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Paper intercultural communication

Question 1

Answer

Intercultural adaptation

Intercultural Adaptation Model (IAM) which focuses specifically on illustrating the process of communicative adjustment during initial cross-cultural interactions. More specifically, this project is concerned with demonstrating how persons may or may not achieve understanding during initial intercultural encounters. Additionally, the IAM illustrates how individuals' previous intercultural experience(s) may help or hinder their adaptive efforts when interacting with a person from a different culture . draws on a larger ethnographic study (Zhao, 2007) of the intercultural adaptation process between Mainland Chinese students and their British lecturers and fellow students in the UK. This study aims to extend Kim's (1988, 2001) model of cross-cultural adaptation and Jin's (1992; Jin & Cortazzi, 1993) cultural synergy model by providing qualitative data to demonstrate that the

intercultural adaptation process is not simply one way, but essentially a two-way process. Participant observation, semi-structured interviews and web-based questionnaires were the main data-collection methods in the study, with episode analysis, transcript analysis and artificial 'dialogue' adopted as the main data-analysis methods. The research findings of the study indicate that students from Mainland China and their British lecturers went through a three-stage adaptation process in their one-year intercultural encounters. In the first stage, both Chinese students and British lecturers encountered unfamiliarity and frustration. In the second stage, both encountered greater expectation gaps, intercultural academic identity conflicts and psychological struggles. In the third stage of their two-way adaptation process, students and staff experienced gradual adaptation and relaxation. This chapter illustrates the findings by drawing on examples of classroom interaction between Chinese students and British lecturers at different stages of the adaptation process over the period of the students' study in the UK, showing how they tended to adopt different strategies in relation to the context. Two factors are identified as being important in relation to the ease or difficulty of integration: the pedagogical cultur

Stages of Intercultural adaptation

1. **Honeymoon phase**. Excitement and fascination with the new culture. This is where they will overlook minor problems and look forward to learning new things.
2. **Crisis period (culture shock).** This is where excitement turns to disappointment and there are more and more differences that occur. Problems start to be overwhelming and irritating and may use the "fight-back" technique by saying rude remarks or making jokes.
3. **Adjustment phase**. This is where they learn to accept the culture and to change their negative attitude to a positive one.
4. **Acceptance and Adaptation phase**. This is where they will feel at home and become involved in activities and may enjoy some of that countries customs.
5. **Reentry shock**. This is experienced upon returning to the home country and the return may follow with initial euphoria, crisis or disenchantment. It may be hard to readjust and may feel like they are not accepted.
   - This stage is not identified by Winkelman. From: Culture Shock

This is just one model - what other stages might be considered? For example, this article on culture

shock uses different labels for the phases and suggests that Stage 3 Adjustment be broken down further into:

1. Reintegration
2. Automony
   and includes a second cycle of adaptation related to returning to the original culture

Question 2

Answer

Models of Intercultural adaptation

As described in the previous chapter, practitioners use different approaches to understand intercultural competence in different facets of organizational lives, including situations of overseas performance, intercultural adjustment, and effective intercultural performance. However, due to a high level of complexity of intercultural situations some theoretical background and knowledge of existing models of intercultural competence is deemed necessary. This chapter describes the foundational dimensions of intercultural competence and presents modes typical models of intercultural competence, including the compositional, relational, behavioral, traits and skills, developmental and causal models. While these models are descriptive and multifaceted, a more

integrated model of intercultural competence would be helpful to better examine and understand the intercultural competence phenomenon in multicultural organizations. Hence, this chapter introduces the collaborative intercultural competence model and explains its dimensions and application

Question 3

Answer

Communication effectively with strangers

1. Be polite:

To have a conversation with a stranger in English you need not be an Einstein to understand this simple fact about communicating. Good communications happen only if you are polite and soft-spoken. Loud and rude conversations never yield the right results.

Talk with courtesy and maintain a good body language. Very often there could be heated arguments on certain topics. You may be excited to present your views but be careful not to hurt anyone's emotions.

