



Introducing
INTERCULTURAL COMMUNICATION

Global Cultures and Contexts

SHUANG LIU, ZALA VOLČIČ & CINDY GALLOIS



Introducing
INTERCULTURAL COMMUNICATION



SAGE was founded in 1965 by Sara Miller McCune to support the dissemination of usable knowledge by publishing innovative and high-quality research and teaching content. Today, we publish more than 750 journals, including those of more than 300 learned societies, more than 800 new books per year, and a growing range of library products including archives, data, case studies, reports, conference highlights, and video. SAGE remains majority-owned by our founder, and on her passing will become owned by a charitable trust that secures our continued independence.

Los Angeles | London | Washington DC | New Delhi | Singapore

Introducing
INTERCULTURAL COMMUNICATION
Global Cultures and Contexts

SHUANG LIU, ZALA VOLČIČ & CINDY GALLOIS



Los Angeles | London | New Delhi
Singapore | Washington DC



Los Angeles | London | New Delhi
Singapore | Washington DC

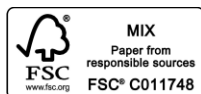
SAGE Publications Ltd
1 Oliver's Yard
55 City Road
London EC1Y 1SP

SAGE Publications Inc.
2455 Teller Road
Thousand Oaks, California 91320

SAGE Publications India Pvt Ltd
B 1/1 Mohan Cooperative Industrial Area
Mathura Road
New Delhi 110 044

SAGE Publications Asia-Pacific Pte Ltd
3 Church Street
#10-04 Samsung Hub
Singapore 049483

Editor: Mila Steele
Assistant editor: James Piper
Production editor: Imogen Roome
Indexer: Cathryn Pritchard
Marketing manager: Michael Ainsley
Cover design: Jen Crisp
Typeset by: C&M Digital (P) Ltd, Chennai, India
Printed and bound in Great Britain by Ashford
Colour Press Ltd



© Shuang Liu, Zala Volčič and Cindy Gallois 2015

First edition published 2010. Reprinted 2011, 2012 and 2013

Second edition published 2015

Apart from any fair dealing for the purposes of research or private study, or criticism or review, as permitted under the Copyright, Designs and Patents Act, 1988, this publication may be reproduced, stored or transmitted in any form, or by any means, only with the prior permission in writing of the publishers, or in the case of reprographic reproduction, in accordance with the terms of licences issued by the Copyright Licensing Agency. Enquiries concerning reproduction outside those terms should be sent to the publishers.

All material on the accompanying website can be printed off and photocopied by the purchaser/user of the book. The web material itself may not be reproduced in its entirety for use by others without prior written permission from SAGE. The web material may not be distributed or sold separately from the book without the prior written permission of SAGE. Should anyone wish to use the materials from the website for conference purposes, they would require separate permission from us. All material is © Shuang Liu, Zala Volčič and Cindy Gallois 2015

Library of Congress Control Number: 2014939151

British Library Cataloguing in Publication data

A catalogue record for this book is available from
the British Library

ISBN 978-1-4462-8590-9

ISBN 978-1-4462-8591-6 (pbk)

At SAGE we take sustainability seriously. Most of our products are printed in the UK using FSC papers and boards. When we print overseas we ensure sustainable papers are used as measured by the Egmont grading system. We undertake an annual audit to monitor our sustainability.

CONTENTS

<i>Preface</i>	ix
<i>Acknowledgements</i>	xii
<i>Companion website</i>	xiii
<i>Introduction: Communicating in a culturally diverse society</i>	xiv
1 CHALLENGES OF LIVING IN A GLOBAL SOCIETY	3
Introduction	4
Contributors to cultural diversity	4
Necessity and benefits of intercultural communication	14
Summary	19
Join the debate: Will globalization result in the disappearance of local cultures?	19
Case study: Migration and diversity in Australia	20
Further readings	21
2 UNDERSTANDING COMMUNICATION	25
Introduction	26
The multifaceted nature of communication	26
Models of communication	36
Current issues surrounding theorizing communication	39
Communication and culture	43
Summary	47
Join the debate: Universal or culture-specific theories of communication?	47
Case study: Hanging out in the public square	48
Further readings	49
3 UNDERSTANDING CULTURE	53
Introduction	54
Definitions and components of culture	54
Characteristics of culture	66
Subcultures	71
Summary	73
Join the debate: Are we what we eat?	74
Case study: Mobile banking in rural Papua New Guinea	74
Further readings	76

4 THE INFLUENCE OF CULTURE ON PERCEPTION	79
Introduction	80
Stages of the perception process	81
The influence of culture on perception	87
Perception and intercultural communication	91
Summary	97
Join the debate: Is ageism the fear of our future self?	98
Case study: How are Eastern Europeans perceived by the West?	98
Further readings	100
5 CULTURAL AND VALUE ORIENTATIONS	103
Introduction	104
Hofstede's cultural dimensions	104
Hall's high- and low-context cultural dimension	110
Kluckhohn and Strodtbeck's value orientations	111
Schwartz's cultural value theory	116
Intercultural communication ethics	118
Summary	121
Join the debate: Should same-sex marriage be accepted across the world?	121
Case study: Museums as a site of culture	122
Further readings	124
6 CATEGORIZATION, SUBGROUPS, AND IDENTITIES	127
Introduction	128
Social categorization and identities	128
Subgroup memberships and identities	135
Identities and intercultural communication	144
Summary	146
Join the debate: Is identity what we have or what we perform?	147
Case study: South African identity and apartheid in South Africa	147
Further readings	149
7 VERBAL COMMUNICATION AND CULTURE	153
Introduction	154
The components and characteristics of verbal codes	154
Language, culture, and discourse	159
Cultural variations in verbal communication	163
Language and identity	169
Summary	171
Join the debate: 'Do the limits of my language mean the limits of my world?'	172
Case study: How is politeness expressed across cultures?	172
Further readings	174

