

**ЎЗБЕКИСТОН РЕУСПУБЛИКАСИ ОЛИЙ ВА ЎРТА МАХСУС
ТАЪЛИМ ВАЗИРЛИГИ
САМАРҚАНД ДАВЛАТ ЧЕТ ТИЛЛАР ИНСТИТУТИ**

**Бахриева Наргиза
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**INTERCULTURAL COMMUNICATION
(ЎҚУВ-УСЛУБИЙ ҚЎЛЛАНМА)**

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**Маданиятлараро мулоқотдан услубий қўлланма. - Самарқанд,
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Уш бу ўқув қулланма ўқув юртларда маданиятлараро мулоқот фанини ўтказиш, ва уларда замонавий пед технологияларни қуллашни самарадорлигини оширишга қаратилгандир. Берилган услубий тавсиялардан назарий ва амалий машғулотларда унумли фойдаланиш ва талабаларни ўзлаштириш мақсадида фойдаланса бўлади.

Қулланма инглиз тили фанидан дарс берадиган ўқитувчилар ва талабаларга мўлжалланган.

СамДЧТИ илмий кенгаши томонидан 2015 йил 20 апрель кунидаги йиғилишнинг 9 –сон баённомаси билан нашрга тавсия этилсин.

Introduction

During 20 years of independence deep structural and substantial reforms and transformation in field of education happened in Uzbekistan. The essence of educational reform in Uzbekistan is to preserve the present intellectual potential of the educational system and to modify our goals and activities in order to develop individuals who are capable to build and live in a democratic civil society and a free market economy. These reforms, however, do not only reflect nationalistic aspiration. Since securing independence, the Uzbekistan nation realized its great responsibility as citizens of the international community and as citizens of our planet.

Therefore, as our president I. A Karimov noticed one of our main goals is to educate a healthy generation, both physically and mentally . The main principles of our new educational policy support this endeavor. Our goals are determined as the following: humanistic, democratic methods of teaching and socialization, priority to human values, national and cultural traditions, and the separation of educational institutions from the influence of political parties and social and political movements.

Considering these most important principles and the experiences of developed countries of the world, the Republic of Uzbekistan has recognized its main direction of educational development. They are as follows:

- Modification and further perfection of the education and socialization content
- Development of new school, curricula and textbooks
- Stress on individual ability and talent
- Vocational and Professional development in accordance with changing economical needs

- Integrating Uzbekistan with world educational standards

Accordingly, foreign language teaching is considered to be one of the most important parts of teaching process in our republic. English is spoken by more people than any other language, and is the native language of more than 350 million people. English is the international language of diplomacy, business, science, technology, banking, computing, medicine, aviation, UN & NATO armed forces, engineering, tourism, Hollywood films and arguably the best pop and rock music in the world. Consequently, much work is being done to teach explicit English at all levels of education in Uzbekistan.

However, we can not say that there are enough course books and manuals in English, especially in elementary.

Given brochure, consisting of materials developing reading and listening skills is dedicated to be used in home reading lessons.

Cultural awareness is the term we have used to describe sensitivity to the impact of culturally-induced behaviour on language use and communication. 'Cross-cultural awareness' in this book covers British and American life and institutions, beliefs, and values, as well as everyday attitudes and feelings conveyed not only by language, but by paralinguistic features such as dress, gesture, facial expression, stance, and movement.

In writing this book, we chose the term cultural awareness because we felt it most successfully encompassed the three qualities which the activities were designed to develop, namely:

- awareness of one's own culturally-induced behaviour;
- awareness of the culturally-induced behaviour of others;
- ability to explain one's own cultural standpoint.

Although cross-cultural interaction is one of the fastest-growing areas of language study, the systematic study of cross-cultural interaction may be new for many teachers. For this reason it is important to explore a number of background questions which teachers have asked.

Why is the study of cross-cultural interaction important?

A number of factors, both linguistic and socio-economic, have raised the study of cross-cultural interaction to high international profile in recent years.

They are:

1. The rise in economic importance of the Pacific Rim countries

Countries such as Japan, Korea, Malaysia, Taiwan, and Thailand have very different traditions and cultural behaviours from the traditional ELT heartlands of Europe and North America. As increasing numbers of students have travelled abroad to learn English, there has been a re-evaluation of teaching content to take account of the need to explore and explain cultural differences in greater detail.

2 The influence of increased immigration on curricula

Teachers of English as a second or foreign language in English-speaking countries have long recognized the need to teach the way of life of the host country to immigrants. However, in recent years, a more open recognition of the need to understand the immigrant community's way of life has led to a more critical awareness of the host community's culture.

3 The study of pragmatics

Linguistic studies in the field of pragmatics (the ways in which language use is influenced by social context) have heightened awareness of the degree to which cross-cultural communication is affected by culturally-related factors.

Such factors include people's expectations regarding the appropriate level of formality and degree of politeness in discourse.

4 The study of non-verbal aspects of communication

Of crucial importance has been the work on non-verbal aspects of communication such as gesture, posture, and facial expression. Studies have shown these non-verbal elements to be the most culturally-influenced part of behaviour.

All these different factors are reflected in the activities in this book.

What culture do we teach?

The study of British and American/Canadian life and institutions has been a traditional part of school curricula in Europe and North America. Sometimes it has taken the form of special courses, such as Civilisation in France, Landeskunde in Germany, and Civiltà in Italy. These courses emphasize the 'big C elements of British and American culture—history, geography, institutions, literature, art, and music—and the way of life.

We have to recognize that the subject itself has broadened as a result of the influences described above. 'Big C ('achievement culture') remains as it was, but 'little c' ('behaviour culture') has been broadened to include culturally-influenced beliefs and perceptions, especially as expressed through language, but also through cultural behaviours that affect acceptability in the host community. Gail Robinson (1985), an American researcher in the area of cross-cultural education, reports that when teachers are asked, 'What does culture mean to you?', the most common responses fall into three interrelated categories: products, ideas, and behaviours. The broadening of 'little c' (behaviour culture) can be expressed through the following diagram.

Elements of culture

'Big C' culture has benefited from a clearly identified curriculum of topics to be covered, and textbooks which deal with them. The culturally-influenced behaviours which constitute 'little c' culture have tended to be treated in an anecdotal, peripheral, or supplementary way, depending on the interest and awareness of teachers and students. In our view, the study of culturally-influenced behaviour should arise out of the language material being studied, but should nevertheless be clearly identified and systematically treated as a regular feature of the language lesson.

It is difficult to identify a detailed syllabus for the study of culturally-influenced behaviour, although the revised Council of Europe Waystage 90 and Threshold 90 specifications for English do include a section on socio-economic competence. In *Teaching Culture*, Ned Seelye (1988) provides a framework for facilitating the development of cross-cultural communication skills. The following goals are a modification of his 'seven goals of cultural instruction':

- 1 To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.

- 2 To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.

- 3 To help students to become more aware of conventional behaviour in common situations in the target culture.

- 4 To help students to increase their awareness of the cultural connotations of words and phrases in the target language.

- 5 To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.

6 To help students to develop the necessary skills to locate and organize information about the target culture.

7 To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

We recommend that you keep these 'seven goals of cultural instruction' in mind as you do your lesson planning, and that you incorporate them into the following practical teaching principles:

1 Access the culture through the language being taught.

2 Make the study of cultural behaviours an integral part of each lesson.

3 Aim for students to achieve the socio-economic competence which they feel they need.

4 Aim for all levels to achieve cross-cultural understanding—awareness of their own culture, as well as that of the target language.

5 Recognize that not all teaching about culture implies behaviour change, but merely an awareness and tolerance of the cultural influences affecting one's own and others' behaviour.

Lecture 1

Theme: Culture's Definitions. The Relationship Between Culture and Language learning

Key Terms: Culture Low-Context, Culture, Cultural Identification, Cultural Clash Cultural Markers, The Nature of the Self Cultural Beliefs Cultural Differences Cultural Attitudes Communication Cultural Values Code Norms Decoding Collectivistic Culture Encoding Individualistic Culture Source High-Context Culture High-Context Culture Receiver Beliefs Attitudes Values Interpersonal Communication Noise Uncertainty Symbols Strangers Initial Contact.

