the basic communication principles and processes so pay close attention. Everything that we learn in this class will be grounded in these principles and processes.



Figure 1.3 – Communication

Communication Principles

In this section, we will learn the principles of communication. You are encouraged to note the aspects of communication that you haven't thought about before and begin to identify the principles in the various parts of your communication life.

Communication Meets Needs

Communication is far more than the transmission of information. The exchange of information is important for many reasons, but it is not enough to meet the various needs we have as human beings. The content or message of our communication may help us meet certain physical, instrumental, relational, and identity needs.

Physical needs include needs that keeps our bodies and minds functioning like air, food, water, and sleep. Instrumental needs include needs that help us get things done in our day-to-day lives and achieve short- and long-term goals. Relational needs include needs that help us maintain social bonds and interpersonal relationships. Identity needs include our need to present ourselves to others and be thought of in desired ways.

Communication Is A Process

Communication can be defined as the process of understanding and sharing meaning (Pearson & Nelson, 2000). When we refer to communication as a process, we imply that it doesn't have a distinct beginning and end or follow a predetermined sequence of events. It can be difficult to trace the origin of a communication encounter, since communication doesn't always follow a neat format.

Communication Is Influenced by Culture and Context

Culture and context influence how we perceive and define communication. Cultural values are embedded in how we communicate. All people in all cultures are socialized from birth to communicate in culturally specific ways that vary from context to context.

Communication Is Learned

Most of us are both capable of the capacity and ability to communicate, but we all communicate differently. This is because communication is learned rather than innate. As already discussed in the previous principle, communication patterns are relative to the context and culture in which one is communicating. We are all socialized into different languages, but we also speak different "languages" based on the situations we are in. This idea will become more understandable in the verbal and nonverbal communication chapters.



Figure 1.4 – The International Center sign

Communication Influences Your Thinking About Yourself And Others

Humans share a fundamental drive to communicate. You share meaning in what you say and how you say it. On the flip side, your communication skills also help you to understand others—not just their words, but also their tone of voice, their nonverbal gestures. Your success as a communicator is based on your ability to actively listen and actively interpret others' messages.

The Communication Process

Communication is a complex process, and it is difficult to determine where or with whom a communication encounter starts and ends. Models of communication simplify the process by providing a visual representation of the various aspects of a communication encounter. Models allow us to see specific concepts and steps within the process of communication. Although the three models differ, they all contain some common elements such as senders/receivers, messages, encoding, decoding, and channels. Other elements to remember include feedback and noise.

In all the communication models, the participants are referred to as senders and receivers. **Senders** initiate the message conveyed through the communication process and **receivers** are the recipients of the message. The **message** is the verbal or nonverbal content being conveyed from sender to receiver.

The internal cognitive processes that allow participants to send, receive, and understand messages are known as the encoding and decoding processes. **Encoding** is the process of turning thoughts into communication. **Decoding** is the process of turning communication into thoughts. For example, you may realize you are hungry and encode the following message to send to your roommate: "I'm hungry. Do you want to get pizza tonight?" As your roommate receives the message, they decode the message you are expressing and turns it back into thoughts in order to make meaning out of it. Of course, we just don't communicate verbally—we have various options, or channels for communication.

Encoded messages are sent through a **channel**, or a sensory route on which a message travels, to the receiver for decoding. Communication can be sent and received using any sensory route (sight, smell, touch, taste, or sound). Nor does communication have to be sent using only one route—it can be multi-channeled.

The Linear Model of Communication

The **linear model of communication** describes communication as a linear, one-way process in which a sender intentionally transmits a message to a receiver (Ellis & McClintock, 1990). Although the receiver is included in the model, this role is viewed as more of a target or end point rather than a part of an ongoing process. The receiver either successfully receives and understands the message or they do not.

An example of a linear message is listening to the radio in your car. The sender is the radio announcer (the sender) encodes a verbal message that is transmitted by a radio tower (the channel) and eventually reaches your ears (the receiver) via the speakers in order to be decoded. The radio announcer doesn't really know if you receive their message or not, but if everything is working as it should be, there is a good chance that the message has been received.

Most communication situations are more complex than the linear model, but the linear model is always a good place to start as you begin to dissect a communication situation for greater understanding.

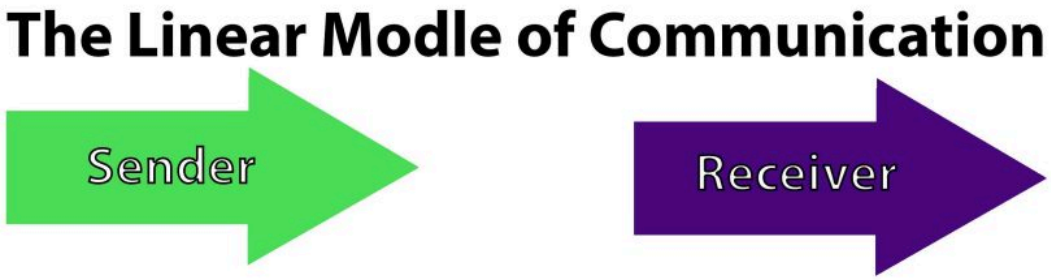


Figure 1.5 – Linear Model

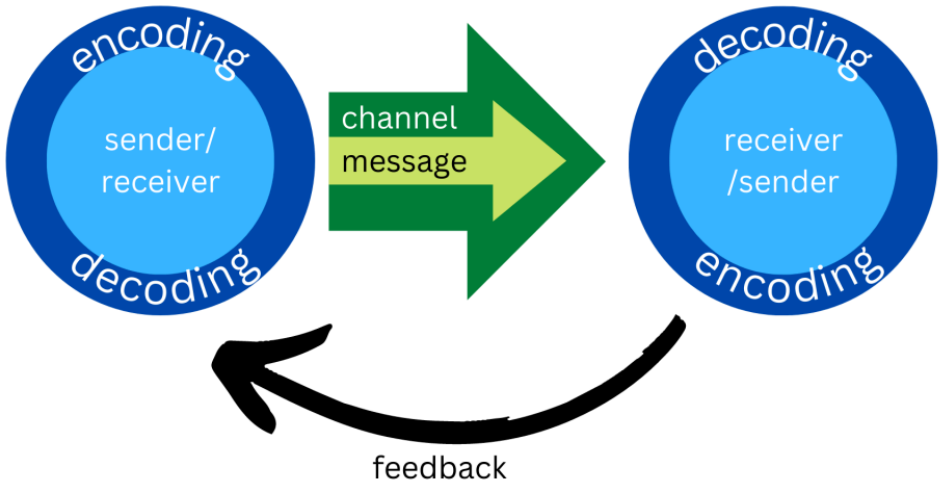
The Interactional Model of Communication

The **interactional model of communication** describes communication as a process in which participants

alternate positions as sender and receiver and generate meaning by sending messages and receiving feedback within physical and psychological contexts (Schramm et al., 1997). Rather than illustrating communication as a linear, one-way process, the interactional model incorporates feedback, which makes communication a more interactive, two-way process. **Feedback** includes messages sent in response to other messages. The inclusion of a feedback loop also leads to a more complex understanding of the roles of participants in a communication event.

The interactional model is focused on both the message and the interaction. While the linear model is focused on transmitting a message, the interactional model is more concerned with the communication loop itself. Feedback and context help make the interactional model a more accurate illustration of the typical communication process.

Figure 1.6 – Interactional Model



The Transactional Model of Communication

Currently, many scholars view communication as more than a process that is used to carry on conversations and convey meaning. People don't send messages like computers, and they don't neatly alternate between roles of sender and receiver as the communication event unfolds. People also can't decide to stop communicating, because communication is more than verbally sending and receiving messages.

The **transactional model of communication** describes communication as a process in which communicators don't just communicate to exchange messages—people communicate to create relationships, form intercultural alliances, shape self-concepts, and engage with others to create community. In other words, people don't communicate about their reality, communication helps to construct the reality.

The roles of sender and receiver in the transactional model differ significantly from the other models. Instead of being the sender or the receiver, people are both senders and receivers at the same time. Communicators are simultaneously sending messages and receiving messages adapting the message being sent as we are

receiving messages from others. Communication is a force that shapes our realities–before and after—communication events, therefore social, relational, cultural and physical contexts frame and influence our social encounters. **Context** refers to the factors that work together to determine the meaning in communication events. In other words, we learn the norms and rules for communicating through the process of communicating. The norms and rules are different based upon the types of relationships we have, and the cultural expectations of the communicators.

Like the idea of context in the communication process, **noise** refers to things that influence or block the effectiveness of interpretating communication. Noise can be caused by various things ranging from illness and faulty cell phone reception to stereotyping and poor grammar. While often overlooked as having an impact on the communication process, noise can subtly impact competent communication by acting as a disruption to the message/channel as well as within senders/receivers.

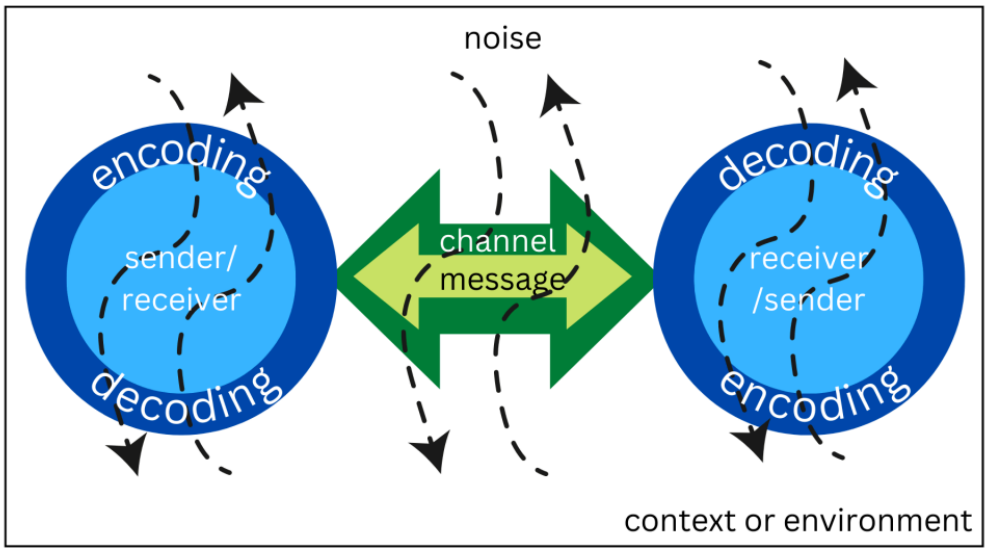


Figure 1.7 – Transactional Model

1.3 – Conclusion

We live in a rapidly changing world with larger forces driving us to interact with others who are culturally different from ourselves. There are six major categories of imperatives that reflect our reasons for wanting to study intercultural communication. These imperatives are peace, demographics, economic, technology, ethical and self-awareness. Regardless of which imperative is personally most important to an individual, one fact is important to remember: the communication choices we make determine the personal or national or international outcomes that follow.

Understanding that communication is a linear, interactional, or transactional process rather than something that "just happens" helps communicators "see" more of what is going on around them. Whether you are a

sender or receiver or both at the same time, communication is far more than just transmitting information. There are social, relational, cultural, and physical contexts that frame our communication norms and rules. This class will encourage you to look for and take note of the contexts and communication processes that you haven't been aware of before.

The opposite of ethnocentrism is **self-reflexivity** or the process of learning to understand oneself and one's position in society. Learning about others helps us to understand ourselves. Cultures are made up of people attempting to make good decisions about how to live a life. Like you, they have values and beliefs that govern their choices. Analyzing the communication of people who are different than you can lead to a whole new appreciation of the diversity of humankind. Maybe this idea is new to you, but the study of intercultural communication is actually the study of YOUR story within the human story.

Key Terms

- Peace Imperative
- Technological Imperative
- Heterogeneous
- Nativistic
- Relativist
- Communication Principles
- Message
- Channel
- Linear Model
- Self-Reflexivity
- Demographic Imperative
- Ethical Imperative
- Homogeneous
- Digital Divide
- Universalist
- Sender
- Encoding
- Feedback
- Interactional Model
- Economic Imperative
- Self-Awareness Imperative
- Diversity
- Digital Natives
- Ethnocentrism
- Receiver
- Decoding
- Context
- Transactional Model

Reflection Questions

1. The book shares six reasons—or imperatives—for studying intercultural communication. Choose the reason/imperative that most closely reflects your own reason(s) for studying intercultural communica-

tion and write two or three paragraphs that explains your motivation for being in this class.

2. Consider an instance in which you didn't intend to communicate a message, but someone saw your behavior as communication. How did this person misinterpret your behavior? What were the consequences? What did you say and/or do to correct the misperception?
3. Recall an interaction that took a sudden turn for the worse. How did each person's communication contribute to the change? What are some of the variables that effect meaning? What did you say or do to deal with the situation?
4. Is communication intentional or unintentional? Can I send messages that I don't mean to send? How can I tell if someone receives a message that I didn't mean to send? Can I have a whole conversation without understanding the "mixed" message? Does it matter?
5. What is competent intercultural communication? What is the difference between competent intercultural communication and effective intercultural communication? Can I be effective and not competent? Explore this. Give a personal or historical example.

CHAPTER 2 - STARTING WITH CULTURE

Learning Outcomes

When you have completed this chapter, you should be able to do the following:

- Explain how the various components of the definition of culture translate into the communication principles.
- Define what it means to say that culture is “structured” or “transactional.”
- Explain the five questions that every society must answer according to the Values Orientation Theory.
- List and define Hofstede’s Dimensions of Culture.
- Explain the difference between co-cultures and microcultures.

There is a challenge to understanding other human beings because of the immense variations—and similarities–within human societies. Often, we use the term "culture" describe these variations and similarities, which makes the term "culture" itself very difficult to define. Academics have yet to come up with a uniformly adopted definition of culture, but the definition that we will use comes from cultural communication researcher, Donal Carbaugh (1988) who suggested that **culture** is "a learned set of shared interpretations and beliefs, values, and norms, which affect the behaviors of a relatively large group of people." It is within this framework that we will explore what happens when people from different cultural backgrounds interact.

2.1 – Principles of Culture

Although the definition of culture is fairly straightforward, let's break it down into parts and explore the important ideas implied within the definition. These ideas are foundational in the approaches to studying intercultural communication as well as the choice of content in this book.

Culture is Learned

Although there is a debate as to whether babies are born into this world as *table rasa* (a blank slate) or having intuition; we can say that they do not come with pre-programmed preferences like your personal computer or cell phone does. Human beings do share some universal habits like eating and sleeping, but these habits are biologically and physiologically based, not culturally based. Culture teaches us the ways of what to eat and how to sleep that we learn to view as "normal."

In fact, culture becomes so ingrained within us, that we often do not even recognize that we have a culture or how it affects our everyday life choices. Some authors have described culture as a pair of glasses that we put on and forget that we are wearing. It's only when someone mentions that you are wearing glasses that you remember the difference they make to your sight. Other authors have described culture as the water the water in an aquarium. The fish don't realize that the water is there until a glass panel shatters, water drains, and the environment quickly changes.

Culture is Shared With a Relatively Large Group

A common misunderstanding about culture is that every individual comes with a personalized culture, but an important part of the definition of culture are the terms "shared" and "group." Culture is something that is formed by a "relatively large groups" that has a "shared interpretation" or a shared perception of the world.

What culture we learn is ultimately a matter of the group that we are born into. We don't accidentally learn a culture.



Figure 2.1 – BOGOTÁ, COLOMBIA.

Culture Teaches Beliefs, Values, Norms, and Behaviors

The culture that we are raised in will teach us our values, norms, beliefs, and accepted behaviors. **Values** are deeply felt and often serve as principles that guide people in their perceptions and behaviors. We use our values to judge right or wrong, good or bad, importance, and desirability. Ideally, our values should match up with what we say that we will do, but sometimes our various values come into conflict, and a choice must be made as to which one will be given preference over another. An example of this could be love of country and love of family. You might love both, but ultimately choose family over country when a crisis occurs. Common values include fairness, respect, integrity, compassion, happiness, and kindness.

The term "norm" is often used interchangeably with the term "rule." **Norms** are informal guidelines that govern what is proper or acceptable behavior within a specific culture. Sometimes you don't know what the norms are until you have violated the norm. Usually, there is a certain amount of forgiveness extended for the violation of norms. Rules, on the other hand, are explicit guidelines that are often written down and rigidly followed. Forgiveness is often not granted to rule-breakers.

Beliefs are strong assumptions, convictions, principles, tenets, and axioms held by individuals, groups or cultures about the truth, existence, or worth of something. Beliefs define for us, and give meaning to, objects, people, places, and things in our lives. These beliefs become our **worldviews** or shared values that form the customs, behaviors, and foundations of our culture. Worldviews are developed though our interactions within families, neighborhoods, schools, communities, and so on. Worldviews are resources for understanding and analyzing the differences between cultures.

Culture is Dynamic

In addition to exploring the stated components of the definition of culture, there is actually one more idea that should be added to the list of principles—and that is culture is not static, it is always changing. The United States your grandparents grew up in does not reflect the United States of today. Nor if you know one person from the United States, do you know them all. Within cultures there are struggles to negotiate and accommodate the forces of change. As Heraclitus, the ancient Greek philosopher noted, "change is the only constant in life."



Figure 2.2 – Cricketers

2.2 – Ways to Examine Culture

There are two primary ways in which culture has been identified and studied—as a structure and as a transaction. The most common approach is to view culture as a "national" structure. The **structural study of culture** focuses on large-scale differences in values, beliefs, goals and preferred ways of acting among nations, regions, ethnicities and religions. Obviously, there are limitations with the broad and simple nature of this approach, but it has also provided a wealth of information about what happens when cultures meet by providing a better understanding of different groups and improving interactions. From a communication point of view, we can study how all members of a structural or national group practice national beliefs, values, and behaviors along with communication patterns and styles.

The second approach to studying intercultural communication is focused on the transactional communication model introduced in chapter 1. The **transactional study of culture** focuses on the conformity of culture through the communication, interactions, contexts, and relationships that senders/receivers have with others in daily life. In this approach, values, beliefs, and behaviors is being transacted as a meaning system in communication therefore it leaves room to explore how styles of communication serve to include and/or exclude people within a culture.

Both approaches offer insights into our quest for greater understanding of intercultural communication. Both approaches also come with limitations that can hinder the understanding of intercultural communication. In an introductory course, it makes sense to broadly consider both approaches to add a richer depth to our exploration of communication across cultural boundaries.

2.3 – Foundational Research in Culture

If researchers have a difficult time defining, and figuring out the best ways to examine culture, it's not easy to study either. "Our most cherished traditions *[cultures]* are only a tiny fraction of the many ways humans have devised for solving basic problems, from how to order society to how to mark the passage from childhood to adulthood (King, p. 11)."

This section will review research from cultural anthropologists to social psychologists and the impact that it has had on informing theories currently accepted within the field of intercultural communication. These theories will generally reflect the structural approach to the study of culture although the discussion of co-cultures and microcultures at the very end of the chapter will be more transactional in nature.

Value Orientation Theory

In an early effort to develop a cross-cultural theory of values, anthropologists Kluckhohn and Strodtbeck (1961) suggested that every culture faces some basic human survival needs and must answer five simple questions. How those questions are answered by different cultures help to form a framework for understanding cultural differences. That framework is called the **Value Orientation Theory**. The basic questions fall into

five categories and reflect concerns about: 1) human nature, 2) the relationship between humans and the natural world, 3) the nature of time, 4) the purpose of human activity, and 5) social relations between humans. Kluckhohn and Strodtbeck hypothesized three possible responses or orientations to each of the questions.

Basic Concerns	**Orientation**		
Human Nature	Evil	Mixed	Good
Relationship to natural world	Mastery	Harmony	Submission
Time	Past	Present	Future
Activity	Being	Becoming	Doing
Social relations	Collective	Collateral	Individual

Figure 2.3 – Summary of Kluckhohn-Strodtbeck Values of Orientation Theory

What is the inherent nature of human beings?

Some societies and/or religions are inclined to believe that people are inherently evil, and that the society must exercise strong measures to keep the evil impulses of people in check. On the other hand, some societies are more likely to see human beings as basically good and possessing an inherent tendency towards goodness. Between these two poles are societies that see human beings as possessing the potential to be either good or evil depending upon the influences that surround them. Societies can also differ on whether human nature is unchangeable and permanent or changeable and able to adapt.

What is the relationship between human beings and the natural world?

Some societies believe that nature is a powerful force in the face of which human beings are essentially helpless. We could describe this as "nature over humans." Other societies are more likely to believe that through intelligence and the application of knowledge, humans can control nature. In other words, they embrace a "humans over nature" position. Between these two extremes are the societies who believe humans are wise to strive to live in "harmony with nature."

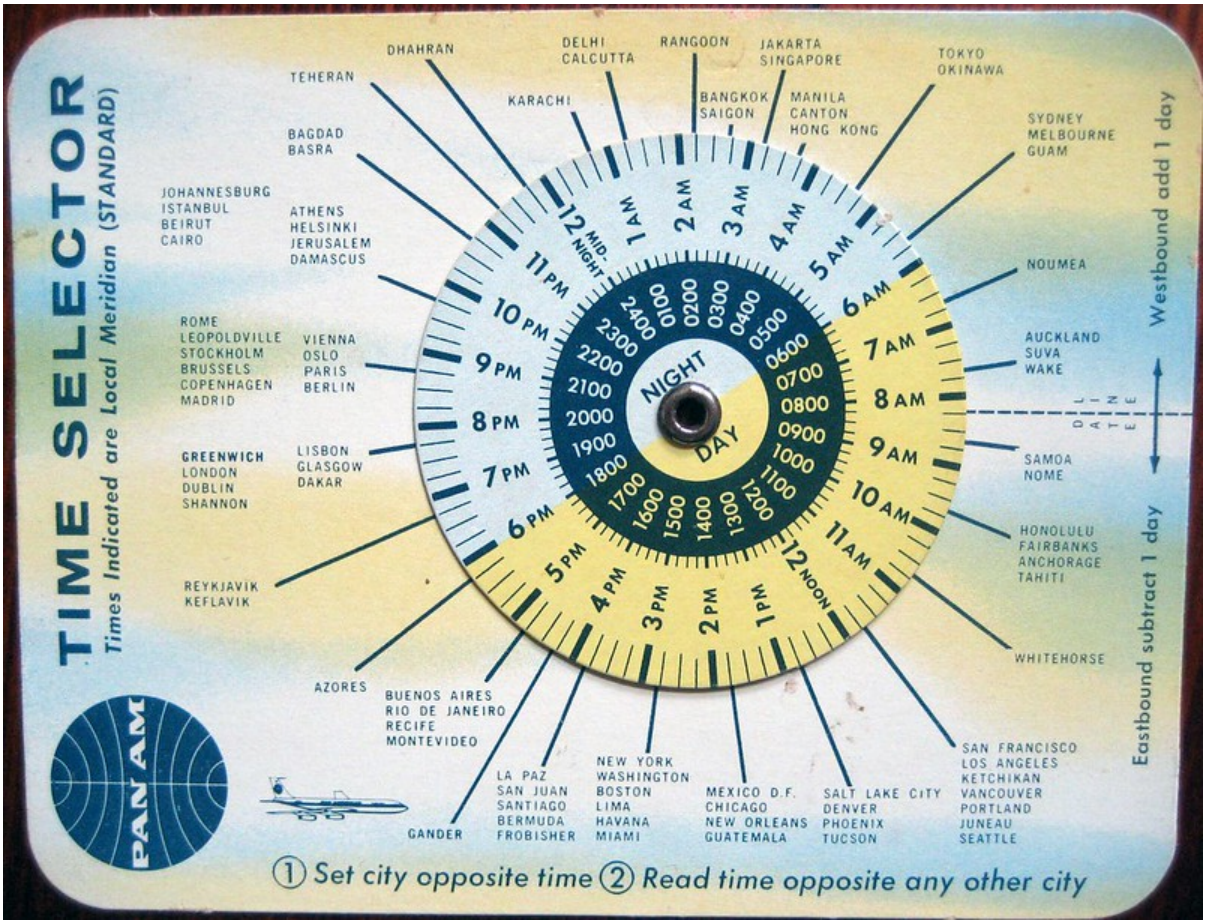


Figure 2.4 – Time Selector

What is the best way to think about time?

Some societies are rooted in the past, believing that people should learn from history and strive to preserve the traditions of the past. Other societies place more value on the here and now, believing that people should live fully in the present. Then there are societies that place the greatest value on the future, believing people should always delay immediate satisfactions while they plan and work hard to make a better future.

What is the proper mode of human activity?

In some societies, "being" is the most valued orientation. Striving for great things is not necessary or important. In other societies, "becoming" is what is most valued. Life is regarded as a process of continual unfolding. Our purpose on earth is to become fully human. Finally, there are societies that are primarily oriented to "doing." In such societies, people are likely to think of the inactive life as a wasted life. People are more likely to express the view that we are here to work hard, and that human worth is measured by the sum of accomplishments.

What is the ideal relationship between the individual and society?

Expressed in another way, we can say the concern is about how a society is best organized. People in some societies think it is most natural that a society be organized by groups or collectives. They hold the view that some people should lead, and others should follow. Leaders should make all the important decisions for the group. Other societies are best described as valuing collateral relationships. In such societies, everyone has an important role to play; therefore, important decisions should be made by consensus. In still other societies, the individual is the primary unit of society. In societies that place great value on individualism, people are likely to believe that each person should have control over his/her own destiny. When groups make decisions, they often follow the "one person, one vote" principle.



Figure 2.5 – Nan Lian Garden

Developments of the Theory

Kluckhohn and Strodtbeck themselves did not consider their theory to be complete and struggled to develop measures to test some of their own proposed value orientations. However, the theory itself has also generated much further research, which in turn has generated even more theories. Another major researcher that this book focuses on is Geert Hofstede who was heavily influenced by the Values Orientation Theory. As values are central to human thought, emotions and behaviors, Hofstede was able to use values to make between-group cultural comparisons.

Dimensions of Culture Theory

Geert Hofstede, sometimes called the father of modern cross-cultural science and thinking, is a social psychologist who focused on a structural study of culture. Hofstede identified how societies around the world prioritize values such as respect for authority, adaptability to change, whether they respect strength or sympathize

with weakness, whether they are progressive or traditional, whether they value freedom to pursue happiness or view happiness as being determined by other factors, or whether they view the world through an individual or a collective lens. While such values may be common throughout all cultures, societies and nationalities may emphasize values differently.

Power Distance

Power distance refers to how openly a society or culture accepts or does not accept differences between people, as in hierarchies in the workplace, in politics, and so on. For example, **high power distance** cultures openly accept that a boss is "higher" and as such deserves a more formal respect and authority. Examples of these cultures include Japan, Mexico, and the Philippines. In Japan or Mexico, the senior person is almost a father figure and is automatically given respect and usually loyalty without questions.

In Southern Europe, Latin America, and much of Asia, power is an integral part of the social equation. An individual's status, age, and seniority command respect—they are what make it acceptable for the lower-ranked person to take orders. Subordinates expect to be told what to do and won't take initiative or speak their minds unless a manager explicitly asks for their opinion.

At the other end of the spectrum are **low power distance** cultures, in which superiors and subordinates are more likely to see each other as equal in power. Countries found at this end of the spectrum include Austria and Denmark. To be sure, not all cultures view power in the same ways. In Sweden, Norway, and Israel, for example, respect for equality is a guarantee of freedom. Subordinates and managers alike often have the right to speak their minds.

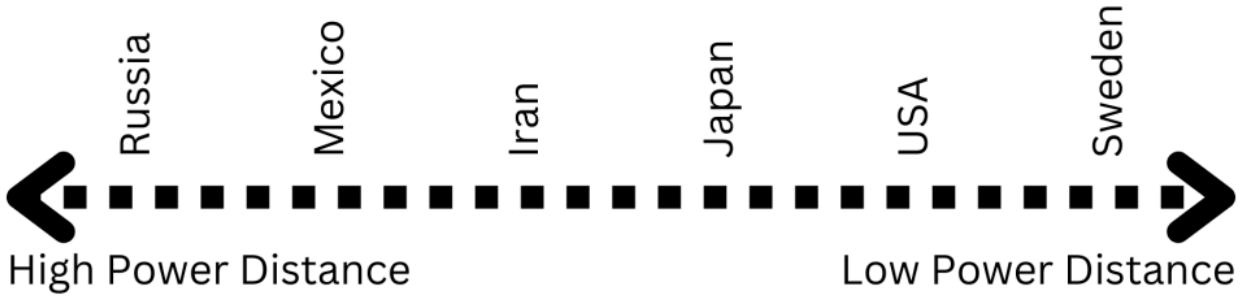


Figure 2.6 – Power distance spectrum across countries.

Research indicates that the United States tilts toward low power distance but is more in the middle of the scale than Germany and the United Kingdom. The United States has a culture of promoting participation at the office while maintaining control in the hands of the manager. People in this type of culture tend to be relatively laid-back about status and social standing—but there's a firm understanding of who has the power. What's surprising for many people is that countries such as the United Kingdom and Australia actually rank lower on the power distance spectrum than the United States.

In a high power distance culture, you would probably be much less likely to challenge a decision, to provide an alternative, or to give input. If you are working with someone from a high power distance culture, you may need to take extra care to solicit feedback and involve them in the discussion because their cultural framework may preclude their participation. They may have learned that less powerful people must accept decisions without comment, even if they have a concern or know there is a significant problem.

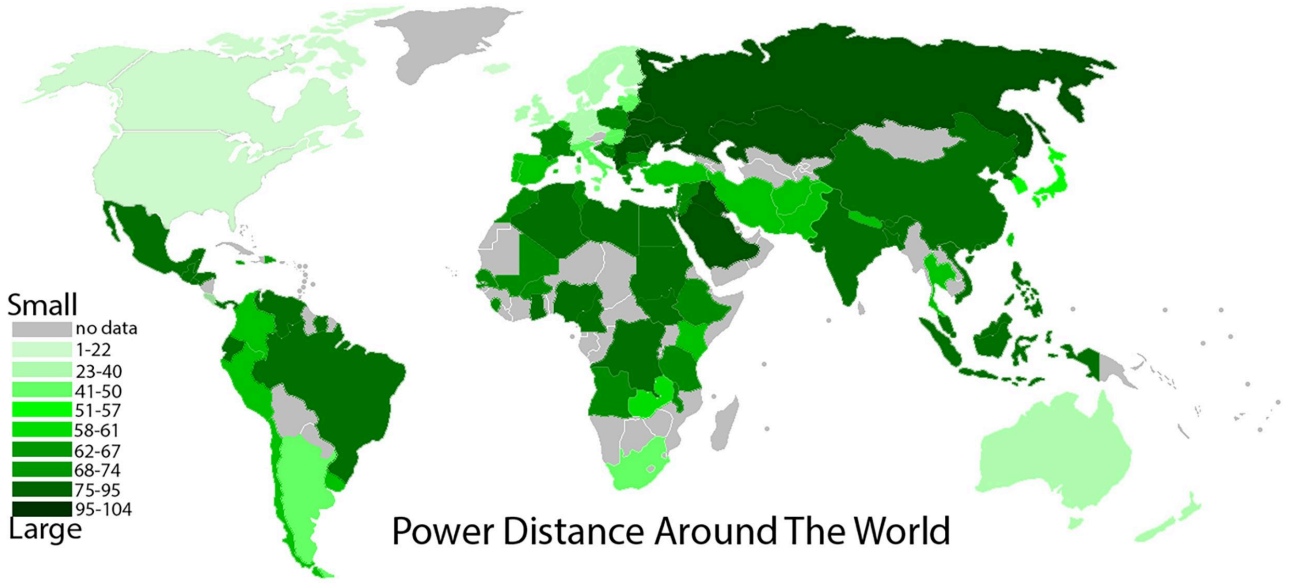


Figure 2.7 – Power Distance Map

Uncertainly Avoidance

When we meet each other for the first time, we often use what we have previously learned to understand our current context. Our previous knowledge helps to reduce our uncertainty. People who have **high uncertainty avoidance** generally prefer to steer clear of conflict and competition. They tend to appreciate very clear instructions. They dislike ambiguity. At the office, sharply defined rules and rituals are used to get tasks completed. Stability and what is known are preferred to instability and the unknown.

Some cultures, such as the U.S. and Britain, are highly tolerant of uncertainty, or have **low uncertainty avoidance.** They tend to accept or embrace change and are willing to take risks. A business negotiator might enthusiastically agree to try a new procedure, while they work out all the details. People from countries with low uncertainty avoidance don't mind it when a teacher says, "I don't know. Let's find out together."

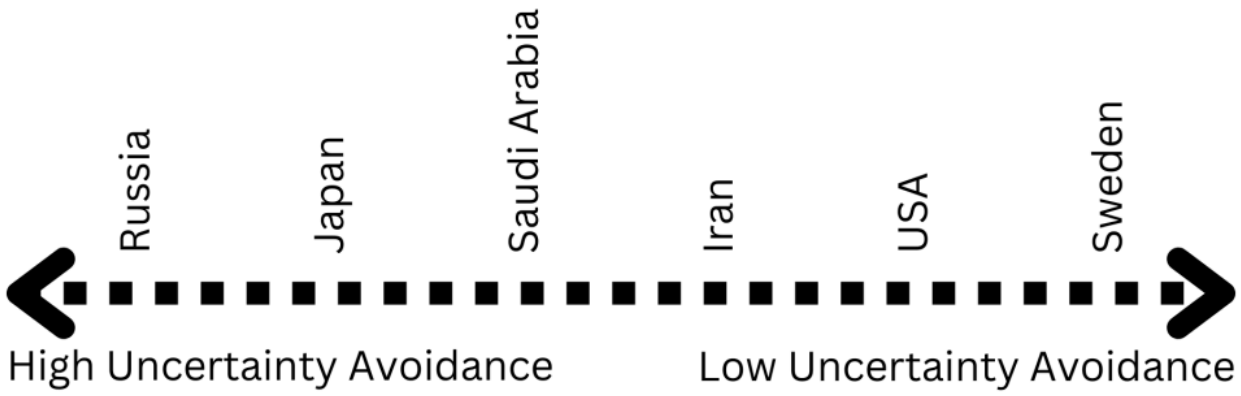


Figure 2.8 – Uncertainty Avoidance spectrum across countries.

Berger and Calabrese (1975) developed uncertainty reduction theory to examine this dynamic aspect of communication. Here are seven rules of uncertainty:

1. There is a high level of uncertainty at first. As we get to know one another, our verbal communication increases, and our uncertainty begins to decrease.
2. As nonverbal communication increases, uncertainty will continue to decrease, and we will express more nonverbal displays of affiliation, like nodding one's head to express agreement.
3. When experiencing high levels of uncertainty, we tend to increase our information-seeking behavior, perhaps asking questions to gain more insight. As our understanding increases, uncertainty decreases, as does the information-seeking behavior.
4. When experiencing high levels of uncertainty, the communication interaction is not as personal or intimate. As uncertainty is reduced, intimacy increases.
5. When experiencing high levels of uncertainty, communication will feature more reciprocity, or displays of respect. As uncertainty decreases, reciprocity may diminish.
6. Differences between people increase uncertainty, while similarities decrease it.
7. Higher levels of uncertainty are associated with a decrease in the indication of liking the other person, while reductions in uncertainty are associated with liking the other person more.

Masculinity versus Femininity

The masculine and feminine orientation refers to the distinctions that exist between women's and men's roles in society. Societies that score higher on the **masculinity** scale tend to value assertiveness, competition, and material success. Cultures in Japan and Latin American are examples of masculine-oriented cultures.

Societies that score higher on the **femininity** scale tend to embrace values that are more widely thought of as feminine values, such as modesty, quality of life, interpersonal relationships, and greater concern for the disadvantaged of society. The Scandinavian cultures rank as feminine cultures, as do cultures in Switzerland and New Zealand. Societies high in masculinity are also more likely to have strong opinions about what constitutes men's work versus women's work while societies low in masculinity permit much greater overlapping in the social roles of men and women.



Figure 2.9 – Masculinity and Femininity spectrum across countries.

It's important to remember that cultures don't necessarily fall neatly into one camp or the other. The United States is more moderate, and its score is ranked in the middle between masculine and feminine classifications.

Individualism versus Collectivism

Individualism and collectivism might be the most important theory to explain cultural differences that you learn about in this book. Some researchers have speculated that most cultural differences can be explained

by this one theory. You might also hear this dimension referred to as "independent" and "interdependent" because it refers to how people define themselves and their relationships with others.

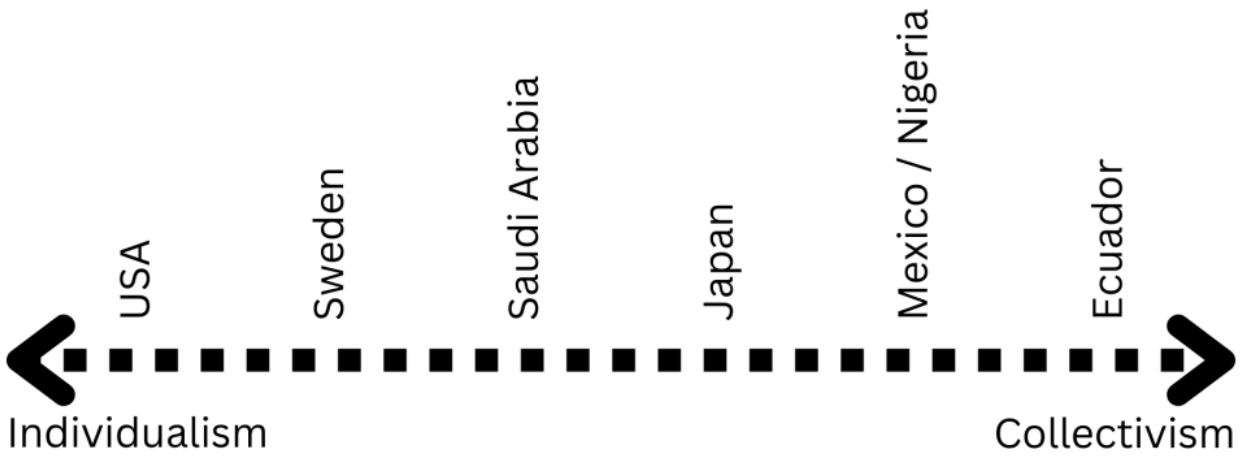


Figure 2.10 – Individualism to Collectivism spectrum across countries.

Individualism is just what it sounds like. It refers to people's tendency to take care of themselves and value individual accomplishments. People are defined by what they do, and not by the groups that they belong to. In individualistic cultures the interests of the individual receive more emphasis than those of the group. Personal dreams, goals, and achievements plus the right to make choices and have individual rights is paramount. Personal value is determined by accomplishments. Communication is more direct. Competition is the fuel of success.

In the United States, individualism is valued and promoted—from its political structure (individual rights and democracy) to entrepreneurial zeal (capitalism). Other individualistic countries include the United Kingdom, Australia, and Northern Europe.

Collectivistic cultures put more emphasis on the importance of relationships, loyalty, and working together. Memberships in particular groups, societies or families and working for the common good is incredibly important in defining individual worth and responsibilities. Personal value is based on your place in a system more than your special and unique qualities as a human. Communication is often more indirect in collectivistic societies. Cooperation with other group members is expected. South Korea is considered collectivistic whereas Japan falls close to the middle.



Figure 2.11 – We before Me

Measuring Time – Long Term versus Short Term

An important values dimension is the measurement of time. This dimension was added by Hofstede after the original four you just read about. It resulted in the effort to understand the difference in thinking between the traditional Eastern cultures and the traditional Western cultures. The **long-term orientation** is often marked by persistence, thrift and frugality, and an order to relationships based on age and status. A sense of shame, both personal and for the family and community, is also observed across generations. What an individual does reflects on the family and is carried by immediate and extended family members.

The **short-term orientation** values tradition only to the extent of fulfilling social obligations or providing gifts or favors. While there may be a respect for tradition, there is also an emphasis on personal representation and honor, a reflection of identity and integrity. These cultures are more likely to be focused on the immediate or short-term impact of an issue. Not surprisingly, the United Kingdom and the United States rank high in short-term orientation.

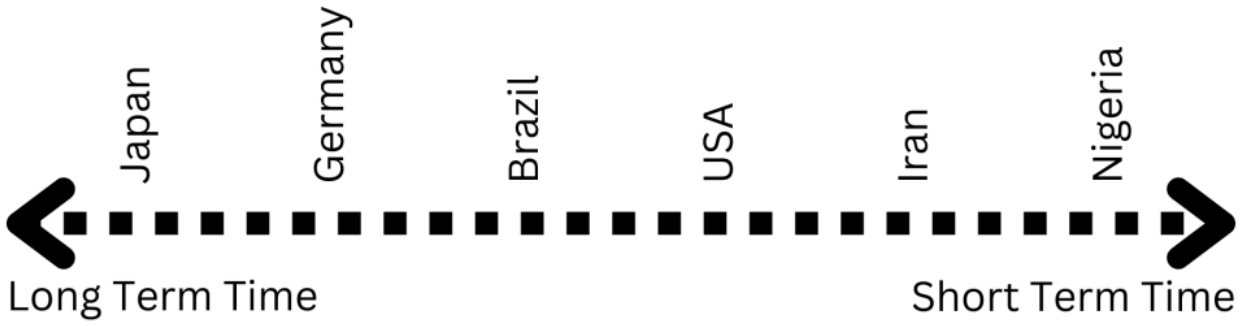


Figure 2.12 – A spectrum of long to short term time across different countries.

Other Cultural Theories

Today, the Kluckhohn and Strodtbeck's value orientation along with Hofstede's dimensions of culture are joined by many attempts to study human values within structural cultures. Rokeach (1979) and Schwartz (2006) have also produced value concepts that attempt to bring insight into the similarities and differences between human beings from different cultural backgrounds.

Hill (2002) has proposed a number of additional questions and dimensions that one might expect cultural groups to grapple with as well. These include:

- Space – Should space belong to individuals, to groups (especially the family) or to everyone?
- Work – What should be the basic motivation for work? To make a contribution to society, to have a sense of personal achievement, or to attain financial security?
- Gender—How should society distribute roles, power, and responsibility between the genders? Should decision-making be done primarily by men, women, or by both?
- Relationship Between the State and Individual—Should rights and responsibilities be granted to the nation or the individual?

Coming chapters will contain more specific theories that help us explain how cultures apply value orientation and dimensions of culture to the communication processes that we discussed in chapter 1, but first we have two more distinctions to make in our understanding of culture.

2.4 – Foundational Research in Culture

Structural culture is a powerful force that shapes and defines people's ways of seeing the world, but within any society, there are many different groups with unique values that interact with each other. These different

groups are not the focus of this particular book, but it is important to understanding what co-cultures and micro cultures are and how they interact with the dominant or structural culture to avoid confusion in future communication classes.

In addition to a dominant culture or structural culture, most societies have various co-cultures that exert influence on groups of people. In section 2.2, there was a discussion about the transactional study of culture. Co-cultural and microcultural theory evolved from the transactional study of culture and communication.

Co-Cultural Communication

A **co-culture** is a group of people whose values, beliefs, and behaviors set it apart from the larger culture, which it is a part of and with which it shares many similarities. Dominant cultures may have many co-cultures that thrive within them. Co-cultures can be regional, economic, social, religious, ethnic, LGBTQIA+ and more. Some co-cultures develop among people who share specific beliefs, ideologies, and life experiences. Co-cultures can also bring a unique sense of history and purpose within a dominant culture through their holidays and traditions. It is quite common for dominant cultures to co-opt parts of a co-culture and adopt it. Examples from the US could be Cinco de Mayo and St. Patrick's Day which have become reasons to drink and have lost their historical and religious beginnings.