8 NONVERBAL COMMUNICATION AND CULTURE	177
Introduction	178
Characteristics and functions of nonverbal codes	179
Types of nonverbal communication	183
Influence of culture on nonverbal communication	190
Summary	191
Join the debate: How can we lie with our body language?	192
Case study: Nonverbal expressions in politics – the case of Vladimir Putin	193
Further readings	195
9 IMMIGRATION AND ACCULTURATION	199
Introduction	200
Migration and cultural diversity	201
Diversity and multiculturalism	204
Culture shock and acculturation orientations	208
Cross-cultural adaptation	212
Summary	218
Join the debate: To what extent should migrants be encouraged to maintain their heritage culture?	218
Case study: The Cronulla riots	219
Further readings	221
10 DEVELOPING RELATIONS WITH CULTURALLY DIFFERENT OTHERS	225
Introduction	226
Dimensions and characteristics of human relationships	226
Stages of human relationship development	231
Culture and human relationship development	233
Developing intercultural relationships	240
Summary	244
Join the debate: Does communication technology bring us closer or set us further apart?	245
Case study: Love by arrangement in India	245
Further readings	247
11 MANAGING INTERCULTURAL CONFLICTS	251
Introduction	252
Potential sources of intercultural conflict	253
Conflict stages and conflict management approaches and styles	262
Influence of culture on conflict management	265
Summary	270
Join the debate: When can conflict lead to productive and positive outcomes in workplaces?	271

Case study: Hollywood celebrity activism in war-torn societies	271
Further readings	273
12 MASS MEDIA, TECHNOLOGY, AND CULTURAL CHANGE	277
Introduction	278
Globalization, technology, and mass media	278
Mass media and symbolic social reality	287
Mass media and cultural change	294
Summary	295
Join the debate: Will the print media still maintain a place in the digital age?	296
Case study: <i>OhmyNews</i> in South Korea	296
Further readings	298
13 BECOMING AN EFFECTIVE INTERCULTURAL COMMUNICATOR	301
Introduction	302
Homogenization and fragmentation	303
Globalization and localization	307
Developing intercultural competence	312
Summary	316
Join the debate: Will our attitudes become more ‘provincial’ in the global economy?	317
Case study: Doctors without Borders	317
Further readings	319
<i>Glossary</i>	322
<i>References</i>	333
<i>Index</i>	347

PREFACE

We may have different religions, different languages, different-coloured skin,
but we all belong to one human race.

Kofi Annan, 7th UN Secretary-General, 2001 Nobel Peace Prize Winner

This new edition of *Introducing Intercultural Communication: Global Cultures and Contexts* reflects theories and practices in the current field of intercultural communication and related disciplines. The global perspectives that the first edition adopts made the book stand out among other competitors in the market. The realization that the first edition was so well received by scholars, colleagues, and, more importantly, students across the world in the past three years left us with a sense of achievement and appreciation. We interpreted this success to mean that a book with global perspectives has resonated with an international audience. We embrace the opportunity to refine and improve on the content and features that have proven successful in the first edition, while concomitantly advancing contemporary theories and research in the field. This second edition has added new features in relation to theories, models, concepts, questions, exercises, and case studies, which take students into some new territory, empower them in active learning, and foster critical thinking. Further, we have broadened the applications to suit a greater range of users from diverse disciplinary areas, including communication, linguistics, business, management, social psychology, political science, public relations, and journalism.

This new edition continues our commitment to presenting intercultural communication theories and applications through a global prism and in a lively, interesting, relevant, and easy-to-follow writing style. At the same time, it maintains the high standard of intellectual depth and rigour in scholarly discussions. We have updated the content of each chapter to reflect state-of-the-art knowledge and current research in the field. Moreover, every chapter has been enriched with more examples from a diverse set of cultures, including Scandinavia, Italy, the Netherlands, Sweden, Russia, Saudi Arabia, Finland, and the USA. This edition has a stronger emphasis on blending theory with practice. More challenging questions are included throughout the text to give students opportunities to exercise their potential, and possibly to target postgraduate students. In response to the reviews, we have also re-ordered the chapters to better streamline the presentation of various topics. At every point in the writing of this new edition, we have endeavoured to put ourselves in the student's place, drawing upon the learning experiences of hundreds of culturally diverse students whom we have been privileged to teach.

NEW TO THIS EDITION

- *Streamlining of the chapters.* Immigration and Acculturation (Chapter 9) is placed before Developing Intercultural Relations with Culturally Different Others (Chapter 10); Categorization, Subgroups and

Identities (Chapter 6) is placed immediately after Cultural and Value Orientations (Chapter 5) and before Verbal Communication and Culture (Chapter 7). This re-ordering presents a more logical flow of the topics.

- *Updated content.* New sections are added to fill in the gaps identified in the reviews and to reflect current development in the field. They include emic–etic approaches to studying culture (Chapter 3, Understanding Culture); Schwartz’s value orientations (Chapter 5); religious identity and subgroups based on sexual orientation – gay, lesbian, bisexual and transsexual individuals (Chapter 6); discourse and politeness across cultures (Chapter 7); refugees, Indigenous people and additional acculturation models (Chapter 9); and management of diversity in organizations (Chapter 11, Managing Intercultural Conflicts).
- *Theory in Practice.* This feature accompanies each ‘Theory Corner’ to highlight the application of theories in different disciplinary areas, including linguistics, business, organizations, advertising, political science, social psychology, and the mass media. In each ‘Theory in Practice’ box, we also include challenging questions to take students further in their application of knowledge.
- *More in-depth discussion on theories and concepts.* Chapter 2 (Understanding Communication) is substantially revised to raise the level of the discussion on communication models. As well, more theoretical depth is added to Chapter 13 (Becoming an Effective Intercultural Communicator), with concrete examples from multiple cultures.
- *Join the Debate.* ‘Key Terms’ at the end of each chapter has been replaced by ‘Join the Debate’, which poses challenging questions and debates in the field. This feature enables students to develop interest and talent.
- *Emphasis on critical thinking.* Critical-thinking questions are incorporated throughout each chapter to engage students in deep learning.
- *More examples from European countries.* More examples from Germany, France, the Netherlands, Switzerland, Sweden, and Scandinavia are added in the text and in case studies. Where appropriate, questions pertaining to case studies are revised to encourage application in a wider context.
- *Communication in cyberspace.* The role of social media and the issues of cyber-bullying in intercultural relations are elaborated in Chapter 10 as well as mass media in the digital age (Chapter 12, Mass Media, Technology, and Cultural Change).

RETAINED FROM THE PREVIOUS EDITION

- *Case studies.* All reviewers and our own students embraced and endorsed them. To build on the success of this feature, we have updated a number of case studies and expanded the domains to humanities, linguistics, business, organizations, and public relations.
- *Theory Corners.* Positive feedback has been received on the ‘Theory Corners’. We have updated the theories and added application (‘Theory in Practice’) to illustrate theories in action.
- *Further readings.* Further readings at the end of each chapter consolidate and complement students’ learning. In this new edition, the number of further readings is reduced to five per chapter but they are annotated. In addition, a list of further readings is provided in the Instructor’s Manual.