Intercultural Communication is the exchange of information between individuals who are unlike culturally. This definition implies that two or more individuals may be unlike in their national culture, ethnicity, age, gender, or in other ways that affect their interaction. Their dissimilarity means that effective communication between them is particularly difficult. The cultural unalikehood of the individuals who interact is the unique aspect of intercultural communication.

Culture is defined as the total way of life of people, composed of their learned and shared behavior patterns, values, norms, and material objects. Culture is a very general concept. Nevertheless, culture has very powerful effects on individual behavior, including communication behavior. Not only do nationalities and ethnic groups have cultures (for example, Japanese culture, Mexican culture, African-American culture, etc.), but so do communities, organizations, and other systems. For example, the UzDaewoo Corporation has its own culture.

Cultural Markers

Many people have a culturally identifiable name and, perhaps, a physical appearance that conveys, or at least suggests, their cultural identity. For example, imagine a brown-skinned, dark-haired person named Dilshod. He identifies himself as Asian. But many individuals are not so easily identified culturally. There are three million people in Uzbekistan who are culturally mixed and may identify with one or two or with multiple cultures. A person named Dilshod might be expected to be Uzbek, judging only from his last name. “Amirov” actually comes from his adoptive parents, who raised him in the Uzbek tradition.

When individuals change their religious or ethnic identity, they often change their name to reflect their new identification. For instance, when the world heavyweight boxer Cassius Clay became a Black Muslim, he changed his name to Mohammed Ali. Likewise, basketball player Kareem Abul-Jabbar was Lew Alcindor before he joined the Muslim faith.

Beliefs, Attitudes, and Values

Culture is stored in individual human beings, in the form of their **beliefs, attitudes, values**.

Beliefs are an individual’s representations of the outside world. Some beliefs are seen as very likely to be true. Others are seen as less probable. Beliefs serve as the storage system for the content of our past experiences, including thoughts, memories. Beliefs are shaped by the individual’s culture. When a belief is held by most members of a culture we call it a cultural belief. **Attitudes**, like beliefs, are internal events and not directly observable by other people. Attitudes are emotional responses to objects, ideas, and people. Attitudes store these emotional responses in the same way that beliefs store the content of past events. People express opinions, observable verbal behavior, and engage in other behaviors, partially on the basis of their attitudes and beliefs.

Values are what people who share a culture regard strongly as good or bad. Values have an evaluative component. They often concern desired goals, such as the values of mature love, world peace. Values also concern ways of behaving that lead to these goals, such as valuing thrift, honesty, or speaking and acting quietly so as not to make noise that disturbs other people.

Cultural Clash

A **cultural clash** is defined as the conflict that occurs between two or more cultures when they disagree about a certain value. A cultural clash may involve strongly held values, such as those concerning religion. When each participant in a communication exchange represents a different culture, the likelihood of effective communication is lessened. Communication between unlike individuals does not have to be ineffective. For instance, if the participants can empathize with each other (that is, put themselves in the shoes of the other person), then they may be able to overcome the ineffective communication. Further, the individuals can try to learn about people of different cultures.

Collectivistic Versus Individualistic Cultures

We define a **collectivistic culture** as one in which the collectivity's goals are valued over those of the individual. In contrast, an **individualistic culture** is one in which the individual's goals are valued over those of the collectivity. Individualism-collectivism is perhaps the most important dimension of cultural differences in behavior across the cultures of the world. Japanese culture is an example of a collectivistic culture.

The nature of the self is different in an individualistic versus a collectivistic culture. Culture shapes one's self, and thus one's communication, perceptions, and other behavior. In an individualistic culture, the individual

perceives himself/herself as independent. In a collectivistic culture, the individual mainly thinks of himself/herself as connected to others. To be independent in one's thinking or actions would be considered selfish, rude, in poor taste. An individual who is not a good team player is punished for breaking the norm on collectivism. Interaction between individuals with these different perceptions of self can easily result in misinterpreting the other's behavior.

Obviously, not everyone in a collectivistic culture is equally collectivistic in thinking and behavior, nor are all of the individuals in an individualistic culture equally individualistic.

Communication

Communication is the process through which participants create and share information with one another as they move toward reaching mutual understanding. Communication is involved in every aspect of daily life, from birth to death. It is universal. Communication is defined as a symbolic process whereby meaning is shared and negotiated. In other words, communication occurs whenever someone attributes meaning to another's words or actions. Because communication is so pervasive, it is easy to take it for granted and even not to notice it. One way to understand the crucial role of communication in all human activities is to consider individuals who have had little or no human communication. Isolates are children who for some reason have grown up without talking to anyone. While physically human, such isolates cannot talk or read and are completely lacking in social relationship skills.

Communication is also a process involving several components: people who are communicating, a message that is being communicated (verbal or nonverbal), a channel through which the communication takes place, and a context. What are the main elements in the communication process through

which participants create and share information with one another in order to reach a mutual understanding. Communication is receiver-oriented. Human communication is never perfectly effective. The receiver usually does not decode a message into exactly the same meaning that the source had in mind when encoding the message. **A code** is a classification such as a language used by individuals to categorize their experience and to communicate it to others. **Decoding** is the process by which the physical message is converted into an idea by the receiver. **Encoding** is the process by which an idea is converted into a message by a source. **Noise** can interfere with the transmission of a message. Noise is anything that hinders the communication process among participants. Perhaps the symbol that was communicated was interpreted differently by the receiver than by the source. When the source and the receiver do not share a common value regarding the message content, effective communication is unlikely to occur, leading to conflict. The more dissimilar the source and receiver, the more likely that their communication will be ineffective. Communication is dynamic. This means that it is not a single event but is ongoing, so that communicators are at once both senders and receivers. When we are communicating with another person, we take in messages through our senses of sight, smell, hearing – and these messages do not happen one at a time, but rather simultaneously. When we are communicating, we are creating, maintaining, or sharing meaning. This implies that people are actively involved in the communication process. Technically, one person cannot communicate alone – talking to yourself while washing your car does not qualify as communication.

Communication does not have to be intentional. Some of the most important communication occurs without the sender knowing a particular

message has been sent. During business negotiations, an American businessman in Saudi Arabia sat across from his Saudi host showing soles of his feet (an insult in Saudi society), inquired about the health of his wife (an inappropriate topic), and turned down the offer of a tea (a rude act). Because of this insult, the business deal was never completed.

Initial Contact and Uncertainty among Strangers

An interpersonal communication process must have a starting place, and getting a conversation underway with a complete stranger is particularly difficult. Charles Berger and Richard Calabrese set forth a theory of uncertainty reduction that takes place in initial communication between strangers. When two individuals encounter one another for the first time, they face a high degree of uncertainty due to their lack of information about each other. This uncertainty is especially high when the two individuals do not share a common culture. If they at least share a common language and have certain common interests, they can begin talking. Their discourse then allows them to share meanings and to decrease their uncertainty gradually as they get better acquainted. We do not build an intimate interrelationship suddenly. The process typically proceeds through a series of stages over time.

Uncertainty is an individual's inability to predict or to understand some situation due to a lack of information about alternatives.

How does one obtain information in order to start a conversation with a complete stranger? In some cases, a mutual acquaintance may provide certain information about the stranger. Once a conversation gets underway between strangers, the degree of uncertainty is reduced, so that the further communication is facilitated. Notice that a conversation between strangers in the United States usually begins with many questions being asked that demand short

answers (such as questions dealing with one's occupation, hometown). As two people get acquainted, the number of questions decreases, the number of statements increases, and they become longer. Uncertainty is being reduced.

The degree of uncertainty between two strangers is greatest, of course, when they come from different cultural backgrounds. You do not even know if you share a common language with the other person. What if the other person does not speak your language? In what language should you begin the conversation? When meeting a business counterpart from another culture, should you kiss, bow, or shake hands? These uncertainties are all inhibitors to beginning a conversation with a cultural stranger.