Interactions between dominant and co-cultures are directly related to the abilities of the co-cultures to negotiate power and relevance through formal and informal institutions of the dominant cultures. During the negotiation processes, some co-cultures gain more power, and some remain underrepresented. Studying and understanding these processes can be accomplished using co-cultural theory (Orbe, 1998), and is explored in great depth in other wonderful communication classes with a **transactional approach** to the study of culture.



Figure 2.13 – A transmasculine gender-nonconforming person and transfeminine nonbinary person drinking coffee in bed

Microcultural Communication

Different than a co-culture, a **microculture** is sometimes called a "local" culture and refers to cultural patterns based on a specific locality or within a specific organization. The importance of microcultures goes back to Maslow's hierarchy of needs or the need for belonging. We all feel the need to belong, and these microcultures give us a sense of belonging on a localized level.

Lots of research has been done on classrooms as microcultures. Depending on the students, the teacher, the time, and the physical space of the classroom, you can end up with very different experiences even if the content of the class is the same.

Another well-researched microculture is the Disney theme parks. Cast members (called employees in the outside world) go to Disney University which is run by the Disney Institute and learn the "Disney Traditions." Disney intentionally creates a very specific microculture.



Figure 2.14 – Classroom in India

2.5 – Conclusion

Someone once described culture as a "monster" because it was messy, too big to handle, and scary when you don't know what you are dealing with. This chapter should help us apply a framework to organize culture so that as we identify values, we can start to see why various norms, and behaviors reflect the worldviews of a people. The Values Orientation Theory proposed questions that all cultures must answer as they develop. The Dimensions of Culture Theory gave us important dimensions that can be measured for comparisons across cultures.

From a communication process standpoint, the culture can be found in senders/receivers as well as the message, channel, and context. This book focuses on the theories of structural culture, whereas the theories of transactional culture help with our understanding of co- and microcultures.

The next chapter will highlight the self and identity aspect of senders/receivers in the communication process. Unsurprisingly, culture plays a role in how you view yourself and the identities you willingly adopt or the identities that a culture will assign to you.

Key Terms

- Culture
- Values
- Norms
- Beliefs
- Worldviews
- Structural study of culture
- Transactional study of culture
- Value Orientation Theory
- Dimensions of Culture Theory
- Power Distance
- Uncertainty Avoidance
- Long Term/Short Term (Time)
- Individualism
- Collectivism
- Masculine/Feminine
- Co-culture
- Microculture

Reflection Questions

1. Can you think of any specific rituals, beliefs, values or behaviors (worldviews) that you and other members of your culture might participate in? Name two and describe them.
2. Why do we hold stereotypes? Are they inherently bad? Why or why not? What is the difference between stereotypes and generalizations?
3. What is the role of values in intercultural communication? Is it possible to reach agreement even when core values differ? Why or why not?
4. What do we mean by the statement, "Trying to understand one's own culture is like trying to explain to a fish that it lives in water"? Why is this statement significant in our learning about culture?
5. How is culture learned? Do you remember a time when you were taught cultural traits, values, rituals, or behaviors? What were they–and who did you learn them from?

CHAPTER 3 - SELF & IDENTITY

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Be able to explain how three components make up the idea of "self."
- Explore the implications of identity.
- Identity and explain the different types of identity.
- Articulate the origin of in-groups and out-groups along with their roles in stereotyping, prejudice, and the ignorance of differences.
- Understand the three components that make up the "self."
- Be able to explain how social comparison plays a role in self.
- Identify and define Co-cultural Communication Theory along with the role of in-groupers and out-groupers.
- Articulate what constitutes culture shock.
- Be able to discuss the various theories and models associated with culture shock.

At some point in our lives, we will wonder who we are. Our parents, friends, teachers, community, and media help shape our identities. While developing a sense of self happens from birth, most people in Western societies reach a stage in adolescence where they begin to reflect on who they are, and who they will become.

To understand intercultural communication, we need to look back at the communication process to understand what constitutes a sender/receiver or "self." Along the way, we will also consider the formation of identities, differences, culture shock, and communication competence.

3.1 – Who am I?

Although each of us experiences ourselves as a singular individual, our sense of self is actually made up of three separate, yet integrated components: self-awareness, self-concept, and self-esteem.

Self-awareness can be defined in many ways, including "conscious knowledge of one's own character, feelings, motives, and desires." (Google Dictionary 2/4/19) In other words, noticing your feelings, your reactions, your thoughts, your behaviors, and more. As you are watching and observing your own actions, you are also engaging in **social comparison,** which is observing and assigning meaning to others' behavior and then comparing it with your own.

Self-concept is your overall perception of who you think you are. Self-concept answers the question of who am I? Your self-concept is based on the beliefs, attitudes, and values that you have about yourself. Identity and self-concept strongly intertwined.

Self-esteem is how we value and perceive ourselves. Whether you feel positively or negatively about yourself, your self-esteem influences your communication.

In addition to self-awareness, self-concept, and self-esteem, our culture is a powerful source of self (Vallacher, Nowak, Froehlich & Rockloff, 2002). As we have previously learned, culture is an established, coherent set of beliefs, attitudes, values, and practices shared by a large group of people (Keesing, 1974). In other words, culture is like a collective sense of self that is shared by a large group of people.



Figure 3.0 – Self

3.2 – Identity

Thinking about intercultural communication in terms of self and identity has some important implications.

First, *identities are created through communication*. As messages are negotiated, co-created, reinforced, and challenged through communication, identities emerge. Different identities are emphasized depending on the topic of the conversation and the people you are communicating with. Second, *identities are created in spurts*. There are long time periods where we don't think much about ourselves or our identities. Whereas other times, events cause us to focus on our identity issues and the insights gained modify our identities.

Third*, most individuals have developed multiple identities* because of membership in various groups and life events. Societal forces such as history, economics, politics, and communities influence identities. Fourth*, identities may be assigned by societies, or they may be voluntarily assumed, but the forces that gave rise to particular identities are always changing.*

Lastly, it is important to remember that *identities are developed in different ways in different cultures.* Indi-

vidualistic cultures encourage young people to be independent and self-reliant whereas collectivistic cultures may emphasize interdependency and the family or group.

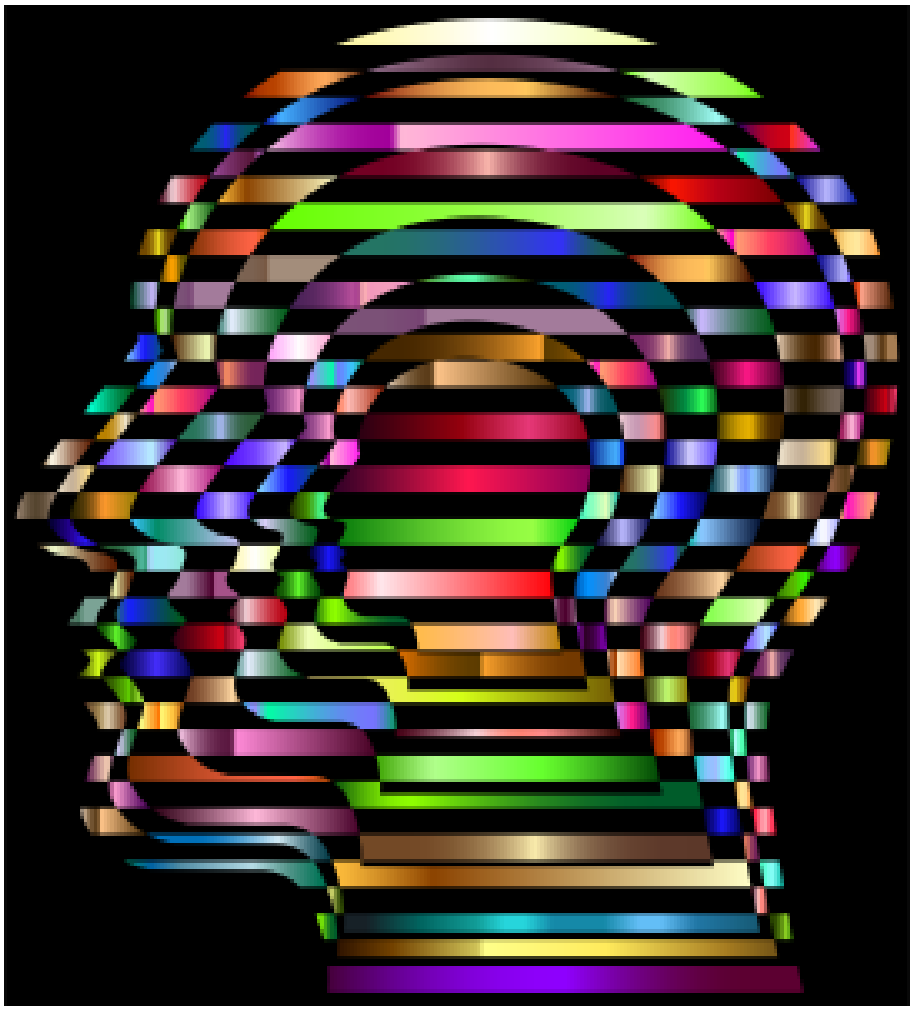


Figure 3.1 – Identities are developed in different ways

Personal, Social, and Cultural Identities

We must avoid the temptation to think of our identities as constant. Instead, our identities are formed through processes that started before we were born and will continue after we are gone; therefore our identities aren't something we achieve or complete. Three related, but distinct components of our identities are our personal, social, and cultural identities.

Personal identities include the components of self that are primarily intrapersonal and connected to our life experiences. You may consider yourself a manga lover and a fan of K-pop. Our **social identities** are the components of self that are derived from involvement in social groups with which we are interpersonally committed.

We may derive aspects of our social identity from our family or from a community of fans for a sports team. Social identities differ from personal identities because they are externally organized through membership. Our membership may be voluntary (fraternity or sorority on campus) or involuntary (family). Membership may also be explicit (we pay dues to taxes to our local government) or implicit (we listen to music when studying).

While our personal identity choices express who we are, through our social identities we make statements about who we are and who we are not. Personal identities may change often as we have new experiences and develop new interests. Social identities do not change as often because they take more time to develop as you become more invested.

Cultural identities are based on social constructed categories that teach us a way of being and include expectations for social behaviors or ways of acting. Since we are often a part of them since birth, cultural identities are the least changeable of the three. The ways of being and the social expectations for behavior within cultural identities do change over time, but what separates them from most social identities is their historical roots. To be accepted as a member of a cultural group, members must be **acculturated**, essentially learning, and using a code that other group members will be able to recognize (Collier, 1996). We are acculturated into our various cultural identities in obvious and less obvious ways. We may literally have a parent or friend tell us what it means to be a man or a woman. We may also unconsciously consume messages from popular culture that offer representations of gender.

Any of these identity types can be ascribed or avowed. **Ascribed identities** are personal, social, or cultural identities that are placed upon us by others, while **avowed identities** are those that we claim for ourselves. Sometimes people ascribe an identity to someone else based on stereotypes.

Throughout history, cultural and social influences have established dominant and nondominant groups. **Dominant identities** historically had, and currently have more resources and influence, while **nondominant identities** historically had, and currently have less resources and influence. It's important to remember that these identity distinctions are being made at the societal level, not the individual level. Because of this uneven distribution of resources and power, members of dominant groups are granted privileges and power, while nondominant groups can be at a disadvantage.

Although the topic of identities is weighty and important in the study of intercultural communication, this is as far as we are going to cover in a lower level communication course. Knowing the basics about the various types of identities and how they are formed prepares us to delve into more specifics about why identity differences matter.

3.3 – Difference Matters – Stereotypes, Prejudice, and "Aren't We All the Same?"

Whenever we encounter someone, we notice similarities and differences. While both are important, it is often the differences that are highlighted and that contribute to communication troubles. We don't usually perceive similarities and differences on just an individual level though. In fact, we place people into **in-groups** and **out-groups** based on the similarities and differences we perceive.

Your culture and identity is a strong influence on your perception. Whenever you interact with others, you interpret their communication by drawing on information from your previous experiences. Those experiences constitute assumptions, attributions and generalizations based on our experiences. **Stereotypes** can aid us in predicting behavior and reduce our feelings of uncertainty, but when we stereotype others, we replace human complexities of personality with broad assumptions about character and worth based on group affiliation. We stereotype people because it streamlines the communication process. Once we've categorized a person as a member of a particular group, you can form a quick impression of them (Macrae et al., 1999), which might be efficient for the communication process, but frequently leads us to form flawed impressions.



Figure 3.2 – Stereotypes

Although stereotyping is almost impossible to avoid, and most of us presume that our beliefs about other groups are valid, it's crucial to keep in mind that just because someone belongs to a certain group, it doesn't

necessarily mean that all the defining characteristics of that group apply to that person. To assume you know something about a stranger, or even a friend, based on a stereotype will often make you look foolish, and likely hurt or offend the other person.

Prejudice involves a negative preconceived judgment or opinion that guides conduct or social behavior. Specific types of prejudice have their own labels that often end with -ism (e.g. racism, sexism, ableism, etc.) Treating people with prejudice is also about making assumptions or taking preconceived ideas for granted without question. Again, with potentially ignorant, and possibly even dangerous, consequences.

The flip side of emphasizing difference is to claim that no differences exist and that you see everyone as a human being. The trap of **assumed similarity** or thinking that all people are basically similar, denies cultural, racial, ethnic, socioeconomic, and many other valuable insightful differences that are important to the human experience.

3.4 – Culture Shock

When a person moves to a cultural environment that is different than their own, they often experience personal disorientation called **culture shock.** It's common to experience culture shock when you are an immigrant, visit a new country, move between social environments, or simply become stressed by trying to deal with lots of new cultural information all at once. The impact of culture shock intensifies due to the "need to operate" in unfamiliar and difficult contexts. Functioning without a clear understanding of how to succeed or avoid failure, along with modifying your normal behavior tends to compound the problem. As symptoms of culture shock intensify, your ability to function declines making culture shock an intensely disorienting.



Figure 3.3 – Unusual Street Food



Figure 3.4 – Unusual street food

Common symptoms of culture shock can include: homesickness, feelings of helplessness, disorientation, isolation, depression, irritability, sleeping and eating disturbances, and loss of focus. Although most people recover from culture shock fairly quickly, a few take much longer to recover, particularly if they are unaware of the sources of the problem, and have no idea of how to counteract it.

Many studies have been done culture shock. Most look at culture shock as steps or stages. There is the **U-Curve Model** (Lysgaard, 1955) that introduced the honeymoon, shock, recovery and adjustment stages. Or the **W-Curve Model** (Gullahorn & Gullahorn, 1963) suggested the stages of honeymoon, culture shock, initial adjustment, mental isolation, and plus acceptance & integration.

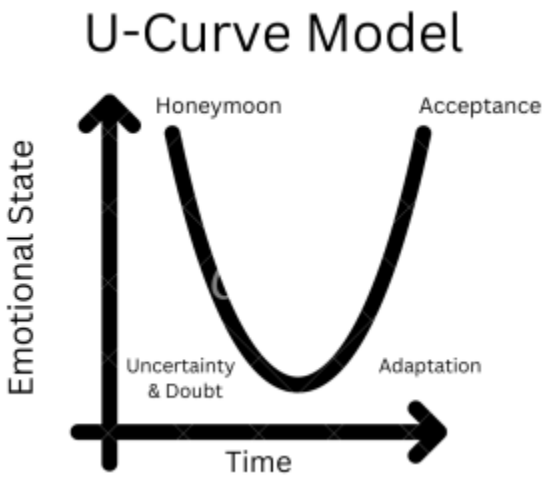


Figure 3.5 – U-Curve Model

Adler (1975) proposed a "contact-disintegration-reintegration-autonomy-independence" model. Recently, it has been suggested that the curve models do not reflect reality and that there are factors or traits (e.g. routines, reactions, roles, relationships, and reflections) that are disrupted when moving across cultural boundaries (Berado, 2006).

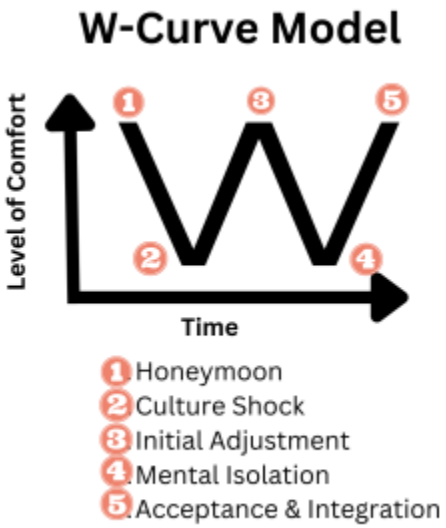


Figure 3.6 – W-Curve Model

While the idea of culture shock remains a useful term, some people never experience symptoms of culture shock while others become paralyzed and quickly flee back to their home cultures. There appears to be no one-size-fits-all model. Some people might skip certain stages, experience stages in a different order, or have a longer or shorter adjustment period. What researchers do agree upon is that it is natural to feel some degree of culture shock.

Advice for dealing with culture shock varies as much the symptoms and is dependent upon individual traits.

Helpful tips include:

- Be flexible and try new things.
- Get involved in the things that you already like.

- Do not expect to adjust overnight.
- Process your thoughts and feelings.
- Use the resources available to help you handle the stress.

3.5 – Intercultural Communication Competence

Intercultural communication is complicated, messy, and at times contradictory. Although much research has been done with the idea of competent communication within one's own structural culture, Bennett (2009) has proposed three ways to cultivate **intercultural communication competence (ICC)**. They are

- to foster attitudes that motivate us
- discover knowledge that informs us
- develop skills that enable us

To foster attitudes that motivate us, we must develop a sense of wonder about a culture. This sense of wonder can lead to feeling overwhelmed, humbled, and awed (Opdal, 2001) This sense of wonder may correlate to a high tolerance for uncertainty, which can help us turn potentially frustrating experiences we have into teachable moments. Maybe getting lost while trying to follow Google maps lead to meeting a family that helped you practice your language skills.

Discovering knowledge that informs us is another step that can make us more motivated and competent. As we discover that there are differences in how people attend to and perceive their world, we learn of their value orientations (remember Kluckhohn & Strodbeck?) and cultural dimension choices (remember Hofstede?). Suddenly there is no right or wrong between us, just different choices. Different choices become normal and natural.

Developing skills that enable us is another part of ICC. Some skills important to ICC are the ability to emphasize, accumulate cultural information, listen, resolve conflict, and manage anxiety (Bennett, 2009). You are already developing a foundation for these skills by reading this book. Contact alone does not increase intercultural skills; there must be more deliberate measures taken to fully capitalize on your experiences. While research now shows that intercultural contact does decrease prejudices, this is not enough to become intercul-

turally competent. Reflection can also help us process the rewards and challenges associated with developing ICC. We should be 'thinking under the influence.'

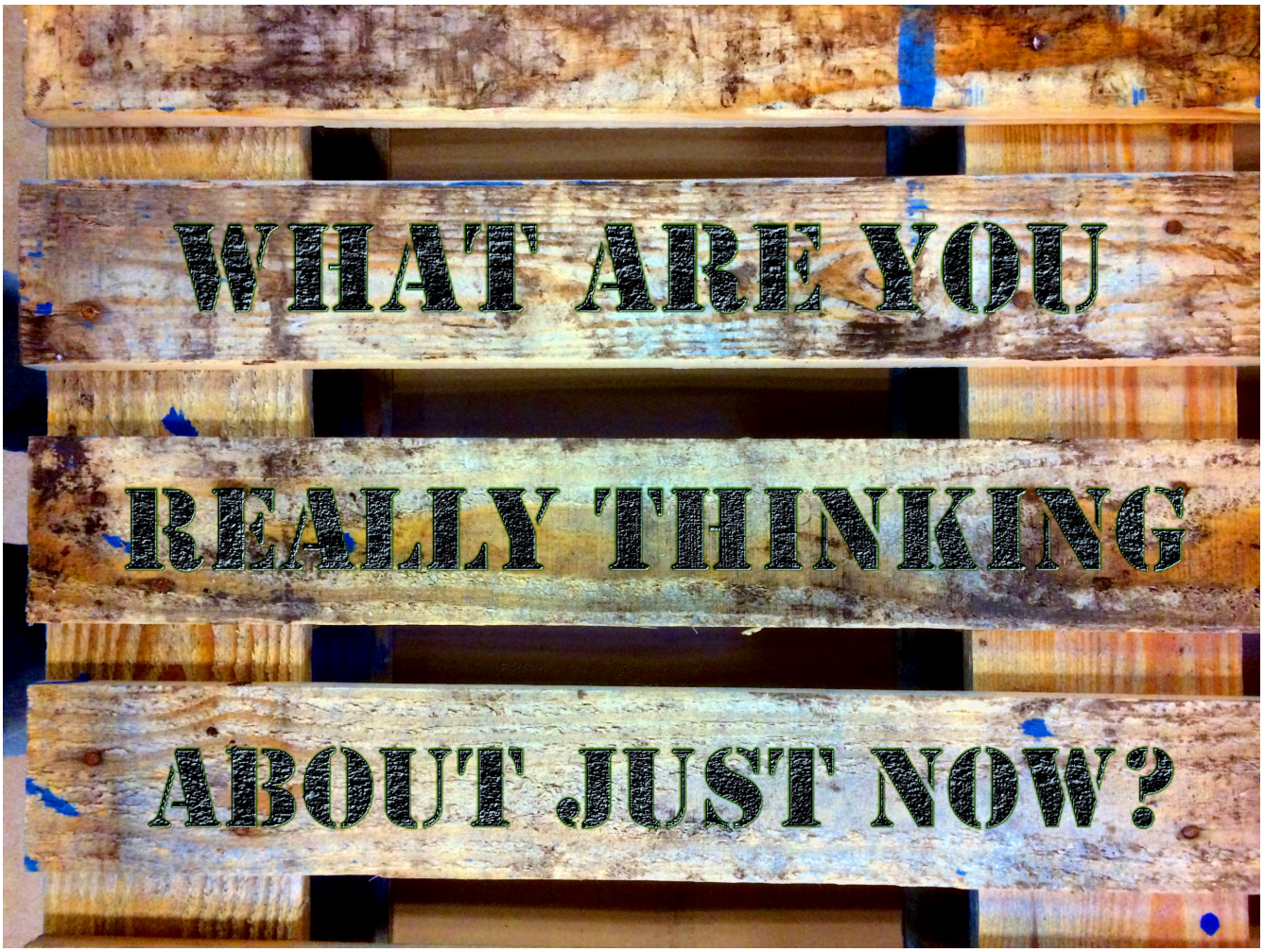


Figure 3.7 – Thinking

3.6 – Conclusion

Respectfully communicating across cultural differences starts with an understanding of the communication process. Understanding ourselves as communicators by considering our various identities and how they impact our perception of the world is just as foundational as considering the fundamentals of culture. Differences can lead to stereotyping, prejudice, and assumed similarity as well as steps towards intercultural communication competence. If we open our minds and cultivate a sense of wonder, we can learn to grow and communicate in a constructive way.

Key Terms

- Self-awareness
- Social comparison
- Cultural identity
- Avowed identity
- Stereotyping
- Culture shock
- Communication competence
- Self-concept
- Personal identity
- Acculturated
- Dominant identity
- Prejudice
- U-Curve model
- Self-esteem
- Social identity
- Ascribed identity
- Nondominant identity
- Assumed similarity
- W-Curve model

Reflection Questions

1. What are some of the ways in which people within your culture express their identities? Are some ways more socially acceptable than others? Why or why not?
2. How do you feel when someone does not recognize the identity that is most important to you? Do you educate them or ignore them? Why?
3. How did you learn about several (explain 2) of your identities? Did someone teach you about them or did you learn on your own? What kinds of rules did you learn about these identities? Did you embrace, resist, or accept these identities? Why?
4. What is culture shock? Why does culture shock occur to people who make cultural transitions? Explain.
5. Do the stages outlined in the U-curve, W-curve, or other culture shock models reflect any travel or inter-cultural contact that you have experienced? If so, please explain. If not, why not? Did you prepare? Did you avoid people/situations that were different?

CHAPTER 4 – VERBAL COMMUNICATION

Learning Outcomes

When you have completed this chapter, you should be able to do the following:

- Identify the role that language plays in a culture.
- Define and explain the principles of verbal communication.
- Explain why language can also be an obstacle to intercultural communication.
- Discuss the variations in communication styles.
- Articulate the differences between translation and interpretation.

How do you communicate? As we learned in our first chapter, communication is a process of understanding and sharing meaning with others. Former U.S. Senator and famous linguist, S.I. Hayakawa, believed that meaning lies within in us, and not in the words that we use. Family members, community members, school mates, and others use language as a system to teach us the rules, norms, customs, traditions, and rituals of our culture. Whether reading, writing, or speaking, being articulate is valued in most cultures, but the same is also true for listening and knowing when to be quiet. Verbal communication or language is created by the cultural experiences of the users.

There are approximately 6500 languages spoken in the world today, but about 2000 of those languages have fewer than 1000 speakers (www.linguisticsociety.org, 2/10/19). As of 2018, the top ten languages spoken by approximately half the world's population are Mandarin Chinese, Spanish, English, Arabic, Hindi, Bengali, Portuguese, Russian, Japanese, and Ladhna or Pundjabi (www.statista.com, 2/10/19)). Chinese and Tamil are among the oldest spoken languages in the world (taleninstuut.nl, 2/10/19).

It is estimated that at least half of the world's languages will become extinct within the next century. Of the 165 indigenous languages still spoken in North America, only 8 are spoken by as many as 10,000 people. About 75 are spoken by only a handful of older people and are believed to be on their way to extinction (www.linguisticsociety.org, 2/10/19)). When a language dies, a culture can die with it. A community's connection to its past, its traditions, and the links tying people to specific knowledge are abandoned as the community becomes part of a different or larger economic and political order (www.linguisticsociety.org, 2/10/19).



Figure 4.0 – Extinct Languages of Linear A & Linear B

4.1 – The Study of Language

Linguistics is the study of language and its structure. Linguistics deals with the study of specific languages and the general properties common to most languages. It also includes explorations into language variations (e.g., dialects), how languages change over time, how language is stored and processed in the brain, and how children learn language. The study of linguistics is an important part of intercultural communication.

Areas of research for linguists include **phonetics** (the study of the production, acoustics, and hearing speech sounds**), phonology** (the patterning of sounds), **morphology** (the patterning of words), **syntax** (the structure of sentences), **semantics** (meaning), and **pragmatics** (language in context).

When you study linguistics, you gain insight into one of the most fundamental parts of being human—the ability to communicate. You can understand how language works, how it is used, plus how it is developed and changes over time. Since language is universal to all human interactions, the knowledge attained through linguistics is fundamental to understanding cultures.

4.2 – Principles of Verbal Communication

Although linguistics is the study of the structure of language, as communicators, we are interested in the role of language within the study of intercultural communication. Previously we have learned that verbal communication is a living exchange of cultural meaning. As true for many areas with communication studies, there are several basic principles important to the understanding of all verbal communication. In this section, we'll examine each principle and explore how it influences everyday communication.

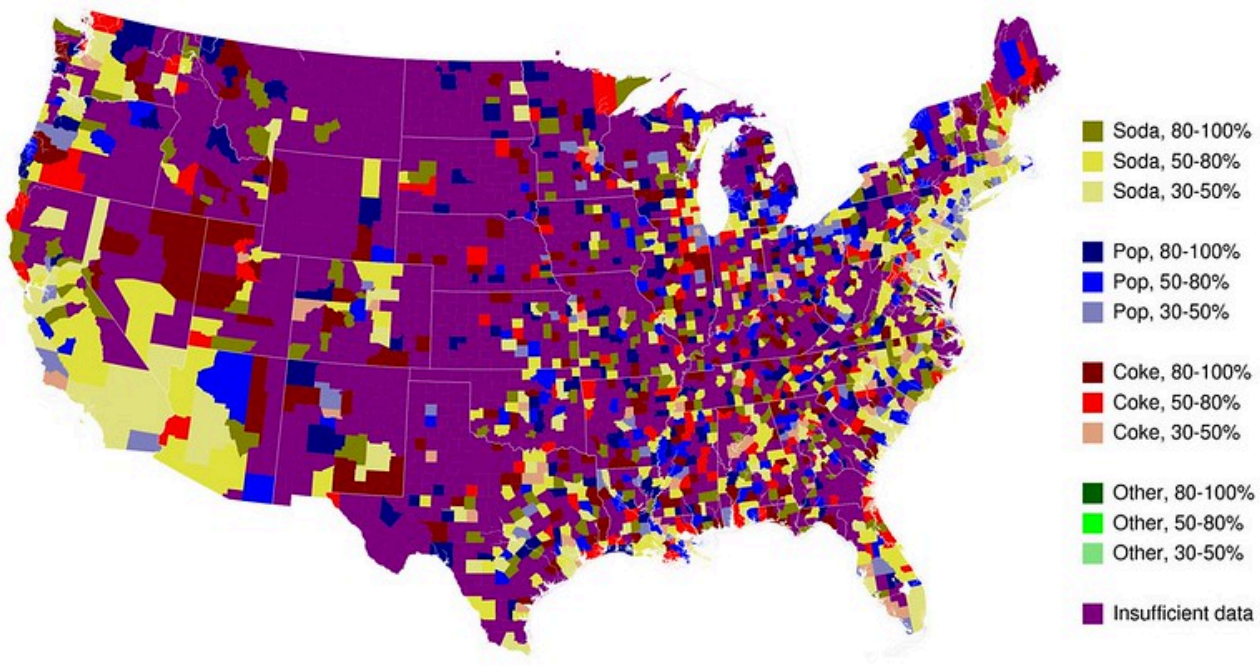


Figure 4.1 – Soda, Pop, and Coke in geotagged tweets

Language is Arbitrary and Symbolic

Words, by themselves, do not have any inherent meaning. Humans give meaning to words, and their meanings change across time. For example, we negotiate the meaning of the word "home," and define it, through visual images or dialogue, in order to communicate with others.

Words, in turn, have two types of meanings: *denotative* and *connotative*. Attention to both is necessary to reduce the possibility of misinterpretation. The **denotative** meaning is the meaning often found in the dictionary. The **connotative** meaning is often not found in the dictionary but in the minds of the users themselves. Connotation can involve an emotional association with a word, positive or negative, and can be individual or collective, but is not universal. An example of this could be the term "rugged individualism" which comes from "rugged" or capable of withstanding rough handling, and "individualism" or being independent and self-reliant. In the United States, describing someone in this way would have a positive connotation, but for people from a collectivistic orientation, it might be the opposite.

But what if we have to transfer meaning from one language to another? In such cases, language and culture can sometimes make for interesting twists. The *New York Times* Sterngold, J. (11/15/98) noted that the title of the 1998 film *There's Something About Mary* proved difficult to translate when it was released in foreign markets. In Poland, where blonde jokes are popular and common, the film title (translated back to English for our use) was *For the Love of a Blonde.* In France, *Mary at All Costs* communicated the idea, while in Thailand *My True Love Will Stand All Outrageous Events* dropped the reference to Mary altogether. Capturing ideas with

words is a challenge when the intended audience speaks the same language, but across languages and cultures, the challenge becomes intense.

Language Has Rules

Using any language means following rules. **Constitutive rules** govern the meaning of words, and dictate which words represent which objects (Searle, 1964). **Regulative rules** govern how we arrange words into sentences and how we exchange words in verbal conversations. If you don't know the appropriate rules, you will struggle to communicate clearly and accurately with others. Consequently, others will also struggle to find meaning in your communication.



Figure 4.2 – Present einen

Language Evolves

Many people view language as fixed, but in fact, language constantly changes. As time passes and technology changes, people add new words to their language, repurpose old words, and discard archaic words. New additions to American English in the last few decades include *blog*, *sexting*, and *selfie*. Repurposed additions

to American English include *cyberbullying*, *tweet*, and *app* (from application). Whereas *affright*, *cannonade*, and *fain* are becoming extinct in modern American English.

Other times, speakers of a language borrow words and phrases from other languages and incorporate them into their own. *Wisconsin, Oregon, and Wyoming* were all borrowed from Native American languages. *Typhoon* is from Mandarin Chinese, and *influenza* is from Italian.

Language Shapes Our Thoughts

We know that members of a culture use language to communicate their thoughts, beliefs, attitudes, and values with one another, thereby reinforcing their collective sense of cultural identity. The idea that language shapes how we think about our world was first suggested by the research of Edward Sapir, who conducted an intensive study of Native American languages in the early 1900s. Sapir argues that because language is our primary means of sharing meaning with others, it powerfully effects how we perceive others and our relationships with them (Gumperz & Levinson, 1996).

About 50 years later, Benjamin Lee Whorf expanded on Sapir's ideas in what has become known as the **Sapir-Whorf Hypothesis** or what is known today as **linguistic determinism**. Whorf argued that we cannot conceive of that for which we lack a vocabulary or that language quite literally defines the boundaries of our thinking. More modern researchers such as Derrida (1974), Foucault (1977), and Anzaldua (1987) agree. In fact, Anzaldua (1987, p. 59) states that "I am my language." Other modern researchers (e.g. Piaget, Pinker) have noted that linguistic determinism suggests that our ability to think is constrained by language and therefore not realistic.

Regardless, of what degree our reality is influenced by language, there is no academic question as to whether language is a major influence in our understanding of culture. Because language influences our thoughts, and different people from different cultures use different languages, most communication scholars agree that people from different cultures would perceive and think about the world in very different ways. This effect is known as **linguistic relativity**. Your language itself, ever changing and growing, in many ways determines your reality.

Cultural Variations in Language

If your intercultural communication is to be effective, you cannot ignore the broader cultural context that gives words meaning. Cultural rules about when and how certain speech acts can be performed may differ greatly. Routine formulas such as greetings, leave-taking, thanking, apologizing and so on do not follow the same, or even similar rules, across cultures causing misunderstandings and confusion. How language is used in a particular culture is strongly related to the values a culture emphasizes, and how it believes that the relations between humans ought to be. Lack of cultural knowledge can embarrass second language learners who produce perfectly grammatically correct language but embarrassingly inappropriate sentences.

Attitudes Towards Speaking, Silence, and Writing

In some cultures, such as the United States, speech is highly valued, and it is important to be articulate and well-spoken. People in such cultures tend to use language as a powerful tool to discover and express truth and have an impact on others. These countries tend to take silence as a sign of indifference, indignation, objection, and even hostility. Silence confuses and perplexes them since it is so different from the expected behavior. Many are even embarrassed by silence and feel compelled to fill the silence with words, so they are no longer uncomfortable. Or if a question is not answered immediately, people are concerned that the speaker may think that they do not know the answer. Countries reflecting these attitudes would include the United States, Canada, Italy, and other Western European countries.

On the flip side, silence can be a sign of respect in some Asian countries. If a person asks a question, it is polite to demonstrate that you have reflected on the question before providing an answer. In differences of opinion, it is often thought that saying nothing is better than offending the other side, which would cause both parties to lose face. The prevailing thought is that sometimes words do not convey ideas, but instead become barriers. If so, then silence can convey the real intention of the speakers and can be interpreted according to the expected possibilities and a have more profound meaning than words.

There are many reasons when silence might be appropriate. For example, in hierarchical cultures (e.g. high power distance), speaking is often the right of the most senior or oldest person, so others are expected to remain silent or only speak when spoken to and asked to corroborate information. In listening cultures, silence is a way to keep exchanges calm and orderly. In collectivistic cultures, it is polite to remain silent when your opinion does not agree with that of the group. In some African and Native American cultures, silence is seen as a way of enjoying someone's company without a need to fill every moment with noise. Or silence could simply be a case of the person having to speak in another language and taking their time to reply.

The act of writing also varies widely in value from culture to culture. In the United States written contracts are considered more powerful and binding than verbal agreements. A common question is "did you get that in writing?" The relationship between writing and speaking is an important reinforcement of commitment. Other cultures tend to value verbal communication over written communication or even a handshake over words.



Figure 4.3 – Cultural view of silence

Language Can Be an Obstacle

Language and verbal communication can work both for and against you in intercultural communication. Language allows you to communicate, but it can also cause misunderstanding. Clichés, jargon, and slang often present problems for intercultural communicators.

A **cliché** is a word or phrase that has lost impact through overuse. Sometimes clichés are considered lazy communication because people haven't bothered to find original words to convey meaning so listeners have a tendency gloss over them. Cultural clichés can also reflect stereotypes. A cliché is something that communicators "should avoid like the plague." (LOL)

Jargon is used by specialized groups to communicate to communicate efficiently. In other words, it is an occupation-specific language used by people in a particular profession. The medical professions information technology technicians, and gamers are well-known for their usage of jargon. Examples of jargon include contusion (bruise), sutures (stitches), cache (storage area), defrag (becomes quicker), AFK (away from the keyboard), and bullet sponge (hard to kill). For those on the outside of the group, jargon can cause confusion and misinformation so it's always best to use common words and avoid jargon in intercultural communication.

Most of us have heard of the term slang but probably don't realize how often we use it. **Slang** is the use of

existing or newly invented words in particular groups. Slang differs from jargon in that it is used informally, and often changes quickly. Sometimes slang is used to tell the difference between ingroup and outgroup members. The Urban Dictionary is a great place to learn new slang.

4.3 – Variations in Communication Styles

How language is used in a particular culture is strongly related to the values a culture emphasizes, and how it believes that the relations between humans ought to be. For some time, social scientists and linguists have been studying how individuals and groups interact through language, both within the same language and between languages. They have sought to discover how and why language use varies.

If your intercultural communication is to be effective, you cannot ignore the broader cultural context that gives words meaning. Cultural rules about when and how certain speech acts can be performed may differ greatly. Routine formulas such as greetings, leave-taking, thanking, apologizing and so on do not follow the same, or even similar rules, across cultures. When communicating across cultures, an understanding of communication style differences helps to interpret verbal messages more effectively.

High and Low Context

High Context cultures, such as China, Japan, and South Korea, are those in which people assume that others within their culture will share their viewpoints and thus understand situations in much the same way. There is a great deal of emphasis on the environment or context where the speech and interaction take place. Consequently, people in such cultures often talk indirectly, using hints or suggestions to convey meaning with the thought that others will know what is being expressed. In *high context* cultures, what is not said is just as important, if not more important, than what is said. *High context* cultures are very often collectivistic.

Low context cultures on the other hand are those in which people do NOT presume that others share their beliefs, values, and behaviors so they tend to be more verbally informative and direct in their communication (Hall & Hall, 1987). The message itself is everything. A well-structured argument with a flawless delivery is convincing. Relationships are separated from messages, so the focus is on the details and logic. The clock matters in timing. Many *low context* cultures are individualistic, so people openly express their views, and tend to make important information obvious to others. Examples are no fear in discussing conflict or talking to strangers.

Direct and Indirect

Direct and indirect styles are closely related to *high and low context* communication, but not exactly the

same. Context refers to the assumption that speakers are homogeneous enough to share or implicitly understand the meanings associated with contexts. Whereas, *direct and indirect* refers directly to verbal strategies.

Direct styles are those in which verbal messages reveal the speaker's true intentions, needs, wants, and desires. The focus is on accomplishing a task. The message is clear, and to the point without hidden intentions or implied meanings. The communication tends to be impersonal. Conflict is discussed openly, and people say what they think. In the United States, business correspondence is expected to be short and to the point. "What can I do for you?" is a common question when a businessperson receives a call from a stranger; it is an accepted way of asking the caller to state his or her business.

Indirect styles are those in which communication is often designed to hide or minimize the speaker's true intentions, needs, wants, and desires. Communication tends to be personal and focuses on the relationship between the speakers. The language may be subtle, and the speaker may be looking for a "softer" way to communicate that there is a problem by providing many contextual cues. A hidden meaning may be embedded into the message because harmony and "saving face" are more important than truth and confrontation. In indirect cultures, such as those in Latin America, business conversations may start with discussions of the weather, or family, or topics other than business as the partners gain a sense of each other, long before the topic of business is raised.

Elaborate and Understated

Elaborate and Understated communication styles refer to the quantity of talk that a culture values and is related to attitudes towards speech and silence. **Elaborate** styles of communication refers to the use of rich and expressive language in everyday conversation. The French, Latin Americans, Africans, and Arabs tend to use exaggerated communication because in their cultures, simple statements may be interpreted to mean the exact opposite.

Understated communication styles value simple understatement, simple assertions, and silence. People who speak sparingly tend to be trusted more than people who speak a lot. Prudent word choice allows an individual to be socially discreet, gain social acceptance, and avoid social penalty. In Japan, the pleasure of a conversation lies "not in discussion (a logical game), but in emotional exchange" (Nakane, 1970) with the purpose of social harmony (Barnlund, 1975).

Lesser Known Styles

The three styles listed above are researched and discussed most often in intercultural literature, but there are other styles that are equally valid in explaining cultural differences in verbal communication and language usage. Many of these styles are strongly tied to perceptions of logic, power distance, and self.

Although in the United States we often refer to individual words as concrete and abstract, cultural communication styles can be as well. **Concrete** communication stresses that issues are best understood through stories, metaphors, allegories, and examples with an emphasis on the specific rather than the general. **Abstract**

communication stresses that issues are best understood through theories, principles, and data, with emphasis on the general rather than the specific.

Like concrete and abstract, linear, and circular styles refer to the logical development of a conversation. **Linear** communication is conducted in a straight line, developing causal connections among subpoints to an explicitly stated end point. There is little reliance on context. **Circular** communication is conducted in a circular movement, developing context around the main point, which is often left unstated. There is a high reliance on context.

Directly tied to the idea of power distance is the idea of whether verbal communication should be formal or informal. **Formal** styles are role-centered and emphasize formality with a large power distance. **Informal** styles emphasize the importance of a lower power distance with informality, casualness, and suspension of roles.

The last style is focused upon the function and value of an individual within a group. A communication style that focuses on the promotion of one's own accomplishments and abilities is called **self-enhancement,** where as a style that focuses on the importance of humbling oneself through verbal restraint, hesitation, modesty, and self-depreciation is called **self-effacement.**

4.4 – Context Rules of Communication Styles

While there are differences in the preferred communication styles used by various cultures, it is important to remember that no particular culture will use the same communication style in all situations all of the time. When a person either emphasizes or minimizes the differences between themselves and the other person in conversation, it is called **code-switching**. In other words, it's the practice of shifting the language that you use to better express yourself in conversations.

There are many reasons why people may incorporate *code-switching* in their conversations. People, consciously and unconsciously, *code-switch* to better reflect the speech of those around them, such as picking up a southern accent when vacationing in the American South. Sometimes people *code-switch* to ingratiate themselves to others. What teenager hasn't used the formal language of their parents when asking for a favor like borrowing the car or asking for money? *Code-switching* can also be used to express solidarity, gratitude, group identity, compliance gaining, or even to maintain the exact meaning of a word in a language that is not their own.



Figure 4.4 – Codeswitching

What does this mean for intercultural communicators? You will try to adapt to other people's communication preferences (Bianconi, 2002). You notice how long people take when speaking, how quickly or slowly they speak, how direct or indirect they are, and how much they appear to want to talk compared to you. You may also need to learn and practice cultural norms for nonverbal behaviors, including eye contact, power distance, and touch. Please use caution to avoid inappropriate imitation though. Mimicking can be considered disrespectful in some cultural contexts, whereas an honest desire to learn is usually interpreted positively.