- *Chapter summaries.* The summary of each chapter highlights the key points covered. In response to the reviews, the chapter summaries in this new edition are in the form of bullet points to make them more concise and easier to follow.
- *Pictures.* The illustrative pictures were praised by reviewers and students as original and interesting. We have retained this feature and updated pictures to further align with the revised text and enhance their illustrative power.
- *Glossary.* The glossary, containing definitions of all key terms used in the text, is retained to give users a quick index of the key concepts covered and their definitions. A list of key terms by chapter is provided in the Instructor's Manual.
- *Instructor materials on the companion website.* This new edition has updated all the exercises and activities, as well as multiple choice questions, to align with the new content in this edition. The original sections have been retained: lecture notes, key terms, PowerPoints, further readings, exercises and activities, and multiple choice questions. The companion website can be found at <https://study.sagepub.com/liu2e>



ACKNOWLEDGEMENTS

We would like to thank all those who have helped us as we progressed through the journey to complete this second edition. We thank the reviewers for their insightful comments on the first edition and valuable suggestions for improvement. A special note of thanks goes to the many instructors who have adopted the first edition over the past two years, as well as to the scholars who have provided their feedback through various channels, including the website of SAGE Publications. Their positive comments on the first edition are especially gratifying, and their suggestions for improvement have helped us rethink and reshape this second edition. We have all had the privilege of teaching and doing research in intercultural communication, and these experiences have formed our outlook on this fascinating field.

We are indebted to our colleagues, friends, and students, both at the University of Queensland and at other institutions around the world where we have studied, worked, or spent periods of research leave; all of them have contributed to this book in various ways, including providing feedback on our intercultural communication classes, sharing their ideas with us, and lending us references and photos from their collections. In particular, we are grateful to Professor Carley Dodd from Abilene Christian University, who granted us permission to include his model of culture; to Alison Rae for granting us permission to use the photos she took while travelling around the world collecting stories as a reporter; and to UNESCO for granting us permission to include some photos from their photobank. We express our sincere gratitude to the Centre of Communication for Social Change in the School of Journalism and Communication at the University of Queensland for offering financial support to employ a research assistant, Laura Simpson Reeves, who assisted with the development of the Instructor's Manuals for the companion website. Special thanks go to everyone who has given us support, time, and encouragement.

We express sincere appreciation to the Senior Commissioning Editor at SAGE Publications, Mila Steele. Without her encouragement and support, this second edition would not have come to fruition. Special thanks also go to the assistant editor, James Piper, others on the editorial staff, and the anonymous reviewers, who reviewed early and final drafts of the manuscript. Their insightful suggestions have greatly contributed to an improved book. We would like to thank everyone from SAGE whose work has transformed the manuscript into its present form.

Finally, we are deeply indebted to our families for their support, love, encouragement and patience throughout the writing of this book. Special thanks, therefore, go to Annie Liu, Mark Andrejevic, and Jeff Pittam.

COMPANION WEBSITE



This book is supported by a brand new companion website (<https://study.sagepub.com/liu2e>). The website offers a wide range of free teaching and learning resources, including:

For Students:

- **SAGE Journal Articles:** free access to selected further readings
- **Glossary Flashcards:** practice

For Instructors:

- **PowerPoint Slides** to accompany each chapter
- **Instructor Notes** including learning objectives and questions to think about
- **Discussion Questions and exercises** for use in class
- A **testbank of Multiple Choice Questions** for class testing

INTRODUCTION

COMMUNICATING IN A CULTURALLY DIVERSE SOCIETY

Human beings are drawn close to one another by their common nature, but habits and customs keep them apart.

Confucius, Chinese thinker and social philosopher, 551–479BC

Since ancient times, clear geographic or political borders have always been marked between countries, states, cities, and villages. Natural boundaries such as rivers, oceans, and mountain ridges, or artificial borders such as walls, fences and signs, all function as landmarks to separate country from country, region from region and people from people. However, the spread of culture has never been confined to these geographic or political territories. For example, as early as the fifteenth century, *Aesop's Fables* were translated from Greek, the language in which they were originally written, into English, thus making them accessible to entirely new cultural, national and geographical audiences. Today, the fables, available in many languages across the world, including Chinese, Japanese, French, Russian, and German, have permeated our culture as myths and legends, providing entertainment and moral truisms for children and adults alike. Regardless of where we live, the colour of our skin or what language we speak, it is likely we have at some time encountered many of the morals or adages of *Aesop's Fables*: for instance, 'A liar will not be believed, even when telling the truth' from The Boy Who Cried Wolf; 'Slow and steady wins the race' from The Tortoise and the Hare. While we might not know that the stories were written by Aesop, exactly when they were written or how many languages they have been translated into, the tales still teach us universal virtues such as honesty, perseverance, modesty, and mutual respect. In addition to the spread of folk literature like *Aesop's Fables*, cultural products like tools, technology, clothing, food, furniture, electric appliances, music, customs, and rituals are spread beyond geographic or political borders.

Culture is defined as the total way of life of a people (Rogers and Steinfatt, 1999). The word 'culture' is derived from the Latin root *colere*, meaning 'to cultivate'. Our language, customs, expectations, behaviours, habits – our way of thinking, doing and being – have and continue to be formed over a long period of cultivation within the specific physical environment and social context in which we were born, with which we grew up, and in which we presently live. During the process of learning and adapting to the environment, different groups of people have learned distinctive ways to organize their world (Dodd, 1998). A group's unique ways of doing and thinking become their beliefs, values, worldviews, norms, rituals, customs, and their communication styles – ultimately, their cultural traditions.

Cultural traditions vary across different groups. For example, the concept of a wedding has a universal meaning, but specific wedding customs and rituals vary from culture to culture. In southern regions of China, the gifts that the groom's parents give to the bride's family often include two coconuts. In the Chinese language, the word 'coconut' is similar in sound to the words 'grandfather and son'. Thus, the gift of coconuts symbolizes a wish for both the longevity of the family's older generations and the ongoing presence of the younger generations, as an extended family of three or four generations is treasured in Chinese

culture. In India, the cultural tradition is for the bride to enter her in-laws' home for the first time on her right foot and to knock over a container of uncooked rice, so as to bring good luck to the house. At a Sudanese wedding, seven broomsticks are burned and thrown away, to symbolize the couple discarding any bad habits that could pose a threat to their marriage. Japanese couples only become husband and wife after they take the first sip of *sake*, a rice wine drink, at the wedding. In Sweden, before leaving for the church to be married, the bride-to-be receives a gold coin from her mother to put in her right shoe, and a silver coin from her father to put in her left shoe. This is to ensure that she will always have sufficient financial resources. In the Netherlands, it is a custom to create a wedding 'wish tree'. At the reception a tree branch is placed next to the bride and groom's table, and paper leaves attached to pieces of ribbon are placed at each guest's place setting. Guests write their wishes for the couple on their leaves, which the bride and groom read and hang on the tree. And in France, the groom customarily walks his mother down the aisle before arriving at the altar to be married. Such are the rich variants of cultural traditions.

