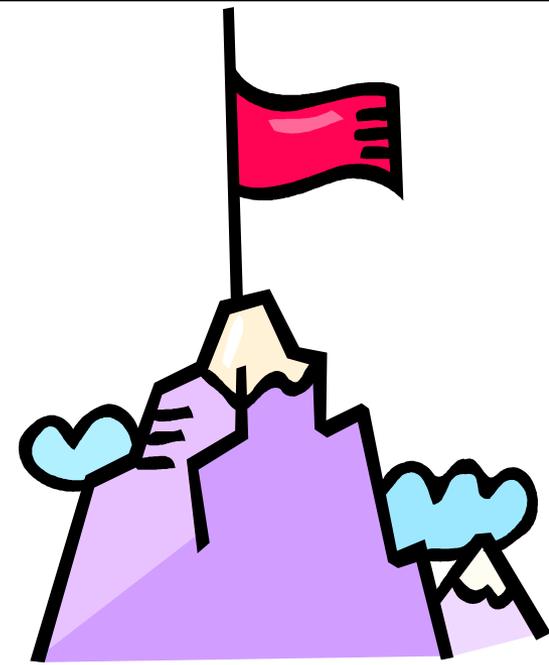


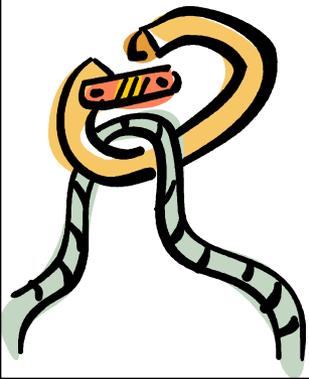


# INTERCULTURAL COMMUNICATION



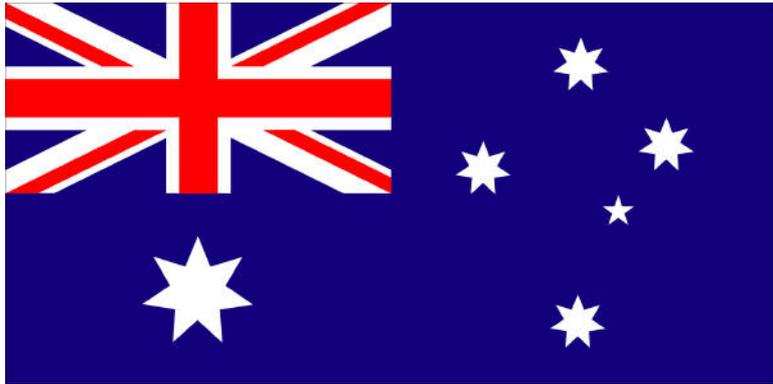
Week 11:

INTERCULTURAL CHALLENGES

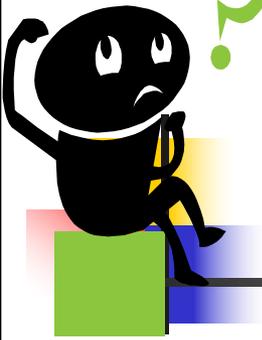


# .Aussie Racism: Are we different?

- <http://www.youtube.com/watch?v=YRqOFW9j0rI>



# Possible short answer questions for final exam?



1. Which of the intercultural **theories** that we have explored together in class have the best explanatory and predictive power ie. Which theories helped you to understand your intercultural experiences to date. You might consider your travel, work or other cultural encounters in other countries or your experiences with people from different backgrounds in your home country?

2. Using the concepts and evidence presented in this subject what knowledge, skills and attitudes would you recommend to travellers OR

- business people OR aid-workers planning to spend an extended period of time in a country of your choice?

3. What are the costs and benefits of a global culture and

- What changes would you recommend to maximize the
- opportunities and minimize the dangers of globalization?

# 1. Many scholars believe the greatest challenge to ICC is..



- A. the difficulty in reducing uncertainty about an individual
- B. the lack of cultural similarities
- C. the prevalence of ethnocentrism
- D. the human tendency to stereotype

## 7. Ethnocentrism, like culture is.....

Ethnocentrism = judging  
other cultures in terms of  
our own.

- A. innate
- B. learned
- C. a product of one's environment
- D. all of the above



## 5. S & P define “prejudice” as.....

- A. a rigid generalization about a category of people
- B. an irrational generalization about a category of people
- C. holding inflexible attitudes supported by little or no evidence
- D. all of the above



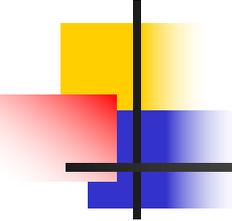


# THE STEREOTYPES WE LEARN



- Stereotypes = fixed & simple
- categories to represent an entire group.
- 1. Identify 2 groups in the world- different religions, ethnicity, regions or occupations (NEVER interacted with before).
- 2. Write down all characteristics associated with these groups.
- 3. Read them out to your partner.