4.5 – Translation and Interpretation

Because no one can learn every language, we rely on both human and artificially intelligent translators and interpreters. On the surface translation and interpretation seem to be much the same thing, with one skill

relying on written texts and the other orally. Both *translation* and *interpretation* enable communication across language boundaries from *source* to *target*. Both need deep cultural and linguistic understanding along with expert knowledge of the subject area plus the ability to communicate clearly. In spite of the similarities, translation and interpretation are not the same.



Figure 4.5 – Translation

Translation generally involves the process of producing a written text that refers to something written in another language. Traditionally, the *translator* would read the *source* in its original language, decipher its meaning, then write, rewrite, and proofread the content in the *target* language to ensure the original meaning, style and content are preserved. **Translators** are often experts in their fields of knowledge as well as linguists fluent in two or more languages with excellent written communication skills.

Interpretation is the process of orally expressing what is said or written in another language. Contrary to popular belief, *interpretation* isn't a word-for-word translation of a spoken message. If it was, it wouldn't make sense to the target audience. *Interpreters* need to transpose the *source* language within the given context, preserving its original meaning, but rephrasing idioms, colloquialisms, and other culturally-specific references in ways that the *target* audience can understand. They may have to do this in a simultaneous manner to the original speaker or by speaking only during the breaks provided by the original speaker. **Interpreters** are also often experts in fields of knowledge, cultures, and languages with excellent memories.

The roles of **translators** and **interpreters** are very complex. Not everyone who has levels of fluency in two

languages makes a good *translator* or *interpreter*. Complex relationships between people, intercultural situations, and intercultural contexts involve more than just language fluency, but rather culture fluency as well.

Learn a little more...

Language management within structural culture frameworks is going on all the time. Language policy is deeply embedded in the beliefs that people have about language and culture. Often language policy centers around who has the ability or authority to make choices where language is concerned, and whose choices will ultimately prevail. Language policy values often manifests in official governmental recognition of a language, how language is used in official capacities, or to protect the rights of how groups use and maintain languages.

While some nations have one or more official language, the United States does not have an official legal language. English is only the de facto national language. Much debate has been raised about the issue, and twenty-seven states have passed "Official English" laws (USConstitution.net, 2/19). Remember linguist and former US Senator S.I. Hayakawa mentioned at the beginning of the chapter? He tried to introduce legislation to adopt English as the official language of the United States several times and failed.

The European Union has 23 official languages and recognized an additional 60 indigenous languages. Canada has two official languages and recognizes an additional 70 indigenous languages from 12 language families. The official language of China is Mandarin or Putonghua, and it recognizes an additional 7 language families with over 300 dialects.

Surprised? Language policies are not just about culture. Language policies are connected to the politics of class, ethnicity, economics, and power as well as culture.

4.6 – Conclusion

It has been said that all language is powerful, and all power is rooted in language (Russell, 1938). Those who speak the same language not only can make themselves understood to one another, but also have a feeling of belonging together. The culture forming power of language and the language forming power of culture is incredibly significant in our understanding of intercultural communication.

Key Terms

- Linguistics
- Denotative
- Connotative
- Constitutive
- Regulative
- Sapir-Whorf Hypothesis
- Linguistic Determinism
- Linguistic Relativism
- Cliché
- Jargon
- Slang
- High/Low Context
- Direct/Indirect
- Elaborate/Understated
- Concrete/Abstract
- Linear/Circular
- Informal/Formal
- Self-Enhancement/Self-
- Effacement
- Translators
- Interpreters

Reflection Questions

1. Is it possible for two people to communicate effectively if they don't speak the same language? Should everyone learn a second language?
2. What are some cross-cultural variations in language use and communication style? What is the relationship between the language you speak and the way you perceive reality?
3. What is your communication style? Are you a high-context or low-context communicator? What are your cultural rules concerning silence and public forms of speech?
4. What are some of the functions or ways we use language? Why do people have such strong reactions to language policies, as in the "English only" movement?
5. What does a translator or an interpreter need to know to be effective? What is the difference between translation and interpretation? Can you think of any examples to explain the differences?

CHAPTER 5 – NONVERBAL COMMUNICATION

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Define nonverbal communication by describing the differences between verbal and nonverbal communication.
- Describe the nonverbal communication principles and how they help to increase competence in intercultural communication.
- Explain the communication misconceptions.
- Understand and observe nonverbal codes.
- Learn and apply the theories of conversation distance, contact & noncontact cultures, polychronic & monochronic time, plus the halo & horns effect.
- Explore the importance of cultural spaces within your own culture.

Nonverbal communication is an important aspect of intercultural communication. We often come to a better understanding of communication meaning by *how* something is said rather than *what* is actually said. In addition, as we learned in the verbal chapter, some cultures place far more emphasis on cultural context—or what is not said—than what is said.

Nonverbal communication includes aspects of communication that do not involve verbal communication, but which may include gestures, facial expressions, posture, distance, vocal characteristics and more. In other words, nonverbal communication is everything except the words. Nonverbal communication is pervasive. It is happening around you all the time. You are communicating when you laugh, smile, clap, point at something, whistle, and snap your fingers. Nonverbal messages can be intentionally or unintentionally sent and received. When comparing verbal and nonverbal communication, it's important to remember that both are symbolic, and both communicate meaning, but other aspects differ greatly.

5.1 – Principles of Nonverbal Communication



Figure 5.0 – Two rock climbers who speak different languages communicate non-verbally.

Nonverbal Communication Uses Multiple Channels

When we use verbal communication, we use words, and we transmit through one channel at a time. We can speak words, read words, type words, or listen to words, but the verbal channel is determined by words.

Nonverbally, when I talk to a friend, I listen to my friend's tone of voice, I watch my friend's facial expressions, use of eye contact, and gestures, and possibly touch them (multiple channels) all while trying to make sense of the words (one channel). Or to impress a possible romantic partner, I might dress up in my most flattering clothes, put on cologne or perfume, fix my hair, and laugh at their jokes (multiple channels) to indicate my interest in them.

Nonverbal Communication is More Ambiguous

Unlike most verbal communication, nonverbal communication and its meanings are primarily learned uncon-

sciously. A smile can express friendliness, comfort, nervousness, and sarcasm. Just as catching someone's eye can convey intimacy, humor, or a challenge, depending on the situation. This ambiguity can pose difficulties for the interpretation of messages—especially across cultural boundaries. Chances are you have had many experiences where words were misunderstood, or where the meaning of words was unclear. When it comes to nonverbal communication, meaning is even harder to discern. We can sometimes tell what people are communicating through their nonverbal communication, but there is no foolproof "dictionary" of how to interpret nonverbal messages.

Some nonverbal behaviors are learned as part of being socialized into a culture. In the United States, we often shake hands when meeting someone new in a formal situation. Words such as "hi, I'm Karen" along with a firm handshake are general expectations in business settings. As is saying, "it was so nice to meet you" and another firm handshake at parting.

Nonverbal Communication Has Fewer Rules

One reason that nonverbal communication is more ambiguous than verbal communication is because it is governed by fewer rules. Verbal communication has literally thousands of rules governing grammar, spelling, pronunciation, usage, meaning, and more. Nonverbal communication does not. Yes, your parents might tell you "it's not polite to stare at people," but most of these declarations are considered models of good behavior and not something that dictates the meaning of a communication act.

Nonverbal Communication is Continuous

Nonverbal communication is ongoing. When interacting face-to-face, you begin nonverbally before you start talking and you continue communicating after you stop talking. If nothing else, you will always be communicating nonverbally through your physical appearance. When interacting through a medium such as email or Instagram, you communicate through usernames, avatars, pictures, word choice, and more. You can stop communicating verbally, but you never stop communicating nonverbally.



Figure 5.1 – A young child touches a fish through glass at the market

Nonverbal Messages Communicate Emotions, Meaning, and Relationships

When we interact with others, we monitor many channels besides their words to determine meaning. Where does a wink start and a nod end? Nonverbal communication involves the entire body, the space it occupies and dominates, the time it interacts, and not only what is not said, but how it is not said. Nonverbal action flows almost seamlessly from one thought to the next, creating an intention of meaning in the mind of the receiver.

Nonverbal communication can give our thoughts and feelings away before we are even aware of what we are thinking or how we feel. People may see and hear more than you ever intended. Your nonverbal communication includes both **intentional** and **unintentional** messages, but since it all happens so fast, the *unintentional* ones can contradict what you know you are supposed to say or how you are supposed to react.

Our reliance on nonverbal communication becomes even more intense when people display **mixed messages** or verbal and nonverbal behaviors that convey contradictory meanings (Burgoon & Hoobler, 2002). In such cases, we almost always trust the nonverbal message over the verbal one as nonverbal behavior is believed

to operate at a unconscious or semi-conscious level. Still, we often assign intentional motives to nonverbal communication when in fact the meaning is unintentional, and hard to interpret.

Nonverbal behavior also communicates status and power. Touch, posture, gestures, use of space and territory, are good indicators of how power is distributed in a relationship, and the perks that status brings.

Nonverbal and Verbal Communication Work Together to Create Communication

Verbal and nonverbal forms of communication work together to create meaning (Jones & LeBaron, 2002). As communicators, we do not experience or express them separately, but rather jointly to create meaning (Birdwhistell, 1973). Your interpretation of verbal meaning is often framed by accompanying nonverbal elements such as tone of voice, facial expressions, and gestures. Nonverbal communication can reinforce, substitute for, and contradict verbal communication, but it can never be the words—we need the words to have a focus for the meaning and feelings that are being displayed.



Figure 5.2 – A customer and worker communicating with gestures

Nonverbal Communication is Influenced by Culture

The close bond between culture and nonverbal communication makes true intercultural communication difficult to master. Yes, some cues can be learned, but because nonverbal is ambiguous and has fewer rules, it takes most people many years of immersion within a culture before they can fully understand the subtle meanings encompassed within that culture's nonverbal communication (Chen & Starosta, 2005).

In a 2009 meeting with the emperor of Japan, then President Barak Obama, bowed rather deeply in greeting. US conservative commentators called the bow 'treasonous' while former vice-president, Dick Cheney, believed that "there was no reason for an American president to bow to anyone" (Slate, retrieved 3/8/19). The Japanese press, on the other hand, acknowledged the bow as a sign of respect, but believed the 45 degree bend or 'seikeirei' bow to be much more exaggerated than it needed to be.

5.2 – Misconceptions About Nonverbal Communication

Some widely held misconceptions about nonverbal communication exists, and it is important to clear those up to be competent intercultural communicator. These misconceptions are so ingrained in our minds that you may have trouble believing that they are not true.

People Can Read Nonverbal Communication

Popular culture is filled with references to "body language" and promises that you can read your boss/lover/parent/friend like a book by the end of the article/tweet/video. Because nonverbal communication is ambiguous, has fewer rules, and co-creates meaning with verbal communication, it would be impossible to teach a universal shorthand for interpreting how individuals express attitudes and emotions through their bodies. There is not a universal code used that could be considered as a "language of the body" (Haller & Peeters, retrieved 2/13/19).

Yes, people do assign meaning to nonverbal communication as they do verbal communication, but nonverbal does not involve language, and cannot be read. The so-called experts who claim to "read people like a book" are usually not any better at assigning meaning to nonverbal communication than anyone else.

Deception Can Be Accurately Detected Through Nonverbal Communication

As with the idea that nonverbal communication can be accurately understood, people tend to believe that they can "spot the lie." If this belief were true, no poker player would be able to bluff, politicians would always tell

the truth, teens wouldn't lie to parents about where they have been, and romantic partners would feel no need to lie about your weight gain.

The truth is that no nonverbal behavior (eye movement, facial expression, vocal cues, or anything else) consistently reveals deception. Decades of reliable studies reinforce the fact that there is as good of a chance at guessing as there is trying to detect liars through nonverbals.

5.3 – Types of Nonverbal Communication Codes

One reason that nonverbal communication is so rich with information is that humans use so many different aspects of behavior, appearance, and environment to convey meaning. Scholars call the different means used for transmitting information **nonverbal communication codes** (Burgoon & Hoobler, 2002). The seven general codes for nonverbal communication are: kinesics, vocalics, proxemics, haptics, chronemics, physical appearance, artifacts, and environment. The cultural patterns embedded in nonverbal codes should be used not as stereotypes for all members of particular cultures, but rather as tentative guidelines or examples to help you understand the great variation of nonverbal behavior in humans.

Kinesics

Kinesics are some to be the best nonverbal code in terms of its power to communicate meaning. The word ***kinesics*** comes from the Greek word, *kinesis*, meaning "movement," and includes facial expressions, eye contact, gestures, and posture.



Figure 5.3 – A very expressive child

Facial Expressions

Facial Expressions communicate an endless stream of emotions, and we make judgements about what others are feeling by assessing their faces. Our use of emoticons to communicate attitudes and emotions in electronic media testifies to the importance of this type of kinesics. In fact, some scholars argue that *facial expressions* rank first among all forms of communication (Knapp & Hall, 2002).

Cultural rules often regulate *facial expressions*. You might have been taught that smiles are universal, but that simply is not true. Most human beings can smile, but cultures value and interpret smiles in different ways. In other words, the meaning behind a smile is not universal. For example, in Russian, people do not smile because it implies that you are foolish, or possibly sneaky and manipulative. Even family photos, adults often appear with flat or scowling faces. Many Hispanic cultures prefer a proud and elegant facial appearance, which does not include smiling. In Japan, smiling is a way to show respect or to hide what you are actually feeling. In the United States, we smile to show a pleasant face to the people around us, to express happiness, gratitude, and even when we are nervous. We also tend to smile for the purposes of getting along with others (Solomon, 2017).

Eye Contact

Eye contact serves many purposes. We use our eyes to express emotions, regulate a conversation, indicate listening behavior, show interest in others, respect, status, hostility, and aggression (Burgoon, Buller & Woodall, 1996). Patterns of eye contact vary significantly by culture. Generally, eye contact is considered a good thing in the United States. It can mean that you are interested, confident, and bold (a good thing), but people often avoid eye contact in crowded, impersonal situations such as walking down a busy street or riding a crowded bus. In France, however, someone may feel free to watch someone interesting on the street and consciously make eye contact to indicate interest. In the Middle East, direct eye contact is less common and generally less appropriate, whereas lack of eye contact in Asia is often a sign of respect and considered polite.

Gestures

Gestures are arm and hand movements used for communication**.** There are at least four different kinds of gestures that we should consider: **emblems**, **illustrators**, **regulators**, and **adaptors**.

- The type of **gesture** known as **emblems** represent a specific verbal meaning and can replace or reinforce words (Ekman, 1976). If you are driving down a busy highway in the United States, and another driver quickly changes lanes in front of your car, making you hit the brakes, you can flip them off to easily convey meaning without using any words at all. With **emblems,** gestures and its verbal meaning are interchangeable, but they are also very culturally specific. If the person who changed lanes abruptly is from another culture, they may have no idea what your **emblem** means.
- **Illustrators** are a nonverbal gesture used to communicate our message effectively and reinforce our point. Your grandfather may describe the fish he just caught and hold up his two hands 36 inches apart to **illustrate** exactly how big the fish was.
- **Regulators** are nonverbal messages which control, maintain or discourage interaction. (McLean, 2003). For example, if someone is telling you a message that is confusing or upsetting, you may hold up your hand, a commonly recognized regulator that asks the speaker to stop talking.
- **Adaptors** help us feel comfortable or indicate emotions or moods. An **adaptor** could involve you meeting your need for security, by playing with your hair for example, or hugging yourself for warmth.



Figure 5.4 – Gestures in a heated debate during a picnic

Posture

Posture is the last item in our list of kinesics**.** Humans can stand up straight or slouch, lean forward or backward, round or slump our shoulders, and tilt our heads. Mehrabian (1972) believed that posture communicates **immediacy** and **power**.

- **Immediacy** is the degree to which you find someone interesting and attractive. Typically, when someone from the United States finds someone attractive, they face the person when talking, hold their head up, and lean in. Whereas a reaction to someone they don't like might have them look away and lean back.
- **Power** is the ability to influence people or events. In the United States, high-status communicators typically use relaxed postures (Burgoon et al., 1996), but in Japan, the opposite is true. Japanese display power through erect posture with feel planted firmly on the floor.

Vocalics

Vocal characteristics we use to communicate nonverbal messages are called **vocalics** or *paralanguage* (with-language)**.** *Vocalics* involves verbal and nonverbal aspects of speech that influence meaning, including rate, pitch, tone, volume, intensity, pausing, and even silence. As previously discussed, silence or vocal pauses can communicate hesitation, indicate the need to gather thought, or serve as a sign of respect. Sometimes we learn just as much, or even more, from what a person does not say as what they do say.

Proxemics

Coming from the Latin *proximus,* meaning "near," **proxemics** refers to communication through the use of physical distance or space. When we discuss space in a nonverbal context, we mean the space between objects and people. Space is often associated with social rank and is an important part of communication. Who gets the corner office? Who sits at the head of the table and why?

People from diverse cultures may have different normative space expectations. If you are from a large urban area, having people stand close to you may be normal. If you are from a culture where people expect more space, someone may be standing "too close" for comfort and not know it.

Anthropologist Edward T. Hall, served in the Corps of Engineers during World War II. As he moved from one place to another, he noticed that people in different countries kept different distances from each other. In France, they stood closer to each other than they did in England. Hall (1963) wondered why that was and came up with a theory on spatial relations and boundaries.

The first aspect, Hall called "**territory**" and it is related to control. As a way of establishing control over your own room, maybe you painted it your favorite color, or put up posters that represent your interests or things you consider unique about yourself. Territory means the space you claim as your own, are responsible for, or are willing to defend.

The second aspect Hall highlights is **conversation distance**, or the "bubble" of space surrounding each individual. We recognize the basic need for personal space, but the normative expectations for space vary greatly by culture. In the United States, **intimate space** ranges from 0-18 inches. **Personal space** is the distance we occupy during encounters with friends and ranges from 18 inches to 4 feet. Many people use **social space** in social situations or with strangers, and ranges from 4 to 12 feet. In **public space**, the distance ranges from 12 feet and beyond. North American use of space tends to be much larger than most other cultures, especially people from Latin America and the Middle East where such vast use of personal space will make you seem aloof or distant.

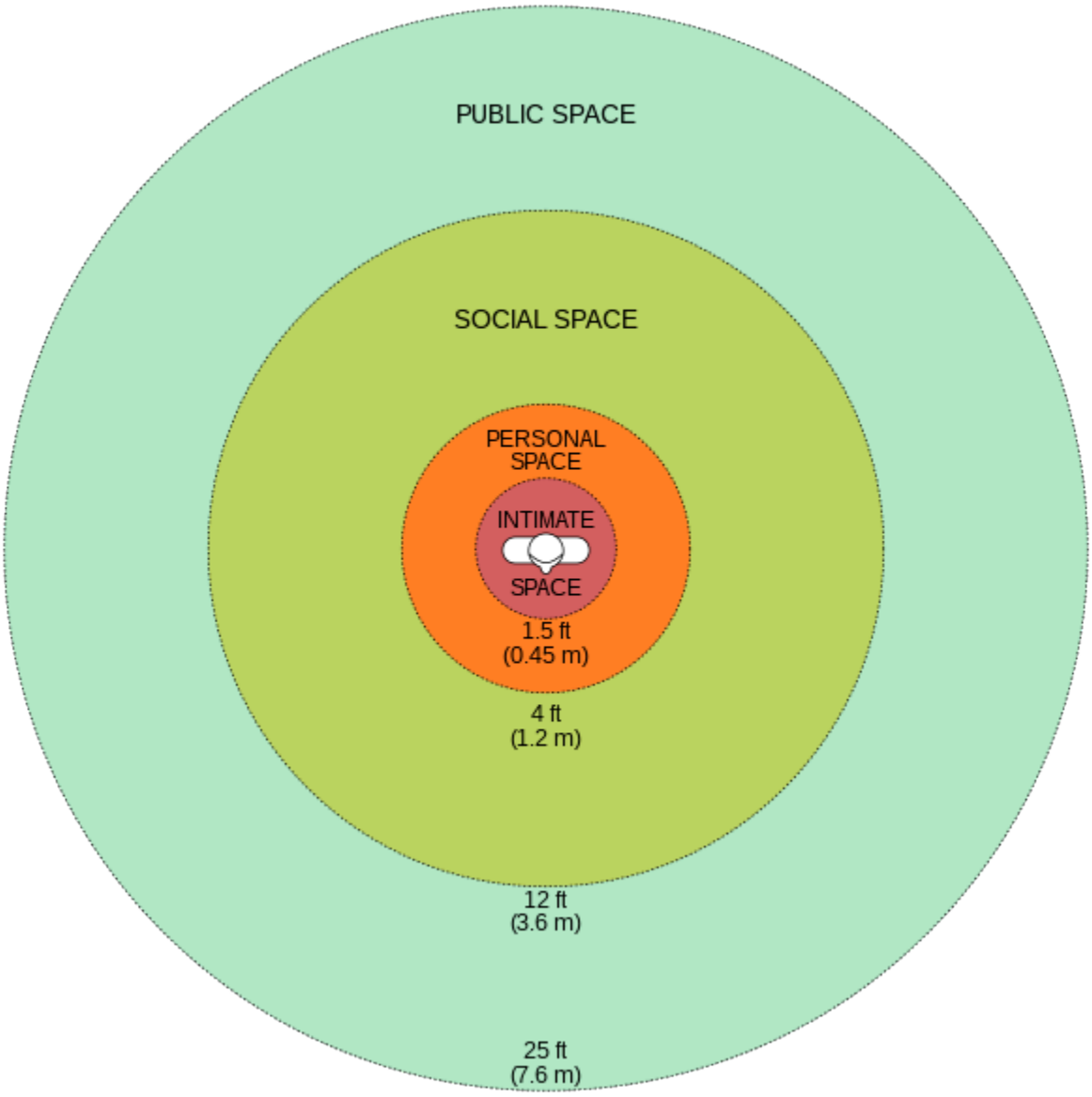


Figure 5.5 – Hall's Conversation Distance

Haptics

Touch in communication interaction is called **haptics**, from the ancient Greek word "*haptien.*" Touch can vary based on its duration, the part of the body being touched, and the strength of the contact (Floyd, 1999).

Cultural norms have a strong impact on how people use and perceive touch. For example, Hispanic cultures tend to hug more than do Europeans. Researchers in a study at outdoor cafes in London, England and San Juan, Puerto Rico found that Puerto Ricans touched each other an average of 180 times per hour whereas the British average was zero (EPA, 2002).

Hall (1963) suggested that the use of *proxemics* and *haptics* merge within a culture to create what researchers

now call *contact* and *noncontact* cultures. In **contact cultures**, people stand closer together while talking, make more direct eye contact, touch more frequently, and speak in louder voices. Some examples of *contact cultures* would be South America, the Middle East, and Eastern Europe with the Middle East being the highest contact.

In **noncontact cultures**, people stand farther apart while talking, maintain less eye contact, and touch less. Some examples of *noncontact cultures* would be Great Britain, the United States, and Japan.

Chronemics

Chronemics is the study of how we refer to and perceive time. Cultures vary widely in their *time orientation*, although context can also play a major role as well. "Time is money" is a common saying across cultures that display a high value for time. In social contexts, time often reveals social status and power. Who are you willing to wait for? A doctor for an office visit when you are sick? A potential employer for a job interview? Your significant other or children?

Poly and Monochronic

Some Mexican American friends may invite you to a barbecue at 8 p.m., but when you arrive you are the first guest, because it is culturally understood that the gathering doesn't start until after 9 p.m. Similarly in France, an 8 p.m. party invitation would be understood to indicate you should arrive around 8:30, but in Sweden 8 p.m. means 8 p.m., and latecomers may not be welcome.

In the United States, we perceive time as linear, flowing along in a straight line. We did one task, we're doing another task now, and we are planning on doing something else later. In **monochronic** time orientation, time is a commodity. Being punctual, completing tasks, and keeping schedules is valued, and may be more important than building or maintaining personal relationships.

In **polychronic** time orientation, time is more holistic and circular. It is expected that many events happen at once, and things get done because of personal relationships, not in spite of personal relationships. The Euro Railways trains in Germany are famous for departing and arriving according to the schedule no matter what. In contrast, if you take the train in Argentina, you'll find that the schedule is more of an approximation of when the train will leave or arrive. Engineers, conductors, and even passengers influence the schedule, not a clock.



Figure 5.6 – Monochronic Time

Past, Present, and Future

Cultures also differ in the way that they perceive the past, the present, and the future. This was a question mentioned in Kluckhohn & Strodtbeck's Value Orientation Theory. Some cultures seem to emphasize the **future**. Perhaps this reflects the optimistic idea that things will get better in the future, or the future will be "new and improved." Such cultures might have less concern about saving "historical" buildings, and more about modernizing or updating. Having calendars or appointments that stretch several years in the future is not uncommon. The US is very future oriented.

Cultures that emphasize the importance of the **present**, recognize the value of living in the here and now. The potential of the present moment is strong. Spain, Greece, and many African countries tend to be present time oriented. Some countries, like Russia and Mexico, emphasize the present, but also recognize the influence of the past on the present.

Many European and Asian cultures place a strong emphasis on the **past**. They believe that history has a greater influence on what has happened to us than current life. Destiny or karma from the past is what happens to us in the present (Martin & Nakayama, 2007).

Physical Appearance

Visible attributes such as hair, clothing, body type, personal grooming, jewelry, glasses, backpacks, briefcases, and purses profoundly influence our communication encounters. In other words, how you look conveys as much about you as what you say. Across cultures, people credit individuals they find physically attractive with higher levels of intelligence, persuasiveness, poise, sociability, warmth, power, and employment success than they credit to unattractive individuals (Hatfield & Sprecher, 1986). Communication researchers call this tendency to make a blanket judgment of a person based on one trait either the **halo** (positive) or **horns** (negative) effect**.** As physical attractiveness is variable across cultures, and constantly being redefined, beauty is in the eye of the beholder.

Artifacts

Artifacts are the things we possess that influence how we see ourselves and that we use to express our identity to others. They can include rings and tattoos but may also include brand names and logos. From clothes to cars, watches, briefcases, purses, and even eyeglasses, what we choose to surround ourselves with communicates something about our sense of self. They may project gender, role or position, class or status, personality, and group membership or affiliation.



Figure 5.7 – A tourist wearing a Tinkerbell backpack

Environment

A final way in which we communicate nonverbally is through our **environment**. E*nvironment* involves the physical aspects of our surroundings. More than the tables and chairs in an office, environment is an important part of the dynamic communication process. The perception of one's environment influences one's reaction to it. For example, Google is famous for its work environment, with spaces created for physical activity and even in-house food service around the clock. The expense is no doubt considerable, but Google's actions speak volumes. The results produced in the environment, designed to facilitate creativity, interaction, and collaboration, are worth the effort.

Other Codes of Interest

Although not as heavily researched as the other codes, **smell/scent**, is another way to send nonverbal messages. You may use lemon-scented cleaning products because lemon is associated with health and cleanliness. Mint is used in toothpaste and hygiene products in the US to eliminate odors. Root beer flavoring is common in

German medicine to combat the bitter taste. Stinky tofu is rarely eaten by foreigners in China because of the strong, unpleasant smell.

The use of **color** is also a powerful nonverbal message across cultural boundaries. Colors can have distinct meanings and relationships in various cultures. Yellow is often associated with cowardice in the US. Red is associated with good fortune in China. Purple is associated with royalty in the West but mourning in Brazil. Green is associated with corruption in North Africa.

5.4 – Cultural Space

Although, the idea of *cultural space* doesn't fit neatly into the category of nonverbal codes, many intercultural communication researchers find significance in the idea of cultural space as it merges *culture, environment,* and *identity.* The idea originated in the writings of French philosopher and social theorist, Michel Foucault (1970). The argument is that culture is dynamic and redefines itself from one generation to the next so many scholars are now referring to this broad area of research by the metaphor of cultural space**.** ***Cultural space*** is the social and cultural contexts in which our identities are formed.

One of the first *cultural spaces* that humans experience is *home.* ***Home*** can be a tremendous source of identification. It often communicates social class and norms, as well as safety and security. *Home* is not the same as the physical location it occupies, but rather the feelings invoked. *Home* can be a specific address, cities, states, regions, and even nations.

A **neighborhood** is an area defined by its own cultural identity. This area can revolve around race and ethnicity, and certain cultural groups can define who gets to live whereby dictating the rules by which other groups must live. Historical forces and power relations have led to different settlement patterns of cultural groups in the United States and around the world.

Many people identify strongly with particular regions. **Regionalism** is loyalty to an area that holds cultural meaning. This loyalty can be expressed symbolically by flying regional flags, wearing special clothing, celebrating regional holidays, and participating in other cultural activities. This loyalty can also be expressed through protests or armed conflict.

Social media has added a new dimension to cultural spaces by pushing definitions and boundaries. This notion of fluid cultural space is in contrast with previous notions of space which were rooted in landownership & occupation, along with borders, colonies, and territories. We will explore this idea more in our social media and popular culture chapter.



Figure 5.8 – Cultural Space in Lane County – A covered bridge

5.5 – Conclusion

People may not understand your words, but they will certainly interpret your nonverbal communication according to *their own* accepted cultural norms. Notice the words *their own*. It is *their own* perceptions that will count when you are trying to communicate, and it's important to understand that those perceptions will be based on the teachings and experiences of their culture—not yours.

The ideas and theories presented in the previous sections note how we look at the structures of cultures, values, and communication. They also provide a framework for talking about and comparing cultures, but it's always important to remember that cultures are heterogeneous, and constantly changing. One size does not fit all. Nonverbal communication is ambiguous even in the best of times.

Key Terms

- Nonverbal communication
- Mixed messages
- Facial expressions
- Vocalics
- Territory
- Chronemics

- Emblems
- Adaptors
- Power
- Conversation distance
- Contact/Noncontact
- Past/Present/Future
- Artifacts
- Intentional messages
- Nonverbal codes
- Eye Contact
- Illustrators
- Posture
- Physical Appearance
- Environment
- Unintentional messages
- Kinesics
- Gestures
- Regulators
- Immediacy
- Proxemics
- Haptics
- Monochronic/Polychronic
- Halo/Horn Effect
- Cultural Space

Reflection Questions

1. When you observe the nonverbal behavior of others, what do you notice first? Why? Is there something in your culture that taught you to notice this behavior first?
2. Shaking hands as a greeting is a cultural trait. Have you ever extended your hand and the other person refused to shake your hand? Maybe you refused to shake an extended hand? What did you think? How did you feel?
3. Language is a big part of communication so how do you communicate to someone that does not understand what you are saying? What types of nonverbal codes do you use? How do you know if you have been successful?
4. It is common for cultures to have different ideas about appropriate eye contact. How do you react when you are communicating with someone who has other cultural rules for eye contact than you do? How do you get your ideas across? How do you know if you have been successful?
5. Bathing and personal hygiene standards vary from culture to culture. Should you say something to someone who smells? Why or why not? How would you approach a smelly roommate, classmate, or co-worker?

CHAPTER 6 – CONFLICT

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Identify and describe the five types of conflict.
- Explain your experiences with the Tight-Loose Divide.
- Explain why face and facework important in conflict.
- Identify and understand the conflict styles.
- Identify the four ways to deal with conflict.
- Understand how and why individuals and cultures approach conflict in various ways.
- Explain the Seven-Step and Four-Skills Approach to managing intercultural conflict.

Conflict is a normal part of all human relationships (Canary, 2003). Almost any issue can spark conflict—*money, time, religion, politics, culture*—and almost anyone can get into a conflict. Conflict triggers strong emotions that can lead to unhealthy communication on the personal, societal, political, and international levels.

Some cultures view conflict as a positive thing, while others view it as something to be avoided. In the US, conflict is not seen as desirable, yet people are encouraged to deal with it directly when conflicts do arise. Meetings are seen as the best way to work through problems. In contrast, open conflict is considered embarrassing or demeaning in many Asian countries, so differences are worked out quietly. Trusting community members, mediators, or even written exchanges, are the preferred ways to indirectly address the conflict.

6.1 – Conflict Definition

Defining conflict is not simple because it's not just a matter of disagreement. According to Wilmot & Hocker (2010), "**conflict** is an expressed struggle between at least two interdependent parties who perceive incompatible goals, scare resources, and interference from others in achieving their goals (p. 11)." Within this definition, there are several aspects of conflict that we must consider when exploring this definition and its application to intercultural communication.

Conflict is an Expressed Struggle

Conflict is a communication process that is expressed verbally and nonverbally. Wilmot & Hocker assert that communication creates conflict, communication reflects conflict, and communication is the vehicle for the management of conflict (Wilmot & Hocker, 1998). In cultures that are verbally direct or low context, conflict is easily identified because one party openly and verbally disagrees with the other. In cultures that are more indirect or high context, conflict may exist for some time before being expressed. In fact, conflict may never be verbally expressed making nonverbal communication cues extremely important.

Conflict is Interdependent

Parties engaged in conflict do so because they are interdependent. "A person who is not dependent upon another—that is, who has no special interest in what the other does—has no conflict with that other person" (Braiker & Kelley, 1979). In other words, each parties' choices affect the other because conflict is a mutual activity.

Consider the teenager who chooses to wear an obnoxious or offensive t-shirt before catching the bus. People

with no connections to the teen and notice the t-shirt are unlikely to engage in conflict. They have never seen the teen before, and probably won't again. The ill-advised decision to wear the t-shirt does not impact them, therefore the reason to engage in conflict does not exist.

The same scenario involving a teen and their parents would probably turn out differently. Because parents and teens are interdependent, the ill-advised decision to wear an offensive t-shirt could quickly escalate into a power struggle over individual autonomy that leads to harsh words and hurt feelings.

Conflict is Perceptual

Parties in conflict have perceptions about their own position and the position of others. Each party may also have a different perception of any given situation. If I do not view something as a conflict, it may not seem to be an impediment to competent communication to me, and I will continue as if nothing has happened. Whereas if you view something as a conflict, it will be an impediment to competent communication to you, and will need to be addressed or negotiated or mediated before continuing on.



Figure 6.0 – A Ukrainian woman stands in the wreckage of her home

Conflict Involves Clashes in Goals, Resources, and Behaviors

Conflict arises from differences. It occurs whenever parties disagree over their values, motivations, ideas, or desires. The perception might be that goals are mutually exclusive, or there's not enough resources to go around, or one party is sabotaging another. When conflict triggers strong feelings, a deep value is typically

at the core of the problem. When the legitimacy of the conflicting values is recognized, it opens pathways to problem-solving.

6.2 – Types of Interpersonal Conflict

Conflict can be difficult to analyze because it occurs in so many different settings. Knowing the various types of conflict that occur in interpersonal relationships helps us to identify appropriate strategies for managing conflict. Mark Cole (1996) states that there are five types of interpersonal conflict: affective, interest, value, cognitive, and goal.

Rarely do the types of conflict stand alone. Most often, several types of conflict are found intertwined within each other and within the context itself. How we choose to manage the conflict may depend on the types of conflict, the contexts that they occur within, and the situation.

Affective conflict occurs when people become aware that their feelings and emotions are incompatible. For example, if a romantic couple wants to go out to eat, but one of the partners is a vegetarian while the other is on the Paleo diet, what do they do? The food choices that they have committed to may impact their feelings for each other causing them to question a future together.

Conflict of interest arises when people disagree about a plan of action or when they have incompatible preferences for a course of action. Another way to understand this idea is to use the term conflict of roles. For example, you may run a business where you employ relatives. Firing an incompetent relative can cause problems with family relationships for a long time.

A difference in ideologies or values between relational partners is called **value conflict.** Our romantic partners eating preferences may be the result of strongly held religious or political views. Remember the old saying, "Never talk about religion and politics." Many people engage in value conflict about religion and politics.



Figure 6.1 – People at a march in support of LGBTIQ+ and Human rights

Cognitive conflict is when people become aware that their thought processes or perceptions are in conflict. Our romantic partners may disagree about the meaning of a wink from a car salesman as they shopped for a new car. One of the partners believes that the wink was friendly and meant to build a relationship with the couple, but the other partner saw the wink as a sign that the couple would get a better deal if they looked seriously at a specific car.

Goal

Goal conflict occurs when people disagree about a preferred outcome or end state. Our car-shopping romantic partners need transportation. For one, the cost of a new car reinforces the choice made to continue using public transportation to save the money not spent for a house. For the other, buying a new car means gaining access to the suburbs where they can afford to buy a new house now.

6.3 – The Tight-Loose Divide

As we learned in the cultural foundations chapter, all cultures have social norms. Cultures vary in the strength of their social norms along a tight-loose continuum (Gelfand, 2018). There is a tension between personal liberties and societal constraint or in other words, somewhat like what Hofstedt called individualism and collectivism.

Gelfand's research indicated that the degree of threat that cultures face from the outside world determines whether they evolve to be tight, loose, or somewhere in the middle. Countries such as China, Malaysia, Singapore, and Pakistan have survived threats like war, famines, and flooding by "**tightening** up." Strict enforcement of social norms has been key to their survival.



Figure 6.2 – Tight Conflict Boundary

On the other hand, cultures that have faced fewer threats have had the luxury of being **loose**. Loose cultures such as the US, the Netherlands, Spain, and Brazil have social norms that are more lax and offer more personal freedom. Loose cultures are known for creativity and innovation, but they can also be chaotic and have slower responses to crises such as Covid-19.

6.4 – Characteristics of Intercultural Conflict

Culture is always a factor in conflict, though it rarely causes conflict by itself. When differences surface between people, organizations, and nations, culture is always present, shaping perceptions, attitudes, behaviors, and outcomes. Our cultural background, and how we were raised, largely determines how we deal with conflict, but there are also other lesser known issues that are important to consider in this discussion as well.

Ambiguity

Ambiguity, or the confusion about how to handle or define the conflict, is often present in intercultural conflict because of the multi-layered and heterogeneous nature of culture. What appears on the surface of the conflict may mask what is more deeply hidden below. Verbally indirect, high context cultures may be reluctant to use words to explore issues of importance that verbally direct, and low context cultures need to access the nonverbal codes that are largely outside of their awareness. Just remember that knowing the general norms of a group, does not predict the behavior of a specific member of a group. Individual differences and not just culture, can be crucial to understanding conflict.

Language

Language issues can also add to the confusion. Not knowing each other's languages very well could make conflict resolution difficult, but remaining silent could also provide a needed "cooling off" period with time to think.

Name, Frame, Blame, and Tame

Communication researcher Michelle LeBaron (2003) explains another way that language impacts conflict with her name, frame, blame, and tame approach to dissecting conflict. She believes that the Western approach to conflict resolution often means labeling *with language* and analyzing *with language* the smaller component parts of an issue (**name, frame, blame**), before a resolution (**tame**) can be proposed. The Eastern approach to conflict resolution often means reinforcing all aspects of the relationship (**tame**), before ever discussing the issue (**name, frame, blame***)*–if at all. In the Eastern approach, language is more of a means of creating and maintaining identity than solving a problem.

Face and Facework

The term "face" is probably known to many of us, but it's also an important concept in conflict. To lose **face** is to publicly suffer a diminished self-image, and saving **face** is to be liked, appreciated, and approved by others. Brown & Levinson (1987) use the concept of face to explain politeness, and to them politeness is value present in all societies hence the significant tie to intercultural conflict.

The term **facework** refers to the communication strategies that people use to establish, sustain, or restore

social identity during interaction (Samp, 2015). Goffman (1959) claims that everyone is concerned about how others perceive them.

Facework varies from culture to culture and influences conflict styles. For example, people from individualistic cultures tend to be more concerned with saving their own face rather than anyone else's face. This results in a tendency to use more direct conflict management styles. In contrast, people from collectivistic cultures tend to be more concerned with preserving group harmony and saving the other person's face during conflict by making use of a less direct conversation style to protect others or make them look good.

Conflict Face-Negotiation Theory (Ting-Toomey, 2004) is based on several assumptions about the extent to which face negotiated within a culture and what existing value patterns shape culture of members' preferences for the process of negotiating face in conflict situations. The Conflict Face-Negotiation Theory is not only influenced by the individual and culture, but also the relationship and the situation of the people experiencing the conflict.



Figure 6.3 – Dealing With Conflict

6.5 – Two General Approaches to Managing Conflict

Ways of naming and framing vary across cultural boundaries. People generally deal with conflict in the way

that they learned while growing up. For those accustomed to a calm and rational discussion, screaming and yelling may seem to be a dangerous conflict. Yet, conflicts are subject to different interpretations, based on cultural preference, context, and facework ideals.

Cultures generally take two general approaches to managing conflict. There is a choice made between directly or indirectly approaching conflict and being emotionally expressive or emotionally restrained.

Direct or Indirect Approach

Direct Approaches are favored by cultures that think conflict is a good thing, and that conflict should be approached directly because working through conflict results in more solid and stronger relationships. This approach emphasizes using precise language, and articulating issues carefully. The best solution is based on solving for set of criteria that has been agreed upon by both parties beforehand.

Indirect Approaches on the other hand are favored by cultures that view conflict as destructive for relationships and prefer to deal with conflict indirectly. These cultures think that when people disagree, they should adapt to the consensus of the group rather than engage in conflict. Confrontations are seen as destructive and ineffective. Silence and avoidance are viewed as effective tools to manage conflict. Intermediaries or mediators are used when conflict negotiation is unavoidable, and people who undermine group harmony may face sanctions or ostracism.

Emotionally Expressive or Emotionally Restrained Approach

Emotionally Expressive people or cultures are those who value intense displays of emotion during disagreement. Outward displays of emotion are seen as indicating that one cares and is committed to resolving the conflict. It is thought that it is better to show emotion through expressive nonverbal behavior and words than to keep feelings inside and hidden from the world. Trust is gained through the sharing of emotions, and sharing is necessary for credibility.

Emotionally Restrained people or cultures are those who think that disagreements are best discussed in an emotionally calm manner. Emotions are controlled through "internalization" and few, if any, verbal or nonverbal expressions will be displayed. A sensitivity to hurting feelings or protecting the face or honor of the other is paramount. Trust is earned through what is seen as emotional maturity, and that maturity is necessary to appear credible.

