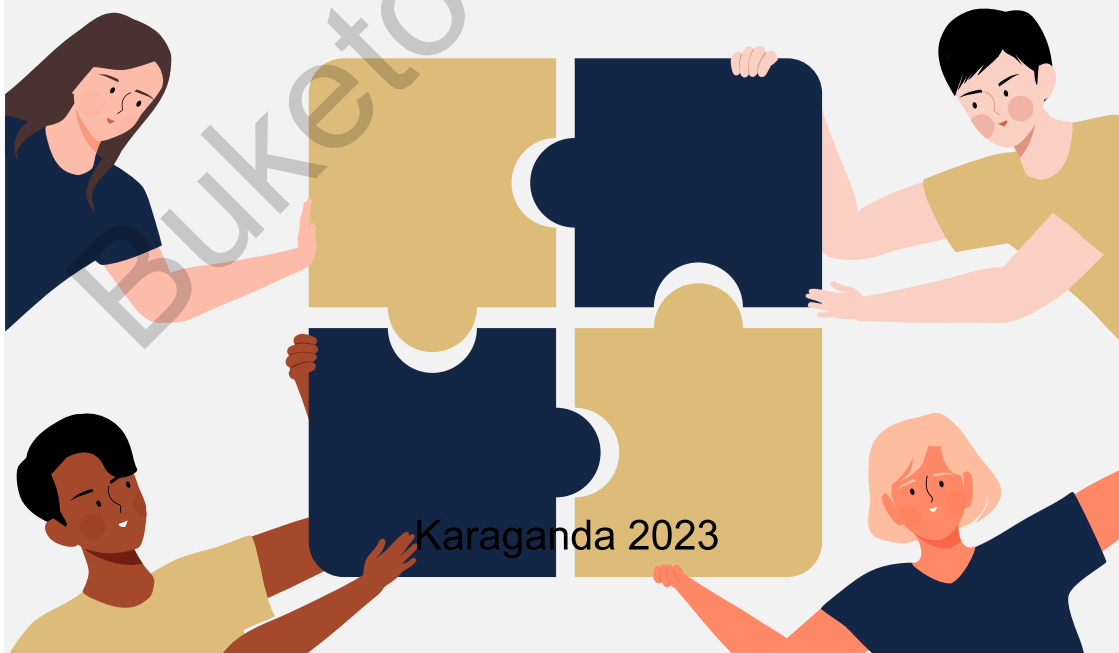


THEORY AND PRACTICE OF INTERCULTURAL COMMUNICATION

An Educational Guide
by Anna N. Kalizhanova



Karaganda 2023

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Buketov Karaganda University
Faculty of Foreign Languages
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**THEORY AND PRACTICE OF INTERCULTURAL
COMMUNICATION**
An Educational Guide

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This educational guide is intended for students of the educational program "6B02301–Translation Studies" studying by credit technology and explores relevant concepts, attitudes, and skills. Students develop awareness and competence in effective communication in culturally diverse settings. The topics include theories of culture and diversity, verbal and nonverbal intercultural communication, prejudice, discrimination, ethnocentrism, and adapting to new cultures. Competence and practice in intercultural communication skills are emphasized.

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Considering your Educator's Cultural Stories

Each of us has unique cultural stories about who we are and what we've experienced in our situated cultural contexts. To help you get to know us better, we introduce our cultural backgrounds and intercultural experiences.

Anna N. Kalizhanova:

Throughout my relatively short life, I have embarked on a continuous journey of self-discovery, grappling with the intricate tapestry of intercultural issues, encompassing diverse cultural values and preferences. Originating from a Russian family in Lithuania, I currently reside and work in Kazakhstan. The unique circumstances of my parents' birth in Karaganda, Kazakhstan, and their marriage in Klaipeda, Lithuania, further accentuate the cultural interplay within my heritage. Returning to Kazakhstan at the tender age of five, I matured within its vibrant cultural milieu.

Following the completion of my studies, I attained my first higher education in mathematics and ICT. However, it was during my pursuit of a second degree as a teacher of two foreign languages that I was introduced to the captivating discipline of "Introducing Intercultural Communication," which became my profound passion. Over the course of six transformative years, I have immersed myself in this subject, striving to deepen my understanding.

My residency in Moscow, Russia, for twelve years saw the birth of my three cherished children. Presently residing in Kazakhstan, I have triumphantly achieved dual specializations: one as a teacher proficient in English and German, and the other as a master of arts in Russia.

Amidst the diverse culinary preferences of my Kazakh friends, I have developed an affinity for lamb, whereas they indulge in the delights of pizza or sushi. My unrelenting ardor for acquiring foreign languages has seen me traverse the

linguistic realms of Portuguese, German, Italian, Japanese, and most recently, Sanskrit.

I perceive myself as an impartial researcher, unswayed by political ideologies, while simultaneously cherishing my role as a devoted mother to my three children. Embracing the freedom to nurture their growth, facilitate their exploration, empower their education, enable their professional endeavors, and ultimately foster their capacity to live life to the fullest, remains my utmost priority. As a loyal friend, I am a beacon of inspiration to my young colleagues at the University. Additionally, I revel in my passion for soccer and ardently support Barcelona.

My life has been an extraordinary fusion of cultural diversity, constantly propelling me to unravel the complexities of diverse cultures and to connect with individuals hailing from myriad cultural backgrounds. Through this pursuit, I seek not only to comprehend the intricate layers of culture but also to foster profound empathy and appreciation for the richness of humanity.

This Educational Guide has been meticulously crafted in accordance with connectivist principles, ensuring an immersive and interactive learning experience. To enhance the effectiveness of knowledge transfer and engagement, SMART-technologies, including discussion forums and facilitated sessions, have been thoughtfully incorporated into the instructional framework. These innovative tools serve as catalysts for collaboration, enabling students to actively participate in dynamic exchanges of ideas and foster a deepened understanding of intercultural communication. By harnessing the power of connectivity and leveraging the benefits of technology, this guide paves the way for an enriching educational journey, empowering learners to actively shape their knowledge acquisition and engage in meaningful discourse.

Unveiling New Horizons: Upcoming research in intercultural communication

Dear Readers,

We are excited to share with you the latest developments regarding our educational guide, “Theory and Practice of Intercultural Communication.” As we continue our quest for knowledge and growth, we are thrilled to announce the upcoming research that will soon be integrated into this guide.

Our dedicated team of researchers and experts has been diligently working on groundbreaking studies to enrich your understanding of intercultural communication in innovative ways. I am excited to introduce two exciting areas of research that will be incorporated into the guide next year.

As we embark on this journey of discovery, we have witnessed the power of intercultural communication through our postcrossing lottery, bridging cultural boundaries and showcasing the richness of Kazakhstan’s paleontological heritage. Building on this success, we now look ahead to a captivating timeline that showcases the seamless integration of postcrossing postcards, AI-driven museum podcasts, and digital storytelling. These innovations mark the next chapter in our quest to celebrate diversity, promote intercultural understanding, and create immersive experiences that connect people from all walks of life. Let’s delve into this transformative timeline, where the extraordinary becomes possible through the synergy of culture and technology.

1. Museum Podcasts (Initial Phase): The journey began with the creation of captivating museum podcasts. These podcasts were carefully curated to narrate cultural and historical stories, providing an immersive experience to museum visitors. Through engaging audio narratives, visitors were introduced to diverse cultural aspects and historical events, promoting intercultural understanding and appreciation.

2. Digital Storytelling (Advancement with AI): As technology evolved, the project embraced cutting-edge AI tools, such as ChatGPT and other chatbots, to enhance digital storytelling. AI-generated visuals and narratives enriched the stories, offering a more immersive and dynamic experience. Digital storytelling expanded beyond the walls of the museum, reaching a global audience through interactive and accessible online platforms. Postcrossing postcards played a significant role in influencing digital storytelling, connecting diverse cultural perspectives and experiences from around the world.

3. Museum storytelling (Full Circle): The success of digital storytelling inspired the integration of AI-generated content into the physical exhibits within the museum. Museum storytelling evolved to include interactive elements, such as AI-assisted guides and touch-screen displays, allowing visitors to explore cultural narratives in more depth. The postcrossing postcards found their way into the museum exhibits, further enriching the intercultural experience and strengthening connections between global audiences.

4. Intercultural Communication Impact: Throughout this timeline, the underlying theme was intercultural communication. Each phase sought to foster mutual understanding, respect, and appreciation for diverse cultures. The combination of museum podcasts, digital storytelling, and museum exhibits facilitated cross-cultural dialogue, breaking down barriers, and building bridges between people from different backgrounds. By using AI technologies to link postcrossing postcards with museum narratives, the project underscored the shared human experience and celebrated cultural diversity. The interplay between technology, intercultural communication, and the postcrossing postcards culminated in a transformative journey, where visitors and participants became active agents in the exploration of global heritage and collective knowledge.

Museum Podcasts

In the vast realm of intercultural education and information and communication technology (ICT) integration, our study embarks on an exciting journey: museum-based educational podcasts. These innovative podcasts, developed by modern museums and accessible through user-friendly platforms like YouTube and social media, aim to bridge cultural and educational gaps while actively engaging students. By replacing traditional museum audio tours, the podcasts enrich the learning experience cost-effectively, fostering motivation, positive attitudes, and improved listening skills among learners.

Our initiative is dedicated to unveiling the treasure trove of Kazakhstan's archaeologists and their profound contributions to the field. Through these podcasts, we break down geographical and cultural barriers, bringing Kazakhstan's archaeological heritage closer to global audiences. This immersive educational journey empowers intercultural learning by cultivating appreciation for diverse perspectives and celebrating the rich tapestry of our archaeological treasures.

The Museum of Archeology and Ethnography at Buketov Karaganda University, renowned for its interdisciplinary research initiatives, stands at the forefront of this endeavor. As we reflect on our progress, we embrace the boundless potential of podcasts as a catalyst for intercultural exchange, harmonizing the symphony of knowledge across borders and generations. In the pursuit of captivating podcast topics, we conducted a comprehensive survey involving 633 students, representing both Russian and Kazakh language instruction. Collaborating with specialists from the esteemed Museum of Archeology and Ethnography at the Saryarka Archaeological Institute, we delved into extensive academic research to curate five carefully selected podcast topics. Transcripts were thoughtfully prepared in Russian, Kazakh, and English,

ensuring inclusivity and accuracy. Drawing inspiration from Canadian researchers at Ontario Tech University, we designed the podcast structure to foster student involvement, socio-cultural skills, and media literacy. As we embark on this exciting venture, we are eager to immerse listeners in the rich tapestry of Kazakhstan's cultural heritage, igniting curiosity and intercultural dialogue with each episode. Our ultimate goal is to uncover the hidden treasures of Central Kazakhstan and inspire a lifelong passion for exploration and learning among our diverse audience.

Using the Anchor Spotify program, we created five museum podcasts in English, featuring topics from the Museum of Archaeology and Ethnography at the Saryarka Archaeological Institute of Buketov Karaganda University. These podcasts are accessible on various international platforms, including Google Podcast, Stitcher, RadioPublic, CastBox, and Anchor.fm by Spotify.



Five museum podcasts developed

Postcrossing Postcards

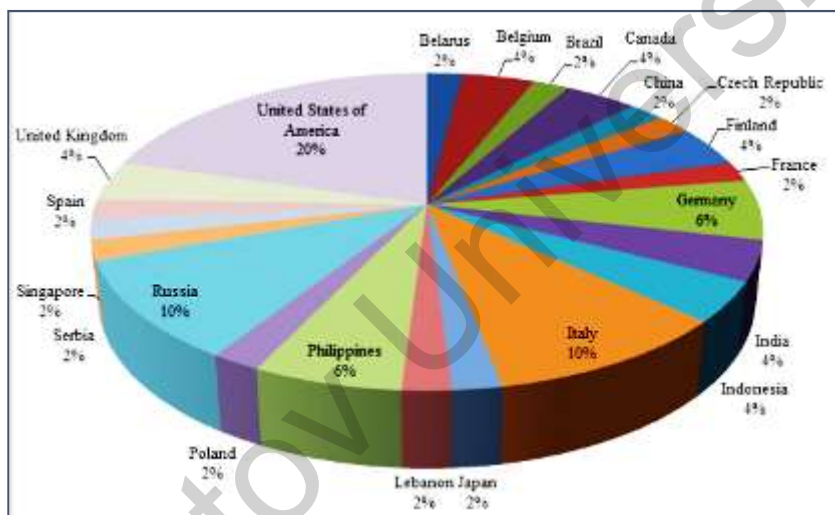
Then we have delved into the world of Postcrossing, a unique global project that connects individuals through exchanging postcards across borders. This research explores how incorporating Postcrossing into foreign language learning can significantly enhance students' intercultural awareness. Through exchanging postcards with peers from different countries, foreign language students develop a deeper understanding of diverse cultures, traditions, and perspectives.

We warmly invite friends from around the world to join our captivating cultural exchange project. Embrace the diversity of cultures by selecting postcards adorned with enchanting cultural elements on their front side but intentionally devoid of any words or titles. These exquisite postcards will serve as eloquent messengers of heritage and traditions, fostering unity and understanding beyond language barriers. Your thoughtful choice of postcard will become an artful expression of your culture, connecting hearts and celebrating the rich tapestry of our shared humanity. Join us on this extraordinary journey of cultural discovery, where each postcard becomes a window into the soul of a culture, and together, let's celebrate the beauty of our diverse world!

Presented in the Appendix 1 are the authentic culture-based postcards that we have extensively utilized in fostering intercultural awareness among our translation students. These postcards have proven to be invaluable tools in providing our students with firsthand glimpses into diverse cultures, enabling them to develop a deeper understanding of intercultural intricacies.

Not only do we utilize postcrossing culture-based postcards, but we also harness the power of postcrossing lotteries to create meaningful intercultural exchanges and promote the cultural richness of Kazakhstan. Through postcrossing, we provide our participants with authentic glimpses into diverse cultures, nurturing intercultural awareness among our translation students. Additionally, the

postcrossing lotteries hosted on the official site serve as captivating platforms to showcase Kazakhstan’s remarkable paleontological heritage, captivating 49 participants from 21 countries in a shared fascination for ancient discoveries. These initiatives enable us to foster mutual understanding among diverse cultural backgrounds, facilitating intercultural communication and elevating Kazakhstan’s cultural significance on the global stage.



Postcrossing lottery summary

The postcrossing lotteries we organized not only provided an engaging platform for intercultural exchange but also played a significant role in promoting Kazakhstan’s rich paleontological heritage. The results of the lottery were enlightening, showcasing diverse responses from 21 countries. While some participants took the initiative to research and share insights into Kazakhstan’s ancient flora and fauna, others expressed gratitude for the opportunity to learn about the country’s natural history. Notably, participants from the USA

showed particular enthusiasm, with one individual even providing detailed information on ancient plants and animals, including the Siberian Unicorn and dinosaurs that once roamed the region. The lottery garnered positive feedback, with winners expressing appreciation for the educational nature of the event and a desire to explore more about Kazakhstan. The responses received underscored the universal appeal and importance of our topic, transcending geographical, age, and occupational boundaries, and reaffirmed the significance of fostering intercultural competence among people from diverse backgrounds.

AI-Driven Digital Storytelling

After the resounding success of our postcrossing lottery, which beautifully exemplified the magic of intercultural exchange and celebrated the rich paleontological heritage of Kazakhstan, we are thrilled to present a captivating timeline that highlights the incredible journey from postcrossing postcards to AI-driven digital storytelling. We wanted to demonstrate how our initial inspiration from postcrossing postcards seamlessly led to the innovative integration of AI-driven digital storytelling. The interconnected experiences provided a powerful platform for celebrating cultural diversity, promoting intercultural communication, and forging connections between people from all corners of the world.

Connecting the postcards with the scenario for digital storytelling initially posed a significant challenge. However, with the aid of AI tools, the seemingly impossible became possible. For instance, one story featured a hardworking Portuguese donkey named Jack. Through AI-generated visuals and narratives, Jack's tale became a compelling illustration of the ethical questions surrounding animal labor and human profit. Jack's bravery in speaking up led to a transformative shift in his human masters' perspectives, ultimately promoting

a more sustainable and just business model that respected the welfare of all living beings. This example demonstrates how AI-tools facilitated a seamless integration of diverse postcard themes into engaging digital storytelling, amplifying the impact of intercultural narratives.

Innovatively, we further harnessed AI tools to enhance our digital storytelling by creating captivating visuals for the narratives. For instance, we utilized AI to produce evocative images, like the portrayal of Aisha, a young girl who lived during the Bronze Age. These AI-generated illustrations and visuals bring historical and cultural stories to life, immersing the audience in rich and dynamic intercultural experiences. By integrating AI-created images with our compelling narratives, we strive to create a seamless and immersive journey for visitors, allowing them to connect with the past and explore diverse cultural perspectives through cutting-edge technology.



Aisha from the Bronze Age created by AI

In conclusion, our journey from postcrossing postcards to AI-driven museum podcasts and digital storytelling has exemplified the transformative potential of intercultural

communication and technology. The students' works, such as "Shadows on Field Excavations: Archaeologists in a Whirlwind of Repression," "Rock Parables of Saryarka: Memory of Millennia in Stone Images," "Karazhartas Pyramid," "Petroglyphs of Kazakhstan," "Clay Spell: Bronze Age Ceramics," "Sak Cauldron of Central Kazakhstan," and "Timur's Stone," showcased the remarkable richness of Kazakhstan's history and culture, empowered by AI-enhanced creativity.

With intercultural competence and AI tools, every student translator can craft high-quality digital products like these captivating museum stories, effectively celebrating their motherland and fostering a global appreciation for cultural heritage. This synergy of intercultural communication and AI unlocks endless possibilities, creating meaningful connections and a harmonious world where diverse voices unite to share our shared human experience.

In the meantime, we encourage you to delve into the current content of "Theory and Practice of Intercultural Communication." Acquire valuable insights into cultural diversity, effective communication strategies, and the intricacies of global interactions. We believe that this guide already equips you with essential tools for navigating intercultural experiences.

Stay tuned for updates as we approach the release of the enhanced edition, where we will unveil the findings of our latest research. We are deeply grateful for your continued support and look forward to sharing this new chapter of knowledge with you.

*Warm regards,
Anna Kalizhanova*

Part 1. Theory of Intercultural Communication

Welcome to the theoretical part of the educational guide "Theory and Practice of Intercultural Communication."

Here you will have access to ten lectures on intercultural communication issues, incorporating the best scholarly writings and the author's personal experience.

Lecture 1 defines the term "intercultural communication" and explains why people should study intercultural communication. It focuses on the changing dynamics of social life and global conditions and claims that intercultural learning is not just transformative for the individual but also benefits the larger society and other cultural groups in our increasingly interdependent world.

Lecture 2 identifies four building blocks of intercultural communication: culture, communication, context, and power, as well as four attitudinal and behavioral barriers to effective intercultural communication: ethnocentrism, stereotyping, prejudice, and discrimination.

Lecture 3 discusses issues of identity and intercultural communication and addresses such identities as gender, age, race, and ethnicity (including White identity), physical ability, religion, class, national, regional, and multicultural identity.

Lecture 4 addresses verbal issues in intercultural communication, describing cultural variations in language and communication style, attitudes toward speaking, writing, and silences, issues of power and language, and presenting several models of effective intercultural communication.

Lecture 5 focuses on the role of nonverbal behavior in intercultural interaction, describing universal and culture-specific aspects of nonverbal communication and the ways nonverbal behavior can provide a basis for stereotyping and prejudice. It also addresses cultural space and its dynamic, changing nature, as well as a discussion of cyberspace as a cultural space.

Lecture 6 discusses the intercultural experiences of those who traverse cultural spaces and attempt to negotiate change, as well as some of the driving needs of those who change cultural spaces.

Lecture 7 considers such issues as Kazakhstani perspectives in cross-cultural communication that are based on traditional cultural values of Kazakh people along with Kazakhstani cultural variables with regard to Hofstede's multicultural dimensions. The lecture focuses on such peculiarities that contribute to the rapprochement of cultures of various ethnic groups and peoples of Kazakhstan as The Assembly of People of Kazakhstan and the linguistic policy of trilingualism.

Lecture 8 explains the historical background of traditional American cultural values along with American cultural variables regarding Hofstede's multicultural dimensions. After lectures on Kazakhstani and American cultural values, it is required to compare and analyze the differences between the two cultures.

Lecture 9 focuses on intercultural communication in business contexts and identifies such communication challenges as work-related values, differences in management styles, language issues, affirmative action in both domestic and international contexts, and the social and political contexts of business.

Lecture 10 explores intercultural communication and education, discusses different kinds of educational experiences (e.g., study abroad, culture-specific settings), and communication challenges (e.g., varying roles for teachers and students, grading, and power); addresses social concerns and the role of culture in admissions, affirmative action, and standardized tests; and examines the challenges of educating immigrants.

Lecture 1. Studying Intercultural Communication

Lecture plan

Term "intercultural communication"
Why study intercultural communication?
The Peace Imperative
The Economic Imperative
The Technological Imperative
The Demographic Imperative
The Self-Awareness Imperative
The Ethical Imperative

Key terms

assimilable	globalization
class structure	heterogeneous
cosmopolitans	immigration
cross-cultural trainers	maquiladoras
demographics	melting pot metaphor
diversity	relativist position
enclaves	self-awareness
ethics	self-reflexivity
global village	universalist position

Please practice these terms online with the help of Quizlet by scanning the following QR code:



Term "intercultural communication"

Let us start by defining the term "intercultural communication". For this purpose, we would like to provide several commonly accepted academic and applied definitions to clarify this concept and process. This term represents broad ideas that are difficult to express in just one way; therefore, we present several working definitions as starting points for exploring this topic:

In 1959, an American anthropologist, Edward T. Hall, gave credit for the first time to the term "intercultural communication" in his book *The Silent Language* [1].

In 1998, Chen and Starosta defined intercultural communication as communication between people from two different cultures [2].

In 2000, Ter-Minasova gave her definition of the term "intercultural communication" as a dialogue act between two or more individuals related to different cultures based on mutual understanding [3].

In 2007, Lustig and Koester claimed that intercultural communication is a symbolic, interpretive, transactional, and contextual process in which people from different cultures create shared meanings [4].

In 2013, Arasaratnam said that intercultural communication refers to the effects on communication behavior when different cultures interact together. Hence, one way of viewing intercultural communication is as communication that unfolds in symbolic intercultural spaces [5].

Such crucial elements as contact (communication), cultural differences that exist in these contacts, and the impact of cultural differences on communication mark a communicative act as being intercultural [6] (Figure 1.1).

So, any communication can become intercultural if it involves cultural differences, and it is possible to identify how they influence the communicative act. In other words,

"intercultural" cannot be separated from other types of communication but demands a broader understanding of the issue of cultural differences due to nationality, ethnicity, or race.

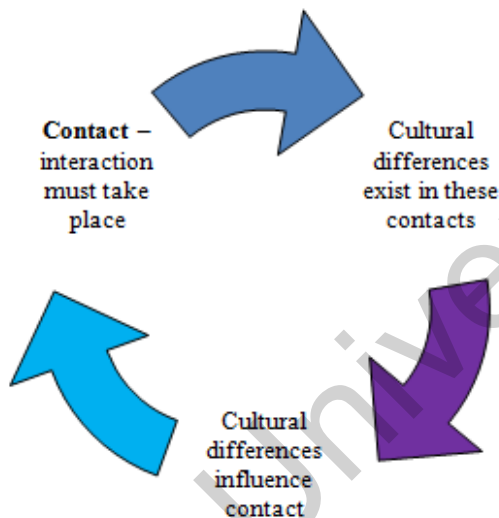


Figure 1.1. Three crucial elements of turning communication into an intercultural

Why study intercultural communication?

In 1952, in his article on culture shock, Kalvero Oberg used the metaphor "to be like a fish out of water" when describing the cross-cultural condition, where people feel cultural discomfort or uncomfortableness in a new cultural context due to some misunderstandings of meanings [7].

In 1959, Edward T. Hall, in his book "The Silent Language," noted such expression and used it again to popularize the concepts of intercultural communication and to highlight the need to study it to feel as if a fish is in water, not only in one's own culture but in another's [1].

Another metaphor, "cultural baggage," refers to attitudes, patterns, judgments, or expectations "packed" in our

home cultures that we carry with us. "Culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants. Years of study have convinced me that the ultimate purpose of the study of culture is not so much the understanding of foreign cultures as much as the light that study sheds on our own" [8, p. 59]. So, if each of us keeps asking the question, "What's in my suitcase?" one will become more interculturally open.

