THIRD EDITION

SHUANG LIU, ZALA VOLČIČ & CINDY GALLOIS

INTRODUCING INTERCULTURAL COMMUNICATION

• GLOBAL CULTURES AND CONTEXTS •

INTRODUCING INTERCULTURAL COMMUNICATION

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PREFACE

This third edition of *Introducing Intercultural Communication: Global Cultures and Contexts* consolidates its reputation as an introduction to intercultural communication from the global perspective. This global perspective made the previous editions stand out among other competitors in the market. The realization that the second edition was so well received by scholars, colleagues, instructors, and, more importantly, students across the world in the past three years has left us with a sense of achievement. We interpret this success to mean that a book with a global perspective has resonated with an international audience. We sincerely appreciate the positive feedback we have received from instructors across the world, who describe the second edition as a book that not only helps students to apply theory to the real world, but also fosters critical thinking. The clarity and scope of the second edition were highly praised, as was the diversity of content. Instructors who adopted the second edition recognized the learning features as both pedagogically helpful and visually appealing, making complex materials more accessible yet retaining the book's academic rigour to take students further in the intercultural communication field. In this third edition of the book, we embrace the opportunity to refine and improve on the content and features that have proven successful in the second edition, while also updating and expanding the book to keep abreast of current theories and research in the field.

This new edition continues our commitment to presenting intercultural communication theories and applications through a global prism and in a lively, interesting, relevant and accessible writing style. At the same time, it maintains the high standard of intellectual depth and rigour in scholarly discussions about theories and applications. New content has been added to the book in relation to theories, concepts, applications and case studies, which take students into some new territory, empower them in active learning and encourage critical thinking. We have updated the content of each chapter to reflect the state-of-the-art knowledge and current research in the field. We have replaced 11 out of 13 case studies from the second edition, and updated the remaining two case studies with new material. Further, more examples from a diverse set of cultures have been added to broaden the coverage of cultures even more. These include Scandinavia, Kosovo, North Africa, the Netherlands, Sweden, Russia, Saudi Arabia, Finland and the United States. Theoretical debates throughout the book give students opportunities to exercise their potential, and possibly to

target postgraduate students. This new edition has a stronger emphasis on the application of knowledge and skills. Hands-on exercises, entitled 'Do it!', have been added to each chapter to encourage students to apply what they have learned to real-life situations. In response to the reviews, we have also streamlined the presentation of various topics and expanded the coverage of theories. At every point in the new edition we have tried 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 THE THIRD EDITION

- *Updated content*. Various new sections and content have been added throughout the book to fill in the gaps identified in the reviews and to reflect current developments in the field. New and updated content includes refugees in Europe, discursive construction of culture and identity, the transactional model of communication, digital communication and digital media, fake news, nation branding, culture jamming, and technology diffusion theories. These are just some examples.
- *Combined Theory Corner and Theory in Practice*. The Theory Corner section in the third edition combines Theory Corner with Theory in Practice from the second edition to achieve a clearer layout by reducing the number of boxed texts. The questions at the end of the Theory in Practice from the second edition have been moved to the Online resources for instructors.
- *Application exercises within text – named 'Do it!'*. Three hands-on exercises have been added to each chapter as 'experiential tasks'. This new feature puts more emphasis on the application of knowledge and encourages students to experiment with what they have learned in class in real-life situations.
- *New case studies*. All reviewers and our own students embraced and endorsed the case studies. To build on the success of this feature, we have replaced 11 case studies from the second edition with completely new cases, and we have updated the other two case studies with new materials. These case studies cover a range of topics and cultures, ranging from refugees in Europe, food culture in China, culture jamming, to freedom of expression and hate speech, Barbie dolls, Turkish soap operas, fake news and the Building Brand Australia programme *Australia Unlimited*.
- *Links to SAGE video sources*. A URL link to a video relevant to the content of each chapter is provided at the end of each chapter. The video, drawn from the SAGE video library, usually features experts in the specific field talking about the subject area (e.g., nonverbal communication). It complements and consolidates the chapter content.

RETAINED FROM THE SECOND EDITION

- *Join the Debate.* The Join the Debate feature in the second edition was endorsed by instructors and students alike. These sections pose challenging questions and highlight current debates in the intercultural communication field. This feature enables students to explore the field further and encourages them to engage in scholarly discussion about issues surrounding intercultural communication research and practice.
- *Annotated further readings*. Annotated further readings at the end of each chapter consolidate and complement students' learning. In this new edition, the five further readings in each chapter are updated. In addition, a list of further readings is provided in the Online resources for instructors.
- *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 updated in accordance with the updated content of each chapter, but retain the format of bullet points, as in the second edition, to make them more concise and easier to follow.
- *Pictures*. The illustrative pictures were praised by reviewers and students as original and interesting. We retained this feature, but we have replaced many of the pictures in the third edition in order to align with the revised text and enhance their illustrative power.
- *Glossary*. The glossary, containing definitions of all the key terms used in the text, is retained to give users a quick index of the key concepts covered and their definitions. We have retained this feature but updated the glossary to incorporate new content from this third edition.
- *Online resources for instructors and students.* In this edition, we have updated all the exercises and activities, as well as the multiple-choice questions, to align with the new content. The original sections have been retained with updated content: lecture notes, power points, further readings, exercises and activities, and multiple-choice questions. Additional multiple-choice questions have been added for student access as well.

REMOVED FROM THIS EDITION

- *Theory in Practice*. This feature is combined with Theory Corner in the third edition. In other words, the Theory Corner in this edition contains both theory and theory in practice. The further readings and questions in the Theory in Practice boxes in the second edition have been moved to the Online resources.
- *Critical thinking questions within the text*. Critical thinking questions in the second edition have been replaced by hands-on experiential tasks in this third edition, to enable students to apply their knowledge in practice. This new feature is named 'Do it!'.

ACKNOWLEDGEMENTS

We would like to thank all those who have helped us as we progressed through the journey to complete this third edition. We thank the reviewers for their insightful comments on the second edition, and we appreciate their valuable suggestions for improvement. A special note of thanks goes to the many instructors who have adopted the second edition over the past two years, as well as scholars who have provided their feedback through various channels, including the website of SAGE Publications. Their positive comments on the second edition are especially gratifying, and their suggestions for improvement have helped us to rethink and reshape this new edition. We have all had the privilege of teaching and doing research in intercultural communication, and these experiences have framed 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, and to Alison Rae for granting us permission to use the photos she took while travelling around the world collecting stories as a reporter. We express our sincere gratitude to colleagues who have shared their exercises with us to help the development of the online resources for instructors and students. Special thanks go to everyone who has given us support, time and encouragement.

We express sincere appreciation to the Commissioning Editor at SAGE Publications, Michael Ainsley. Without his encouragement and support, this third edition would not have come to fruition. We are grateful to Mila Steele at SAGE Publications, who was the senior Commissioning Editor for the first and second editions of this book. If it had not been for the confidence and support she gave us, the previous two editions of this book would not have come into being, either. Special thanks also go to the assistant editor, John Nightingale, others on the editorial staff, and the anonymous reviewers who reviewed sample chapters of the manuscript. Their insightful suggestions have greatly contributed to an improved book.

We would like to thank everyone from SAGE Publications 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.

ONLINE RESOURCES

Introducing Intercultural Communication is supported by a wealth of online resources for both students and instructors to support learning, studying and teaching. They are available at http://study.sagepub.com/liu3e

For students

- **Further reading** suggestions to guide you deeper into the literature. These include books, journal articles and web sources. For those articles published in SAGE Journals there are links providing free access.
- **Multiple choice questions** to help you test your knowledge on key topics.
- **Videos** tied to each chapter in which experts in the field discuss key ideas, trends, themes and debates covered in the text.

For instructors

- **Discussion questions** and **activities** to help structure seminars and group work.
- **Instructor notes** to aid the integration of each chapter's learning objectives with classroom sessions.
- **PowerPoint slides** to help structure lectures in line with the book.
- **Multiple choice questions and answers** to help inspire ideas for assessments.