Culture defines a group of people, binds them to one another and gives them a sense of shared identity. It is the means by which a society expresses its structure and function, its views of the physical universe, and what it regards as the proper ways to live and to treat each other. Cultural traditions go through a process of development and sedimentation, and are passed on from generation to generation. Central to this entire process of development and maintenance is human communication. The word 'communication' is derived from the Latin word 'to make common', as in sharing thoughts, hopes and knowledge. Every cultural pattern and every act of social behaviour involves communication. Culture and communication are inseparable.

Human communication is a product of continual and ongoing development. In the villages of our early ancestors, information sharing was largely done on a face-to-face basis. The successive historical breakthroughs of print, telephone, broadcasting, television, and internet have progressively expanded the domain of communication beyond the immediate cultural and geographic borders. Correspondingly, our identities today have expanded from social groups, ethnic communities, and nations to incorporate factors that are no longer bound by politics, geography, or culture. The ease of global interaction in business, politics, education, and travel has brought strangers from different parts of the globe into face-to-face contact. This increased interconnectedness requires us to communicate competently with people whose cultures are different from our own; that is, to engage in intercultural communication. This ability does not come naturally, but must be learned. We must be able to communicate effectively and efficiently in our increasingly diverse society.

THE STUDY OF INTERCULTURAL COMMUNICATION

The roots of intercultural communication can be traced to the Chicago School, known for pioneering empirical investigations based on the theories of German sociologist Georg Simmel (1858–1918) (Rogers and Steinfatt, 1999). Simmel studied at the University of Berlin, and taught there and at the University of Strassburg in the late nineteenth and early twentieth centuries. Simmel analysed concepts related to his own life. As the son of Jewish parents, the anti-Semitism he experienced in Germany undoubtedly influenced his development of the concept of *der Fremde* or 'stranger', the intellectual descendants of which are key concepts in the fields of both sociology and intercultural communication today. The stranger (Simmel, 1950) is a member of a system, but not strongly attached to it or accepted by the other members of the system. Simmel's insights on the role of the stranger are part of his general concern with the relationships between individuals. His examination of reciprocal interactions at the individual level within a larger social context inspired much of the research at the Chicago School (Rogers, 1999) and subsequent

research in the field of intercultural communication. The notion of communicating with someone who is different from us – an intercultural ‘stranger’ – lies at the heart of intercultural communication.

The key scholar in translating and applying Simmel’s concept of the stranger was Robert E. Park, a former newspaper reporter who also earned his PhD degree in Germany. In 1900 Park took Simmel’s course in sociology at the University of Berlin, and in 1915 began teaching sociology at the University of Chicago. Inspired by Simmel’s notion of the stranger, Park developed the concept of social distance, which he defined as the degree to which an individual perceives a lack of intimacy with individuals different in ethnicity, race, religion, occupation or other variables (Park, 1924). Park’s student Emory S. Bogardus later developed a scale that measured the social distance people perceive between themselves and members of another group. For example, in the scale respondents are asked such questions as, ‘Would you marry someone who is Chinese?’ and ‘Would you have Chinese people as regular friends or as speaking acquaintances?’ (Bogardus, 1933). The Bogardus Social Distance scale quantified the perceived intimacy or distance of an individual’s relationships with various others.

As social distance is largely culturally prescribed, intercultural communication is invariably affected. For instance, Australians often use first names with someone they have just met, and in a university setting it is common for students to address the lecturers by their first name. This can be very puzzling to Korean students, who are more formal in their social relationships, only using first names with very close friends who are usually of the same age or social status as themselves. For example, an American Korean who has taught in the United States for over 30 years still feels some discomfort when students address her by her first name. When asked why she did not explain her preference to her students, she answered that she would only do it indirectly, a preferred Asian communication style. If a student addressed her by first name, instead of calling her ‘Professor’, she would respond in an unenthusiastic, subdued manner, in the hope that her student would gradually learn the ‘appropriate’ way to address her as a professor.

Simmel’s concept of the stranger and subsequent derivative concepts all deal with individual relationships, both with others and the larger society. The concept of the stranger implies that the individual does not have a high degree of cohesion with the larger system of which he or she is a part. Park also conceptualized the ‘marginal man’. A marginal person is an individual who lives in two different worlds, and is a stranger in both. Park studied the children of European immigrant parents in the United States, who typically rejected the European culture and language of their parents, but did not consider themselves to be true North Americans either. Their freedom from the norms of both systems led to a relatively high crime rate. To Park, the marginal person is a cultural hybrid, an individual on the margin of two cultures which never completely fuse. Park’s concept was later extended to ‘the sojourner’, an individual who visits another culture for a period of time but who retains his or her original culture. The experience of sojourning or visiting often gives individuals a unique perspective for viewing both the host and home cultures. The sojourner later became a favourite topic of study for intercultural communication scholars, leading to concepts such as the U-curve of adjustment model, culture shock, and reverse culture shock (see Chapter 9).

Although the concepts of stranger, social distance and marginality are among those at the heart of intercultural communication, the field did not really emerge until after the Second World War. At that time, the United States had emerged as a leading world power and, with the advent of the United Nations, a number of new programmes, such as the World Health Organization, the United Nations’ assistance programmes and the World Bank, were initiated to provide assistance to developing nations. However well-intended, not all development programmes were successful, largely because of a failure to comprehend the multifaceted and interrelated nature of culture. In Thailand, for example, where obtaining pure water was identified as the highest-priority problem, most of the hand-pump wells drilled in hundreds of villages by American development workers were broken within six months (Niehoff, 1964). An investigation into the problem showed that no local person was responsible for the maintenance of the pumps. When a well was

dug on Buddhist temple grounds, the monks would look after the pump; other wells were neglected. The well-drilling project, conceived and implemented as separate and independent from the church, had not considered the important role that Buddhist monasteries played in Thai culture and the vital contribution they could make to the success of the project. It was clear that cultural issues had to be taken into account along with economic, political, and technical dimensions (Rogers, 1995).