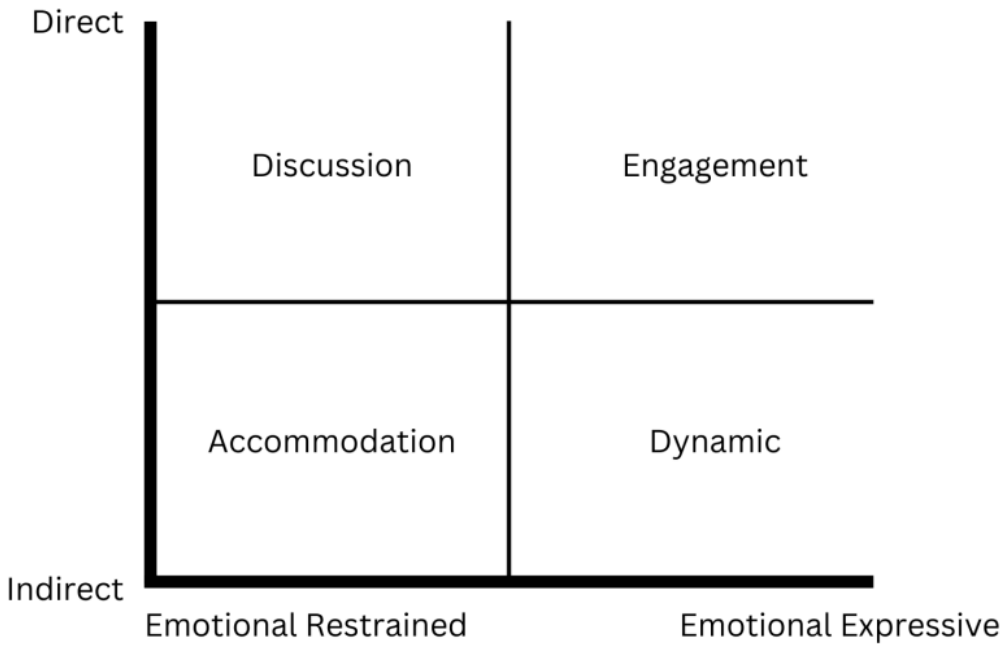


Figure 6.4 – International conflict styles (ICS)

6.6 – Conflict Styles

Miscommunication and misunderstanding between people within the same culture can feel overwhelming enough, but when this occurs with people of another culture, we may feel a serious sense of stress. Because of this, intercultural conflict experts have developed conflict style inventories based on the two general approaches discussed above. The **Intercultural Conflict Style Inventory** or **ICS** (Hammer, 2005), measures people's approaches to conflict along two different continuums: direct/indirect and expressive/restrained.

Discussion Style

The **discussion style** combines *direct* and *emotionally restrained* dimensions. As it is a verbally direct approach, people who use this style are comfortable expressing disagreements. User perceived strengths of this approach are that it confronts problems, explores arguments, and maintains a calm atmosphere during the conflict. The weaknesses perceived by others is that it is difficult to "read between the lines," it appears logical but unfeeling, and it can be uncomfortable with emotional arguments. Discussion style can often be found in Northern Europe, Australia, New Zealand, and various co-cultures in the United States.

Engagement Style

The **engagement style** emphasizes a *verbally direct* and *emotionally expressive* approach to dealing with conflict. This style views intense verbal and nonverbal expressions of emotion as demonstrating a willingness to resolve the conflict. User perceived strengths to this approach are that it provides detailed explanations, instructions, and information. This style expresses opinions and shows feelings. The weaknesses perceived by others are the lack of concern with the views and feelings of others along with the potential for dominatingly rude behavior. Individual viewpoints are not separated from emotion. Engagement style is often used in Mediterranean Europe, Russia, Israel, Latin America, and various co-cultures in the United States.

Accommodating Style

The **accommodating style** combines the *indirect* and *emotionally restrained* approaches. People who use this approach may send ambiguous message because they believe that by doing so, the conflict will not get out of control. Silence and avoidance are also considered worthy tools. Strengths to this approach are sensitivity to feelings of the other party, control of emotional outbursts, and consideration to alternative meanings of ambiguous messages. Weaknesses are difficulty in voicing your own opinion, and appearing to be uncommitted or dishonest.

Accommodators tend to avoid direct expression of feelings by using intermediaries, such as friends or relatives who informally act on their behalf when dealing with conflict. Mediation tends to be used in more formal situations when one person believes that conflict will encourage growth in the relationship. Accommodating style is often used in East Asia, North America, and South America.

Dynamic Style

The **dynamic style** uses indirect communication along with more emotional expressiveness. These people are comfortable with emotions but tend to speak in metaphors and often use mediators. Their credibility is grounded in their degree of emotional expressiveness. User perceived strengths to this approach are using third parties to gather information and resolve conflicts, being skilled at observing nonverbal behaviors, and being comfortable with emotional displays. Weaknesses as perceived by others are appearing too emotional, unreasonable, and possibly devious, while rarely getting to the point. Dynamic style is often used in the Middle East, India, Sub-Saharan Africa, and various co-cultures in the United States.

Caution When Applying the ICS

It is important to recognize that people, and cultures, deal with conflict in a variety of ways for a variety of different reasons. Preferred styles are not static and rigid. People use different conflict styles with different

partners. Economic, political, gender, ethnicity, religion, and social issues may all influence how we handle conflict. The ICS is just a guide for the understanding of intercultural conflict.

6.7 – Dealing with Conflict

How people choose to deal with conflict in any given situation depends on the type of conflict and their relationship to the other person. Cognitive conflicts with close friends may be more discussion based in the United States, but more accommodating in Japan. Both are focused on preserving the harmony within the relationship. However, if the cognitive conflict takes place between acquaintances or strangers, where maintaining a relationship is not as important, the engagement or dynamic styles may come out.

Considering all the variations in how people choose to deal with conflict, it's good to know the different characteristics of each one.

Destructive and Productive

Destructive conflict leads people to make sweeping generalizations about the problem. Groups or individuals escalate the issues with negative attitudes. The conflict starts to deviate from the original issues, and anything in the relationship is open for examination or re-visiting. Participants try to jockey for power while using threats, coercion, and deception as polarization occurs. Leaders display militant, single-minded traits to rally their followers.

Productive conflict features skills that make it possible to manage conflict situations effectively and appropriately. First the participants narrow the conflict to the original issue so that the specific problem is easier to understand. Next, the leaders stress mutually satisfactory outcomes and direct all their efforts to cooperative problem-solving. Research from Alan Sillars and colleagues found that during disputes, individuals selectively remember information that supports themselves and contradicts their partners, view their own communication more positively than their partners', and blame partners for failure to resolve the conflict (Sillars, Roberts, Leonard, & Dun, 2000). Sillars and colleagues also found that participant thoughts are often locked in simple, unqualified, and negative views. Only in 2% of cases did respondents attribute cooperativeness to their partners and uncooperativeness to themselves (Sillars et al., 2000).



Figure 6.5 – People working through cooperative conflict

Competitive and Cooperative

Competitive conflict promotes escalation. When conflicts escalate and anger peaks, our minds are filled with negative thoughts of all the grievances and resentments we feel towards others (Sillars et al., 2000). Conflicted parties set up self-reinforcing and mutually confirming expectations. Coercion, deception, suspicion, rigidity, and poor communication are all hallmarks of a competitive atmosphere.

Cooperative conflict promotes perceived similarity, trust, flexibility, and open communication. If both parties are committed to the resolution process, there is a sense of joint ownership in reaching a conclusion.

Because it is very difficult to turn a competitive conflict relationship into a cooperative conflict relationship, a cooperative relationship must be encouraged from the very beginning before the conflict starts to escalate. A cooperative conflict atmosphere promotes perceived similarity, trust, flexibility, and open communication. If both parties are committed to the resolution process, there is a sense of joint ownership in reaching a conclusion.

Consequently, the most important thing you can do to enhance cooperative and productive conflict is to practice critical self-reflection. Business consultants in the United States offer various versions of the **Seven-Step Conflict Resolution Model** that is a good place to start. The seven steps are:

1. State the Problem. Ask each of the conflicting parties to state their view of the problem as simply and

clearly as possible.
2. Restate the Problem. Ask each party to restate the problem as they understand the other party to view it.
3. Understand the Problem. Each party must agree that the other side understands both ways of looking at the problem.
4. Pinpoint the Issue. Zero in on the objective facts.
5. Ask for Suggestions. Ask how the problem should be solved.
6. Make a Plan.
7. Follow up.

A quick review of the previous seven steps betrays its western roots with the unspoken assumption that conflicting individuals will be *verbally direct* and *emotionally restrained* or advocates of the *discussion style* of conflict. This model is not effective for use in all cultures and shouldn't be regarded as such.

6.8 – Cultural Variations and a Culturally Relative Model

The strongest cultural factor that influences your conflict approach is whether you belong to an individualistic or collectivistic culture (Ting-Toomey, 1997), but power distance and context may alsoplay a role in cultural variations of conflict expression.

Individualism and Collectivism

People raised in collectivistic cultures often view direct communication regarding conflict as personal attacks (Nishiyama, 1971), and consequently are more likely to manage conflict through avoidance or accommodation. People from individualistic cultures feel comfortable agreeing to disagree, and don't particularly see such clashes as personal affronts (Ting-Toomey, 1985). They are more likely to compete, react, or collaborate.

Gudykunst & Kim (2003) suggest that if you are an individualist in a dispute with a collectivist, you should consider the following:

- Recognize that collectivist may prefer to have a third party mediate the conflict so that those in conflict can manage their disagreement without direct confrontation to preserve relational harmony.
- Use more indirect verbal messages.
- Let go of the situation if the other person does not recognize the conflict exists or does not want to deal with it.

If you are a collectivist and are conflicting with someone from an individualist culture, the following guidelines may help:

- Recognize that individualists often separate conflicts from people. It's not personal.
- Use an assertive style, filled with "I" messages, and be direct by candidly stating your opinions and feelings.
- Manage conflicts even if you'd rather avoid them.



Figure 6.6 – Collective Mediation

High and Low Power Distance

Conflict within a low power distance culture where people relate to each other as equals, there would be more opportunity to challenge the decision-makers, give in-put, and provide or negotiate an alternative to the conflict. If you are having conflict in a high power distance culture, the power framework of the culture may prevent participation outside of the decision-makers. High power distance cultures may have learned that less powerful people must accept the decisions without comment, even if they have a concern. In this case, conflict resolution must consciously solicit feedback and discussion if equal representation is the desire.

High and Low Context

In high context cultures conflict resolution depends on what is not being said. People involved must be able to infer all the meanings being communicated therefore a higher level of understanding of the culture is required.

In low context cultures messages are explicit and might be presented in more than one way to ensure understanding of what is wanted or expected. People may raise their voices, speak rapidly, express their thoughts in very direct and seemingly rude ways. Less value is placed on nonverbal codes.

One common way to notice the difference between high and low context cultures is the use of the words, yes and no. A member of a high context culture may verbally communicate "yes," when they are definitely communicating "no" through their nonverbals. Those nonverbals could include context, tone (soft volume), gaze (looking down or away), facial expressions, and the amount of time taken to voice a verbal yes. In a high context culture, a verbal "yes" does not always mean agreement. In a low context culture, a verbal "no" means no.

The Four Skills Approach

Learning to recognize cultural values in actions and behaviors allows communicators to be more effective when negotiating conflict. If the Seven Steps Conflict Resolution Model mentioned above is too ethnocentric, try working with the more ethno-relative **Four Skills Approach** based on the previously mentioned Conflict Face-Negotiation Theory. These skills are:

- **Mindful Listening:** Pay special attention to the cultural and personal assumptions being expressed in the conflict interaction. Paraphrase verbal and nonverbal content and emotional meaning of the other party's message to check for accurate interpretation.
- **Mindful Reframing:** This is another face-honoring skill that requires the creation of alternative contexts to shape our understanding of the conflict behavior.
- **Collaborative Dialogue:** An exchange of dialogue that is oriented fully in the present moment and builds on Mindful Listening and Mindful Reframing to practice communicating with different linguistic or contextual resources.
- **Culture-based Conflict Resolution Steps** is a seven-step conflict resolution model that guides conflicting groups to identify the background of a problem, analyze the cultural assumptions and underlying values of a person in a conflict situation, and promotes ways to achieve harmony and share a common goal.
    - What is my cultural and personal assessment of the problem?
    - Why did I form this assessment and what is the source of this assessment?
    - What are the underlying assumptions or values that drive my assessment?
    - How do I know they are relative or valid in this conflict context?
    - What reasons might I have for maintaining or changing my underlying conflict premise?

- How should I change my cultural or personal premises into the direction that promotes deeper intercultural understanding?
- How should I flex adaptively on both verbal and nonverbal conflict style levels in order to display facework sensitive behaviors and to facilitate a productive common-interest outcome?

(Ting-Toomey, 2012; Fisher-Yoshida, 2005; Mezirow, 2000)



Figure 6.7 – Conflict resolution through collaborative dialogue

6.9 – Conclusion

Just as there is no consensus across cultures about what constitutes a conflict or how the conflicting events should be framed, there are also many different conflict response theories. LeBaron, Hammer, Sillars, Gudykunst, Kim, and Ting-Toomey are only a few of the many researchers who have explored the complexities of intercultural conflict. It is also a topic of interest for sociologists, psychologists, business managers, educa-

tors, and communities. Acquiring knowledge about personal and intercultural conflict styles can hopefully help us transform our conflicts into meaningful dialogue and become better communicators in the process.

Key Terms

- Conflict
- Conflict of Interest
- Value Conflict
- Tight-Loose Divide
- Face
- Facework
- Expressive/Restrained Approach
- Engagement Style
- Accommodating Style
- Destructive/Productive Conflict
- Seven-Step Conflict Resolution Model
- Affective Conflict
- Cognitive Conflict
- Goal Conflict
- Name-Frame-Blame-Tame
- Conflict-Face Negotiation Theory
- Direct/Indirect Approach
- Intercultural Conflict Style Inventory
- Discussion Style
- Dynamic Style
- Competitive/Cooperative Conflict
- Four Skills Approach

Reflection Questions

1. Some of the most severe problems in intercultural relations arise as a consequence of interpersonal conflicts. Consider the following statements. What do they tell us about the potential for intercultural conflict? *"The one who raises her/his voice has already lost." — Japanese proverb "The squeaky wheel gets the grease." –American proverb*
2. Traditionally, within the US context, it has been argued that "covert, or hidden, conflict also is destructive in that it leaves issues unresolved and may result in psychological and/or physical estrangement" (Comstock & Buller, 1991, p. 48). Why might this philosophy lead to intercultural conflict?
3. What does the following quote mean in terms of intercultural conflict? *"Conflicts may be the sources of defeat, lost life, and a limitation of our potentiality, but they may also lead to greater depth of living and the birth or more far-reaching unities, which flourish in the tensions that engender them." –Karl Jaspers*
4. Think of an unsolvable intercultural conflict that you have had. Why was it unsolvable? How did you communicate after realizing it was unsolvable? How did the dispute effect your relationship? Looking back on the situation, could you have done anything different to prevent the conflict from becoming

unsolvable? If so, what?

5. What types of intercultural conflicts occur on our campus? What groups or cultures have frequent conflicts? What irritates you the most about how others handle conflict?

CHAPTER 7 - RELATIONSHIPS

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Identify the benefits and challenges of intercultural relationships.
- Understand the foundations of intercultural relationships
- Describe and explain the different types of intercultural relationships
- Describe competent and incompetent relationships

Establishing relationships with people from cultures different than your own can be challenging. How do you get to know them? Should you treat those relationships differently than same culture relationships? Does society influence these new relationships? Learning new customs and traditions can be fun and exciting, but also force us to identify what we think that we know about ourselves along with our prejudices and fears. This chapter will help you gain a better understanding of what to expect when interacting with people that are culturally different from yourself. We will explore the benefits and challenges of intercultural relationships, discuss the different kinds of intercultural relationships, and encourage you with strategies to build solid intercultural relationships.

7.1 – Benefits of Intercultural Relationships

The moment you begin an intercultural relationship, is the moment you begin to learn more about the world. You will start experiencing new foods, listen to new music, learn new games, practice new sports, acquire new words or a new dialect, or read new literature that you might never had access to before. In some ways you gain a new "history" as you learn what it means to belong to a new cultural group.



Figure 7.0 – Acquiring New Skills

The difficulties involved in forming, maintaining, or ending an intercultural relationship may help you acquire new skills. According to Docan-Morgan(2015), the skills we develop in all relationships are exaggerated in intercultural relationships. Docan-Morgan postulates that our newfound understanding of another culture will likely make it easier to relate and to feel close to people from many different walks of life. In other words, our intercultural relationships result in new insights and new ways of thinking that we can apply to every relationship.

Intercultural relationships also help us rethink stereotypes we might hold. Martin and Nakayama (2014) point out that the differences we perceive within our intercultural partners tend to be more noticeable in the early stages of the relationship. Because these differences can seem overwhelming, the challenge is to discover the things that both partners have in common and build on those similarities to strengthen the relationship.

7.2 – Challenges of Intercultural Relationships

While intercultural relationships can enrich our lives and provide life-changing benefits, they can also present

challenges. First, in order to build a relationship across cultural boundaries, there has to be **motivation**. Some things about an intercultural relationship will be different than a same culture relationship and take time to explore. It's much easier to build a relationship where you understand the rules, behaviors, and worldviews of your partner.

Second, intercultural relationships are often characterized by **differences**. Differences occur in values, perceptions, and communication styles. These differences have been discussed in greater depth in other chapters, but once commonality is established, and the relationship develops, the differences won't seem to be as insurmountable.



Figure 7.1 – Affirming Cultural Identities

Thirdly, another challenge is dealing with **negative stereotypes**. Stereotypes are powerful, and often take a conscious effort to detect. Pathstone Mental Health (2017) suggests seven important things we can do to reduce stereotyping and discrimination within relationships.

- Know the facts.
- Be aware of your attitudes and behavior.
- Choose your words carefully.
- Educate others.

- Focus on the positive.
- Support people.
- Include everyone.

Fourth**, anxiety** or fear about the possible negative consequences because of our actions or being uncertain of how to act towards a person from a different culture is another challenge. Some form of anxiety always exists in the early stages of any relationship but being worried about looking incompetent or offending someone is more pronounced in intercultural relationships. The level of anxiety may even be higher if people have previous negative experiences.

The fifth challenge is ***affirming another person's cultural identity***. We need to recognize and affirm that the other person might have different values, beliefs, and behaviors which form both their individual and cultural identities. The principle of **ethnocentrism** encourages a tendency in which we tend to view our own values, beliefs, and behaviors to be the norm and that other cultures should adapt to us.

Sixth, the **need for explanations** is a huge challenge. Intercultural relationships can be more work than intracultural relationships because of the need for explanations. One must clarify our values, beliefs, and behaviors to ourselves and to each other, not to mention to our families and possibly to our communities. Every difference, and similarity, must be explored. Questions like what a friendship looks like and what are the expectations? Or what does a romantic relationship look like and who must approve the relationship? Do taboos exist within the culture for this kind of relationship?



Figure 7.2 – Affirming Cultural Identities

It's not impossible for an intercultural relationship to work out. It requires is being open-minded, being interested, being respectful, realizing the similarities, avoiding making assumptions, and celebrating the differences. Intercultural relationships have real challenges, but they can also be amazing.

7.3 – Foundations of Relationships

Every day you meet and interact with new people while going about your daily life, yet few of these people will make a lasting impression. Have you ever wondered what draws you to these special few? It is not a mystery. Based on same-culture research, relational foundation factors include physical attractiveness, similarity, complementarity, proximity, reciprocal liking, and resources (Aron et al., 2008). Newer interculturally focused research being done specifically on intercultural friendship and romantic relationships (Chen, 2006; Sias, et al., 2008) has generated some differences in relational foundations. Both will be explored.

Same Culture Generated Findings on Relational Foundations

It's not a secret that many people feel drawn to those that they perceive as **physically attractive**, but we also broaden our idea of attractiveness. Yes, attractiveness can be those stunningly beautiful or stunningly handsome people, but attractiveness can also be what is familiar to us. Most of us do find physical beauty attractive, but we tend to form long-term romantic relationships with people we judge as similar to ourselves in physical attractiveness (Feingold, 1988; White, 1980).

You have probably heard the common saying, "birds of a feather flock together." This is the same for relationships. Scientific evidence suggests that we are attracted to those we perceive as *similar* to ourselves (Miller, 2014). One explanation for this is that people we view as *similar* to ourselves are less likely to cause uncertainty. They seem easier to predict, and we feel more comfortable with them (Berger & Calabrese, 1975). ***Similarity*** is more than physical attractiveness through, it means sharing personalities, values, and preferences (Markey & Markey, 2007).



Figure 7.3 Birds of a feather flock together

Another common saying that you have probably heard is that "opposites attract." **Complementarity** has been debated for a long time, and so far, the research is inconclusive. Based on the 1950s research of sociologist Robert Winch, we would say that we are naturally attracted to people who are different from ourselves, and

therefore, somewhat exciting (www.personalitypage.com). It was believed to be a natural quest for completion.

Unfortunately, more current research from Markey & Markey (2007) found the opposite. On the job or with friends, we are not particularly interested in dealing with people who are unlike ourselves. Generally, we are most interested in dealing with people who are like ourselves and don't display a lot of patience or motivation for dealing with our opposites (Ickes, 1999).

The simple fact of **proximity**, or often being around each other, exerts far more impact on relationships than generally acknowledged. The idea is that you are more likely to feel attracted to people with whom you have frequent contact with and are less attracted to those with whom you rarely interact.

Another often overlooked relational foundation is ***reciprocal liking*** (Aron et al., 2008). The idea is quite simple, we tend to be attracted to people who are attracted to us. Studies examining stories about "falling in love" have found that reciprocal liking is the most commonly mentioned factor leading to love (Riela, Rodriguez, Aron, Xu, and Acevedo, 2010).

And lastly, the final relational foundation is **resources**. Resources include such qualities as sense of humor, intelligence, kindness, supportiveness, and more (Felmlee et al., 2010). The idea is that you will feel drawn to people that you see as offering benefits (things that you want) with few associated costs (things demanded from you in return) (Kelley & Thibaut, 1978). In other words, you're attracted to people who can give you what you want and who offer better rewards than others.



Figure 7.4 – Sharing resources collectively beach Fishing. Philippines

Interculturally Focused Research Findings on Relational Foundations

The relational foundations discussed above are still valid and of value in our understanding of intercultural relational foundations. In fact, the various foundations listed above is always the starting point of the interculturally focused research. It's just that the developmental process of intercultural friendships and romantic relationships contain some unique elements (Chen 2002). Whereas perceived similarity is a key factor in relationship initiation, "difference" is a defining characteristic of an intercultural relationship. Although the partners probably share some similarities, they also have to negotiate these similarities across cultural differences. In other words, maybe both partners like music, but there is a negotiation as to whether house, techno pop, electro swing, and nu disco are all the same and if not, how do they compare from culture to culture.

Recent studies have focused on the conditions necessary for intercultural relationships to develop. Almost all of these studies have focused on international students at colleges and universities. Most of these studies have a small number of student samples. A finding from Australia (Kudo & Simkin, 2003) indicates that a unique relational foundation includes *interest in other cultures and empathy* as important. Another finding (Lee, 2006) included the *creation of a shared identity* as being a foundation. In some cases, *previous intercultural experience*, like studying abroad or living in a diverse place, may motivate someone to pursue intercultural relationships. There are also some findings that speculate that communication may function differently in the context of intercultural relationship development. For example, various cultures may have different conceptualizations of different types of relationships which can cause misunderstandings (Gareis, 2000) or making attempts at categorizing relationship patterns by culture a problem (Chuang, 2003), Collier, 2000, and Collier, et al., 2002).

7.4 – Common Types of Relationships

People are traveling across geographical, national, and cultural boundaries at a quick pace. For many, establishing relationships with persons different from ourselves can be challenging and rewarding.



Figure 7.5 – Crossing cultural boundaries Planes, Trains, and Automobiles

While communication scholars debate the efficacy of researching intercultural relationships and the problems that might result, the assumption of this book is that relationships do develop, and even a faulty framework is a good place to start. Please remember that each intercultural relationship will differ based on the cultures and people involved. The following is a brief exploration of relationship types and will begin to help you understand the communication aspects of intercultural relationships.

Friendships

Friendship is a unique and important type of interpersonal relationship that constitutes a significant portion of a person's social life from early childhood all the way through to late adulthood (Rawlins, 1992). Friendship is distinguished from other types of relationships by its "voluntary" nature. In other words, friendship occurs when individuals are relatively free from obligatory ties, duties, and other expectations (Fischer (1975). One can begin or end a friendship as desired.

Notions about friendship are a function of variations in values as well as individualism and collectivism. People who tend to be individualistic often view friendship as a voluntary decision that is more spontaneous and focused on individual goals that might be gained by befriending a particular person. Such goals might include practicing language skills or learning to cook culinary specialties. On the other hand, collectivists may

have more obligatory views of friendship. They may see it as a long-term obligation that involves mutual gain such as help with gaining a visa or somewhere to stay during vacations (Wahl & Scholl, 2014).

The idea of what constitutes a friendship certainly varies from culture to culture. In the United States, the term "friend" is a broad term that applies to many different kinds of relationships. In Eastern European countries, for example, the term "friend" is used in a much narrower context. What many cultures in the world consider a "friend," an American would consider a "close friend" (Martin & Nakayama, 2014). Americans often form relationships quickly, and can come across as informal, forward, intrusive, and superficial (Triandis, 1995). Asian cultures place more emphasis on indirect communication patterns and more stress on maintaining social relationships, sincerity, and spirituality (Barnlund, 1989; Yum, 1988).

Despite the differences in emphasis, research also shows that the overall definition of a close friend is somewhat similar across all cultures. A close friend is thought of as someone who is helpful and nonjudgmental, who you enjoy spending time with but can also be independent, and who shares similar interests and personality traits (Lee, 2006).



Figure 7.6 – Friends

Intercultural friendship can be difficult to initiate, develop, and maintain, but that is not to say that different cultures cannot have similar views on friendship. Various cultures can value the same things, such as honesty and trustworthiness, but simply prioritize them differently (Barnlund, 1989). Researchers have found a wide range of important friendship variables such as values, interest, personality traits, network patterns, communication styles, cultural knowledge, relational competence, and intergroup attitudes that impact intercultural friendship formation (Aberson, Shoemaker & Tomolillo, 2004; Collier & Mahoney, 1996; Gareis, 1995; Gudykunst & Nishida, 1979; Mcdermott, 1992; Olanrian, 1996; Yamaguchi & Wiseman, 2003; Zimmermann, 1995).

When friendships cross nationalities, it may be necessary to invest more time in common understanding, due to language barriers. With sufficient motivation and language skills, communication exchanges through self-disclosure can help relationship formation. Research has shown that individuals from different countries in intercultural friendships differ in terms of the topics and depth of self-disclosure, but that as the friendship progresses, self-disclosure increases in depth and breadth (Chen & Nakazawa, 2009).

Further, as people overcome initial challenges to initiating an intercultural friendship, and move toward mutual self-disclosure, the relationship becomes more intimate, which helps friends work through and move beyond their cultural differences to focus on maintaining their relationship. In this sense, intercultural friendships can be just as strong and enduring as other friendships (Lee, 2006).

However, despite self-disclosure being one of the most important factors in the development of close friendships, not much is known about how people communicate and use self-disclosure during the course of developing intercultural friendships, and little has been done to investigate the cultural aspects of self-disclosure. Barnlund (1989) argues that self-disclosure is a western concept and traditional Japanese friendships seldom involve intimate self-disclosure.

Intriguing research from Sias et al. (2008) indicate that cultural differences can enhance, rather than hinder, friendship development. Cultural differences enhanced friendship development because the participants found those differences interesting and exciting. Those who overcame the challenges of language differences were able to develop rich friendships often with a unique vocabulary that included words created from a mixture of both languages. An example of this could be "Spanglish" which is a mixture of Spanish and English or "Chinglish" which is a mixture of Chinese and English. This idiosyncratic language seemed to strengthen the bond between the friends (Sias et al., 2008; Casmir, 1999; Imahori & Cupach, 2005).



Figure 7.7 – Navigating intercultural relationships

Romantic Relationships

There are also similarities and differences between how **romantic relationships** are perceived in different cultures. When two various cultures come together, there may be significant challenges they have to face, but it is important to remember that like any relationship, intercultural romantic relationships are all different. In general, romantic relationships are "voluntary," and most cultures stress the importance of openness, mutual involvement, shared nonverbal meanings, and relationship assessment (Martin & Nakayama, 2014).

Individualism and collectivism play a role in romantic relationships as well. In individualistic cultures such as the United States, togetherness is important if it doesn't interfere too much with one's individual autonomy. Physical attraction, passion, and love are often initiators of romantic relationships in individualistic cultures. Being open, talking things out, and retaining a sense of self are maintenance strategies.

Collectivistic cultures often value acceptance and "fitting in" as the most important values for romantic partners. Family approval can make or break a romantic relationship in a collectivistic culture. Family members are expected to align with, and support, the dominant values, beliefs, and behavioral expectations of the family hierarchy. Individual happiness is important but thought only to be fully realized within the family system.

Intercultural marriages and romantic relationships are growing at an increasing rate. What once might have seemed unusual, or exotic is becoming more accepted and common place. Although finding an intercultural

love relationship might be getting easier but negotiating through the unique challenges inherent to these relationships can still be difficult.

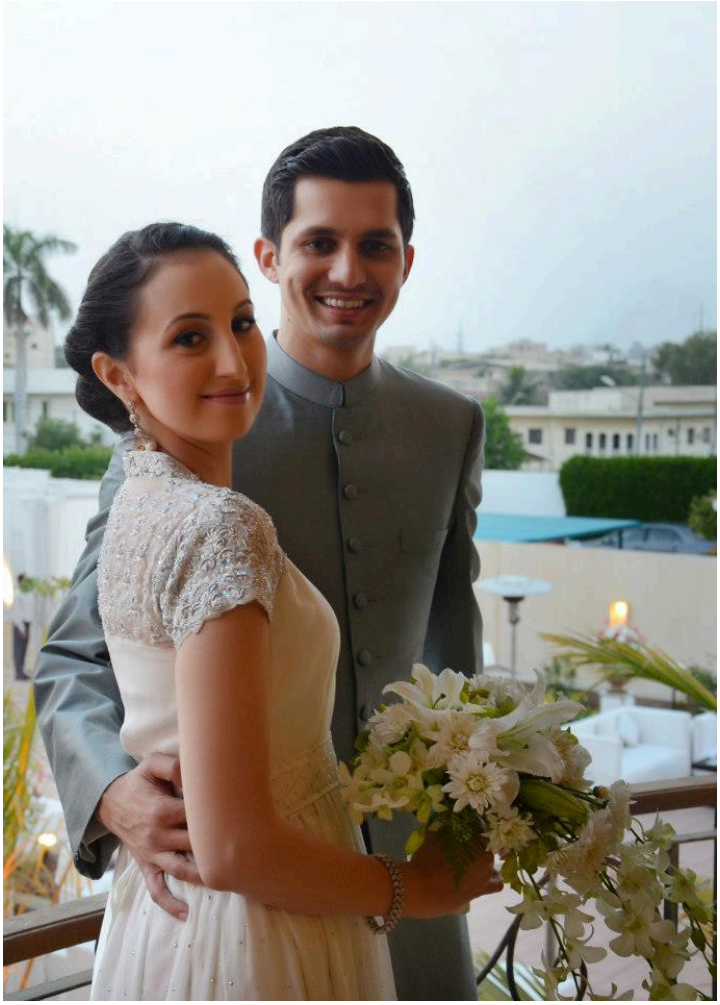


Figure 7.8 – Intercultural marriage

Romantic Relationship Conflict Styles

Romano (2008) found **four distinct romantic relationship conflict styles** that reflect how intercultural couples negotiate their way through the differences.

- The **submission style** is the most common and involves one partner abdicating power to the other partner's culture or cultural preferences. Sometimes the submission style is only seen as a display for the public, whereas the relationship may be more balanced in private. Even though it is the most popular style, this approach rarely works because submission often involves denying certain aspects of one's own culture.

- Although the **compromise style** might seem to be the most desirable, it really means that both people must sacrifice some aspect of their life. Each partner gives up some culturally bound habit or value to accommodate the other. Game theorists would call this a lose-lose or no-win situation.
- Some couples will try the **obliteration style**. In this case, both partners try to erase or obliterate their original cultures and create a new "culture" with new beliefs, values, and behaviors. This can be extremely difficult and create problems with other family members, and this option is only more likely if the couple lives in country that is "home" to neither of them.
- The ideal solution is the **consensus style**. As it is based on negotiation and mutual agreement, neither person must assume that they must abandon their own culture. This style is related to compromise because of the give-and-take, but it is not a trade-off. Game theorists call this a win-win proposition.

In a survey on intercultural marriages (Prokopchak, 1994), couples were asked to respond about the positives and negatives of intercultural marriage. This survey resulted in four cautions to be considered during intercultural conflict.

- First, *know each other's culture.* Don't think that all families and all cultures operate in a certain way.
- Second, *be accountable.* There is a tendency not to listen to others. Weigh their concerns.
- Third, *know what both cultures value.* There is a tendency to value things, but people should be of primary concern.
- And last, *identify adaptation versus core value changes.* Be aware of the differences between behavior modification or adaptation and core value changes.

Gay and Lesbian Relationships

There has been much more research done on heterosexual or cisgender intercultural friendships and romantic relationships than gay or same-sex intercultural relationships. Romantic relationships are influenced by society and culture, and still today some people face discrimination based on who they love.



Figure 7.9 – Pride

Although there are many similarities between gay and cisgender relationships, Martin and Nakayama (2014) believe that such relationships differ in at least four areas. These areas include the importance of close friendships, conflict management, intimacy, and the role of sexuality. Close relationships and friendships might be more important to gays and lesbians who often rely on these ties in the face of social stigma, family ostracism, and discrimination. Researchers Gottman and Levenson (2004) have found some positive differences around conflict management for gay and lesbian couples in the areas of equality and discussion patterns. Hopefully, intercultural researchers will have more to report on this important topic in the future.

7.5 – Communicating in Intercultural Relationships

There are many challenges within intercultural relationships that take time to explain, negotiate, and work through. All relationships are hard work and require constant upkeep to combat the challenges that threaten them. It's no exaggeration to say that we develop and maintain relationships through communication. Incor-

rect interpretations of messages can lead to misunderstanding, uncertainty, frustration, and conflict, but the potential rewards include gaining new cultural knowledge, broadening one's worldview, and breaking stereotypes (Sias et al., 2008).

Types of Intercultural Communication Competence

People who have developed good communication skills are often described as having **communication competence.** A previous chapter has already explored intercultural communication competence, but researcher Owen Hargie (2011) proposed that there were four levels of intercultural communication competence based on the ideas of competence and incompetent communication as well as conscious or unconscious communication.

Unconsciously incompetent is the "be yourself" approach. This person may not have a strong knowledge of cultural differences and does not see any need to accommodate differences in communication styles or culture. They may not even be aware they are communicating in an incompetent manner.

Once people learn more about culture and communication, they may become **consciously incompetent.** This is where they have the vocabulary to identify the concepts, and know what they should be doing, but they are not communicating as well as they could. Many of us have experienced the feeling that something isn't quite right, yet we can't quite figure out what went wrong.

As our communication skills increase, and our focus is on cultural concepts and communication styles, we become a **consciously competent** communicator. We know that we are communicating well in the moment, and we can add this memory our growing bank of successful intercultural interactions.

Unconscious competence is the level to achieve. Unconscious competence means that we can communicate successfully without straining to be competent. At this point all the knowledge and previous experiences have been put into practice, and we rarely have to intently focus on our intercultural interactions because it has become second nature. We have developed the skills needed to be competent.

7.6 – Conclusion

This chapter has been focused on the exploration of some common intercultural relationships. It is important to consider intercultural relationships within the societies in which they develop. Because of cultural norms, participants in intercultural relationships must develop unique strategies to appease the "outside world."

This chapter looked at the benefits and challenges of intercultural relationships along with some cultural patterns to note. We lamented the sparsity of interculturally focused research and wished that there was more available. Hopefully, the take-away is that intercultural relationships can be filled with many kinds of differ-

ences and many kinds of similarities. The key to these relationships is often an interesting balance between the two plus the specific people involved.

Key Terms

- Motivation
- Anxiety
- Physical Attractiveness
- Proximity
- Submission
- Consensus
- Conscious Incompetence
- Difference
- Affirming Another Person's Identity
- Similarity
- Reciprocal Liking
- Compromise
- Turning Point
- Unconscious Incompetence
- Negative stereotypes
- Need for Explanations
- Complementarity
- Resources
- Obliteration
- Conscious Competence
- Unconscious Competence

Reflection Questions

1. Many intercultural communication specialists mention open-mindedness as an attribute necessary for the development of successful intercultural relationships. What are some other attributes or ways of thinking that a person should have in order to develop relationships with culturally different people?
2. In thinking about your intercultural relationships or co-cultural relationships, what are the communication strategies that you use to reduce uncertainty when interacting?
3. Nearly 75% of intercultural marriages end in divorce. What might be the reasons? Why would you consider a person from a different culture as a potential romantic partner? If you wouldn't, why wouldn't you?
4. Think about the quote, "without others, there is no self." How do your friends define who you are? Your family? Would an intercultural friend or family member change how you determine the answer to these questions? Why or why not?
5. Same culture relationships rely on the use of smartphones, texting, and social media to maintain the relationships. Can you build and maintain intercultural relationships using the same strategies? What might be the same and what might be different?

CHAPTER 8 - POPULAR CULTURE AND SOCIAL MEDIA

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Describe and define popular culture.
- List and explain various ways we consume popular culture.
- Describe the differences between folk, low, and high culture.
- Understand and explore the ways popular culture is created.
- Understand and explore the ways that popular culture influences culture.
- Describe the ways to resist popular culture.

How important do you think popular culture is within your life? Are you constantly listening to the newest music? Do you enjoy watching the most recent episode of something on Amazon Prime or Netflix? Or do you follow social influencers on YouTube? Look around your house. Have your purchases been influenced by the Disney Corporation, Game of Thrones, World of Warcraft, or Peppa the Pig? The most common forms of popular culture are movies, music, television, video games, sports, entertainment news, fashion, and various forms of social media.

Some of us may be very selective in our consumption of popular culture, but it's difficult to find someone who has not been touched by popular culture at all. Even if the mere mention of popular culture makes you roll your eyes and sigh, most of us—no matter what nation you are a citizen of—have been impacted by the economic and social impact of popular culture. This chapter will explore the significant roles that pop culture and social media play in terms of how people and cultures are socialized to thing about themselves, others, and the process of intercultural communication.



Figure 8.0 – Popular Culture, The Simpsons

8.1 – Why Pop Culture and Social Media?

So why have a chapter on popular culture in an intercultural communication book? "Popular culture is intimately connected with education, mass communication, production, and a society's ability to access knowledge" (Campbell, Intellectbooks.com). From an intercultural communication perspective, popular culture is usually our first exposure to other cultures. It is the place that we learn about those who are different than us. Martin & Nakayama believe that "popular culture is a lens for viewing other cultural groups" (2011, p. 202). Research tells us that people use popular culture to learn about other cultures, to re-affirm their own cultural identities, and to reinforce stereotypes. In other words, popular culture plays a powerful role in how we think about and understand ourselves as well as others.

For our purposes, the characteristics of popular culture are considered to fulfill social functions within a culture and are considered a **cultural socialization agent**. As a socialization agent, the messages and images that appear on television, radio, in print, hand-held devices, on large screens, the internet, and other forms of new media, can have a tremendous influence on how people view themselves and others. Because of this, the governments in some countries ban certain types of programming or only allow programming with specific agendas.

Convergence

Each era is marked by changes in technology. What happens to the "old" technology? When radio was invented, people predicted the end of newspapers. When television was invented, people predicted the end of radio and film. New technologies don't mean that the old technologies simply vanish, people still read newspapers, listen to the radio, and watch TV, but now it's possible to do all those things through one device—be it computer or smartphone—through the medium of the internet. **Convergence** is the process by which previously distinct technologies come to share content, tasks, and resources. Not clear about this yet? Think about your smartphone. It can take pictures, act as an alarm clock or a flashlight. You can access and read this textbook, send text messages, listen to the music, watch videos, and check the news.



Figure 8.1 – Convergence

The idea of convergence is not limited to technology though. Theorist Henry Jenkins breaks down convergence into five categories: economic, organic, cultural, global, and technological. Although all five categories are fascinating, we will consider just two categories: cultural and global convergence.

Cultural Convergence

Cultural convergence has two different aspects. One is that content flows across several kinds of platforms. For example, novels that become television series or movies (*Dexter* or *To All the Boys I've Loved Before*); manga, webtoons, graphic novels, or comics that become movies or series (*Love Alarm* or *The Black Panther*); even amusement park rides that become film franchises (*Pirates of the Caribbean*). And then there's Harry Potter who exists in books, films, toys, amusement park rides, candy bars, and more!

Another aspect of cultural convergence is **participatory culture** or **fan culture** (we're using the term culture loosely here)—that is the way that consumers can annotate, comment on, remix, and otherwise talk back to culture in unprecedented ways. Participatory fans are on the forefront of blending all the different elements of our shared culture and often doing it across national boundaries.



Figure 8.2 – Fan Culture, Anime Expo 2011

Global Convergence

Global convergence is the process of geographically distant cultures influencing one another despite the geographic obstacles that separate them. Nigeria's "Nollywood" cinema takes its cues from India's "Bollywood," which of course came from Hollywood. Old *Tom and Jerry* cartoons and newer Oprah shows are popular on Arab satellite television channels; successful American horror movies like *The Ring* and *The Grudge* are remakes of Japanese hits. The hit television show "American Idol" was a remake of a British show.

The advantage of global convergence is worldwide access to a wealth of cultural influence. Its downside can be the threat of **cultural imperialism**. Cultural imperialism is the way that developing countries are "attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating center of the system (Schiller, 1969). In other words, less powerful nations lose their cultural traditions as more powerful nations spread their culture through their media and popular culture. Cultural imperialism can be a formal policy, or it can happen more subtly, as with the spread of the outside influences of popular culture.

When culture becomes a commercial commodity, the fear of the homogenization of cultures rises. People from different parts of the world can learn to dress, eat, consume, and communicate in the same ways. Localized cultural diversity could become endangered as a dominant, globalized culture becomes the norm. As Martin & Nakayama (2011, p. 202) note "There is no easy way to measure the impact of popular culture, but we need to be sensitive to its influences on intercultural communication because, for so many of us, the world exists through popular culture."



Figure 8.3 – Cultural Imperialism?

8.2 – Cultural Attributes

We can sort the world into regions based on cultural attributes. We can also sort the material artifacts of culture into three general attribute areas: popular, high, and folk culture.

Historically humans have lived in small groups practicing folk culture. Much of folk culture dates to a time of human cultural development that was dependent on agriculture. The industrial age ushered in the idea of popular culture. Pop culture is a phenomenon in which large numbers of people in very different places are adopting the same or similar culture practices due to globalization. Seemingly timeless yet elite aristocratic expressions of culture are known as high culture.



Figure 8.4 – High Culture, Performance by the American Symphony Orchestra at Carnegie Hall

Popular Culture

Popular culture is associated with the everyday, the mainstream, and that which is commonly accessible. It is culture produced for mass consumption and commercial gain. In other words, popular culture has huge appeal and functions to bind together large masses of people into a unified cultural identity.

Pop culture or **low culture** as it is sometimes referred to, has been described as (Stott, 2004) being commercially successful, self-sustaining, and self-perpetuating. TikTok and all its video challenges are a great example. Pop culture is always looking for the "new," but the new is often recycled from previous generations, other cultures, or folk cultures. Pop culture can be revolutionary, though this is often unintentional.

It is common for popular culture to produce spectator-participants who form a community of believers or adherents to the culture they are consuming. These spectator-participant communities can have a powerful identity role and become a "glue" which binds members together. Discord is filled with such communities often called servers. Certain forms of pop culture are characteristic of certain co-cultures. Pop culture celebrates the people who are experiencing it.

Pop culture can be viewed from multiple evaluation points (Hammond, 2014), allowing individuals the

freedom to assess and form opinions about topics. For example, a social media group talking about a new TV show versus a more in-depth program that explores the director's vision for the show or even a website interviewing the actors from the show.