INTRODUCTION: COMMUNICATING IN A CULTURALLY DIVERSE SOCIETY

Since ancient times, borders (visible and invisible) have always existed between countries, states, cities, regions, villages, and even houses. Geographic and artificial boundaries – rivers, oceans, mountains, walls, fences and signs – all separate country from country, region from region, and people from people. However, culture has never been confined to these geographic or artificial borders. For example, as early as the fifteenth century, *Aesop's Fables* was translated from Greek, the language in which the fables 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, have permeated many cultures 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, 'Slow and steady wins the race' from the tale of the tortoise and the hare. While we might not know whether those stories were in fact written by Aesop, exactly when they were written or how many languages they have been translated into, the tales still teach us universal virtues like honesty, perseverance, modesty and mutual respect. Other cultural and material products are also spread beyond borders, including tools, technology, clothing, food, furniture, electric appliances, music, customs and rituals. Thanks to ever-advancing digital communication technology and devices, we find our lives intertwined with people we have never met, places we have never visited, and events we have never participated in. Indeed, we have become neighbours of the interconnected global community.

This does not mean that the whole world has been subsumed into one culture. Contact between cultures may accentuate differences as well as similarities, because culture is both inclusive and exclusive: it unites members within the cultural group, as well as marks the boundary for non-members. *Culture* defines a group of people, binds them to one another and gives them a sense of shared identity. The word 'culture' is derived from the Latin root 'colere', meaning 'to cultivate'. Our language, customs, expectations, behaviours, habits – our thinking, doing and being – have and continue to be formed over a long period of cultivation within the specific physical environments and social contexts 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 patterns – ultimately, their cultural traditions.

Culture is the means by which a society expresses its structure and function, its views of the universe, and what it regards as the proper ways to live and to treat other people. Cultural traditions go through a process of development and are passed on from generation to generation. Central to this entire process of cultural change and maintenance is human *communication*. The word 'communication' is derived from the Latin root 'communicare', which means 'to make common', as in sharing thoughts, hopes and knowledge. In ancient times, our ancestors shared information largely on a face-to-face basis. The successive historical breakthroughs of print, telephone, broadcasting, television and the internet have progressively expanded the domain of communication beyond the immediate cultural and geographic borders. The frequency and necessity of global interaction in business, politics, education, medical practice and travel, to mention just a few, requires us to communicate competently with people whose cultures are different from our own. However, the ability to communicate effectively and efficiently in our increasingly diverse society does not come naturally; it must be learned.

ORIGIN OF THE STUDY OF INTERCULTURAL COMMUNICATION

The origin of the study 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. He was the son of Jewish parents, and 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 into 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 from there, 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 others in various social groups.

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, using first names only 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 with the larger society. The concept of the stranger implies that some individuals do not have a high degree of cohesion with the larger system of which they are part. Park also conceptualized the 'marginal man', 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 that 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.

Although the concepts of stranger, social distance and marginality are among those at the heart of intercultural communication, this field did not really emerge until after the Second World War. At that time, the United States had emerged as a leading world power. 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 they failed to comprehend the multifaceted and interrelated nature of culture. In Thailand, for example, where obtaining clean 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 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 the economic, political and technical dimensions.

American diplomats also experienced cultural frustrations. They were often poorly trained and 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 the 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.

As teaching and research in intercultural communication as an independent disciplinary area developed, the meaning of 'culture' in intercultural communication broadened from national culture to subcultures: cultures defined by ethnicity, socioeconomic status, age, gender, sexual orientations or even lifestyle. A key figure in broadening this field was William B. Gudykunst,

a professor of communication at California State University. 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), Gudykunst broadened the meaning of intercultural communication, arguing that cultural differences could involve national or organizational culture or the culture of the deaf. This broader definition of the field is reflected in most intercultural communication textbooks today.

ORGANIZATION OF THIS NEW EDITION

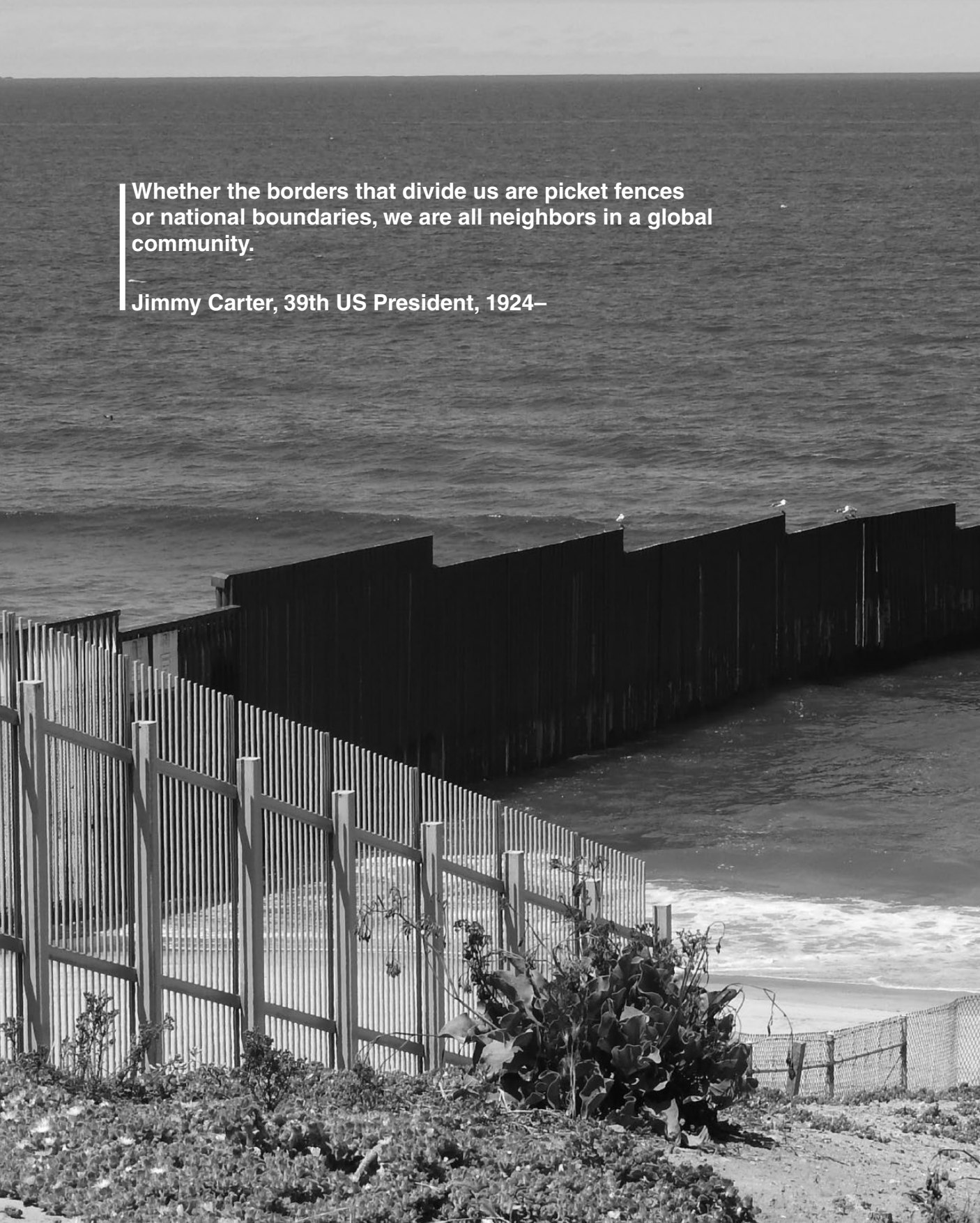
This third edition of *Introducing Intercultural Communication* consists of 13 chapters, which continue to reflect our commitment to present intercultural communication knowledge and skills, and the application of knowledge and skills through global perspectives. We aim to enable you to:

- be equipped with knowledge and skills about communication between people from diverse backgrounds;
- critically reflect upon the influence of your own culture on how you view yourself and culturally different others;
- compare the communication behaviour, verbal and nonverbal, of different cultural groups, and interpret their behaviour through culture;
- apply knowledge and skills to resolve practical problems and cultural conflicts in various contexts;
- demonstrate respect, autonomy, expert judgement, adaptability and responsibility as an effective and ethical communicator across diverse contexts.