US diplomats also experienced cultural frustrations. They were often poorly trained, lacking in cultural awareness and intercultural communication insight. They usually lived and worked in a small circle of English-speaking individuals, seldom venturing outside the capital city of their posting. In 1946, the US Congress passed an act to provide training to American diplomats and technical assistance workers in the Foreign Service Institute (FSI). Edward T. Hall, a leading anthropologist and teacher at FSI, and his anthropological and linguistics colleagues initially taught the participants the language and anthropological concepts of the nation to which they were assigned. The language programme was successful, but participants reported to Hall that they needed to communicate *across* cultures and thus wanted to understand intercultural differences, rather than simply gaining an understanding of the single culture in which they were to work. In response to these requests, Hall and his colleagues created a new approach that he called ‘intercultural communication’. The publication of his famous book, *The Silent Language* (1959), signals the birth of intercultural communication study.

At the FSI, intercultural communication meant only communication between individuals of different national cultures. However, as teaching and research in intercultural communication developed over the decades, the meaning of ‘culture’ in intercultural communication broadened from national culture to any type of culture or subculture. Intercultural communication came to mean communication between individuals who might differ, for example, in ethnicity, socioeconomic status, age, gender, or lifestyle. This broader definition of the field is reflected in most intercultural communication textbooks today. A key figure in broadening this field was William B. Gudykunst, a professor of communication at California State University. In 1983, Gudykunst published an article in which he applied Simmel’s concept of the stranger, arguing that the stranger is perceived as unfamiliar by other members of the system, so that a high degree of uncertainty is involved. This perspective was later carried through in a textbook, co-authored with Young Yun Kim from the University of Oklahoma, *Communicating with Strangers: An Approach to Intercultural Communication* (Gudykunst and Kim, 1984), in which communication with a stranger was made the key intellectual device to broaden the meaning of intercultural communication. Cultural differences, according to Gudykunst and Kim, could involve national or other culture, for example organizational culture or the culture of the deaf. The focus on the uncertainty involved in intercultural communication has led scholars to investigate how individuals reduce uncertainty by means of communication, a key area of intercultural communication study.

ORGANIZATION OF THIS NEW EDITION

This new edition of *Introducing Intercultural Communication* reflects our commitment to present intercultural communication concepts, theories, and applications through global perspectives, and emphasizes the application of knowledge to resolve practical problems. Striking a balance between theory and practice, this book enables you:

1. To learn fundamental concepts and principles of communication between people from different social and cultural backgrounds.
2. To generate insights into social, cultural, and historical dimensions of cultural and subcultural groups around the world.

3. To reflect critically upon the influence of your own culture on how you view yourself and others.
4. To compare communication behaviour, verbal and nonverbal, of different cultural groups, and interpret the behaviour through culture.
5. To apply knowledge and skills to demonstrate autonomy, expert judgement, adaptability, and responsibility as an effective and ethical communicator across multiple cultural contexts.

This book begins by identifying different contributors to diversity in our society and the various challenges that we face in an increasingly globalized society (Chapter 1). When Canadian media culture analyst Marshall McLuhan coined the expression ‘global village’ five decades ago, many thought emerging communication technologies would restore social relations and bring back village-like intimate interactions. Of course, the technology McLuhan wrote about was not nearly as developed as it is today; recent developments like satellite communications and the rise of the internet make his vision seem almost prophetic. We watch and read about the same things at the same time, and exchange ideas with people on the other side of the world with the same speed and ease that our ancestors did with members of their own village. Yet the rules and guidelines for this interaction are not the same as those of our ancestors, and we have many issues still to explore: Do we really have a unified world because the media bring us closer? Who are the inhabitants and the players in this global village? What roles can intercultural communication play in meeting these challenges?

Chapters 2–5 introduce a range of theories to address historical questions at the intersection of identity, communication, and culture, as well as a number of key issues about the influence of culture on communication. Culture is a construction of reality that is created, shared, and transmitted by members of a group (Bonvillain, 2014). To explore and express our internal states of being, we must engage in communication. Our cultural value orientations influence how we see the world and how we communicate with others who we see around us. In what ways does culture shape our thinking, doing, and being? How does culture influence our perception of ourselves and that of others who are culturally different from us?

Understanding how our culture influences our communication reminds us of the boundaries of the different groups we belong to. Chapter 6 examines groups, subgroups, and various types of identities, including religious identity and identity based on sexual orientation. We belong to many different groups, on the basis of a range of characteristics shared with other members (culture, religion, social activities, gender, occupation, interest, etc.). These shared characteristics serve to categorize us into groups and subgroups, and the identities we derive from our group memberships develop, transform, and reshape our attitudes and behaviours. How do our group memberships give us a sense of location in the world? How are our identities formed and transformed as we move from group to group?

Chapters 7 and 8 focus on verbal and nonverbal codes of communication. Language is our most visible medium of exchange. Language is a set of symbols shared by a community to communicate meaning and experience, that abstract experience. Growing up, we learn to receive, store, manipulate, and generate symbols, through a process shared with others. Cultural values and norms are part of this process, so that problems may arise when people from different cultures interact with one another. If verbal communication can cause intercultural misunderstandings, the chance of misunderstanding is even greater for nonverbal behaviour, which is less explicitly coded. How is culture reflected in what we say and the way we say it?

Chapter 9 addresses issues surrounding immigration. The migration of people is linked to movements of capital and commodities, as well as to global cultural interchange, which is facilitated by improved transport infrastructure and the proliferation of electronic and print media. We pay special attention to migration as part of a transnational revolution that is reshaping the world’s societies. The ‘globalization

of migration' will play a major role in the next decade, and we explore the acculturation of both migrants and people from host cultures. What attitudes should ethnic majorities have towards ethnic minorities, and vice versa? How should we interpret multiculturalism – as a threat or as a benefit?