There are many reasons why one should learn more about intercultural communication: for one's occupation issues, for a better understanding of one's extended family or the culturally diverse colleagues in one's workplace, for more efficient communication through the Internet, or for getting an idea of the countries and cultures that are in the daily news. All the above-mentioned things relate to one of the following imperatives, or, in other words, reasons to study intercultural communication: peace, economic, technological, demographic, self-awareness, and ethical (Figure 1.2).

Let's consider each of them.

The Peace Imperative

It is an issue of utmost importance whether individuals of different genders, ages, ethnicities, races, languages, and religions peacefully coexist on Earth. Recent conflicts in many countries, as well as the whole history of humanity, hardly ever evoke any optimism. Between 1990 and 2004, approximately 75 armed conflicts worldwide occurred. Some conflicts are rooted in past foreign policies (Afghanistan); religious issues (The Middle East); or racial and ethnic tensions (the USA) [9, p. 4].

The expansion of war to encompass society poses one of the most serious challenges to national and international security and development and raises fundamental questions regarding war as an instrument of policy. The competitive security paradigm is a state-centered, egocentric approach in which the security of each nation is perceived in terms of its

military superiority over potential adversaries. A whole range of new security challenges are rising to confront global society.



Figure 1.2. Six imperatives to study intercultural communication

Article 42 of the UN Charter also empowers the Security Council to take direct military action where necessary to maintain or restore peace and guarantee international security. Curbing drug traffic, preventing nuclear and chemical contamination, stopping soil degradation and deforestation, and augmenting food production capabilities in deficit areas all directly and substantially contribute to the security of society. Participation of the military in these activities necessitates a wider conception of both security and the role of the military in meeting security needs. A cooperative collective security framework must be evolved that is inclusive of all nations and

guarantees their security against acts of external aggression [10].

The Economic Imperative

An awareness of intercultural communication can help one foresee tremendous changes in the workplace in the coming years; therefore, it is crucial to know about other cultures and communication patterns. Businesses all around the world are continually expanding into overseas markets as part of the process of globalization. Carol Hymowitz, the writer of the Wall Street Journal, noted that the companies will need a rich mix of employees with varied perspectives and experiences, as well as top executives who understand different countries and cultures, if they are going to sell products and services globally [9, p. 6].

The ultimate impact of globalization on the average person includes both positive and negative effects. Many workers have lost jobs in the recent past due to increasing technological progress and a number of jobs that became extinct. However, history knows successful stories when people get additional opportunities; for instance, Starbucks history has, no doubt, been unique and extraordinary for decades. The evidence of Starbucks corporate culture is when the company provides all employees with healthy and comfortable working conditions in exchange for brilliant ideas to maintain the company's image and Starbucks service at the highest level [11].

The company's corporate culture involves Starbucks participation in the project "I am equal!" founded in 2010, whose mission is the protection of LGBT and children's rights, religious freedom, autism, and many other causes. Thanks to Starbucks corporate culture, it became possible to hire the first barista with autism [12]. Here we can recognize Starbucks corporate culture as a way to establish long-term relationships with its customers through connections on various social networks, including Instagram, Facebook, Twitter, and

Pinterest, to make communication with people more realistic and interactive [13]. All examples provided state that Starbucks corporate culture's primary purpose is to increase awareness of people's needs and interests.

There are other considerations when understanding the global market. Moving operations overseas to take advantage of lower labor costs has far-reaching implications for corporations. Maquiladoras—foreign-owned plants that use domestic labor—have a negative impact on the environment. Economic exchanges will drive intercultural interactions and create not only more jobs but also more consumers to purchase goods from around the world [9, p. 8].

Summing up, in the future, global economic development will drive intercultural interaction: more new jobs have been appearing as well as consumers buying goods worldwide because they are connected—through text messaging, e-mail, bulletin boards, blogs, and websites on the Internet—to other people whom they have never met face-to-face. Through high-tech communication, we come into contact with people who are very different from ourselves, often in ways we don't understand.

The Technological Imperative

Technologies link us to events in the most remote parts of the world and to people that we may never meet face-to-face. On any given day, you may text message or snapchat with friends about evening plans, post a Facebook message to a relative stationed overseas, participate in a discussion board for one of your courses, send an email message to your professor, and use Google Hangout for a virtual team project in an online course [9, p. 9].

Technologies define people's moral condition nowadays. Even more, they define with whom to communicate and with whom not to. Let's take Facebook, a site where many valuable sources of information have been gathered in one place as well as a different social network regarding professional and

personal development. There are many polyglot, educational, and scientific groups where people can share their knowledge and experience. However, Facebook can have a bad influence on people's moral condition. Coming back to read the news or to say hello, you find out that your Facebook friends hardly ever respond or even remove you from their list of friends. Putting some remarks under people's posts without liking them makes people think that I do not like their masterpieces. Facebook and its members' demand that I devote all my time to them rather than spending quality time with my family makes me sad and weakens my admiration of such a great online resource [14].

The development of modern society has reached the point where the informative interchange among people is becoming more and more intensive, but the control of all available information is becoming increasingly difficult. Media has become firmly embedded in humans' communication, although many people still argue if its effect is significant and influential or limited and diffused [15].

Communication through social media has become an extensive coordination of social actions to protect political interests. Web resources place the majority of media content types at a single location, such as blogs or websites. Even a TV, known as the most potent media resource, allows broadcasting video, audio, text, or photo information but cannot provide access to databases or publish any hypertext links or other media formats.

The use of new technologies in press releases and the priorities of Google, Facebook, and Twitter are full of political biases; therefore, media sources cannot reflect the dissatisfaction and annoyance of ordinary people and social groups that seek a way of expressing their direct viewpoints. Media shapes viewers' underlying assumptions about life, so the state of social conscience serves as an outcome of mass media influence.

People should continuously develop their critical thinking skills, which will allow them to analyze the content of social media and differentiate white from black, positive from negative, and free will from manipulation. Through such technology, it's possible not only to communicate with other people but also to develop complex relationships with them [9, p. 9–12].

The Demographic Imperative

Demographics refer to the general characteristics of a given population. The increasing proportion of the indigenous population, whose ethnic composition in the Republic of Kazakhstan was 70.6 % according to the data of the Committee on Statistics as of April 30, 2023, underlines the importance of the systematic development of interest in knowledge of culture and history [16].

The second source of demographic change is immigration. The flow of immigrants from African and Asian countries stalked the developed countries, and the USA was not an exception. A rising number of migrants evokes the anticipated separation of U.S. society regarding attitudes toward immigration policy and immigrants as well. The latest survey among American natives demonstrated that 45% of those who supported newcomers and 45% of those who totally disagreed with any immigrant group's presence. Some privileges for immigrants entirely depend on the goodwill of the U.S. president, and, therefore, the U.S. Congress faces the problem of establishing fair and square regulations for undocumented migrants, permanent citizens, and natives. These people are under Civil Rights Protection that does not provide for their incorporation into U.S. society [15]. Asian migrants filled the U.S. due to the removal of limitations for nonquota immigration. Korean immigrants represent a middleman minority, which Africans are annoyed due to the unwillingness to be educated rather than rebelling and demanding their rights [17].

The United States is often described as a nation of immigrants, but it is also a nation that established itself by subjugating the original inhabitants of the land and that prospered economically while forcibly importing millions of Africans to perform slave labor. They are more likely to live in the western part of the United States and in the central locations of metropolitan areas, adding to the diversity of these areas.

These immigration changes, along with increasing domestic diversity, clearly show that the United States is becoming more heterogeneous, whereas the demographic changes present many opportunities and challenges for students of intercultural communication and for society. Diverse college campuses, for example, can provide opportunities for the type of intercultural contact in which intercultural friendships can flourish—opportunities for extensive contact in a variety of formal and informal settings that promote communication and foster relationship development. Not surprisingly, the more diverse a campus is, the more likely students are to develop intercultural friendships; these friendships provide opportunities to expand our horizons linguistically, politically, and socially [9, p. 12–18].

Immigration together with other demographic factors causes an increase in multicultural people – a group that is currently dramatically increasing in number, are those who live “on the borders” of two or more cultures. They often struggle to reconcile two very different sets of values, norms, worldviews, and lifestyles; so the awareness of intercultural communication is mandatory for them [9, p. 121].

The Self–Awareness Imperative

Self-reflexivity refers to the process by which we "look in the mirror" to see ourselves. In studying intercultural communication, you must understand yourself and your position in society. Four skills, demonstrated in Figure 1.3, are important.



Figure 1.3. Four crucial skills to become self-aware

Intercultural learning is not always easy or comfortable. What people learn depends on their social and economic position in society. Self-awareness through intercultural contact for someone from a racial or minority group may mean learning to be wary and not surprised at subtle slights by members of the dominant majority and reminders of their place in society. An African American colleague has remarked that she notices some White cashiers avoid touching her hand when they return her change. If one is White and middle-class, intercultural learning may mean an enhanced awareness of one's privilege. A White colleague tells of feeling uncomfortable staying in a Jamaican resort and being served by Blacks whose ancestors were brought there as slaves by European colonizers. On the other hand, one might wonder if we, through this type of travel, are reproducing those same historical postcolonial economic patterns [9, p. 18–19].

What is white privilege? White Privilege is a set of merits, such as maps, passports, codebooks, visas, clothes, tools, and blank checks, given to the representatives of the white race from their birth. According to McIntosh, whites

learn to recognize racism regarding the color of their skin or other physical differences. McIntosh believes that representatives of the white race never learn how they benefited from their racial identity. In her book *White Privilege: Unpacking the Invisible Backpack* McIntosh compared humans attitudes towards male privilege with whites' attitudes towards the 'white Caucasian benefits' in society. The issue of white privilege is rather controversial because not all white representatives recognize themselves as the prioritized nation due to the inequality regarding working conditions and the amount of money earned monthly. The majority of readers agreed that white privilege seemed invisible but was still present in the global world. McIntosh enumerated forty–six examples of white rights, including evidence of the non–necessity to speak on behalf of all white race representatives [19].

The Ethical Imperative

Ethics may be thought of as principles of conduct that help govern the behavior of individuals and groups. These principles often arise from communities' views on what is good and bad behavior. Cultural values tell us what is “good” and what “ought” to be (Figure 1.4).

People may want to believe that there are ethical standards that apply to everyone, but they should be careful not to believe that everyone else holds the same values. When humans encounter other ethical principles in various situations, it is often difficult to know if they are imposing our ethical principles on others and whether they should. There are no easy answers to these ethical dilemmas. The study of intercultural communication should not only provide insights into cultural patterns but also help everyone address the ethical issues involved in intercultural interaction. First, humans should be able to judge what constitutes ethical and unethical behavior given variations in cultural priorities. Second, people should be able to identify guidelines for ethical behavior in

intercultural contexts where ethics clash. Another ethical issue concerns the application of intercultural communication scholarship [9, p. 21–22].

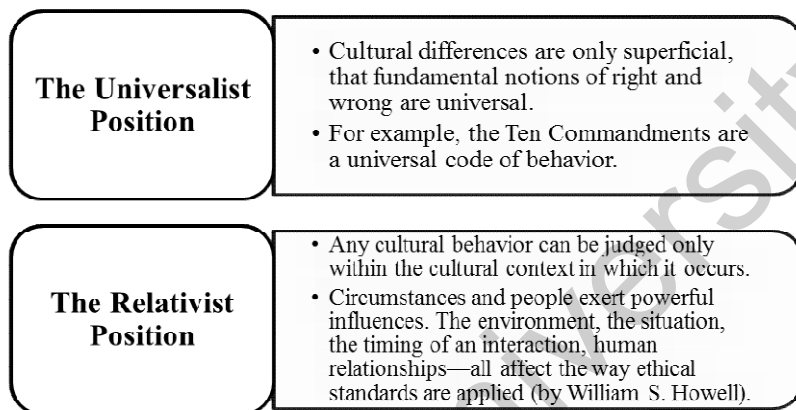


Figure 1.4. Two controversial positions on cultural values

3–2–1 Summary

Three things you found out
Two interesting things
One question you still have

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Lecture 2. Culture and Communication

Lecture plan

Definition of culture
What is communication?
Culture and communication

Key terms

color-blind approach	long-term versus short-term
communication	orientation
context	masculinity/femininity
culture	perceptions
discrimination	power
embodied ethnocentrism	power distance
ethnocentrism	prejudice
hate speech	stereotypes
individualism	uncertainty avoidance
intercultural communication	values
	worldview

Please practice these terms online with the help of Quizlet by scanning the following QR code:



To define intercultural communication, which occurs when people of different cultural backgrounds interact in a particular context, we need to give the definition of the two root words—culture and communication—that represent the

first two building blocks [1, p. 31]. So, let's discuss culture and communication first, and then discuss how they interact in a certain context with power that helps to understand intercultural communication.

Definition of culture

Culture is considered the core concept in intercultural communication, and it functions largely at a subconscious level. Its complexity indicates the many ways in which it influences intercultural communication. Culture is more than just a part of the practice of intercultural communication. Any one definition is too restrictive.

Culture has been defined in many ways from the viewpoint of different researchers (Figure 2.1).

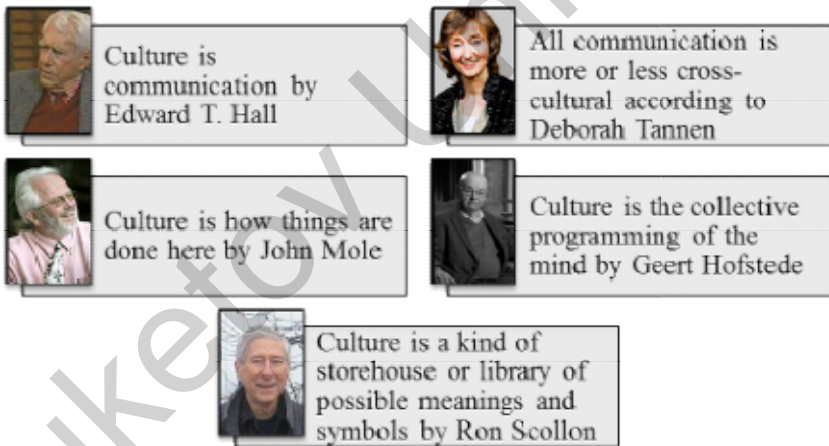


Figure 2.1. Different researchers about culture

As we can see, culture has various definitions; however, here, we are going to define culture as learned patterns of perception, values, and behaviors shared by a group of people that are dynamic and heterogeneous and that also involve human emotions and feelings [1, p. 33].

Culture is learned

All people share some universal habits and tendencies that do not relate to culture: they all eat, sleep, seek shelter, and share some motivations to be loved and to protect ourselves [1, p. 33]. Alternatively, culture is the unique way people have learned to eat, sleep, and seek shelter because they are Kazakh or Russian, male or female, etc.

Alternatively, culture is the unique way people have learned to eat, sleep, and seek shelter because they are Kazakh or Russian, male or female, etc.

For instance, while Americans eat holding a fork in one hand, Kazakh people can eat their traditional meat simply with their hands, according to their traditions. Another example involves love expression: the French tend to express love in a more romantic way, whereas the South Kazakh man prefers to steal his future wife to force her and her family to marry him.

People are social creatures; they learn how to eat, walk, talk, and love like other members of their cultural communities. Young boys imitate their fathers and other grown men, while young girls learn to talk and act like their mothers and other women [1, p. 33]. If a Finnish family adopts an American child, he or she will embrace Finnish cultural values; likewise, a Korean child raised by a German family will exhibit German cultural values [1, p. 33].

When we move into new cultures, we learn new cultural patterns. University students have many opportunities regarding academic mobility and international exchange programs such as Global UGRAD that include a broad spectrum of choices for foreign language learning. In 2018–2019, we conducted a study aimed at learning the role of the Global Ugrad Program in its international participants' cultural development. The data was collected by engaging 33 Global Ugrad finalists, who interacted in an English–Speaking environment, in a 24–question survey. The age range of the participants varied from 20 to 30. The Global Ugrad finalists

came from 22 countries, such as Algeria, Belarus, Guatemala, Kazakhstan, Kyrgyzstan, Russia, Ukraine, and others, and spoke languages related to their native countries mother tongues. The only language of interaction between all students was English.

In the participants opinions, such qualities as positivity, the ability to lead and inspire others, honesty, and sincerity helped them become finalists and go to study in the USA. So, that was the fact that united all of the respondents. However, almost all participants faced academic issues due to such differences in the educational process in their home universities as

- 1) plenty of home tasks;
- 2) a complex final score;
- 3) superficial knowledge in the particular sphere of study;
- 4) expensive tuition;
- 5) strict deadlines;
- 6) online exams in the form of tests;
- 7) no communication among students;
- 9) The majority of students flow at lectures.

Here, we need to highlight the difference regarding how international students follow deadlines in their motherland and abroad.

Figure 2.2 demonstrates how the Global Ugrad finalists follow the deadlines in their home countries.

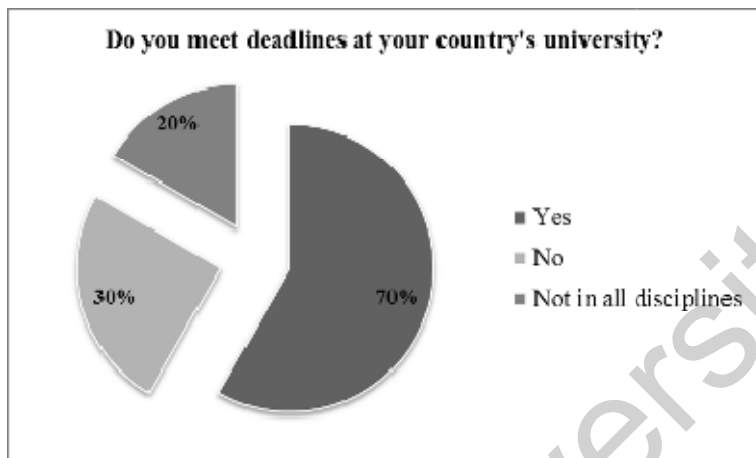


Figure 2.2. Compliance with the deadline at the home country university

Figure 2.3 represents the same people's attitude to the deadlines in the USA (Figure 2.3).

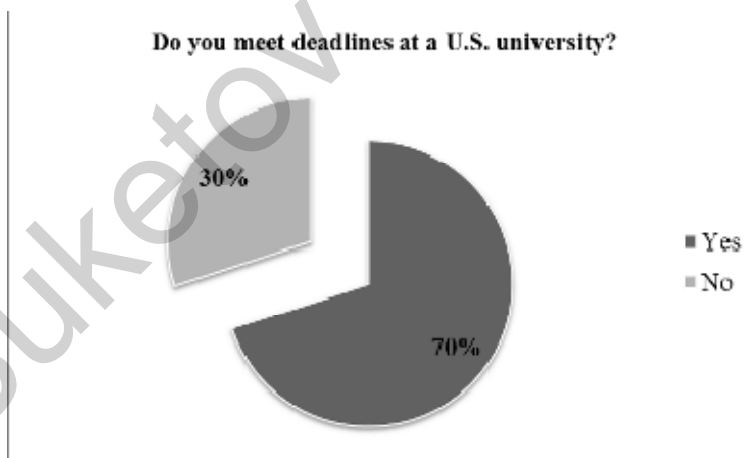


Figure 2.3. Performance compliance at the US university

As we can clearly see, the difference is on the wall: Kyrgyz and Kazakh students tended to miss deadlines in their home universities, but after studying in the USA, they became more responsible because they learned something from the US culture and wanted to demonstrate the best qualities of their culture.

Culture involves perception and values

Culture is sometimes described as a sort of lens through which we view the world. All the received information passes through our perceptual lens [1, p. 33]. Perception includes three phases: selection, organization, and interpretation [1, p. 33]. ***Perception*** helps us notice a small portion of all the information available to our senses. ***Organization*** assists in categorizing the information into recognizable groups. ***Interpretation*** helps assign meaning to the organized information [1, p. 33–34].

The perception process grants us opportunities to compare ourselves and our culture to others. However, sometimes the way we interpret information can lead to overgeneralizations, stereotypes, and prejudice that can have some negative consequences. To avoid them, our students learn to recognize and define stereotypes. See the video shot by one of the Global Ugrad 2020–2021 finalist where she is interviewing her American teacher on the issue of stereotypes.



Culture involves feelings

Culture is also connected to human feelings [1, p. 35]. In their native cultural surroundings, people feel a sense of

familiarity and a certain level of comfort in the space, behavior, and actions of others [1, p. 35]. Such feelings can relate to ***embodied ethnocentrism***, or, in other words, when people feel comfortable and familiar with the spaces, behaviors, and actions of others in their own cultural surroundings, which is normal but can be negative as well. Here, we need to consider one example related to how people feel when they are surrounded by non-native cultures. The Global Ugrad 2018–2019 finalists faced so-called culture shock, a relatively short-term feeling of disorientation and discomfort due to the unfamiliarity of their surroundings and the lack of familiar cues in the environment [2]. Each participant shared his or her impressions of their first long-term stay in the USA. Shortly, at first, they were in anticipation of new emotions and events; so, they encountered the first stage of culture shock, called honeymoon [2], when a new country and its culture seemed much better than the native ones. However, later, in the desintegration stage, our finalists became depressed, and all of their home countries started to be viewed as much more superior than the USA. Such feelings as depression or threat can cause many problems, so no one should underestimate the importance of culture in providing people with a feeling of familiarity and comfort [1, p. 35].

Culture is shared

Cultural patterns are shared; therefore, the concept of culture implies a group of people [2, p. 35]. Culture becomes a group experience because it is shared with people who live in and experience the same social environments [2, p. 35]. The increased interest in Korean pop music and TV series outside of Korea caused a new wave of interest in studying the Korean language among foreign citizens. Striving for a better understanding of the culture of the Country of Morning Freshness is becoming the main reason for learning the Korean language around the world [3]. South Korea's educational system is one of the most promising areas for cooperation with

Kazakhstan as well. Kazakhstani students, thanks to the signed interstate agreements, can receive free education at South Korea's state universities [4].

Our relationships with cultural groups differ from voluntary to involuntary [1, p. 36]. Involuntary associations involve age, race, gender, physical ability, sexual orientation, and family membership, whereas voluntary associations involve professions, political associations, and hobbies [1, p. 36]. Involuntary associations can appear at the beginning of our lives based on religion, nationality, or socioeconomic status but become voluntary later on. Someone may argue that such involuntary memberships as gender or race are more voluntary since they impact communication [1, p. 36]. People often judge by looking at others' physical characteristics, which, consequently, causes many stereotypes; so, intercultural communication awareness can help to avoid them.

Culture is expressed as behavior

Our cultural lens influences not only our perceptions and beliefs but also our behaviors [1, p. 36].

Professional ethics and teaching behavior are attributed to educational, ethical, and moral values. In Kazakhstan, based on the national idea "және", such values of general secondary education as Kazakhstani patriotism and civic responsibility, respect, cooperation, work and creativity, openness, and education throughout life are defined as benefits [5, p. 80].

Human beings belong to many different cultural groups that determine their perceptions, beliefs, and behaviors [1, p. 36].

Culture is dynamic and heterogeneous

It opens up new ways of thinking about intercultural communication [1, p. 38]. Seeing culture as dynamic and heterogeneous opens up new ways of thinking about intercultural communication [1, p. 38]. People from a particular culture differ, and any culture has many intercultural struggles. For example, when we speak of Kazakh culture, we may be

unaware of some regional differences regarding food, drinks, or habits.

Once again, we judge Kazakh people stereotypically, drawing the picture with yurts, camels, kumys, etc. When working for one multinational company where I was in charge of teaching English to Japanese, I started each of my lessons with a new Japanese learner by answering such questions as "Where is Kazakhstan?" "How big is the population?" and so on. One British fellow, when arriving in Kazakhstan, shared his mother's concerns about some threats that he could face in Kazakhstan only due to the name of the country. From my British friend's mother's viewpoint, if the name of the country ends in "stan", it becomes as dangerous for any visitors as Afghanistan. All in all, the majority of people worldwide think with lots of prejudice and bias, which makes the necessity of studying intercultural communication as crucial as possible.

Figure 2.4 shows some interesting *cultural behaviors* worldwide.

What is communication?

The definition of 'communication' in the sense of a multifunctional phenomenon varies on account of which of its characteristics are emphasized:

- as a process of interaction and cooperation between individuals (social–philosophical aspect);
- as linguistic interaction (social communicative aspect);
- as subject–subject or subject–object relations (psychological aspect);
- as a form of interaction between individuals during work–related activity (socio–activity aspect).



Figure 2.4. Some interesting cultural behaviors worldwide

A.A. Leontjev understood communication as a process of establishing and supporting, through various means, purpose-driven, direct or indirect contact between people who are in one way or another connected to each other and who have as their aim either a change during collective activity or to exert influence upon a particular individual in socially mediated communication.