Chapters 1 to 6 introduce theories and skills that address critical questions at the intersection of communication and culture. As the world becomes more globalized because communication technology keeps us connected, it is more important than ever before for us to explore what it means to be a citizen of the global community. Chapter 1 identifies the challenges that we face in a diverse society. Chapter 2 identifies the components and characteristics of culture, and explores the discursive construction of culture and identity. An in-depth analysis of the relationship between culture and communication is presented in Chapter 3, along with a critical examination of models of communication. Chapter 4 discusses culture's influence on people's perceptions of themselves and others, and how perception influences communication. Chapter 5 analyses cultural value orientations and the fundamental universal problems they address. Chapter 6 explores identities and subgroups, including how group membership influences communication and how identities can be shaped through communication.

Chapters 7 to 13 focus on the application of knowledge and skills in intercultural communication. While Chapter 7 focuses on the application of verbal communication skills, Chapter 8 concentrates on nonverbal communication skills. Both chapters discuss how culture permeates performing and interpreting communication. Chapter 9 addresses issues surrounding immigration. Special attention is paid to migration as part of a transnational revolution that is reshaping the world. The question of to what extent ethnic minorities should maintain their cultural practices without creating a threat to the national culture is also explored. Chapter 10 discusses the development of relationships with cultural others, and Chapter 11 focuses on resolving conflicts between groups, regions and nations. Special attention is paid to the historical reasons for conflicts, such as historical antagonism between ethnic groups (e.g., Arabs and Jews, Serbs and Albanian Kosovars). We present the approaches of different cultures to address the legacies of widespread or systematic human rights abuses, as cultural groups move from a period of violent conflict or oppression towards peace, democracy, the rule of law and respect for individual and collective rights. In Chapter 12 we discuss the role of the media in cultural change and explore how media construct and shape social reality around us. Finally, Chapter 13 brings readers back to the issues raised in Chapter 1 regarding the challenges of living in a culturally diverse society. It explores the dialectics of the homogenization and fragmentation of cultures, presents arguments about understanding the global through the local context, and discusses how local cultures challenge, negotiate and adjust to globalization.

This textbook does not simply raise questions and provide answers. We aim to equip you with the capacity to explore the field of intercultural communication, apply knowledge and skills to resolve practical problems, to engage in scholarly debates in the field, and to empower you to ask further critical questions. Your journey to become a competent intercultural communicator starts here!



Whether the borders that divide us are picket fences or national boundaries, we are all neighbors in a global community.

Jimmy Carter, 39th US President, 1924–

1

CHALLENGES OF LIVING IN A GLOBAL COMMUNITY

LEARNING OBJECTIVES

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

- Identify different contributors to cultural diversity in our global community.
- Recognize issues surrounding cultural diversity and multiculturalism.
- Appreciate intercultural communication as an integral part of life in a global community.

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, modern transport facilities, cross-border trade, international education, human migration and communication technologies have brought strangers from different parts of the world into contact, either face to face or through mediated platforms such as the internet. Canadian media culture analyst Marshall McLuhan (1964) 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 an abstract idea, but the very place we live in. We can exchange ideas as easily and quickly with people across the world as our ancestors did within the confines of their village. We encounter people from different cultures in business, at school, in public places, in neighbourhoods 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 or drive a car manufactured in Japan – the list goes on. Each encounter with new food, clothing, languages, products, services or practices teaches us new things. Indeed, more than ever before, we realize that our lives are often intertwined with people, places, practices and events outside our 'village' culture.

This chapter explores various contributors to cultural diversity, identifies the challenges of living in a culturally diverse society, and highlights intercultural communication as an integral part of life in a global community. We first discuss the contributors to cultural diversity in our global community, where people are constantly moving across geographic borders. Next, the chapter identifies the challenges that increased cultural diversity and multiculturalism bring to citizens of the global community, asking the questions of how we can live harmoniously as citizens of this global community and in what ways communication technologies make us connected or disconnected. Given that intercultural encounters bring opportunities for understanding between peoples as well as possibilities of misunderstanding, the final section of the chapter discusses the necessity of equipping ourselves with knowledge and skills in intercultural communication, thereby highlighting the importance of building our capacity to apply knowledge and skills of intercultural communication in the global community.

CONTRIBUTORS TO CULTURAL DIVERSITY

Living in a culturally diverse society today is no longer a choice, but a compelling reality, thanks to *globalization*, which refers to the process of increasing interconnectedness between

societies and people at the economic, political and cultural levels. However, connections between cultures are as old as humankind. The Silk Road, for example, began during the Han Dynasty (206 BC to 220 AD) and lasted until the fifteenth century. It was an ancient network of trade routes that connected the East with the West, stretching from Central Asia, South Asia and the coast of Arabian Peninsula to the Mediterranean Sea. In addition to traders, the routes were travelled by explorers, missionaries, philosophers, warriors and foreign emissaries, spreading products, philosophy, religion, ideas and innovation in all directions and among people from different cultures. Similarly, the Ottoman Empire (Ottoman Turkey) was an empire founded at the end of the thirteenth century in north-western Anatolia by the Oghuz Turkish tribal leader Osman. After the fourteenth century the Ottomans crossed into Europe, and the empire was transformed into a transcontinental one. During the sixteenth and seventeenth centuries, it was a multinational, multilingual empire controlling much of south-eastern Europe, parts of Central Europe, Western Asia, the Caucasus, North Africa and the Horn of Africa. Those examples showed that the connection between cultures and the mass migration of people have a long history; the advent of communication technologies has just accelerated the process (McDaniel and Samovar, 2015). As leading intercultural communication researcher Young Yun Kim put it, 'We are all migrants now' (2015: 430), living simultaneously within a particular culture and between different cultures.

THEORY CORNER

THE GLOBAL VILLAGE

The notion of the global village and the process of globalization poses many questions. The metaphor of a global village has caught the imagination of many people, including political leaders and intellectuals. Globalization is defined as the widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life (Goonasekera, 2001). In particular, this interconnectivity breaks down the boundary between East and West. 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 even fear that globalization might result in cultural liquidation, particularly among smaller nations.

(Continued)

Nevertheless, globalization has accelerated the mobility of goods and people on a global scale. Correspondingly, it 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 in China – to illustrate how tourists and foreign business people can transform a former residential neighbourhood into a 'global village'. The place, which was once home to local villagers, is now known for its craft shops, calligraphy and painting shops, cafés, bars and Chinese *Kung Fu* houses, all of them targeting foreign tourists. Gao argues that globalization is not simply Westernization, but a social construct of language and culture at the local level. While some scholars view increasing interconnectedness brought about by globalization as a threat to cultural uniqueness, other scholars argue that globalization may accentuate the distinctive characteristics of local cultures.

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Advances in communication technology and transport systems

Communication technology is a key contributor to cultural diversity. With emails, social media, satellites and smartphones, 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, Twitter and Instagram are now global phenomena, allowing people to post their profiles and pictures online, and to communicate with other users across the world. The choices of media to connect with other people anywhere and anytime are multiplying.

Advanced communication technologies also affect how people form relationships with others. In past centuries, social relationships were typically circumscribed by how far one could walk (Martin and Nakayama, 2001). With each technological advance – the train,

motor vehicle, telephone and the internet – social relationships have been transformed and expanded manyfold. There are millions of global users of the internet every day. In 2012, the Internet Society conducted a survey of more than 10,000 people in 20 countries and found that 90 per cent of the participants indicated that they used social media and 60 per cent of them accessed social media daily (Internet Society, 2012). Users spend time online building personal relationships, including friendship networks and romantic relationships. The internet has led to new ways of socializing that especially seem to attract young people. Research shows that 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 years old. Most young Swedes have become members of Lunarstorm. The media have even called it Sweden's largest online youth recreation centre. The idea of internet-based romantic relationships is gaining popularity as the mobility of society increases. However, other studies with college students found that undergraduates reported Facebook as a threat to their romantic relationships (Gershon, 2010). Thus, fears about new technology often come alongside their benefits.

PHOTO 1.1 We continue to be connected during our work or leisure time.

DO IT!

Interview one person who was successful in an online romantic relationship and one person who had an unsuccessful experience with an online romantic relationship. Ask them in what ways they think online communication can shape the structure and development of romantic relationships. Identify three contributors to success and three barriers. Write one paragraph summarizing your findings and present it to your class.

Information and communication technologies also transform the potential reach and influence of economic 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 Nike shoes or iPhones! 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 and the movies we watch may all be from different countries. 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 citizens of the global community is how to unlock the barriers to the acceptance of cultural diversity.