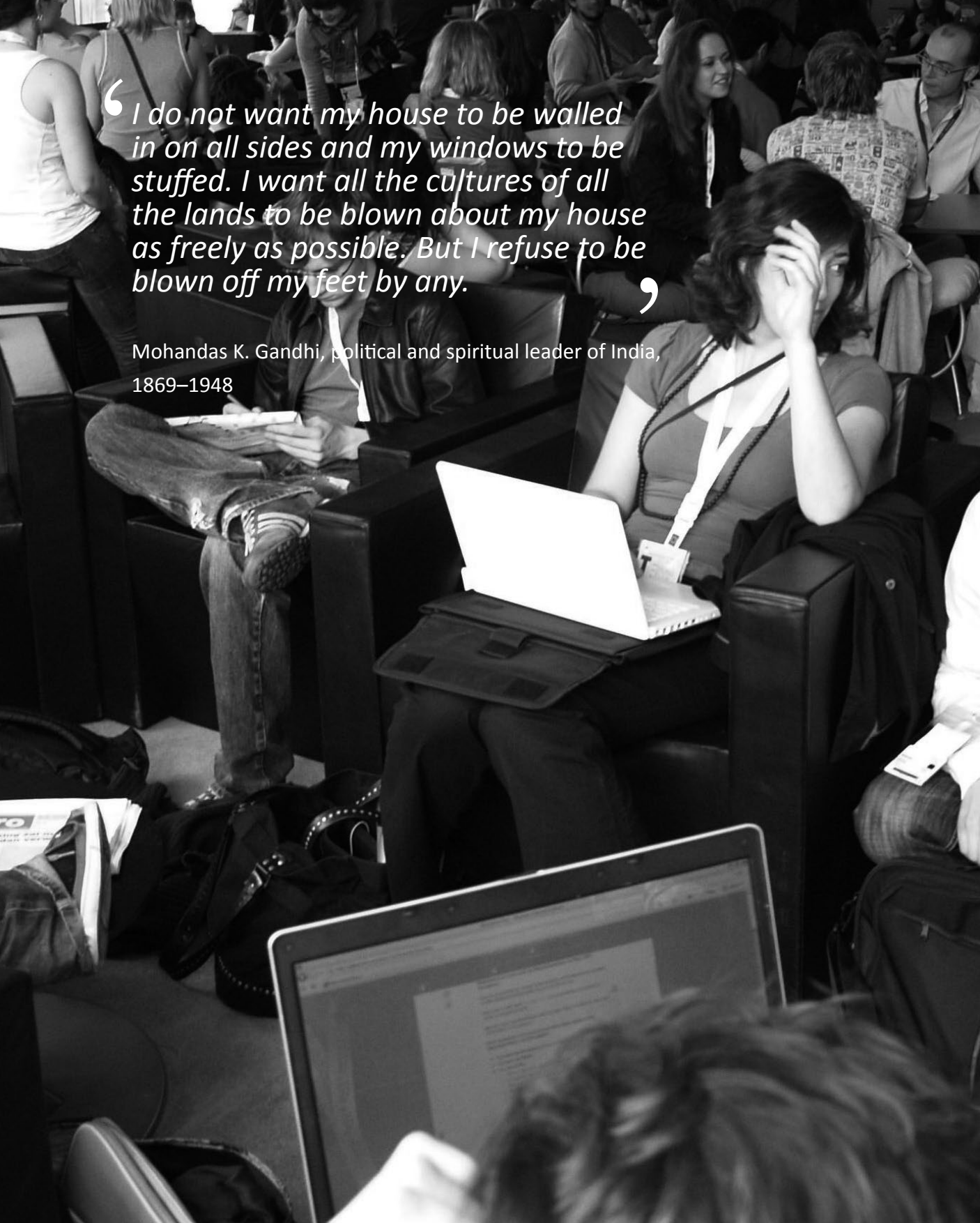
Chapter 10 discusses cultural influences on relationships with others, including refugees, immigrants, and Indigenous people. Initiating and maintaining relationships with people in different groups is an important way to develop our own personal identity. From our relationships with others we receive feedback that we use to assess ourselves. But this emphasis on shared group experiences and rewards leads to the questions: How do people from different cultures establish relationships with others? How does culture influence ongoing human relationships? What are the potential barriers to developing intercultural friendships or interracial romantic relations?

Chapter 11 focuses on conflict management in intercultural communication and intercultural relations. Conflicts are inevitable in all interactions, and they occur at multiple levels: interpersonal, social, ethnic, national, and international. As conflicts everywhere increase in number and severity, this chapter explores the role of intercultural communication in understanding and transforming these conflicts. We also offer some advice on managing intercultural conflicts, including the management of diversity in organizations. Special attention is paid to the historical reasons for conflicts, such as historical antagonism between ethnic groups (for example, Arabs and Jews, Serbs and Albanian Kosovars). We present the approaches of different cultures to address legacies of widespread or systematic human rights abuses as they move from a period of violent conflict or oppression towards peace, democracy, the rule of law, and respect for individual and collective rights. How is conflict conceptualized and dealt with by members in different cultures? What are the communication styles preferred by people from different cultures to resolve conflicts?

Chapter 12 addresses the impact of the mass media on identity and cultural change. We present ways of thinking about media and identity in different geographical, political, and cultural contexts by offering examples of how the mass media influence us and shape our identities and belongings. We show how the mass media have historically played an essential part in the imagination of national communities. The creation of a national culture would have been impossible, for example, without the contribution of print and broadcast media. This chapter also addresses the mutual influence of mass media and technology, and their joint impact on cultural change; we take up issues related to online media and social networking sites. For example, how do different cultures use Facebook, based on their existing communication practices? What is the role of mass media in this increasingly connected and digitized world?

Finally, Chapter 13 brings us back to the issues raised in Chapter 1 regarding the challenges of living in a culturally diverse society. It explores the dialectic of homogenization and fragmentation of cultures. We present arguments about understanding the global context through the local context, and how local cultures challenge, negotiate, and adjust to globalization. This chapter raises issues for the study of communication and culture, preparing you for further investigation in the field of intercultural communication. Is globalization a form of Westernization? How do we develop intercultural competence to enable us to function effectively in intercultural communication?

This textbook does not simply raise questions and provide answers. We aim to enable you to ask further critical questions, so that you not only learn intercultural knowledge and skills, but also become a critical consumer of information. In learning, debating, and applying knowledge and skills, your journey to become a skilled intercultural communicator starts now!



“I do not want my house to be walled in on all sides and my windows to be stuffed. I want all the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.”

Mohandas K. Gandhi, political and spiritual leader of India,
1869–1948



1

CHALLENGES OF LIVING IN A GLOBAL SOCIETY

LEARNING OBJECTIVES

At the end of this chapter, you should be able to:

- Identify different contributors to cultural diversity in our society.
- Analyse the challenges we face living in a global village.
- Appreciate unity and harmony amid diversity.
- Recognize the importance of developing the solid knowledge and skills of intercultural communication.