Interpersonal and Intrapersonal Communication

Communication is fundamentally intrapersonal. **Intrapersonal communication** is information exchange that occurs inside of one person. It is the process of selecting and interpreting symbols to represent thoughts, perceptions, or physical reality. In contrast, **interpersonal communication** involves the face-to-face exchange of information between two or more people. Interpersonal communication is the process of exchanging mutually understood symbols. You communicate with yourself (intrapersonal) as well as with others (interpersonal).

Language allows humans to perceive reality symbolically. Words and their meanings allow people to be human beings. Humans use symbols as mental events to represent physical reality, as well as their hopes and dreams. If a person did not engage in thinking processes, that person could not learn to communicate using symbols. We use both signs and symbols to communicate. For example, when we turn and go into another room in the process of communication, this action is called a nonverbal sign. A sign is a physical event

or action that directly represents something else. The words we exchange are symbols.

Language is a key influence in intercultural communication. It is the use of vocalized sounds, or written symbols representing these sounds or ideas, in patterns organized by grammatical rules in order to express thoughts and feelings. People of a particular nation or ethnic group who share a language usually share a common history and a set of traditions. Speaking a particular language gives an individual a cultural identification. If the language of a cultural group disappears, the members of the cultural group find it difficult or impossible to maintain their culture, and they will be assimilated into another language/culture. An example is the Irish people, who lost their language (Celtic), and have become assimilated, at least in part, into English culture.

Intercultural communication also begins with intrapersonal communication and ways of thinking. Levels of meaning suggest that meaning is assigned to messages during the decoding process, rather than residing in messages to be discovered. Based on our experiences, we develop attitudes, beliefs, and values that then influence the meanings we assign. Our culture accounts for a very large portion of what we experience and how we interpret the experience.

Intercultural communication depends on an understanding of the belief system of the other person. Cultural belief systems serve as message filters that determine, to a certain degree, the meaning each person assigns to messages and how events are perceived. The notion of cultural-ways-of-thinking is used here in a broad sense to include religions, countries, cultures, belief systems. Understanding different cultural ways of thinking allows us to understand and predict the ways in which individuals from a given culture will respond to

specific intercultural interactions. To understand communication and how it works, we need to understand what happens within people's internal thinking processes.

The meanings of a message are interpreted through a process in which the message content is interfaced with an individual's feelings, prior experiences, cultural values. David Berlo, a communication scholar at Michigan State University, stated: "Words don't mean, meanings are in people". He meant that the meaning of a word exists only within the people who use words, not in some other location such as in the word itself. The written symbols for the word can be expressed with ink on paper, and definitions of words can be compiled in a dictionary, but the meaning is neither in the ink nor in the dictionary. When a human who shares the meaning of that particular written code reads the dictionary definition, that person can construct a meaning for the word in question.

Communication helps people create meaning rather than just transmit meaning. It is a process of creating meaning for the messages received from other people. Humans are sense-makers. They decode communication messages in ways that make sense to them, thus forming perceptions that guide their behavior. The essence of intrapersonal communication is the process through which an individual creates meaning for himself out of the information in a message. Much communication is intentional, that is, the source individual is trying to convey a particular meaning to the receiver individual. In this case clear messages are desired in order to have the intended effect on the receiver. In certain situations, however, ambiguous communication may be appropriate, such as in diplomacy, business negotiations, and on romantic occasions.

When the two or more participants in a communication process come from different cultures, it is less likely that the attempt to convey a meaning will be effective. The importance of “meanings are in people” for intercultural communication is that people construct meanings from their language, attitudes, and their interpersonal and cultural knowledge and experience. An individual’s culture shapes the meaning given to a word or other symbol.

Questions

1. What is an intercultural communication? What does it contain?
2. What defines a human’s culture?
3. What cultural markers can you name as examples?
4. What are the elements of a human’s culture? (beliefs, attitudes, values). Describe each of them.
5. Characterize a cultural clash. How does it appear?
6. What types of culture do you know? (collectivistic culture and individualistic culture). Characterize both of them.
7. Define the relationships between language and culture.
8. What is communication and what parts does it consist of?
9. How communication differs in situations? Characterize interpersonal and intrapersonal communication.
10. How do you understand initial contact and uncertainty?

Lecture 2

Theme: Intercultural Theories

Key Terms of the lecture: Paradigm, conceptualizations, linguistic relativity, significant, Cultural anthropology, The Hidden Dimension, FSI, nonverbal, verbal, concept.

For the proper name of the field "Intercultural Communication" credit is often given to American anthropologist Edward T. Hall, who used it for the first time in his book *The Silent Language* in 1959. The book is sometimes called "the field's founding document" (Hart 1998).

Prior to publishing the book, Hall was a staff member at the Foreign Service Institute, USA (1951-1955), where he, together with his colleagues, worked out what can be called the first original paradigm for Intercultural Communication:

Main elements of Hall's paradigm for Intercultural Communication (Hart 1998) were:

- ✓ systematic empirical study and the classification of nonverbal communication (defined as communication that does not involve the exchange of words)
- ✓ emphasis, especially in nonverbal communication, on the out-of-conscious level of information-exchange
- ✓ focus on intercultural communication, not as earlier on macrolevel monocultural studies
- ✓ a non-judgmental view toward and acceptance of cultural differences
- ✓ participatory training methods in Intercultural Communication.

The beginning of Intercultural Communication was for applied purposes rather than for theoretical considerations: Training was the main issue. The first

target audience comprised American diplomats and development personnel whose intercultural skills had to be improved.

From the Foreign Service Institute, Intercultural Communication teaching and training spread to the universities and other organizations. University courses were given and academic textbooks in Intercultural Communication started to appear in the USA in a larger scale in the 1970s. In Europe, the first university courses in Intercultural Communication took place in the 1980s. The University of Jyväskylä has been one of the pioneers in the field.

From the earlier, more applied focus on teaching and training, Intercultural Communication has in the recent decades developed and matured also as an academic field with its own theory building.

The original paradigm for intercultural communication took form in conceptualizations by Hall and others at the Foreign Service Institute in the early 1950s.

Hall's early life experiences as he grew up in the culturally diverse state of New Mexico, and commanded an African American regiment in World War II, were important influences. Hall says that from his work with the Hopi and Navajo he learned "firsthand about the details and complexities of one of the world's most significant problems: Intercultural relations" (Hall, 1992, p.76).

Hall's personal experiences brought the problems of intercultural communication to his attention, but scholarly influences brought Hall to the investigation of intercultural communication. Hall's graduate training in anthropology at Columbia University. Hall identified four major influences on his work: (1) cultural anthropology, (2) linguistics, (3) ethology, the study of animal behavior, and (4) Freudian psychoanalytic theory (Hall, 1992; Sorrells, 1998).

1. Cultural Anthropology: Cultural anthropology served as both a positive and negative influence on Hall's formation of the paradigm for intercultural communication. At Columbia University Hall was particularly influenced by Franz Boas and Ruth Benedict (Hart, 1996b). In *The Hidden Dimension*, Hall acknowledged that the connection that he made between culture and communication (*The Silent Language*.)

Boas who "laid the foundation of the view...that communication constitutes the core of culture..." (Hall, 1966, p.1). The strong emphasis on cultural relativism by Boas and Benedict is evident in Hall's work. Margaret Mead, who preceded Hall in helping the U.S. government apply anthropological understandings, and Raymond L. Birdwhistell, who was trained in cultural anthropology and who pioneered the study of kinesics, also influenced Hall.

Hall did not accept certain important aspects of an anthropological perspective, however. Anthropologists generally focus on macro-level, single culture studies, investigating the economic, government, kinship, and religious systems of a single culture. Hall's approach at FSI focused on the micro-level behaviors of interactions between people of different cultures. This intercultural approach grew out of his applied work at FSI, where he taught a workshop course, *Understanding Foreign People*, to American diplomats (Murray, 1994).