If you have strong views against or for it, you need to take pains and phrase the statement in a polite and

soft-spoken manner. If you think a heated conversation could possibly arise, try and avoid such conversations. Be intelligent to make good conversations that do not affect other's emotions. So being polite and intelligent is one of the best conversation tip.

2. Respect the speaker:

Manners count a lot while you are making conversations that are professional. Interrupting someone mid-sentence may work in an informal circle. But no one likes being interrupted when they are putting their thoughts across. Train yourself to behave well in professional circles.

Any speaker expects that his listener is paying attention to what he says. This is the basic respect you must give him. If you have queries or doubts regarding the subject, ask your queries after he concludes his speech. This way, he won't have a bad impression about you.

3. How to mingle with strangers:

Professional life is way different from your personal life or relations with your friends. When you are with your friends, you can afford to be a bit weird or geeky. That is not the same in professional circles. When you are in

the midst of your colleagues and workmates, you should have control on your expressions.

Surely, that one topic thread got way out of control and everyone at the table had a hearty laugh at the banter. Yet, if you go beyond a few sniggers and shakes of the head, it might draw a few stares from your colleagues or anyone else in your circle.

No matter how good the joke was, this is one circle where you cannot afford to thump the table. Learn to control your laughter.

4. Pick and choose:

Not all conversations are meant for you at the new office. Starting a long conversation between two strangers is not possible, even though he/she is your colleague. Some are private conversations while some might be even confidential.

So please do not invite yourself starting a long conversation where you are not expected to open your mouth. Usually, it begins awkwardly, and ends twice as much awkward!

You may come across many office-related topics in the canteen or while with your friends. These could be

confidential and controversial topics. You may hear them out but make sure never to speak about them with your seniors.

Speaking about such topics may affect your reputation. Jealous colleagues can misuse such occasions to create a negative impression about you.

5. How to start a long conversation between two strangers:

You need to hold your tongue when you are in professional circles. This is one circle where you simply cannot win the audience with a politically incorrect joke. Cracking a sexist or chauvinistic or racial piece of humor is not the way to break the ice in these circles.

One key to making professional chat with strangers in the business is to present the facts without being offensive. Pointing out the negatives without a basis can ruin a professional relationship for a lifetime.

Strangers in business are often would-be clients and you should possess the tact to speak to them intelligently.

6. Be curt:

Curtness may not be the best way to foster a personal relationship but professional relations are way different. Most of us are aware that uttering the wrong phrase at these get-togethers or meetings with new clients could damage your reputation.

But few take notice of the fact that running your mouth and blabbering more than what is required can harm your reputation equally. So be curt and charming.

It raises the benchmark for the conversation they have with others. People in your professional circles may just gain inspiration from you and control their tongue. Curtness in professional circles makes you a mature individual in the trade.

If you speak excessively, your colleagues may fail to notice the important things you speak.

7. Do not try to bluff:

You may be out there to meet a new client and build a new business relation. You may sure have the temptation to exaggerate or speak some additional positive traits about the firm or organization that isn't actually true. In such instances, do not lie. It takes skill

to bluff and it takes a skilled bluff-master to bluff when other bluffers are present in the vicinity.

So be careful about what you put out there because it might backfire if you cannot back up your facts by answering the questions that pop up as a result. Since it is your first meeting, he may even classify you as a lair if you lie to him in the very first meeting.

8. Don't Give Speeches:

A long conversation between two strangers should not start like advice. There are many who love giving free advice to people around them. This habit may work well in personal circles but in professional circles and especially with a stranger, it is a big no!

Sure you have some good points and they may make sense but that does not mean you have to give an hour-long speech. Any conversation gets one-sided when you start giving long and lousy speeches. It stays interesting only when both get equal opportunity to speak.

In professional circles, no one has time to waste. So, it is best to avoid speeches.

9. Listen:

Any conversation with a stranger in English will be complete and effective only if you speak as well as listen. You must remember that every conversation in professional circles is important.