The origins of pop culture lie in the American Industrial Revolution of the late 18th century when rural people migrated to American cities in large numbers (McAdams, 2014). The newly emerging and densely populated cities allowed news of cultural items to spread rapidly. New means of mass production and the rise of the middle class made consumption of cultural items less expensive and easier to find. After World War II, innovations in radio and television broadcasting or mass media also led to significant cultural and social changes.

High Culture

High culture, on the other hand, isn't meant for mass consumption. It might not be easily available to everyone. Consumers might need training or education to fully appreciate the benefits of high culture. It's also possible that consumers of high culture might need to purchase costly equipment or memberships to participate in high cultural activities. Because of these limitations, high culture often belongs to social or economic elites, and does not often cross over into the realm of the masses. In the US, examples of high culture could be opera, ballet, classical music, an appreciation of fine wine, horse polo matches, or other items associated with "sophisticated" tastes.

Folk Culture

If popular culture is for the masses, and high culture is for the elites, **folk culture** is a localized form of culture. Folk culture refers to the rituals and traditions that maintain a cultural group identity. According to Wikipedia, "folk culture is quite often imbued with a sense of place. If elements of folk culture are copied by, or moved to, a foreign locale, they will still carry strong connotations of their original place of creation" (7/21/19). Examples of US *folk culture* could be quilt-making, powwows, cakewalks, hula, Shaker furniture, corn dogs, and Creole cuisine.



Figure 8.5 – Folk Culture, Triangle Quilt

Folk culture often informs pop culture and has even influenced high culture, but once folk cultural icons have become so internationalized that they have lost their original sense of place, they are no longer part of folk culture. An example of this could be the Seattle Seahawks football team emblem. The original 1975 emblem was derived from a picture of a Kwakwaka'wakw tribal mask found in an art book (http://wearefanatics.com/seattle-seahawks-logo, ret. 8/28/19). Most Seahawk fans will recognize the NFL logo instantly but have little or no understanding that a "sea hawk" is the nickname for an osprey, and that the original sea hawk mask used as a basis for the team emblem was a "transformational" mask with a specific religious meaning (https://www.audubon.org/news/what-seahawk-anyway, ret. 8/28/19).



Figure 8.6 – Transformed folk culture on an airplane

Cultural Attribute Diffusion

Similar, but not the same as global convergence, **cultural diffusion** is about the geographical and social spread of different aspects of one or more cultures. Whereas global convergence is more about the import of a cultural product from one place to another, cultural diffusion is about the creative processes and adaptation of cultural traditions and ideas.

There are many types of cultural diffusion, but some examples would be US originated fast-food restaurant McDonalds developing different menu items for different parts of the world. Or the spread of musical forms such as "Dancehall" which came from Jamacia has now clearly influenced some of the music from Drake or Rihanna and Brazilian artist Lai Di Dai.

If you are interested in how popular culture impacts your life, look around. Did you buy a lot of Vans because your really like them? How many of your friends own them? Next check your clothing. Are you buying things because you like them or because they are popular?

What about your entertainment choices? The 2019 DC Comics film, AQUAMAN, grossed over $1 billion dollars making it the highest-grossing DC Comics film. A former student and her husband looked forward to watching it because of its popularity, but was disappointed when they finally saw it. "We sat and watched the entire thing even though it was cheesy and not very well made. Why? Probably because we have watched many other superhero movies over the years that have taken over the movie scene" (Hein,

2019). According to CNBC.com, "more than 70% of the film's revenue came from countries outside the US" (https://www.cnbc.com/2019/01/08/aquaman-nears-billion-dollar-bench-mark-thanks-to-international-sales.html, ret. 8/18/19).

According to Kathryn Sorrells (2013, pp. 142-144), there are several ways that we can become informed consumers of popular culture. First, we should increase awareness of what role media plays in forming views, normalizing ideas, and spreading stereotypes. Second, we need to understand that we have a choice in what media we consume and what we don't. And third, we do not have to accept what mass media promotes. Kalle Lasn, author of *Cultural Jam* (2000), introduced the idea of **cultural jamming** which is a form of public activism that helps us to become better interpreters of media rather than simply consumers.

8.3 – The Power of Pop Culture

The US not only consumes a lot of pop culture but is also responsible for creating much of it. The economic prosperity of the United States at the beginning of last century created **cultural industries**. The term **cultural industry** was created by Theodor Adorno and Max Horkheimer (1944; 1993) to mean the creation, production, and distribution of goods and services that are cultural in nature and usually protected by intellectual property rights. The globalizing forces of trade & international commerce, plus media & communication technology plus the arts & languages are behind the rise of US pop culture. In the 1920s, US media was exported to boost sales of US products. Among the major sponsors of such programming were Procter & Gamble, Colgate-Palmolive, and Lever Brothers, all US manufacturers of soap and cleaning products, thus the term **soap opera** came into being for the daytime dramas that also became popular exports by themselves.

The growth of the influence of US television has also impacted the international film industry. In 1987, US films captured 56% of the European film market. Less than a decade later, that statistic rose to 90% (Dager, n.d.). Recently, the market share across Western Europe has ranged from 60-75% (Hopewell, 2013). In such a lop-sided import/export market, concerns are often raised. "Not only do foreign nations worry about their own domestic entertainment industries from an economic standpoint, but they also worry about the effects on their culture" (Levin Institute, 2017).

Other countries have taken notice in recent decades, and some of those countries have begun to focus on developing pop culture as an economic engine and international export. Take South Korea for instance. In the 1990s the South Korean government realized that the Hollywood blockbuster, Jurassic Park, was the equivalent value of foreign sales of 1.5 million Hyundai cars so it shifted its national export strategy from manufactured goods to cultural products like movies and music (Lee, 2022). The shift has ultimately paid off. Chinese audiences are huge fans of Korean television dramas. The K-pop artists, BTS were recently invited to the White

House to mark the final day of Asian America, Native Hawaiian, and Pacific Islander Heritage Month where they briefly discussed anti-Asian hate crimes with President Biden.



Figure 8.7 – Can BTS speak for Asian Americans?

The Hallyu Wave (Korean Wave) has become a legendary example of "soft power" that South Korea has begun to accumulate in international relations. Growing familiarity with any nation's culture translates into easier governmental and stronger commercial relationships around the world (Lee, 2022). Squid Games anyone?

8.4 – Cultural Values and Pop Culture

There has been a plethora of interesting research on social media and pop culture from an intercultural communication perspective. As the focus of this class is to introduce all aspects of intercultural communication, we can only cover a few highlights in this chapter.

Researchers Daniel and Musgrave (2017) have illustrated that the "synthetic experiences" of pop culture and social media (films, novels, television, video games) can change beliefs, reinforce preexisting views, or even displace knowledge gained through more traditional ways of learning about other cultures. They explored how a Tom Clancy book influenced US relations with the Soviet Union and 9/11.

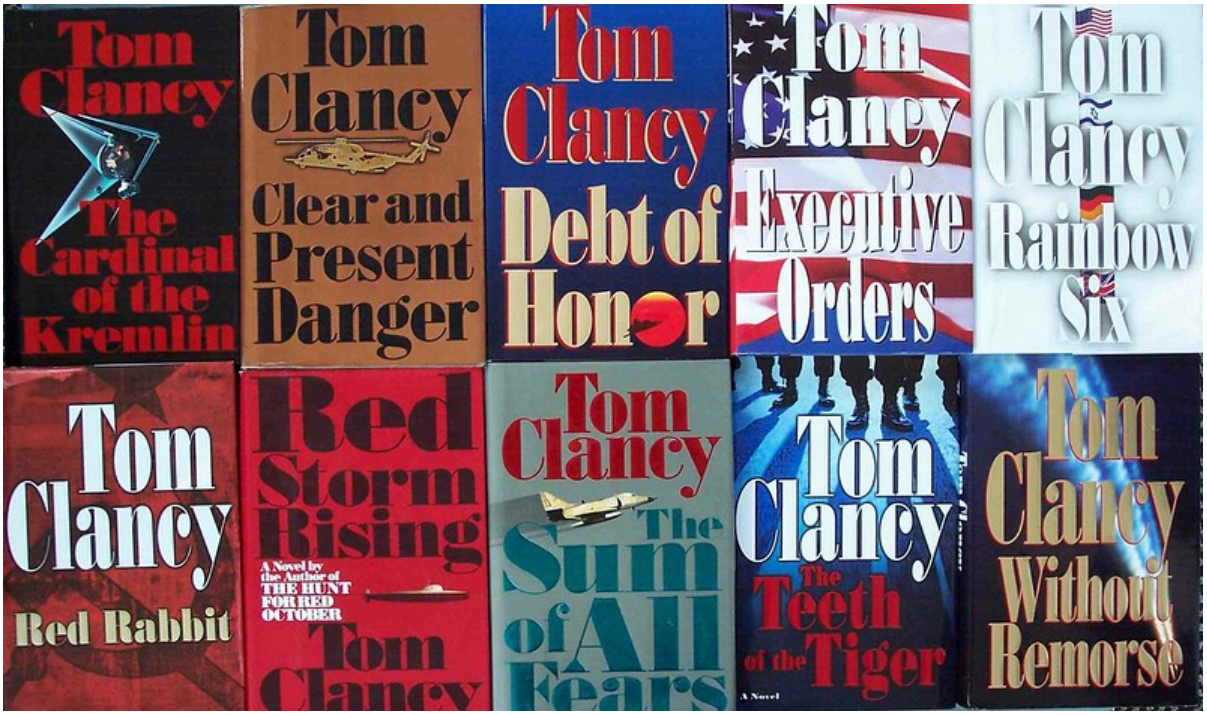


Figure 8.8 – Tom Clancy book set

Another researcher (Abdullah, 2019) studied the correlation between the willingness to learn the English language and being exposed to pop culture and social media. The correlation was so high that the author encouraged teachers to allocate as much time as possible to using pop culture to help students learn English.

Intercultural scholar, Chen Guo Ming, has stated that pop culture and social media "not only influences the form and content of information/messages, but it also affects how people understand each other in the process of human communication, especially for those from different cultural or ethnic groups (2012, pp.3)." He has explored changes in e-communication, cultural identity, intercultural relationships, adaptation, and intercultural conflict.

8.5 – Consuming and Resisting Pop Culture

People negotiate their relationship to pop culture in interesting and complex ways. To maintain or reshape our identities, we both resist popular culture, and actively consume it. If a social group participates forms of pop culture, individuals often feel that they should participate as well. On the other hand, if a social group has concerns about pop culture, individuals will often refuse to engage with that form as well.

Facebook usage is a great example of this. According to Statista.com (ret. 7/25/19), seventy-nine percent

of 18-49 year-olds in the United States used Facebook in February of 2019 while only forty percent of the 65 and older group did. According to the Pew Research Center (ret. 7/25/19), those in the 18-24 range embrace a variety of platforms (YouTube 94%, Snapchat 78%, Instagram 71%, and Twitter 45%) by visiting them multiple times (71%) a day. Interestingly enough, popular culture does not have to win over the majority of the people to be considered "popular." With usage by approximately a quarter of the world's population, Facebook or Meta can be considered an elite purveyor of pop culture.



Figure 8.9 – Facebook Application Icon

8.6 – Conclusion

Popular culture is constantly evolving and is unique to the time and place in which it occurs. Societal influences and institutions merge and diverge to appeal to a broad cross-section of people within a culture. According to Internet Live Stats (ret. 2/27/18) there are 3.5 billion Google searches per day. Whether you embrace it or resist it, popular culture serves important cultural functions. Those functions are connected to cultural

identities both personal and national. Pop culture is also an economic force that influences how we get information about, and understand, other cultural groups.

Key Terms

- Cultural Socialization Agent
- Participatory Culture
- Cultural Imperialism
- Folk Culture
- Convergence
- Fan Culture
- Popular Culture
- Low Culture
- Cultural Diffusion
- Cultural Convergence
- Global Convergence
- High Culture
- Cultural industry
- Soap opera
- Cultural jamming

Reflection Questions

1. What do we know about places that we have never been and how do we know it? Give several examples where popular culture (e.g. social media, magazines, videos, influencers, etc.) has influenced your understanding of a culture or place that you have no direct experience with, and how that aspect of popular culture has impacted you.
2. We all have our "favorite" forms of popular culture (e.g. Instagram or Snapchat over Facebook plus texting over phone calls, etc.). Explain why you have selected some forms of popular culture over others? Choose two.
3. The popular culture we prefer and consume is often influenced and intimately tied to our identities. Given two examples about how popular culture consumption has reflected or shaped your cultural identity? Has this "shaping" been minimal or life-changing?
4. Some people actively resist ALL or selective parts of popular culture. Do you resist popular culture? What parts? Explain why.
5. What types of assumptions might people from outside the United States make about the US after watching an episode of *The Real Housewives of...* or *The Voice*? Have you ever had an experience explaining how your life is NOT like television or the movies? Please explain.

CHAPTER 9 – TOURISM

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- List and define the impacts of tourism.
- Understand the ways that tourists and host interact and how that has an impact on tourism.
- Explain the intercultural communication challenges of tourism.
- Explore the types of tourism including new media.
- Learn how to prepare to be a competent tourist.

Almost as long as humans have emerged into societies, there has been tourism. Evidence of tourism has been found by archaeologists in ancient Egyptian and Babylonian sites, but it was probably in existence even before then. At that time, people probably traveled to religious sites, or to find food, or avoid war and invaders. Travel for leisure wasn't documented until the rise of the Roman Empire when people had more money and a reliable road system.



Figure 9.0 – The beginning of tourism? Roman road Casinum

During the European period called the Middle Ages, commoners started doing religious pilgrimages. Elites in the 1700s often did the "Grand Tour" of Europe to be considered cultured, but it wasn't until the mid-1900s that tourism rose dramatically in the United States.

History aside, tourism provides rich opportunities for intercultural encounters. "**Tourism** is centered on the fundamental principles of exchange between peoples and is both an expression and experience of culture. It reaches into some deep conceptual territories relating to how we construct and understand ourselves, the world, and the multilayered relationships between them" Dimitrova, et al., 2015, p. 225). Outside of our exposure to the various forms of popular culture, tourism is the next biggest way that we are exposed to cultures

other than our own. This chapter considers the economic impacts of tourism along with the challenges and cultural implications of tourism.

9.1 – Impacts of Tourism

The travel and tourism industry is one of the world's largest industries. Statista.com (ret. 7/26/19) estimates that the global economic contribution of tourism in 2016 was over 7.6 trillion US dollars. This is amazing, considering the tourism industry has experienced growth almost every year. International border crossings increased from 528 million in 2005 to 1.19 billion in 2015 with a forecast of 1.8 billion by 2030. Each year, Europe receives the most international border crossings, but it also produces the most travelers with 607 million outbound in 2017. This constitutes a huge movement of people and a large transfer of resources. International tourism is booming, but it's important to remember that many people travel within their own country. Only about 25% of tourists actually cross national boundaries (Orion, 1982).

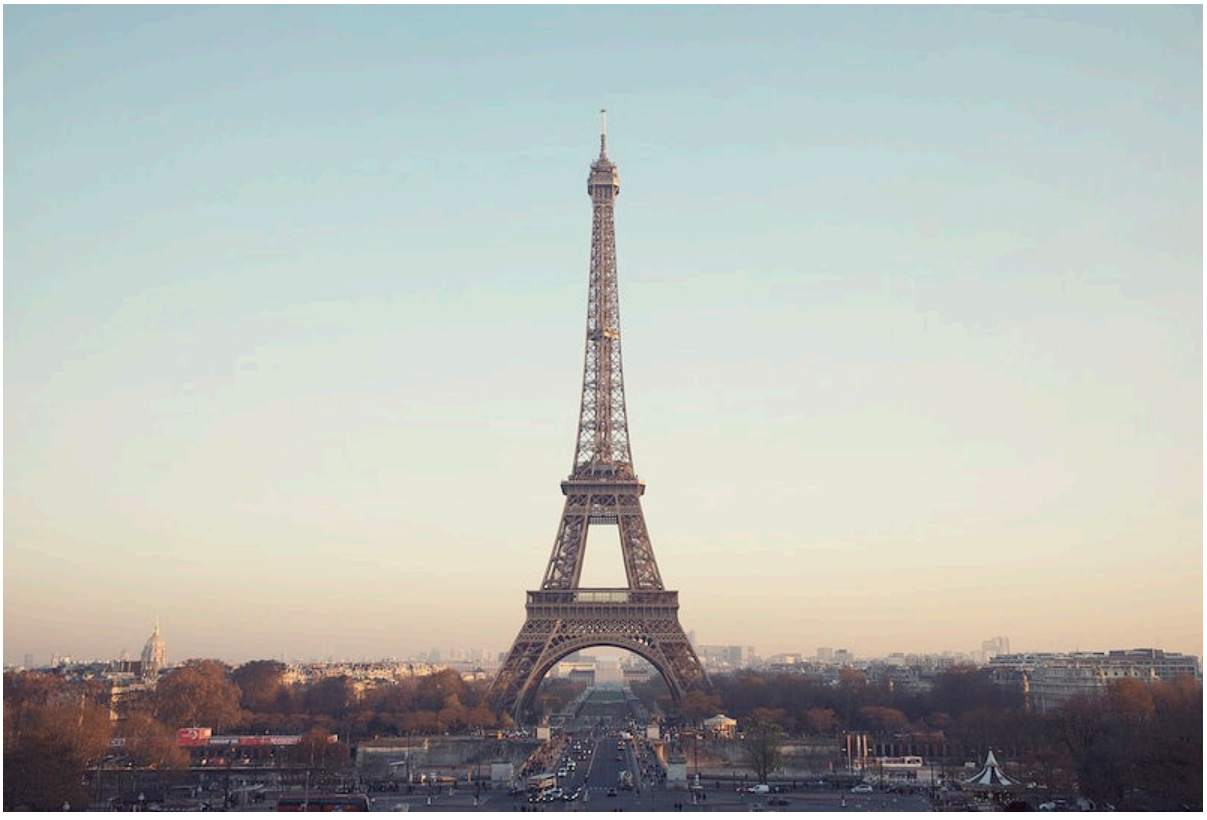


Figure 9.1 – Eiffel Tower Paris

Challenges to Tourism

The Great Recession of 2007-2010 popularized a relatively new form of tourism called the **staycation**. A *staycation* is an alternative to the traditional vacation and is influenced by such things as economic conditions, availability of discretionary income, and time. One might spend time in their home country visiting local and regional parks, museums, and attractions rather than going abroad. In the larger, more geographically isolated countries, such as the United States and Canada, local and regional travel has probably always been the norm, whereas travelers from the European nations probably expect to cross national boundaries on vacation.

The tourism industry was one of the hardest hit by the COVID-19 pandemic, leaving not only companies but also tourist driven economies severely effected by shutdowns, travel restrictions, and the disappearance of tourists. The World Economic Forum estimates that in 2020 alone that the travel and tourism sector lost $4.5 trillion and 62 million jobs globally (WEF, 6/22). The abrupt halt also caused many travelers to reconsider the staycation or community-based tourism, and the impact of tourism on the climate and environment. Recovery tourism seems to be focused on reconnecting with family and friends along with wellness (WEF, 6/22)



Figure 9.2 – A woman sits on her luggage at the airport

Downturns in the Global Economy

Tourists consider a multitude of factors when deciding where they should or should not go. One such factor is

politics. A country's "visitor-friendly" policies are important. Does travel require a passport or visa? Are they easy to obtain? Are they costly? Does the ruling party encourage or discourage visitors?

Instability can have devastating consequences on tourism, but even the perception of political trouble can affect tourism. In recent times, Qatar tourism was largely impacted by a political decision. The UAE and other countries in the region banned travel to and from Qatar. As most tourists to Qatar were from neighboring states, tourist numbers dropped leading to an economic downturn.

Tourism can exacerbate political tensions through environmental disasters as well. Tourism can increase the price of housing, land, goods, and services thereby increasing the cost of living. Imported labor may be needed to support tourist demands unfulfilled through local populations. There might also be additional costs to support the infrastructure needed for tourism such as water, sewer, power, fuel, hospitals, roads, and transportation systems. Plus, tourism uses resources and generates waste well more than local population needs. Without a planning and oversight system, tourism can add problems to an already strained political system.

Overtourism

The word "overtourism" is a relatively new term, but the meaning is clear. Overtourism is when an excessive number of tourist visits to a popular destination or attraction results in damage to the local environment and in poorer quality of life for residents. In other words, there is a limit to the volume any place can reasonably sustain before it and its resources are overwhelmed. Nearly 5000 tourists go to Machu Picchu, Peru each day so the government has started implementing restrictions of timed tickets and daily attendance restrictions. Such restrictions are also in place in Venice, Italy, Dubrovnik, Croatia, the living root bridges in Nohwet, India, and Glacier National Park, Montana.



Figure 9.3 – Little Venice quay flooded with tourists. Mykonos island. Cyclades, Agean Sea, Greece

9.2 – Communication Challenges with Tourism

Coping with tourists can be a complex process involving social, political, and economic contexts. As such, this book will only introduce general topic areas. Valid questions exist about the ethics of resource consumption, power inequities, standard of living, and cost-benefit distribution along with the consequences of a culture becoming public property. From a communication studies perspective, the challenges we are concerned with involve attitudes of hosts/tourists, characteristics of tourist/host encounters, language issues, social norms, and culture shock.

Attitudes of Hosts and Tourists

Tourism acts as a vehicle to provide direct encounters between people of diverse cultural backgrounds; therefore, tourism is a social activity in which the relationship between hosts and guests is fundamental to the experience.

Traditionally, a **host** is a person who invites and receives visitors. In the tourist context, we refer to the peo-

ple who live in the tourist region as hosts. Please remember that most hosts have not invited the tourist, nor do they particularly welcome them.

Hosts reflect four general attitudes towards tourists.

- One attitude of hosts towards tourists is **retreatism**. A host reflecting retreatism basically means that the host actively avoids contact with tourists by looking for ways to hide their everyday lives. Tourists may not be aware of this attitude because the host economy may be dependent upon tourism. Such dependence could possibly force the host community to accommodate tourists with tolerance. Hawaii is a place that depends heavily on tourism and often uses various forms of retreatism to cope with the huge number of tourists. Several students have noted that other than people who worked at restaurants or tourist attractions, they didn't see many locals when vacationing in Hawaii.



Figure 9.4 – Tourists gathered at the top of Diamond Head Crater – Honolulu, Hawai'i

- Another attitude of hosts towards tourists is **resistance**. This attitude can be passive or aggressive. Passive resistance may include grumbling, gossiping about, or making fun of tourists behind their backs. Aggressive resistance often takes more active forms, such as pretending not to speak a language or giving incorrect information or directions. Deserved or not, the French have a reputation of tourist resistance. As Paris has been the number one city for international tourists in the world for many years, plus during the tourist season the population doubles or triples with visitors, it is not surprising that Parisians have developed a resistant attitude.



Figure 9.5 – A man tells tourists to go away after they refuse to pay to enter the Mosque of Salih Tala'i, which is free to enter

- **Boundary maintenance** is also a common way to regulate the interaction between hosts and tourists. This attitude is a common response by hosts who do not want a lot of interaction with tourists. A community may be dependent upon the economics of tourism but prefers to encounter tourists on a limited level–possibly only in specific locations or only with specific people. Many Native American tribes and First Nations people prefer to have visitors start at a tribal welcome center or museum before wandering around their reservations or traditional lands. All-to-common horror stories exist of tourists walking into private homes to meet "real Indians" and see how they live.



Figure 9.6 – A sign to deter tourists from entering a street.

- Not all host attitudes are protective or negative. Some communities may capitalize on tourism and accept it as the social fabric of their community. Other communities actively invest money to draw tourists to create economic opportunities. Other communities passively accept community members who actively develop tourism opportunities to keep the community from dying. This attitude is called **revitalization.** Residents do not always share equally in the revitalization, but sometimes it does lead to pride in the re-discovery of community history and traditions. Dolly Parton's "Dollywood" located in Pigeon Forge, Tennessee was created to revitalize the community that she loved. Disneyland serves a similar function in Southern California.

Within the same community, hosts can have a variety of attitudes towards tourists. These differences can be major sources of conflict that cause on-going strife throughout the community. It's important that tourists be aware of their own attitudes towards tourism and acknowledge the cultural differences between hosts and tourists.

Characteristics of Tourist and Host Interactions

Much has been written about the characteristics of tourist and host encounters in all the various shapes and forms it occurs. The newest research tends to focus not on the encounter itself, but rather the context in which

the encounter occurs. In general, there are a few concepts that are basic to tourist/host encounters from an intercultural perspective.

First, most encounters are very predictable and ritualistic because they are business transactions and nothing more. If you are thirsty, you can buy something to drink from a vendor, market, or restaurant. You ask as politely as you know how, exchange money, and receive a product. Once you have learned the ritual, you use it repeatedly throughout your visit.

Most tourists don't have time for lengthy interactions, which leads to fewer opportunities to authentically engage with the hosts. Package tours are infamous for short time schedules, but free-range tourists often try to fit in as many local attractions as they can in one day before moving to the next location. Such commodification leads to great Instagram pictures, but little time to interact with the locals on a meaningful level.

Another characteristic of the tourist/host encounter is that tourists are often—but not always–more economically and socially privileged than their hosts. Traveling can be expensive so tourists are often looking for a good deal or places where their money can go farther than at home. Maybe they splurge on something normally inaccessible to them at home, but within their budget as a tourist. Such actions are part of normal tourist expectations but can lead to power imbalances between hosts and tourists.

Research indicates that contact between hosts and tourists is significantly more positive if tourists slow down and take an interest in the country they are visiting and the culture they are experiencing. It is also clear that when hosts have the time and space to treat tourists like guests, while taking pride in their own communities, hosts are most likely to welcome interaction with tourists.



Figure 9.7 – Drummers welcoming guests to a hotel in Osun State, Nigeria

Language Challenges

Not surprisingly, language is often a problem for both hosts and tourists. No one can learn all the languages of the places they might visit or of the people who visit them. Perceptions of service, inability to interact, and the lack of language resources are all huge frustrations for both sides.

Host cultures often have very different expectations of tourists regarding language usage as well. Some host cultures expect tourists to use the host language in interactions whereas other host cultures believe that they should provide language assistance for tourists. Language difficulties are often the basis for culture shock experienced by both the host culture and the tourists.

Social Norms and Expectations

People do not behave randomly; they have been taught the social norms and expectations of their home culture. For example, people visiting a tourist site may avoid littering because the site is clean, because they have been taught to be environmentally responsible. Whereas the community may support recycling programs at the site because they believe that tourists are willing to pay extra for eco-friendly practices.

Social interaction in public ranges from informal to very formal from culture to culture. Most cultures have expectations for gender- and age-related interactions. Some accepted conventions may have speakers address

status with a formal relational title such as "honored grandmother" or "small friend" whereas a more informal convention would be "Florence" and "Ryann." Social interaction norms may also be related to religious beliefs, traditions, politeness, and more.

Norms for shopping experiences also vary from culture to culture. One culture might be expecting that consumers touch the merchandise before buying it, but in other cultures touching might be forbidden until after the purchase. Bargaining might be the norm, and initial prices are given as higher than the expected purchase price or the price on the tag is the price you pay, and bargaining is not an option.

Communication styles (see the verbal chapter) also dictate how people act in public. Direct cultures will still ask questions that they want to know the answer for and expect to hear a direct answer. Indirect cultures will still avoid asking direct questions but strive to provide clues in the context of the situation. Some cultures value elaborate speakers and some value being concise. Conversations might involve grabbing a hand or arm to emphasize sincerity or avoidance of physical contact with others is expected. Information about the appropriate behavior is all around you. Observe what the host/tourists usually do and act accordingly.

Learn a little more!

10 Grocery Store Etiquette Rules in the United States

1. Don't yell at the checker.
2. Bring a reusable tote instead of one-use bags provided by the store.
3. Children sometimes have a mind of their own, so parents are not always to blame.
4. If you break it, you buy it.
5. Ask for a mop if you make a mess.
6. Don't judge the contents in the cart of someone else.
7. If using a check, pre-write as much as you can while waiting.
8. It's okay to avoid people you know if you don't have time to talk.
9. Don't text and push a cart at the same time.
10. When you are done, park your cart in a designated place.

HowStuffWorks.com (Curran, retrieved 7/30/19)



Figure 9.8 – Shoppers in a grocery store

Cultural Dimensions

People from different cultures are different in their behavior and value systems. These differences have been discussed in greater depth other places in the book, but just as a reminder, tourism can bring out some significant differences of cultural dimensions. Individualism and collectivism will account for many differences, but differences in power distance, uncertainty avoidance, and masculinity/femininity can also be present. Time orientation such as future versus past-oriented can matter as well. Not to forget being verbally direct or verbally indirect and high or low context plays a part. Nonverbally, cultures use space, territory, and gestures differently. They can also be tight or loose.

In the relationship chapter, we discussed relationship attractors where the idea that people prefer to develop relationships (help, work, play, trust, and live) with people that they perceive are like themselves compared to persons who are seen as different also applies to tourists. Both hosts and tourists will characterize the other as either an in-grouper or an out-grouper.

Cultural value dimensions and orientations matter in all aspects of intercultural communication, but are especially influential in tourist-host interactions.

Culture Shock

Being in new cultural contexts can lead to culture shock and feelings of disorientation. Even the physical aspects of traveling (crossing time zones, changes in food, etc.) can be difficult for some tourists. One student mentioned experiencing culture shock as a naive 16-year-old in Mexico. She didn't understand the language and was freaked out by all the lizards in her room. She couldn't wait to get home and feel "normal."

Not all tourists experience culture shock. Many variables, including purpose of the trip, power dynamics, mental & physical health, and types of contact influence whether of culture shock occurs or not. New research proposes that culture shock can be negotiated at home before the trip even begins (Moufakkir, 2013). An important issue to note is that when tourists do experience culture shock, they often take it out on the host community.

Although culture shock has already been discussed in greater depth in a previous chapter, it's important to remember that both hosts and tourists can experience culture shock. When hosts encounter new values and behaviors, they can reach a point of uncertainty and confusion as well. Researchers (Prokop, 1970; Furnham & Bochner, 1989) who examined culture shock experienced by host cultures noted higher incidence of alcoholism, depression, and minor psychiatric illness.

9.3 – Types of Tourism



Figure 9.9 – Types of tourism word cloud.

Although we tend to think that all tourist experiences are the same, in today's world, this is not the case. As the economy changes, pandemics loom, and staffing shortages hinder travel, the idea of what travel can be has also changed. Even though there are dozens of types of tourism that exist, there is not space to discuss them all. Below you will find a short explanation of some of the most popular types.

A big concern among the younger generation is **sustainable tourism** of all types (WEF, 2022). Younger consumers are very conscious of the impact they have, not only on the environment, but also socially within the communities they live in. They are putting pressure on the tourism industry in terms of planning and anticipating the problems associated with tourism. The common message to reuse towels in hotels in an effort to conserve water was created for just this purpose.



Figure 9.10 – Experienced indigenous guides inspire eco-tourists at Napo Wildlife Center, Yasuni National Park, Ecuador

There are many definitions of ecotourism, but the idea is similar to sustainable tourism. **Ecotourism** is about uniting conservation, communities, and sustainable travel. There are direct financial benefits for conservation, and the local community. Tourists can meet local artisans, stay in locally owned accommodations, participate in ancestral traditions that help them connect with the locals or become a voluntourist (vacation with a service project).

Heritage and cultural tourism are also becoming increasingly popular. **Cultural** or **heritage tourism** refers to travel that is motivated by one or more aspects of the culture of a particular area. Cultural tourism helps

people experience different ways of life or gain firsthand knowledge of an understanding of customs, traditions, physical environment, intellectual ideas, architecture, history, archaeological, ecology, specific events, and more. Cultural tourism differs from recreational tourism in that it seeks to gain an understanding or appreciation. Examples include popular heritage trails in South Korea and Japan that offer short walks combined with rustic accommodations at local temples or an architectural tour of New Orleans, Louisiana in the US.



Figure 9.11 – St. Louis Cathedral in New Orleans, Louisiana

9.4 – Tourism and New Media

Tourists and hosts are using new media as never before. Tourists are skipping the traditional ways of booking vacations and directly interacting with hosts and cultural organizations. Hosts are enticing, inviting, and advertising their experiences directly to the public. Free apps allow tourists and hosts to talk directly over the internet. Pre-departure information is no longer in the sole control of travel agents, airlines, and hotels.

Fascinating research is being done by Thurlow & Mroczek (2014) that explores the ways that the **micro-blogging** (web-based self-reporting of short messages) is changing the tourist experience. Facebook, Insta-

gram, and Twitter use self-reporting to share what one is doing, thinking, and feeling at any moment. Viewers can not only experience the trip in real time, but also plan the same experiences with the contacts provided.



Figure 9.12 – Two people talking a close-up selfie in London

Another new media impact on tourism is cyber tourism and virtual tourists. **Cyber tourism** is the application of new technologies such as GIS or Google Earth to create realistic experiences. Cyber tourism can lead to actual physical tourism, but for those without the time and money, or have other restrictions to prevent travel, new technologies offer a viable alternative.

Back in 2001, Lonely Planet noticed a group of people who would buy travel books, but never travel. They called these people, virtual tourists (Champion, ret. 7/30/2109). Today's **virtual tourist** uses an enhanced virtual environment that can be seen through a headset or on a computer. This augmented reality merges the real and virtual world together into virtual reality. Although a new and emerging experience, various organizations such as museums, cultural groups, and travel agencies are beginning to offer this interesting way to "travel."



Figure 9.13 – A person with a VR headset on

The United Nations is also jumping into the tourism and travel industry with a non-governmental organizational (NGO) called **E-Tourism**. The aim of E-Tourism is to help developing countries make the most of their tourism potential without all the stress of environmental consequences. The internet is packed with plans and discussion of tourism potential from such varied places as Afghanistan to Botswana.

9.5 – Preparing to be a Good Tourist

Tourism is a wonderful thing. Seeing different parts of the world enriches our lives, offers opportunities to break free from our comfort zone, and broadens our horizons. Yet, while tourism may enhance our lives, we need to thoughtfully prepare ourselves to be competent tourists. Below you will find some suggestions to help you prepare for a visit to your next travel destination.

Sharing food, holding a conversation, or participating in a meaningful cultural event are all ways that one can learn about a different culture before going on a trip. Be observant and more conscious of your own and others' communication. Read books and articles written by people from other cultures from their own cultural perspective. Follow social media of people from, or organizations that represent, other cultures. Learn another language. Enter a cultural exchange. Visit museums and cultural centers. Ask questions. Be flexible and open to other ways of living (gcorr.org).

9.6 – Conclusion

Tourism is one of the world's largest and most complex industries. Most of us have been a tourist or have interacted with tourists. Much like our exposure to popular culture, our tourist experiences have formed and impacted our understanding of different cultures. There are intercultural communication challenges inherent in the tourist process. We must consider the attitudes towards tourists, tourist host encounters, language, cultural norms, and culture shock. In today's world, there are many ways to be a tourist, and all of them are being impacted by new media. Tourism is not without costs to political structures and the environment.

At its best, tourism is a useful tool to share, sustain, and improve cultural diversity. At its worst, tourism can destroy a community and a culture. The reality of tourism is much more complicated than just taking a vacation.

Key Terms

- Tourism
- Host
- Resistance
- Revitalization
- Ecotourism
- Heritage Tourism
- Cyber-tourism
- E-Tourism
- Staycation
- Retreatism
- Boundary Maintenance
- Sustainable Tourism
- Cultural Tourism
- Micro-blogging
- Virtual Tourism

Reflection Questions

1. What do you consider when preparing to make a trip where you are going to be a tourist? Do you prefer a specific type of tourism? Do you research your location? Does sustainability matter to you?
2. What factors about being a tourist do you think would affect you the most as a tourist in another culture? Could you prepare for potentially challenging experiences? What could you do?
3. Our area gets a lot of sports and natural resources tourism. Do you have any experiences as a host culture representative? How did you react? Would you have done anything differently?
4. How has social media impacted your tourist experiences? Do you feel compelled to take certain pictures when you visit places so that you can "share" with your friends? Have you taken trips inspired by social media? Do you like to read social media reviews before or during your trip?

5. Tourism has a dark side. Have you ever thought about the dark side of tourism? Have you ever personally experienced the dark side of tourism? Do you plan on changing your plans now that you know about the challenges of tourism?

CHAPTER 10 - BUSINESS

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Explain how the cultural dimensions influence business.
- Explore the various communication challenges presented in the intercultural business context.
- Choose helpful communication behaviors for intercultural business contexts.
- Explain work-related values and how they impact communication.
- Apply the concept of negotiation to a business issue.

With the globalization of business, there has been an increasing interest in intercultural communication. Multi-national companies have expanded to the ends of the earth so to remain competitive in this rapidly changing world, most large businesses are expanding beyond national borders and cultural boundaries. Insights from studies in intercultural communication can help business professionals understand how cultural differences can be used as assets in the ever-changing corporate world.

Global markets are also changing and expanding as multinational companies play an increasingly important role in the world economy. To see continued growth and remain competitive, most companies must employ economies of scale**.** In other words, if production increases while all other costs remain the same, the company can grow through lower cost per unit.

Yet, it's not just the global marketplace that can benefit from the insights that intercultural communication can bring. On the domestic front, there is an increasing demographic diversity within the workplace. Never have so many people on this planet been on the move. Whether it be economic opportunity, political strife, changing climate, or war, people are migrating in record number. Massive relocation means that much of the workforce and small business ownership in any given nation is becoming increasingly diverse.

10.1 – Cultural Dimensions that Influence Business Contexts

To increase effectiveness across cultures, business professionals should learn about the influence of culture on communication. Having a sense of diverse cultural dimensions and concepts will help in the understanding and motivations of both domestic and global business partners. Often the greatest challenge is learning not to apply your own cultural values when interacting with people from other cultures. It is important to remember that there is no right or wrong way to deal with other people—just different ways.



Figure 10.0 – A group of female entrepreneurs in South Africa do some networking

Individualism and Collectivism

Although discussed in greater depth in other chapters, the fact that a culture leans toward individualism or collectivism can be very insightful in cultural understanding. In an individualistic culture, workers are expected to perform certain functions and have clearly defined responsibilities. There is a clear boundary that exists between individual workers and job expectations with the idea that individuals work better alone. Loyalty to the company is not demanded but pay for performance is expected. Efficiency and productivity are valued above attitude. (Drake, 2010).

In collectivistic cultures, jobs are assigned to a unit, section, or department. Legal and other structures often protect the group, so individuals generally defer to the group interests. Consensus decision-making is preferred. Individuals are thought to perform better in groups. Loyalty to the company and/or superiors is more valued than efficiency and performance (Drake, 2010).

Advertising will also reflect a difference between the two dimensions. In individualistic markets, people tend to refer to themselves as "I" or "we" and prefers for everyone to take care of themselves. Hence, fast-food giant, McDonald's advertises to the US audience by focusing on the individual visitor. In collectivistic markets, people tend to focus on the group and community, prioritizing others while assuming that everyone will look after everyone else. In collectivistic markets such as Turkey, the focus of McDonald's advertisements is on the social aspect and highlights the McDonald's "community" and its popularity among consumers.



Figure 10.1 – A McDonald's storefront in Turkey

Power Distance

Elements of power exist in every business encounter both domestically and internationally. Power distance helps us understand how people with different levels of power, prestige, and status should interact with one another. Communication across power divides can be difficult, especially when there are cultural differences in how power is viewed or expressed.

Cultures that practice high power distance feel that organizations function best when the differences are clearly observed, and there is no confusion as to who the boss is, and who the worker is. Managers may reject assistance from subordinates, but willingly consult with their peers. Subordinates may compete for the attention of their superiors, while avoiding disagreements. Education can signal higher social status whereas being without a degree can mean a lack of power (Drake, 2010). Leaders in high power distance cultures, are expected to resolve conflict, while subordinates are expected to support the conflict resolution process.

Cultures that practice low power distance, such as the United States, feel that power differences should be minimized. Managers accept the support of subordinates, with subordinates expecting to have some voice or power in the decision-making process. Subordinates are relatively unthreatened by disagreeing with superiors, therefore are more likely to cooperate rather than compete. Education signals accomplishment whereas being

seen as degreeless can still mean acceptance and inclusion (Drake, 2010). In low power distance cultures, managers and workers expect to work together to resolve conflict.



Figure 10.2 – People in military uniforms discussing strategy around a table.

Other power issues that indirectly effect intercultural communication are the benefits and harms of outsourcing, access to information, one-person-one-vote versus consensus decision-making, supervision style, and tension between workers of mixed status.

Did you know?

That Coca-Cola sells more of its product in Japan (population: 127 million) than it sells in the United States (population: 319 million)?

That the nationality of many globally branded products are often difficult to pin down. For example, Stolichnaya vodka, originally made from grains grown in Russia, uses Latvian spring water, is filtered, blended, and bottled in Riga, the capital of Latvia, then sold throughout the world in bottles made in Poland and Estonia, and is sealed with caps made in Italy?

More than half of US franchise operators (e.g. Dunkin Donuts or KFC) are in markets outside the United States?

The US based computer giant, IBM, has more than 430,000 employees working in some 40 different countries?

(Ferraro & Briody, 2017)

Time

As we have learned previously, there are three major ways in which cultures look at time. We will briefly consider the business ramifications of two of the three.

Polychronic and Monochronic

Monochronic cultures like to do just one thing at a time. They will concentrate on the job and take time commitments very seriously. They do not like to be interrupted and are concerned about not disturbing others so there is great respect for privacy and private property. They will adhere religiously to the previously agreed upon plan and are low context. They are accustomed to short-term relationships. Businesspeople from the US, Canada, and Northern Europe are monochronic.

A business office in a **polychronic** culture typically has an open door, a ringing phone, and a meeting going on all at the same time. Though they can be distracted easily, they also tend to manage interruptions and are able to change plans often and easily. People are their main concern, and they tend to build life-long relationships. Promptness is based on the relationship rather than the task. Latin America, sub-Saharan Africa, and the Middle East are **polychronic**.

Interactions between the two types can be problematic. Monochronic businesspeople cannot understand why they can't get down to business rather than always being interrupted. Such interruptions are often considered insulting. Polychronic businesspeople cannot understand the separation between the organization and the goal. Schedules should never impact relationships.



Figure 10.3 – A businessman looks at his watch

Long-term and Short-term

Short-term cultures prefer immediate results and grow impatient when those results do not materialize. While there is a respect for tradition, there is also an emphasis on identity and integrity. There is also a greater emphasis on reciprocation of greetings, gifts, and rewards. Stability and consistency are important. The UK and US are short-term business cultures.

Long-term values are persistence, thriftiness, and an order to relationships based on age and status. Having a sense of shame that is reflected on the family and community can also occur. A Japanese CEO is likely to apologize or take the blame for a faulty product or process. Many countries in Asia that were influenced by the teaching of Confucius value a long term orientation.

The Use of Space

In the nonverbal chapter, we discussed the use of physical space and our relationship to space. Cultures are concerned with space in intercultural business contexts. Examples can include personal body space, space allotted within an office, or even parking spaces.

The Need for Space

Some people need more space, and others who encroach into that space are seen as a threat. Conversation distances (public, social, personal, and intimate) can vary greatly from culture to culture. A Japanese person who needs less space will stand closer to others than a US American inadvertently making the American uncomfortable. A Swedish person who needs at least six feet of space without any conversation while waiting for a bus will find the chatty American too close and too noisy.