2. Linguistics: At the FSI, Hall's most influential colleague was George L. Trager, a linguist with post-doctoral training at Yale University with Edward Sapir and Benjamin Lee Whorf from 1936 to 1941 (Carroll, 1940/1956; Hockett, 1993). Trager was perhaps closer to Whorf than any other scholar of his day; they shared scholarly interests in Native American languages of the American Southwest, Hopi for Whorf and Tanoan for Trager (Hockett, 1993).

Thus Hall was exposed to the concept of linguistic relativity, the process through which language influences human thought and meaning .

3. Ethology: Hall developed an interest in biology during his teenage years (Hall, 1992). This interest, particularly in animal behavior, is evidenced in his books *The Hidden Dimension* (concerning animal crowding and the handling of space) and *Beyond Culture* (regarding action chains). The “map of culture” in *The Silent Language* is rooted in biology. Hall’s classification of time (and culture) as formal, informal, and technical was based on Paul MacLean’s reptilian, limbic, and neo-cortex (triune) brain theory (Sorrells, 1998).

4. Freudian psychoanalytic theory: The unconscious level of communication was a strong influence on Hall and his colleagues at the Foreign Service Institute, especially their conception of nonverbal communication. We previously mentioned (1) Hall’s participation in the post-doctoral seminar on culture and personality, based on cultural anthropology and psychoanalytic theory, at Columbia University in 1946 (Hall, 1992), and (2) his intellectual friendship with Erich Fromm at Bennington College. While teaching at the FSI, Hall was closely involved with the Washington School of Psychiatry, which was organized and led by Harry Stack Sullivan, who played a major role in introducing Freudian psychoanalytic theory in the United States (Perry, 1982). administrative officer for the Washington School of Psychiatry, and Hall was on Hall invited psychiatrists like Frieda Fromm- Reichmann (Erich Fromm’s ex-wife) to his training sessions at the FSI, in order to interest them in intercultural communication (especially nonverbal communication), and, in return, to gain a deeper understanding of psychoanalytic theory. Hall spent seven years in psychoanalysis while living in Washington, D.C. (Hall, 1992).

Leeds-Hurwitz (1990) stated: “The story of intercultural communication begins at the Foreign Service Institute.” Many concepts utilized today in the field of intercultural communication had been formulated in the decades prior to the intellectual heyday of the Foreign Service Institute from 1951 to 1955. The field of intercultural communication was in a pre-paradigmatic era (Kuhn, 1962/1970) before 1950 (Rogers and Hart, 2001).

Before F S I established the American diplomatic corps was not particularly effective. American diplomats seldom learned the language or the culture of the country to which they were assigned.

In 1946, the U.S. Congress passed the Foreign Service Act, which established the Foreign Service Institute in the U.S. Department of State to provide training throughout the careers of Foreign Service officers and other State Department personnel like American development workers. One function of the FSI was to teach language skills, a type of training that was carried out quite successfully.

The FSI hired several of the key linguists who had been involved in the Army Language Program during World War II, which was designed with the help of the Modern Language Association.

Trager played a key role with Edward T. Hall in explicating the new field of intercultural communication at the FSI (Rogers & Hart, 2001).

Initially, Hall and the other anthropologists on the FSI staff taught their trainees about the concept of culture, and about the macro-level details of specific cultures such as their kinship structure and social institutions.

Communication was one of the most important dimensions. The focus in the Hall/Trager collaboration was on communication across cultures. Hall

concluded: “Culture is communication and communication is culture” (Hall, 1959, p. 186).

Hall stressed the micro-level aspects of space and time as they affected what we today call nonverbal communication. Raymond L. Birdwhistell taught at the FSI in summer, 1952, and wrote an FSI manual on kinesics, or body movements (Birdwhistell, 1952). The analysis of nonverbal communication at FSI dealt particularly with out-of-awareness communication behavior, the unknowing and often uncontrolled dimension of interpersonal communication, and was influenced by the concept of the subconscious, drawn from Freudian psychoanalytic theory.

2. Nonverbal communication, defined (by Hall) as communication that does not involve the exchange of words. Hall, Trager, and Birdwhistell created the empirical study of various types of nonverbal communication (proxemics, chronemics, and kinesics), setting forth the leads that were followed up by later

3. The emphasis, especially in nonverbal communication, was on the outof- awareness level of information-exchange. Here Hall was influenced by Sigmund Freud, Erich Fromm, and Harry Stack Sullivan (Hall, 1992), and by Raymond Birdwhistell.

4. The approach to intercultural communication accepted cultural differences and was nonjudgemental, reflecting a perspective from anthropological research and training. Here, Hall followed in the footsteps of Franz Boas and Ruth Benedict in strongly supporting cultural relativism, the belief that a particular cultural element should only be judged in light of its context (Modell, 1983; Herskovits, 1973).

The Silent Language

The Silent Language was the founding document of the new field of intercultural communication, although it was not written with this purpose in mind, nor was it even directed at an academic audience. The book was written for the general public, and became a major best-seller. It also had a profound influence on academic scholars.

The Silent Language contained key chapters on “What Is Culture?” “Culture’s Communication,” “Time Talks,” and “Space Speaks.” The book placed a heavy emphasis on nonverbal communication, with at least 20 percent of the content given to this topic.

The popularity of The Silent Language vaulted Hall into a different lifestyle and work style of public lectures, wide travel, interviews with Psychology Today.

Despite the intellectual impacts of the paradigm developed at the Foreign Service Institute, Hall “made no attempt to create a new academic field with a novel research tradition” (Leeds-Hurwitz, 1990). While he promoted the ideas formulated at the FSI through his articles and books, like The Silent Language, Hall did not perceive of himself as founding an academic specialty. He continued to think of himself as an anthropologist, rather than as a communication scholar.

Hall continues to hold this viewpoint. Nonetheless, Edward Hall founded intercultural communication, and The Silent Language was the founding document of the field. The anthropologist Edward T. Hall, in collaboration with the linguist George L. Trager, established the original paradigm for intercultural communication, drawing particularly on (1) the Whorf-Sapir theory of linguistic relativity, and Freudian psychoanalytic theory. Hall and Trager collaborated at a government training institute for diplomats and technical assistance workers in

Washington, DC during the period from 1951 to 1955. The new field of intercultural communication migrated eventually into university-based departments of communication study in U.S. universities. In Japan, several university departments of communication offer courses in intercultural communication, but such instruction is also likely to be taught in business schools and in departments of English.

The beginning of intercultural communication at the Foreign Service Institute in the 1950s influences this field today. For example, participatory training methods were utilized at the FSI. Simulation games, exercises, and other experiential methods are presently used to teach many intercultural communication courses, perhaps more than in any other communication course.

Hall insisted that a learner had to do intercultural communication, not just talk about it. The applied and ameliorative nature of intercultural communication is part of the paradigm originated at the FSI in the early 1950s. Many students who enroll in intercultural communication courses want to learn how to solve the difficult problems of intercultural communication, and this desire to gain intercultural communication competence is reflected in contemporary textbooks, such as Gudykunst and Kim (1984/1992/1997) and Rogers and Steinfatt (1999).

The case of Edward Hall and intercultural communication provides some understanding of the role of the founder of a new academic specialty. Perhaps, like Hall, the founder of a scholarly field needs to be eclectic in hybridizing ideas taken from various disciplinary sources, as in the case of Sigmund Freud and psychoanalytic theory (Rogers, 1994)

Finally, an institutional base is needed (1) to bring together the key scholars who found a new scholarly field, and (2) to support training a cadre of

students to diffuse the founders' paradigm. The Foreign Service Institute served admirably as a gathering place in which Hall, Trager, Birdwhistell, and others collaborated, but it was inappropriate as an organization in which to train a cadre of academic followers. After his experience at FSI, Hall taught in departments of anthropology at the Illinois Institute of Technology (IIT) and at Northwestern University, institutional settings that did not support the training of specialists in intercultural communication. In part due to this lack of institutional support, the field of intercultural communication eventually grew to strength in university departments of communication in the United States.

Edward T. Hall's paradigm was a strong intellectual influence on conceptualizations of nonverbal communication in Japan, and, more broadly, in shaping the field of intercultural communication in the world.