You may have a meeting with the client for the first time or you may be conversing to a newly appointed junior in your team. If you ignore what they speak, someday you will be answerable for not jotting down the facts.

It is not always about putting yourself out there. When you talk, you discuss things that you know. When you pipe down and listen, you learn something new. So, it pays to not always be the speaker. A conversation is as much about listening as it is about talking.

10. Stay Mum At Times:

In personal relations, two people sharing a house cannot stay without speaking to each other for long. It may be regarded as odd or weird. This is not the case in professional relationships.

If you are one of those who start a conversation for the sake of starting a conversation, you probably suffer

from social anxiety. It does not tip the odds in your favour. So you must know to keep mum when there is really nothing to speak. This is the best way to start a conversation.

11. Speak wisely:

To understand the politics of work relationships and deal with people accordingly, a long conversation between two strangers at the office will be considered effective. Speak only when asked to, but speak wisely. Just because you have the floor does not mean you can prattle on about anything under the sky.

When people respect enough to lend you their ears, do justice to it by discussing something constructive and productive. You should also keep in mind whom you are speaking to and phrase your conversation accordingly.

If you are speaking to a subordinate, you must speak something that adds to his knowledge. His respect for you should grow with each conversation.

On the contrary, if you are speaking to a new client, initiate the conversation that emphasizes on the project you are dealing with. If the client is unsure

about his decision, your words may help him make a decision.

He may be trying to gauge whether you possess the right knowledge and experience to deal with such a project. Help him decide sooner by scripting your conversation right.

Question 4

Answer

Future of intercultural communication

The fact is that intercultural communication permeates everything we do as human beings. From the moment we are born, we all carry a whole range of identities within us that are the product of our own characters and their interaction with the outside world and we are all members of groups which carry their own identities. Hence, every time we remotely think about doing anything we are in the realm of intercultural communication. It is something that has existed since well before the moment when you could point to a primate and say "that is human behaviour" and will be with us until the moment we either wipe ourselves out

or morph into something demonstrably different. In short, it will never leave us and it is ever-present.

So, the more immediate question is therefore 'What Can We Do Improve Intercultural Communication?'

For this, we need to pan back and consider:

1. What 'Culture' means?

2. Which 'Cultures' we want to talk about interacting with each other – think 'dimensions' here, e.g. national, professional, social, associative etc? Some of these are very dislocated physically but still strongly cohesive these days

3. What can we realistically expect in terms of success? E.g. How do we deal with those who have no interest in thinking of their relationship with others in anything but their own terms?

4. Who is best to mediate and work out What Good Looks Like (the UN, professional negotiators, independent consultants, business gurus, everyone at their own level taking grass-roots responsibility?).

There is a whole academic field that has grown up since the Second World War to tackle these enormous questions, Intercultural Studies, which remains woefully under-appreciated, including by many who would hugely benefit from it. But the techniques – and

most importantly, the mindset – it espouses is, thankfully, used by pretty much anyone seeking to do good and reaching out to our fellow human beings in a positive way every day on this planet.

It is one of the great, lesser-known, forces that can and will shape our world.

To gain the prominence it deserves however, I'd argue what it really needs is to do is:

(i) Ensure it's covering the full spectrum of cultural dimensions, not just the national which preoccupied it for the first decades of its development

(ii) Demonstrate its benefits beyond its current focus on values and diversity, both of which are not only static but divisive, and move to a standpoint of addressing motivations, which you have a far greater chance of working with dynamically and - hence - fruitfully

(iii) Do a better job of communicating its fundamental importance to everything we do, not just in theory but in everyday practice…….again, well beyond just the national differences which have been the mainstay of intercultural for so long: These are absolutely critical business, social and human skills
Current practice is 'intercultural intelligence' and is more situational. When teaching this subject I ask students to spider map themselves on various cultural

dimensions, then their parents, their grandparents, their culture. Some students find themselves very close to their family culture, while others realize there are dimensions where they are quite different. Then we use a detailed questionnaire to determine more objectively their orientation along twelve dimensions of culture, and analyze the collective dimensions of the class to identify potential sources of conflict within that specific group. After that we analyse conflict scenarios to identify the cultural dimensions in conflict and consider ways of resolving them.