- The communicative situation, as an integral component of intercultural communication, possesses all the inherent characteristics and features of intercultural communication, both intra-linguistic and extra-linguistic.

I.V. Privalova proposes a model of intercultural communication:

- The core idea is the model of the consciousness of language personality, which reflects an individual ethno-linguoculture;

- The model of intercultural communication is a process of communication between language personalities; during that process, a comparison of their respective conceptual and language pictures of the world occurs.

- The ethno-linguocultural consciousness of the communicators acts as the leading variable within this model of intercultural communication.

- Due to the psycholinguistic foundations of this model, intercultural communication is viewed as a process of interaction between the respective languages consciousnesses of the communicators.

- The anthropocentric orientation of the model is shown by the fact that it can take into account all the differences between the communicators, be they linguistic, national-cultural, psychological, social, etc. in nature;

- The model's combination of the universal and the concrete allows it to project itself upon all ethno-linguocultures since the cognitive, linguistic, and cultural realms form the basis of any ethno-linguocultural consciousness. Moreover, the features that arise when different, specific linguocultures encounter each other are reflected through the 'filling up' of these three realms with concrete content from each of the ethno-linguocultures.

I.V. Privalova considers that the communicative act should be represented as a hypothetical model of the process of intercultural communication, i.e., within the modeling of intercultural communication.

So, the communicative act includes:

- separate phases;

- a specific collection of mechanisms that realize each phase;

- a collection of elementary variables constituting constituent parts of the communicative model that reflect conceptual approaches to the modeling of intercultural communication;

- the ability of models to pass information (linear, rounded, transactional, and spiral types of modeling content).

Communication occurs whenever someone attributes meaning to another person's words or actions [1, p. 39]. Communication may be understood as a "symbolic process whereby reality is produced, maintained, repaired, and transformed" [1, p. 39].

This definition involves several ideas.

Communication is symbolic. The words we speak or the gestures we make have no inherent meaning, but they are significant due to an agreed-upon meaning. Symbols in communication can appear verbally and nonverbally, which makes us assume that our respondents share our symbol system. Many layers of meaning make things more complicated [1, p. 39].

The process by which we negotiate meaning is dynamic. Communication is ongoing and relies on other communication events to make sense. When we communicate, we use all our senses to take in messages that are not linear and discreet but simultaneous, with hardly ever visible boundaries of beginning and end. When negotiating meaning, we are creating, maintaining, repairing, or transforming reality. This implies that people are actively involved in the communication process because one person cannot communicate alone [1, p. 40].

Communication involves sharing and negotiating meaning. Each message often has more than one meaning. For example, the message "I love you" may mean, "You are so sexy, I want you tonight," "I need you to help me," "I want to keep on hanging out with you," or "I want to be with you every moment." Communication assumes that others understand what we mean. However, the different cultural backgrounds and

experiences of our respondents can make this assumption wrong, and we can become misunderstood. Intercultural communication allows us to make what we mean truly shared [1, p. 40].

Communication is dynamic. Communication is not a single event but is ongoing, so communicators are at once both senders and receivers. For example, a successful teacher is also a successful communicator. For beneficial communication and, as a result, productive learning, an English teacher uses useful models of written, verbal, nonverbal, and visual communication following the characteristics of his or her students' types of perception to activate their cognitive activities, cooperation, and support in the classroom [5, p. 27]. A qualified foreign language teacher not only teaches the language but also serves as an excellent example regarding behavior based on equality, objectivity, educational, and moral principles, which contribute to the development of citizenship, democracy, and team-building [5, p. 27]. Communicating leads to creating, maintaining, or sharing meaning; in other words, people are actively engaged in the communication process, but only one person can communicate alone [1, p. 41].

Communication does not have to be intentional. Crucial communication occurs when the sender does not know the contents of a particular message. When negotiating with French, it is inappropriate to ask about anything but for whom you are going to vote during the upcoming elections; otherwise, they will be offended.

Communication is receiver-oriented. The person who assigns meaning determines the outcome of the communication situation. If someone interprets your messages as prejudicial, sexist, or negative, those interpretations have much more influence over future interactions than your intended meaning [1, p. 41]. If people interpreted your communication in the wrong way, you need to understand what intercultural encounters led to the misunderstanding and try to paraphrase

your questions or watch carefully for nonverbal cues that they are misinterpreting your messages [1, p. 41].

Culture and communication

Cultures influence the ways their members experience and perceive the world. Cultural members' worldviews influence communication [1, p. 41–42].

Most of our actions and behaviors are based on values, on what is perceived as evil, good, or neutral. The categorization of behavior in those categories is, of course, different in various cultures. In the book 'Variations in Value Orientations, Kluckhohn and Strodtbeck explore these differences [6].

They defined five main problem areas (Figure 2.5).

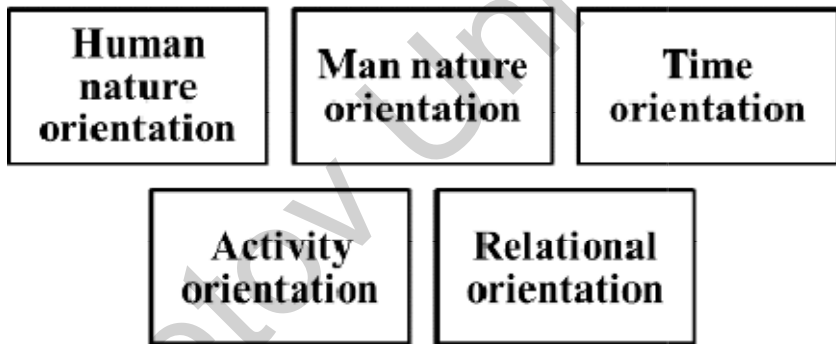


Figure 2.5. Five main problem areas by Kluckhohn and Strodtbeck

Table 2.1 shows the range of answers to these questions by Kluckhohn and Strodtbeck that help us understand broad cultural differences among various cultural groups—national groups, ethnic groups, groups based on gender, class, and so on [1, p. 42–47].

Table 2.1 – Value orientation by Kluckhohn and Strodtbeck

Human Nature	Basically good	Mixture of good and evil	Basically evil
Relationship between Humans & Nature	Humans dominate	Harmony between the two	Nature dominates
Relationships between Humans	Individual	Group-oriented	Collateral
Preferred Personality	“Doing”: stress on action	“Growing”: stress on spiritual growth	“Being”: stress on who you are
Time orientation	Future-oriented	Present-oriented	Past-oriented

Hofstede’s cultural values

Dutch social psychologist Geert Hofstede has identified several additional cultural values [1, p. 47]:

- 1) power distance;
- 2) masculinity/femininity;
- 3) uncertainty avoidance;
- 4) indulgence/restraint
- 5) long-term/short-term orientation to life (Figure 2.6).

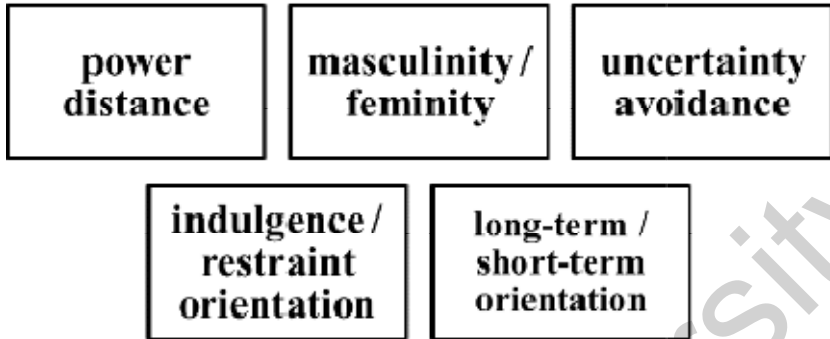


Figure 2.6. Hofstede’s cultural values

Table 2.2 shows how such values affect communication.

Table 2.2 – Hofstede’s Cultural Values’ Impact on Communication [7]

Power Distance	
<i>Low power distance</i> Less hierarchy better	<i>High power distance</i> More hierarchy better
Feminity / Masculinity	
<i>Feminity</i> <ul style="list-style-type: none"> • Fewer gender-specific roles • Value quality of life, support for unfortunate 	<i>Masculinity</i> <ul style="list-style-type: none"> • More gender-specific roles • Value achievement, ambition, acquisition of material goods
Uncertainty Avoidance	
<i>Low uncertainty avoidance</i> <ul style="list-style-type: none"> • Dislike rules, accept dissent • Less formality 	<i>High uncertainty avoidance</i> <ul style="list-style-type: none"> • More extensive rules, limit dissent • More formality

Short-term / Long-term Orientation to Life	
<p><i>Short-term orientation</i></p> <ul style="list-style-type: none"> • Truth over virtue • Prefer quick results 	<p><i>Long-term orientation</i></p> <ul style="list-style-type: none"> • Virtue over truth • Value perseverance and tenacity
Indulgence / Restraint	
<p><i>Indulgent</i></p> <ul style="list-style-type: none"> • Relatively free gratification of needs related to enjoying life and having fun • Freedom of speech over maintaining order 	<p><i>Restraint</i></p> <ul style="list-style-type: none"> • Suppression and regulation of needs related to enjoying life and having fun • Maintaining order over freedom of speech

Hofstede's theory of cultural dimensions made human behavior less unpredictable. However, it is a matter of taste whether to assume Hofstede's viewpoint or not. Read the article where such a viewpoint has been explained [8, p. 65–68].



SCAN ME

Nevertheless, in the 2020–2021 academic year, we engaged 41 3-year students in a survey aimed at finding out if Hofstede's theory coincided with the opinions of our students. Each student should have chosen a particular country, explored the information about it, created an informative lesson about the country chosen on the Ed TED platform, and answered if

that country followed all multicultural dimensions as described by Hofstede. The results were the following: (Figure 2.7).

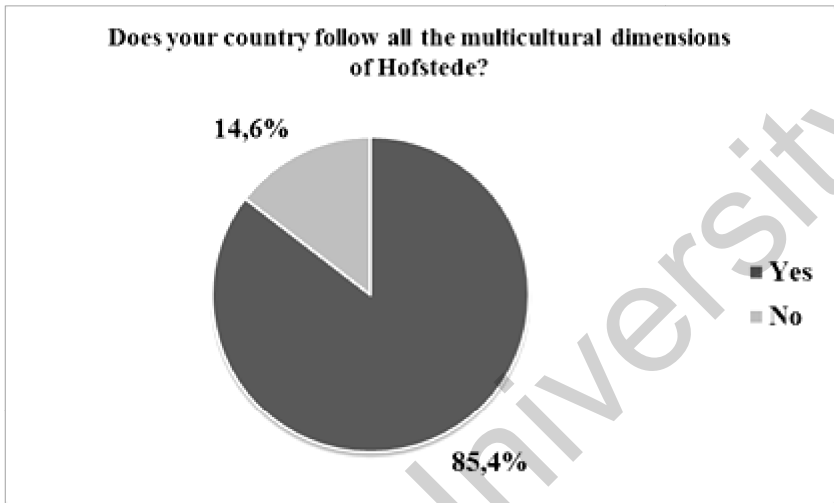


Figure 2.7. The answers to the question "Does your country follow all multicultural dimensions by Hofstede?"

We also asked the respondents if they agreed with Hofstede's Theory in general. 27 students (65.9%) agreed on Hofstede's idea of cultural dimensions: (Figure 2.8).

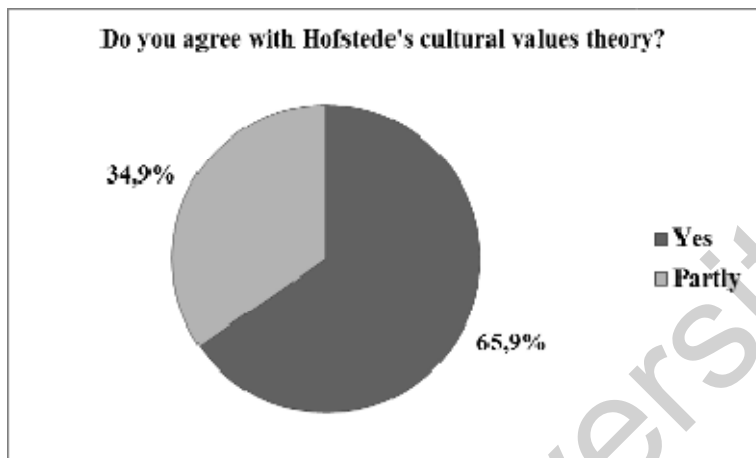


Figure 2.8. The answers to the question "Do you agree with Hofstede's cultural values theory?"

Despite such existing dimensions and theories, people may hold other value orientations in common: they may be more or less individualistic or group-oriented depending on the context [1, p. 51]. So, it is important to understand the context when communicating.

Context is a third building block of intercultural communication and involves the physical, social, or virtual situation in which communication occurs [1, p. 53]. For instance, communication may occur in a classroom, a bar, a church, or online, and people communicate differently depending on the context [1, p. 53]. Intercultural communication may be more or less challenging online or face-to-face [1, p. 53]. Sometimes messages in WhatsApp seem rude, but when you contact this person, you may understand that he or she does not mind if one might offend you.

The same context may provoke the same person's different behavior in different cultures [1, p. 53]. Context may

consist of the physical, social, political, and historical structures in which communication occurs [1, p. 53].

The political context in which communication occurs aims to change or retain existing social structures and relations with the help of some forces [1, p. 54]. For instance, to support LGBT representatives, people start wearing rainbow colors, but those who are against killing animals might throw blood or red paint on people who wear fur coats.

The historical context also matters [1, p. 54]. Because of the legacy of slavery's influence, today, African Americans and Whites in the United States communicate less successfully than Whites and Blacks in Europe [1, p. 54].

Power

Although not always evident or obvious, power always presents itself when we communicate with each other [1, p. 54]. Communication can happen both between equal individuals and between people from various social hierarchies.

There are two types of group-related power (Figure 2.9).

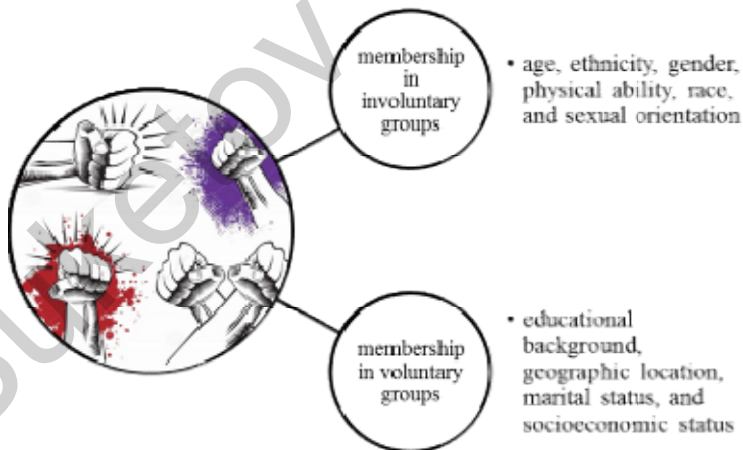


Figure 2.9. Two types of group-related power

Power is not simple but dynamic, and it also comes from such social institutions as colleges, schools, universities, etc. [1, p. 54]. Students in a classroom, for example, are not powerless; they may assert and negotiate their power. After all, one cannot be a teacher without students [1, p. 55]. Kazakhstan has all the necessary conditions and prerequisites to grow a critically thinking specialist by implementing a student-centered critical approach to teaching foreign languages, for instance [5, p. 78–79].

Dominant cultural groups attempt to perpetuate their positions of privilege in many ways, for instance, by attracting TV or social mass media. The opinion leaders generate or seed the content on social networks, regulating society's mood and spirit. As an example, let's take the significant role of social networks, in particular Facebook and Twitter, in the organization of the Arab Spring, the row of spontaneous mass rebellious actions and 'coup d'états' in the countries of South Africa and the Middle East in 2011. However, less dominant cultural groups can also use political and legal means to maintain or resist domination [1, p. 55]. For example, the Black Lives Matter movement used these tactics to negotiate their relations with more powerful groups: they protested the inequality and racism of policing practices and the treatment of many unarmed Black men killed by White police officers [1, p. 55].

Power is complex, especially in relation to institutions or the social structure. Some inequities that involve gender, class, or race may result from temporary roles like, for example, student or teacher, especially when students are male but their teacher is female [1, p. 55].

To conclude, understanding intercultural communication is impossible without considering the power dynamics of the interaction.

Ethnocentrism and stereotyping

When people automatically judge someone who is different from them, they immediately start having problems with communication. Seeing different as bad means being ethnocentric [1, p. 56].

Ethnocentrism and stereotyping contribute to misunderstanding. Ethnocentrism occurs in all cultures, generates narrow-minded ideas, and means making judgments based on one's own standards and applying those standards to others who may be from different cultures [1, p. 56].

Another problem with ethnocentric perceptions is stereotypes—negative (or positive) labels that are placed on people to explain why they are different [1, p. 57].

Let's take alcohol. When we connect this thing with cultures, Russian people immediately come to mind. Rarely do people recall the USA, where the problem of drinking alcohol in colleges was so sharp and touching that the government officially permitted the purchase and consumption of alcoholic drinks only for people who had reached the age of 21 because the dry law, acted in the USA from 1920 to 1933, did not cease to operate in some states today [8]. Young people, who did not reach the coveted age, consider that 21 years is too much and believe that it is possible to allow alcohol from the age of 18, and have expressed such a wish many times. Even the students of a number of U.S. higher educational institutions appealed to U.S. lawmakers with a letter that contained a request to reduce the "anti-alcoholic threshold" to 18 years.

Kazakhstan still faces many issues connected with the lack of English native speakers due to the latter's unwillingness to work in a faraway and unknown place, the impression of which is full of stereotypes and prejudices [5, p. 121].

Stereotypes also connect with age; in particular, Millennials, or Ys, are considered technological fricks, whereas Baby Boomers are considered digital non-natives. Our research in 2019 aimed to prove or disprove the statement mentioned before and engaged 50 teachers, including 18 Baby

Boomers, 24 Xs, and 8 Ys. At first glance, Millennials seemed the most advanced at using mobile devices because none of them stated a push-button phone as a tool for daily use.

However, new is well-overlooked; therefore, Ys should not have been proud of old cell phones' total resistance, especially as they limited themselves by the use of Apple products and recognized the latter as an essential attribute of their lives, thereby confirming their bias as luxury addicts. Alternatively, 50% of Baby Boomers and Xs preferred multifunctional and practical Samsung devices [5, p. 224–225].

As mentioned above, our 2020–2021 3-year university students were involved in creating their micro-lessons on the Ed TED platform, and they were asked to share the most surprising or interesting things they found out while creating the lesson on Ed TED. Here are some of our students' answers:

1) *"I didn't know that in France people are more dependent on authority and they long term oriented. I thought that because this country is constantly full of tourists, they live off history and rely on it."*

2) *"As I didn't know much about Uganda, every information and fact was new and interesting. I was surprised by the fact that Uganda is the most entrepreneur country in the world. Also, I wasn't sure about hierarchy in Uganda, turns out they support their president and political leaders a lot."*

3) *"First of all, I didn't expect American people to be individualistic. I thought they prefer collectivism. Then I was surprised by the power distance in the USA, it is lower that I considered it to be."*

One student chose Uganda to create a mini-lesson about this African country and was surprised by Uganda's entrepreneurship. What about us? What associations about Africa usually come to mind? We usually think that African countries are poorly developed countries where people struggle and experience hardships. Also, Uganda's leader, Museveni, has been recognized as an authoritarian leader [9]. However,

Uganda has been rated as one of the Eastern African countries with a sustainable economy, an independent court system, and renovated transport and utility services [9].

Another African country, Rwanda, is recognized as an investor-friendly country where a new business can be started within a half-day. The first sphere for further economic development in Rwanda is the tourism sector, which contributes about 50% of the country's GDP [10]. At the same time, other business areas, such as food processing, construction and real estate, the internet and computer services, trade, transport, and energy, are highly anticipated to evolve [10].

Stereotyping or prejudice lay the foundation for racism, sexism, ageism, or elitism that leads to *discrimination*—overt actions to exclude, avoid, or distance oneself from other groups [1, p. 62]. Discrimination varies from lack of eye contact to verbal insults and exclusion from jobs or other economic opportunities to physical violence [1, p. 62].

Discrimination may be interpersonal, collective, and/or institutional; it can be based on religion or occur in the hiring process [1, p. 63]. Young people should activate their efforts to eradicate prejudice, racism, and discrimination with the help of intercultural communication awareness.

3–2–1 Summary

Three things you found out

Two interesting things

One question you still have

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Lecture 3. Identity and Intercultural Communication

Lecture plan

What is identity
Gender identity
Sexual identity
Age identity
Racial and ethnic identity
Physical ability identity
Religious identity
Class identity
Minority identity development
Majority identity development

Key terms

age identity	minority identity development
class identity	multicultural identity
constructive identity	national identity
core symbols	norms
culture shock	personal identity
encapsulated identity	physical ability identity
ethnic identity	racial identity
gender identity	regional identity
global nomads	religious identity
hyphenated Americans	self
identity	sexual identity
intercultural personhood	third culture kids (TCK)
labels	U–curve theory
majority identity development	Whiteness

Please practice these terms online with the help of Quizlet by scanning the following QR code:



Identity comes from the Latin word ‘identicus, which means cultural integrity and originality. Identification requires a pair of objects and some subject, which can establish, prove, or reject the identity of the chosen things. In particular, the real object is compared with the ideal one, but the role of the subject increases during the identification. According to Gile, identity is an interconnection between self-identification based on symbolic markers such as skin color or physical appearance and factors that constitute the social context [1, p. 33]. Gile points out the necessity of differentiation between identity and individual consciousness [1, p. 34]. If personal self-identification represents a combination of ideas and feelings beyond society, identity always requires a real and social role orientation [1, p. 34].

There are two approaches to defining identity as a phenomenon: essentialism and non-essentialism. The first way relies on the symbolic markers, whereas the second one argues that origin characteristics cannot be changed throughout time and states the possibility of any changes in the case of personal wishes and purposes [1, p. 38]. In particular, the essentials claim that Asian people would never fully accept western values due to their genetic differences. Contrary to this, non-essentialists declare that all people are composites of where they came from and where they want to go [1, p. 38].

The essential approach is for those who are used to accusing others of their failures and losses. What can be easier than blaming the Whites for subjectivism towards the Blacks? Moreover, the followers of the first approach hardly ever

accept any inevitable changes happening in the contemporary world.

As for the non-essential way of meaning identity, it is precisely the way of realization of all human dreams and desires. In the globalization era, it is impossible to save 100% originality due to intercultural communication, which is the only way to scientific progress and technological development. Therefore, the way provided by the non-essentialists can help to get rid of biases and prejudices towards race and national minorities because it does not aim to differ one person from another by any visible markers. This way is for individuals who want to designate themselves through continual self-development in both mental and physical aspects.

Social constructivism aims to help avoid essentialism with its explanation of identity. According to such an approach, gender identity, for instance, does not state only biological factors but also the social orientation of the human being. Social constructivism arose as a result of market needs and as a way to find out the golden mean between personal identification and the social role in society. Only personal analysis and reflection on the personality can assist in identity identification.

Our self is what we are born with—our gender, our physical characteristics; our identity is created by the development of the "self" (our self-concept), in spurts, through communication over a long period of time. We have not merely one identity but multiple identities, which are influenced by society and are dynamic. And the way identities develop depends on one's cultural background.

Identity plays a key role in intercultural communication, serving as a bridge between culture and communication. Knowing about our identity is particularly important in intercultural interactions. We examine the relationship between communication and identity and the role of identity in intercultural communication.

After we define identity, we focus on the development of specific aspects of our social and cultural identity, including those related to gender, age, race, or ethnicity. In a social conversation with someone we are attracted to, our gender or sexual orientation identity is probably more important to us than our ethnic or national identities. Our communication is probably most successful when the person we are talking with confirms the identity we think is most important at the moment. Our identities are formed through communication with others, but societal forces related to history, economics, and politics also have a strong influence.

People can identify with a variety of groups based on such things as gender, age, and ethnicity; occupational interests; sports (as spectators or participants); leisure activities; and special abilities [2, p. 96–97]. There are six aspects of identity (Figure 3.1).