INTRODUCTION

Our early ancestors lived in small villages; most of them rarely ventured far from their own communities. They lived and died close to where they were born, and much of their information sharing was done through face-to-face communication with people who were much like themselves. Over the years, advances in transportation, improvements in telecommunication technologies, increases in international business, and political exchanges have brought strangers from different parts of the world into face-to-face contact. In 1964, Canadian media culture analyst Marshall McLuhan coined the term ‘global village’ to describe a world in which communication technology, such as television, radio, and news services, brings news and information to the most remote parts of the world. Today, McLuhan’s vision of a global village is no longer considered an abstract idea, but a virtual certainty. We can exchange ideas as easily and quickly with people across the world as our ancestors did within the confines of their villages. We form communities and societies, and we encounter people from different cultures in business, at school, in public places, in our neighbourhood, and in cyberspace. We may wear clothes made in China, purchase seafood from Thailand, dine out with friends in an Italian restaurant, work at a computer made in the United States, drive a car manufactured in Japan – the list goes on. Each encounter with new food, clothing, lifestyle, art, language, or practice teaches us new things outside our ‘village’ culture.

‘Globalization lies at the heart of modern culture; cultural practices lie at the heart of globalization’ (Tomlinson, 1999: 1). This quote raises questions about the challenges that we face living in a global village. This chapter first identifies different contributors to cultural diversity in our society. Advances in technology, modern transport systems, global economy, international business transactions, and mass migration make our ‘village’ more culturally diverse. In this global village, people are constantly moving across borders and engaging in international exchange. This chapter explores theories of globalization and the context in which they are applied, describes various challenges we face living in such a global village, and explains the roles intercultural communication can play in meeting those challenges. By recognizing the importance of developing the sound knowledge and skills of intercultural communication, we can appreciate unity and harmony amid diversity in our global village.

CONTRIBUTORS TO CULTURAL DIVERSITY

Advanced technology and transport system

Globalization is the process of increasing interconnectedness between societies, so that events in one place of the world have more and deeper effects on people and societies far away (Baylis and Smith, 2001). Today, we can watch and read about the same events at the same time, regardless of time and space distance. With emails, social media, bulletin boards, satellites, fax and mobile phones, we can contact people anywhere and anytime. If we want a more personal exchange, Skype or video desktop technology can bring a person at the other end of the globe onto the computer screen right in front of us. Words like ‘blogs’ (an abridgment of the term ‘web log’) and ‘podcasting’ (an amalgam of ‘iPod’ and ‘broadcasting’) have appeared in our dictionaries since the beginning of the twenty-first century. Facebook is now a global phenomenon, allowing people from all walks of life to post their profiles online and communicate with other users across the world. Voice-over-Internet Protocol (VOIP), one of the fastest-growing internet technologies, allows people to talk online as if they were on a landline

telephone. Instant messaging and texting messages and images by mobile phone can carry visual messages, if an audio channel is inconvenient. The choices of media to connect with other people anywhere and anytime are multiplying.

Critical thinking...

Do we actually partake of a more unified or diversified world because communication technologies bring us closer? What are the biggest differences? What remains the same?



THEORY CORNER

GLOBAL VILLAGE

The notion of global village and the process of globalization pose more questions than answers. Anura Goonasekera (2001) defines globalization as the widening, deepening, and speeding up of worldwide interconnectedness in all aspects of contemporary social life. This interconnectivity breaks down the boundary between East and West. The metaphor of a global village has caught the imagination of many people, including political leaders and intellectuals. Goonasekera further argues that ‘paradoxically, we find that while technology has given the world the means of getting closer together into a global village, this very same technology has also given rise to unprecedented fears of domination by the technologically powerful nations’ (2001: 278). Some Asian leaders feel that globalization creates fears of cultural liquidation, particularly among smaller nations. Consequently, the global village is viewed more as a threat to cultural identities than as an opportunity to create a more consensual culture among people.

Reference

Goonasekera, Anura (2001) ‘Transnational communication: establishing effective linkages between North and South’, in N. Chitty (ed.), *Mapping Globalization: International Media and a Crisis of Identity*. Penang: Southbank. pp. 270–281.

Further reading on globalization and cultural hegemony

Castells, Manuel (2007) ‘Communication, power and counter-power in the network society’, *International Journal of Communication*, 1: 238–266.

Theory in Practice

LOCALIZED GLOBALISM AT TOURIST SITES IN CHINA

The increasing mobility of goods and people on a global scale has challenged the traditional, static, and universal definition of place. In tourist destinations, for example, the construction of places for tourists' consumption involves the strategic mobilization of resources on a global–local continuum. Gao (2012) studied a tourist site, West Street, in Yangshuo County, China, to illustrate how a former residential neighbourhood was gradually transformed into a 'global village' for local tourists, in part through appropriating English as a semiotic resource. Situated in the picturesque Yangshuo County, West Street is full of craft shops, calligraphy and painting shops, cafés, bars, and Chinese Kung Fu houses. It is also the gathering place for the largest number of foreigners, with more than 20 businesses being owned by foreigners. The place is called the 'global village', since all the locals can speak foreign languages. Gao analysed County Chronicles, media reports, promotional materials on local government websites, and held interviews with foreign and local business owners in West Street to uncover how linguistic devices are used to localize globalism at tourism sites. Findings from this study show that the 'global village' in Yangshuo is not simply Westernization, but a social construct whose significance corresponds to ideologies of language and culture at societal level.

Questions to take you further

Tourist sites provide an opportunity for minority languages and cultures to enhance their value through the commodification of local languages and identities. Can you identify another arena for exploring the social construction of place?

Reference

Gao, Shuang (2012) 'Commodification of place, consumption of identity: the sociolinguistic construction of a "global village" in rural China', *Journal of Sociolinguistics*, 16(3): 336–357.

Further reading on globalization

Blommaert, Jan (2010) *The Sociolinguistics of Globalization*. Cambridge and New York: Cambridge University Press.

Advanced communication technologies also affect how we form relationships with others. In past centuries, social relationships typically were circumscribed by how far one could walk (Martin and Nakayama, 2001). With each technological advance – the train, motor vehicle, telephone, or the internet – social relationships have been transformed and expanded manifold. There are millions of global users of the internet every day. The average user spends over 70 per cent of his or her time online, building personal relationships, including online friendships, sexual partnerships, and romances (Nua Internet Survey, 2007). Evidence of the legitimacy and social acceptance of these types of relationship is found, for example, in Warner Brothers' popular 1998 movie *You've Got Mail*, which played on the increasing mainstream acceptance of romantic relationships formed over the internet.

The internet has led to new ways of socializing that seem especially to attract young people. The research shows that, for example, in Western European countries most people know someone who has met a romantic partner on the internet. As Sveningsson (2007) writes, one of Sweden's most popular online meeting places is a web community called Lunarstorm (www.lunarstorm.se), which is visited weekly by 85 per cent and daily by 29 per cent of all Swedes aged 15–20. Most young Swedes seem to have become members of Lunarstorm – the media have even called it ‘Sweden’s largest online youth recreation centre’. Whitty, Baker and Inman (2007) show that there are still the usual steps leading to the establishment and development of a love relationship, when initiated on the web: meeting in specific online places, communicating online, and meeting in real life are factors in successful and unsuccessful online-initiated relationships. They assess the role of Facebook in the escalation of romantic relationships and argue that new media technologies are supplementing or replacing face-to-face interaction in relationship development for a growing number of individuals.