# Discussion Questions:

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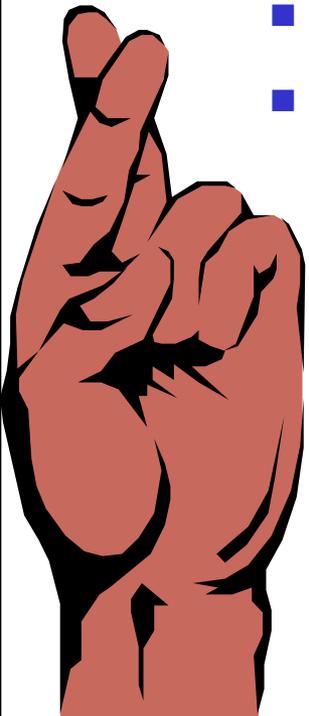


- 1. Where do these descriptions come from?
- Media? Parents? Schools? Friends? Observations? Interactions?
- 2. Are these cultural stereotypes? Why? Why not?
- 3. Why do we form stereotypes? Are they useful? Fair?
- 4. If you have had many interactions are your descriptions still stereotypes?
- 5. When are stereotypes harmful? Helpful?

# Discussion Questions Continued:

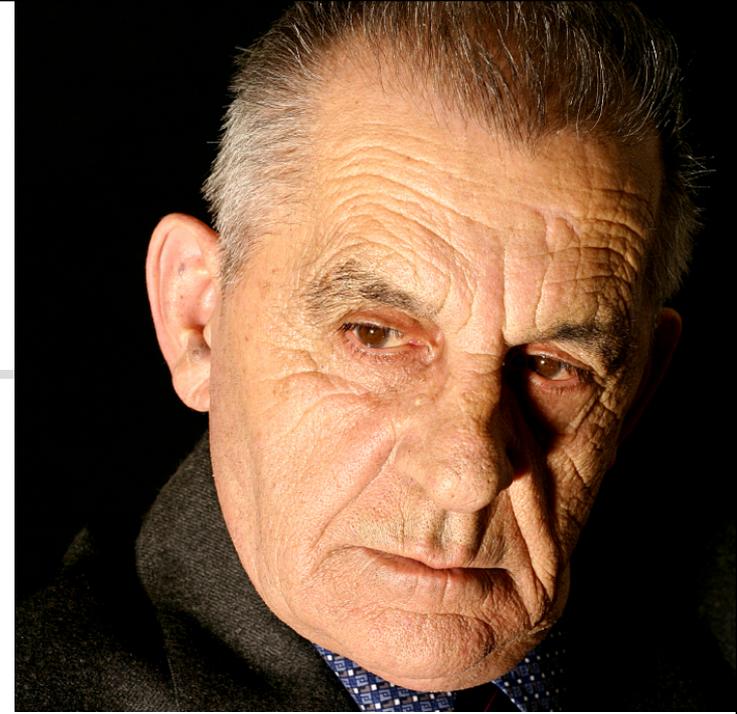


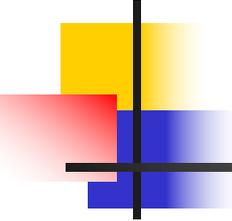
- 6. How can stereotypes prevent positive ICC?
- 7. What is the role of ethnocentrism in stereotyping?
- 8. How do stereotypes lead to prejudice and hate?
- 9. How can we prevent this from occurring?
- 10. Has it ever been obvious someone was stereotyping YOU?
- 11. What did you do? WISH you had done?



## 6. Racism is....

- A. the belief that one racial category is innately superior to another
- B. misdirected power
- C. perceived or implemented power
- D. none of the above





# Definitions:

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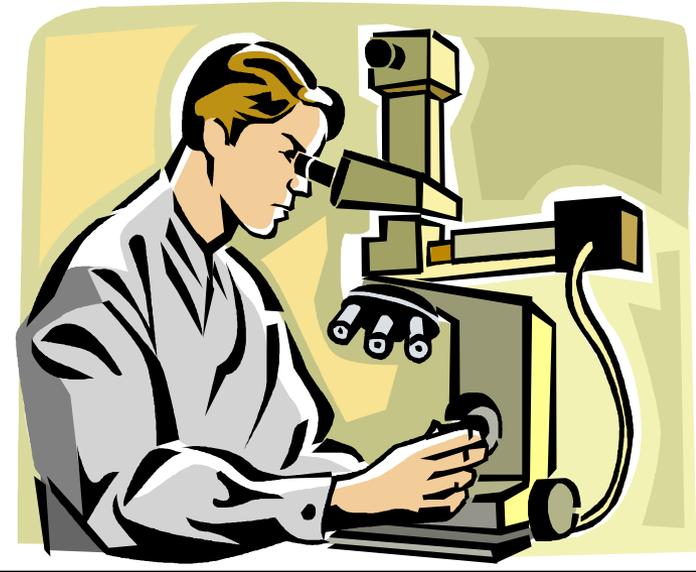
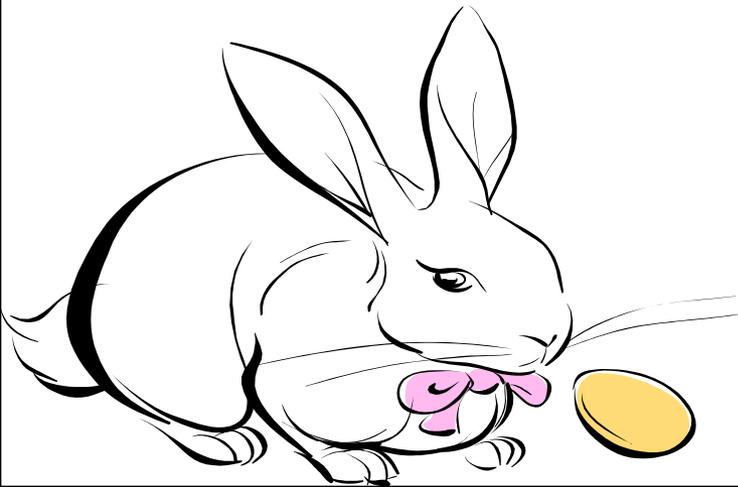