International migration and global business

The most significant contributor to the culturally diverse society today is the ever-increasing flow of people through international migration. According to the *International Migration Report 2015* (United Nations, 2016), large movements of migrants continue worldwide, often from low- and middle-income countries to high-income countries. The United Nations Department of Economic and Social Affairs' *2017 Revision of the World Population Prospects* (2017) shows that there was an average net inflow of 3.2 million migrants per year to high-income countries between 2010 and 2015. Of the 244 million international migrants globally in 2015, 104 million (43 per cent) were born in Asia. Europe was the birthplace of the second largest number (62 million or 25 per cent), followed by Latin America and the Caribbean (37 million or 15 per cent) and Africa (34 million or 14 per cent). The majority of the migrants (67 per cent) lived in 20 countries, with the United States hosting the largest number of international migrants (47 million), equal to about a one-fifth (19 per cent) of the world's total. Germany and the Russian Federation hosted the second and third largest numbers of migrants (12 million each), followed by Saudi Arabia (10 million). The report observes that the Syrian refugee crisis has had a major impact on levels and patterns of international migration in recent years, affecting several countries. The estimated net outflow from the Syrian Arab Republic was 4.2 million persons in 2010–15. Most of these refugees went to Syria's neighbouring countries, leading to a substantial increase in the net inflow of migrants, especially to Turkey, Lebanon and Jordan. Interestingly, Europe and Asia, while being the largest regions of origin of international migrants, are also the top destination regions of international migrants. (See Table 1.1, which outlines the top six destination regions for migrants in 2015.)

TABLE 1.1 International migrants by major area of destination (2015)

Area of destination	Number of migrants (millions)	% of total population
Europe	76.1	10.3
Asia	75.1	1.7
North America	54.5	15.2
Africa	20.6	1.7
Latin America and Caribbean	9.2	1.5
Oceania	8.1	20.6

Source: Adapted from United Nations Department of Economic and Social Affairs, Population Division (2016) *International Migration Report 2015: Highlights* (ST/ESA/SER.A/375). New York: United Nations. pp. 6, 17.

International migration increases diversity in the composition of populations in destination countries, and contributes to social and economic development both in the countries of origin and in the countries of destination. A steadily increasing proportion of migrant populations is made up of international students, particularly in developed English-speaking countries such as the United States, Australia, Canada and the UK. To date, the United States has been the world's largest receiving country for international students, receiving over 1 million international students, according to the *Open Doors 2017 Data* by the Institute of International Education (IIE, 2017). Asia remains the largest source region, accounting for 66.1 per cent of the total US international enrolments, followed by the Middle East and North Africa (10.4 per cent) and Europe (8.8 per cent). According to the IIE report, international students contributed approximately $36 billion to the US economy during the 2015–16 academic year. A similar trend was found in Oceanic countries such as Australia, where international education remains the third largest export, behind iron ore and coal. Figures from the Department of Education and Training (2017) of the Australian government show that over half a million international students were studying in Australia as of 2016, generating a record AU$20.3 billion (approximately U$16 billion) in export income for Australia in 2015–16, and China and India are the largest source countries.

Of more permanent residential status than international students are those people who migrate to the host country to make a living. In Australia, for example, immigration has always been a central part of nation building. Since the end of the Second World War, more than 7 million migrants have relocated to Australia. In the immediate post-war period, however, only 10 per cent of Australia's population was born overseas (Marden and Mercer, 1998);

PHOTO 1.2 Eat Street in Brisbane, showcasing food and cuisine from different cultures.

the percentage has risen steadily since then. The proportion of people from Asian countries is also on the increase. Between 2000 and 2005, the number of the East Asians in Australia rose by 17 per cent (from approximately 850,000 to 1 million). In comparison, the total Australian population grew only by approximately 5 per cent (from 19.4 million to 20.3 million) during the same period (Australian Bureau of Statistics, 2005). Today, nearly 25 per cent of the 24 million Australian population were born overseas (including all three authors of this book), and approximately 300 languages are spoken in the country.

Migrants move to their host countries for a variety of reasons, including access to a better living environment or to give their children a good education in an English-speaking country. Other people intend to explore business opportunities that are unavailable in their home country, while some migrate to seek refuge or political protection. Regardless of the reasons for migration, migrants worldwide dream of the freedom to be their own boss, to have autonomy in their choice of work and to achieve prosperity in the host country. Small businesses, such as take-away shops, convenience stores, trading companies or immigration consultancy companies, are considered by many migrants as ways to realize their dreams of freedom and financial security. As a result, walking along a street in Sydney, Auckland, San Francisco or London one would not have difficulty finding an Indian restaurant, a Chinese take-away shop, a Vietnamese green grocery store, an Italian deli, a Japanese sushi bar – the list goes on.

In response to economic transformations, businesses are continually expanding into world markets as part of a wider process of globalization. Billions of dollars in goods and services are exchanged each year in international businesses. Similarly, multinational corporations are increasingly moving their operations overseas to take advantage of lower labour costs, a trend that has far-reaching implications. There is a global trend for multinational corporations

to shift businesses from developed economies in the West to emerging markets in the East. In 2000, 95 per cent of the largest international companies had their headquarters in developed countries, but it is estimated that by 2025 nearly half of companies with revenues of $1 billion or above will be based in emerging markets such as Asia (Dobbs, Manyika and Woetzel, 2015). Having a multicultural workforce allows organizations to make use of scarce resources and thus increase their competitive advantage. As a result of such economic and cultural shifts, people with diverse cultural backgrounds are working side by side in many countries, creating a culturally diverse workplace. Ethnic diversity within workplaces is continually changing the organizational composition of most parts of the world. For example, during the middle of the twentieth century, the discovery of oil reserves in Saudi Arabia led to rapid industrialization and a great demand for skilled labour not present in the country. Subsequently, Saudi Arabia's population of foreign workers increased significantly over the next few decades, with a particularly significant increase of 38 per cent between 1975 and 2000. This population grew dramatically again in 2004, when there were approximately 12.5 million foreign workers in the country, making up 65 per cent of the entire labour force (Looney, 2004). Similar trends were found in Europe, where the number of migrants joining the European workforce from Africa, Asia and the Middle East increases each year. The UK is the most popular target European country among foreign workers, according to *The Telegraph* (26 June 2017), although there is a fear that Brexit might cause non-British workers in the UK to consider leaving in the near future.

Cross-border movements of workers have vastly increased both the amount and the importance of intercultural communication in workplaces. Communication problems can be exacerbated when people interact with those whose communication behaviours are guided by a different set of beliefs and values (Guirdham and Guirdham, 2017). Not just face-to-face communication, but also mediated modes of communication affect and are affected by cultural differences between communicators. In the 1990s, less than 3 per cent of the world's population had a mobile phone; now two-thirds of the world's population have one, and one-third of all people worldwide are able to communicate on the internet (Dobbs et al., 2015). The internet revolution, particularly since around 1990, means that a very high proportion of work-related communication takes place via email, instant messaging, Skype, video conferencing, mobile phone and social media. For example, work-related activities such as selection interviewing, service encounters, decision-making meetings and business negotiations are routinely conducted through mediated, rather than face-to-face, communication. The pervasive reliance on the internet for work communication, along with the increasingly diverse ethnic composition of the workforce, makes businesses realize the importance of intercultural understanding in workplaces where people from different ethnic backgrounds work side by side.

THEORY CORNER

CULTURAL HOME

The concept of 'cultural home' refers to an individual's sense of belonging to an ethnic, racial or geographic community with shared traditions and practices (Vivero and Jenkins, 1999). A cultural home provides its members with emotional attachments to a cultural group as well as a sense of identity and belonging because its members share a common history and culture, and even similar physical features. Cultural home is often used together with the term 'ethnic enclave', which is described as an area where relatively large numbers of people from the same ethnic or racial background live in their host country. Although a cultural home may be geographically defined, such as an area densely populated by migrants from the same cultural heritage, a stable location is not always an essential defining feature of a cultural home. For example, Gypsies are nomadic people; they move geographically all the time, but their cultural home travels with them. They own no territory, but each community sustains a cultural identity through its language, strong traditions, rituals, dress, social structure and way of communication. All of these characteristics distinguish them from other cultural groups. Thus, the boundaries of cultural home can be symbolic.