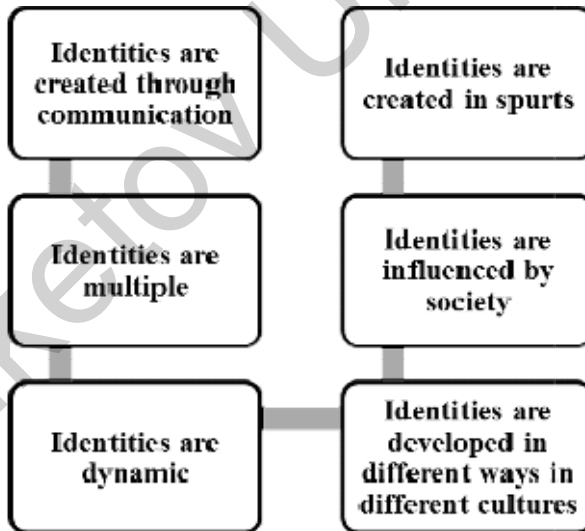


Figure 3.1. Six aspects of identity

Identities are created through communication.

Identities emerge when communication messages are exchanged between people; they are negotiated, cocreated, reinforced, and challenged through communication. As psychologist Kenneth J. Gergen says, "I am linked, therefore I am." This means that presenting our identities is not a simple process. Does everyone see you as you see yourself? Probably not. Different identities are emphasized depending on whom we are communicating with and what the conversation is about. In a social conversation with someone we are attracted to, our gender or sexual orientation identity is probably more important to us than, say, our ethnic or national identities. Our communication is probably most successful when the person we are talking with confirms the identity we think is most important at the moment. If you are talking with a professor about a research project, the interaction will be most successful if it confirms the relevant identities of professor and student rather than other identities, for example, those based on gender, religion, or ethnicity [2, p. 96].

Identities are created in spurts. Identities are created not in a smooth, orderly process but in spurts. However, these are often preceded by lengthy stretches in which we may not have given much thought to ourselves or our identities. Some occurrences offer us insights into who we are. Communication is crucial to the development of identity. Our student Amanda felt confident in her religious identity until she married into another faith. Following long discussions with her in-laws about issues of spirituality, she began to question this aspect of her identity. As this example suggests, we may occasionally need to take some time to think through identity issues. During difficult times, we may internalize negative identities as we try to answer the question of who we are [2, p. 96–97].

Identities are multiple. It makes more sense to talk about our identities. Because we belong to various groups, we develop multiple identities that come into play at different

times, depending on the context. In going to clubs or bars, we may highlight our sexual orientation identity. Women who join social groups exclusive to women or men who attend social functions just for men are highlighting their gender identity [2, p. 97].

Identities are influenced by society. People with disabilities often have the experience of being stereotyped as helpless. Many people with disabilities view themselves as public educators determined to redefine people's perceptions concerning disabilities and resist stereotypes. They sometimes humorously refer to nondisabled persons as "TABs", reminding people that no one is immune from disability, or they may redefine an assisting device by calling a cane a "Portable railing." One aspect of this education is helping nondisabled people understand when and how it is acceptable to assist a person who has a disability in opening doors, picking up something out of reach, carrying something, and so on.

Nondisabled people are not always sure whether to offer assistance, and accepting assistance can make people with disabilities feel embarrassed and unnecessarily dependent. In one study, about 50 percent of people with disabilities surveyed said they would accept help when offered; the other half were adamant that nondisabled people should wait until their help was requested. In another study, disabled people gave five guidelines for nondisabled people who want to assist a disabled person. As one disabled person said, "I guess ideally I'd like to have all able-bodied people in the world trained to ask the question, Can I assist you or something?" As one disabled person said, "I think offering assistance is fine as long as you don't get the feeling you are going to hurt their feelings if you say 'No.' Don't get personally invested in the request. It may be turned down, and it is not a personal affront to you" [2, p. 97–99].

Identities are dynamic. The social forces that give rise to particular identities are always changing. The identity of

"Woman" has changed considerably in recent years in the United States. Specific political forces can influence how identities are expressed. Despite the acceptance of transgender identity by some people, others find it threatening to traditional notions of gender. The emergence of the European Union has given new meaning to the notion of being "European." Some Europeans are embracing the idea of a European identity, while others are rejecting the notion; the idea is dynamic and changing. Some Europeans prefer to be identified as "French," "Italian," or "German" instead of European," since "European" does not communicate their strongest feelings of identification. In the future, do you think that European identities may become more important than these national identities? [2, p. 99–100]

Identities are developed in different ways in different cultures. In the United States, young people are often encouraged to develop a strong sense of identity, to "Know who they are, and to be independent and self-reliant. In many African, Asian, and Latino/a societies, the experience of childhood and adolescence revolves around the family. In these societies, educational, occupational, and even marital choices are made with extensive family guidance. As Andrea, a Mexican American student, explains, "Family is the sole source behind what it means to be Hispanic. The role parents play in our lives is an ongoing process that never ends. It is the complete opposite of America, where the child turns 18 and is free of restriction and authority. Family is the number one priority and the basis of all that is to come." Thus, identity development does not occur in the same way in every society. Many African, Asian, and Latino societies emphasize dependency and interdependency among family members. In some cultural contexts, it makes more sense to speak of a familial or relational self than the self-creation of one's personal identity. If the dominant idea of individual identity development is presented as the only alternative, it can make

members of some cultural groups in the United States feel inferior or even question their psychological health [2, p. 100].

Before reading about each of the six types of identity, please watch a short video to get an idea of a person's self-identification.



Gender identity

As a culture changes, so do notions of what is masculine or feminine. To establish a gender identity for a baby, visitors may ask if it's a boy or a girl. We communicate our gender identity, and popular culture tells us what it means to be a man or a woman. Our expression of gender identity not only communicates who we think we are but also constructs a sense of who we want to be. We learn what masculinity and femininity mean in our culture, and we negotiate how we communicate our gender identity to others. This shows how the idea of gender identity is both dynamic and closely connected to culture. Gender means different things in different cultures. Gender identity for many Muslim women means that the sphere of activity and power is primarily in the home and not in public.

Sexual identity

Sexual identities should not be confused with gender identities because they are complex due to the various ways in which various cultures organize sexualities [2, p. 102].

Many cultures have very different definitions of sexuality. Western researchers have attempted to understand sexualities across cultures and how those understandings have

shifted over time. The ways in which modern categorization of sexualities differs in different cultures [2, p. 102]

The language people use to identify themselves can also complicate sexual identity. For example, someone who has not yet engaged in any sexual activities with anyone might identify as "gay," while someone else may identify as "heterosexual" but occasionally sleeps with members of the same sex [2, p. 102].

Sexism in modern American society

Every culture and every country face sexism, or sexual discrimination, the term that appeared in the U.S. in the 1960s together with the rise of the Western feminist movement [3, p. 43–44]. There are several reasons why gender discrimination entered human lives.

1) Religion oppresses the interests of women. For instance, Americans are one of the most religious people, whose male ministers teach girls to be faithful wives and recognize husbands as family heads.

2) The traditional prejudices, rooted in the long history of gender discrimination, include the following:

2.1) The role of women was confined to their fertility and housework before the Second World War.

2.2) Western educational institutes did not admit women until the middle of the twentieth century.

3) From childhood, boys are restricted from offending girls and forbidden to cry, whereas girls are instructed how to clean, cook, and sew [3, p. 43–44].

4) In science, men are recognized as more respected and credible scholars, whereas women's research and studies are often called superficial [4, p. 603].

Nowadays, anti-male sexism has become as obvious as possible because female employees have learned to get satisfaction from their work and even turn sexism at work into a weapon against men [5, p. 405].

1) More and more men compared to women drop out of their educational institutes; fewer men earn the recognition of achievement, diplomas of higher education, and scholar degrees [6, p. 2].

2) Male employees spend 39 hours a week at work, compared to 34 hours of female participation in business.

3) Boys' reading skills are poorer than girls' ones in all developed countries [7].

4) Men suffer from heart diseases ten times more than women [7].

5) The likelihood of suicide among men is about three times higher than among their female peers [8].

6) Men often become the objects of mocking in various advertisements [8].

7) Men more often become victims of murder or robbery involving physical injuries.

8) Criminal cases with male victims are rarely highlighted in the mass media, whereas cases with female victims are broadly broadcast.

Unfortunately, various prejudices and stereotypes are still permeating contemporary life. The USA struggles with asymmetry and inequality in personal social issues despite the promotion of the principles of liberalization and democratic freedoms. An awareness of intercultural and interpersonal communication helps deal with intolerance and non-acceptance of outsiders and unique people because the more people know of each other, the fewer biases and prejudices against both women and men contemporary society has.

Age identity





As we age, we tap into cultural notions of how someone our age should act, look, and behave; that is, we establish an age identity. And even as we communicate how we feel about our age to others, we receive messages from the media telling us how we should feel. Thus, as we grow older, we sometimes feel that we are either too old or too young for a certain "look".

These feelings stem from an understanding of what age means and how we identify with that age. Some people feel old at 30; others feel young at 40. Our notions of age and youth are all based on cultural conventions, and they change as we grow older. When we are quite young, a college student seems old. But when we are in college, we do not feel so old. Different generations often have different philosophies, values, and ways of speaking.

Theory of generations

The world population consists of six age groups: toddlers, schoolchildren, young adults from 25 to 40, middle-aged people from 40 to 65, and older people who are older than 65. In 1991, William Strauss and Neil Howe [9] suggested the theory of generations, according to which each person may be psychologically characterized by a specific period during which s/he has grown up. Look at the brief summary of the Theory of Generations (Table 1).

Table 3.1 – Generations’ theory summary [10]

Generation’s name			
The Baby Boomers	Generation X	Millennials	Generation Z
			
Born between			
1943–1963	1964–1980	1981–2001	after 2001
Shaped by			
Civil Rights, Vietnam, sexual revolution, liberation movements,	the end of the Cold War, AIDS, the home computer, the internet as a	highly involved and protective parents and institutions, electronic social networking and	communications and technology, War on Terror, and forces as yet unknown

political unrest and assassination, Watergate scandal	tool for social and business purposes, high parental divorce rate, high incarceration rate	new media, targeted marketing, Columbine, September 11, unemployment, War on Drugs, environmentalism	
Characteristics			
<ul style="list-style-type: none"> • Revolt, rebellion, mistrust of institutions • Quest for "self" — decision making based on internal standards • Committed to values of gender equality, racial equality, environmental stewardship • Counter-culture gave way to strong right/left ideological divide 	<ul style="list-style-type: none"> • Cynical and disengaged • Pragmatic • Self-contained • Pessimistic about economic future • Believe that a person's success or failure is based on their own choices 	<ul style="list-style-type: none"> • Tech-savvy • Seek instant gratification • Idealistic and community focused • Team players • Culturally liberal 	<ul style="list-style-type: none"> • Focused on financial health • Interested in entrepreneurship • Reliant on technology • Determined to win • Engaged in change • Welcomes diversity • Desires independence • Expresses their opinions • Looks for security • Skilled at multitasking • Seeks human interaction

The contemporary school boys and girls are referred to as generation Z, well-known as the ones born with gadgets in

their hands due to the spreading influence of the technological epoch that reshapes cognition even in the elders. These children perceive the world through computer games and YouTube videos, as well as prefer virtual communication on social media to reality [11]. Such students react mostly to visual information, split into small "portions." So, nowadays, youngsters are unused to apprehending complicated long texts due to so-called clip thinking, or the inability to analyze and, consequently, structure the incoming information [12].

At the same time, the market recognizes the Baby Boomers as one of the most powerful forces, and, for the last ten years, the representatives of the advertising and marketing industries have created many videos for the elders. It happens for several reasons:

1) Baby Boomers spend about 3 trillion dollars on online shopping every year.

2) Baby Boomers refuse to recognize themselves in old age.

3) The Baby Boomer generation is easily touched by televised sitcoms and series.

4) Millennials have become close to Baby Boomers, so lots of video clips explain to both generations how to establish a good rapport [13, p. 60–61].

Racial and ethnic identity

Let's have a look at the timeline of the race issue development (Figure 3.2) [2, p. 104].

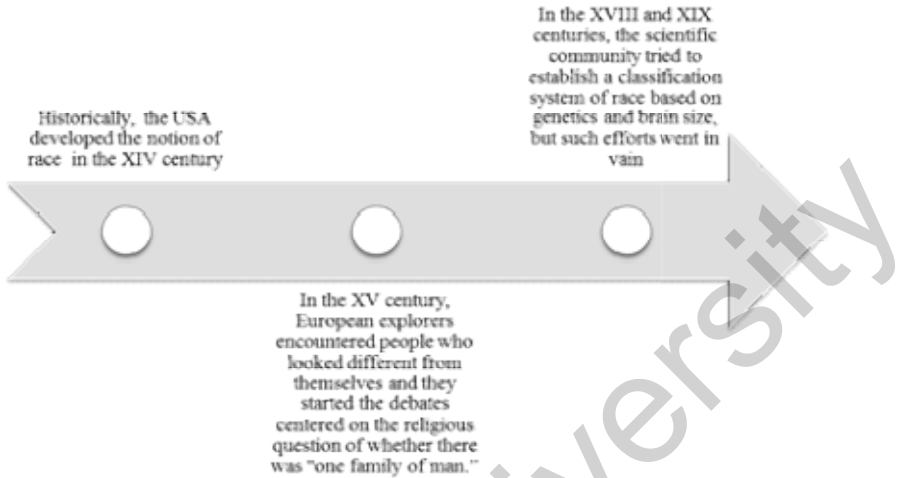


Figure 3.2. The timeline of the race issue development

Most scientists now agree that there are more physical similarities than differences among so-called races and have abandoned a strict biological basis for classifying racial groups. Several arguments have been proposed to classify racial groups.

1) Racial categories vary widely throughout the world. In the USA, distinctions between White and Black are fairly rigid, whereas Brazil recognizes a wide variety of intermediate racial categories in addition to white and Black. This indicates a cultural rather than a biological basis for racial classification [2, p. 104].

2) U.S. law uses a lot of definitions in determining racial categories. Figure 3.3 demonstrates how the Susie Phipps case in Louisiana reopened debates about race as socially created rather than biologically determined.

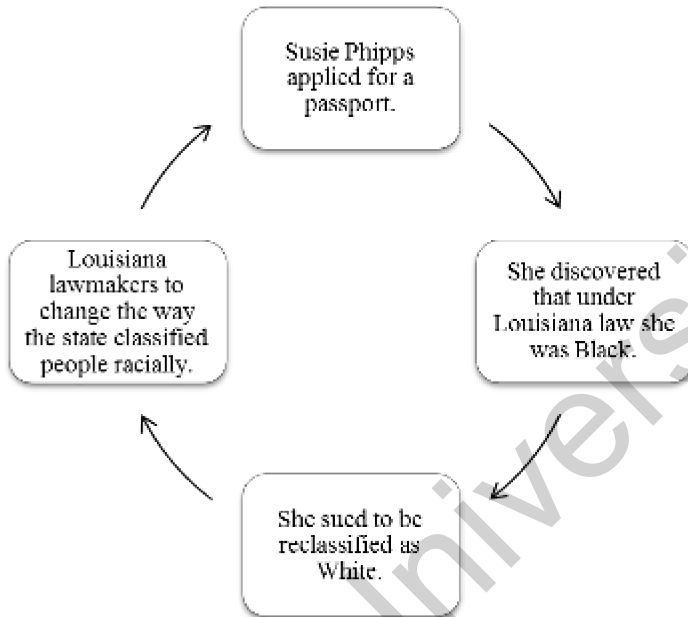


Figure 3.3. The Susie Phipps case in Louisiana

3) Racial categories are socially constructed. More and more southern Europeans, such as Greeks, Italians, and Jews, immigrated to the United States in the XIX century in an attempt to be classified as non-White by the established Anglo-Saxon and German societies. Nevertheless, these European humans saw the threat of becoming a minority with no power, so the notion of who was White was expanded to include all Europeans, while non-Europeans were designated as non-White [2, p. 105].

Please watch the trailer for the movie "The Man Who Sold His Skin," where the issue of freedom for Syrian refugees has been raised, and think on the matter of being born "on the right side of the Earth."



Racial identities are, to some extent, based on physical characteristics, but they are also constructed in fluid social contexts. The important thing to remember is that the way people construct these identities and think about race influences how they communicate with others.

Ethnic identity means having a sense of belonging to a particular group and knowing something about the shared experiences of group members. It includes self-identification and knowledge about the ethnic culture (traditions, customs, values, and behaviors).

Racial vs. ethnic identity

Scientists argue over whether racial and ethnic identities are similar or different. A number of White people easily comprehend the sense of belonging to an ethnic group. For instance, being Amish means following their community rules. German Americans are characterized by seriousness and a lack of expressiveness, while Italian Americans seem much more expressive [2, p. 106–107]. The sense of racial or ethnic identity develops over time, in stages, and through communication with others. These stages seem to reflect phases in the development of one's self-understanding and depend on the types of groups people belong to [2, p. 107].

Physical ability identity

We all have a physical ability identity because we all have varying degrees of physical capabilities. We are all disabled in one way or another, and we all need to work to overcome these conditions. About 10% of the world's

population, or 650 million people, live with disabilities (2007).
TAB: temporarily able-bodied.

Each human has a frame of reference or an elaborate kit of beliefs, schemas, preferences, values, culture, etc. that he or she uses to perceive the surrounding environment and create meaning. Such a frame is the result of living in a multicultural society; therefore, it affects the way people think and how they make decisions [14]. Educators are not an exception in misinterpreting the cultural diversities of their students as their disabilities due to some common stereotypes and biases [15].

Furthermore, the myriad differences such as culture, gender, race, social aspects, and mentality are not the problem but a response of educators towards learners in their classrooms due to their deficiency of thinking [16, p. 28]. Within this model, students' academic failures are attributed to their family environment and the wrong attitude toward teachers and school from the parents' side, but the bad attitude is from teachers and the school's administration [17, p. 9–10]. So, school teachers are those who must reconsider their communication with students in their classrooms through regular reflective practices involving description, interpretation, and evaluation [16, p. 30–31].

My personal experience allows me to recall the case while teaching a group of students whose reputation was insufficient among the teachers due to their missed classes. There was one fellow known only as a singer at the nightclub with a feminine appearance, aggressive behavior, and limited linguistic abilities who was a good learner. The teachers did not hesitate to speak out about his 'sweet' face as the only merit he had, which, consequently, led to the negative attitude towards him from other university attendees.

Professionals often judge the appearance, but each behavior is attributed to some factors involved, so attributions are the keys to how students behave and how they respond to the actions of others [16, p. 30]. I ensured that observation

could reveal many hidden reasons and causes for some violations. After my appointment as the advisor of that group, during my first working day, I started observing the learners and their reactions to my questions and tasks from the beginning until their farewell words by making notes and anecdotal recordings [16, p. 31].

Given the particular attitude of the guy mentioned before, I paid intensive attention to his behavior, reactions, and words while interacting with his fellow students and other teachers. In several days, such an approach assisted in a more sophisticated understanding of my students' lack of motivation and activeness in classwork that had been interpreted as laziness and indifference by other professionals. In particular, I discovered that almost all group participants were working part-time, mostly at night, to pay for their education, as well as the student with a feminine appearance. The wrong attitude towards him on the educators' part was explained as the bias against effeminate men mostly found among singers. Thus, that student's inactivity and aggressiveness were not caused by his lifestyle, night shifts, or inadequate academic capabilities but were a natural reaction to other teachers' mocks and remarks.

As I interacted with other teachers regarding the issue, all of them expressed grave concern for those students, especially that guy who pointed out that he needed another job; therefore, the teacher's attitude was motivated by good intentions but led to poor instructions and overwhelming academic tasks. The shift in the thinking of both educators and learners resulted in less homework and the possibility of completing some remotely with the help of some distant technologies. Students, in turn, undertook obligations to establish timely feedback with the teachers and me as their advisor. The consistent work against the stereotype against the necessity of men looking manly improved the atmosphere within the group and put an end to the recognition of the young fellow as a student with limited mental abilities. Moreover, his linguistic abilities

appeared good enough. On the contrary, the problem was rooted in his fear of speaking in front of both the whole class and face-to-face because he did not want to receive any negative remarks about his learning abilities, and it improved soon.

Professionals, in this case, teachers, are those who possess enough power to encourage and motivate as well as discourage and disappoint due to their deficit of thinking; therefore, all educators are to bear the responsibility for their objectivity and be free from prejudices and biases to prevent causing any harm to their students.

Religious identity

Religious identity matters as a crucial dimension of people's other identities as well as a common source of intercultural conflict. People often mix religious identity with racial or ethnic identity. For instance, a Jew does not necessarily practice Judaism or view Jewishness as an ethnic identity but can be viewed as a member of a racial group, an ethnic group, or a religious group. Stereotyping involves drawing distinct lines between various identities such as racial, ethnic, religious, class, national, and regional. In particular, Italians and Irish are often assumed to be Catholic, while Episcopalians are frequently seen as belonging to the upper classes [2, p. 108].

Figure 3.4 represents the ways the religions can be defined.

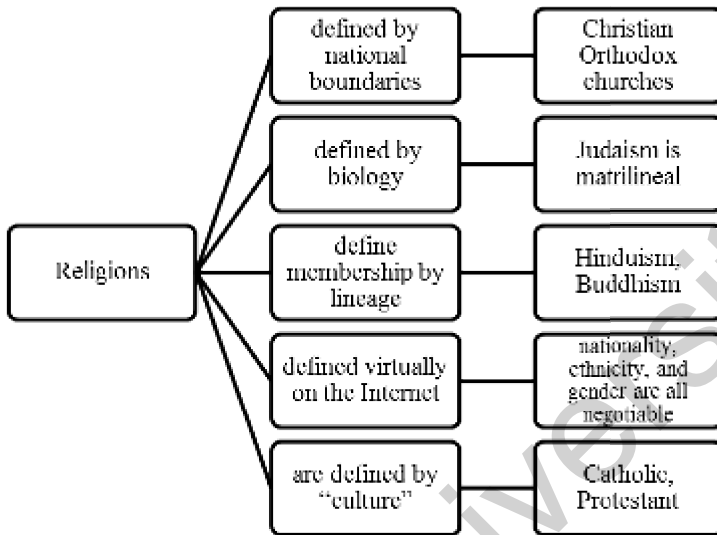


Figure 3.4. How religions can be defined

Intercultural communication among religious groups can also be problematic. Religious differences caused some conflicts in the Middle East, in Northern Ireland, in India/Pakistan, in Bosnia–Herzegovina, etc. [2, p. 109]. It is believed that each person is free to choose any religion he or she wants, but in real life, differences in religious preferences can cause problems and arguments [2, p. 109]. Facilitating communication and demonstrating respect across religious groups imply the need for individuals to be informed about the various identity expressions, which has implications for intercultural communication [2, p. 110].

Class identity

Class plays an important role in shaping our reactions to and interpretations of culture. Language and communication styles also reflect class status. The lack of understanding about class differences and the stereotypes perpetuated in the media often make meaningful communication between classes difficult.

People in Kazakhstan often think of the USA as the county of multiple opportunities and freedoms. But is this so? Watch the movie “Winter's Bone” – Winner of the 2010 Sundance Film Festival's Grand Jury Prize and Waldo Salt Screenwriting Award – and get an idea of how the American backwoods live nowadays.



Winter’s Bone has been called a modest and independent movie that attracted much attention after winning the main prize of the Sundance festival, two on-call rewards in Berlin, the Golden Globe in the Seattle movie festival, the national board of critics award, and the Screen Actors Guild award. Such a significant achievement allowed Winter’s Bone to be proposed for Oscar, which has been used to borrow one or another social drama from Oscar to keep up standards of a serious event, paying attention to pictures with high artistic value. Moviegoers usually call such movies "wild cards" and guess if those could change the configuration of forces among the leading contenders for the Oscar. Evidently, such "wild cards" usually receive insignificant awards. In the beginning, none of the producers wanted to invest in the movie due to the fear of getting negative feedback from the audience. However, the director of Winter’s Bone, Debra Granik, was talented enough to turn the film into a decent work of art rather than a "cash monster." She captured Sundance on her third try by winning the Grand Prix and a prize for the best-adapted scenario with the help of a novel by Daniel Woodrell about the growing up of 17-year-old Ree surrounded by criminals and

drug dealers, whose blood she always inherited. Her father makes a living by running the production of amphetamine and, as a result, goes to jail.