I've used Hofstede's dimensions for this, but I prefer the dimensions developed by knowledgeworkx.com which includes some refinements of Hofstede.

Key to this approach is not to assume that nationality equates to certain cultural values although it can weakly predict certain tendencies. Another predictor is whether you are dealing with people in their own culture or another, as expats have a unique subculture that varies from place to place as much as national culture does.

Question 5

Answer

Characteristics of culture

1. Learned Behaviour:

Not all behaviour is learned, but most of it is learned; combing one's hair, standing in line, telling jokes, criticising the President and going to the movie, all constitute behaviours which had to be learned.

Sometimes the terms conscious learning and unconscious learning are used to distinguish the learning. For example, the ways in which a small child learns to handle a tyrannical father or a rejecting mother often affect the ways in which that child, ten or fifteen years later, handles his relationships with other people.

Some behaviour is obvious. People can be seen going to football games, eating with forks, or driving automobiles. Such behaviour is called "overt" behaviour. Other behaviour is less visible. Such activities as planning tomorrow's work (or) feeling hatred for an enemy, are behaviours too. This sort of behaviour, which is not openly visible to other people, is called Covert behaviour. Both may be, of course, learned.

2. Culture is Abstract:

Culture exists in the minds or habits of the members of society. Culture is the shared ways of doing and

thinking. There are degrees of visibility of cultural behaviour, ranging from the regularised activities of persons to their internal reasons for so doing. In other words, we cannot see culture as such we can only see human behaviour. This behaviour occurs in regular, patterned fashion and it is called culture.

3. Culture is a Pattern of Learned Behaviour:
The definition of culture indicated that the learned behaviour of people is patterned. Each person's behaviour often depends upon some particular behaviour of someone else. The point is that, as a general rule, behaviours are somewhat integrated or organized with related behaviours of other persons.

4. Culture is the Products of Behaviour:
Culture learnings are the products of behaviour. As the person behaves, there occur changes in him. He acquires the ability to swim, to feel hatred toward someone, or to sympathize with someone. They have grown out of his previous behaviours.

In both ways, then, human behaviour is the result of behaviour. The experience of other people are impressed on one as he grows up, and also many of his traits and abilities have grown out of his own past behaviours.

5. Culture includes Attitudes, Values Knowledge:
There is widespread error in the thinking of many people who tend to regard the ideas, attitudes, and notions which they have as "their own". It is easy to overestimate the uniqueness of one's own attitudes and ideas. When there is agreement with other people it is largely unnoticed, but when there is a disagreement or difference one is usually conscious of it. Your differences however, may also be cultural. For example, suppose you are a Catholic and the other person a Protestant.

6. Culture also includes Material Objects:
Man's behaviour results in creating objects. Men were behaving when they made these things. To make these objects required numerous and various skills which human beings gradually built up through the ages. Man has invented something else and so on. Occasionally one encounters the view that man does not really "make" steel or a battleship. All these things first existed in a "state nature".

Man merely modified their form, changed them from a state in which they were to the state in which he now uses them. The chair was first a tree which man surely did not make. But the chair is more than trees and the jet airplane is more than iron ore and so forth.

7. Culture is shared by the Members of Society:

The patterns of learned behaviour and the results of behaviour are possessed not by one or a few person, but usually by a large proportion. Thus, many millions of persons share such behaviour patterns as Christianity, the use of automobiles, or the English language.

Persons may share some part of a culture unequally. For example, as Americans do the Christian religion. To some persons Christianity is the all important, predominating idea in life. To others it is less preoccupying/important, and to still others it is of marginal significance onl

Sometimes the people share different aspects of culture. For example, among the Christians, there are – Catholic and Protestant, liberal or conservation, as clergymen or as laymen. The point to our discussion is not that culture or any part of it is shred identically, but that it is shared by the members of society to a sufficient extent.