Globalization and the increasing cross-border movements of people raise the question of whether or not we need a cultural home in a multicultural society. The answer to this question is yes, but as Bennett (1993: 110) writes, this cultural home is 'in the middle of many cultures'. Cultural home forms the basis for the development of identity and nurtures a feeling of belonging, although the belief in a single cultural identity that is itself based on a nation, culture, religion and way of life is changing. As the famous American poet Robert Frost (1874–1963) describes it: 'Home is the place where, when you have to go there, they have to take you in'. Just as our geographical home is located in our local community, so too is our cultural home located within the global community. Yet citizens of this global community identify themselves not with the global community as a whole, but oftentimes with various ethnic or subcultural groups that are the constituent parts of the global community.

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DO IT!

Skilled migrants are accepted into the receiving country to fill in skill shortages. However, international research has found that many of them are under-employed or unemployed in the country of settlement. Search on the government website or from census data in your country for information on the number of skilled immigrants in your home country. Identify the three top source countries of skilled immigrants in your country, and search for data on the top three job categories immigrants work in. Design a programme for a training workshop (of about three hours in duration) to train one key skill (e.g., English language) that you think skilled migrants need in the job market in your country.

CHALLENGES FROM CULTURAL DIVERSITY AND MULTICULTURALISM

All over the world, nations are trying to come to terms with the growing diversity of their populations. When migrants, refugees, asylum seekers, expatriates, international students or transnational business people move from one country to another, they bring their heritage culture to the new country. Central to the debate surrounding the benefits and threats of cultural diversity is the question of whether the preservation of ethnic cultures creates a threat to the uniqueness and dominance of the mainstream culture. Behind the overt, visible symbols of cultural diversity is a complex and often implicit concept of multiculturalism. At a descriptive level, *multiculturalism* can be used to characterize a society with diverse cultures. As an attitude, it can refer to a society's tolerance towards diversity and acceptance of equal societal participation. In attempting to maximize the benefits of cultural diversity, there has been an accompanying awareness of some potential threats to the uniqueness of the mainstream culture. Immigrants have long been forming associations or diaspora communities to maintain their ethnic and cultural heritage and promote the survival of their languages within a host country's mainstream institutions. On the other hand, host nationals have expressed concerns over the threat that different ethnic cultures may pose to their mainstream cultural values, the political and economic power structure and the distribution of employment opportunities. Some countries are addressing these concerns by trying to control diversity through tighter entry requirements. Other countries are developing government policies concerning the rights of immigrants to preserve their home culture within the host country.

In Germany, immigrants are considered 'Ausländer' (foreigners) and their naturalization is only possible if they agree to renounce their original citizenship and demonstrate

loyalty to their 'adoptive' country (these laws were slightly relaxed when the Social Democrats gained power in the 1990s). Even so, there is raging controversy regarding the amendment of the citizenship laws and the implications for German national identity (Blank, Schmidt and Westle, 2001). France has built its nation-state, since the nineteenth century, on the premise that all regional and cultural differences should be eliminated. French citizens have to show loyalty to a powerful, centralized, secular nation-state, and adhere to national political values. Linguistic as well as cultural diversity within France has always been seen as a sign of regression and a hindrance to achieving national unity; interestingly, English (and the use of English words in French speech) has increasing prominence in France, in spite of attempts to maintain the purity of the French language. This restriction of citizenship opportunities is also evident elsewhere. In Australia during the nineteenth century there were no restrictions on anyone entering what was then a set of colonies, provided that they were not convicts serving out their time. Consequently, free settlers moved in from Great Britain, Germany, America, Scandinavia and Asia. Similarly, the slogan of the post-Second World War immigration programme was *Populate or Perish*! However, since 2007, a citizenship test has been in place to check migrants' knowledge of the English language and comprehension of Australian moral principles and history, as well as national and Aboriginal symbols. The test is available in English only, and a migrant applicant for citizenship must pass the test before an application for citizenship can be lodged. The maintenance of nationalism and protecting the mainstream culture have been key challenges facing host nationals in immigrant-receiving countries.

With the opening up of national borders within the European Union, European nations have been granting social rights, although no real political rights, to migrants (Soysal, 1994). This change has increased the perception of competition on the part of the native population. For example, there is a large North African presence in Europe. Reaching 3.5 million today, North Africans began arriving in Europe as early as the 1940s to help rebuild fledgling European economies severely weakened by the war. This migration accelerated in the 1950s and 1960s to meet the high demand for low-skilled workers in factories and mines and to compensate for slow demographic growth in Western Europe. For many years, North African immigrants were considered temporary residents (guest workers) and had no share in the social, political and cultural life of the host societies. It was only after the 1974 policies of family reunion that immigrants, their families, traditions and religions became visible in everyday life. France, for example, is home to the largest number of North African immigrants (because of its long colonial involvement in Algeria, Morocco and Tunisia), followed by Holland, Belgium, Spain, Italy and Germany. Different citizenship and immigration laws, as well as the socio-political climate of each host country,

determine to a large extent how North Africans have engaged with the host culture. While acknowledging the benefits that can be obtained from an ethnically and culturally diverse workforce, studies consistently indicate problems that are often experienced by multi-ethnic workers, such as conflicts in expectations, lack of communication competence, differences in preferred communication styles, and attitude problems such as mistrust. Thus, understanding the cultural tensions created by cultural diversity is a challenge we face in the global community.

Cultural diversity and multiculturalism require us to reconsider our cultural identity. Cantle (2014) examined multiculturalism in a global society and its impact on identities from a European perspective, with its focus on race and socioeconomic analysis. He argues that while multiculturalism is right to continue to focus on inequalities, it has failed to adapt to super-diversity and the multifaceted aspects of difference and otherness, including those based on disability, age and gender. Further, Cantle believes that while multiculturalism has become rooted in differences between cultural groups within a nation, an intercultural approach is now necessary to support the changing concepts and patterns of national identity, for example the multiple identities for those whose ethnic and national identities are not the same. The key issues about diversity, citizenship, multiculturalism and national identity are directly related to intercultural communication. The fundamental question yet to be answered, as Cantle points out, is how we can increase the possibilities for peace, tolerance and social cohesion by building relationships across many divides in a multicultural society.

Increasing mobility and technology make our 'village' more global and diverse. However, this does not mean that the physical and psychological borders between countries and people are removed. Brown (2011) observes that ever since the fall of the Berlin Wall there has been a paradoxical 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 and Saudi Arabia, or the non-physical boundaries in maritime countries like Australia. There is also an increase in attempts at enclosure, as if nations can 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 communication technology and modern transport systems have facilitated contact between peoples, they may have also accentuated an awareness of differences between peoples and psychological borders. Breaking down the cultural and psychological walls is a challenge we face today, living in a global society.

DO IT!

Choose two immigrant families in your country – one family that shares the same native language with you and another family that speaks a different native language (this is because language strongly influences cultural distance). Ask members of each family about the extent to which they believe immigrants should maintain their ethnic and cultural traditions and practices without being considered as posing a threat to the unity of the mainstream host culture. Compare similarities and differences in the views from the two families.

NECESSITY AND BENEFITS OF INTERCULTURAL COMMUNICATION

As citizens of the global community, we face the task of promoting intercultural understanding, so as to reap the benefits of cultural diversity and reduce intercultural tensions between cultural groups. Intercultural scholars such as Anthony J. Marsella (2017), who is known internationally for his work on peace, development and social responsibility, use the word 'fractionation' to describe the divisive separation of people, societies and nations. Brexit, Trumpism, Putinism, and scores of similar populist movements across the world, lead to intense nativist–alien competitions for power. Widespread fears, anger and rage are endemic in populist movements, and globalization is blamed as the cause for tensions and problems. Governments, corporations and military power sources in many places seek homogenization, because uniformity will assist them to control the population. The issue of respect, tolerance and social and cultural space for a diverse population is much more than just a matter of recognizing and celebrating cultural diversity. Recognition is an essential first step, but unless it is translated

PHOTO 1.3 US–Mexican border at Friendship Park in San Diego, CA.

into practice in everyday lives, there will not be understanding. The key to building the necessary understanding between cultural groups is effective intercultural communication.