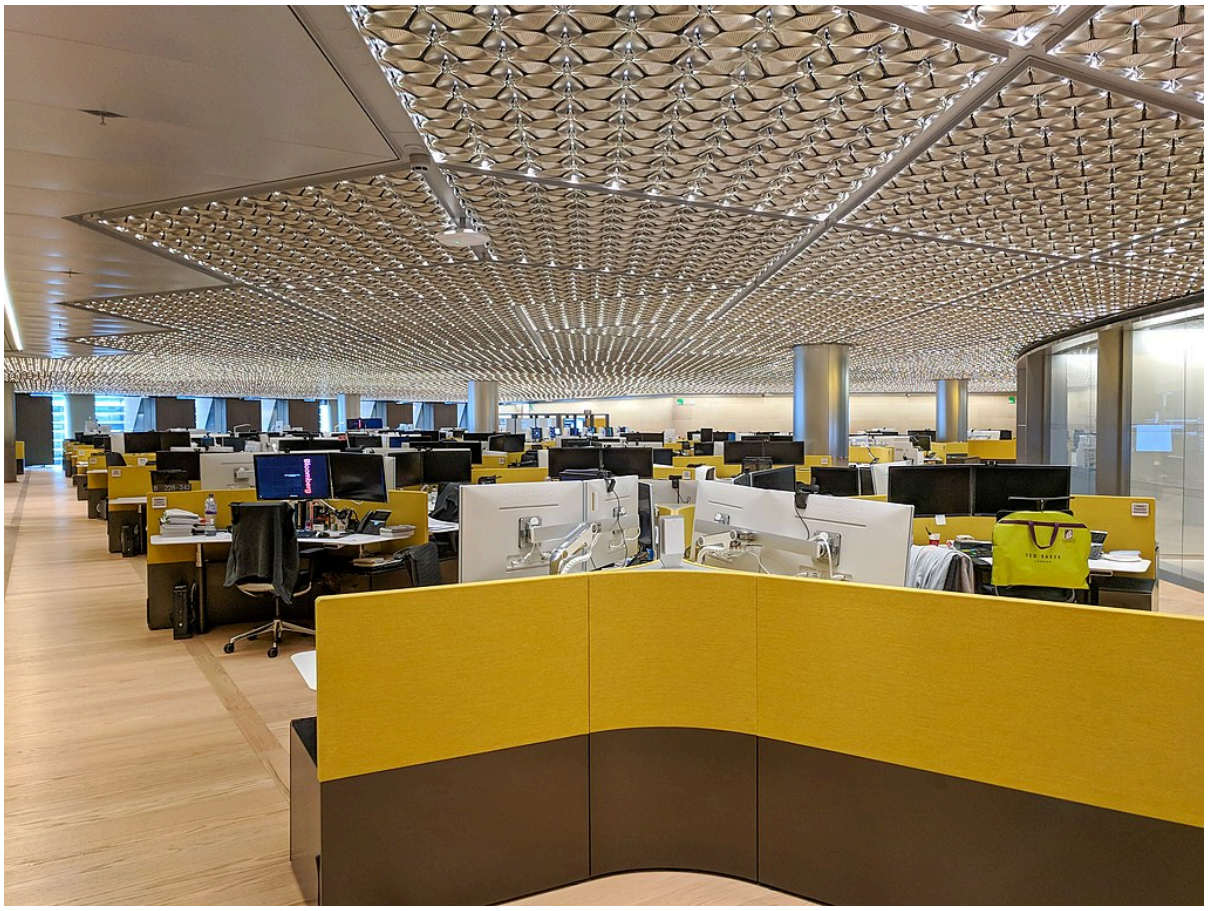


Figure 10.4 – An office in London

Territory

Some cultures are more territorial than others with a greater concern for ownership. It might be common to mark out boundaries between workers with tall partitions or walls between desks. Territory also extends to anything that is "mine" such as a stapler or tape dispenser. Security becomes a subject of great concern for people with a high need for ownership. Cultures with high territory needs tend to be low context.

Cultures with lower territory needs have fewer needs to claim ownership and boundaries are less important. Desks may be located right next to each other, and the use of partitions is unknown. Office supplies are passed

around. Workers are willing to share and their sense of "stealing" supplies is nonexistent. Cultures with low territory needs tend to be high context.

Uncertainty Avoidance

Cultures with high uncertainty avoidance generally prefer to avoid conflict and competition. They appreciate clear instructions. At the office, sharply defined rules and rituals are used to get tasks done. Stability and what is known are preferred to instability and the unknown. Company cultures in these countries may show a preference for low-risk decisions, and employees in these companies are less willing to exhibit aggressiveness. Japan and France are considered good examples of high uncertainty avoidance business cultures.

In countries with low uncertainty avoidance, people are more willing to take risks, companies may appear less formal and structured. Thinking outside the box is valued. Examples of low uncertainty avoidance businesses cultures are Denmark, Singapore, and Australia.

Masculinity and Femininity

Business in the United States has a masculine orientation where assertiveness and competition are highly valued. Self-promotion is considered normal. In other cultures, such as Sweden, business values are more attuned to modesty and taking care of society's weaker members.

Cultures in the World versus the Cultures in Business

For purposes of this book, we have focused on national cultures. According to Hofstede, his cultural dimensions, which are based on cultural values, are not suitable for comparing organizational "cultures." In fact, Hofstede (2007) created a new approach for explaining "cultural" differences within an organization. Although out of the realm of this course, it is important to be aware of the distinction when considering business communication from an international context. Those dimensions are:

- Process-oriented versus Results-oriented
- Job-oriented versus Employee-oriented
- Professional versus Parochial
- Open systems versus Closed Systems
- Tightly controlled versus Loosely Controlled
- Pragmatic versus Normative



Figure 10.5 – Business people shaking hands

10.2 – Communication Challenges in Business Contexts

When you are dealing with people from another culture, you may find their language, communication styles, and work-related values are different than which you are accustomed. Below you will find five communication challenges common to the intercultural business environment.

Language Issues

In a global economy where we are more comfortable communicating with those who are more similar to us than different (Ayoko, 2007), people are often unaware of language misunderstandings that occur when working with people from different cultures. Effective communication across cultural and linguistic boundaries is difficult, but not impossible. Martin & Nakayama (2007) offer some behaviors that can help.

- Don't assume that people speaking a language other than your own are speaking about you.
- Speak simply, but not simple-mindedly.
- Avoid using slang or jargon.

- Try not to crowd too much into one sentence.
- Pause between thoughts.
- Pronounce words clearly and speak slowly.
- Don't be condescending and don't raise your voice.



Figure 10.6 – A group of business people communicating

Communication Styles

Several fundamental communication styles were already introduced in the verbal communication chapter so we will briefly review these styles along with some specific aspects pertaining to a business context. We will also introduce the idea of honest versus harmony.

Direct and Indirect

A common communication style is direct versus indirect communication. Cultures with direct styles ask for more information whereas cultures with indirect styles may not feel comfortable either giving or asking for information. If a manager from a verbally direct culture receives a poorly written report, they might say, "you have made many errors in this report. Go back and proof-read this report to check for errors." A verbally indi-

rect manager who receives a poorly written report, might say, "readers may have questions about this report. Can you check this over one more time?"

Good intercultural business communication involves slowing down. You should listen and observe how others get information from one another. Remember to watch for variations impacted by status and relationship.

High and Low Context

Another common communication style is high versus low context communication. High context communicators place great importance on the context or nonverbal aspects of communication. For them words don't matter nearly as much as the context in which they exist. Low context communicators prefer to be very explicit and express everything in words. For them context is ambiguous, so they want to hear verbal thoughts and ideas to be sure of what is being communicated.

Honesty and Harmony

The communication style of honesty versus harmony is tied to the previously discussed notions of face and facework. In many cultures saving face is a strategy to avoid humiliation or embarrassment and to maintain dignity or reputation. Faces can be threatened, honored, or maintained (Ting-Toomey & Oetzel, 2002). The concept of face is often associated with collectivistic cultures and is a consequence of people living in close-knit societies where social context is important (Hofstede, 2011). Avoiding conflict is a way to show honor and respect to another person. Giving negative feedback may cause a loss of face.

Harmony includes the notion of preserving or saving one's face. For Asians, the concept of saving face is more about achieving mutual honor and respect for the larger group, the business, or the family. In the US, the concept of saving face is more about maintaining self-pride, reputation, and credibility. In the business context, harmony may mean allowing other people room to maneuver, and the ability to understand when a "yes" really means "no."

Cultures that value **honesty** over harmony are often associated with individualistic cultures. They are concerned with the ethics of individual trustworthiness and respect. It's acknowledged that the truth might hurt, but sincerely believed that it will also set you free.

Please be aware that there are BIG cultural variations in how honesty and truth are defined, and practiced, within cultural norms.



Figure 10.7 – Used car dealership sign, Tucson, Arizona.

How Cultures View the Idea of Work

Cultures have different value orientations for the idea of work. The first way looks at the purpose of work, and the second way considers the importance of work. Both of these value orientations are rooted in the cultural dimensions discussed at the beginning of the chapter.

Virtue or Necessary Evil

What does a culture view as the purpose of work? Work is generally known as an effort directed to produce or accomplish something but does a culture view work as a virtue or a necessary evil?

If **work is seen as a virtue,** it will pay off. Over the course of time, hard work can change a character deficiency into a strength. Luke Skywalker, Harry Potter, Simba in The Lion King are all characters who never gave up. Michael Jordan, Tom Brady, and Michael Phelps put hours into honing their skills and learning from others. Tech CEOs Marissa Mayer and Sheryl Sandberg arrived early and left late. In these cultures, hard work leads to material gain therefore, people who have a lot of material goods, are thought to have been hard workers. Conversely, for those who see work as a virtue, poor people are seen as lazy.

Sometimes **work is viewed as a necessary burden or evil**. Necessary in the fact that there will be some

greater good that happens because work occurs. The benefit of work has value. Bills can be paid with the money earned from working. Food can be bought. Communities need medical care, education, and functioning infrastructure. Work can be a catalyst of good, but also provide a mild amount of harm. Parents who work leave their children in the care of others and that might cause a certain amount of guilt. Working late at the hospital night-after-night might ruin a marriage. Even fastidious street maintenance can't prevent automobile accidents from happening. Cultures that identify and articulate the benefits and challenges of working feel that they provide a realistic framework in which to manage life-altering choices.

Relationship or Task

Cultural values surrounding the importance of task and relationship dimensions are also strongly tied to how business is conducted. In **relationship** cultures, people are valued for who they are. Their personality, character, appearance, behavior, and family ties are all part of the picture. Social relationships take priority over work relationships. Family commitments take precedence over work commitments. Achievement is measured by friendships, peer recognition, and respect. Criticism is rare and usually interpreted as negative (Drake, 2010).

Cultures with a strong **task orientation** want to get the job done quickly and right the first time. Tasks are more important than social relationships and family commitments. Achievement is measured by accomplishment, possessions, and power. Professional recognition is determined by expertise. Constructive criticism is welcomed (Drake, 2010).



Figure 10.8 – Students leveling ground for a new display.

Business Etiquette

Business etiquette is about building relationships with other people and organizations. Business etiquette is not about rigid rules and regulations but rather creating an environment through communication where others feel comfortable and secure. Basic business etiquette may vary from culture to culture. Juggling business etiquette and business activities can be incredibly complicated, but success can mean the difference between securing the deal and failure.

Many cultures tend to conduct business much more formally than the US therefore it is preferable to avoid excessive informality especially at the beginning. Many cultures also emphasize the importance of relationship building for business success. Nelson (2009) offers some general rules for international business success.

1. Remembering and pronouncing people's names correctly.
2. Using appropriate rank and titles when required.
3. Knowing the local variables of time and punctuality.
4. Creating the right impression with suitable dress.
5. Practicing behavior that demonstrates concern for others, tact and discretion, and knowledge of what constitutes good manners and ethics locally.
6. Communicating with intercultural sensitivity, verbally and nonverbally, whether in person, electronically, or in writing or printing.
7. Giving and receiving gifts and favors appropriate to local traditions.
8. Enjoying social events while conscious of local customs relative to food and drink such as the use of utensils, dining out, and entertaining, and seating arrangements.



Figure 10.9 – Two people shake hands

Virtual Communication

In today's challenging world of economic restrictions and pandemics, it is not unusual to have important meetings of team members in virtual space. If you are working on an international team, just setting up a meeting is a major task because of the time zone differences. This often means that someone must get up really early or work really late into the evening. In customer interactions, sometimes employees must make or take calls from home which means taking time away from families and being conscious of what background will appear on a screen.

Often small things go a long way towards success. Helpful tips include putting your time zone in the signature of your email or on the biographical section of your social media profile, getting team members to use 24 hour UTC/GMT time, and using time management apps such as Boomerang.

Other issues to consider are language and translation concerns, internet access issues, and the unique impact of cultural values place on a virtual message. In high context cultures when relationships are valued, face-to-face interaction is frequently a must. And sometimes, people are just reluctant to reply to messages from people they don't know.

10.3 – Negotiation

Negotiation is the face-to-face process of resolving conflict to a mutually satisfying end. Globalization has resulted in increased business travel to many countries to buy, sell, form mergers or acquisitions, build relationships and more. Most of these business relationships involve some form of negotiation, but the negotiation process differs from culture to culture because of language, cultural conditioning, negotiation styles, approaches to problem-solving, and building trust. Differences in work-related values, communication styles, and even business etiquette can also have an impact on the negotiation process.



Figure 10.10 – Manuel Orozco, Director of the Migration, Remittances and Development at the Inter-American Dialogue, speaks in the panel.

The roles individuals play in decision-making vary widely from culture to culture. In the US, decisions are frequently delegated to a subordinate. In many Southern European and Latin American countries, there is a strong value place on an individual decision-maker. When decisions are made by groups, majority rule is common in the US, but in Japan consensus is the preferred mode.

Although much has been written about the intercultural negotiation process, there are four major areas where cultural groups may differ.

- First, cultural groups may differ in their view of what the negotiation process is. Cultural groups that prefer harmony over honesty might view negotiation as one group gaining power at the expense of another.

- Second, cultural groups may differ in task or relationship priorities. Task-oriented groups will prefer to come to a quick agreement whereas relationship-oriented groups may not even be able to negotiate until they know who their counterparts are as people.
- This can lead to our third issue, and that is different ideas in what constitutes trust. Does trust come from a signed agreement or a relationship?
- And lastly, is the preferred form of agreement a formal written contract approved by the legal department, or an informal agreement based on historical and social contexts?

At this point in the book, you probably understand that cultural differences are likely to be a factor in the negotiation process. Yet, interestingly enough, new research suggests that negotiators, may give too much weight to cultural factors when preparing for the negotiations.

Researchers (Adair, Taylor, & Tinsley, 2009) surveyed US Americans who had conducted business in Japan and their Japanese counterparts. So, what happened? The study participants typically adjusted their negotiating style too far toward the other's culture. Each side expected that the other would negotiate as they would in their home cultures, not expecting the counterpart would attempt to adjust their strategy to the foreign counterpart leading to confusion and unintended clashes. The researchers concluded that the negotiators focused too narrowly on the most obvious information rather than the task at hand. By focusing only on the cultural differences, the negotiators treated their counterparts as cultural ambassadors rather than business partners.

Obviously, more research needs to be done to solidify this finding, but it's important to note that there is no one-size-fits-all approach to doing business across national boundaries. It's important to be present and attentive to all aspects of the negotiation process. Though important, culture is only one aspect of a successful business negotiation.



Figure 10.11 – Carlo Angeles advocating for Zero Deforestation Youth Empowerment at the UN

10.4 – Conclusion

The globalization of our world economy often leads to mergers and acquisitions that bring international businesses to your hometown. Mergers can make companies more productive, better able to handle competition, and lead to lower prices for consumers, but they can also lead to lost jobs and resentments. When your company has been acquired by a large multi-national corporation, with a CEO that speaks another language, is in a different time zone, and has "strange" business practices, it's often brings with it great sadness and difficulty. A community can crumble. A way of life can disappear. The loss of a livelihood can harm families for generations. It's cold comfort but remember that the process isn't personal and certainly isn't an indictment of your work ethic.

It's also important to remember that each intercultural encounter occurs in a social and political context that extends well beyond the individuals and businesses involved. Strong feelings and jealousies exist within nations and between nations. Large political events such as terrorism impact business, but smaller ones such as

changes to traffic laws do as well. Worldwide we are struggling to handle health epidemics, immigration, and climate change—each able to disrupt global business agreements in a blink of an eye.

The real challenge in intercultural business communication is believing that our vast worldwide differences can also be the source for our creative international solutions.

Key Terms

- Individualism/collectivism
- Power Distance
- Poly/Monochronic
- Long/Short Term
- Space
- Uncertainty Avoidance
- Masculine/Feminine
- Negotiation
- National Culture/Business Culture
- Direct/Indirect
- High/Low Context
- Harmony/Honesty
- Virtue/Necessary Evil
- Task/Relationship
- Business Etiquette

Reflection Questions

1. At your job (now or in the past), how did you refer to your boss, and vice versa? Is the label for your boss something you were told to say or something you choose to say? How did this label indicate low or high power distance at your workplace?
2. International businesses are influenced by social and political events. Have you ever worked any place that was impacted by an international social or political event? What was it? How did it impact your workplace?
3. Can you think of any examples of workplace differences related to individualism or collectivism? How did these differences lead to intercultural communication conflicts on the job? Please explain.
4. How do you view work? Do you view work as a virtue or a necessary evil? What about those you work with? Do they have a different opinion than you do? Has this ever cause conflict? Please explain.
5. Do you have any experience in intercultural negotiation? How did you resolve the conflict or deal with a contract? Did you come to a formal or informal agreement? Please explain.

CHAPTER 11 - EDUCATION

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Understand the role of culture in education and education in culture.
- Understand the expectations that different cultural groups have about education.
- Explain how different role expectations can influence communication within the educational context.
- Explain how power differences can influence communication within the educational context.
- Identify your preferred teaching and learning styles.

The idea of educating people has been around since the beginnings of human history. The first documented word used to describe the idea of an "education" originated in the Late Neolithic and Early Bronze Ages whereas the modern English word, "education," is a combination of two Latin words from the mid-1500s. These Latin words roughly translate in meaning as "to bring up" and "lead forth." The goal of most modern education systems still reflects the Latin roots of the English word because modern education systems make students familiar with many things so that they can lead their societies forward. Culture and education are closely intertwined.

All cultures have some form of an education system, but it is no means universal. The features of any given system can vary widely from culture-to-culture. Common variations include the formality or informality of the system, the emphasis on memorization or experiential knowledge, general education versus specific occupational education, and whether the educational system is open to all or a select few. How cultures deal with these issues can have a profound effect on how individuals see the world and process information.



Figure 11.0 – Young students in a classroom

11.1 – The Impact of Education on Culture

Just as a culture influences education, in the same way education also influences the culture of a country. There are four basic ways that education influences a culture.

- First, education **preserves** a culture. Each country has a distinct culture and education is the most common means through which this task can be accomplished.
- Second, education **transmits** culture. The process of preservation includes the process of transmission from one generation to another.
- Third, education **develops** culture. The function of education is to bring needed and desirable change for progress and continued development of a culture. Education has the potential to modify cultural processes as they become outdated.
- And fourth, education **upholds** the continuity of culture. Cultural values, beliefs, and behaviors are established and reinforced in a school's curriculum.

Education reflects the social, cultural, and political conditions prevailing outside of school, but it also has the seeds of change and can keep up with the ever changing world. School is both a place of knowledge, and a society in miniature.



Figure 11.1 – A student writing

11.2 – The Impact of Culture on Education

All educational systems strive to produce effective citizens capable of participating in, and contributing to, their societies. Education is not simply driven by the simple desire to teach and learn. Education is enculturation. **Enculturation** is the process by which people acquire the values, norms, and worldviews of their cultural group. An example of enculturation could be watching family members go grocery shopping. You learn which stores you typically go to, which foods you usually eat, how to pick good products, and what foods are used to make your favorite dishes.

Acculturation is the process where people from one culture adopt the process of another culture which is not their own. Acculturation begins when two cultures meet. Acculturation is not necessary for survival but is basically adopted because the dominant culture has influence over the other. Acculturation is often seen in those far from their home cultures such as refugees and migrants but can also apply to co-cultural and micro-cultural groups within a dominant culture as well.



Figure 11.2 – A line of homes in Longyearbyen, Svalbard

There is no universal curriculum that all students in all cultures follow. History plays an important role in student experiences of education as well as the educational systems created within a culture. During the era of great national expansion known as the **colonial period,** the colonizers educational systems were imported into the conquered or assimilated nations. Western-style education systems, originally under the auspices of the colonial education system, can be controversial even today. Colonial education systems—rightly or wrongly–have been accused of being tools by capitalists to exploit the underdeveloped world to keep people in subjection (Basu, 1989).

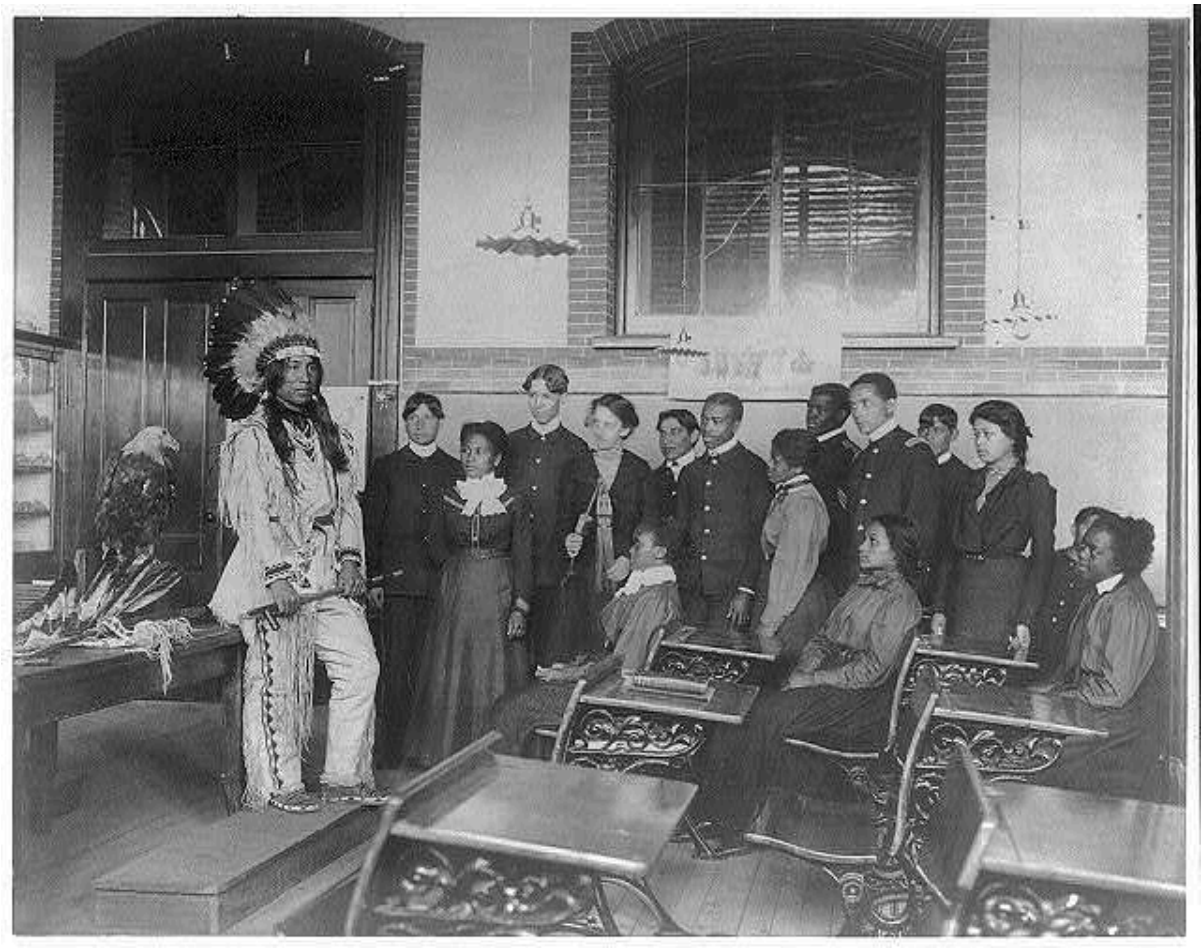


Figure 11.3 – Louis Firetail (Sioux, Crow Creek), wearing tribal clothing, in American history class, Hampton Institute, Hampton, Virginia

Whether a culture has a colonial educational history or not, currently education is widely perceived to be an important avenue for advancement within a society. In an era when it is estimated that a weeks' worth of the New York Times contains more information than a person was likely to come across in a lifetime in the 18th century, most cultures place high value on their education systems (Scott, ret. 8/4/19).

11.3 – Cultural Dimensions and Education

All education systems strive to produce effective citizens that can participate in and contribute to their societies. Because of the nature of cultural values and beliefs, how this is achieved can look very different from culture to culture. Educational philosophies, administration, and practices reflect not only the cultural dimensions, but, religious, political and/or economic stability as well. Even though teachers and students may be

oblivious to their origins, Confucian, Judeo-Christian, Islamic, and other religious principles clearly permeate the world view and philosophical systems of cultural values. Countries plagued by chaos within political and economic systems do not usually have enough resources to develop consistent, effective educational systems to serve their citizens.

Individualism and Collectivism

Underlying the many differences between cultures, and the educational systems that have emerged from them, is individualism and collectivism. **Collectivism** is marked by structured relationships where individual needs are subservient to the group. Solidarity, harmony, and equal distribution of rewards among students is expected. Modesty is valued, norms are set by the average student, and failure is seen as unfortunate but not dire. Success is seen as something linked to family, classmates, and society as a whole (Rubenstein, 2001; Dimmick & Walker, 2005; Watkins, 2000).

Conversely, **individualism** is marked by loose relationships and ties that are forged according to self-interest. Status and grades are based on individual success. Competition is encouraged, norms are set by the best students, and failure is perceived as fairly significant (Rubenstein, 2001; Dimmick & Walker, 2005; Watkins, 2000).



Figure 11.4 – Collaboration in the classroom is essential

These basic values impact everything from the atmosphere in the classroom, teaching styles, and attitudes about dishonesty and plagiarism. In **collectivistic classrooms**, for instance, education is seen as a tool for strengthening the country rather than for the betterment of an individual. This fundamental premise has implications for the teacher-student relationship in that working together is not cheating, but rather a happy by-product of good relations. The collectivistic mentality may also account for the absence of sorting students by ability, and the lack of teasing of less gifted students. Fast learners are expected to help slow learners (Rubenstein, 2001).



Figure 11.5 – Teacher in a Happiness Class

In **individualistic classrooms**, education is seen as a tool for getting ahead. Students are responsible for their own learning. Academic progress is measured through individual assessment and reported as individual grades. The learning relationship is primarily between the teacher and the student, not the classmate group. If a student needs help, they ask the teacher questions. Students are taught to be more engaged in discussions and arguments. Schools encourage students to become independent thinkers (Faitar, 2006)). An academic task has value in and of itself so getting one's work done is important. Relationships with other students is secondary. In certain situations, helping others could be cheating (Rosenberg, Westling, & McLeskey, 2010).

Even concepts of intelligence are culture-based. Individualistic cultures tend to think of intelligence as a "gift" and relatively fixed, although somewhat impacted by environmental influences. Collectivistic cultures view intelligence as something that can be improved by hard work rather than a lack of ability (Henderson, 1990; Watkins, 2000).

Power Distance

Reflections of power distance can show up in education systems as well. **High power distance classrooms** focus on expertise, authority along with the importance of social and moral order. Leaders have stronger social prominence, and there are explicit, enforced barriers to information. Examples of this can be libraries and

information structures only available to certain majors or even specific faculty. Degrees with official stamps and logos might only be issued to select graduates and not others.



Figure 11.6 – Classroom

In **lower power distance classrooms**, students are required to take much more responsibility for their own actions and learning. The institution respects the independence of the students and student driven initiatives. Students are expected to find their own way. Restrictions to learning are discouraged, and that sometimes includes letting students know that they do not have the skills to succeed in their desired careers path. Instructors are treated as equals to be engaged and even challenged.



Figure 11.7 – Lab Work

Time

As previously discussed, cultures can view time in a variety of ways. The classroom will also reflect the cultural preference for time.

Polychronic and Monochronic

Monochronic classrooms view time as something to be managed so learning proceeds along a linear path with clear prerequisites and milestones. Goal setting is important, so time and opportunities are not to be wasted. Repetition might be seen as a lack of progress. The past might be seen as less significant than the future. Students expect to see immediate relevance to a subject area.

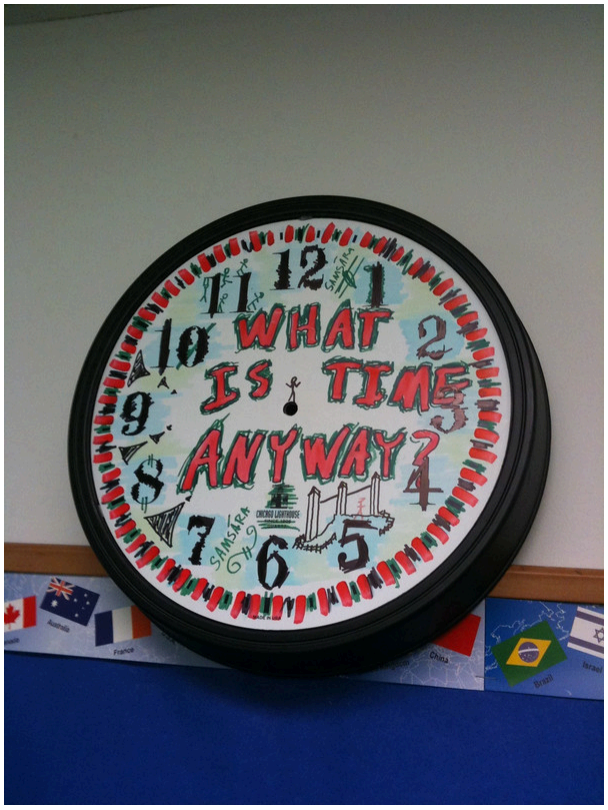


Figure 11.8 – What is time?

The **polychronic classroom** adapts to time. Learning is seen as the practice needed to reach perfection, so goals are secondary as one adapts to the situation. Time exists for observation and opportunities can reoccur which makes the past important because cycles repeat themselves. Repetition is valuable for learning therefore students may have to be more patient to discover the relevance of the lesson.

Long-term and Short-term

When instructional activities start and stop promptly according to "clock time," it is considered a **short- term classroom**. Meetings outside of class time are limited to schedules and there are procedures to follow when working on assignments. There are consequences for missing deadlines.

Instructional activities that are allowed to continue if they are useful is a trait of a **long-term classroom**. If there is improvement, there is less adherence to deadlines and procedures can have flexibility. The boundaries between class time and outside of class time is loose.

Uncertainty Avoidance

Uncertainty avoidance can have a major impact on the classroom. **High uncertainty avoidance classrooms**

tend to focus on error prevention so smaller amounts of information is given with choices being limited. Simplicity is used to reduce the ambiguity and students are given the exact assessment rubrics for grading.

The **low uncertainty avoidance classroom** shows up in the complexity of the assignments. Instructors avoid over protection and maximize rather than minimize choices. There is often an abundance of additional recommended reading, and assignments are designed to produce meaningful learning for students.

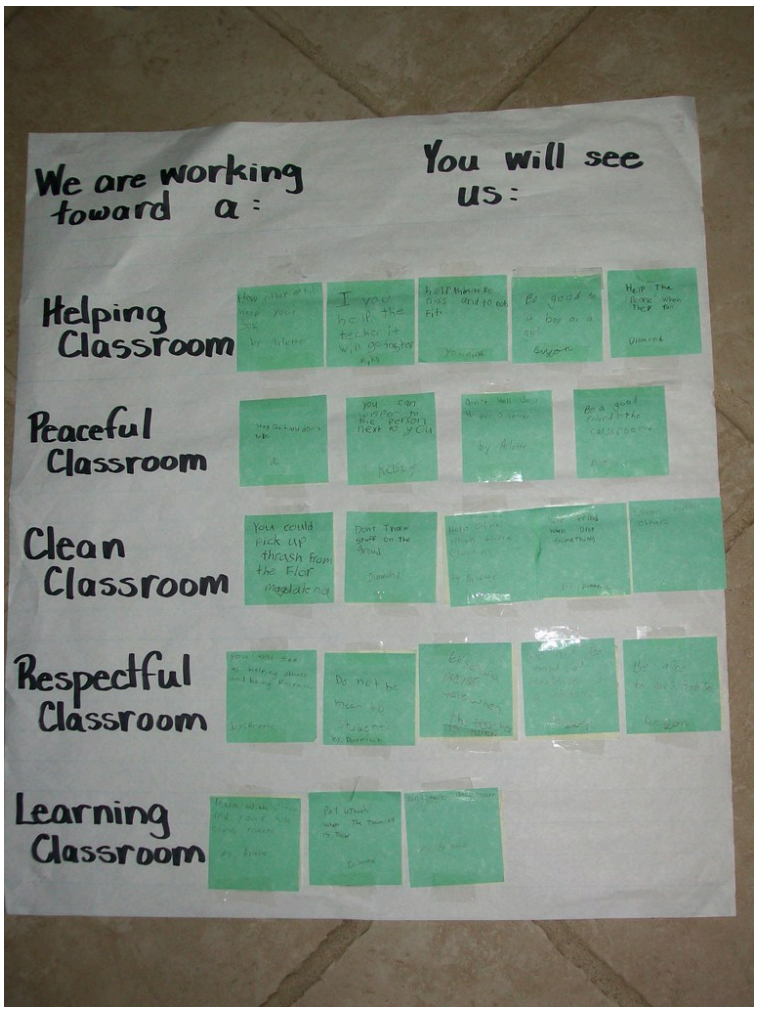


Figure 11.9 – Classroom Rules Anchor Chart

Masculine and Feminine

In more feminine classrooms, the average student is used as the norm and teachers often avoid praising students. Rewards are given more for social skills than intelligence and failure is not a life-altering event. Students choose subjects of interest for majors.

In more masculine classrooms, teachers use the best students as the norm by often praising and rewarding

them. Failure can be life-altering, and students compete for top positions in a class. Students will choose majors based on their career opportunities.

Different Approaches to Knowing

How do we "know" what we claim to know? Although this is not something that Hofstede has explored as a cultural dimension, the idea of **extended epistemology** or other ways of developing knowledge (Carter, et. al, 2018) has been gaining traction in educational scholarship in recent years. Scholars generally categorize the different ways of knowing as empiricism, rationalism, authority, and revelation.

Generally speaking, European cultures tend to consider information acquired to cognitive processes such as counting, measuring, and the "scientific process" as more valid than other ways of knowing things. Other cultures might prefer symbolic imagery, rhythm or transcendence. The different approaches to knowing could affect the ways that information and problem-solving is taught and accepted within an educational setting.



Figure 11.10 – Different Ways of Knowing

11.4 – Practical Applications

Researchers continue to build an in-depth understanding of the customs and practices within certain cultures with the goal of developing meaningful ways to compare cultures. Much of our communication behavior and our expectations for the educational process are deeply embedded parts of our culture. What happens in the classroom is primarily reflective of the values of the dominant culture (Evertson & Randolph, 1995; Hofstede, 1980, 2005).

Numerous studies have been done in a variety of cultures to measure teaching and learning styles. Although there is considerable debate as to whether this field of study is accurate across cultural boundaries or should be more focused on individuals, there is enough reason to believe that differences in cultural socialization tend to influence learning styles. As culture has the ability to shape the ways in which its members receive, process and act on information, it does shape the way cultural members learn.

Teaching Styles

Teachers generally use one of the two types of **teaching styles:** *teacher-centered or student-centered* (Prosser & Trigwell, 2010). Encouraging students to become independent thinkers, focusing on individual needs, being assertive and expressing opinions, criticism as a strategy for improvement, and trying to bring about conceptual change in students' understanding of the world are all considered **student-centered** strategies (Faitar, 2006). Knowledge that is always transferred from an expert to a learner, with conformity and group needs as a focus, are considered more **teacher-centered** strategies (Staub & Stern, 2002). Students used to teacher-centered instruction may be puzzled, or even offended, by the more informal student-centered approach. They may perceive the teacher as being poorly prepared or lazy (McGroaty & Scott, 1993).



Figure 11.11 – Student-Centered Teaching

In individualistic settings, the teacher's role in the classroom is to share ideas and provide practice time to develop further knowledge and/or skills. In collectivistic settings, the teacher is viewed as a moral guide, and friend or parent figure with valuable knowledge that it is a student's duty to learn (Husen & Postlethwaite, 1991). Researchers Cortazzi & Jinn (1998) compared British and Chinese student/teacher relationships and noted that in Britain good students obeyed and paid attention to the teacher, but in China, students and teachers assumed that all students would behave in this way. Consequently, Chinese teachers spend little time and effort on discipline. In Norway and Russia, students often spend their first 5 or 6 years of school with the same teacher (Cogan et al., 2001).



Figure 11.12 – A teacher in class with her students

Learning Styles

The ways that student learn in different cultures is called **learning styles**—as is how students communicate**.** In the US, direct eye contact is interpreted as a sign of interest and honesty. The lack of eye contact is considered a sign of dishonesty or lack of interest, so teachers adjust their styles accordingly. Looking a teacher in the eye in many Asian countries would the height of disrespect.



Figure 11.13 – Student teacher in China.

In some cultures, students are taught using through modeling and observation therefore students might not be familiar with the idea of active listening to understand concepts and instructions. Asking questions might imply that the teacher did not teach well and can be considered impolite or challenging the teacher.

In a few cultures, debating or engaging in discussions with different points of view can also be seen as a challenge. Not only is challenging teachers or authority figures seen as disrespectful, but such tactics might not be seen as a learning strategy and ignored. Lectures are the standard mode of instruction and discussion might not even have a place in the classroom.

Even in cultures where discussions are a standard classroom activity, the unwritten rules for discussion may be very different than in the US (e.g. interruptions, loud talking, allowing for short silence, and being called upon). Students may even smile during an intense discussion because they have been taught to react this way so as not to offend the person in authority.

Group work is also approached differently in different places. Group dynamics are developed in a more systematic and sustained manner with greater interdependence and collaboration. Individual instructors in the US may define what are and are not acceptable forms of collaboration in the context of a particular course, but the rules do not apply to all courses.

In the US, the class is often split into pairs, or small groups to work on a task or to discuss a topic. Watkins calls this "simultaneous pupil talk. In a Chinese classroom, you would more likely view "sequential pupil talk" where two students at a time stand and engage in dialogue while the others listen and think. Students from some countries may think certain forms of collaboration are acceptable which might be considered as "cheating" in the US.

The ideas of testing and evaluation can also vary widely from culture to culture. Students in many countries are accustomed to very rigorous high stakes testing. Multiple choice tests, common in the US, are rare outside of the US.

Grading, Power, and Plagiarism

Cultures can have very different expectations about grades and the grading process. There may always be power distance issues in the communication between instructors and students, but these differences will be greater or lesser depending on the culture. Notions of what constitutes being "fair" or "unfair" are cultural embedded as well. Seeking help or soliciting help may not be appropriate or acceptable in some cultures

Attitudes towards cheating and plagiarism, as well as what constitutes each, can be very different. Plagiarism, or the concept that ideas can be owned, is a Western principle. Some cultures require students to memorize and use long passages from well-know experts without crediting them as a matter of education.

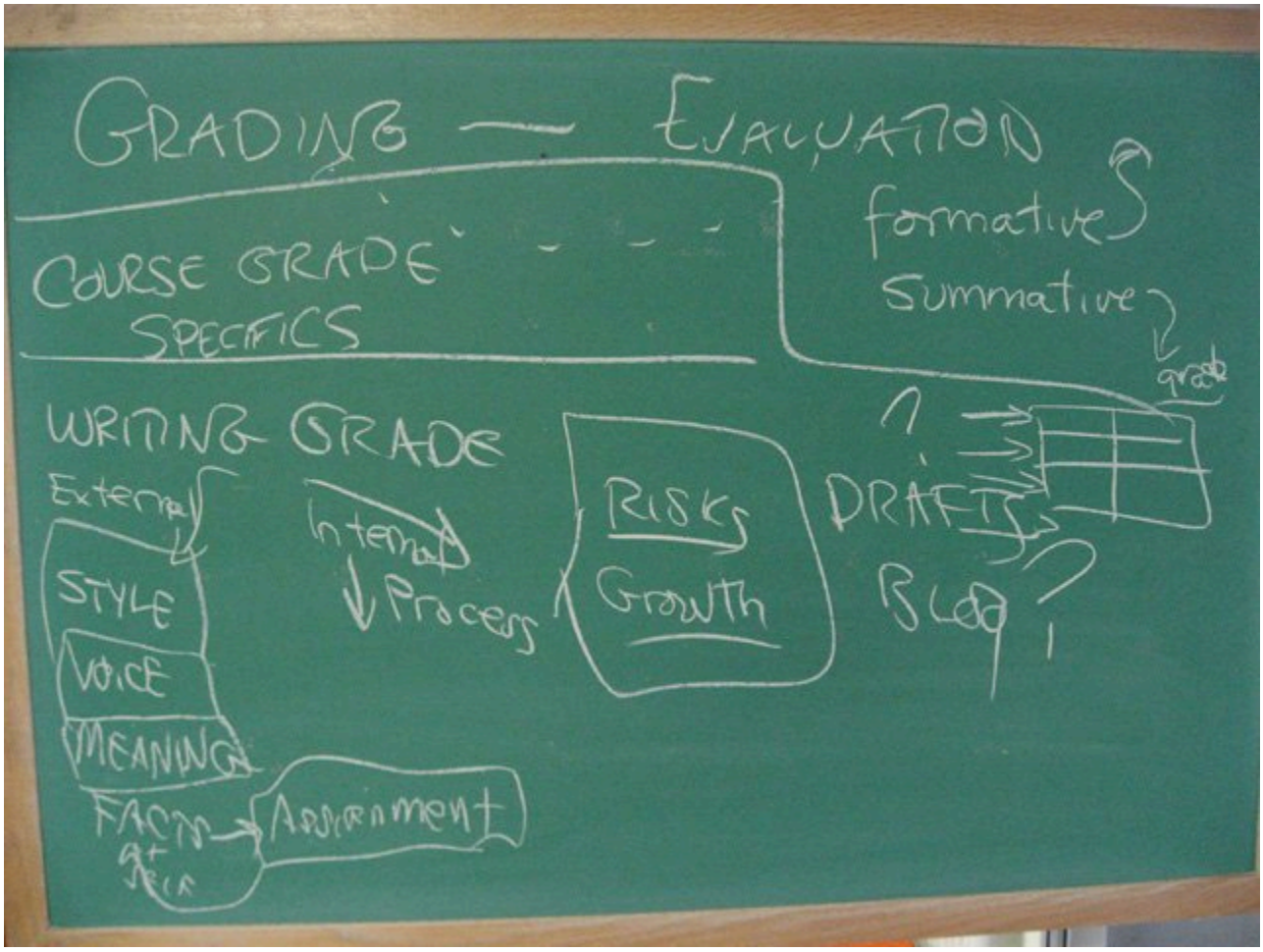


Figure 11.14 – Grading

In cultures where a strong emphasis is placed on interdependence, "helping" your classmates may be more important than competing with them. "Turning in" a classmate who cheats may be considered a more serious ethical breach than the act of cheating. Maintaining family reputation, keeping a scholarship, or negotiating for grades could be appropriate in some instances.