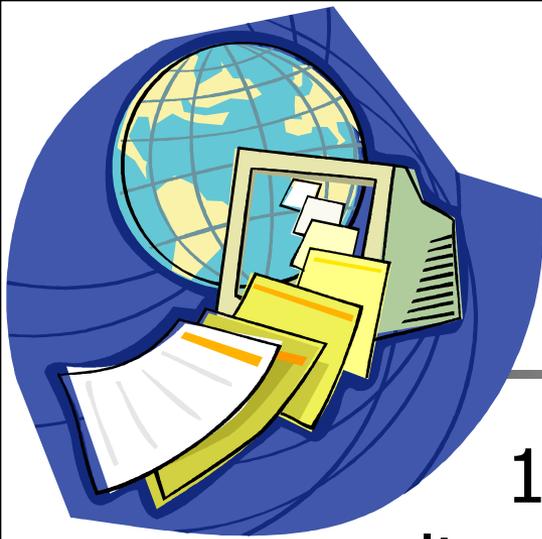
- 1. "Ethnicity" = selected cultural & sometimes physical characteristics to classify people into groups or categories significantly different from others eg. Finnish.
- 2. "Race" = A biological sub-species, a more or less distinct population with distinguishing anatomical traits eg. Caucasian, Mongoloid, Negroid



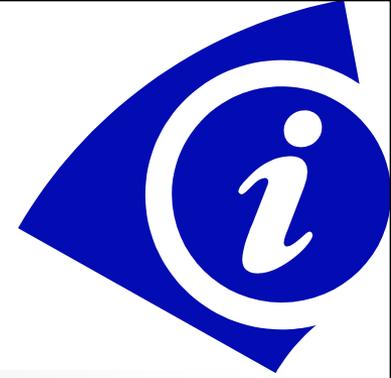
### 3. "Eugenics" =

- The science (?) of improving the population, plants, animals and humans, by controlled breeding for desirable inherited characteristics (genetic engineering)



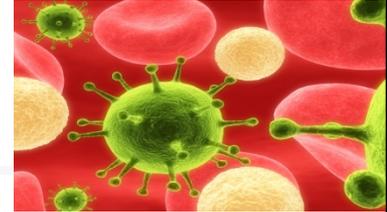


# Some interesting “facts”:

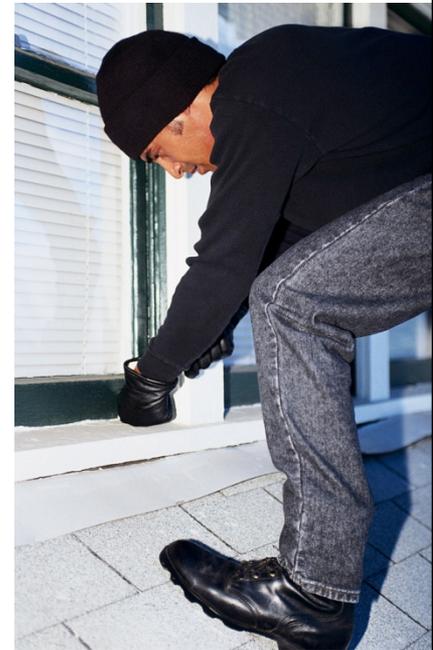


1. Anyone can be placed in another culture shortly after birth and be thoroughly enculturated irrespective of presumed racial features.
- 2. All humans are 99.9% genetically identical  
chimps X 2-3 more genetic variation;  
orangutans X 8-10
- 3. Intense tropical sunlight has selected for darker skin colour to protect us from U.V.rays

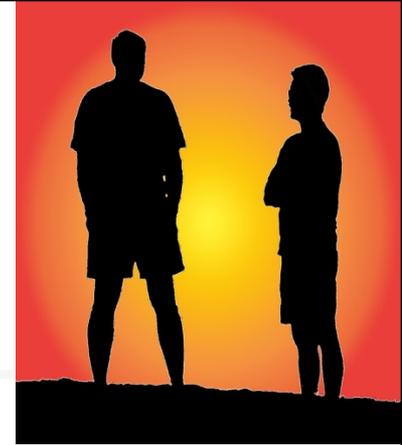
# 4. Indig. Austns have same blood type (B) as Nat. Americans



- 5, Some Africans same blood type as Eur's & Asians.
- CONCLUSION: "Racial" groups are
- largely cultural & historical
- Constructs (not biological)  
([http://anthro.palomar.edu/ethnicity/ethnic\\_1.htm](http://anthro.palomar.edu/ethnicity/ethnic_1.htm))
- and "used by
- powerful elites to murder or discriminate
- against less powerful minorities for
- their own gain eg. land, wealth, power" (P.M. 2008).