A young Ree lives with her sick mother, a younger brother, and a younger sister on her part of the land. They live in poverty, but their neighbors help them. One day, Ree's father is let out of jail but does not get home. Consequently, the sheriff informs Ree that her father put the plot of land and their house on bail; therefore, all property will be confiscated in case Ree's Dad does not turn up for the upcoming court hearing. So, Ree decides to find her errant father by all means. At first, she meets with close and distant relatives and tries to talk to the local criminal boss, Thump Milton. However, all of them refuse to help Ree. Moreover, both relatives and Thump insist on keeping her nose out of affairs connected with her father. After the court takes place without Ree's father due to his absence, the bail bondsman promises to save the house in case the death of Ree's dad is proven. Ree tries to meet with Thump Milton again but gets brutally stomped by Thump's female associates. Fortunately, Ree's uncle Teardrop appears like a knight in armor to rescue her, promising Thump not to bother him any longer. Later, he explains to Ree his earlier behavior: if he ever found out what happened with her father, he would have dealt with it. Teardrop adds that all he knew was that Ree's father was killed for being a lowlife rat by an unknown person.

One more surprising moment of the movie is the sudden appearance of a beaten Ree woman, who offers her a helping hand—to show her the place with Ree's father's dead body. They blindfold Ree's eyes and take her to the pond. There, they all get to the scene with the corpse by boat, and Ree grabs it and draws it to the surface. Women saw the dead body's hands, which prove the death of Ree's father after being brought to the sheriff by Ree. In one of the final episodes, the bail bondsman visits Ree's family to return a significant sum of money that

was brought to the police station by an unknown well-wisher. Suddenly, Teardrop tells Ree that he figured out who had killed his brother. Despite Ree's blandishments to keep it that way, her uncle gets into the car and goes towards his death. At the same time, Ree refuses to leave unexpected money at home, no matter how poor her family is.

The whole movie represents the ordeals of a young woman in the pursuit of her father in a remote and godforsaken American spot. Ree is roughly hinted at as minding her own business, but all her thoughts are only about her depressed mother and young siblings—that's what put Ree on a mission. Many people can argue that the role of breadwinner is not for a young, immature woman who lacks men in her life. However, the female hero of *Winter's Bone* provides moviegoers with an excellent example of a full commitment to her family. All she does is for her immediate family's sake. Therefore, Ree's attempts to find her Dad stem from her desire to provide her family members with all necessary goods and supplies due to her new role as a person who must shoulder the burden of her beloved people.

A scene with Ree's usage of weapons demonstrates her iron will and knowledge of local 'laws,' as well as her genes inherited from her adventurous father. That is why Ree does not expect to see her dad alive and well; she is ready for the worst deal. Moreover, the young woman does not care about traditional values such as mercy or sympathy, especially when it comes to providing for her family. Furthermore, Ree's younger siblings demonstrate their cruelty for the sake of food or life. For instance, Ashley, Ree's younger sister, helps Ree spot a cute squirrel and shoot it to prepare a nourishing stew. So, *Winter's Bone* teaches people how to survive in such a clan-based environment: to live among snakes, people have to crawl on the ground. In short, Ree is not as delicate and gentle as it can seem at first sight. In contrast, she is brutal enough and oriented towards material things, which is what she is

teaching her juvenile siblings. *Winter's Bone* is a picture about survival in inhuman conditions and courage mixed with recklessness, responsibility, and genetic aggressiveness.

Another teachable moment of the movie is the troubling end: instead of a traditional happy ending where Teardrop stays with his nieces and a nephew playing the banjo, he makes a decision to get revenge for his brother's death, fully understanding the fatal end of such an adventure. "A man must do what a man has to do"—this is Teardrop's slogan, despite its ridiculousness and unnecessary. So, the old traditions and rituals of clans still prevail over common sense and a commitment to life.

Last but not least, *Winter's Bone* reveals the truth about the remote American countryside, where the white population is lost in moral filth, corruption, poverty, and drugs. Moreover, it is entirely different from typical American blockbusters with a black hero (a navigator), an international team rescuing the Earth from aliens from other planets, and expensive special effects. On the contrary, the movie breaks a stereotype against the prosperity of American whites by demonstrating northern landscapes where every little inch of land is full of nastiness and cruelty. Furthermore, those white people would rather starve and fight with neighbors than sell timber or one of their pricey guns. Also, the risk of eviction of the whole family, including a sick woman and minor teenagers, from their only house due to their lost father's debts breaks the ideal image of American legislation based on justice and equality.

Winter's Bone seems to be immersing the viewer into the world of the "white waste" habituating in the dark, one-storey America. In other words, the film reveals the "scars" of the U.S.A., which are so different from Disney's world without profanity and gruesome violence. Acutely feeling the danger of the world of American Morlocks, Granik created the atmosphere of a sinister casualty staying on the sidelines of the condemnation and social critiques; therefore, she succeeded in

making a genuinely humanistic movie without any labels or falsehoods.

Race, class, and sometimes gender identities are interrelated. It is important to see these multiple identities as interrelated but not identical. In any event, the lack of understanding about class differences and the stereotypes perpetuated in the media often make meaningful communication between classes difficult [2, p. 112].





Personal identity vs. Social identity

Some medieval thinkers, including Descartes, considered personal identity to be a soul that makes people who they are. One significant difference between Descartes' and others' perceptions lies in his doubts regarding the veracity of sense perception and his respectful knowledge of them, which can be deceptive and misleading. The human mind, according to Descartes, can elevate and glorify people. Even Pascal, who was harboring resentful feelings toward Descartes, supported his contemporary's opinion that any person should develop his or her mind rather than space and time. Descartes draws a hasty conclusion because the perception of the process of thinking does not differ much from understanding any other mental or emotional process and cannot be considered a criterion for existence. Descartes proposes to realize the existence of consciousness apart from thinking because of the existence of any subject due to its self-identity. Descartes' idea about mental processes is up-to-date regarding the reflection that leads to professional and personal growth [18].

Minority identity development

Minority groups tend to develop a stronger sense of racial and ethnic identity than do majority group members (Table 3.2) [2, p. 114–116].



Table 3.2 – Minority identity development stages



	
<p>Unexamined identity</p>	<p>Conformity</p>
<p>In this stage, their ideas about identity may come from parents or friends – if they have any interest in ethnicity.</p>	<p>In this stage, individuals may have a strong desire to assimilate into the dominant culture and so internalize the values and norms of the dominant group.</p>
	
<p>Resistance & Separatism</p>	<p>Integration</p>
<p>Sometimes, a growing awareness that not all the values of the dominant group are beneficial to minorities may lead to this stage. The person may reject the values and norms associated with the dominant group.</p>	<p>People who reach this stage have a strong sense of their own group identity (based on gender, race, ethnicity, sexual orientation and so on) and an appreciation for other cultural groups. The end result is a confident and secure identity for a person who wants to eliminate all forms of injustice, not just oppression aimed at his or her group.</p>

Majority identity development

Majority identity development for members of the dominant group differs somewhat from the minority identity model in that it is more prescriptive. That is, it doesn't represent exactly how White people's identities develop, but rather how they might move toward unlearning the racism (and other "isms") that we unconsciously acquire as we grow up [2, p. 116]. Table 3 demonstrates the majority identity development stages [2, p. 116–118].

Table 3.3 – Majority identity development stages

	
Unexamined identity	Acceptance
Communication (and relationships) at this stage is not based on racial differences.	The second stage represents the internalization and acceptance of the basic racial inequities in society. This acceptance is largely unconscious and individuals have no conscious identification with the dominant culture. Communication with minorities is either avoided or patronizing – or both.

	
<p>Resistance</p>	<p>Redefinition & Reintegration</p>
<p>This stage represents a major shift, from blaming minority members for their conditions to blaming the social system as the source of racial or ethnic problems.</p>	<p>People begin to refocus their energy and are finally able to integrate. They not only recognize their own identity but also appreciate other groups.</p>

Reflective questions

1 Is it crucial to understand identity important for intercultural communication? Why?

2 Do others’ cultural stories help one better realize cultural issues? Provide an example, please.

3 Does participating in the learning activities with the help of this Educational Guide also benefits your English learning? In which way?

Thinking about identity is one thing, but experiencing it is another. In our global, mobile world, more and more people have intertwined identities. How can they sort out their hybridity in a meaningful way in social contexts? Please read the following case and reflect on it [19].

**A Complicated Identity Case: Getting to know Andy Halt
(by Steve J. Kulich)**



3–2–1 Summary

Three things you found out

Two interesting things

One question you still have

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Lecture 4. Verbal Issues in Intercultural Communication

Lecture plan

The study of language
The language components
Language and perception
Cultural variations in language
Communicating across differences
Language and power
Moving between languages
Translation and interpreting
Language policies and politics

Key terms

argot	language policies
back translation	low-context communication
bilingual	multilingual
bilingualism	phonology
cocultural groups	pragmatics
code switching	semantics
communication style	social positions
Ebonics	source text
equivalency	syntactics
high-context communication	target text
improvised performance	third culture style
interlanguage	translation
interpretation	verlan
language	
language acquisition	

Please practice these terms online with the help of Quizlet by scanning the following QR code:



The study of language

Language is an important aspect of intercultural communication, particularly when we travel internationally. People sometimes rely on universal symbols or meanings when crossing national borders [1, p. 134]. Have you ever known some of the interesting facts shown in Figure 4.1?



Figure 4.1. Some interesting facts about world languages

Everyone has a hidden desire to learn another language, either for social or intellectual reasons. However, research has shown that people do not only want to learn a foreign language, but they want to learn multiple ones at the same time, but as mentioned before, people were "programmed" to think that only "gifted ones" could reach this goal.

The issue of the spread of world languages involves not only the current state of affairs but also the factors influencing their future. According to the infographics of the South China

Morning Post, 4.1 billion people out of 7.2 billion in the world's population recognize their family tongue as one of the 23 most popular languages in the world: Chinese is the mother tongue of 1.2 billion people, whereas English is native to 1.8 billion, for whom English is the most widely spoken language in the world [2].

The number of people who learned French and English exceeds the number of those for whom they are native. The Russian language, in turn, is the eighth most widely spoken language in the world, with 166 million people, and eighth in the number of countries in which it is expressed—sixteen countries, including not only the fifteen states of the former USSR but also Mongolia. The Russian language is inferior to the number of Portuguese speakers due to the profoundly growing population of Brazil. A growing number of students studying English or Chinese as a foreign language as well as a decline in the popularity of the Russian language (from 120 million people by 2050 to 100 million by 2100) indicate the fall of the sphere of influence of the Russian language and Russian culture. The French language is well settled in second place based on the number of people studying it. Even though the total number of speakers is not comparable to the Chinese, the ratio of native to learned is in their favor, unlike the Chinese, which is probably just too difficult to teach. Yes, the French distribution is now mainly the legacy of the colonial era caused by African countries, but it is not too bad, given the growth potential of African nations in the twenty-first century, both numerically and economically.

A combination of factors makes it possible to say that at least the French have no less chance of becoming the reserve world language than the Chinese. However, while China is the second-largest economy in the world, it cannot be discounted; thirty million of those who learned Chinese are a drop in the ocean, so the demand for learning Chinese should grow. Thus, according to the Chinese viewpoint, the popularity of a

language in the modern world means the propagation of culture, the world's cultural diversity, its future, and the place of different cultures in this future.

Quite often, the preservation of the diversity of languages, the primary custodians of civilizations, is regarded as yesterday. At the current rate of the inconspicuous withering away of the tongues of small nations and local communities, as shown by UNESCO studies, about 3,000 languages in a world of 6,000 are on the verge of extinction and can cease to exist forever [3]. Fewer tongues are becoming a means of international communication, and, as a result, they are gradually being taken out of the life of the world community, although the disappearance of even one language means an irreparable loss for the entire world civilization. In this situation, analytical cultural studies that consider the understanding of the interaction of native and foreign languages, the choice of forms and options for instruction, the mastery of one tongue or several languages, and the preservation of local languages seem relevant. Today, the understanding that the imposition of value preferences of one type of culture through various channels of distribution of forms and ways of life to the whole world community can lead to unification and the weakening of ethnocultural diversity has not yet been fully formed. It seems relevant to prove the need for multilingualism in the field of educational culture in the modern global world.

Recently, the problems of teaching foreign languages have been considered in a complex way that includes not only the linguistic and communicative aspects but also ethnic and socio-cultural aspects in the semantic space of intercultural communication. Through the diversity of languages, the richness of the world, and the variety of human knowledge, people are closer to each other because words' distinct and useful features give us different ways of thinking and perceiving [4, p. 348–349].

At the same time, foreign languages can also have a negative impact, manifesting themselves as a tool for socio-cultural assimilation and an instrument of consciousness manipulation. Awareness of this fact is of utmost importance since foreign languages are much more than just a means of communication because they reflect the culture and mentality of their carriers.

A foreign language acts as a means of familiarizing oneself with another culture and serves as a source of knowledge. Another tongue reveals and analyzes the facts of another culture, and consequently, specific ideas about a different culture—from euphoric and illusory to unreliable and reliable to adequately acceptable ones—evolve. Very often, the generalized view leads to the formation of stereotypes against a country, a nation, a culture, and a language that are sometimes historically and politically deterministic or subjectively colored. For instance, a lot of people refuse to learn German due to some well-known historical events in the past, such as World War II or so [5, p. 9].

The increased importance and practical relevance of foreign languages as a means of intercultural communication determined the choice of a foreign language based on the range of political-economic and cultural needs, interaction in the economic sphere, and the establishment of various contacts. There are also some factors, such as geographical proximity, the development of historical ties, and the priority and significance of cultural values. An increase in the quota of the English language clearly shows the influence of new information technologies and the trend of ethnocentrism. In particular, in Kazakhstan and the Russian Federation, English is increasingly preferred.

The following data concerning people's choice of the foreign language to learn, why, and how to do it efficiently involved 193 Russian citizens (Moscow, Saint Petersburg, Samara, and Sterlitamak) and 193 Kazakhstani citizens

(Astana, Almaty, and Karaganda), mostly students and teachers of the universities as well as graduates of schools. 193 people—the size of the sample—out of 386 human beings—the size of the general population—were justified by the need for 95% credibility and accuracy ± 5 . Figures 4.2–4.3 below demonstrate the percentage of Kazakhstani and Russian respondents who answered what foreign language they would like to learn.

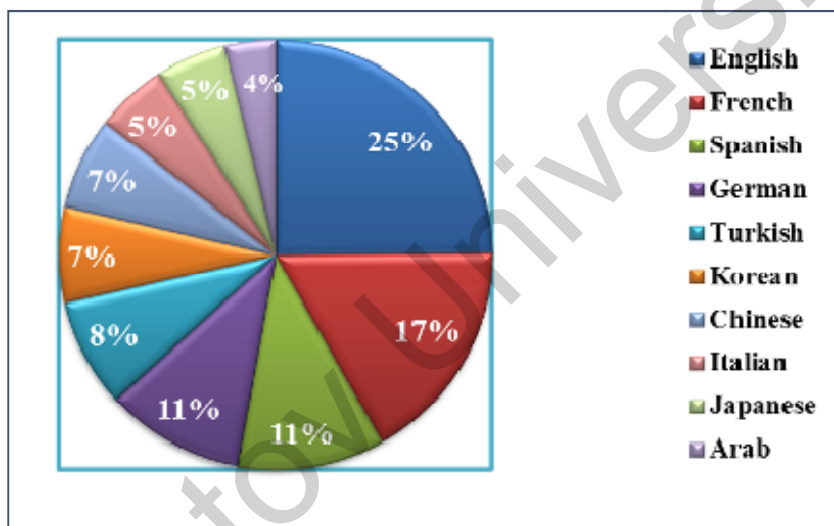


Figure 4.2. The ratio of Kazakhstani people, chosen the particular foreign languages

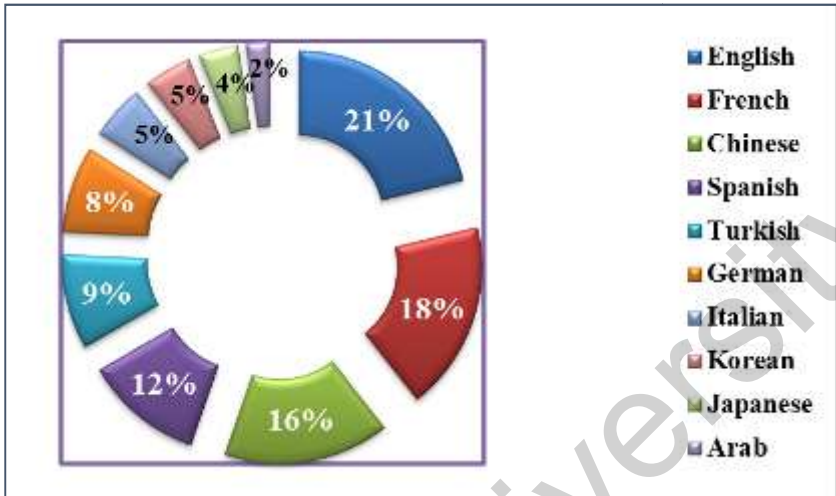


Figure 4.3. The ratio of Russian respondents, chosen the particular foreign languages

Both countries citizens prefer to learn the English language in other tongues and thereby express their innocuous assumptions, as well as link the prospects of teaching foreign languages exclusively to the English language. Surprisingly, not too many Kazakhstani people chose Chinese despite the prevailing prejudice against the inevitability of learning the mentioned tongue due to China's geographical neighborhood. The consolidated table (Figure 4.4) indicates the more significant popularity of Korean in Kazakhstan compared to Russia (10% and 5%, respectively). Nevertheless, the situation with the Chinese language is quite the opposite: Russian people ranked such a tongue much higher than Kazakhstani respondents (18% and 9%, respectively) [5, p. 9–12].

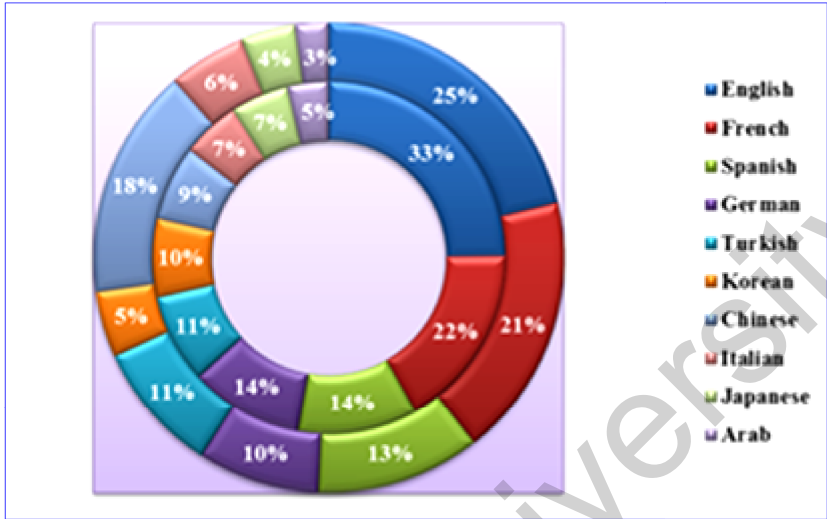


Figure 4.4. The ratio of Russian and Kazakhstani respondents choosing the particular foreign languages in comparison

We asked the Kazakhstani and Russian respondents to justify their choice of a particular foreign language—in other words, to explain why they would like to learn it. Such a question belonged to the multiple-choice type where people should have chosen among such options as ‘career,’ ‘plans to immigrate to the country of the language,’ ‘a desire to read authentic literature as well as to understand authentic songs,’ ‘love of the language sound,’ ‘interest in linguistics,’ and ‘love of the culture of the language’s country.’ The results of this part of the study demonstrate that the capability of career promotion has the most substantial impact on people from Kazakhstan and Russia by making them learn a new foreign language. Russian respondents are more interested in linguistics if speaking about English and German, whereas Kazakhstani humans are dominant in their desire to leave their motherland and move to Germany or China (Figure 4.5).

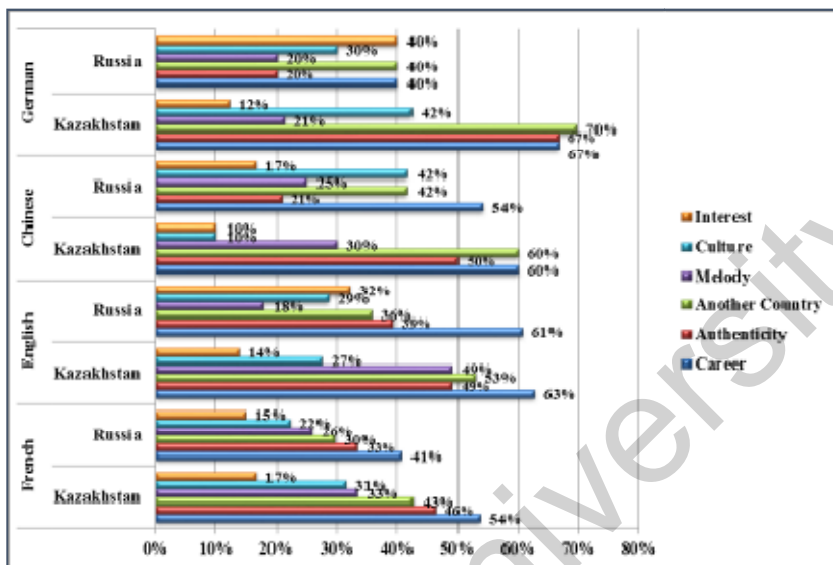


Figure 4.5. The ratio of Kazakhstani and Russian citizens justified their choice of a particular foreign language in comparison

As we can see from the above figure, both Kazakhstani and Russian respondents learn foreign languages for cultural reasons as well. But all who desire to learn foreign languages, regardless of their reasons, need to build some awareness of intercultural communication.

Are people able to communicate with the help of such a large number of different languages given that more and more people are using English due to the technological revolution? How do people manage to handle any issues in translating and interpreting? How can language be used to help people become better intercultural communicators? All these and other questions will be considered in this lecture.

The language components

Linguistics splits the study of language into four parts [1, p. 135–140] (Figure 4.6)

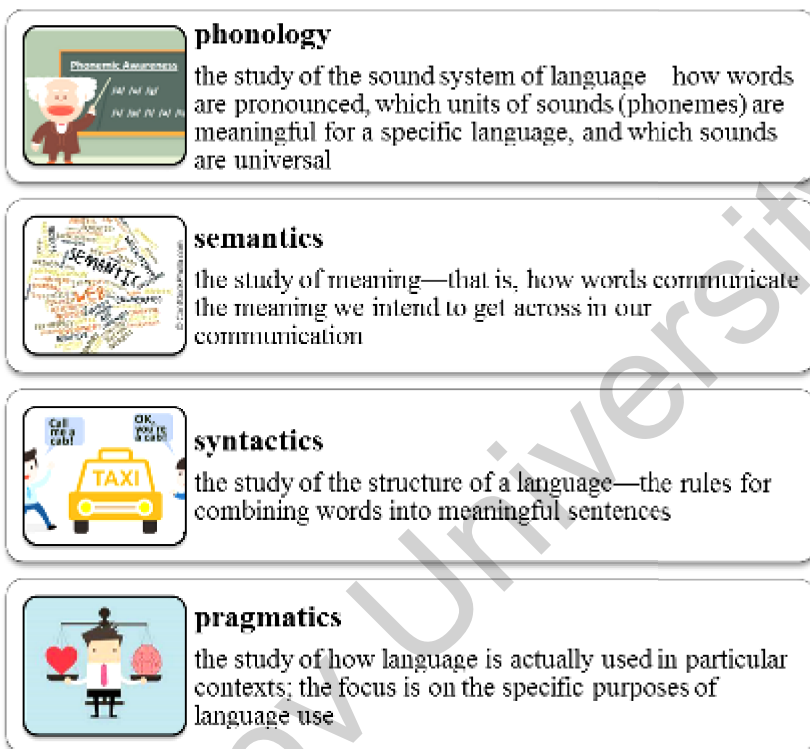


Figure 4.6. Four parts of linguistics

Language and perception

Language shapes our perception [1, p. 140]. Words define the way we communicate; thereby, they greatly influence the picture of people around us, ourselves, or other ideas and define our attitude toward the latter.

The issue of the interconnection between our perception and the languages we speak has always been topical for many scientists. *The Sapir–Whorf hypothesis*, proposed by Edward Sapir and Benjamin Whorf, who explored Native American languages, states that the particular language we speak

determines our perception of reality [1, p. 141]. These language explorers proposed that language not only expresses ideas but also shapes ideas about and perceptions of the world [6]. According to the Sapir–Whorf hypothesis, language defines our experience [1, p. 141]. The Sapir–Whorf Hypothesis has been addressed in somewhat different ways. Two alternative positions can be seen in Figure 4.7.

Sapir-Whorf Hypothesis

The Nominalist Position

Perception is not shaped by the particular language we speak. Language is simply an arbitrary “outer form of thought.”

The Relativist Position

The particular language we speak, especially the structure of that language, determines our thinking and our perception of reality and, ultimately, important cultural patterns.