Photo 1.1 We continue to be ‘connected’ during our work or leisure time. Copyright © Jaka Polutnik. Used with permission.

The idea of internet-based romantic relationships is gaining popularity as the mobility of society increases. Unlike the telephone, postage, and physical travel, the cost of email, instant messaging and chat rooms does not depend on either message length or the distance the message travels. The internet, therefore, provides many opportunities to maintain and receive support from long-distance romantic partners, as it is inexpensive, convenient, quick, and similar to a conversation. The people we exchange emails with on the internet are now more than ever likely to come from different countries, be of different ethnic or cultural backgrounds, and have different life experiences. Advanced communication technologies make our community more culturally diverse than ever before.

Critical thinking...

In what ways can online communication shape the structure and development of interpersonal relationships, such as friendships? Do you think our continued reliance on technology-mediated communication will lead to a weakening of interpersonal communication skills?

Not only do we come in contact with more people in cyberspace, but modern transport systems also bring us into contact with more people physically. Our society is more mobile than in the past. For example, in the 1930s, travel from China to Singapore took several months; travellers started the journey in winter and arrived at their destination in summer. Nowadays, the same distance by airplane would take only a few hours! Such ease of mobility changes the nature of society. On the one hand, families and individuals easily and often move for economic, career or lifestyle opportunities. A New Zealander can work in Australia; an Australian can work in the USA; an American can work in England; a Briton can work in



France; a French person can work in Belgium – or in Tahiti. Increasing mobility and technology make our global village smaller but more diverse.

On the other hand, as Brown (2011) argues, ever since the fall of the Berlin Wall, there has been a strange increase in wall-building, in order to separate people. It is not simply that there is a resurgence in the construction of physical walls, such as the Israeli West Bank barrier, the US–Mexico border fence, or similar barriers on the edges of the European Union or the borders of India, Saudi Arabia, and a host of other countries (or the non-physical boundaries in maritime countries like Australia). There is also a rise of attempts at enclosure, as if nations could wrap themselves safely behind walls. Think of the town of Michalovce in Slovakia, where residents built a cement barrier to separate themselves from the town's majority Roma population. This wall has nothing to do with sovereignty or security, but with aversion and xenophobia. Thus, while changes in technology have facilitated the exchange of ideas, they also have magnified the possibility for misunderstandings. If we consider that people with the same cultural background may experience problems communicating with each other, we can appreciate more fully the difficulties that people from different cultures may encounter when trying to communicate. Understanding other cultures is a challenge we face today, living in a global society.



Further online reading The following article can be accessed for free on the book's companion website <https://study.sagepub.com/liu2e>: Cunningham, William A., Nezlek, John B. and Banaji, Mahzarin R. (2004) 'Implicit and explicit ethnocentrism: revisiting the ideologies of prejudice', *Personality and Social Psychology Bulletin*, 30(10): 1332–1346.

THEORY CORNER

PERSPECTIVES ON GLOBALIZATION

In the academic literature (Held and McGrew, 2007), there are three different perspectives on globalization: a globalist perspective, a traditionalist perspective, and a transformationalist perspective.

Globalists view globalization as an inevitable development which cannot be resisted or significantly influenced by human intervention, particularly through traditional political institutions, such as nation-states. Traditionalists argue that the significance of globalization as a new phase has been exaggerated. They believe that most economic and social activity is regional, rather than global, and they still see a significant role for nation-states. Transformationalists contend that globalization represents a significant shift, but they question the inevitability of its impacts. They argue that there is still significant scope for national, local, and other agencies.

Reference

Held, David and Anthony, McGrew (eds) (2007) *Globalization Theory: Approaches and Controversies*. Cambridge: Polity Press.

Further reading on globalization

Baylis, John, Steve, Smith and Patricia, Owens (2011) *The Globalization of World Politics: An Introduction to International Relations* (5th edn). Oxford: Oxford University Press.

Theory in Practice

ONGOING CONFLICTS BETWEEN GLOBALISTS AND SCEPTICS

Research on media globalization has grown rapidly in recent years. Within the field of global media studies, there is an ongoing conflict between two basic positions: globalists and sceptics. Globalists emphasize the possibility of transnational media systems and communication technology to create a global public sphere, whereas sceptics stress the persistent national features of the news media, and the continuing stability of the nation-state paradigm. In her study on the emergence of a transnational (European) identity in national news reporting on global climate change, Olausson (2013) analysed climate reporting in Indian, Swedish, and US newspapers. Findings showed that some domestic discourses created explicit interconnections between the national or local and the global, for example, by situating Earth Hour in a small city in Sweden within the global framework of the event. Other discourses worked in a counter-domestic manner; that is, they lacked nationalizing elements around the issue of climate change. The author argues that the national and global are not mutually exclusive, but reinforce and reconstruct one another; they constitute two sides of the same coin.

Questions to take you further

Think about media audiences. Can you give examples to show what types of event covered in the media are more likely to activate our national identity positions? Under what circumstances do we accept global outlooks provided by the media?

Reference

Olausson, Ulrika (2013) 'Theorizing global media as global discourse', *International Journal of Communication*, 7: 1281–1297.

Further reading on global media

Sparks, Colin (2007) 'What's wrong with globalization?', *Global Media and Communication*, 3(2): 133–155.

Global economy and business transactions

Information and communication technologies (ICTs) transform the potential reach and influence of our economy and business transactions from a local to a global level. *Global transformation* refers to the worldwide economic and technological changes that influence how people relate to one another (Cooper, Calloway-Thomas and Simonds, 2007). For example, people in nearly every part of the world can buy Reebok shoes, Levi jeans or an iPhone! Cross-cultural business transactions today are as common as trade between two persons in the same village was centuries ago. The clothes we wear, the food we purchase from the local supermarket, the cars we drive, the electric appliances we use at home, the movies we watch may all be from different countries. Indeed, we are being multiculturalized every day. Our local market is as culturally diverse as the global market. Cultural diversity brings many opportunities, particularly in the economic realm, and helps to make our society the cosmopolitan, dynamic and exciting place it is today. However, one of the biggest economic and social challenges facing us today is to unlock the barriers to the