8. Culture is Super-organic:

Culture is sometimes called super organic. It implies that "culture" is somehow superior to "nature". The word super-organic is useful when it implies that what may be quite a different phenomenon from a cultural point of view.

For example, a tree means different things to the botanist who studies it, the old woman who uses it for shade in the late summer afternoon, the farmer who picks its fruit, the motorist who collides with it and the young lovers who carve their initials in its trunk. The same physical objects and physical characteristics, in other words, may constitute a variety of quite different cultural objects and cultural characteristics.

9. Culture is Pervasive:

Culture is pervasive it touches every aspect of life. The pervasiveness of culture is manifest in two ways. First, culture provides an unquestioned context within which individual action and response take place. Not only emotional action but relational actions are governed by cultural norms. Second, culture pervades social activities and institutions.

According to Ruth Benedict, "A culture, like an individual is a more or less consistent pattern of thought and action. With each culture there come into being characteristic purposes not necessarily shared by other types of society. In obedience to these purposes, each person further consolidates its experience and in proportion to the urgency of these drives the heterogeneous items of behaviour; take more and more congruous shape".

10. Culture is a way of Life:

Culture means simply the "way of life" of a people or their "design for living." Kluckhohn and Kelly define it in his sense, " A culture is a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group."

Explicit culture refers to similarities in word and action which can be directly observed. For example, the adolescent cultural behaviour can be generalized from regularities in dress, mannerism and conversation. Implicit culture exists in abstract forms which are not quite obvious.

11. Culture is a human Product:

Culture is not a force, operating by itself and independent of the human actors. There is an unconscious tendency to defy culture, to endow it with life and treat it as a thing. Culture is a creation of society in interaction and depends for its existence upon the continuance of society.

In a strict sense, therefore, culture does not 'do' anything on its own. It does not cause the individual to act in a particular way, nor does it 'make' the normal individual into a maladjusted one. Culture, in short, is a human product; it is not independently endowed with life.

12. Culture is Idealistic:

Culture embodies the ideas and norms of a group. It is sum-total of the ideal patterns and norms of behaviour of a group. Culture consists of the intellectual, artistic and social ideals and institutions which the members of the society profess and to which they strive to confirm.

13. Culture is transmitted among members of Society:

The cultural ways are learned by persons from persons. Many of them are "handed down" by one's elders, by parents, teachers, and others [of a somewhat older generation]. Other cultural behaviours are "handed up" to elders. Some of the transmission of culture is among contemporaries.

For example, the styles of dress, political views, and the use of recent labour saving devices. One does not acquire a behaviour pattern spontaneously. He learns it. That means that someone teaches him and he learns. Much of the learning process both for the teacher and the learner is quite unconscious, unintentional, or accidental.

14. Culture is Continually Changing:

There is one fundamental and inescapable attribute (special quality) of culture, the fact of unending change. Some societies at sometimes change slowly, and hence in comparison to other societies seem not

to be changing at all. But they are changing, even though not obviously so.

15. Culture is Variable:
Culture varies from society to society, group to group. Hence, we say culture of India or England. Further culture varies from group to group within the same society. There are subcultures within a culture. Cluster of patterns which are both related to general culture of the society and yet distinguishable from it are called subcultures.

16. Culture is an integrated system:
Culture possesses an order and system. Its various parts are integrated with each other and any new element which is introduced is also integrated.

17. Language is the Chief Vehicle of Culture:
Man lives not only in the present but also in the past and future. He is able to do this because he possesses language which transmits to him what was learned in the past and enables him to transmit the accumulated wisdom to the next generation. A specialised language pattern serves as a common bond to the members of a particular group or subculture. Although culture is transmitted in a variety of ways, language is one of the most important vehicles for perpetuating cultural patterns.

To conclude culture is everything which is socially learned and shared by the members of a society. It is culture that, in the wide focus of the world, distinguishes individual from individual, group from group and society.