Figure 4.7. Two alternative positions regarding Sapir–Whorf hypothesis

Please, watch this video to see how differently people from different cultures perceive the same things.



Cultural variations in language

Verbal communication is a kind of communication that uses spoken or written words. By using words, they are able to express their feelings, emotions, thoughts, ideas, facts, data, and explain information. In verbal communication, language plays an important role. Language is used by humans to interact with each other. People are able to communicate with each other if both of them understand the language that they use for communication, but if one of them doesn't understand the language, the message can't be conveyed. To understand the language, we have to exactly understand the culture of the language itself. Stella Ting-Toomey states in her book *Communication Across Culture* that there are **five types of verbal communication styles** [7, p. 100–111] (Figure 4.8):

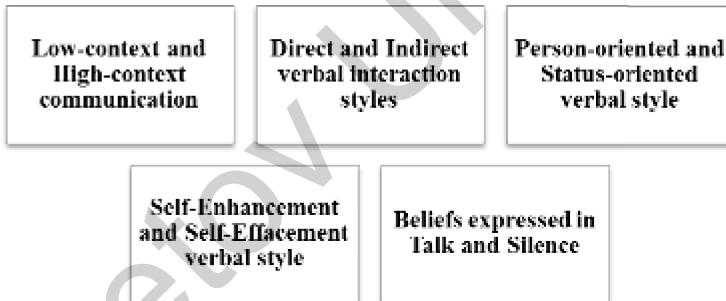


Figure 4.8. Five types of verbal communication style according to Stella Ting-Toomey

Let's briefly consider each of them.

Low-context and high-context communication are verbal communication styles that emphasize how the meaning is conveyed by an explicit verbal message. This communication refers to the pattern of direct verbal communication. The speaker conveys the message based on its

literal meaning. It is easy to interpret for the listener. In contrast, high context refers to an indirect pattern that's conveyed by implicit meaning. The receiver needs to interpret what the message means. Figure 4.9 demonstrates how different cultures range from a lower to a higher context [8].

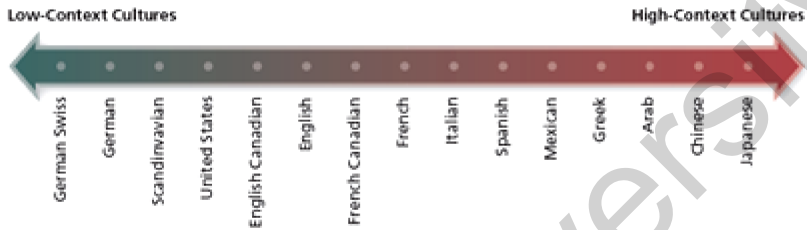


Figure 4.9. Distinctions of cultures occurred on a continuum, or scale, from lower to higher

Direct and indirect verbal interaction styles differ in the extent to which communicators reveal their intentions through their tone of voice and the straightforwardness of their content message. Direct verbal style is enunciated clearly; it is straightforward communication when giving instructions or asking a question. While indirect verbal style tends to camouflage the intended meaning, the ones who use this style will go about it in a roundabout way and carry out it with a more nuanced tone of voice. And this is also considered untrustworthy or insincere because they are not forthright enough. Mostly, this is used by Asian countries.

Person-oriented and status-oriented verbal style. In person-oriented styles, which emphasize interaction in person or informality, communication tends to be closer and more casual. But those who use a status-oriented style are respectful of honoring identities, so the interaction will tend to be more formal and use specific vocabularies or paralinguistic features to accentuate the status distance of the role relationship.

Self-enhancement and self-effacement verbal style. A self-enhancement style is a verbal communication style that shows the quality of one's self or boasts abilities about one's accomplishment. For example, in a job interview, individuals will be encouraged to sell themselves and boast about the achievements or abilities that they have. Western culture tends to use self-enhancement in communication; when they serve a dish to their guests, they will say "I made this special food for you; you have to try it; most of the people say it's so delicious." It's different with Asian cultures like Indonesian or Japanese, who tend to use self-effacement; they may say, "This is very tasty, but you can try it." In fact, the host is a chef. Self-effacement verbal style is a communication style that involves humbling oneself via verbal restraints, hesitation, modest talk, and the use of self-deprecation concerning one's effort or performance.

Beliefs expressed in talk and silence. Silence is also part of the communication style because silence contains many perceptions or meanings that depend on the situation, type of relationship, and cultural beliefs. It may be positive or negative; it can mean a sign of respecting others, that quiet is demanded by others because they are keeping a secret, or that you are controlling your conversational strategy. But for some people, they prefer to talk and be forthright rather than hide their thoughts or emotions. Intercultural miscommunication can occur due to different priorities placed on talk and silence by different groups. Intercultural clashes arise when we unintentionally use our own culture-bound evaluations in judging dissimilar others talk and silence.

Influence of interactive media use on communication style

Information and communication technologies greatly influence communication styles. The role of mass media is difficult to overestimate because they have steadily entered our lives, so we cannot imagine how to exist without the internet or

TV, for instance. We live in a so-called informative era, where it is possible to hide nothing. To find the most complete information, it takes several hours. Nowadays, all students are encouraged to search for information for research papers, term papers, etc., so there is a high level of risk of finding something that will have an adverse impact on the student's personality development.

Youngsters are curious and want to stay up-to-date with the current events in the global world. Mass Media provides teenagers with stories about the cultural, political, and sports lives of the population, deleting their informative hunger.

The mass media are a severe weapon used to influence people's minds. Mass media evoke humanity in radical activities such as riots or sabotage. Meetings with dangerous people in public chats and other online spheres pose the highest risk, according to the statistical data. Teenagers can be engaged in radical political groups, cursed secret religion organizations, and network marketing. These groups exist in reality too, but it is much easier for the teenager to take part in all activities while sitting at the computer.

There are also websites devoted to pornography, pyrotechnics, suicides, using drugs, alcohol, cigarettes, etc. Visiting such places can lead to an addiction to all this dangerous stuff for any organism.

We also need to mention that the teenager's involvement in gambling, which often started with playing the simplest games, can cause irreparable harm, taking all the student's spare time, disturbing him from studies and private life, and destroying his physical and mental health. Thus, one of the most popular online games, Travian, makes people zombies. People stop sleeping at all, watching their 'villages' and expecting attacks from other virtual settlements. Also, players build alliances and take responsibility for communicating via Skype. Sometimes they end up chatting with their new online friends regularly and breaking up with their beloved and real

friends. Last but not least, the greatest danger is the need to purchase virtual gold for real money. These golden coins provide the opportunity to improve, develop, and modify the built structures and armies for high game flow. If, in the beginning, it is possible to avoid using gold, then, furthermore, people cannot fight successfully against the well-equipped warriors of their rivals.

Another issue is the time people devote to staying online. The research findings, presented at a conference in Seattle, revealed that the more females spend time on Facebook and other social networks, comparing their images with the pictures of their friends, the less confident and more annoyed they become [9].

We need to teach the teens how to define the credibility of the sources placed online, who the author was, and what position in society he or she had. Students need to understand that despite the promise to provide unbiased news, the primary goal of all mass media is to attract more viewers and followers; therefore, the information can often be exaggerated to raise people's interest [10].

Media coverage has a substantial impact on people's understanding of political, social, and cultural life. The U.S. media consists of several different types of public communication, such as TV, radio, cinema, newspapers, magazines, blogs, and other web-based technologies, controlled by corporations that get income from advertising, some subscribers, or copyright material sales [11, p. 5]. From the 1960s until the 1980s, television and radio played a significant role in all presidential campaigns due to the most important political function of the media: putting together a set of national priorities [11, p. 19–20]. Such information's delivery started to be criticized by various types of the U.S. audience for a diversity of biases that led to the horse race rather than to competitive greatness in the U.S. presidential campaigns [11, p. 25–28].

Since the internet's development, its associated technologies have influenced the contemporary political life of the USA and, therefore, revealed a significant difference between TV and web 2.0 sources regarding the delivery of local information to a broader audience compared to the traditional media [11, p. 82–83]. Unfortunately, the contemporary sources of media could not avoid all stereotypes since media has been used as propaganda or an agenda-setter to establish any political trend. Alternatively, new technologies are capable of dealing with any biases by organizing the round tables, disclosing the information of sponsorship's organizations, or conducting various surveys to gather people's opinions on one or another political issue [11, p. 25–28]

Journalists and advertisers in the political sphere should be not only professionals in their business but also subtle psychologists because, in many respects, the political image of one or another candidate depends on his or her presentation with the help of the media.

Communicating across differences

Given all that has been mentioned above, we really need to ask ourselves if we, so dependent on the words and messages that people send to us to get what they want, are able to communicate successfully with people from different cultures. Sometimes fear can get in our way. Even when speaking the same language, people can use different styles of communication and use language differently. The dominance of a particular style depends on the context in this case [1, p. 151–152]. In order to communicate more efficiently, foreigners try to adapt to the language and style of communication of the country visited, thereby creating a so-called *a third culture*, when, in the pursuit of adaptation, people sometimes construct a style of communication different from their own [1, p. 152].

It is like staged authenticity, which is related to the development of tourism as well as to its self-destruction. The tourist flows from different countries grow rapidly. Asian

people go to Europe and the USA to become familiar with the unusual and strange elements of western culture. At the same time, tourists from the West try to visit the Eastern territories to see the theme parks and magnificent temples. The advertisement of 'global' places in mass media sources such as the Eiffel Tower, the Brazilian festival, the Greek fur-coat tours, sex-tourism, and others intertwine with the sphere of world tourism. The studies on the tourist preferences regarding taking pictures and choosing the place of destination help to understand the market demand and find an appropriate niche to make a fortune. The local population provides a lot of festivals and events for tourists to attract people to visit their land and invest in its economic development.

What is authenticity for tourists? There is just a normal place without any particular features for the aborigines. However, the creation of legends and myths upon the creation of one or another position provokes the mass attendance of visitors. For example, in Karkaralinsk, Kazakhstan, there is an unusual lake surrounded by mountains. It is called the Lake of the Devil. Every year, lots of visitors from different parts of the world come to this place to take pictures, sit near the water, and listen to the scary story about the unhappy love of a wealthy girl and a poor boy whose parents were against their children's love. The beloved decided to stay together forever and jumped into the water from the top of one of the mountains. There is not any evidence that those people lived and that such a situation took place, but people do not need the proof. Every season, they come to the lake to sit at night and listen to this touching story. There are also many mountains shaped like animals such as a lamb, a bear, and a fox, so it is easy to imagine something miraculous like what so-called legends about the national origin of that natural mass did.

Stereotypes also help to build staged authenticity. Kazakh people are believed to live in yurts, individual nomadic tents. The local population organizes the territories with such

tents and imitates the lives of their ancestors to engage the tourists and increase their interest. The visitors take photos in the yurts to post later on Instagram or Facebook.

National clothes are an essential attribute of staged authenticity. All people from different locations are familiar with the trends in fashion and style. Nevertheless, as long as the tourists believe that the natives wear the dresses of their ancestors, the locals will maintain this opinion.

Intercultural interaction also occurs when two people put together an *"improvised performance"*—when, without a ready-made conversation script, people might make up the performance to reach their objectives when communicating [1, p. 152]. For example, when meeting someone's relatives from our extended family, we hug or kiss them, although we are not obliged to do it.

Language and power

Social position defines a language, and cocultural groups or groups that are not dominant within society's social structure use it [1, p. 153]. Not only do the language, the words, and the meanings depend on the context, but also on the social relations that are part of that interaction [1, p. 153]. Bosses and workers, for instance, may use the same words, but the meanings will often differ. To the boss, the word "family" may mean "one big happy family," but to a disgruntled employee, it means a "dysfunctional family" [1, p. 153].

In 1996, Mark Orbe, professor in the School of Communication at Western Michigan University, studied how communication operates with many different dominant and co-cultural groups [12, p. 295–296]. He has identified nonassertive, assertive, and aggressive orientations. Within each of these orientations, co-cultural individuals may emphasize assimilation, accommodation, or separation in relation to the dominant culture (Table 4.1).

Table 4.1 – Three general orientations by Orbe

	Separation	Accommodation	Assimilation
Nonassertive	<ul style="list-style-type: none"> • Avoiding • Maintaining interpersonal barriers 	<ul style="list-style-type: none"> • Increasing visibility • Dispelling stereotypes 	<ul style="list-style-type: none"> • Emphasizing commonalities • Developing positive face • Censoring self • Averting controversy
Assertive	<ul style="list-style-type: none"> • Communicating self • Intragroup networking • Exemplifying strength • Embracing stereotypes 	<ul style="list-style-type: none"> • Communicating self • Intragroup networking • Using liaisons • Educating others 	<ul style="list-style-type: none"> • Extensive preparation • Overcompensating • Manipulating stereotypes • Bargaining
Aggressive	<ul style="list-style-type: none"> • Attacking • Sabotaging others 	<ul style="list-style-type: none"> • Confronting • Gaining advantage 	<ul style="list-style-type: none"> • Dissociating • Mirroring • Strategic distancing • Ridiculing self

Moving between languages

People who speak two languages are considered bilingual; people who speak more than two languages are multilingual. However, bilinguals rarely speak both languages with the same level of fluency but prefer to use one language over another, depending on the context and the topic [1, p. 157].

Multilingualism means the use of several languages, each of which is selected for a particular communicative situation by an individual or a group of people within a specific social community [13]. Multilingualism, the basis for the formation of a multicultural personality, can be applied to a person who speaks, understands, and communicates in various

situations by using foreign languages. Learning a foreign language does not necessarily imply being well-educated [13]. One can talk about multilingual education when any academic subjects are taught in a foreign language, for example, literature, regional studies, etc. [5, p. 133]

Multilingual education is a purposeful, organized process of individual development through the simultaneous mastery of several languages as a fragment of socially significant experience of humanity, embodied in linguistic knowledge, skills, speech activity, and emotional relation to languages and cultures (Figure 4.10) [5, p. 134].

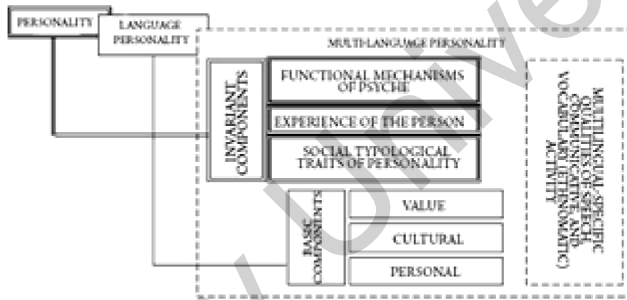


Figure 4.10. General structure of a multilingual personality

The world experience of using multilingual education in the countries of the European Union is noted to be somewhat costly since they have been introducing multilingualism for more than twenty years. Thus, 54% of Europeans speak at least one foreign language, including 25% and 10% who speak two and three foreign languages, respectively. According to the EU resolution of March 31, 1995, every European student has the opportunity to study two foreign languages in addition to his native language. In 1997, the EU adopted a resolution on the early learning of European languages. Since 2002, the EU has adopted a multilingual development strategy, and Europeans have positively met these innovations:

- 98% believe that their children will benefit from speaking foreign languages;
- 88% think that the knowledge of foreign languages is beneficial;
- 72% share the EU's goal of being aware of at least two foreign languages;
- 67% consider English as one of the most critical tongues;
- 53% use a foreign language in their workplaces.

Luxembourg gymnasiums, where instructions are conducted in three languages, with 98%/84%/61% of the population freely speaking two/three/four dialects relatively, obtained the most favorable results.

The guiding principles of the European Union's multilingual education are:

- Preserve the distinctive national, cultural and linguistic identity (L1);
- Develop the competence in L2 and L3 for all residents, and L4 – by choice;
- With age, the number of lessons in L1 is reduced;
- All educational programs are the same regardless of L1;
- All teachers are native speakers of the instructional language;
- Three examinations (European Baccalaureate) are provided in two tongues.

According to the rules of education, all children should choose to study any L2 from English, French, or German, while L3 is introduced only in the last two years of primary school. Along with studying foreign languages, the focus is on the spoken tongue. The teaching of all subjects of the natural and humanitarian cycles is conducted in L1. Only in the upper grades of secondary schools are a certain number of classes introduced in a foreign language: about a third of all disciplines are taught in L1, but two-thirds in L2. Moreover, the

introduction of subjects in L3 and L4 is carried out individually, by the student's choice [5, p. 135–136].

A slightly different multilingual situation remains in Italy, where multilingualism is not as elitist as in other EU countries; therefore, instructions in several languages are conducted not only in gymnasiums but also in all state schools. Elements of multilingual education are introduced in kindergarten: first reading and writing skills are practiced in Italian and French, although English is introduced at the age of five. The study of languages aims at cognitive and didactic efficiency; the constant switching of the language codes, or code-switching, increases the effectiveness of teaching foreign languages in the classroom [5, p. 137].

In China, researchers note that teaching three languages does not allow for balanced trilingualism. The minority of the students meets additive trilingualism: the students develop the expertise of L1 at the native level, very high competence in L2 (Mandarin Chinese), and moderate skill in L3 (usually English). The latter (L3) means the possession of oral speech and literacy at the level of peers of the ethnic majority. Subtractive bilingualism creates a situation in which representatives of ethnic minorities master well enough the competence in L2 but are quite limited in L3 through L1. In such a case, the displacement of L2 threatens the mother tongue (L1) and L3, which can lead to the loss of ethnic identity, low self-esteem, social isolation, and weakening the vitality of the languages of ethnic minorities. The intensification of globalization in the educational programs of China starts with English being studied from the 2nd grade and higher, in large cities, from the age of five. According to the ambitious plan of the Japanese government, reaching the level of English in Asia demands the English language be taught one or two hours per week in 3rd and 4th grades starting in 2018, as well as three hours per week in 5th and 6th grades [5, p. 138].

The situation in the Russian Federation slightly differs since the country does not focus on the introduction of multilingualism in educational institutes but on intercultural communication as a school subject. Moreover, Russian teachers involved in English–language teaching massively upgrade their skills by brushing up on their second foreign languages, such as German, French, etc., due to the training of second foreign languages in the schools' curricula [5, p. 139].

Changes occurring in modern society have a significant influence on the content and direction of communicative processes due to not only the vast opportunities for receiving and processing information but also new forms of interaction, including one of the progressively developing areas of intercultural communication. The process of globalization forced linguists, philologists, and teachers to pay particular attention to the interconnection between the cross–cultural environment and the teaching of foreign languages. Teaching foreign languages is now going through a difficult period of rethinking any existing methodologies in favor of the one, associated with significant changes due to our country's entry into the world community and new goals of communication, related to it. Scientists and technologists now need to learn a foreign language, not as an end in itself but as an instrument of production.

As Ter–Minasova believes, every lesson of a foreign language is a crossroads of cultures within the practice of intercultural communication because each unfamiliar word reflects the international world and alien culture; national consciousness conditions a conception of the world behind each word [14]. So, the primary task of foreign language education now is to show a foreign language as a real and valuable means of communication [5, p. 140].

Language education as a value is expressed in the attitudes toward it from the sides of the state, society, and the individual. Consequently, language education can be

considered a state, social, and personal value. As is known, the role of any language is determined by its status in the country and society. A tongue can be an international means of communication. These are the languages of global distribution and universal culture, such as English, Russian, Spanish, Arabic, and Chinese (the main UNESCO languages), which fulfill the maximum volume of social functions [5, p. 141].

Translation and interpreting

The spoken mediation of a message from a speaker of one language to a listener who does not comprehend that language is called *interpreting* and takes place in a range of contexts (such as daily community life, international conferences, business meetings, and courts) using a variety of modalities (such as simultaneous, consecutive, whispering, and liaison interpreting). In addition to having an excellent command of both languages, the *interpreter* must have a number of other professional, technical, and interpersonal skills and must adhere to a strict code of professional ethics.

The main difference between *translating* and *interpreting* is that *translating* uses the written language, whereas *interpreting* uses the spoken language. While both share many features, the fact that they use different channels (visual versus auditory) results in some important differences.

Insofar as *translating* means turning a message from one language into another, both *translating* and *interpreting* can be defined as types of *translation*. However, there are also some differences between the two modalities. While a *translator* may occasionally act as an *interpreter* and vice versa, these are two distinct professions with very different demands.

Interpreting can itself take many forms, depending on the languages that need to be translated into and from, the number of speakers and listeners involved, the facilities available, the formality of the occasion, and so on (Figure 4.11) [15].

Simultaneous interpreting	•The interpreter delivers the message in the target language while the speaker continues to speak in the source language without stopping.
Consecutive interpreting	•The interpreter speaks after the speaker finishes or pauses their speech.
Whispered interpreting	•The interpreter speaks softly into the ear of a listener rather than works in a separate booth with a headset.
Relay interpreting	•The interpreter gets competent in the relevant source language to interpret into a language common to all of the other interpreters present, so that each of them can then render the message into their own target language.
Liaison interpreting	•The single interpreter may be used as the only mediator through the entire conversation, alternating languages as different speakers take their turn.
Sight interpreting	•The interpreter relays in speech the content of a written document to one or more listeners.
Remote interpreting	•The interpreter is not physically present in the same location as the speakers and listeners, has become another option since the arrival of technological advances such as video conferencing.

Figure 4.11. Types of interpreting

Interpreting may be used in any situation where people who do not speak each other’s language need to communicate with each other. Such situations are common in a variety of social contexts. Some of these contexts involve very specific communication needs and constraints; therefore, a variety of specialist areas have emerged in the interpreting profession. Settings may include community, conference, business, and court interpreting.

Translating requires knowledge of both language and culture, as well as problem-solving skills and creativity. A professional translator who has mastered these skills is always better suited to the job than a machine. However, there are aspects of translation that a computer can handle very well, so humans and computers together make an excellent team. In this section, you will find out more about the role of computers in translation and will consider the differences between machine translation and computer-aided translation.

Computer-assisted translation is where professional translators use computers to help them access, develop, and search terminology databases, where words and phrases can be entered along with the users' own translations, sometimes as well as additional contextual information. This method can be time-consuming in the beginning but can save time in the long run, particularly for specialized translation. A legal translator, for example, may spend hours translating one short piece of text because it contains phrases that need checking against the respective legal systems. Professional translation software will help them easily reapply this work where it is appropriate at a later stage.

One advantage of using translating software is that it can deal with many more languages than any human ever could, and it can translate between them extremely quickly. In the early days of machine translation, there was much excitement about the possibilities, but also some worry that eventually computers would replace human translators.

Translating literature requires a large amount of creativity on the part of the translator, but there is another area where highly creative approaches to translation are equally in demand: marketing. When creating high-impact promotional content, such as global advertising campaigns, straight translation is rarely enough. Culturally inappropriate translations of marketing material can potentially cost millions. Conversely, a creative approach that is well adapted to the target market can prove very effective and lucrative.

Read the following article, which explains a concept used in the advertising and marketing industries called 'transcreation.'



As we can read in the Article above, a transcreationist should possess such skills as

- a) market awareness;
- b) understanding of the history of the target culture;
- c) understanding of the target culture today;
- d) understanding of psychological factors;
- e) linguistic knowledge;
- f) awareness of stereotypes.

Language policies and politics

Some countries have multiple official languages. Here in the United States, there is no official language, although English is the de facto national language. *Language policies* involve laws or customs that determine which language is spoken where and when [1, p. 164]. These policies often emerge from the politics of language use; as we mentioned earlier, language policies are embedded in the politics of class, culture, ethnicity, and economics. They do not develop as a result of any supposed quality of the language itself.

Meanwhile, the British themselves do not consider the English language promising. In particular, the British Council, in the framework of its research on the opportunities of education and cultural ties, revealed a study called "Languages for the Future," where they announced the list of perspective languages in the context of modern reality [16]. The British Council considers Spanish, Mandarin, French, Arabic, and German, which appear some way ahead of the next five, which are Italian, Dutch, Portuguese, Japanese, and Russian, as the strategically useful languages on the basis of economic,

geopolitical, cultural, and educational factors [15]. Such factors include the needs of Great Britain, its foreign trade objectives, the priorities of diplomacy and safety, and the spread of languages on the Internet [16].

There are different motivations behind the establishment of language policies that guide the status of different languages in a place:

1) as a way of protecting minority languages so that these languages do not disappear, for instance, Welsh in Wales, Irish in Ireland, and Frisian in Germany and the Netherlands as legally protected languages [1, p. 165];

2) governed by location, for example, Dutch in Belgium and Flemish as the official language in Flanders in the northern part of the country; or French is the official language in Wallonia in the south, and German is the official language in the eastern Cantons bordering Germany.

3) developed with language parity, but the implementation is not equal; for instance, English and French are both official languages in Cameroon, despite the fact that 247 indigenous languages are also spoken there.