THEORY CORNER

PERSPECTIVES ON GLOBALIZATION

Held and McGrew (2007) identified three perspectives on globalization. *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.

Globalists and sceptics represent two basic positions in the field of global media studies, and there is an ongoing conflict between them. 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. The findings showed that some domestic discourses created explicit interconnections between the national or the 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. Scholars conclude that the local and global perspectives are not necessarily mutually exclusive; rather, the seemingly opposing positions reinforce and reconstruct one another. In other words, they constitute two sides of the same coin.

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Building intercultural understanding

Understanding is the first step towards acceptance. The biggest benefit of accepting cultural differences is that cultural diversity enriches each of us. Throughout history, people around the world have accumulated a rich stock of cultural traditions and customs, but we are often not aware of the cultural rules governing our own behaviour until we encounter behaviours different from our own. Local laws and customs vary from country to country; if you are unaware of them and act according to your own customs when in the new country, you may very well end up in prison! For example, it is illegal in Egypt to take photographs of bridges and canals (including the Suez Canal), as well as military personnel, buildings and equipment. In India, trespassing on and photography of airports, military establishments and dams is illegal, with penalties ranging from 3 to 14 years imprisonment. Similarly, maiming or killing a cow in India is an offence that can result in a punishment of up to 5 years imprisonment. In Thailand, lengthy prison terms of up to 15 years can be imposed for insulting the monarchy; this includes destroying bank notes bearing the king's image. And Honolulu has become the first major US city to ban pedestrians from looking at mobile phones, texting or using digital devices while crossing the road. The Bill, also known as the Distracted Walking Law, aims to reduce injuries and deaths from 'distracted walking'.

If some of these local laws do not make much sense to you, you may find some local customs even stranger. Behaviours that are considered perfectly appropriate and acceptable in one culture may appear harsh or offensive in another. For example, in Saudi Arabia women are legally required to wear the abaya, a long black coat that conceals their body shape, in all public places, while men must avoid wearing shorts, or short-sleeved or unbuttoned shirts. Public displays of affection, including kissing and holding hands, are considered offensive. Hotels may refuse accommodation to couples who are unable to provide proof of marriage, because it is illegal for unmarried couples to live together. In Thailand, simple actions such as showing the soles of your feet or touching the top of a person's head are likely to cause grave offence. Even unknowingly breaching local customs may either get you into trouble or make you unwelcome!

The key to appreciating cultural differences is to acquire intercultural knowledge and develop intercultural skills. Intercultural knowledge opens doors to the treasure house of human experience. It reveals myriad ways of experiencing, sensing, feeling and knowing. It helps us to start questioning our own stance on issues that we may have once taken for granted. It widens our vision to include an alternative perspective of valuing and relating. By understanding the beliefs, values and worldviews that influence alternative communication approaches, we can understand the logic that motivates the actions or behaviours of others who are culturally different from ourselves. Culturally sensitive communication can increase relational closeness and deepen cultural self-awareness (Ting-Toomey and Chung, 2005).

The more that people from different cultures get to know each other, the more they can appreciate the differences and perceive the deep commonalities among them. The key to building a stock of intercultural knowledge, therefore, is to engage in intercultural communication. Intercultural communication can help us to build our knowledge of other peoples and their cultures, as well as enhancing and consolidating our knowledge about our own culture. The result is invariably greater intercultural understanding.

Promoting intercultural cooperation in the workplace

Managing diversity in the workplace is an essential competence that managers need to have in the twenty-first century (Guirdham and Guirdham, 2017). When money and jobs cross borders, there are challenges and opportunities facing individuals of different backgrounds who live and work together. People of different ethnic backgrounds bring their cultural baggage to the workplace. In a multinational organization, for instance, Malay employees may heavily emphasize the values of family togetherness, harmony in relationships and respect for seniority, whereas North American employees may value individuality and personal achievement more highly. A workgroup consisting of members from different cultural backgrounds is more likely to experience difficulties in communication or to experience miscommunication, conflict and turnover if group members are not interculturally competent. For example, the relative importance that managers place on task versus relationship orientations may vary across cultures. A comparison of the management styles of Nordic, Latin-European and Hungarian managers revealed that Latin-European managers showed the strongest task orientation, supporting an authoritarian decision-making style, whereas Nordic managers showed the highest levels of relationship orientations, indicating greater communication and reliance on their subordinates in decision-making (Lindell and Arvonen, 1996). Ethnic diversity in the workplace creates challenges for management in today's businesses, but the constructive management of diversity issues has the potential to bolster employee morale, create an inclusive climate in organizations and spark creative innovation.

Communicating in unfamiliar cultures does not simply mean finding a translator to facilitate discussions in a foreign language (Beamer and Varner, 2008). Communication is about unarticulated meanings and the thinking behind the words, not just the words *per se*. To understand the significance of a message from someone, you need to understand that person's perception and the most important values in that person's view of the world. You need to know what to expect when someone engages in a particular behaviour. *Guanxi*, for example, is a special type of Chinese relationship which contains trust, favour, dependence and adaptation. It constitutes a highly differentiated and intricate system of formal and informal social subsets, which are governed by the unwritten law of reciprocity. The Chinese people

view human relationships as being long-term, and consequently place great emphasis on cultivating a good relationship with their business partners prior to any business transaction. While economic factors are important to the Chinese, those factors alone cannot sustain the motivation to maintain long-term business relations. In fact, non-economic factors such as acceptance, face-giving, complementary social reciprocity and trust may play a bigger role in influencing decision making. The emphasis on developing *guanxi* is reflected in business negotiations with Chinese partners, which tend to be much lengthier than those with a Westerner. As culture profoundly influences how people think, communicate and behave, it also affects the kinds of deals they make and the way they make them. A good understanding of cultural differences is a key factor in promoting mutually productive and successful international business exchanges.

Facilitating cross-cultural adjustment

Cross-cultural adjustment has to be understood as a manifestation of broader social trends that are not confined to the experience of immigrants, but rather as extending to many other kinds of associations and networks, as well as into cultural life at large. Globalization is a process by which geographic borders as boundaries between nations and states are eroding. There are new contours of transnational spaces and societies, and new systems of identity. Advances in technology and transport systems now provide people with greater freedom to travel beyond national borders, as well as with more choices for belonging. Ultimately, interconnectedness between people and the erosion of geographic borders make our 'village' more global, but our world smaller. The arrival of immigrants brings various changes to the host cultural environment. Intercultural encounters provide opportunities for understanding between people, as well as the potential for misunderstanding.

Cross-cultural adjustment is not a process that is unique to immigrants; host nationals also have to experience cultural adjustments when their society is joined by culturally different others. The tension between immigrants and host nationals often centres on the extent to which immigrants can maintain their heritage culture in the host country. Research conducted on immigrants' cultural adaptation strategies indicates that they identify integrating into the host culture and, at the same time, maintaining their ethnic cultural heritage as their preferred acculturation strategy (Liu, 2015). A key question is whether or not the host society provides immigrants with an environment in which they feel welcome to integrate. In countries receiving many immigrants, ethnically different populations can be perceived as threats to collective identity and to the standard of living of the natives. For host nationals, multiculturalism can be interpreted as a threat to their cultural dominance. For migrant groups, however, multiculturalism offers the possibility of maintaining their own culture and still integrating into the host society. Thus, policies of multiculturalism that highlight the

importance of recognizing cultural diversity within a common framework, as well as equal opportunities, can lead to inter-ethnic distinctions and threaten social cohesion.

The extent to which host nationals allow members of immigrant groups to maintain their own culture and partake in relationships with the dominant cultural group plays an important role in the construction of a truly multicultural society. Promoting inter-ethnic understanding facilitates cultural adaptation by both migrants and host nationals; the key to inter-ethnic understanding is intercultural communication. Interacting with immigrants is often difficult for host nationals because of differences in language and cultural values, and this adds anxiety to intercultural interactions. To reduce anxiety of this nature, we must equip ourselves with knowledge about other cultures. Intercultural knowledge reduces anxiety and uncertainty, making the communication process smoother and more successful. Intercultural knowledge and intercultural communication skills, however, do not come naturally; they have to be acquired through conscious learning.