# Scenario: RESPONDING TO RACISM.

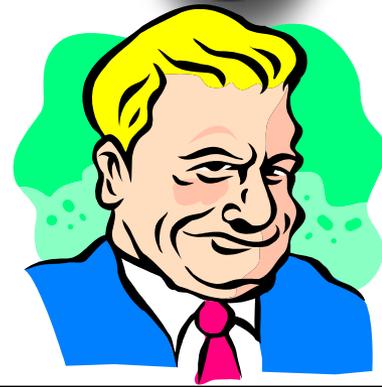


Kevin and C.J. have been friends since elementary school and go to the same College now. They have been close friends but both now notice some changes in the other. Kevin thinks C.J. is a little more serious. C.J. notices Kevin refers to members of other racial groups in very derogatory ways. C.J decides to discuss the problem.



# What's with you Kevin. Why do you call people names like that?

- Ah. It doesn't mean anything. It's just talk.
- Yeah but it's hard to ignore. It sounds real harsh to me.
- Come on C.J. Don't take things so seriously. I would never say those things to anyone's face.
- C.J. just shrugs and drops the subject
- BUT is uncomfortable with Kevin's explanation.

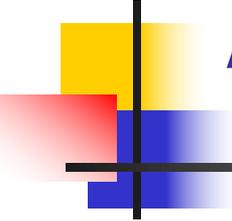


# Discussion Questions:



- 1. What is the dilemma facing C.J.?
- 2. Have you ever been in a similar situation? What happened? How did you handle it?
- 3. Why are we afraid to confront friends or family? Why is it easier to confront a stranger?
- 4. What is the harm if the person being spoken about doesn't hear it?
- 5. Is it really "Just talk"?
- 6. How might CJ have talked with Kevin WITHOUT causing a "rift"?

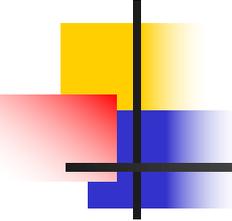




## Activity:

- Developing
- Intercultural
- Relationships:
  1. Consider your network of friends. How many are culturally-different from you?
  2. Answer these three questions individually (in writing)
  3. Now answer these five questions in small groups.





# Questions for individuals:



- 1. How many relationships with culturally-different people do you have? (gender, ethnicity, religion, sexual orientation, disability etc)
- 2. What types of relationships?  
(friends, romance, relatives, acquaintances)  
Why have you developed these networks with them?
- 3. Describe an intercultural relationship you find satisfying? Why is it satisfying?

# Questions in Small Groups:

- 1. List 5 positive aspects of IC relationships.
- 2. List 5 reasons why people are reluctant to develop relationships (romantic or platonic) with people from other cultures.
- 3. Which pertain to you? Explain
- 4. Many believe “open-mindedness” is essential. What other attributes also help?
- 5. Which attributes in 4. do you need to work on. Why did you choose these?



# Culture Shock: Oberg's U-Curve (1960)



- 4 stages: 1. Optimistic phase (Honeymoon)
- 2. Cultural problems- shock of disorientation, rejection, illness, homesickness
- 3. Recovery phase- adjusting & coping
- 4. Adjustment phase- success & enjoyment



### **1) Honeymoon (initial euphoria)**

- fascination and excitement about the new culture
- curiosity for differences
- emphasis on cultural similarities

### **2) Crisis (frustration)**

- confrontation with different behaviours and values
- confusion and anxiety
- rejection of the new culture



### **4) Biculturalism (mastery)**

- awareness and understanding of cultural differences
- autonomy and satisfaction
- dual cultural identity

### **3) Adjustment (recovery)**

- learning new social and cultural norms
- effectiveness and comfort
- respect for the new culture