Grading systems are far from universal, making the understanding of what a grade means opaque at best. In the Chinese University system, grades are often based on one final examination. There are no other grades, so plagiarism is rarely considered a problem. In the Japanese University system, final grades are based on the mid-term and final. There are no regulations about plagiarism in Japan or Nepal. Students do not need to attend classes in the Nepal University system; they can choose to directly sit for the national exam. Attendance and plagiarism are very important in the university system in India, but students can negotiate with their professors for grades. The Iranian university system also enforces consequences for plagiarism but considers gift-giving an opportunity for extra credit (Smith et al., 2013).

In the US, grades are only one of many factors considered in job and school applications. In some parts of the world the grades that you get in preschool will determine whether you will go to college or not.

11.5 – Conclusion

Most people spend many years in school. The education process considered in this chapter explores a common world-wide institution created to preserve, transmit, develop, and uphold culture. The reciprocal nature of "culture" and "education" is significant to all of our childhood experiences, and influences who we will eventually become.



Figure 11.15 – Three toddlers eating in a Japanese preschool

Key Terms

- Education
- Enculturation
- Acculturation
- Long/Short-term Classrooms
- High/Low Uncertainty Avoidance Classrooms
- Masculine/Feminine Classrooms

- Colonial Period
- Collectivistic/Individualistic Classrooms
- High/Low Power Distance Classrooms
- Poly/Monchronic Classrooms
- Teaching Styles
- Student-centered
- Teacher-centered
- Learning Styles

Reflection Questions

1. What is the purpose of education? Is education free in your country? Is education compulsory (required)? Do parents homeschool their children in your country? How many years is it considered "normal" for children to go to school?
2. What is the role of language in learning and teaching? Do you speak a different language in different settings, such as home, school, or work? Do parents expect and desire assimilation of children to the dominant culture as a result of education and the acquisition of a new language?
3. Is it appropriate for learners to ask questions or volunteer information in your country? If so, what behaviors signal these behaviors? If not, what negative attitudes does this behavior cause? What are the skills that separate good students from bad students? What constitutes a "positive" response by a teacher to a learner? By a learner to a teacher? Are there different responses for different groups? Boys? Girls? In different subjects?
4. What kinds of learning are favored (e.g. memorization, discussions, inductive, modeling, stories, lectures)? Is it better to learn collaboratively or individually? Should all students be expected to learn everything? Are teachers responsible for student learning or are students responsible for student learning? What about parents? How does how well student learn reflect on parents?
5. How important was learning to you? Did you ever cheat? What is your attitude towards cheating? How should parents react? How should teachers react? What are the dangers of cheating? How were students disciplined in your school?

CHAPTER 12 - HEALTHCARE

Learning Outcomes

When you have completed this chapter you should be able to do the following:

- Understand the diverse issues of healthcare practices.
- Explain some of the cultural issues within effective healthcare.
- Explore the variety of healthcare options.
- Discuss how religion, power, ethics, and identity impact healthcare.
- Discuss how culture impacts the ethical implications of healthcare.

The Human Genome Project (1990-2003) identified 20,000-25,000 genes in human DNA making it possible to efficiently tackle more health-related problems than ever before. What the Human Genome Project couldn't study though was the effect of culture on healthcare. We have learned that effective intercultural communication can mean increased profits or opportunities in many contexts, but in the healthcare setting, effective intercultural communication can impact a patients' physical or mental well-being (Voelker, 1995), as well as their quality of life. This chapter is designed to introduce the complex issues that culture has on both the providers and receivers of healthcare around the world.

12.1 – Patient and Diversity Issues

The US has one of the most diverse societies in the entire world. There are residents and visitors from almost every place on the planet therefore US healthcare must be approached from a multi-cultural perspective. Doctors face effective communication issues, trying to understand the various cultural and co-cultural issues, and the reality that accessible care might not be available to all patients. Patients face language issues, lack of knowledge of healthcare and treatment options, and historical treatment within healthcare systems.



Figure 12.0 – Conducting a Procedure

Language Issues

Healthcare professionals often use medical terminology or jargon. **Medical terminology** is the scientific language used by doctors to describe specific medical conditions. Examples of medical terminology could be thrombosis for a blood clot and hypertension for high blood pressure. **Jargon** is often the shorthand used between people practicing the same profession and it might have no meaning outside the profession. Examples of jargon in the healthcare world would be BP for blood pressure, NPO (*nil pers os*) or nothing by mouth, and c-section for birth by caesarian section.

Another issue is that healthcare providers and patients may both operate out of an ethnocentric framework without realizing it. Cultural beliefs and the ensuing approaches to healthcare are so fundamental to a human being that they are not often overtly communicated, but rather just assumed. For instance, people from different cultures do not always report pain in the same ways, which easily leads to miscommunication in cross-cultural encounters (Lee et al., 1992) and the assumption that some cultures do not feel pain. In working with patients from other cultures, healthcare providers can learn as they go, but this has the potential to be dangerous when dealing with diagnosis and treatment of issues.



Figure 12.1 – Cultural Beliefs Influence Healthcare

Today 60 million US Americans (nearly 1 in 5) speak a language other than English at home and of that 60 million, 25 million self-identify as not speaking well (CM Elearning, 2022). Finding adequate translators and interpreters who are familiar with medical terminology is difficult. There is plenty of evidence that gaps in translation can lead to adverse outcomes, but one thing is even more clear, patients can't make decisions about treatment without a competent medical translator. As more of the patient's family and friends' attempt to translate, there is more potential for harm than good.

And lastly, treating patients is not always a matter of communication just between doctors and patients. Most cultures have laws regarding healthcare issues and practices. In the United States the judicial issue of informed consent requires that all patients receive full information enabling them to freely make decision about their own health care (Gostin, 1995). This might make sense to you, but in some family-centered cultures, this might be a problem. In this case, families and extended families may expect to be actively involved by providing input and support on treatment decisions.



Figure 12.2 – Translator anyone?

Historical Treatment of Cultural Groups

Widespread stereotypes and prejudice directed toward different cultural groups have fostered differential treatment for some groups—especially racial and ethnic minorities. Some historical examples that you might be familiar with are Josef Mengele, the SS physician at Auschwitz, Germany who conducted experiments on Holocaust prisoners that included giving prisoners infections to watch the progression of the disease and spraying them with chemicals to test possible chemical warfare solutions.



Figure 12.3 – Josef Mengele, Auschwitz

In the 1930s and 1940s, Japan's Imperial Army Unit 731 conducted biological warfare and medical testing on Chinese civilians. As many as 200,000 people were impacted. There were also the Asian "comfort women" of World War II. The term comfort woman is a euphemism for women that were captured and forced to work in brothels. Many experienced great cruelties without access to medical care.



Figure 12.4 – Comfort Women Rally in Seoul, Korea

Of course, in the United States, there was the Tuskegee Syphilis Project that lasted for 40 years (1932-1972) in which researchers conducted a study on the health effects of untreated syphilis. African American men who enrolled in the "project" were told that they were being treated for "bad blood." During the same time, the US was also doing experiments with syphilis in Guatemala on prisoners and individuals with mental illness. Based on both recent and historical atrocities, it is not surprising that some cultural groups are suspicious of healthcare.



Figure 12.5 – Participants in the Tuskegee Syphilis Project

Prejudicial ideologies or sets of ideas based on stereotypes, can cause significant barriers to intercultural communication, and may influence the quality of care that patients receive. Patients may enter the healthcare system with their own prejudices based on historical events, distrust of doctors, distrust of certain treatments, and more. Professional healthcare workers may lack an understanding of healthcare provided outside of the traditional western system and that are a part of cultural traditions other than their own.

12.2 – Cultural Differences in Healthcare Concepts

Health is a cultural concept. Culture frames and shapes how we perceive the world, and our experiences, hence different cultures bring different perspectives on health. Most cultures fall somewhere within the individualism and collectivism continuum. Verbal communication styles that directly affect health care are traits like direct/indirect communication, high/low context, and honesty versus harmony. Nonverbal communica-

tion styles would include high and low contact. Healthcare is also heavily impacted by the cultural view of power relationships.



Figure 12.6 – Healthcare, Not Wealthcare! rally in Philadelphia

Culture helps to define what patients and healthcare providers believe about the causes of illness, which diseases are stigmatized and why, how illness and pain are experienced and expressed, where patients seek help and ask for help, and the acceptance of a diagnosis (Mayhew, 2018). Please remember that as significant as culture can be, within any given culture, there will be variations among individual members.

Belief Systems

The healthcare process is often represented through different worldviews that we commonly call Eastern and Western medicine. **Eastern medicine** describes a disease as a signal that the body is out of balance. Instead of viewing illness as something to cure, Eastern medicine uses natural plants to work with the natural process of the body. **Western medicine** relies on the scientific method to understand what causes illness. For many, human beings are just like "machines" that need fixing or tuning to "eradicate the enemy" (Todd, 1999).

In the US, and other nations that practice Western medicine, the dominant healthcare model is based on biomedical science**.** According to the **biomedical model**, doctors look for physical signs of what is wrong. Once the symptom is identified, things like drugs and procedures are used to get rid of the problem. Providers

who operate from a biomedical model, might communicate in ways that are efficient and logical. This approach uses relatively little time, and providers might see many patients in a day.



Figure 12.7 – Biomedical Model

In nations that practice Eastern medicine, the dominant healthcare model is biopsychosocial**.** The **biopsychosocial model** acknowledges that illness is not always just a physical thing. Disease and illness are often influenced by environment and social factors as well as emotions, stress, and lived experiences. Patients and providers may care deeply about communication and the "bigger picture" which often means spending significant amounts of time working through the illness together.



Figure 12.8 – Stressed

Alternative Medicine

Healthcare provided outside the traditional Western medical system to Westerners is often referred to as "alternative medicine" whether they fall within the Eastern medical system or not. **Alternative medicine** can mean returning to traditional cultural medicinal practices such as herbal remedies and sweat lodges, or it can also mean seeking out medical practices that are part of other cultural traditions rather than your own such as acupuncture and cupping.

Alternative medicine generally falls into four broad categories:

- The first is referred to as **mind-body medicine** which focuses on using the mind to influence the body. These types of approaches might include patient support-group therapy, meditation, and prayer.



Figure 12.9 – Men therapy group.

- The second is **biologically based practices** which refers to the use of products found in nature. These types of approaches include the use of herbal therapies, dietary supplements, and other natural products.



Figure 12.10 – Herbs at Medicinal Plants and Traditional Medicine exhibition in Iran's capital.

- The third category would be manipulative and **body-based practices.** This approach refers to the use of massage or chiropractic manipulation to promote health.
- And the last type is referred to as **energy medicine** which could include acupuncture, Reiki, and certain types of massage.



Figure 12.11 – Acupuncture

Social Implications of Illness

The ways that a culture perceives health is influenced by different things within a culture. Social implications can be defined broadly such as climate and environmental factors, but there can also be more specific factors such as emotional, economic, family, and community factors that impact patients.

Diseases often carry their own emotional stigma within a culture. HIV, cancer, alcoholism, drug addiction, and mental illness can cause both patients and family members to feel shameful and withdraw from treatment and cultural interaction.

In countries without universal or nationalized healthcare systems, health costs can economically devastate families, cause family members with employer provided insurance to be underemployed to avoid losing insurance, or impact credit ratings and job opportunities. Poor people can feel that they have no control over health problems and fatalistically make bad choices.



Figure 12.12 – HIV/AIDS Patient in Hospital.

The impact of disease on the families of patients is often unrecognized and underestimated. Family members are often care givers as well as economic providers. Much has been studied about quality of life issues for family members and chronic illnesses cross cultural boundaries although in some families' relationships can grow stronger as members work together.

Much has also been studied about community interaction as well. Community interaction can range from "drifting away" to ostracism and fear of stranger's reactions to community organization of support.

12.3 – Religion and Healthcare

When people become ill, and the treatment isn't effective, some people are driven to seek answers to questions from sources outside of the science-based medicine process. The role of religion and spirituality in healthcare raises several issues about ethical ways to incorporate healthcare practices into existing beliefs. Some providers worry about religious freedom issues, while others may not be aware of the diversity of religious beliefs surrounding health care.



Figure 12.13 – Hospital Chapel

Religious beliefs can impact concerns about modesty and being treated by someone of the opposite sex. Some patients will refuse to consume certain foods or eat at certain times or even take medications that are produced using problematic processes. Pain medications may be welcomed or shunned because of beliefs. Healthcare providers may also be asked to minimize actions that might disturb the sick person. Washing, fasting, jewelry might have to be negotiated with providers. Other points of negotiation might be blood and organ donations, transplants, withholding or providing life-sustaining therapy, and the burial of amputated limbs. Family and

faith community members might expect to keep company with a dying patient, and for some the bodies of the dead may have to be buried or cremated as soon as possible. And it cannot be stressed enough that rituals and prayers occur in a variety of different ways, but they are all viewed as a necessary part of the healthcare process.

Learn a bit more!

While religious and spiritual beliefs may vary, there are strategies for helping healthcare professionals serve religious patients. The following is a compilation put together from lists provided by the Agency for Healthcare Research (2015), the US Health Resources & Services Administration (ret. 8/10/19), the University of Pennsylvania Medical System (2008), the University of Washington Medical Center (1997), and the Canadian Paediatric Society (2019).

- Help patients feel comfortable at the facility.
- Establish a relationship with patients by supporting or encouraging religious beliefs.
- Provide health information in ways the patient accepts.
- Maintain good communication with patients
    - What do you call your illness and what do you think caused it?
    - Is there anything I should know about your culture, beliefs, or religious practices that would help me take better care of you?
    - Do any traditional healers advise you about your health?
    - Do you have any dietary restrictions that we should consider as we develop a food plan?
    - Your condition is very serious. Some people like to know everything that is going on with their illness, whereas others may want to know what is most important but not necessarily all the details. How much do you want to know? Is there anyone else you would like me to talk to about your condition?
- Show patients respect by viewing religious and spiritual support as part of the healthcare plan.
- Be ready for when religious and spiritual support are not available.

12.4 – Power and Ethics in Healthcare

Healthcare is ripe with imbalances in power. Providers and patients are not equal in medical knowledge, nor can patients access treatment procedures without referral from a provider. Patients may encounter many healthcare workers within a short amount of time without knowing why or how they are related to treatment. Questions may be seen as a challenge to authority.

In the United States, healthcare is a business. It's a HUGE business. Deloitt.com (ret. 8/11/19) estimates an annual growth rate of 5.4% between 2017 and 2022. In dollars this is 7.077 trillion in 2015 to 8.734 trillion in 2022. The insurance industry drives MOST healthcare decisions in the US. Costs impact how the US thinks about medical resources and their distribution. For people who come from other healthcare systems, the private healthcare system as practiced in the United States can be confusing or downright inaccessible.

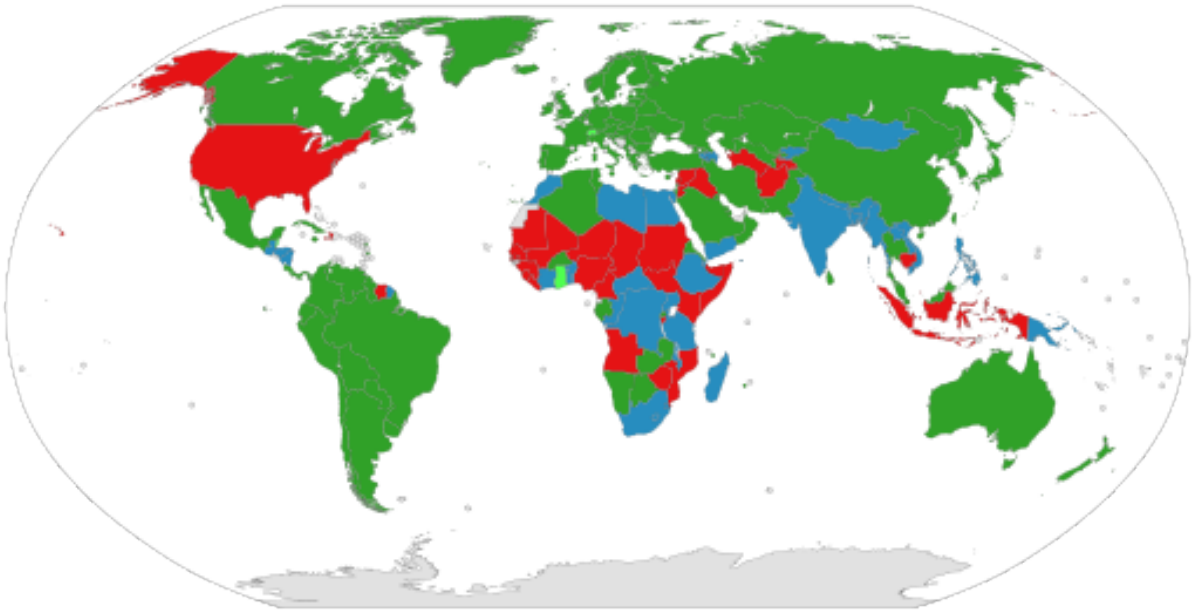


Figure 12.14 – Universal Healthcare by Country

Ethics

The insurance industry and the fear of malpractice suits guides many decisions regarding medical ethics in the United States. Some healthcare organizations use ethics committees staffed by healthcare professionals, religious leaders, social workers, and governmental agencies to help make decisions about medical ethics. Such committees could debate about providing or discontinuing care for terminally ill patients and the possible funding of drug rehabilitation programs for a long-term drug addict. If there are value-laden or value-dependent questions that go beyond what medical science can address, but there is a need for a decision to be made, the issue is most often referred to an *ethics committee* (Aulisio, 2016).



Figure 12.15 – Ethics Committee

In the US, the ethics committee rose into prominence during the 1962 through 1990 time period (Aulisio, 2016). In Eastern and Central Europe, *ethics committees* were the result of fundamental political and societal change during 1989-1990. Whereas in Western Europe, *ethics committees* were common at the local level, but didn't become nationalized until the early 2000s (Steinkamp et. al, 2007).

Some medical procedures are very controversial, even among members of the same culture. In the United States, abortion, and **euthanasia,** or assisting terminally ill people in committing suicide, are two prime examples. As a state, Oregon is often required to defend its 'Death with Dignity Law' from interest group lawsuits.



Figure 12.16 – Holding my dying grandmother's hand

12.5 – Information-Sharing, and Identity

Knowing the appropriate way to communicate with families and patients in an intercultural context can be incredibly complex. In some cultures, the family is involved in the healthcare and medical treatment of its members. In other cultures, medical information is confidential and only given to the patient. Some patients may not want their families involved in their care if they have had a miscarriage, are suffering from certain types of cancer, or are depressed. All patients will act within a framework of cultural values.

Information Sharing

In general, healthcare providers will give information regarding patient health in four general frameworks.

- **Strict Paternalism** – reflects a physician's decision to provide misinformation to the patient when he or she believes it is in the best interests of the patient.
- **Benevolent Deception** – occurs when the physician chooses to communicate only part of a patient's diagnosis.
- **Contractual Honesty** – refers to the practice of telling the patient only what he or she wants to hear or to know.
- **Unmitigated Honesty** – refers to when a physician chooses to communicate the entire diagnosis to a patient. (Martin & Nakayama, 2007)

In the United States, unmitigated honesty is the only one of these options that is legal for adults. When seen as too difficult or frustrating, cultural, and legal differences between provider and patient can contribute to a patient's inability to understand the provider's directions. Communication problems resulting from conflicting identities and perceptions can be overcome with sensitivity and adaptation (Brown & School, 2006).



Figure 12.17 – Information sharing

Identity

Both patients and providers are concerned about their cultural identities. **Communication Theory of Identity** (Hecht, 2009) explains that people make assumptions about each other based on their backgrounds. The premise behind this theory can help to explain how misunderstandings occur in the intercultural healthcare setting (School, Wilson, & Hughes, 2011). Individuals use their identities to affiliate themselves with groups and cultures. The extent to which people identify with specific groups and cultures varies based on the dimensions of salience and intensity (Hecht et al., 1993).

Identity salience refers to the fact that people view their cultural identity as an important part of who they are, while **identity intensity** refers to the level of importance that people place on their cultural identity (Brown, 2006). When people from different cultures interact, they communicate according to the ways that people from their culture communicate, and by doing so, enact their identity with particular groups.



Figure 12.19 – Editorial, People

Hecht (1993) asserted that there are four frames that may overlap and occur in the same communicative interaction: personal, enactment, relational, and communal. Each identity frame has its own set of assumptions concerning how the intercultural provider-patient interaction negotiates identity (Brown, 2006). In a 2017 study on intercultural healthcare communication through the eyes of patients in the Netherlands, Patternotte et. al, found that a doctor's cultural background was not important if the doctor was a professional, but noted that all of the patients had already lived in the Netherlands for a significant amount of time. Some patients did have a clear preference for a doctor of a particular gender. Many patients felt that a competent doctor needed to be accessible, have enough time, treat them as unique people, and ask about cultural habits. Respect for cultural identity was an integral part of communication skills in a healthcare setting.



Figure 12.19 – Doctor

12.6 – Conclusion

Communication is vitally important to the competent functioning of healthcare services. Patients and providers may not be satisfied with their healthcare interactions when they do not communicate effectively with one another. Although this chapter has just skimmed the surface of a vast and complicated topic, a knowledge of intercultural communication theories and skills can be the beginning of competence and success in the healthcare arena.

Key Terms

- Medical Terminology
- Eastern Medicine
- Biopsychosocial Model
- Biologically Based Practices
- Strict Paternalism
- Unmitigated Honesty
- Communication Theory of Identity
- Jargon
- Western medicine
- Alternative medicine
- Body-Based Practices
- Benevolent Perception
- Euthanasia
- Identity intensity
- Prejudicial ideology
- Biomedical Model
- Mind-body Medicine
- Energy Medicine
- Contractual Honesty
- Identity Salience

Reflection Questions

1. Why might people in the United States seek out alternative forms of health care such as acupuncture?
2. How might intercultural communication misunderstandings arise between patients, their families, and health care professionals? Provide an example.
3. What medical jargon have you encountered in your interactions with health care professionals? Did it effect your communication? If so, how?
4. What are some examples of power imbalances in the health care interaction?
5. If you were suffering from a disease, which ethical framework (strict paternalism, benevolent deception, contractual honesty, or unmitigated honesty) would you want your health care professional to use when communicating with you and your family? Why?

GLOSSARY

Abstract

Stresses that issues are best understood through theories, principles, and data, with emphasis on the general rather than the specific.

Accommodating style

Combines the indirect and emotionally restrained approaches.

Acculturated

Earning and using a code that other group members will be able to recognize.

Acculturation

The process where people from one culture adopt the process of another culture which is not their own. Acculturation begins when two cultures meet.

Adaptively

Changing to suit changing conditions.

Adaptor

Could involve you meeting your need for security, by playing with your hair for example, or hugging yourself for warmth.

Adaptors

Help us feel comfortable or indicate emotions or moods.

Affective conflict

Occurs when people become aware that their feelings and emotions are incompatible.

Affirming another person's cultural identity

We need to recognize and affirm that the other person might have different values, beliefs, and behaviors which form both their individual and cultural identities.

Alternative medicine

Can mean returning to traditional cultural medicinal practices such as herbal remedies and sweat lodges, or it can also mean seeking out medical practices that are part of other cultural traditions rather than your own such as acupuncture and cupping.

Ambiguity

The confusion about how to handle or define the conflict.

Anxiety

Fear about the possible negative consequences because of our actions or being uncertain of how to act towards a person from a different culture is another challenge.

Artifacts

The things we possess that influence how we see ourselves and that we use to express our identity to others.

Ascribed identities

Are personal, social, or cultural identities placed on us by others. They are sometimes considered "involuntary" identities.

Assumed similarity

Thinking that all people are basically similar, denies cultural, racial, ethnic, socioeconomic, and many other valuable insightful differences that are important to the human experience.

Avowed identities

An identity that you choose for yourself. Also known as voluntary identities.

Beliefs

Strong assumptions, convictions, principles, tenets, and axioms held by individuals, groups or cultures about the truth, existence, or worth of something.

Benevolent Deception

Occurs when the physician chooses to communicate only part of a patient's diagnosis.

Biologically based practices

Refers to the use of products and practices found in nature.

Biomedical model

Doctors look for physical signs of what is wrong using scientific methods.

Biopsychosocial model

Acknowledges that illness is not always just a physical thing.

Blame

Labeling with language and analyzing with language the smaller components parts of an issue.

Body-based practices

Refers to the use of massage or chiropractic manipulation to promote health.

Boundary maintenance

This attitude is a common response by hosts who do not want a lot of interaction with tourists.

Business etiquette

Building relationships with other people and organizations.

Channel

A sensory route on which a message travels to the receiver for decoding.

Chronemics

The study of how we refer to and perceive time.

Circular

Communication is conducted in a circular movement, developing context around the main point, which is often left unstated.

Cliché

A word or phrase that has lost impact through overuse.

Co-culture

A group of people whose values, beliefs, and behaviors set it apart from the larger culture, which it is a part of and with which it shares many similarities.

Code-switching

The practice of shifting the language that you use to better express yourself in conversations.

Cognitive conflict

People become aware that their thought processes or perceptions are in conflict.

Collaborative Dialogue

An exchange of dialogue that is oriented fully in the present moment and builds on Mindful Listening and Mindful Reframing to practice communicating with different linguistic or contextual resources.

Collectivism

Is a social organization in which individuals are seen as subordinate to the group.

Collectivistic

Cultures that put more emphasis on the importance of relationships, loyalty, and working together.

Collectivistic classrooms

Education is seen as a tool for strengthening the country rather than for the betterment of an individual.

Colonial period

The colonizers educational systems were imported into the conquered or assimilated nations.

Color

A powerful nonverbal message across cultural boundaries.

Communication competence

People who have developed good and effective communication skills.

Communication Theory of Identity

People make assumptions about each other based on their backgrounds.

Competitive conflict

Promotes escalation.

Complementarity

Opposites attract.

Compromise style

Both people must sacrifice some aspect of their life.

Concrete

Stresses that issues are best understood through stories, metaphors, allegories, and examples with an emphasis on the specific rather than the general.

Conflict

An expressed struggle between at least two interdependent parties who perceive incompatible goals, scare resources, and interference from others in achieving their goals.

Conflict Face-Negotiation Theory

Based several assumptions about the extent to which face negotiated within a culture and what existing value patterns shape culture members' preferences for the process of negotiating face in conflict situations.

Conflict of interest

Arises when people disagree about a plan of action or when they have incompatible preferences for a course of action.

Connotative

Meaning is often not found in the dictionary but in the minds of the users themselves.

Consciously competent

As our communication skills increase, and our focus is on cultural concepts and communication styles.

Consciously incompetent

People have the vocabulary to identify the concepts, and know what they should be doing, but they are not communicating as well as they could.

Consensus style

Based on negotiation and mutual agreement, neither person must assume that they must abandon their own culture.

Constitutive rules

Govern the meaning of words, and dictate which words represent which objects.

Contact cultures

People stand closer together while talking, make more direct eye contact, touch more frequently, and speak in louder voices.

Context

The factors that work together to determine the meaning in communication events.

Contractual Honesty

Refers to the practice of telling the patient only what he or she wants to hear or to know.

Convergence

The process by which previously distinct technologies come to share content, tasks, and resources.

Conversation distance

The "bubble" of space surrounding each individual when having a conversation.

Cooperative conflict

Promotes perceived similarity, trust, flexibility, and open communication.

Cultural

Relating to culture.

Cultural convergence

When different cultures become similar or even merge together.

Cultural diffusion

The geographical and social spread of different aspects of one or more cultures.

Cultural identities

Based on socially constructed categories that teach us a way of being and include expectations for social behaviors or ways of acting.

Cultural imperialism

The way that developing countries are attracted to, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating center of the system.

Cultural industry

The creation, production, and distribution of goods and services that are cultural in nature and usually protected by intellectual property rights.

Cultural jamming

Form of public activism that helps us to become better interpreters of media rather than simply being consumers of culture.

Cultural socialization agent

The characteristics of popular culture that are considered to fulfill social functions within a culture.

Cultural space

The social and cultural contexts in which our identities are formed.

Culture

"A learned set of shared interpretations and beliefs, values, and norms, which affect the behaviors of a relatively large group of people."

Culture shock

Personal disorientation when a person moves to a cultural environment that is different than their own.

Culture-based Conflict Resolution Steps

Seven-step conflict resolution model that guides conflicting groups to identify the background of a problem, analyze the cultural assumptions and underlying values of a person in a conflict situation, and promotes ways to achieve harmony and share a common goal.

Cyber tourism

The application of new technologies such as GIS or Google Earth to create realistic experiences.

Decoding

The process of turning communication into thoughts.

Demographic imperative

Changes coming from changing demographics and/or changing immigration patterns.

Denotative

The meaning of words often found in the dictionary.

Destructive conflict

Leads people to make sweeping generalizations about the problem.

Differences

Occur in values, perceptions, and communication styles.

Digital divide

Refers to people who grew up with access to technology versus those who did not have access to technology and did not develop the associated skills.

Digital natives

People who grew up using technology.

Direct

Verbal messages reveal the speaker's true intentions, needs, wants, and desires.

Direct and indirect

Refers directly to verbal strategies of speaking directly or indirectly communicating.

Direct Approaches

Favored by cultures that think conflict is a good thing, and that conflict should be approached directly, because working through conflict results in more solid and stronger relationships.

Discussion style

Combines direct and emotionally restrained dimensions.

Diversity

Quality of being different.

Dominant identities

Historical and currently have more resources and influence.

Dynamic style

Uses indirect communication along with more emotional expressiveness.

E-Tourism

Helps developing countries make the most of their tourism potential without all the stress of environmental consequences.

Eastern medicine

Uses natural plants to work with the natural process of the body.

Economic imperative

Reflected by the impact that business globalization has on the average person.

Ecotourism

Uniting conservation, communities, and sustainable travel with direct financial benefits for conservation, and the local community.

Elaborate

The use of rich and expressive language in everyday conversation.

Elaborate and Understated

Quantity of talk that a culture values and is related to attitudes towards speech and silence.

Emblem

Represent a specific verbal meaning and can replace or reinforce words.

Emblems

Represent a specific verbal meaning and can replace or reinforce words.

Emotionally Expressive

Those who value intense displays of emotion during conversations.

Emotionally Restrained

Those who think that disagreements are best discussed in an emotionally calm manner.

Encoding

The process of turning thoughts into communication.

Enculturation

The process by which people acquire the values, norms, and worldviews of their cultural group.

Energy medicine

Could include acupuncture, Reiki, and certain types of massage.

Engagement style

Emphasizes a verbally direct and emotionally expressive approach to dealing with conflict.

Environment

Involves the physical aspects of our surroundings.

Ethnocentrism

Tendency to think that our own culture is superior to other cultures.

Euthanasia

Assisting terminally ill people in committing suicide.

Evil

Work is viewed as a necessary burden.

Extended epistemology

Other ways of developing knowledge.

Eye contact

Express emotions, regulate a conversation, indicate listening behavior, show interest in others, respect, status, hostility, and aggression.

Face

Self-image

Faces

Self-image

Facework

The communication strategies that people use to establish, sustain, or restore social identity during interaction.

Facial Expressions

Communicate an endless stream of emotions, and we make judgements about what others are feeling by assessing their faces.

Fan culture

The way that consumers can annotate, comment on, remix, and otherwise talk back to culture in unprecedented ways.

Feedback

Includes messages sent in response to other messages.

Femininity

Embrace values that are more widely thought of as feminine values, such as modesty, quality of life, interpersonal relationships, and greater concern for the disadvantaged of society.

Folk culture

Refers to the rituals and traditions that maintain a cultural group identity.

Four distinct romantic relationship conflict styles

Reflect how intercultural couples negotiate their way through differences.

Four Skills Approach

Based on the Conflict Face-Negotiation Theory.

Frame

Labeling with language and analyzing with language the smaller components parts of an issue.

Friendship

Unique and important type of interpersonal relationship that constitutes a significant portion of a person's social life from early childhood all the way through to late adulthood.

Future

The optimistic idea that things will get better in the future, or the future will be "new and improved."

Gesture

Arm and hand movements used for communication.

Gestures

Arm and hand movements used for communication.

Global convergence

The process of geographically distance cultures influencing one another despite the geographic obstacles that separate them.

Goal conflict

When people disagree about a preferred outcome or end state.

Halo

First impression was positive therefore all impressions will be positive.

Haptics

Touch

Harmony

The notion of preserving or saving one's face and the face of others.

Heritage tourism

Travel that is motivated by one's racial, ethnic or religious history.

Heterogeneous

Differences within the group, culture, or population.

High Context

Cultures in which people assume that others within their culture will share their viewpoints and thus understand situations or nonverbals in much the same way.

High culture

Often belongs to social or economic elites, and does not often cross over into the realm of the masses.

High power distance

Cultures openly accept that a boss is "higher" and as such deserves a more formal respect and authority.

High power distance classrooms

Focus on expertise, authority along with the importance of social and moral order.

High uncertainty avoidance

People who generally prefer to steer clear of conflict and competition.

High uncertainty avoidance classrooms

Tend to focus on error prevention so smaller amounts of information is given with choices being limited.

Home

Can be a specific address, cities, states, regions, and even nations.

Homogeneous

There are similarities within the group, culture, or population.

Honesty

Concerned with the ethics of individual trustworthiness and respect.

Horns

First impression was negative therefore all future impressions will be negative.

Host

A person who invites and receives visitors.

ICS

Measures people's approaches to conflict along two different continuums: direct/indirect and expressive/restrained.

Identity intensity

The level of importance that people place on their cultural identity.

Identity salience

The fact that people view their cultural identity as an important part of who they are.

Illustrate

Nonverbal gesture used to communicate our message effectively and reinforce our point.

Illustrators

Nonverbal gesture used to communicate our message effectively and reinforce our point.

Immediacy

The degree to which you find someone interesting and attractive.

In-groups

Social group to which a person psychologically identifies as being a member.

Indirect

Communication is often designed to hide or minimize the speaker's true intentions, needs, wants, and desires.

Indirect Approaches

Favored by cultures that view conflict as destructive for relationships and prefer to deal with conflict indirectly.

Individualism

Refers to people's tendency to take care of themselves and value individual accomplishments.

Individualistic classrooms

Education is seen as a tool for getting ahead and students are responsible for their own learning.

Informal

Emphasize the importance of a lower power distance with informality, casualness, and suspension of roles.

Intentional

Sending a message to another person in a purposeful way.

Interactional model of communication

Describes communication as a process in which participants alternate positions as sender and receiver and generate meaning by sending messages and receiving feedback within physical and psychological contexts.

Intercultural Communication Competence (ICC)

The ability to communicate effectively and appropriately in various cultural contexts.

Intercultural Conflict Style Inventory

Measures people's approaches to conflict along two different continuums: direct/indirect and expressive/restrained.

Interpretation

The process of orally expressing what is said or written in another language.

Interpreters

Experts in fields of knowledge, cultures, and languages with excellent memories.

Intimate space

Ranges from 0-18 inches.

Jargon

An occupation-specific language used by people in a particular profession.

Kinesics

Comes from the Greek word, kinesis, meaning "movement," and includes facial expressions, eye contact, gestures, and posture.

Language issues

Learning styles

The different ways that students learn.

Linear

Resembling a straight line.

Linear model of communication

Describes communication as a linear, one-way process in which a sender intentionally transmits a message to a receiver.

Linguistic determinism

Language and its structures limit and determine human knowledge or thought.

Linguistic relativity

Language is ever changing and growing, in many ways determines reality.

Linguistics

The study of specific languages and the general properties common to most languages.

Long-term classroom

Instructional activities scaffold or build upon one another.

Long-term orientation

Often marked by persistence, thrift and frugality, and an order to relationships based on age and status.

Loose

Known for creativity and innovation, but they can also be chaotic.

Low context

Cultures in which people do NOT presume that others share their beliefs, values, and behaviors so they tend to be more verbally informative and direct in their communication.

Low culture

Being commercially successful, self-sustaining, and self-perpetuating.

Low power distance

Cultures that are more egalitarian or equal.

Low uncertainty avoidance

Cultures are highly tolerant of uncertainty and they tend to accept or embrace change and are willing to take risks.

Low uncertainty avoidance classroom

Students are required to take much more responsibility for their own actions and learning.

Lower power distance classrooms

Classrooms that follow the principles of low power distance.

Masculinity

Value assertiveness, competition, and material success.

Medical terminology

The scientific language used by doctors to describe specific medical conditions.

Message

The verbal or nonverbal content being conveyed from sender to receiver.

Micro-blogging

Web-based self-reporting of short messages.

Microculture

Sometimes called a "local" culture and refers to cultural patterns based on a specific locality or within a specific organization.

Mind-body medicine

Focuses on using the mind to influence the body.

Mindful Listening

Pay special attention to the cultural and personal assumptions being expressed in the conflict interaction.

Mindful Reframing

This is another face-honoring skill that requires the creation of alternative contexts to shape our understanding of the conflict behavior.

Mixed messages

Verbal and nonverbal behaviors that convey contradictory meanings.

Monochronic

Being punctual, completing tasks, and keeping schedules is valued, and may be more important than building or maintaining personal relationships.

Monochronic classrooms

View time as something to be managed so learning proceeds along a linear path with clear prerequisites and milestones.

Monochronic Cultures

Cultures that follow the principles of monochronic time.

Morphology

The patterning of words.

Motivation

Enthusiasm for doing something.

Name

Labeling with language and analyzing with language the smaller components parts of an issue.

Nativistic

A group that is extremely patriotic to the point of being anti-immigrant.

Need for explanations

One must clarify our values, beliefs, and behaviors to ourselves and to each other, not to mention to our families and possibly to our communities.

Negative stereotypes

Traits and characteristics negatively attributed to a social group and to its individual members.

Negotiation

The face-to-face process of resolving conflict to a mutually satisfying end.

Neighborhood

An area defined by its own cultural identity.

Noise

Refers to things that influence or block the effectiveness of interpreting communication.

Noncontact cultures

People stand farther apart while talking, maintain less eye contact, and touch less.

Nondominant identities

Historically had, and currently have less resources and influence.

Nonverbal communication

Includes those aspects of communication that do not involve verbal communication, but which may include gestures, facial expressions, posture, distance, vocal characteristics and more.

Nonverbal communication codes

The different means used for transmitting information (kinesics, vocalics, proxemics, haptics, chronemics, physical appearance, artifacts, and environment).

Norms

Informal guidelines that govern what is proper or acceptable behavior within a specific culture.

Obliteration style

Both partners try to erase or obliterate their original cultures and create a new "culture" with new beliefs, values, and behaviors.

Out-groups

Groups with which an individual does not identify.

Participatory culture

Past

Belief that history has a greater influence on what has happened to us than current life.

Peace imperative

The possibility of different races, ethnicities, languages, and cultures existing together.

Personal identities

Include the components of self that are primarily intrapersonal and connected to our life experiences.

Personal space

The distance we occupy during encounters with friends and ranges from 18 inches to 4 feet.

Phonetics

The study of the production, acoustics, and hearing speech sounds.

Phonology

The patterning of sounds.

Physically attractive

The degree to which a person's physical features are considered aesthetically pleasing or beautiful.

Polychronic

It is expected that many events happen at once, and things get done because of personal relationships.

Polychronic classroom

Learning is seen as the practice needed to reach perfection, so goals are secondary as one adapts to the situation.

Pop culture

Being commercially successful, self-sustaining, self-perpetuating, and readily available to the masses.

Posture

Humans can stand up straight or slouch, lean forward or backward, round or slump our shoulders, and tilt their heads.

Power

The ability to influence people or events.

Pragmatic

Language in context.

Prejudice

A negative preconceived judgment or opinion that guides conduct or social behavior.

Prejudicial ideologies

Sets of ideas or values based on stereotypes.

Present

Recognize the value of living in the here and now.

Productive conflict

Features skills that make it possible to manage conflict situations effectively and appropriately.

Proxemics

Refers to communication through the use of physical distance or space.

Proximity

Often being around each other.

Public space

The distance ranges from 12 feet and beyond.

Receivers

The recipients of the message.

Reciprocal liking

Attracted to people who are attracted to us.

Regionalism

Loyalty to an area that holds cultural meaning.

Regulative rules

Govern how we arrange words into sentences and how we exchange words in verbal conversations.

Regulators

Nonverbal messages which control, maintain or discourage interaction.

Relativist

You believe that no behavior is inherently right or wrong, rather everything depends on perspective.

Resistance

This attitude can be passive or aggressive.

Resources

You're attracted to people who can give you what you want and who offer better rewards than others.

Retreatism

The host actively avoids contact with tourists by looking for ways to hide their everyday lives.

Revitalization

Communities passively accept community members who actively develop tourism opportunities to keep the community from dying.

Romantic relationships

Are "voluntary," and most cultures stress the importance of openness, mutual involvement, shared non-verbal meanings, and relationship assessment.

Sapir-Whorf Hypothesis

The structure of a language determines a native speaker's perception and categorization of experience.

Self- awareness

Noticing your feelings, your reactions, your thoughts, your behaviors, and more.

Self-awareness imperative

Helps us to gain insights into our own culture along with our own intercultural experiences.

Self-concept

Based on the beliefs, attitudes, and values that you have about yourself.

Self-effacement

Style that focuses on the importance of humbling oneself through verbal restraint, hesitation, modesty, and self-depreciation.

Self-enhancement

Communication style that focuses on the promotion of one's own accomplishments and abilities.

Self-esteem

How we value and perceive ourselves.

Self-reflexivity

The process of learning to understand oneself and one's position in society.

Semantics

Meaning

Senders

Initiate the message conveyed through the communication process.

Seven-Step Conflict Resolution Model

State the problem, restate the problem, understand the problem, pinpoint the issue, ask for suggestions, make a plan, follow up.

Short- term classroom

When instructional activities start and stop promptly according to "clock time."

Short-term orientation

Values tradition only to the extent of fulfilling social obligations or providing gifts or favors.

Similarity

Sharing personalities, values, and preferences.

Six imperatives

Reasons for studying intercultural communication (peace, demographic, economic, technology, self-awareness, ethics).

Slang

The use of existing or newly invented words in particular groups.

Smell/scent

Another way to send nonverbal messages.

Soap opera

A television or radio drama series dealing typically with daily events in the lives of the same group of characters.

Social comparison

Observing and assigning meaning to others' behavior and then comparing it with your own.

Social identities

The components of self that are derived from involvement in social groups with which we are interpersonally committed.

Social Media

Interactive electronic technology that facilitate the creation and sharing of information and ideas.

Social space

Used in social situations or with strangers, and ranges from 4 to 12 feet.

Staycation

An alternative to the traditional vacation and is influenced by such things as economic conditions, availability of discretionary income, and time.

Stereotype

Replacing human complexities of personality with broad assumptions about character and worth based on group affiliation.

Strict Paternalism

Reflects a physician's decision to provide misinformation to the patient when he or she believes it is in the best interests of the patient.

Structural study of culture

Focuses on large-scale differences in values, beliefs, goals and preferred ways of acting among nations, regions, ethnicities and religions.

Student-centered

Encouraging students to become independent thinkers, focusing on individual needs, being assertive and expressing opinions, criticism as a strategy for improvement, and trying to bring about conceptual change in students' understanding of the world.