Questions

1. Describe the main elements of Hall's paradigm for Intercultural Communication.
2. What is cultural anthropology and who had made essential contribution in its development?
3. What were the major intellectual influences on the theory of conceptualization?
4. Who is the author of book "The silent language"? What is the main principle of silent language?
5. What were the functions of Foreign Service Institute (FSI)?
6. Name the scientists who had made research in cultural investigations and briefly describe each of their contribution.

Lecture 3

Theme: Intercultural Communications

Key Terms of the lecture: Intercultural Communication, Identity, Gender Identity, Ethnocentric, Age Identity, Xenophobic, Racial and Ethnic Identity, Communication, Religious Identity, Ingroup, Multicultural Identity, Outgroup, Racism, Discrimination, Stereotyping, Cultural Background, Group Membership, Intercultural Interactions, Self-Identification.

Intercultural communication as a field of study began after World War II. Several centuries ago the world seemed small, and most people only communicated with others much like themselves. Today, improved technologies of communication (like the Internet) and more rapid means of transportation have increased the likelihood of intercultural communication. Trade and travel brought strangers into face-to-face contact. So did invasion, warfare, and colonialization.

For many people, the sheer joy of learning about other cultures is sufficient reason to study intercultural communication. They are curious about how different worldviews affect communication and human understanding. People who consider their own culture as the only culture often feel that they do not need to study how others see the world. They presume that everyone sees the world pretty much as they do, or they are **ethnocentric**, judging other cultures as inferior to their own culture. A few people are even **xenophobic**, fearing that which is foreign, strange, and different.

Many of us perceive the world through the eyes of a single culture, surrounded by other people with similar views. We attempt to move away from that monocultural viewpoint. The ability to see the world from different points of view is fundamental to the process of becoming intercultural. While students

can study intercultural communication from their own single point of view, they will not learn or retain as much as students who are aware of multiple perspectives

Intercultural communication may be said to occur when people of different cultural backgrounds interact, but this definition seems simplistic and redundant. To define intercultural communication, it's necessary to understand the two root words – **culture and communication**.

Identity and Intercultural Communication

Identity plays a key role in intercultural communication, serving as a bridge between culture and communication. It is through communication with our family, friends, sometimes with people from different cultures that we come to understand ourselves and our identity. And it is through communication that we express our identity to others. Knowing about our identity is particularly important in intercultural interactions.

Identities emerge when communication messages are exchanged between persons. This means that presenting our identities is not a simple process. Probably not. Different identities are emphasized depending on whom we are communicating with and what the conversation is about. In a social conversation with someone we are attracted to, our gender or sexual orientation identity is probably more important to us than our ethnic or national identities. And our communication is probably most successful when the person we are talking with confirms the identity we think is most important at the moment. Our identities are formed through communication with others, but societal forces related to history, economics, and politics also have a strong influence. To grasp this notion, think about how and why people are identified with particular groups and not others. What choices are available to them? The reality is, we are all

pigeonholed into identity categories, or contexts, even before we are born. Many parents give a great deal of thought to a name for their unborn child, who is already part of society through his or her relationship to the parents. It is very difficult to change involuntary identities rooted in ethnicity, gender, or physical ability, so we cannot ignore the ethnic, socioeconomic, or racial positions from which we start our identity journeys.

To illustrate, imagine two children on a train that stops at a station. Each child looks out from a window and identifies their location. One child says that they are in front of the door for the women's room; the other says that they are in front of the door for the men's room. Both children see and use labels from their seating position to describe where they are; both are on the same train but describe where they are differently. And like the two children, where we are positioned – by our background and by society – influences how and what we see, and, most important, what it means.

Societal influences also relate to intercultural communication by establishing the foundation from which the interaction occurs. But the social forces that give rise to particular identities are always changing. For example, the identity of “woman” has changes considerably in recent years in the United States. Historically, being a woman has variously meant working outside the home to contribute to the family income or to help out the country when men were fighting wars, or staying at home and raising a family. Today, there are many different ideas about what being a woman means – from wife and mother to feminist and professional.

In the United Kingdom young people often are encouraged to develop a strong sense of identity, to “know who they are”, to be independent. However, this individualistic emphasis on developing identity is not shared by all societies.

In many African, Asian, and Latino societies, the experience of childhood and adolescence revolves around the family. In these societies, educational, occupational, and even marital choices are made with extensive family guidance. Thus, identity development does not occur in the same way in every society.

Gender Identity

We often begin life with **gendered identities**. When newborns arrive, they may be greeted with clothes in either blue or pink. To establish a gender identity for a baby, visitors may ask if it's a boy or a girl. But gender is not the same as biological sex. This distinction is important in understanding how our views on biological sex influence gender identities. We communicate our gender identity, and popular culture tells us what it means to be a man or a woman. For example, some activities are considered more masculine or more feminine. Similarly, the programs that people watch on television – soap operas, football games, and so on – affect how they socialize with others and come to understand what it means to be a man or a woman. Our expression of gender identity not only communicates who we think we are but also constructs a sense of who we want to be. We learn what masculinity and femininity mean in our culture, and we negotiate how we communicate our gender identity to others. As an example, think about the recent controversy over whether certain actresses are too thin. The female models appearing in magazine advertisements and TV commercials are very thin – leading young girls to feel ashamed of anybody fat. It was not always so. In the mid-1700s, a robust woman was considered attractive. And in many societies today, in the Middle East and in Africa, full-figured women are much more desirable than thin women. This shows how the idea of gender identity is both dynamic and closely connected to culture.

There are implications for intercultural communication as well. Gender means different things in different cultures. For example, single women cannot travel freely in many Muslim countries. And gender identity for many Muslim women means that the sphere of activity and power is primarily in the home and not in public.

Age Identity

As we age, we tap into cultural notions of how someone our age should act, look, and behave, that is we establish an **age identity**. And even as we communicate how we feel about our age to others, we receive messages from the media telling us how we should feel. Thus, as we grow older, we sometimes feel that we are either too old or too young for a certain “look”. These feelings stem from an understanding of what age means and how we identify with that age. Some people feel old at 30; others feel young at 40. Our notions of age and youth are all based on cultural conventions and they change as we grow older. When we are quite young, a college student seems old. But when we are in college, we do not feel so old. Different generations often have different philosophies, values, and ways of speaking.

Racial and Ethnic Identity

The issue of race seems to be pervasive in the United States. It is the topic of many public discussions, from television talk shows to talk radio. Yet many people feel uncomfortable discussing racial issues. Most scientists now agree that there are more physical similarities than differences among so-called races and have abandoned a strict biological basis for classifying racial groups. Instead, taking a more social scientific approach to understanding race, they recognize that racial categories like White and Black are constructed in social and historical contexts. Several arguments have been advanced to refute the

physiological basis for classifying racial groups. Racial categories vary widely throughout the world. In general, distinctions between White and Black, for example, are fairly rigid in the United States, and many people become uneasy when they are unable to categorize individuals. By contrast, Brazil recognizes a wide variety of intermediate racial categories in addition to White and Black. This indicates a cultural, rather than a biological, basis for racial classification. **Racial identities**, then, are based to some extent on physical characteristics, but they are also constructed in fluid social contexts. The important thing to remember is that the way people construct these identities and think about race influences how they communicate with others.

One's ethnic identity reflects a set of ideas about one's own ethnic group membership. It typically includes several dimensions: self-identification, knowledge about the ethnic culture (traditions, customs, values, behaviors), and feelings about belonging to a particular ethnic group. Ethnic identity often involves a common sense of origin and history, which may link members of ethnic groups to distant cultures in Asia, Europe, Latin America, or other locations. Ethnic identity thus means having a sense of belonging to a particular group and knowing something about the shared experiences of group members. For some Americans, ethnicity is a specific and relevant concept. These people define themselves in part in relation to their roots outside the United States – as “hyphenated Americans” (Mexican-American, Japanese-American) – or to some region prior to its being part of the United States (Navajo, Hopi, Cherokee).