# Gullahorn & Gullahorn's (1966) W-Curve Re-entry



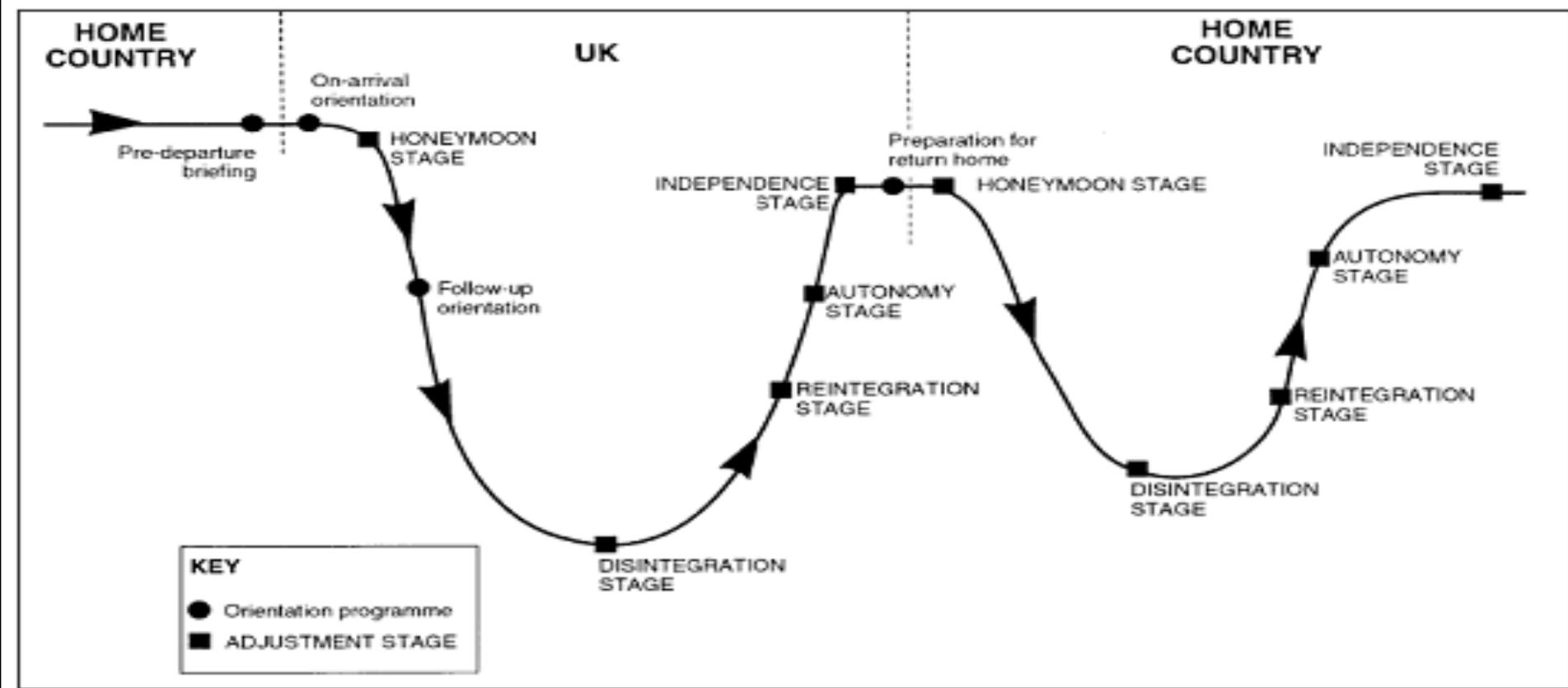
- Reverse/ Re-entry culture shock:
  - 1. Honeymoon- pleasure with familiar
  - 2. Crisis- critical of home culture- longing to return to romanticised other place
  - 3. Adaptation- best of both worlds- reality check
  - 4. Recovery- option to return to other but positive about familiar