4) as reflecting the tensions between the nation's history and its future, between the various language communities, and between economic and political relations inside and outside the nation, for example, in Canada with its three official languages: English, French, and German [1, p. 165–166].

If a language is spoken in some countries of a particular region (for example, German in German-speaking countries and Russian in the CIS countries), it acquires interstate status. A dialect can also play the role of a state or local one. For example, the Russian language in Russia acts as a state language and an official means of interethnic communication. In turn, the regional dialects include any word used in a particular region or district of any country (for example, Tatar, Yakut, etc.). So the most significant among the educational and social opportunities for individuals in the modern world are the

languages of global communication. At the same time, the state and society must create favorable conditions for studying local languages [5, p. 141].

Kazakhstan has faced the task of providing the schools with competent reference, scientific, and educational literature that would allow pupils and teachers to switch freely from Kazakh into Russian and then into English. «All worlds should perceive Kazakhstan as a highly educated country, whose population uses three languages. These are the Kazakh language as the state language, the Russian language as the language of interethnic communication, and the English language as the language of successful integration into the global economy, noted the First president of the Republic of Kazakhstan, N.A. Nazarbayev [17].

3–2–1 Summary

Three things you found out

Two interesting things

One question you still have

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Lecture 5. Nonverbal Communication Issues

Lecture plan

Defining nonverbal communication

Kinesics

Space

Time

Silence

Cultural variations in nonverbal behavior

Defining cultural space

Key terms

adaptors

contact cultures

cultural spaces

cyberspace

deception

emblems

eye contact

facial expressions

gestures

home

illustrators

migration

MMOGs

monochronic

neighborhood

noncontact cultures

nonverbal communication

paralinguistics

personal space

polychronic

regionalism

regulators

relational messages

silence

status

traveling

Please practice these terms online with the help of Quizlet by scanning the following QR code:



Defining nonverbal communication

Nonverbal communication is a pervasive and powerful form of human behavior that involves a subtle, nonlinguistic, multidimensional, spontaneous process, or, in other words, all types of communication that take place without words [1].

Nonverbal communication is crucial for some reasons (Figure 5.1).

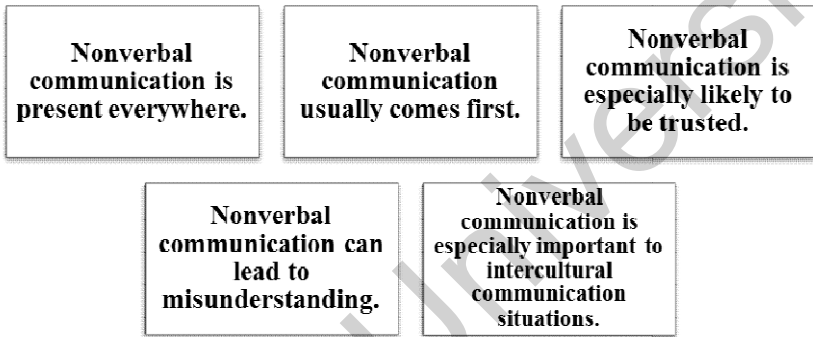


Figure 5.1. Why nonverbal communication is important

There are seven types of nonverbal communication (Figure 5.2).

Kinesics is a type of nonverbal communication that involves body movement and activities (also called body language). According to Ekman and Friesen in the book “Communicating Across Culture” by Stella Ting-Toomey, there are four categories of body movement or kinetics: **Emblems, Illustrators, Regulators,** and **Adaptors** [2, p. 114–141].

Emblems are included in all hand gesture codes that are used for nonverbal communication within a culture. They have a direct verbal referent and can substitute for the words that they represent, such as peace sign, hitchhike sign, etc.

Every culture has its own emblems with a variety of meanings, and some may be different from others. For example, in the US, raising your hand and making a circle with your thumb and forefinger means OK, but in French, that kind of sign means zero. So if we use it in the wrong culture, it will lead to intercultural miscommunication or conflict. Many emblems across cultures have contradictory meanings in a different culture, so we have to figure it out before we share that kind of nonverbal communication.

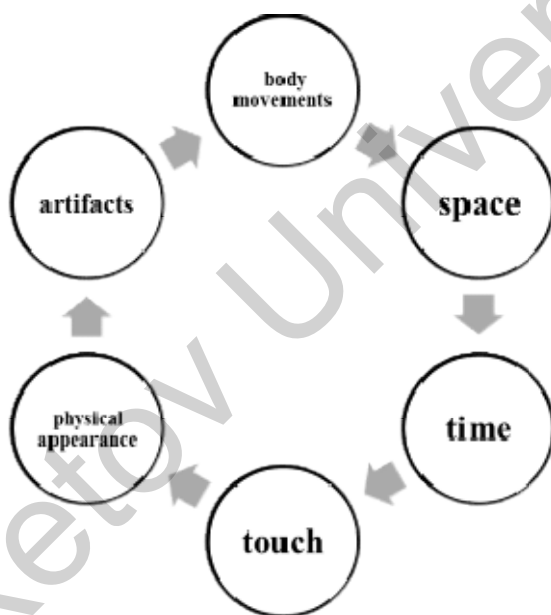


Figure 5.2. Seven types of nonverbal communication

Illustrators are nonverbal hand gestures that are used to complement or illustrate a spoken word. It can also be used to illustrate direction or a picture of the verbal meaning. This nonverbal style usually occurs spontaneously when we have a conversation with others or when doing presentations. Most

Europeans tend to use hand gestures more when having a conversation than Asians, because some Asian people think that too.

Regulators are nonverbal behaviors that regulate, monitor, maintain, and control the conversation. When we are listening to someone else, we are not passive; we may nod our heads to indicate we understand what someone is talking about or make a linguistic sound like "mm.." or "uh.." Regulators are vocalic and kinesic behaviors that we learn at a very young age and use at a very low level of awareness. Sometimes the use of regulators with different rhythms and punctuations can lead us into intercultural distress and misunderstanding.

Adaptors are nonverbal habits or gestures that are reactions to internal or external stimuli and are used to satisfy psychological or physical needs. Adaptors usually happen automatically; for example, when we cough or sneeze, we will cover our mouth with our hands, or we will scratch something when we feel itchy. However, adaptors can also be negative; for example, winking one eye in some cultures is considered an insult or sexual proposition, and chewing gum in public is considered impolite in France

Space

Proxemics is the study of how people use personal space, or the "bubble" that is around them. Hall distinguished contact cultures from noncontact cultures [3, p. 274]. The word proxemics derives from the same Latin root as proximity, implying that one dimension of space is how close or distant two or more people are located. How physically close or distant two people stand when they talk says a great deal about their relationship. Arabic people from the Middle East do not feel that someone is friendly unless they are standing close enough to smell the garlic on the other person's breath. Clearly, there are strong cultural differences in the perception of the appropriate space between people involved in interpersonal

communication. People are often unaware that their culture has assigned meaning to the distances between communicators. In other cultures, one cannot use the same standards to interpret relationships [4, p. 296]. Watch the clip to get an idea of personal space differences worldwide..



Time

The amount of time that elapses before being considered late for an appointment varies widely from culture to culture. Formal time involves the process of separating units of time into days, weeks, and months. Informal time in the same culture has a more loosely defined approximation: 8.00 can mean anywhere between 8.00 and 8.15 to 8.50. Informal time involves attitudes about punctuality within a culture. Symbolic uses of time can be related to a person's or culture's orientation. Language can reveal a culture's attitudes toward time. In the United States, we "Spend" time; "Time is money," and we ask if we can "Have some of your time?"

Chronology involves concepts of time and the rules that govern its use [3, p. 278]. There are many cultural variations regarding how people understand and use time. In 1966, Edward Hall distinguished between monochronic and polychronic time orientations [5].

People with a monochronic concept of time regard it as a commodity: time can be gained, lost, spent, wasted, or saved; in other words, time is linear, with one event happening at a time [3, p. 278]. People of monochronic cultures, in general,

are punctual, never miss deadlines, and keep to schedules [3, p. 278].

Alternatively, in a polychronic orientation, time is more holistic and perhaps more circular; several events can happen at once [3, p. 278].

In lecture 2, we already mentioned some differences regarding the Global Ugrad participants' attitudes toward deadlines in both their home universities and in the USA.

We have already known that all the participants represented polychromic cultures, and in the USA, a monochromic time orientation country, they struggled with meeting deadlines on time.

Silence

Cultural groups may vary in the degree of emphasis placed on silence, which can be as meaningful as language [6]. Intercultural communication includes the following types of silence [7, p. 197–198] (Figure 5.3).

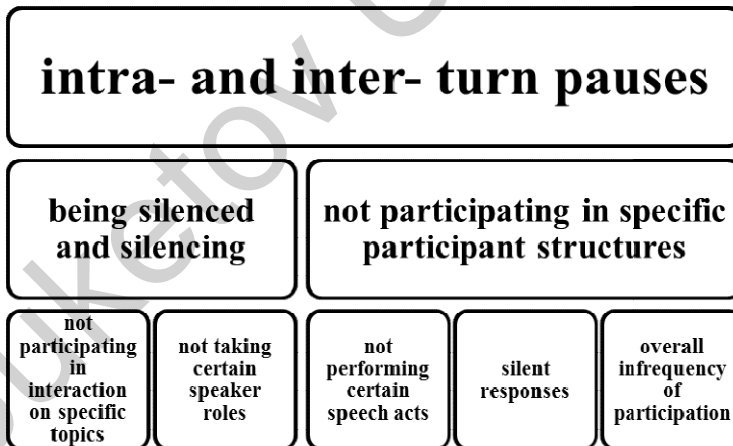


Figure 5.3. Types of silence

The functions of silence are the following and can be looked through in Table 5.1 (Table 5.1) [7, p. 11].

Table 5.1 – The functions of silence

Functions	Details
cognitive	pauses, hesitations for cognitive/language processing
discursive	marking boundaries of discourse
social	negotiating and maintaining social distance
	impression management through pause length, frequency and speed of talk
	conversational styles through pause length, frequency, speed of talk and overlapping
	means of social control through avoiding verbal interaction with specific individuals
	means of maintaining power through avoiding certain content of verbal expressions
	means of maintaining and reinforcing power relationship
	means of negotiating power
	politeness strategies (negative, positive, off-record)
affective	means of emotion management

In 1985, the scientist William B. Gudykunst's proposed uncertainty reduction theory, stated that the main reason for communicating verbally in initial interactions is to reduce uncertainty [3, p. 279]. For instance, American people prefer to ask many questions to employ active uncertainty reduction strategies, whereas other cultures' representatives prefer to stay silent or ask a third party [3, p. 279].

Cultural variations in nonverbal behavior

Humans' facial expressions and facial gestures convey emotions and attitudes [2, p. 178]. Many universal facial gestures include such gestures as the eyebrow flash, the nose wrinkle, and the "disgust face" [2, p. 178]. For a long time, scientists assumed that similar facial expressions in most societies communicate at least six basic emotions—happiness, sadness, disgust, fear, anger, and surprise [2, p. 178]. It is still questionable because various studies either prove or disprove such a statement. Please read the article that explains how cultural differences affect emotions.



As you could read from the Article above, Asian people express emotions differently from Europeans, so nonverbal communication also varies in many ways from culture to culture.

All *nonverbal codes* include the following (Figure 5.4) [8, p. 179–191].

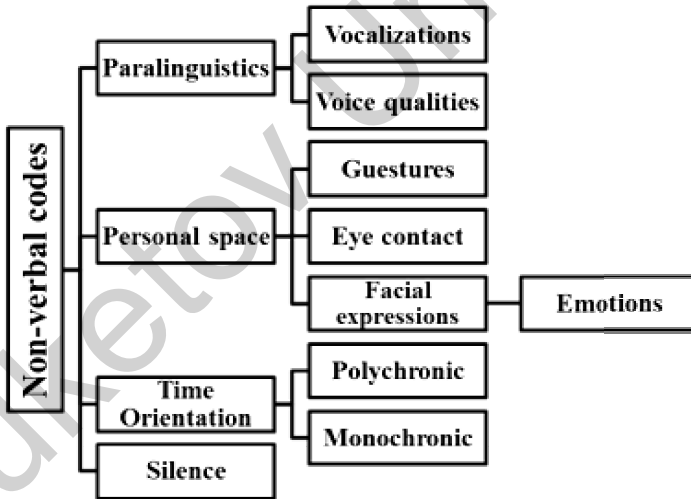


Figure 5.4. Nonverbal codes

Observation is crucial when exploring nonverbal communication. Please read the article aimed at evaluating and

explaining the different types of interactions between individuals, pairs, or groups at several locations. Reflect on it.



Defining cultural space

Cultural space relates to the way communication constructs meanings for various places [8, p. 191]. They are important in understanding our identities, which, together with our views, are formed in relation to cultural places [8, p. 191]. We can experience various cultural places (Figure 5.5) [8, p. 192–196].



Figure 5.5. Cultural spaces that we experience

Cultural Space can be changed by *traveling* or through *migration* [8, p. 196–197]. Traveling is more than just a leisure

activity, although it is often viewed as that. Regarding intercultural communication, traveling transforms the traveler and how he or she interacts with others. The old saying "When in Rome, do as the Romans do" holds true today as we cross cultural spaces more frequently than ever [8, p. 196].

Migration, in turn, changes cultural spaces in a different way compared to traveling [8, p. 197]. While traveling changes cultural spaces in accordance with people's desires, migration forces humans to leave their homelands to settle somewhere else [8, p. 197].

Cultural space's **dynamic nature** differs from such space notions as land ownership, surveys, borders, colonies, and territories [8, p. 197]. If you want to travel in the current dynamic cultural space, you do not need a passport but your desire to change cultural needs [8, p. 197]. The Internet creates cultural spaces, so we can visit virtually any number of spaces we are interested in [8, p. 198]. **Cyberspace** broadens the boundaries of cultural space; thus, whenever we wish, we can take control over who we are and where we are [9].

3-2-1 Summary

Three things you found out

Two interesting things

One question you still have

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Lecture 6. Intercultural Transitions

Lecture plan

Thinking dialectically about intercultural transitions
Types of migrant groups
 Voluntary migrants
 Involuntary migrants
Migrant–host relationships
 Assimilation
 Separation
 Integration
 Marginalization
 Cultural hybridity
Cultural adaptation
 Social science approach
 Interpretive approach
 Critical approach: contextual influences

Key terms

assimilation	multicultural identity
cultural adaptation	phenomenological approach
culture shock	predictive uncertainty
explanatory uncertainty	psychological health
fight approach	segregation
flight approach	separation
functional fitness	short–term refugees
immigrants	social support
integration	sojourners
intercultural identity	transnationalism
liminality	U–curve theory
long–term refugees	uncertainty reduction
marginalization	W–curve theory
migrant	

Please practice these terms online with the help of Quizlet by scanning the following QR code:



Throughout history, people have traveled across cultural boundaries for many different reasons. There have been three great waves of global migration (Figure 6.1) [1, p. 307].

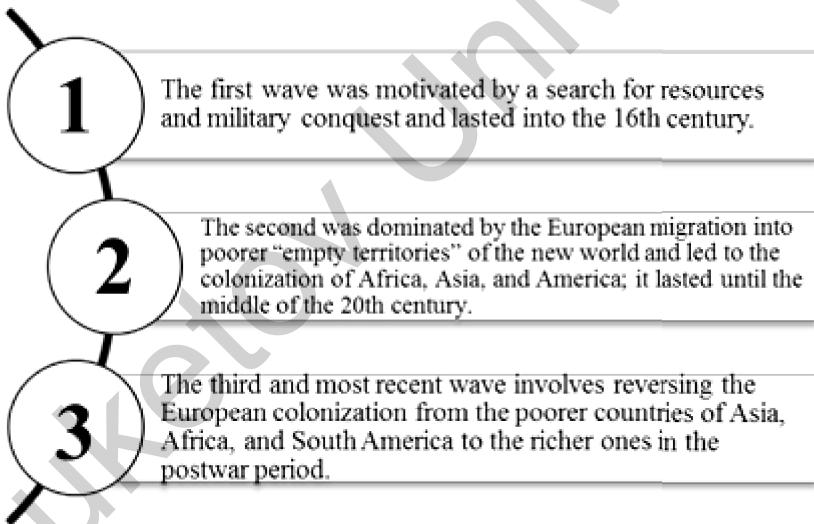


Figure 6.1. Three great waves of global migration

Types of migrant groups

Migration can be *long-term* or *short-term*, *voluntary* or *involuntary* [1, p. 310]. The term migration refers to an

individual who leaves the primary cultural contexts in which he or she was raised and moves to a new cultural context for an extended period of time [1, p. 310]. We can identify four types of migrant groups based on length and degree of voluntariness (Figure 6.2).

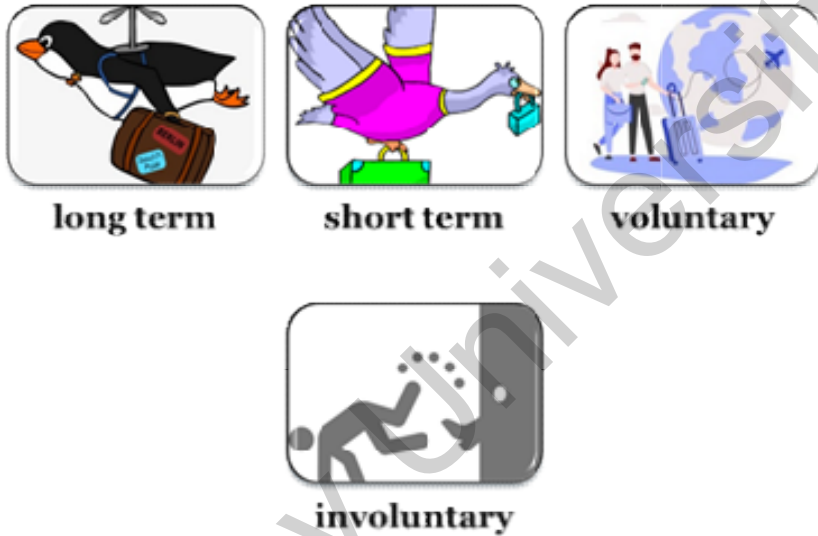


Figure 6.2. Four types of migrant groups

The two groups of voluntary travelers include *sojourners*, or those travelers who move to new cultural contexts for a limited period of time and for a specific purpose, such as study or business, and *immigrants*, or those who come to a new country, region, or environment to settle more or less permanently [1, p. 310].

There are two types of migrants who move involuntarily: *long-term refugees*, or those who are forced to relocate permanently because of war, famine, or oppression; and *short-*

term refugees, or those who are forced for a short time to move from their region or country [1, p. 311].

The issue of immigration is topical and touching nowadays. The flow of immigrants from African and Asian countries stalked the developed countries, and the USA was not an exception. A rising number of migrants evokes the anticipated separation of U.S. society regarding attitudes toward immigration policy and immigrants as well. In fact, the latest survey among American natives demonstrated that 45% of those who supported newcomers and 45% of those who totally disagreed with any immigrant group's presence [2, p. 99–100].

Some privileges for immigrants entirely depend on the goodwill of the U.S. president, and, therefore, the U.S. Congress faces the problem of establishing fair and square regulations for undocumented migrants, permanent citizens, and natives [2, p. 110]. One fact is evident: a continually growing number of Latinos in the population, from 28.5% in 1976 to 44.5 in 1992, for instance. These people are under Civil Rights Protection that does not provide for their incorporation into U.S. society. Therefore, the main idea is to give the Latino population a right to vote at the beginning because it will facilitate their adaptation process, increase their civic consciousness, and eliminate all bureaucratic procedures people from Latin America should follow [2, p. 128].

Asian migrants filled the U.S. due to the removal of limitations on nonquota immigration. In particular, all spouses, children, and parents could relocate to join the previously relocated Asian relatives; there they faced racial discrimination and stayed without appropriate education, except Korean people, who are well-known for their entrepreneurship and religious communities [3, p. 400]. In fact, Korean immigrants represent a middle-class minority, with which Africans are annoyed due to their unwillingness to be educated rather than

rebellious and demanding their rights. However, there is still hope to handle the conflict by conducting a dialog between Korean merchants and African customers [3, p. 403].

Intensive education of all newcomers, as well as addressing the economic imbalance, can put an end to the disagreement between different types of immigrants as well as minorities and natives.

Migrant–host relationships

There are four ways in which migrants may relate to their new cultures (Table 6.1).

Table 6.1 – Migrant–Host relationships

	Migrants value host / majority culture	Migrants devalue host / majority culture
Migrants devalue own / minority culture	Assimilation	Marginalization
		Hybridity
Migrants value own / minority culture	Integration	Separation

Assimilation: the individual wants to maintain relationships with other groups in the new culture. Separation exists in two forms: 1) when migrants choose to retain their original culture and avoid interaction with other groups; and 2) when migrants live apart from each other due to the policy or practice of segregation. *Integration:* the individual wants to maintain their original culture and also have daily interactions with other groups. *Marginalization:* the individual expresses

little interest in maintaining cultural ties with either the dominant culture or the migrant culture [1, p. 314–317].

Cultural Adaptation

Cultural adaptation is the long-term process of adjusting and finally feeling comfortable in a new environment [1, p. 320]. There are three communication approaches to Cultural Adaptation: **Social Science Approach, Interpretive Approach, and Critical Approach** [1, p. 320–342].

Social Science Approach focuses on the individual in the adaptation process, the individual characteristics and background of the migrant, and the individual outcomes of adaptation. includes three models: **Anxiety and Uncertainty Management (AUM) Model, Transition Model, and Integrative Model** (Figures 6.3–6.6) [1, p. 320–327].

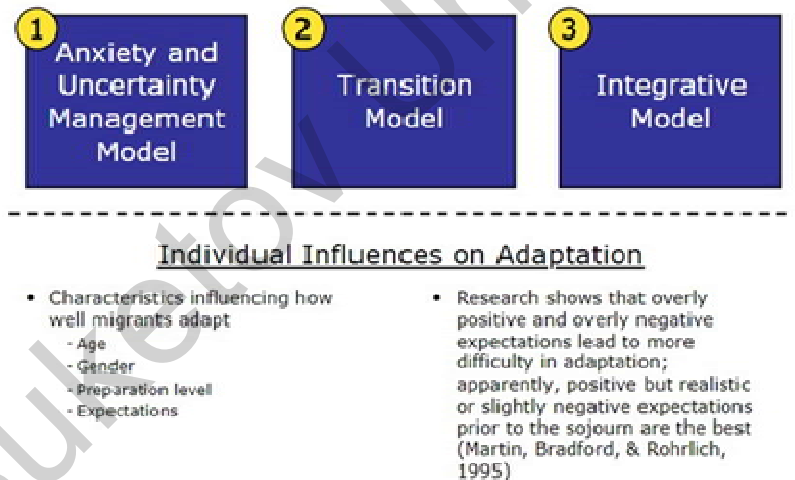


Figure 6.3. Social science approach

Anxiety and Uncertainty Model assumes we gather information to help us reduce uncertainty and anxiety

*The goal of effective intercultural communication can be reached by reducing anxiety and seeking information, a process known as **uncertainty reduction***

Types of uncertainty

- **Predictive uncertainty** → Inability to predict what someone will say or do
- **Explanatory uncertainty** → Inability to explain why people behave as they do

Characteristics of the most effective communicators

- Have a solid self-confidence and self-esteem
- Have flexible attitudes (tolerance for ambiguity, empathy) and behaviors
- Are complex and flexible in their categorization of others (ability to identify similarities and differences and avoid stereotypes)



Figure 6.4. Anxiety / Uncertainty management (AUM) model

Transition Model: All transition experiences involve change, including some loss and some gain for individuals

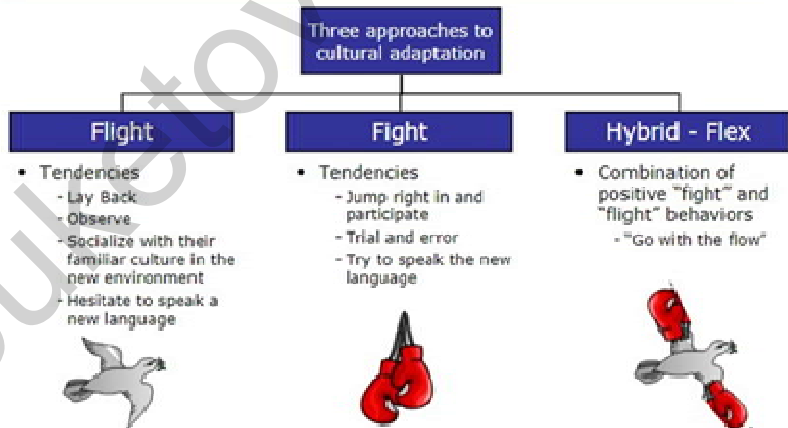


Figure 6.5. Transition model

The Integrative Model: Adaptation is the process of stress, adjustment, and growth. As individuals experience the stress of not fitting in with the environment, the natural response is to seek to adjust

Characteristics of the Integrative Model

- Psychic breakdown of previously held attitudes and behaviors
- Emphasis on the interconnectedness of individual and context in the adaptation process
- Adaptation occurs through communication
- Increased communication is a double sword
 - Adapt better
 - But experience more culture
- **Social support** - can play an important role in helping the newcomer reduce stress, clarify uncertainty, and increase a sense of identity

Figure 6.6. Integrative model

The *Outcomes of Adaptation* are the following:

- 1) *Psychological health*—the state of being emotionally comfortable in a cultural context;
- 2) *Functional fitness*: ability to function in daily life in many different contexts;
- 3) *Intercultural identity*: identity based on two or more cultural frames of reference [1, p. 326].