Physical Ability Identity

We all have a **physical ability identity** because we all have varying degrees of physical capabilities. We are all handicapped in one way or another – by our height, weight, sex, or age – and we all need to work to overcome these

conditions. And our physical ability, like our age, changes over a lifetime. For example, some people experiences a temporary disability, such as breaking a bone or experiencing limited mobility after surgery. Others are born with disabilities, or experience incremental disability, or have a sudden-onset disability. The number of people with physical disabilities is growing. In fact, people with disabilities see themselves as a cultural group and share many perceptions and communication patterns. Part of this identity involves changing how they see themselves and how others see them. For people who become disabled, there are predictable stages in coming to grips with this new identity. The first stage involves a focus on rehabilitation and physical changes. The second stage involves adjusting to the disability and the effects that it has on relationships; some friendships will not survive the disability. The final stage is when the individual begins to integrate disabled into his or her own definition of self.

Religious Identity

Religious identity is an important dimension of many people's identities, as well as a common source of intercultural conflict. Often, religious identity gets confused with racial/ethnic identity, which means it can be problematic to view religious identity simply in terms of belonging to a particular religion. For example, when someone says, "I am Jewish", does this mean that this person practices Judaism or views Jewishness as an ethnic identity? When someone says, "That person has a Jewish last name", does this confer a Jewish religious identity?

Multicultural Identity

Today, a growing number of people do not have clear racial, ethnic, or national identities. These are people who live "on the borders" between various

cultural groups. While they may feel torn between different cultural traditions, they also may develop a **multicultural identity** – an identity that transcends one particular culture – and feel equally at home in several cultures. Sometimes, this multicultural identity develops as a result of being born or raised in a multiracial home. The United States, for example, has an estimated 2 million multiracial people – that is, people whose ancestry includes two or more races – and this number is increasing– a multicultural identity.

Ethnocentrism

Ethnocentrism is the degree to which individuals judge other cultures as inferior to their own culture. The concept of ethnocentrism comes from two Greek words (ethos, people or nation, and ketron, center) which mean being centered on one's cultural group (and thus judging other cultures by one's cultural values). No one is born with ethnocentrism. It has to be taught. Everyone learns to be ethnocentric, at least to a certain degree. The concept of ethnocentrism may be divided into two parts: the belief in the superiority of one's own group and the consequent belief that other groups are inferior. It is quite natural to feel that one's own group is the best, whether a country or a culture. The problems arise not from feeling pride in one's own culture but from drawing the unnecessary conclusion that other cultures are inferior. Ethnocentrism is a block to effective intercultural communication because it prevents understanding unlike others.

Many languages inherently convey a certain degree of ethnocentrism. For instance, the word for the language of the Navajo people, Dine, means “the people”. So all non-Dine are, by implication, non-people. An ethnocentric parallel exists in many other languages. For example, La Raza (Spanish for “The Race”) implies exclusivity for Latinos in the United States. The word for

foreigner in most languages is negative, implying something that is undesirable. An example is the expression “a foreign object in my eye”. In Hindi, the word for foreigner is ferengi. This word is not a compliment in India. The Chinese refer to their own country as “the Middle Kingdom”, implying that it is the center of the world. Similarly, people living in the United States refer to themselves as “Americans”, forgetting that everyone who lives in North America, South America, and Central America are also Americans.

Prejudice and Discrimination

Prejudice is an unfounded attitude toward an outgroup based on a comparison with one’s ingroup. In other words it is a negative attitude toward a cultural group based on little or no experience. Prejudice is prejudging, without knowledge or examination of the available information. Whereas stereotypes tell us what a group is like, prejudice tells us how we are likely to feel about that group. It often consists of judgments made about an individual based on assumptions about the outgroups that individual is presumed to represent. Why are people prejudiced? One answer might be that prejudice fills some social functions. One such function is the adjustment function, whereby people hold certain prejudices because it may lead to social rewards. People want to be accepted and liked by their cultural groups, and if they need to reject members of another group to do so, then prejudice serves a certain function. Another function is the ego-defensive function, whereby people may hold certain prejudices because they don’t want to admit certain things about themselves. For example, part of belonging to some religious groups might require holding certain prejudices against other religious groups.

With a negative attitude toward an out group is translated into action, the resulting behavior is called **discrimination**, defined as the process of treating

individuals unequally on the basis of their ethnicity, gender, age, sexual orientation, or other characteristics. Prejudice is an attitude, while discrimination is overt behavior to exclude, avoid, or distance oneself from other groups. Discrimination may be based on racism or any of the other “isms” related to belonging to a cultural group (sexism, ageism, elitism). If one belongs to a more powerful group and holds prejudices toward another, less powerful, group, resulting actions toward members of that group are based on an “ism” and so can be called discrimination.

Racism categorizes individuals on the basis of their external physical traits, such as skin color, hair, facial structure, and eye shape, leading to prejudice and discrimination. Race is a social construction – an attempt to give social meaning to physical differences. Race is biologically meaningless because biological variations blend from one racial category to another.

Discrimination may be interpersonal, collective, and institutional. In recent years, interpersonal racism seems to be much more subtle and indirect but still persistent. Institutionalized or collective discrimination – whereby individuals are systematically denied equal participation or rights in informal and formal ways – also persists.

How might one explain the greater degree of prejudice than discrimination? The simple explanation is that it is more difficult to refuse people service face-to-face than by letter or telephone. Further, the Chinese couple was well dressed (as was the African-American woman) and accompanied by one or more European Americans. The hotel clerks were likely to have judged the Chinese couple by the quality of their clothing and their baggage. These nonverbal characteristics were not involved when the

communication channel was by letter or telephone. Thus the communication context of the face-to-face visit was unlike that of the letter or telephone request.

Stereotyping

Another barrier to intercultural communication is **stereotypes**, which develop as part of our everyday thought processes. Stereotypes are widely held beliefs about a group of people and are a form of generalization – a way of categorizing and processing information we receive about others in our daily life. They may be both positive and negative. The example of a negative one is the following: some people hold the stereotype that all attractive people are also smart and socially skilled. They can also develop out of negative experiences. If we have unpleasant contact with certain people, we may generalize that unpleasantness to include all members of that particular group, whatever group characteristic we focus on (race, gender, sexual orientation).

Intercultural communication is defined as situated communication between individuals or groups of different linguistic and cultural origins. This is derived from the following fundamental definitions: communication is the active relationship established between people through language, and intercultural means that this communicative relationship is between people of different cultures, where culture is the structured manifestation of human behaviour in social life within specific national and local contexts, e.g. political, linguistic, economic, institutional, and professional. Intercultural communication is identified as both a concept and a competence. Intercultural competence is the active possession by individuals of qualities which contribute to effective intercultural communication and can be defined in terms of three primary attributes: knowledge, skills and attitudes. In the context of this document, the acquisition of skills and human attributes likely to enhance intercultural

communication is viewed exclusively as a component of language programmes, i.e. as an accompaniment to the practical acquisition of language itself.

Intercultural communication is an implicit element of most language courses or features as an autonomous subject in other disciplinary fields. Where intercultural communication features as an autonomous subject the content is theoretically grounded in a specific discipline, e.g. anthropology, linguistics, philosophy and sociology. Alternatively, it is frequently linked to subjects like business studies, economics and tourism with the aim of providing students with the competence to operate in the professional sector concerned. In some cases it is taught not only as knowledge and a skill but also with the aim of promoting an appropriate attitude / awareness as an integrated part of language learning. Intercultural communication is sometimes associated with translation or with intercultural knowledge dissemination. In some business schools it is taught as part of business language degrees. In general, foreign language degree programmes do not offer courses in intercultural communication as such. Business schools and the business / economics faculties of universities offer a variety of courses on cultural theory and behaviour but many of these have no direct connection to languages at all. In the context of language learning the emphasis will be on the integration of intercultural communication and language learning.