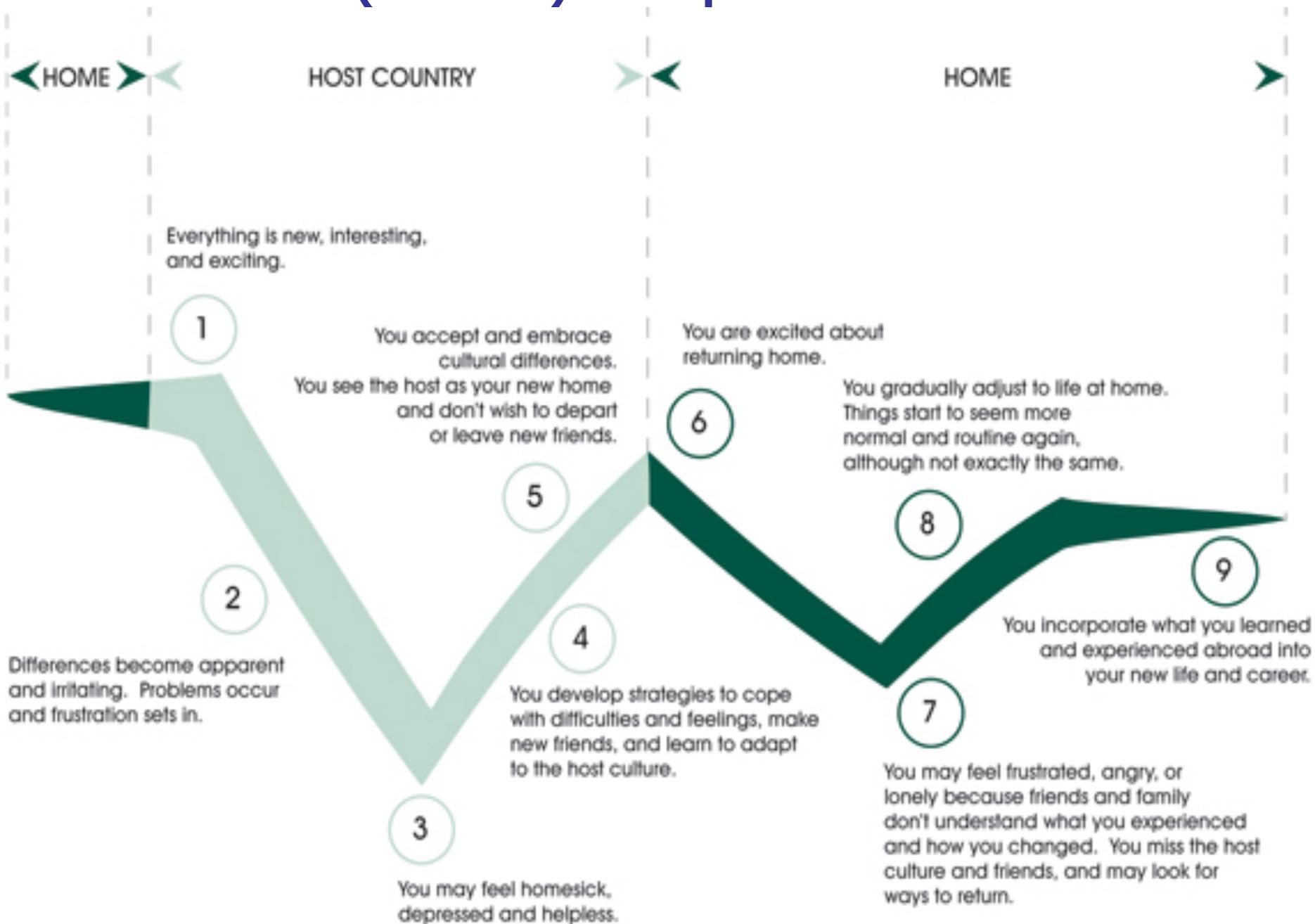
# Gullahorn & Gullahorn's W-Curve



- The 2<sup>nd</sup>.part of the W is the return home after the U-curve
- The reasons for re-entry shock are (a) Changes in self & others
- (b) unrealistic expectations (c) lack of appreciation
- (d) stress of living & relationship re-establishing (e) a sense of loss & grief, nostalgia & home sickness for other country.
- (f) value changes eg consumerism, family, success, happiness



# Baldwin (2011) Adaptation





### 3. During the final phase of culture shock you may feel....



- A. disappointed because things aren't new and exciting anymore
- B. irritable or hostile towards own culture
- C. enjoyment and satisfaction at being able to live in 2 cultures
- D. confused and baffled by his/her surroundings





# 4. People experience re-entry shock when back

- in their own culture. The most common
- sign is?
- A. feeling of elation to be home and among friends
- B. feeling
- disappointment nothing has changed while away
- C. feeling highly critical of own culture
- D. feeling confused by what has left