Submission style

Involves one partner abdicating power to the other partner's culture or cultural preferences.

Sustainable tourism

Leaving a positive impact not only on the environment, but also socially within the tourist destinations.

Syntax

The structure of sentences.

Task orientation

Want to get the job done quickly and right the first time.

Teacher-centered

Knowledge that is always transferred from an expert to a learner, with conformity and group needs as a focus.

Teaching Styles

The primary strategies adopted by teachers to convey knowledge in a classroom.

Territory

The space you claim as your own, are responsible for, or are willing to defend.

Tight

Groups with much stronger norms.

Tourism

Centered on the fundamental principles of exchange between peoples and experiences.

Transactional model of communication

Describes communication as a process in which communicators don't just communicate to exchange messages—people communicate to create relationships, form intercultural alliances, shape self-concepts, and engage with others to create community.

Transactional study of culture

Focuses on the conformity of culture through the communication, interactions, contexts, and relationships that senders/receivers have with others in daily life.

Translation

Involves the process of producing a written text that refers to something written in another language.

Translators

Experts in their fields of knowledge as well as linguists fluent in two or more languages with excellent written communication skills.

U-Curve Model

Introduced the honeymoon, shock, recovery and adjustment stages.

Unconscious competence

We can communicate successfully without straining to be competent.

Unconsciously incompetent

The "be yourself" approach.

Understated

Value simple understatement, simple assertions, and silence.

Unintentional

Comes in forms that are demonstrated unconsciously (tone of voice, physical posture).

Universalist

You believe that cultural differences are only superficial, and that fundamental notions of right and wrong are universal.

Unmitigated Honesty

Refers to when a physician chooses to communicate the entire diagnosis to a patient.

Value conflict

A difference in ideologies or values between relational partners.

Value Orientation Theory

Proposes that all human societies must answer a limited number of universal questions and how those questions are answered by different cultures form a framework for understanding cultural differences.

Values

Deeply felt and often serve as principles that guide people in their perceptions and behaviors.

Virtual Tourist

Uses an enhanced virtual environment that can be seen through a headset or on a computer.

Virtue

Behavior showing high moral standards.

Vocalics

Involves verbal and nonverbal aspects of speech that influence meaning, including rate, pitch, tone, volume, intensity, pausing, and even silence.

W-Curve Model

Suggested the stages of honeymoon, culture shock, initial adjustment, mental isolation, and plus acceptance & integration.

Western medicine

Relies on the scientific method to understand what causes illness.

Worldviews

Shared values that form the customs, behaviors, and foundations of culture.

REFERENCES

Chapter 1

Barnlund, D. C. (1970). A transactional model of communication. In K. K. Sereno & C. D. Mortenson (Eds.), *Foundations of Communication Theory*(pp. 83–92). New York, NY: Harper and Row.

Burleson, B. R., Metts, S., & Kirch, M. W. (n.d.). Communication in Close Relationships. *Close Relationships: A Sourcebook*, 244–259. doi: 10.4135/9781452220437.n18

Dance, F. E. X., & Larson, C. E. (1976). *The functions of human communication: a theoretical approach*. New York .: Holt, Rinehart and Winston.

Ellis, R., & Mcclintock, A. (1990). *If you take my meaning*. London: Edward Arnold.

Hall, E. T. (1989). *The dance of life: the other dimension of time*. New York: Anchor.

Martin, J. N., & Nakayama, T. K. (2011). *Experiencing intercultural communication* (5th ed.). New York: McGraw-Hill Higher Education.

Ogden, C. K., & Richards, I. A. (1923). *The meaning of meaning = a study of the influence of language upon thought and of the science of symbolism: C.K. Ogden and I.A. Richards. Ed. and Intr. by W. Terrence Gordon*. London: Routledge/ Thoemmes Press.

Pearson, J. C., & Nelson, P. E. (2000). *Introduction to human communication: understandingand sharing*. Place of publication not identified: Mcgraw Hill.

Pearson, J. C., Child, J. T., Mattern, J. L., & Kahl, D. H. (2006). What are Students Being Taught about Ethics in Public Speaking Textbooks? *Communication Quarterly*, *54*(4), 507–521. doi: 10.1080/01463370601036689

Schramm, W., Chaffee, S. H., & Rogers, E. M. (1997). *The beginnings of communication study in America: a personal memoir*. Thousand Oaks: Sage Publications.

Seppala, E. M., Hutcherson, C. A., Nguyen, D. T., Doty, J. R., & Gross, J. J. (2014). Loving-kindness meditation: a tool to improve healthcare provider compassion, resilience, and patient care. *Journal of Compassionate Health Care*, *1*(1). doi: 10.1186/s40639-014-0005-9

Shannon, C. E., & Wearver, W. (1949). *The mathematical theory of communication*. Urbana, Illinois: University of Illinois Press.

This chapter contains material taken from Chapter 1 "The communication process"in Communication in the real world: An introduction to communication studies and is used under a CC-BY-NC-SA 4.0 International license.

Chapter 2

Berger, C. R., & Calabrese, R. J. (1975). Some Explorations In Initial Interaction And Beyond: Toward A Developmental Theory Of Interpersonal Communication. *Human Communication Research*, *1*(2), 99–112. doi: 10.1111/j.1468-2958.1975.tb00258.x

Clark, M. E. (2005). *In search of human nature*. London: Routledge.

Geertz, C. (1973). *The Interpretation of cultures*. London: Hutchinson.

Hall, E. (1976). *Beyond culture.* Garden City, NY: Anchor.

Hampden-Turner, C., & Trompenaars, F. (1997). Response to Geert Hofstede. *International Journal of Intercultural Relations*, *21*(1), 149–159. doi: 10.1016/s0147-1767(96)00042-9

Hills, M. D. (2002). Kluckhohn and Strodtbeck's Values Orientation Theory. *Online Readings in Psychology and Culture,* 4(4). https://doi.org/10.9707/2307-0919.1040.

Hofstede, G. (1980). *Culture's consequences: International differences in work-related values.* Beverly Hills, CA: Sage.

Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations.* Beverly Hills, CA: Sage.

King, C. (2019). *Gods of the Upper Air: How a circle of renegade anthropologists reinvented race, sex, and gender in the twentieth century.* NY, NY: Doubleday.

Kluckhohn, F.R. & Strodtbeck, F. L. (1961). *Variations in value orientations.* Evanston, IL: Row, Peterson.

Orbe, M. (1998). *Constructing co-cultural theory: an explication of culture, power, and communication.* Thousand Oaks: Sage Publications.

Orr, L. M., & Hauser, W. J. (2008). A Re-Inquiry of Hofstede's Cultural Dimensions: A Call for 21st Century Cross-Cultural Research. *Marketing Management Journal*, *18*(2), 1–19.

Rokeach, M. (1979). *Understanding human values: individual and societal.* New York: The Free Press.

Schwartz, S. H. (1992). *Universals in the content and structure of values: Theoretical advances and empirical tests in 20 cultures.* In M.P. Zanna (ed,). *Advances in experimental social psychology* (Vol 25, pp. 1-65). San Diego, CA: Academic Press.

Sumner, W. G. (1906). *Folkways: Sociological importance of usages, manners, customs, mores and morals. 1959 reprint*. Boston, MA: Ginn and Company.

Weil, N. (n.d.). *Speaking of Culture.* Rebus Community. Shared under a CC BY-NC license.

Wrench, J., Punyanunt-Carter, N.m & K. Thweatt (n.d.) *Speaking of Culture.* Rebus Community. Shared under a CC BY-NC-SA 4.0 license.

Chapter 3

Allport, G. W. (n.d.). *The nature of prejudice*. Perseus Book Publishers.

Bennett, J. M. (2009) "Cultivating Intercultural Competence" in D. A. Deardorff (ed.). *The Sage handbook of intercultural competence (pp. 127-134).* Sage.

Collier, M.J. (1996). "Communication Competence Problematics in Ethnic Friendships, " *Communication Monographs 63, no. 4:318.*

Gudykunst, W. B., & Kim, Y. Y. (2003). *Communicating with strangers: an approach to intercultural communication*. Boston: McGraw-Hill.

Gullahorn, J. T., & Gullahorn, J. E. (1963). An Extension of the U-Curve Hypothesis. *Journal of Social Issues*, *19*(3), 33–47. doi: 10.1111/j.1540-4560.1963.tb00447.x

Macrae, C. N., Bodenhausen, G. V., Schloerscheidt, A. M., & Milne, A. B. (1999). Tales of the unexpected: Executive function and person perception. *Journal of Personality and Social Psychology*, *76*(2), 200–213. doi: 10.1037/0022-3514.76.2.200

Opdal, P.M. (2001). Curiosity, wonder, and education seen as perspective. *Studies in Philosophy and Education, 20,* 331-344.

Ramírez-Sánchez, R. (2008). Marginalization from Within: Expanding Co-cultural Theory Through the Experience of the Afro Punk. *Howard Journal of Communications*, *19*(2), 89–104. doi: 10.1080/10646170801990896

Rogers E. & Steinfatt T. (1999). *Intercultural communication.* Prospect Heights, IL: Waveland.

(n.d.). The Transitional Experience: an Alternative View of Culture Shock, 1975. Retrieved from https://journals.sagepub.com/doi/10.1177/002216787501500403

Spreckels, J. & Kotthoff, H. (2009). "Communicating identities in intercultural communication," in *Handbook of intercultural Communication,* eds. Kotthoff and Spencer-Oatley (Berlin: Mouton de Gruyter, 415-19.)

Turner, Hogg, Oakes, Reicher, & Wetherell. (1987). Rediscovering the social group: A self-categorization theory. Retrieved from https://doi.apa.org/psycinfo/1987-98657-000

Vallacher, R. R., Nowak, A., Froehlich, M., & Rockloff, M. (2002). The Dynamics of Self-Evaluation. *Personality and Social Psychology Review*, *6*(4), 370–379. doi: 10.1207/s15327957pspr0604_11

Ward, C., Bochner, S., & Furnham, A. (2001). *The Psychology of Culture shock*. London: Routledge, an imprint of Taylor & Francis Books Ltd.

Chapter 4

(n.d.). Retrieved from www.linguisticsociety.org

(n.d.). Retrieved from www.statista.com

(n.d.). Retrieved from www.taleninstuut.nl

Anzaludua, G. (1987). Borderlands/La Frontera: The new Mestiza. San Francisco: Aunt Lute.

Auer, P. (2013). *Code-switching in conversation: language, interaction and identity*. London: Routledge.

Barnlund, D. C. (1975). *Communicative Styles in Two Cultures: Japan and the United States*. De Gruyter.

Bentahila, A., & Davies, E. (1989). Culture And Language Use: A Problem For Foreign Language Teaching. *IRAL – International Review of Applied Linguistics in Language Teaching*, *27*(2). doi: 10.1515/iral.1989.27.2.99

Bianconi, L. (2002). Culture and Identity: Issues of authenticity in another value system. In *XII Sietar-EU Conference*. Vienna, Austria.

Derrida, J. (1974). *Of grammatology.* (G.C. Spivak, Trans.). Baltimore: Johns Hopkins University Press.

Foucault, M. (1977). *Language, counter-memory, practice: Selected essays and interviews.* D.F. Bouchard (Ed.). Ithaca: Cornell University Press.

Giles, H., Coupland, J., & Coupland, N. (1991). *Contexts of accommodation: developments in applied sociolinguistics*. Cambridge: Cambridge University Press.

Gumperz, J. J., & Levinson, S. C. (1997). *Rethinking linguistic relativity*. Cambridge: Cambridge University Press.

Hall, E. T., & Hall, M. R. (1987). *Understanding Cultural Differences*. Yarmouth, ME: Intercultural Press, Inc.

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations*, *27*(4), 421–443. doi: 10.1016/s0147-1767(03)00032-4

(n.d.). Index Page – The U.S. Constitution Online. Retrieved from https://usconstitution.net/

(n.d.). Institut. Retrieved from https://www.goethe.de/en/index.html

Loveday, L. (1986). Explorations in Japanese Sociolinguistics. *Pragmatics & Beyond*. doi: 10.1075/pb.vii.1

Merryfield, M. M., Lo, J. T.-Y., Po, S. C., & Kasai, M. (2008). Worldmindedness: Taking Off the Blinders. *Journal of Curriculum and Instruction*, *2*(1). doi: 10.3776/joci.2008.v2n1p6-20

Nakane, C. (1970). *Japanese Society a Practical Guide to Understanding the Japanese Mindset and Culture = Tateshakai no ningen kankei*. Tokyo: Tuttle Publishing.

Neuliep, J. W., & Mccroskey, J. C. (1997). The development of intercultural and interethnic communication apprehension scales. *Communication Research Reports*, *14*(2), 145–156. doi: 10.1080/08824099709388656

Searle, J. R. (1964). How to Derive "Ought" From "Is". *The Philosophical Review*, *73*(1), 43. doi: 10.2307/2183201

Sterngold, J. (1998, November 15). *New York Times*.

Sumner, W. G. (1906). *Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores, and Morals*. New York, NY: Ginn and Company.

Whorf, B. L. (1952). Language, Mind, and Reality. *A Review of General Semantics*, *9*(3), 167–188.

Chapter 5

Birdwhistell, R. L. (1973). *Kinesics and context: essays on body-motion communication*. Harmondsworth: Penguin Books.

Bodenhausen, Todd, & Richeson. (2009). (PDF) Controlling prejudice and stereotyping: Antecedents ... Retrieved from https://www.researchgate.net/publication/313137806_Controlling_prejudice_and_stereotyping_Antecedents_mechanisms_and_contexts

Burgoon, J. K., Buller, D. B., & Woodall, W. G. (1996). *Nonverbal communication: the unspoken dialogue*. New York, NY: McGraw-Hill.

Burgoon, J. K., & Hoobler, G. D. (2002). *Nonverbal signals*(3rd ed.). Thousand Oaks, CA: Sage.

Chen, G. M., & Starosta, W. J. (2005). *Foundation of intercultural communication*. Boston, MA: Allyn & Bacon.

Ekman, P. (1976). Movements with Precise Meanings. *Journal of Communication*, *26*(3), 14–26. doi: 10.1111/j.1460-2466.1976.tb01898.x

Floyd, K. (1999). All touches are not created equal: Effects of form and duration on observer's interpretations of an embrace. *Journal of Nonverbal Behaviors*, *23*, 283–299.

Foucault, M. (1970). *The order of things an archaeology of the humain sciences*. London: Tavistock.

Hall, E. T. (1963). A System for the Notation of Proxemic Behavior. *American Anthropologist*, *65*(5), 1003–1026. doi: 10.1525/aa.1963.65.5.02a00020

Hatfield, E., & Sprecher, S. (1986). *Mirror, mirror ...: the importance of looks in everyday life*. Albany, NY: State University of New York Press.

Jones, S. E., & Lebaron, C. D. (2002). Research on the Relationship between Verbal and Nonverbal Communication: Emerging Integrations. *Journal of Communication*, *52*(3), 499–521. doi: 10.1111/j.1460-2466.2002.tb02559.x

Knapp, M. L., & Hall, J. A. (2002). *Nonverbal communication in human interaction*(5th ed.). Belmont, CA : Wadsworth/Thompson Learning.

(n.d.). Politics, Business, Technology, and the Arts. Retrieved from http://www.slate.com/

Chapter 6

Braiker, H. B., & Kelley, H. H. (1979). Conflict in the Development of Close Relationships. *Social Exchange in Developing Relationships*, 135–168. doi: 10.1016/b978-0-12-143550-9.50011-2

Brown, P., & Levinson, S. C. (1987). *Some universals in language usage politeness*. Cambridge: Cambridge University Press.

Canary, D. J. (2003). *Handbook of communication and social interaction skills*. Mahwah, NJ: L. Erlbaum Associates.

Cole, M. (1996). *Interpersonal conflict communication in Japanese cultural contexts*. (2004). Face Negotiation Theory. Retrieved from https://sk.sagepub.com/reference/communicationtheory/n139.xml

Fisher-Yoshida, B. (n.d.). Reframing Conflict: Intercultural Conflict as Potential ... Retrieved from https://www.research-

gate.net/profile/Beth_Fisher-Yoshida/publication/242578959_Reframing_Conflict_Intercultural_Conflict_as_Potential_Transformation/links/570636ae08aec668ed95213b.pdf

Gelfand, M. (2018). Rule makers, rule breakers: how tight and lose cultures wire our world. Scribner.

Goffman, E. (1959). *The presentation of self in everyday life*. Doubleday.

Gudykunst, W. B., & Kim, Y. Y. (2003). *Communicating with strangers: an approach to intercultural communication*. Boston: McGraw-Hill.

Hammer, M. R. (2005). The Intercultural Conflict Style Inventory: A conceptual framework and measure of intercultural conflict resolution approaches. *International Journal of Intercultural Relations*, *29*(6), 675–695. doi: 10.1016/j.ijintrel.2005.08.010

LeBaron, M. (2003, July). Culture and Conflict: Beyond Intractability. Retrieved from https://www.beyondintractability.org/essay/culture_conflict

Mezirow, J. E. (2000). *Learning as Transformation: Critical Perspectives on a Theory inProgress. the Jossey-Bass Higher and Adult Education Series*.

Nishiyama, K. (1971). Interpersonal persuasion in a vertical society-the case of Japan. *Speech Monographs*, *38*(2), 148–154. doi: 10.1080/03637757109375703

Samp, J. A. (2015, June 18). Facework – Samp – – Major Reference Works. Retrieved from https://onlinelibrary.wiley.com/doi/full/10.1002/9781118540190.wbeic063

Sillars, A., Roberts, L. J., Leonard, K. E., & Dun, T. (n.d.). Cognition During Marital Conflict: The Relationship of Thought and Talk – Alan Sillars, Linda J. Roberts, Kenneth E. Leonard, Tim Dun, 2000. Retrieved from https://journals.sagepub.com/doi/abs/10.1177/0265407500174002

Ting-Toomey, S. (n.d.). Toward a theory of conflict in culture. *Communication, Culture, and Organizational Processes*, 71–86.

Ting-Toomey, S. (1997). Intercultural conflict competence. *Competence in Interpersonal Conflict*, 120–147.

Ting-Toomey, S., & Oetzel, J. G. (2001). *Managing intercultural conflict effectively*. Thousand Oaks, CA: Sage.

Ting-Toomey, S. (2012). Understanding Intercultural Conflict Competence. *The Routledge Handbook of Language and Intercultural Communication*, 279–295. doi: 10.4324/9780203805640.ch17

Wilmot, W. W., & Hocker, J. L. (2010). *Interpersonal conflict*. New York: McGraw-Hill Higher Education.

Chapter 7

Aberson, C. L., Shoemaker, C., & Tomolillo, C. (2004). Implicit Bias and Contact: The Role of Interethnic Friendships. *The Journal of Social Psychology*, *144*(3), 335–347. doi: 10.3200/socp.144.3.335-347

Allport, G. W. (1954). *The nature of prejudice*. Cambridge, MA: Addison-Wesley.

Aron, A., Fisher, H., Strong, G., Acevedo, B., Riela, S., & Tsapelas, I. (n.d.). Experiences of falling in love: Investigating

culture ... Retrieved from https://www.researchgate.net/publication/231180606_Experiences_of_falling_in_love_Investigating_culture_ethnicity_gender_and_speed

Barnlund, D. C. (1989). *Communicative styles of Japanese and Americans: images and realities*. Belmont, CA: Wadsworth.

Berger, C. R., & Calabrese, R. J. (1975). Some Explorations In Initial Interaction And Beyond: Toward A Developmental Theory Of Interpersonal Communication. *Human Communication Research*, *1*(2), 99–112. doi: 10.1111/j.1468-2958.1975.tb00258.x

Casrnir, F. L. (1999). Foundations for the study of intercultural communication based on a third-culture building model. *International Journal of Intercultural Relations*, *23*(1), 91–116. doi: 10.1016/s0147-1767(98)00027-3

Chen, Y. & Nakazawaka, M. (2009). Influences of culture on self-disclosure as relationally situated in intercultural and interracial friendships from a social penetration perspective. *Journal of Intercultural Communication Research, 38(2), 94*. Https://doi.org/10.1080/1747570903395408

Collier, D., & Mahoney, J. (1996). Insights and Pitfalls: Selection Bias in Qualitative Research. *World Politics*, *49*(1), 56–91. doi: 10.1353/wp.1996.0023

(2014). *Communication and Culture in Your Life*. Erscheinungsort nicht ermittelbar: Kendall/Hunt Publishing Co, U.S.

Cooley, R. E., & Roach, D. A. (n.d.). Competence in communication: a multidisciplinary approach. Retrieved from https://searchworks.stanford.edu/view/1587006

Docan-Morgan, S. (2015). Cultural Differences and Perceived Belonging During Korean Adoptees Reunions With Birth Families. *Adoption Quarterly*, *19*(2), 99–118. doi: 10.1080/10926755.2015.1088109

Enos, T. (2017, March 28). 8 Things You Should Know About Two Spirit People. Retrieved from https://newsmaven.io/indiancountrytoday/archive/8-things-you-should-know-about-two-spirit-people-294cNoIj-EGwJFOWEnbbZw/

Estrada, & S., G. (2010, November 30). ERIC – EJ960105 – "Two Spirits, Nadleeh," and LGBTQ2 Navajo Gaze, American Indian Culture and Research Journal, 2011. Retrieved from https://eric.ed.gov/?id=EJ960105

Feingold, A. (1988). Matching for attractiveness in romantic partners and same-sex friends: A meta-analysis and theoretical critique. *Psychological Bulletin*, *104*(2), 226–235. doi: 10.1037//0033-2909.104.2.226

Felmlee, D., Orzechowicz, D., & Fortes, C. (2010). Fairy Tales: Attraction and Stereotypes in Same-Gender Relationships. *Sex Roles*, *62*(3-4), 226–240. doi: 10.1007/s11199-009-9701-x

Fischer, C. S. (1975). *Toward a subcultural theory of urbanism*. Berkeley: Institute of Urban and Regional Development, University of California.

Gareis, E. (1995). *Intercultural friendship: a qualitative study*. Lanham: University Press of America.

Gottman, J. M., & Levenson, R. W. (2002). Generating Hypotheses After 14 Years of Marital Followup; Or, How Should One Speculate? A Reply to DeKay, Greeno, and Houck*. *Family Process*, *41*(1), 105–110. doi: 10.1111/j.1545-5300.2002.40102000105.x

Gudykunst, W. B., & Nishida, T. (1979). *Constructing a Theory of Intercultural Communication The Promise and Paradox*. S.l.: Distributed by ERIC Clearinghouse.

Hargie, O. (2011). *Skilled interpersonal communication: research, theory and practice*(5th ed.). London: Routledge.

Ickes, W. J. (1999). *Empathic accuracy*. New York: The Guilford Press.

Imahori, T. T., & Cupach, W. R. (2005). *Theorizing about intercultural communication*. Thousand Oaks, CA: Sage.

Kelley, H. H., & Thibaut, J. W. (1978). *Interpersonal relations: a theory of interdependence*. New York: Wiley.

Lee, P. (2006). Bridging cultures: Understanding the construction of relational identity in intercultural friendships. *Journal of Intercultural Communication Research, 35(1),* 11. Https://doi.org/10.1080/1745740600739156

Markey, P. M., & Markey, C. N. (2007). Romantic ideals, romantic obtainment, and relationship experiences. *Journal of Social and Personal Relationships*, *24*(4), 517–533. doi: 10.1177/0265407507079241

Martin, J. N., & Nakayama, T. K. (2014). *Experiencing intercultural communication*. New York: McGraw-Hill Higher Education.

mcdermott. (n.d.). Social factors relating to alienation experienced by ... Retrieved from https://www.researchgate.net/publication/292054880_Social_factors_relating_to_alienation_experienced_by_international_students_in_the_United_States

(n.d.). National Communication Association. Retrieved from https://www.natcom.org/

Olaniran, B. A. (1996). Social skills acquisition: A closer look at foreign students on college campuses and factors influencing their level of social difficulty in social situations. *Communication Studies*, *47*(1-2), 72–88. doi: 10.1080/10510979609368465

Rawlins, W. K. (1992). *Friendship matters: communication, dialectics, and the life coursed William K. Rawlins*. New York: Aldine de Gruyter.

Riela, S., Rodriguez, G., Aron, A., Xu, X., & Acevedo. (n.d.). Experiences of falling in love: Investigating culture ... Retrieved from https://www.researchgate.net/publication/231180606_Experiences_of_falling_in_love_Investigating_culture_ethnicity_gender_and_speed

Romano, D. (2008). *Intercultural marriage promises and pitfalls*. Boston, MA: Intercultural Press.

Sias, P. M., Drzewiecka, J. A., Meares, M., Bent, R., Konomi, Y., Ortega, M., & White, C. (2008). Intercultural Friendship Development. *Communication Reports*, *21*(1), 1–13. doi: 10.1080/08934210701643750

(n.d.). The Personality Page. Retrieved from http://www.personalitypage.com/

(n.d.). Two Spirit: Health Resources. Retrieved from https://www.ihs.gov/lgbt/health/twospirit/

White, G. L. (1980). Physical attractiveness and courtship progress. *Journal of Personality and Social Psychology*, *39*(4), 660–668. doi: 10.1037/0022-3514.39.4.660

Yamaguchi, Y., & Wiseman, R. L. (2003). Locus of control, self-construals, intercultural communication effectiveness, and the psychological health of international students in the United States. *Journal of Intercultural Communication Research*, *32*, 227–245.

Yum, J. O. (1988). The impact of Confucianism on interpersonal relationships and communication patterns in east Asia. *Communication Monographs*, *55*(4), 374–388. doi: 10.1080/03637758809376178

Chapter 8

(n.d.). Retrieved from http://wearefanatics.com/seattle-seahawks-logo

Adorno, T., & Horkenheimer, M. (1993). Home. Retrieved from https://adornohorkheimer-cultureindustry.weebly.com/index.html

Campbell, J. (2017, April 16). Home Page. Retrieved from https://www.intellectbooks.com/

(n.d.). Dictionary.com. Retrieved from https://www.dictionary.com/

Chen, G.M. (2012). "The Impact of New Media on Intercultural Communication in Global Context." *China Media Research,* vol. 8, no. 2, 2012, pp. 1-10. http://www.wwdw.chinamediaresearch.net/index.php/back-issues?id=54.

Daniel III, J & P. Musgrave (2017). "Synthetic Experiences: How Popular Culture Matters for Images of International Relations," *International Studies Quarterly, 61, 503-516*.

Hammond, K. "The Effects That American Pop Culture Has on Our Everyday Loves." *eHow.* Demand Media, 1999-2104. Web. 30 Dec. 2014.

Hein, K. (n.d.). Eugene, OR.

(n.d.). Internet Live Stats – Internet Usage & Social Media Statistics. Retrieved from https://www.internetlivestats.com/

Lasn, K. (2000). *Culture jam how to reverse Americas suicidal consumer binge, and why we must*. New York: First Quill.

LEVIN Institute, S. U. N. Y. (n.d.). Globalization 101. Retrieved from http://www.globalization101.org/about-us/

(2019, August 19). Main Page. Retrieved from https://www.wikipedia.org/

Martin, J. N., & Nakayama, T. K. (2011). *Experiencing intercultural communication*. New York: McGraw-Hill Higher Education.

McAdams, C. "Definition of American Pop Culture." *eHow*. Demand Media, 1999-2014. Web. 30 Dec. 2014.

Schiller, H.I. (1969). *Mass communication and American empire.* Boston, MA: Beacon Press.

Smith, A., & Anderson, M. (2019, April 17). Social Media Use 2018: Demographics and Statistics. Retrieved from https://www.pewinternet.org/2018/03/01/social-media-use-in-2018/

Sorrells, K. (2013). *Intercultural communication: globalization and social justice*. Thousand Oaks, CA: SAGE.

Stott, B. (Spring 2004). Lecture notes, UT-Austin.

(n.d.). Statistica. Retrieved from https://www.statista.com/

(2016, April 13). What Is a Seahawk, Anyway? Retrieved from https://www.audubon.org/news/what-seahawk-anyway

Whitten, S. (2019, January 14). 'Aquaman' tops billion-dollar benchmark thanks to international ticket sales. Retrieved from https://www.cnbc.com/2019/01/08/aquaman-nears-billion-dollar-bench-mark-thanks-to-international-sales.htm

Chapter 9

Champion, E. M., & Unesco. (2019, May 15). Virtual reality adds to tourism through touch, smell and real people's expe-

riences. Retrieved from http://theconversation.com/virtual-reality-adds-to-tourism-through-touch-smell-and-real-peoples-experiences-101528

Curran. (n.d.). Learn How Everything Works! Retrieved from https://www.howstuffworks.com/

Dimitrova, Chakarova, & Sevdalina. (2016, April 4). Intercultural Communication in the Context of Tourism. Retrieved from https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2755251

Furnham, A., & Bochner, S. (1989). Culture shock: psychological reactions to unfamiliar environments. London: Routledge.

(n.d.). General Commission on Religion and Race. Retrieved from http://www.gcorr.org/

Jaaskelainen, L. (n.d.). Topic: Global Travel and Tourism Industry. Retrieved from https://www.statista.com/topics/962/global-tourism/

Moufakkir, O. (2013). Culture shock, what culture shock? Conceptualizing culture unrest in intercultural tourism and assessing its effect on tourists perceptions and travel propensity. Tourist Studies, 13(3), 322–340. doi: 10.1177/1468797613498166

Prokop, H. (n.d.). Psychiatric illness of foreigners vacationing in innsbruck.

(2019, August 19). staycation. Retrieved from https://www.wikipedia.org/

Thurlow, C., & Mroczek, K. (2014, November 6). Digital Discourse: Language in the New Media. Retrieved from https://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199795437.001.0001/acprof-9780199795437

Chapter 10

Adair, W., M. Taylor, & C. Tisley, (2009). Starting out on the right foot: Negotiation schemas when cultures collide. Negotiation and Conflict Management Research.

Ayoko, O. B. (2007). Communication openness, conflict events and reactions to ... Retrieved from https://www.researchgate.net/publication/43476256_Communication_openness_conflict_events_and_reactions_to_conflict_in_culturally_diverse_workgroups

Ferraro, G. P., & Briody, E. K. (2017). The cultural dimensions of global business(8th ed.). Taylor & Francis.

Hirsch, E. D. (1987). Cultural literacy: what every American needs to know ; with an appendix, What literate Americans know / E.D. Hirsch, Joseph Kett and James Trefil. Boston, MA: Houghton Mifflin.

Hofstede, G. (2007). A summary of my ideas about organizational cultures. Retrieved on 7/2019 from www.feweb.uvt.nl/center/hofstede.

Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model in Context. Online Readings in Psychology and Culture, 2(1). doi: 10.9707/2307-0919.1014

Kluckhohn, F. R., & Strodtbeck, F. L. (1961). Variations in value orientations Florence R. Kluckhohn ; Fred L. Strodtbeck. Evanston, IL: Row, Peterson.

Martin, J. N., & Nakayama, T. K. (2011). Experiencing intercultural communication(5th ed.). New York: McGraw-Hill Higher Education.

Meadows, D. (n.d.). State of the Village Report. Retrieved from http://donellameadows.org/archives/state-of-the-village-report/

Nelson, C. R. (2009). The recipe for business success: balancing the required ingredients and execution.

Ting-Toomey, S., & Oetzel, J. (2002). Handbook of international and intercultural communication. Thousand Oaks, CA: Sage Publications.

Chapter 11

Basu, A. (1989). Colonial education a comparative approach. *Indian History Congress*, *50*, 707–736.

Cogan, L. S., Schmidt, W. H., & Wiley, D. E. (2001). Who Takes What Math and in Which Track? Using TIMSS to Characterize U.S. Students' Eighth-Grade Mathematics Learning Opportunities. *Educational Evaluation and Policy Analysis*, *23*(4), 323–341. doi: 10.3102/01623737023004323

Carter, J., Clark, A., Kallestrup, J., Palermo, S., & Pritchard, D. (eds.) *Extended Epistemology.* Oxford University Press.

Cortazzi, M., & Jinn, L. (1999). Cultural mirrors: *Culture in Second Language Teaching and Learning*, 196–219.

CTET (2015). *Effects of education on cultural development.* Retrieved from https://www.tetsuccesskey.com/2015/08/effects-of-education-on-cultural-development.html

Dimmock, C., & Walker, A. (2005). *Educational leadership: culture and diversity*. London: Sage Publications.

Ferraro, G. P., & Briody, E. K. (2017). *The cultural dimensions of global businesss* (8th ed.). New York, NY: Taylor & Francis.

Fisch, K., & McLeod, S. (2010). Did You Know? Retrieved from http://thefischbowl.blogspot.com/2006/08/did-you-know.html

Hofstede, G. (1980). Culture and Organizations. *International Studies of Management & Organization*, *10*(4), 15–41. doi: 10.1080/00208825.1980.11656300

Hofstede, G. (1986). Cultural Differences in Teaching and Learning. *International Journal of Intercultural Relations,* Vol. 10, pp. 301-320.

Hofstede, G. (2005). *Cultures consequences: comparing values, behaviors, institutions and organizations across nations*. Thousand Oaks, CA: Sage Publications.

Hollins, E. R. (2008). *Culture in school learning: revealing the deep meaning*. London: Routledge.

Husen, T., & Postlethwaite, T. N. (1996). A brief history of the evaluation of the international association for the evaluation of educational achievement (TEA). *Assessment in Education*, *3*(2), 129–141.

Johns, K. M., & Espinoza, C. (1996). *Management Strategies for Culturally Diverse Classrooms. Fastback 396*. Phi Delta Kappa.

Lipka, J. (1998). *Transforming the culture of school: Yup'Ik eskimo examples*. Mahwah, NJ: Lawrence Ehrlbaum Associates.

Mcgroarty, M., & Scott, S. (1993). Reading, Writing, and Roles in U.S. Adult Literacy Textbooks. *TESOL Quarterly*, *27*(3), 563. doi: 10.2307/3587491

Parrish, P. and J. Linder-VanBerschot (2010). "Cultural Dimensions of Learning: Addressing the Challenges of Multicultural Instruction," in *International Review of Research in Open and Distance Learning,* vol. 11, Number 2, pp. 1-19.

Prosser, M., & Trigwell, K. (2010). *Understanding learning and teaching the experience in higher education*. Buckingham: Open University Press.

Randolph, C. H., & Evertson, C. M. (1995). Managing for learning: Rules, roles, and meaning in a writing class. *The Journal of Classroom Interaction*, *30*(2), 17–25.

Rothstein-Fisch C. & E. Trumbull (2008). "A New Way of Thinking About Classroom Management" in *Managing diverse classrooms: How to build on students' cultural strengths.* Association for Supervision and Curriculum Development.

Rubenstein, R. P. (2001). *Dress Codes: Meanings and messages in American culture*(2nd ed.). Boulder, CO: Westview Press.

Simy, J. & Kolb, D. (2001) "Are There Cultural Differences in Learning Style?" *Weatherhead School of Management, Case Western Reserve University.* Ohio: Cleveland.

Staub, F. C., & Stern, E. (2002). The nature of teacher's pedagogical content beliefs matters for students achievement gains: Quasi-experimental evidence from elementary mathematics. *Journal of Educational Psychology*, *94*(2), 344–355. doi: 10.1037//0022-0663.94.2.344

Trumbull, E., Rothstein-Fisch, C., Greenfield, P. M., & Quiroz, B. (2001). *Bridging cultures between home and school: a guide for teachers: with a special focus on immigrant Latino families*. New York: Routledge.

Watkins, D. (2000). Learning and Teaching: A cross-cultural perspective. *School Leadership & Management*, *20*(2), 161–173. doi: 10.1080/13632430050011407

Chapter 12

(n.d.). Retrieved from https://depts.washington.edu/pfes/CultureClues.htm

Aulisio, M. P. (2016, May 1). Why Did Hospital Ethics Committees Emerge in the US? Retrieved from https://journalofethics.ama-assn.org/article/why-did-hospital-ethics-committees-emerge-us/2016-05 (2015, February 5).

CM eLearning (2022). Hospitals often ignore the policies on using qualified medical interpreters. Retrieved from https://cmelearning.com/hospitals-often-ignore-the-policies-on-using-qualified-medical-interpreters/ on 8/15/22.

Consider Culture, Customs, and Beliefs: Tool #10. Retrieved from https://www.ahrq.gov/professionals/quality-patient-safety/quality-resources/tools/literacy-toolkit/healthlittoolkit2-tool10.html (2019, August 20).

Culture, Language, and Health Literacy. Retrieved from https://www.hrsa.gov/about/organization/bureaus/ohe/health-literacy/culture-language-and-health-literacy (n.d.).

Deloitte US: Audit, Consulting, Advisory, and Tax Services. Retrieved from https://www2.deloitte.com/us/en.html

Ehman, J. (2007, April 20). Religious diversity: Practical points for health care providers. Retrieved from http://www.uphs.upenn.edu/pastoral/resed/diversity_points.html

Hecht, M. L., Warren, J. R., Jung, E., & Krieger, J. L. (1993). The communication theory of identity: Development, theoretical perspective, and future directions . *Theorizing about Intercultural Communication*, 257–278.

Hecht, M. (2009, June 2). 2002-a research odyssey: Toward the development of a communication theory of identity. Retrieved from https://www.tandfonline.com/doi/abs/10.1080/03637759309376297?journalCode=rcmm20

Lee, M. E., Matsumoto, D., Kobayashi, M., Krupp, D., Maniatis, E. F., & Roberts, W. (1992). Cultural influences on nonverbals in applied settings. *Applications of Nonverbal Behavior Theories and Research*, 239–261.

Mayhew, M. (2018, March). How Culture Influences Health. Retrieved from https://www.kidsnewtocanada.ca/culture/influence

Steinkamp, N., Gordijn, B., Borovecki, A., Gefenas, E., Glasa, J., Guerrier, M., ... Slowther, A. (2007, December). Regulation of healthcare ethics committees in Europe. Retrieved from https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2778685/

Voelker, R. (1995). Speaking the languages of medicine and culture. *JAMA: The Journal of the American Medical Association*, *273*(21), 1639–1641. doi: 10.1001/jama.273.21.1639

INDEX

Chapter 1

- Six Imperatives
- Peace Imperative
- Technological Imperative
- Heterogeneous
- Nativistic
- Relativist
- Communication Principles
- Message
- Channel
- Linear Model
- Self-Reflexivity
- Demographic Imperative
- Ethical Imperative
- Homogeneous
- Digital Divide
- Universalist
- Sender
- Encoding
- Feedback
- Interactional Model
- Economic Imperative
- Self-Awareness Imperative
- Diversity
- Digital Natives
- Ethnocentrism
- Receiver
- Decoding
- Context
- Transactional Model

Chapter 2

- Culture
- Values
- Norms
- Beliefs
- Worldviews
- Structural study of culture
- Transactional study of culture
- Value Orientation Theory
- Dimensions of Culture Theory
- Power Distance
- Uncertainty avoidance
- Masculine/Feminine
- Long Term/Short Term (Time)
- Individualism
- Collectivism
- co-culture
- microculture

Chapter 3

- Self-awareness
- Social comparison
- Cultural identity
- Avowed identity
- Stereotyping
- Culture shock

- Communication competence
- Self-concept
- Personal identity
- Acculturated
- Dominant identity
- Prejudice
- U-Curve model
- Self-esteem
- Social identity
- Ascribed identity
- Nondominant identity
- Assumed similarity
- W-Curve model

Chapter 4

- Linguistics
- Denotative
- Connotative
- Constitutive
- Regulative
- Sapir-Whorf Hypothesis
- Linguistic Determinism
- Linguistic Relativism
- Cliché
- Jargon
- Slang
- High/Low Context
- Direct/Indirect
- Elaborate/Understated
- Concrete/Abstract
- Linear/Circular
- Informal/Formal
- Self-Enhancement/Self-Effacement
- Translators
- Interpreters

Chapter 5

- Nonverbal communication
- Mixed messages
- Facial expressions
- Emblems
- Adaptors
- Power
- Conversation distance
- Contact/Noncontact
- Past/Present/Future
- Artifacts
- Intentional messages
- Nonverbal codes
- Eye Contact
- Illustrators
- Posture
- Vocalics
- Territory
- Chronemics
- Physical Appearance
- Environment
- Unintentional messages
- Kinesics
- Gestures
- Regulators
- Immediacy
- Proxemics
- Haptics
- Monochronic/Polychronic
- Halo/Horn Effect
- Cultural Space

Chapter 6

- Conflict
- Conflict of Interest
- Value Conflict
- Tight-Loose Divide
- Face
- Facework
- Expressive/Restrained Approach
- Engagement Style
- Accommodating Style
- Destructive/Productive Conflict
- Seven-Step Conflict Resolution Model
- Affective Conflict
- Cognitive Conflict
- Goal Conflict
- Name-Frame-Blame-Tame
- Conflict-Face Negotiation Theory
- Direct/Indirect Approach
- Intercultural Conflict Style Inventory
- Discussion Style
- Dynamic Style
- Competitive/Cooperative
- Conflict
- Four Skills Approach

Chapter 7

- Motivation
- Anxiety
- Physical Attractiveness
- Proximity
- Submission
- Consensus
- Conscious Incompetence
- Difference
- Affirming Another Person's Identity
- Similarity
- Reciprocal Liking
- Romantic Relationship Conflict Styles
- Compromise
- Turning Point
- Unconscious Incompetence
- Negative Stereotypes
- Need for Explanations
- Complementarity
- Resources
- Obliteration
- Conscious Competence
- Unconscious Competence
- Friendship

Chapter 8

- Cultural Socialization Agent
- Participatory Culture
- Cultural Imperialism
- Folk Culture
- Convergence
- Fan Culture
- Popular Culture
- Low Culture
- Cultural Diffusion
- Cultural Convergence
- Global Convergence
- High Culture
- Cultural Industry
- Soap Opera
- Cultural jamming

Chapter 9

- Tourism
- Host
- Resistance
- Revitalization
- Ecotourism
- Heritage Tourism
- Cyber-tourism
- E-Tourism
- Staycation
- Retreatism
- Boundary Maintenance
- Sustainable Tourism
- Cultural Tourism
- Micro-blogging
- Virtual Tourism

Chapter 10

- Individualism/collectivism
- Power Distance
- Poly/Monochronic
- Long/Short Term
- Space
- Uncertainty Avoidance
- Masculine/Feminine
- Negotiation
- National Culture/Business Culture
- Direct/Indirect
- High/Low Context
- Harmony/Honesty
- Virtue/Necessary Evil
- Task/Relationship
- Business Etiquette

Chapter 11

- Education
- Enculturation
- Acculturation
- Colonial Period
- Collectivistic/Individualistic Classrooms
- High/Low Power Distance Classrooms
- Poly/Monchronic Classrooms
- Long/Short-term Classrooms
- High/Low Uncertainty Avoidance Classrooms
- Masculine/Feminine Classrooms
- Teaching Styles
- Student-centered
- Teacher-centered
- Learning Styles

Chapter 12

- Medical Terminology
- Eastern Medicine
- Biopsychosocial Model
- Biologically Based Practices
- Strict Paternalism
- Unmitigated Honesty
- Communication Theory of Identity
- Jargon
- Western medicine
- Alternative medicine

- Body-Based Practices
- Benevolent Perception
- Euthanasia
- Identity intensity
- Prejudicial ideology
- Biomedical Model
- Mind-body Medicine
- Energy Medicine
- Contractual Honesty
- Identity Salience