SUMMARY

- Advances in communication technologies, modern transport systems, the global economy, international business, mass migration and international education are major contributors to cultural diversity in our society.
- While geographic borders that used to separate people from people and country from country are receding, there are still many issues arising from cultural diversity and multiculturalism, such as protecting the uniqueness of the mainstream culture.
- Culture governs our behaviour; however, our way of doing things is usually neither the only way nor the only right way. Different cultural customs and practices need to be interpreted in their own contexts.
- In order to harness the benefits of cultural diversity in our society, it is necessary to develop sound knowledge and skills in intercultural communication.
- Intercultural communication equips us with the necessary knowledge and skills to interact with culturally different people effectively and appropriately.

JOIN THE DEBATE

Communication technologies, such as the mobile phone and the internet, have become an inseparable part of our daily lives. These were celebrated at the time of their invention as being able to overcome geographical boundaries and time constraints, hence bringing people across the world together. But has this happened? The digital divide, or the gap between those who have access to

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communication technologies and those who do not, continues to grow. While this concept is generally applied to developing versus developed countries, it is also of concern within the same country across different regions or communities, and even between generations. With so much of our communication now being dependent on mobile phones and internet-enabled computers or tablets, older people, those in regional or remote areas, or people of lower socioeconomic status may be at a significant disadvantage. On the other hand, those of us who have easy access to the all-powerful modern communication gadget – the mobile phone – become very reliant on it: we take mobile phones to restaurants, meetings, the dinner table at home, the bedroom and even the bathroom; we text contacts on the train, at the airport and in shops, sometimes instead of talking to people. Even when we set aside some time to catch up with friends face to face, we might be 'phubbing' (snubbing someone in a social setting by looking at our mobile phone instead of talking to them). Does communication technology bring us closer together, or set us more apart?

CASE STUDY

TURKISH SOAP OPERAS IN THE ARAB WORLD

Global media products coming from the West and their influence on Arab audiences has long been constituted as one of the most crucial debates around cultural imperialism in the Arab context. Over the past few years, the media landscape in the Middle East has undergone profound changes that can be attributed to the spread of digital technologies, the growing integration between old and new media, and the rise in popularity of (Turkish) television soap operas. Although there are many regional media production centres, whether established ones as in Egypt or Turkey or emergent ones as in Lebanon, media in the Middle East are characterized by large-scale Saudi ownership. It was Saudi businessmen who began acquiring pan-Arab media in the 1970s and who now control many media, such as Al-Hayat and Asharq-Al-Awsat (Kraidy, 2015). However, by far the most popular television genre in the region is that of the Turkish TV series. It is estimated that approximately 70 different Turkish TV series have been broadcast to audiences in at least 50 different countries. Dramas, in particular soap operas, have been one of the most popular forms of television programmes in Turkey for the last few decades, and these serials have now been exported with great success to the Middle East and around the world (Yanardagoglu and Karam, 2013).

Turks and Arabs have a shared history spanning more than half a century, incorporating a common culture, heritage and religion, but not a shared

language. It is only since the early 2000s that Turkish dramas have developed from being local programmes to being internationally exported products that compete successfully with US programmes in terms of viewership figures. Turkish television programmes have also expanded into countries over and beyond their own linguistic regions, for example Bulgaria, Bosnia, Egypt and Syria to mention just a few. As such, they are seen as a key part in spreading culture. Since the early 2000s, Turkish television in particular has developed from a modest local presence to a transnational explosion across the Middle East. Arab channels started broadcasting Turkish content, and viewership figures across the Arab world rose, especially when the Saudi-owned and Dubai-based MBC (Middle East Broadcasting Center) satellite network started broadcasting the television soap opera *Noor* (Gümüş) in 2008. *Nour* attracted an unprecedented 85 million viewers over the age of 15 years (Yanardagoglu and Karam, 2013). The characters are known by different names in different countries. For example, Gümüş, the female protagonist for whom the soap opera is named, is known in Arabic as Noor, in Persian as Nur, and in Bulgarian as Perla. Names are often changed in dubbed shows to sound natural in the language into which they are translated. However, this name change also serves to remove these characters from their Turkish context and de-nationalize them, or even re-nationalize them according to the viewers' liking.

The Turkish soap operas are viewed with some suspicion and caution in the Middle East, particularly by political and religious leaders who fear (Turkish) cultural imperialism. The popularity of Turkish soap operas in the Arab world caused some concerns among political and religious leaders because of the culture that is spread along with the media products. While women from all across the Arab world watch, negotiate and identify with Turkish soap opera programmes broadcast on satellite television, governments and religious leaders in the Middle East region condemn these programmes as immoral, because they deal with topics such as love, sex, marriage, family, money, violence, social class, organized crime, corruption, domestic violence and divorce. Series are often eschewed as being not only a misrepresentation of Arab culture, but also a threat to 'authentic' Arab culture. While many viewers see these shows as deeply authentic, critics continue to regard the shows as dangerous because they represent an immoral and inaccurate Muslim society (Kraidy, 2015). The argument is that, by depicting people drinking alcohol after Ramadan, engaging in open relationships and having sex before marriage, Turkish television soap

operas create a falsified version of the Muslim lifestyle which, it is feared, could corrupt the public's morality (Kraidy, 2015).

The Turkish series *Fatmagül* follows the experience of a woman who is raped, but is eventually able to stand up for herself against societal stigmas and take legal action against her assaulters. The show sparked an intense reaction among many women who were victims of sexual assault but had previously felt unable to speak up about their experiences. Fans began to write in, and many were even shown in the final episode of the series as extras, making up a throng of women cheering for *Fatmagül* as she enters the courtroom to testify against her rapists.

Kismet, a documentary made by Greek filmmaker Nina Maria Pschalidou (2013), explored the transnational perspectives of Turkish soap operas. Pschalidou included in the documentary women from Greece, Lebanon, Bulgaria, Saudi Arabia, Egypt and Syria, who make up some of the many groups of passionate Turkish soap fans. Although these documentary series were distinguished as uniquely Turkish in a number of ways and non-Turkish women who view them often separate themselves culturally from various elements of Turkish modernity, each non-Turkish female viewer can find a way to bring the story close to herself. For many viewers, identification deepens beyond this instilled cultural familiarity, often on a more personal level.

Kismet follows an Egyptian woman who was so inspired by the show *Fatmagül* that she gained enough courage to leave an abusive marriage of 13 years. 'She showed me that a woman can gain her rights', the Cairo woman says of Fatmagül. 'I watched her go to court and win. Why can't I do the same?' (cited in *Kismet*, 2013). Seeing the bravery and success of a woman on screen, the viewer was able to translate that bravery into her own life and bring the narrative arc of *Fatmagül* into reality, embodying fictitious courage and making it tangible. The fact that the narrative is fictional becomes irrelevant, as does the nationality of Fatmagül. The main catalyst to action, the main thing on which the viewer focuses, is the simple narrative in which the viewer is able to identify and embody her personal experiences and potential future.

Fatmagül speaks to survivors of sexual assault across national and cultural boundaries. As such, Turkish soap operas are a powerful space where we can start to understand the global impact of the media (Kraidy, 2015). The boom of Turkish television and the spread of its media products coincides with a rise in Turkey's political power. Opinion polls in 2009 of seven Arab countries reveal telling percentages: 78 per cent of respondents indicated that they had watched

Turkish television, 80 per cent welcomed Turkey's mediatory role in regional politics, and 66 per cent believed that Turkey could be a 'model' for other countries in the Middle East (Kraidy, 2015). Turkey's rise in media influence certainly has earned it political favour. As a by-product, Turkish tourism greatly increased in this same time period, particularly among Arab tourists.

REFERENCES FOR CASE STUDY

Kismet: How Soap Operas Changed the World. Directed by Nina Maria Pschalidou (2013).
Kraidy, Marwan M. (2015) 'The politics of revolutionary celebrity in the contemporary Arab world', *Public Culture*, 27(1): 161–183.
Yanardagoglu, Eylem and Karam, Imad N. (2012) 'The fever that hit Arab satellite television: Audience perceptions of Turkish TV series', *Identities: Global Studies in Culture and Power*, 1(5): 561–579.