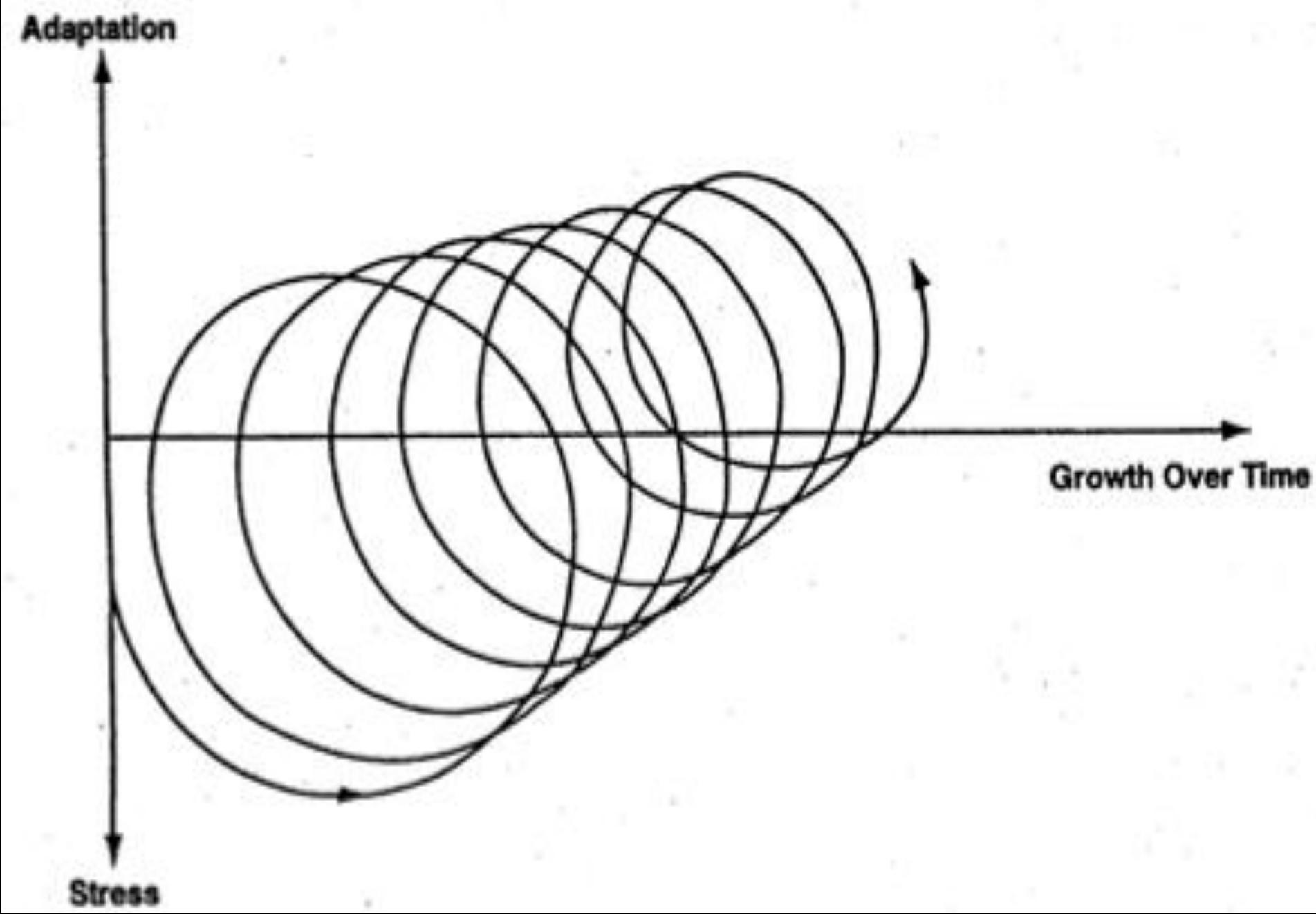


# I.C.C. as "problem" approach



- 1. Related concepts "role shock"; "language shock"; "culture fatigue"; "transition shock".
- 2. Oberg's (1960) stages
- 3. Lysgaard (1955) U-Curve cult. adjustment
- 4. Gullahorn & Gullahorn (1963) W-curve
- 5. Onwumechili (2003) Cyclical curve-multiple re-acculturation
- 5. Gudykunst (91)Klopf & Park (82)Kohls (84)
- 6. "Adaptation"/ "adjustment"- Ruben & Kealy (79); Asante (79); "Storti (90); Kim (1991)

# ADAPTATION- GROWTH DYNAMIC



# I.C.C. as “learning/ growth” approach

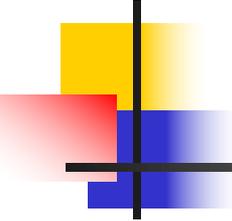


- 1. Bochner (82);
- Hall (76); I.J.I.R. Bennett (86); Harwood (82); Grove & Torbiorn (85), Brislin (86); Walton (1990)
- 2. ICC a positive experience in self-understanding, understanding others, change and competence during Adler’s (75) contact-disintegration-reintegration, autonomy and independence
- 3. Beamer (92), Black & Mendenhall (90); Howell (79); Saral (79) Barna (76), Hall (76)

# Stages Intercultural Sensitivity (Bennett, 1986)

- ETHNOCENTRIC STAGES:
- Isolation- stay-in or seek expats.
- Denial- all same, they are weird
- Defence- they are dangerous, we need to be like them ("going native")
- Minimization- just be yourself then they'll love you
  
- TO ADAPT AND LEARN REQUIRES a significant
- PARADIGM SHIFT = change assumptions, values, methods enquiry





# Ethnorelative Stages:



- Acceptance- viva la difference! What can I learn here?
- Adaptation- true empathy; that is due to status differences, gender roles etc in host culture
- Integration- comfort and
- success in two or more cultures
- “the third space”-
- conscious competence



# I.C.C. as "transformation"

- 1. Kim (88) "intercultural person"
- 2. Stonequist (37) "marginal man"
- 3. Lutzker (60) "international man"
- 4. Bochner (73) "mediating man"
- 5. Adler (76) "multicultural man"
- 6. Hall (76) "transcendant person"
- 7. Kim (88) "intercultural person"
- The adjustment process transforms the sojourner into a "new person" re-invented to successfully adapt to the host milieu ("the 3<sup>rd</sup>.place")





# Bienvenu Marie-Claire

- Ass.Prof French Language & Culture (Bond)
- Author of "Culture & Identity in Study Abroad Contexts"(2007)Bern:Peter Lang
- & "Diary of a French Girl: Surviving Intercultural Encounters" (2009) Bond U.:Bond University Press NOW AT A DISCOUNTED PRICE OF \$20.00 FROM M-C.
- Excitement-Disenchantment-Resolution-Effectiveness- Reentry Shock experiences of Natalie from Lyon studying in Sydney

# It's a Great Day for the Irish



■ Henry Lee from

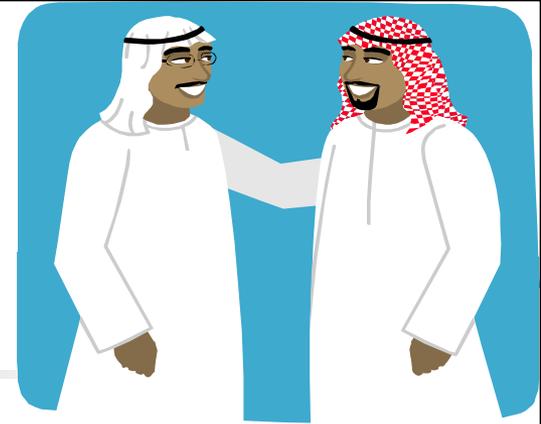
- Hong Kong was invited to Boston to explore a joint business venture. He was invited to a cocktail party to meet key players. His first intro was to Sean O'Neill, VP. H. started talking about Irish immigration to Boston, Roman Catholicism, Irish whiskey and "the troubles" and his organizations plans. Sean answered briefly then moved away. What was H's mistake?

# Explanation:

- He tried to keep up a
- conversation going by
- choosing topics of interest to the other person but he reacted to the name O'Neill and brought up all he knew about Irish-American culture. Perhaps O'Neill may have no interest in Irish matters or he may have objected to being STEREOTYPED.