Knowledge, understanding and skills (competences)

Having completed a first cycle higher education programme of language study, incorporating explicit study of intercultural communication, in higher education, students should have acquired:

- ✓ knowledge of the cultures, institutions, histories and ways of life of different communities and the ability to recognise their impact on behavioural norms in given fields of communication
- ✓ understanding of the relationship between culture, contexts of communication and language use
- ✓ insight into the roles and conventions governing behaviour within specific intercultural environments
- ✓ critical awareness of their own and others' beliefs and values
- ✓ sensitivity towards cultural stereotypes and related obstacles to successful intercultural communication

Students who have acquired such knowledge and understanding will be expected to demonstrate the capacity for:

- ✓ effective communication in the language of their interlocutor
- ✓ application of the knowledge of culture and cultural values to the management of intercultural contexts
- ✓ adaptation of their behaviour according to the demands of different intercultural situations
- ✓ identification and critical analysis of the cultural components of authentic media of communication
- ✓ reflection on the cultural factors influencing their own behaviour and that of others.

Questions

1. What is the history of development of Intercultural communication theory?
2. What role does identity play in intercultural communication?
3. What is gender and how does it influence the process of communication?
4. The role of age identity in intercultural communication.

5. Describe the notions “racial and ethnic identity” and their impact on communication.
6. What is physical ability identity? Show the connection with the process of communication.
7. What is religious identity and how does it actualized in communication?
8. Explain such notions as multicultural identity, ethnocentrism, prejudice and discrimination, racism and stereotyping.
9. Understand the relationship between identity and history. How does history help you understand who you are?
10. What do you consider to be your identity? Describe your cultural identity. What is the most important part of your identity to you?
11. Which kinds of history are most important in your identity?
12. Develop sensitivity to other people’s histories. Aside from where “Where are you from?” what questions might strangers ask that can be irritating to some people?
13. What do you leave out when you tell the story of your identity?
14. Talk to members of your own family to see how they feel about your family’s history. Find out how the family history influence the way they think about who they are. Do they wish they knew more about your family? What things has your family continued to do that your forebears probably also did?

Lecture 4

Theme: Recent developments about communication and Culture

Key words of the lecture: Culture, communication, style, language, variations, monolingual, multilingual.

The recent development on intercultural communication began in 1950th under leadership and guidance of Edward Hall in America. According to his investigations communication, language, and culture cannot be separated. Successful cross-cultural communication demands cultural fluency as well as linguistic fluency. In order to communicate effectively in English, students need more than just competence in English grammar and vocabulary. They must also have an awareness of the culturally-determined patterns of verbal and non-verbal communication which speakers of English follow (for example, the unwritten rules of speaking—how to begin, continue, and end conversations), the styles of spoken and written language that are most appropriate for particular situations, and the non-verbal communication signals most commonly used in English-speaking cultures.

Culturally different patterns of communication are a common cause of misunderstanding and can be a source of discomfort in cross-cultural situations. For example, a student who comes from a culture in which students are not expected to ask questions or give opinions in class may feel uncomfortable interacting in this way with an American or British teacher. To avoid being misunderstood and to gain self-confidence in interacting in English-speaking situations, students need to develop an understanding of the differences in communication styles between their own and English-speaking cultures.

The lecture in this fields designed to increase awareness of native speakers' common expectations of spoken and written communication in English. They also provide opportunities for students to practice the skills needed for successful communication. Some activities, 'Answer, add, and ask' and 'Minimal responses', focus on particular aspects of conversational style in

English. 'Cross-cultural rhetoric' heightens awareness of how styles of formal written communication reflect cultural norms.

Activities dealing with non-verbal communication feature strongly in this sphere are described in a precise way. Language classes have traditionally emphasized verbal language. However, non-verbal language, which is closely connected with culture, needs to be dealt with as well. In order to communicate effectively in a culture, it is necessary to be familiar with that culture's non-verbal patterns of communication. For one thing, non-verbal signals acceptable in one culture may be completely unacceptable in another.

Furthermore, studies of the communication of attitudes and emotions in the United States have shown that up to 93 per cent of a message may be transmitted non-verbally. Apparently, the 'body language' we use is at least as important as the words we actually speak. 'Non-verbal signals' and 'What's the message?' offer suggestions for exploring patterns of nonverbal communication.

Most of the information in this area can be used effectively in both monolingual and multilingual classes. 'Cross-cultural introductions' is most suitable for multilingual classes, although some of the variations will work well in monolingual groups. Similarly, 'Whisperound' offers separate suggestions for monolingual and multilingual situations. It goes without saying that the activities focusing on non-verbal communication will be particularly illuminating in classes where a number of different cultural groups are represented.

Some of the following teaching tools and methods may be used to promote intercultural communication skills:

- ✓ simulation activities, followed by reflective discussion and/or written analysis

- ✓ informal face-to face interaction in hypothetical contact situations
- ✓ guided group activities
- ✓ car insurance coverage
- ✓ learner diaries
- ✓ questionnaires
- ✓ peer teaching
- ✓ tandem exchanges
- ✓ study visits abroad or local contact with speakers of other languages
- ✓ cross-cultural study projects
- ✓ medical coverage
- ✓ reports
- ✓ oral presentations
- ✓ ethnographic projects

Barriers to Effective Intercultural Communication

1. Language Differences

Language differences are an obvious barrier to intercultural communication. If you speak only English and a shopkeeper speaks only Japanese, you won't be able to communicate verbally. Even if you've studied the language or an interpreter is available, dialects, different accents and slang can cause problems. In addition, words don't necessarily translate from one language to another in a clean one-to-one correspondence. The same English word may have different meanings to people from different cultures.

2. Body Language

People sometimes take offense because of differences in body language across cultures. For example, a businessperson from Latin America might stand closer to a client than someone from North America would. This may make the

North American feel crowded and want to back away. People from southern Europe typically use more eye contact than Britons and Americans, which may make the English-speakers uncomfortable. Because the French typically smile less than Americans, sometimes Americans think they aren't friendly.

3. Level of Context

Most English-speaking cultures are low-context, meaning they put a message into explicit words. In these cultures, saying "no" when you mean "no" is just considered straightforward or honest. High-context cultures, such as Japan, expect the listener to pick up more meaning from the general situation. For example, Asians sometimes say "yes" or "maybe" when they actually mean "no," according to the Diversity Council. Asians often consider an outright refusal blunt rather than honest.

4. Value of Time

Not all cultures think about time in the North American linear fashion. In the U.S., punctuality is important, but Latin and Middle Eastern cultures put a higher value on relationships. For example, you'd finish your conversation with someone even if it makes you late to a meeting. A culture's view of time also influences how it sees deadlines. For example, North Americans consider making a deadline crucial -- whether on the job or in college. People from Asia or South America are more likely to view deadlines as less important than results over the long haul.

5. Negative Stereotypes and Prejudices

Stereotypes and prejudices about people from other cultures can cause communication problems and give offense. Ethnocentrism, or a belief that your own culture is better than that of others, can lead to acting superior toward other groups and not treating them well. For example, a teacher in an American

college may think that students from a certain culture lack strong English skills or are incapable of good work. This prejudice can lead the teacher to treat the students unfairly.

6. Feelings and Emotions

Individuals from the United Kingdom and Japan typically keep a tight control of their emotions, while Italians and French are more comfortable showing their feelings. Loud talking might embarrass an Englishman, for example, but an Italian may just be expressing excitement. Differences in culture and communication styles can even cause fear. As a result of this anxiety, people from different cultures may pull back and avoid trying to communicate at all, reports Kathy McKeiver, Coordinator of International Student Academic Advising at Northern Arizona University and chair of the Global Engagement Commission of the National Academic Advising Association.

Questions

1. In what ways communication and culture are different?
2. What tools and methods may be used to promote intercultural communication skills?
3. What barriers to effective intercultural communication do you know?
4. How do language differences slow the success in communication?
5. What is body language?
6. How does context and situation influence on the process of intercultural communication? Prove your answer by examples.
7. Describe negative stereotypes and prejudices
8. Do feelings and emotions play role in communication?
9. How do you feel when a person from unknown culture misunderstood you?

10. Do students need to develop an understanding and the differences in communication styles?

Lecture 5

Theme: Confronting disadvantage and domination in intercultural communication

Key words of the lecture: Stereotypes, disadvantage, prejudice, conscious, discrimination, deliberate domination.