QUESTIONS FOR DISCUSSION

1. Do you think that soap operas, like Turkish soap operas, have the potential power to educate viewers on sensitive topics such as domestic violence?
2. Have you ever watched any television genres (such as soap operas and/or talk shows) and identified strongly with the characters? Why?
3. Do you think the popularity of Turkish TV series will become a powerful medium for the spread and dominance of Turkish culture in the Arab world?
4. Are there any TV soap operas in your country that had a great impact on viewers and led to discussions on issues of public concerns? If so, give an example.
5. Do you think that global media will marginalize local media products or do you think globalization will provide a space for local media products to grow? Why?

FURTHER READINGS

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

This book provides a coherent, accessible and engaging introduction to the globalization of world politics from a unique non-US perspective. Its fifth edition has been fully revised and updated in light of recent developments in world politics. New chapters on post-colonialism and post-structuralism give the most

comprehensive introduction to international relations available. This text is ideal for students who are approaching the subject for the first time.

Castells, Manuel (2008) 'The new public sphere: Global civil society, communication networks, and global governance', *ANNALS of the American Academy of Political and Social Science*, 616: 78–93.

This article discusses the relationships between government and civil society and their interaction in the public sphere. The public sphere as the space of debate on public affairs has shifted from the national to the global as a result of globalization, and it is increasingly constructed around global communication networks. The author demonstrates how the global public sphere builds shared cultural meaning, which is the essence of communication.

Movius, Lauren (2010) 'Cultural globalisation and challenges to traditional communication theories', *PLATFORM: Journal of Media and Communication*, 2(1): 6–18.

This article examines the challenges that the current developments of globalization present to traditional ways of thinking about communication and media. A brief history of the concept of globalization is provided, followed by theoretical approaches to globalization that are critical to communication scholars, such as the cultural imperialism theory. In addition, the article discusses how audiences negotiate meanings differently in specific cultural contexts.

Oxley, Laura and Morris, Paul (2013) 'Global citizenship: A typology for distinguishing its multiple conceptions', *British Journal of Educational Studies*, 61(3): 301–325.

This article constructs a typology to identify and distinguish the diverse conceptions of global citizenship. The typology incorporates political, moral, economic, cultural, social, critical, environmental and spiritual conceptions. The article illustrates how the typology can be used to evaluate the critical features of curriculum planning to promote global citizenship in Britain.

Tervonen, Miika and Enache, Anca (2017) 'Coping with everyday bordering: Roma migrants and gatekeepers in Helsinki', *Ethnic and Racial Studies*, 40(7): 1114–1131.

This article examines intra-European borders through the case of Eastern European Roma in Helsinki. State authorities at various levels have responded to the loss of direct control over legitimate yet unwanted migrants by mobilizing municipal workers and local police forces as everyday gatekeepers. The article explores how migrants strive to improve their disadvantaged position through transnational, family-based livelihood strategies.

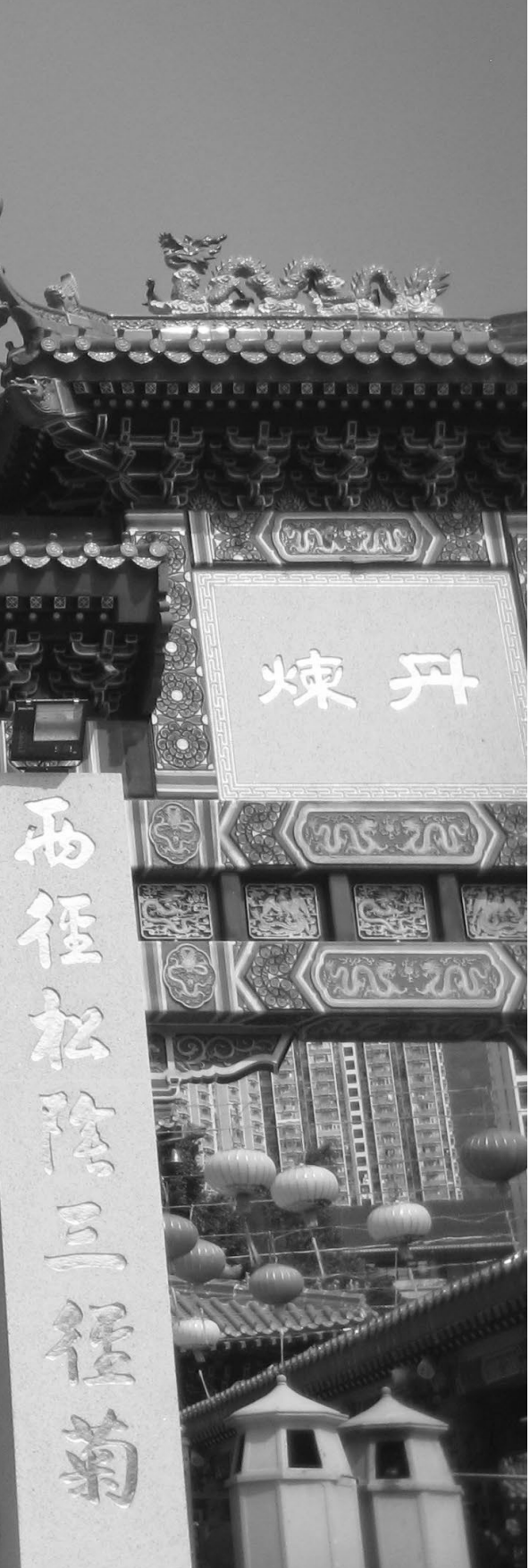
SAGE VIDEO SOURCES

This video features an interview with Professor Cees Hamelink, who discusses the impact of global communication on our society. It will help you to achieve the learning objective of recognizing intercultural communication as an integral part of life in a global community. Watch the video to see how Professor Hamelink describes intercultural communication and misconceptions of communication.

This video is available at http://study.sagepub.com/liu3e

Culture is the name for what people are interested in, their thoughts, their models, the books they read and the speeches they hear, their table-talk, gossip, controversies, historical sense and scientific training, the value they appreciate, the quality of life they admire. All communities have a culture. It is the climate of their civilization.

Walter Lippmann, American journalist and sociologist, 1889–1974



2

CULTURE AND PEOPLE

LEARNING OBJECTIVES

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

- Identify different components and characteristics of culture.
- Define and analyse different types of subcultures.
- Explain discursive construction of culture and identity.
- Evaluate different approaches to studying culture.

INTRODUCTION

The word 'culture' originated from the Latin word 'cultura', which means 'to till' (as in till the soil or land). In its original meaning, therefore, culture is a process related to the tending of something, such as crops or animals. The word shares its etymology with modern English words such as agriculture, cultivate and colony. Eventually, the term was extended to incorporate ideas related to the human mind and a state of being 'cultivated'. Basically, culture consists of a group or community's traditions, customs, norms, beliefs, values and thought patterns, passed down from generation to generation. This includes food, music, language, dress codes, artefacts, family, organization, politics, stories, the production and distribution of goods, and so on. As Edward T. Hall (1966: x) states, culture is 'those deep, common, unstated experiences which members of a given culture share, communicate without knowing, and which form the backdrop against which all other events are judged'. Being a member of a cultural group implies that you have been nurtured by its core values and understand what constitutes 'desirable' and 'undesirable' behaviours in that particular system (Ting-Toomey and Chung, 2005). While different people might have different norms for judging behaviours, common to all people is that we see our world through culturally tinted lenses, and we rarely take them off.

This chapter explores the relationship between culture and people. As culture permeates the entire way of life of a group of people, it can be defined at macro and micro levels. At the micro level, culture can be defined by race, gender, ethnicity, religion, sexual orientations, religion, political affiliation, physical ability and so forth. Hence, there are subcultures within culture. Either at the macro or micro level, culture fosters a sense of shared identity and solidarity among its members. The chapter first identifies the components and characteristics of culture, and then analyses the different types of subcultures. In analysing the relationship between culture and people, the chapter discusses the discursive construction of culture and identity. We also introduce emic and etic approaches to studying culture. Throughout the chapter, we emphasize that culture is not innate; it is learned through communication. Therefore, culture and communication are intertwined.

COMPONENTS AND CHARACTERISTICS OF CULTURE

For decades, scholars across the academic spectrum have grappled with and attempted to define culture. Almost 200 definitions can be located, each attempting to delineate the boundaries and inclusions of the concept by drawing upon such synonymous ideas as community, minorities, social groups, social class, nationalities, geographic units, societies and so forth. For example, the Italian philosopher Antonio Gramsci (2000) conceptualized culture as the creative