# Foreign Bureaucracy !



- Robert, an Englishman has
- just arrived in the Middle East to teach English in private homes. He goes to a government office to apply for a work permit. He is told to fill out an application form and return in a few days. When he returns he is told there have been some problems and he should come back in a few days. This happens

# Two more times so he asks a teacher friend if

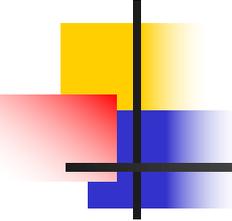
- this is normal. He is told that such
- tactics are common but that he
- can expedite it by giving the official
- some money. He becomes angry and
- declares that he will NEVER pay bribes. After several trips he finally slips the official some money and gets his permit. He feels bitter, denouncing the corruption of "these people".



# How can you explain this to Robert?



- 1. Everyone must pay bribes &
- Robert should NOT take it personally.
- 2. The payment is like a tip to a waiter.
- 3. The official probably doesn't see this as unethical. R. must not impose his values on another culture.
- 4. He does not demand a large sum so this is not seriously wrong.



## Best explanation:



- If related to actions similar or parallel to one's own culture, previously unacceptable behaviour may be seen in a different light eg. Tipping in England is common and seen as ethical. The reason is to compensate workers for low basic remuneration. The official probably requests such supplementary payments for the same reason.

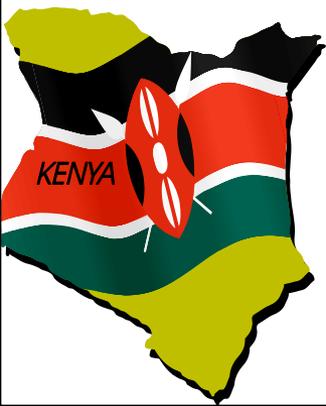
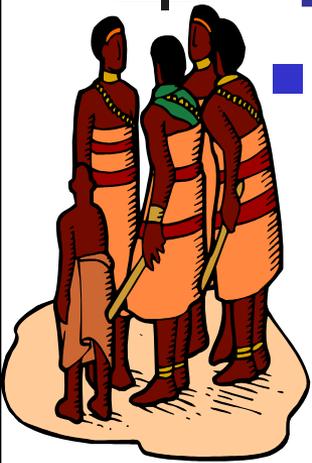
# After Exhilaration at The Airport



- Bob packed his souvenirs collected during his three years working in East Africa. He had trained his counterpart and set up new systems. Bob had enjoyed his work and learned many new customs and ways of doing things. Now he wanted to communicate these techniques to his colleagues and tell his friends of his many exciting experiences.

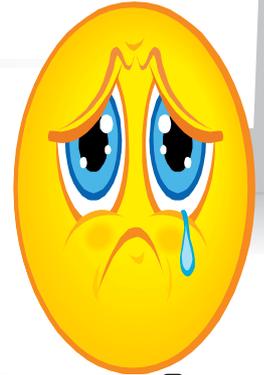
When he arrived home they all rushed to greet him, ask him questions, and tell him what

- they had been doing for the last three years BUT after the first two hours no one had asked any questions about his experiences in Nairobi. Even later when he went for a drink with some friends he felt uncomfortable and lost when everyone talked about local community matters. Occasionally they asked him about Kenya BUT no one paid much

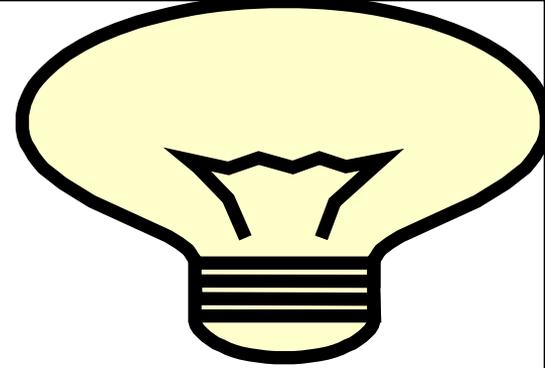


# attention to his answers and they often changed

- the subject. He felt miserable
- and wished he had not returned
- home. He interpreted his friends' actions as a lack of interest in
- his experiences abroad.
- ***How would you help Bob understand the situation?***



# Best explanation:



- Bob expected his friends to be interested in hearing about Nairobi. Since he had been so involved, he felt that his friends would also be interested in the details of his exciting sojourn. But they have been involved in their own communities and THIS is what they want to talk about. Almost all sojourners, on returning home, complain that “no one wants to see my pictures and slides” Bob’s expectations are unmet- a common symptom of re-entry shock.

# Next week: Our SECOND last week together



- Intercultural “effectiveness” (knowledge, attributes, attitudes & skills) and ethics.
- Textbook Ch.1 Reader Ch.7 & 8
- Your stories about what worked/didn't when you were living, working & travelling in other countries.
- Class dinner/s? Dates?
- Venues?(Mon 2- Sun 8 Dec)
- Exams 13th. December
- 11.30 am ( Sorry!). Sportshall
- Have a fruitful intercultural week,
- Peter M. Essays due next Fri 22/11.