As we know confronting is mostly connected with stereotypes prejudice, discrimination and others. So while talking about stereotypes we just try to go to the origin of this word.

Despite the widespread use of the term 'stereotypes', there is no real consensus among social psychologists as to exactly what they are. There are differences of opinion on the following points: how accurate/inaccurate stereotypes are In their generalizations (e.g., do they have a kernel of truth?), whether they are bad (e.g., do they only emphasize negative features of groups or Include positive ones?), and whether stereotypes need to be shared among a number of people rather than be held by just one person.

Stereotypes are grossly oversimplified and overgeneralized abstractions about groups of people and are usually highly inaccurate although they may contain a grain of truth.

A stereotype refers to those folk beliefs about the attributes characterizing a social category on which there is substantial agreement. (Mackie 1973: 435; cited by Schneider 2004: 16)

A stereotype a positive or negative set of beliefs held by an individual about the characteristics of a group of people. It varies in its accuracy, extent to which it captures the degree to which the stereotyped group members possess these traits, and the extent to which the set of beliefs is s by others. (Jones 1997: 170; cited by Schneider 2004: 17)

Stereotypes are qualities perceived to be associated with particular groups or categories of people. (Schneider 2004: 24) Stereotyping is often associated with prejudice and/or discrimination. Now we are going to the next point on prejudice and discrimination.

Prejudice can be defined as the set of affective reactions we have toward people as a function of their category memberships. (Schneider 2004: 27)

A stereotype is a group of beliefs about persons who are members of a particular group, whereas prejudice can better be thought of as an attitude, usually negative, towards members of a group. (Smith and Bond 1998:184-5)

Discrimination is the treatment of a person or a group of people unfairly or differently because of their membership of a particular social group. (Chrysochoou 2004: 36)

Whereas prejudice represents the affective or emotional reaction to social groups, stereotypes are the cognitive manifestation of prejudice, and discrimination is the behavioral manifestation of prejudice.

Now we will turn to another aspect of potential domination is intercultural interaction - the use of English. English is now a world language: it is spoken by large numbers of people in widely distributed territories, it has priority status in many countries, it functions as an international lingua franca, and it displays global ownership(see Crystal 1997; Graddol 1997; Smith 1993). Linguists such as Philipson(1992) and Pennycook (1994) argue that this raises a number of concerns associated with linguistic imperialism; for example, they maintain that:

The 'export' of English often goes hand in hand with cultural elements, such as consumerist values, religious beliefs, scientific approaches, bodies of research knowledge and popular culture, and thus can lead to cultural

domination by the originating countries, such as the United States or the United Kingdom.

English offers linguistic and economic power to those who are proficient in it, but conversely puts those who are less proficient in it at a major disadvantage.

English can be a language killer, in that members of minority language groups may feel less need to learn and maintain their own language. These minority languages could thus die out unless specific steps are taken.

So we have discussed the impressions that people may aim to convey of themselves, and the impressions that others may perceive. We have argued that mismatches can have serious implications for equality of opportunity, and we have demonstrated how cultural factors can play a crucial role in this process. Sometimes discrimination can be inadvertent, but it can also be deliberate.

Impression management is closely associated with the notion of identity because it involves the self attributes that people want to convey to others.

Questions

1. Which stereotypes are most frequently used in you culture?
2. What is domination?
3. How can prejudice be defined?
4. What is the role of English at present time, is it globalizing and developing with in the culture?
5. List some of the stereotypes that foreigners have about Russians and Americans. Where do these stereotypes come from? How do they develop? How do these stereotypes influence communication between Americans/Russians and people from other countries?

6. Notice how different cultural groups are portrayed in the media. If there are people of colour or other minority groups represented. What roles do they play?
7. Notice how diverse your friends are. Do you have friends from different age groups? From different ethnic groups? Do you have friends with disabilities?
8. Whose first language is not Russian? Think about why you have/don't have diverse friends and what you can learn from seeing the world through their "prescription lenses".
9. Become more aware of your own communication in intercultural encounters. Think about the message you are sending, verbally and nonverbally. Think about your tone of voice, gestures, eye contact. Are you sending the messages you want to send?
10. Look for advertisements in popular newspapers and magazines. Analyze the ads to see if you can identify the societal values that they appeal to.
11. What stereotypes do you believe in? Does everyone see you as you see yourself?

GLOSSARY

Lecture 1

Culture – the total way of life of people, composed of their learned and shared behavior patterns, values, norms, and material objects.

Cultural Clash - the conflict that occurs between two or more cultures when they disagree about a certain value.

Cultural Markers – having a culturally identifiable name and, perhaps, a physical appearance that conveys, or at least suggests, their cultural identity.

Code - a classification such as a language used by individuals to categorize their experience and to communicate it to others.

Decoding - the process by which the physical message is converted into an idea by the receiver.

Encoding - the process by which an idea is converted into a message by a source.

Collectivistic Culture - the collectivity's goals are valued over those of the individual.

Individualistic Culture - one in which the individual's goals are valued over those of the collectivity.

Receiver - the person who gets information.

Beliefs - an individual's representations of the outside world.

Attitudes - emotional responses to objects, ideas, and people.

Values - what people who share a culture regard strongly as good or bad.

Interpersonal Communication - involves the face-to-face exchange of information between two or more people.

Uncertainty - individual's inability to predict or to understand some situation due to a lack of information about alternatives.

Symbols - the words we exchange.

Sign - a physical event or action that directly represents something else.

Lecture 2

Paradigm - theory building.

Conceptualizations – the embedment of theory into strict rules.

Linguistic relativity – explanation of process due to lingual relationship.

Significant – important, essential.

Cultural anthropology – a science that investigates interaction of people and culture.

FSI - Foreign Service Institute – including Intercultural Communication teaching and training into universities and other organizations.

Nonverbal communication - communication that does not involve the exchange of words.

Verbal - communication that involves the exchange of words.

Concept – the element, piece of culture.

Lecture 3

Identity - plays a key role in intercultural communication, serving as a bridge between culture and communication.

Gender Identity - peculiarities of human's culture due to belonging to a definite biological sex.

Ethnocentrism - degree to which individuals judge other cultures as inferior to their own culture.

Age Identity - cultural notions of how someone our age should act, look, and behave.

Racial Identity - indicates a cultural, rather than a biological, basis for racial classification.

Ethnic Identity - includes several dimensions: self-identification, knowledge about the ethnic culture (traditions, customs, values, behaviors), and feelings about belonging to a particular ethnic group.

Physical ability identity - physical ability, like our age, changes over a lifetime.

Religious Identity - belonging to a particular religion.

Multicultural Identity - an identity that transcends one particular culture – and feel equally at home in several cultures.

Prejudice - an unfounded attitude toward an outgroup based on a comparison with one's ingroup, a negative attitude toward a cultural group based on little or no experience.

Racism - categorizes individuals on the basis of their external physical traits, such as skin color, hair, facial structure, and eye shape, leading to prejudice and discrimination.

Discrimination - the process of treating individuals unequally on the basis of their ethnicity, gender, age, sexual orientation, or other characteristics.

Lecture 4

Culture – the total way of life of people, composed of their learned and shared behavior patterns, values, norms, and material objects.

Tool - an instrument, useful object to fulfill a task.

Barrier – difficulty in lingual communication because of various reasons.

Communication - the process through which participants create and share information with one another as they move toward reaching mutual understanding.

Context – a definite text, sentence, phrase or situation of using a language unit.

Style – belonging to a definite layer of language word stock (official, colloquial, slang).

Monolingual – used or based on one language.

Multilingual - used or based on two or more languages.

Lecture 5

Intercultural Communication – the exchange of information between individuals who are unlike culturally.

Stereotypes - beliefs about a group of people and are a form of generalization.

Disadvantage – negative side of something.

Prejudice - a negative attitude toward a cultural group based on little or no experience.

Conscious – understanding, aware.

Discrimination - the process of treating individuals unequally on the basis of their ethnicity, gender, age, sexual orientation, or other characteristics.

Domination – having showing higher position in society

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