An interpretive approach focuses on in-depth descriptions of the adaptation process, often employing a phenomenological approach, and includes three such interpretive models: *the U-Curve model*, *W-Curve model*, and *the phenomenological model* [1, p. 327–336].

The most common theory is *the U-Curve theory* of adaptation. This theory is based on research conducted by a Norwegian sociologist, Sverre Lysgaard, who interviewed Norwegian students studying in the United States (Figure 6.7).

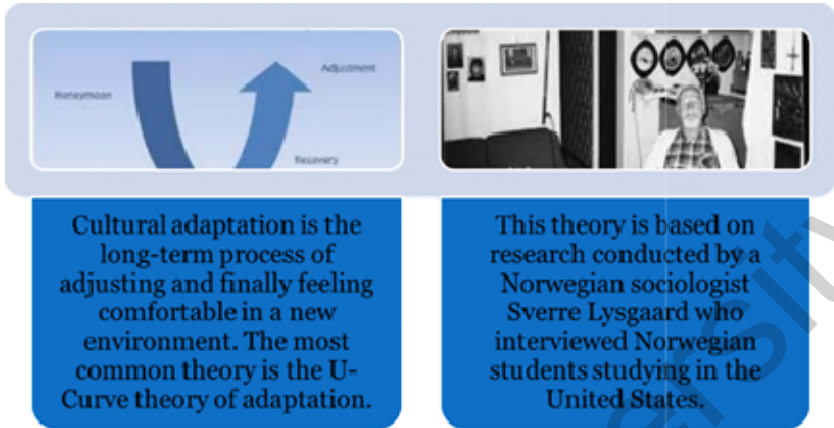


Figure 6.7. The U-curve theory

The U-Curve model (Figure 6.8) includes:

1. Anticipation or excitement period;
2. Culture shock;
3. Adaptation.



Figure 6.8. The U-Curve model

The second phase, *culture shock*, happens to almost everyone in intercultural transitions. Individuals face many challenges of transition in new cultural contexts. Culture shock is a relatively short-term feeling of disorientation and discomfort due to the unfamiliarity of the surroundings and the lack of familiar cues in the environment. Kalvero Oberg, the anthropologist who coined the term culture shock, suggests it is like a disease, complete with symptoms (excessive hand washing, irritability, and so on). If it is treated properly (that is, if the migrant learns the language, makes friends, and so on), the migrant can "recover," or adapt to the new cultural situation, and feel at home [4, p. 177–182]. Although most individuals experience culture shock during the period of transition to a new culture, they are less likely to experience it if they maintain their separateness because culture shock presumes cultural contact. For instance, military personnel who live abroad on U.S. bases and have very little contact with members of the host society often experience little culture shock.

Coming back to our 2018–2019 Global Ugrad Program participants, we need to mention that 88% of them experienced so-called culture shock, while only 12% did not. Thus, despite the obvious fact that students at U.S. universities are given a unique opportunity to practice English while being in an English-speaking environment, one of the most common stereotypes is the expectation of improving English language skills from being in a language environment. This statement may not always be true since some international students and exchange participants cannot overcome the cultural shock and are sometimes afraid to contact other representatives and even professors, which subsequently leads to low academic performance. This may be due to the uncertainty of knowledge of a foreign language and homesickness; therefore, the more future participants know about other cultures, the more chances

they have to survive a culture shock with minimal consequences for mental and moral conditions.

W-Curve model matters when migrants return home to their original cultural contexts, and then the same process of adaptation occurs and may again involve culture, or reentry, shock depicted by *the W-Curve model* (Figure 6.9) [5, p. 33–47].

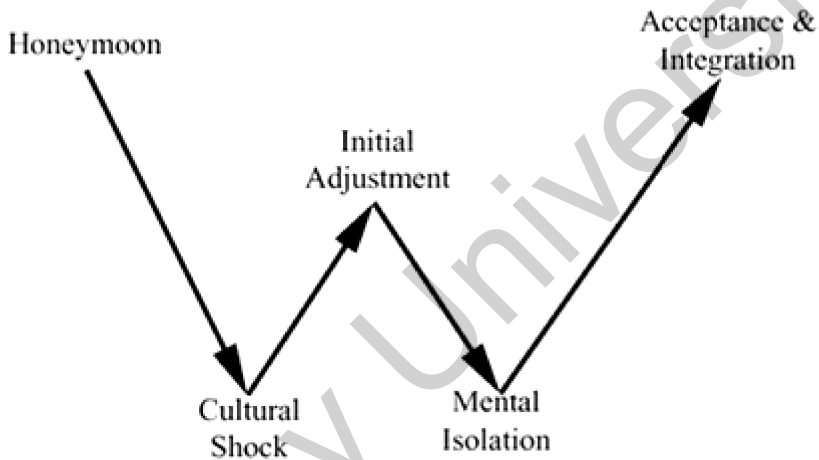


Figure 6.9. The W-Curve model

Sometimes this adaptation is even more difficult because it is so unexpected. Although coming home, as we might think, should be easy, However, students who return home from college, business people who return to corporate headquarters after working abroad, and Native Americans who return to their nations all notice the difficulty of readjusting [6, p. 309–336]. The same situation happened to one of the 2018–2019 Global Ugrad Program finalists, who returned home from the USA and was unhappy with that surprisingly.

Phenomenological Model is a research approach that seeks in-depth explanations of human experiences and includes three phases: taking things for granted, making sense of new patterns, and coming to understand new information (Figure 6.10) [1, p. 333–336].

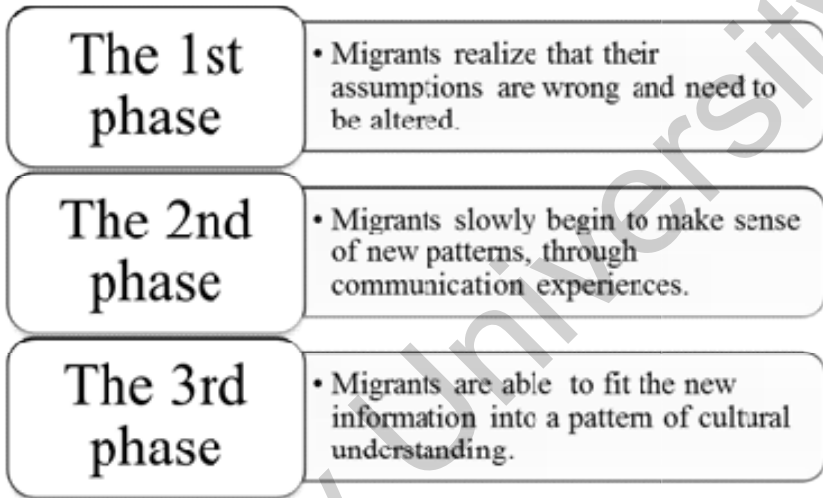


Figure 6.10. Three phases of phenomenological model

The critical approach reminds us that cultural adaptation depends on the context, influenced by:

- Institutional, Political, and Class Influences;
- Identity and Adaptation;
- Living on the Border (Figure 6.11) [1, p. 336–342].



Figure 6.11. Three critical approach influences

It is time to think about the causes of the current migration crisis and possible solutions to its consequences. The demographical problem is one of the most global problems of humanity related to the significant growth of the world population, which causes decreasing economic well-being; therefore, threats in terms of people's lives and security emerged. Nowadays, well-developed European countries provide a policy of tolerance and are ready to lend a helping hand to every migrant who demands a better life and shelter for him and his family. European countries became trapped, afraid of rejecting applicants and refugees from countries with unstable political and economic situations. All this led to an uncontrolled situation with the working places, terroristic attacks, and the growing unhappiness among the native population of the countries desired by the migrants.

The most obvious reasons why the European migration crisis arose are historical premises taken root from the colonialism of the South of Africa by the Netherlands, Algeria by France, and cooperation of Turkey and Germany from the

times of Bismarck, as well as the consequences of the existing policy of spreading democracy in countries such as Libya and Iraq, and last but not least, the lavish policy of Germany and Italy towards the refugees. So, let's talk about the possible ways to solve such a tremendous problem.

Traditionally, there were lots of migrants from African and Asian countries in well-developed countries such as Belgium, Holland, France, England, and Germany. Let's take France, where crowds of migrants flew after World War II. By the time of the Algerian Declaration of Independence in 1962, the Arabic population had accounted for about 350 thousand people. France was rebuilding the country after the war, and, therefore, the French authorities welcomed the cheap workforce from Africa. Another reason was the anti-colonial movement in Algeria at the beginning of 1962. Algerians left their homeland due to disagreement with the authorities in terms of the political situation. In France, they were legalized, integrated into the national lifestyle, and became legal French citizens. This is the only example of a historical event that took place in the middle of the nineteenth century, but such an event was much more, and that is why historically, lots of Arabic and Asian people have been living in Europe legally.

A Another reason why the crowds of migrants flew to the European countries is that after the execution of Khadafy, who stemmed the flow of Africans to the European countries, people suffered from fame and unemployment and rushed to seek a place where they would earn their living. We also need to mention Saddam Hussein, who managed to rule among the Sunni and Shiite Iraqis, preventing them from leaving their homelands. The populations of the above-named countries toppled the dictators and ended up with nothing. They have nothing to eat, nowhere to work, and only freedom, but it cannot help them feed their kids and provide them with all

necessary goods and supplies. Again, hungry and poor people hurried to Europe to make a living.

In the XXI century, the conflicts in the Middle East and East African countries provoked hundreds of thousands of refugees. According to the report of the Head Committee of the United Nations Organization published in 2014, the number of refugees rose dramatically to 59 million people compared to 2004, when the number of political migrants was 37 million. And all these people prefer to go to the European countries, which are believed to be places with good infrastructure, socially secure policies, and career opportunities. According to the forecast made by the League of Nations researchers, not less than 850 thousand people will have come to Europe by the end of 2016.

People who seek a better life get to Europe by boat, on foot, or even by swimming. Every year, more than 500 thousand people die or disappear, and nobody knows where to find them. Due to the dramatically increased number of migrants, the economic and political crisis has struck Europe. The refugees deserve sympathy, no doubt, because they are unhappy people who desire to stay alive and survive. Their amount accounts for millions, and all of them are from developing countries. Furthermore, all of them choose the place for their further living, and Europe is precisely the desired place to habituate. The point is that as long as the European countries approve the migrants' applications and provide a policy of tolerance, more and more people will rush there.

The last reason is that migrants choose countries such as Germany, which attracts people from Syria, Afghanistan, and Kosovo; Italy, which is a desirable place of living for Nigerians, Gambians, and Pakistanis; and, finally, Great Britain, which is a good place for refugees from Eritrea, Pakistan, and Iran, because these countries provide really

welcoming conditions and financial aid for the newcomers. Right after a new immigrant has been approved by the authorities, he or she starts getting approximately \$300 monthly as financial help, which can seem like a really good sum of money for one poor immigrant.

It is against both moral and humanitarian laws not to allow people to enter to be saved. Nevertheless, the permission provided for everyone means condemning their own humanity to extinction. Sociologists predict that by 2020 there will not be any white Europeans with the typical Slavonic appearance. The modern world enters the global era when the scope of the enormous movement of the population exceeds everything that has happened before. The ones who initiated the conflicts prefer to stay in the shadows and not be punished.

The European countries started having disagreements with their neighbors. For instance, Switzerland demanded the closing of the border between Italy and Switzerland. Another example that comes to mind is Hungary, which tries to initiate the construction of the wall between them and Serbia. Bulgaria strengthens its borders with Turkey. Slovakia admits only Christian people. Hungary does not close its borders at all. All of these actions will not solve the problems of an uncontrolled flow of migrants and refugees. However, let's take Portugal, the country that also played a significant part in the colonization of other countries. Nevertheless, Portugal is not the target destination for job seekers and better life seekers. The reason is that there is no money for the newcomers. Another good example is Denmark, which introduced the law to take all migrants' properties and money, leaving them with some monthly donations. Such actions led to a significant decrease in the number of people entering the country.

Another possible solution is to set a strict quota for the refugees and migrants, taking into account their background, readiness to contribute to European society, and understanding

of the necessity to learn the laws and language of the target country. People should obey the laws of the host country but not set their own ones. National and religious identities are good things, but they should be left inside the community. Europe is a secular state, and the migrants from Arabic countries must understand it pretty well. All organizations, such as IGIL, must be forbidden and their participants punished. The problem of refugees is not a problem for only one state. Only concerted efforts will have a positive effect on such problem-solving.

The dominance of the migrants is so tremendous that the only way seems to be to deal with reality. It might take centuries to reconsider the whole policy, starting with the prevention of paying financial aid for those who do not work and ending with the total non-interference in the internal affairs of any country. At the same time, peace in the Middle East and African countries must be established, and the level of lifestyle in the developing countries creating working places and opportunities to study ought to be improved. The mass media must stop their propaganda and promote movies where the main idea is the unity of nations and their friendship. International marriages are typical events nowadays, so probably it would be a great idea to establish only one language, English, for instance, as the language of intercultural communication. Religion is a personal choice; however, religious beliefs should not be imposed [7–11].

All of the above points appear to be unrealistic. The world wallowed in blood, political, and religious infighting. Today's generation will have to live with that; they have no choice, but, probably, the future generation will find the solution to bring peace and safety to all corners of our planet, named Earth, with the help of intercultural communication awareness.

3–2–1 Summary

Three things you found out

Two interesting things

One question you still have

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Lecture 7. Kazakhstani Cultural Values

Lecture plan

American–Kazakhstan business communication: a
Cross-cultural perspective
Theoretical review on cultural values
Kazakhstani cultural variables

Kazakhstan is the world's 9th-largest country, situated in a vast but relatively isolated space between Europe and Asia. Its long and rich history dates back to a nomadic civilization from the first millennium BC, followed by various periods of expansion, leading to its current position as a modern nation-state.

Kazakhstan is the land of mutual understanding and dialogue. More than a hundred nationalities' representatives live here and regard themselves as one people. The achievements and successes of the country and its recognition by the international community are the result of the work of every Kazakhstani citizen [1]. The life of the people grows with each of its next generations; therefore, there is no dream higher than the dream of the Eternity of the People. "Mangilik El" is an idea that opens up tomorrow, expresses faith in the future, and becomes a symbol of irreversible and lasting stability [1, p. 64–66].

Kazakhstan possesses a diverse ethnic composition of the native Kazakh people, Russians, and other ethnic groups that remain separated by language and religion. More than one hundred ethnic groups and a variety of cultural groups with different religions, cultural traditions, and customs live in Kazakhstan [2]. Kazakhstan has become home to people of different races, languages, religions, and cultures. According to the statistics agency, the country's population speaks 23

different languages and professes Islam, Orthodoxy, Protestantism, Catholicism, Buddhism, and Judaism. The country can be rightly called multicultural, poly-confessional, and multicultural [3]. According to the last census, which was held in Kazakhstan in 2009, the ethnic composition of the population is as follows: Kazakhs (63.1%); Russians (23.7%); Uzbeks (2.9%); Ukrainians (2.1%); Uighurs (1.4%); Germans (1.1%); Tatars (1.3%); while all the members of other ethnic groups constitute around 1% of the total percentage of the population, i.e., the indigenous population is more than 63% of the total population (<http://www.stat.gov.kz>). The policy index of multiculturalism in Kazakhstan allows for measuring the level of the democratic system of state policy relating to national minorities and migration.

The Assembly of People of Kazakhstan, which has become an important element of the political system of our country, contributes to the rapprochement of cultures of various ethnic groups and peoples [4, p. 266–274].

The study of the Assembly's activities has passed through a number of stages in its development, which largely coincide with the main periods of development of state ethnopolitics in Kazakhstan (Figure 7.1).

The state policy, which consistently aims to bring East and West closer together on the fundamental issues of the modern international order, confirms Kazakhstan's interest in fostering the dialogue of cultures. The APK has become a kind of institution that provides a policy of interethnic and intercultural interaction, one of the most important achievements of Kazakhstan, and social stability, manifested in the traditions of openness and receptivity to positive foreign cultural influences, combined with tolerance [4, p. 266–274].



Figure 7.1. The stages of the Assembly of People of Kazakhstan development

Please read the article "Tolerance Issue in Kazakh Culture" to get an idea of this Kazakh national value [5, p. 5034–5048].



The convergence of various distinct populations has created a unique culture reliant on both agricultural and industrial ways of life. With an abundance of natural resources

and a growing economy, foreign businesses and investments consider Kazakhstan an attractive market, which, consequently, makes this country face a lot of challenges in terms of being forced to change values. Therefore, public attention should be drawn to the issues of intercultural and international communication that will help to encourage the intention and readiness for intercultural polylogue [2]. In other words, tolerance facilitates intercultural communication, while intolerance provokes aggression and brings the situation into conflict. Let's consider such traditional Kazakh cultural values as hospitality, tradition, and religion.

Hospitality has always been an important part of Kazakh nomadic culture. Generosity and welcoming behavior are common in both social and business Kazakh spheres. An invitation to the traditional Kazakh feast 'dastarkhan' is the most popular form of Kazakh hospitality. Sharing food and drink with family, friends, and acquaintances is an essential part of Kazakh culture and should be respected and shared.

Kazakh **traditions** have been passed on from one generation to another through oral histories told by traditional Kazakh tribal leaders and elders. Find out more about various Kazakh traditions.



Religion. Before the introduction of the Sunni branch of Islam in the 17th and 18th centuries, Kazakhs held strong animist and shamanist beliefs. When many Russians came to live in Kazakhstan, the Russian Orthodox religion had an

important presence in Kazakh society. Between the mid-1990s and mid-2000s, many non-Muslim ethnic minorities left Kazakhstan, which led to a demographic change. Today, the country is 70% Muslim.

However, what is clear and normal for Kazakh people can lead to polar reactions from people who belong to different cultures; for example, it is Kazakh tradition to serve a specially cooked sheep's head at dinner to the guest as a sign of respect [2].

1. One day, German writers visited one well-known Kazakh woman poet, who served a table full of traditional treats, with the culmination being a sheep's head that was offered to the German poet. The latter asked with disgust why he had to eat animal heads and, consequently, offended the host [2].

2. One American came to visit another well-known Kazakh, who offered a sheep's head as a sign of respect to his guest. The guest asked what he should have done and was told to kiss a sheep's head and pass it to another. As an experienced man in politically correct behavior, the American did it and made people at the table delighted, thereby maintaining an atmosphere of humor and peacefulness [2].

As we can understand from the life examples above, only respect and a nod to traditions can help people escape any intercultural conflicts, so an understanding of this distinctive Kazakh culture is essential for any organization or individual wishing to do business in Kazakhstan. This is the most typical situation for local employees of multinational corporations, as these corporations tend to pursue their own policies in a foreign country. By traditional cultural attributes, we mean the cultural values of Kazakh people that have been inherited from their ancestors. These include respect for age and hierarchy, orientation towards groups or clans, the preservation of "face" and the importance of relationships, connections, and kinship.

Along with the traditional cultural values of Kazakh people, we should bear in mind Hofstede's cultural dimensions that we considered in Chapter 2 [6–7]. To find out what could be potential cross-cultural management challenges for western companies operations in Kazakhstan, the research has been undertaken by interviewing both local and western (mostly American) businessmen [8, p. 23–24]. The data analysis revealed that Kazakhstani cultural values include:

1. Collectivism
2. High power distance
3. Relatively high uncertainty avoidance
4. Femininity
5. High context.

Let's compare the results of the study mentioned above with a good overview of the deep drivers of Kazakhstani culture relative to other world cultures that was obtained from Hofstede Insights (Figure 7.2).

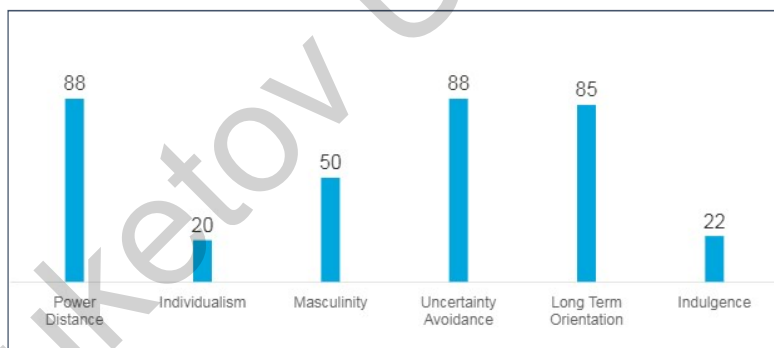


Figure 7.2. An overview of Kazakhstani culture relative to other world cultures

Power Distance expresses the attitude of the culture towards these inequalities among people. Kazakhstan has a

very high score of 88, which shows a nation in this country where power holders are very distant in society.

Individualism is addressed by the degree of interdependence a society maintains among its members. Kazakhstan's very low score of 20 indicates that it is a highly collectivistic society.

Masculinity involves competition, achievement, and success, with success being defined by the winner or best in field, a value system that starts in school and continues throughout organizational life. **Femininity**, in turn, includes caring for others and quality of life. Kazakhstan has an intermediate score of 50 that does not clearly define the dominant cultural values of this country.

Uncertainty Avoidance deals with the way that a society addresses the fact that the future can never be known and either tries to control it or just lets it happen. Kazakhstan scores 88, which is very high on Uncertainty avoidance, and demonstrates that people do not readily accept change and are very risk-averse.

Long-Term Orientation describes how every society has to maintain some links with its own past while dealing with the challenges of the present and future, and societies prioritize these two existential goals differently. With a very high score of 85, Kazakhstani culture is shown to be highly pragmatic.

Indulgence is defined as the extent to which people try to control their desires and impulses based on the way they were raised. The low score of 22 in this dimension shows that Kazakhstan has a culture of restraint and tends toward cynicism and pessimism [9].

3-2-1 Summary

Three things you found out

Two interesting things

One question you still have

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Lecture 8. American Cultural Values

Lecture plan

Historical background of American cultural values
American cultural patterns

All cultures are a complex mixture of their beliefs, values, attitudes, norms, and material lives. The American people are a mixture of African Americans, Native Americans, Latino Americans, Asian Americans, and White European Americans. There are 125 ethnic groups and 1200 religious groups in the country [1, p. 84].

Americans perceive the world based on certain beliefs and values. Cultural patterns are the ways people approach life. There are eight key American cultural patterns (Figure 8.1) [2].

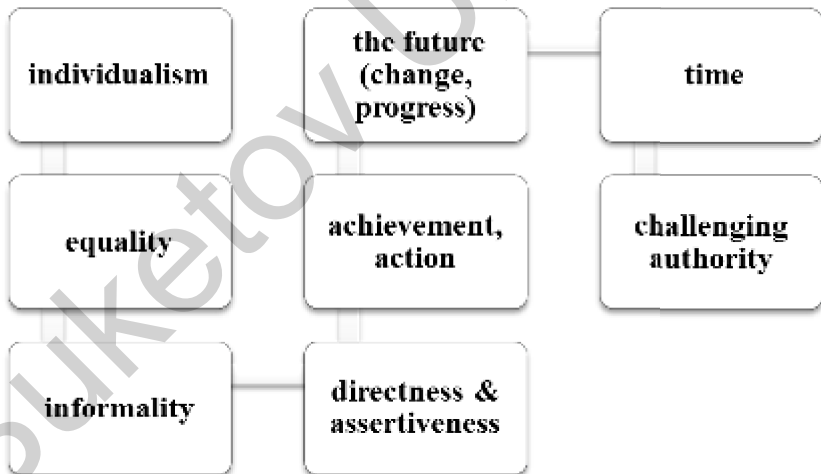


Figure 8.1. 8 Key American cultural patterns

Individualism

The following idioms are examples of the propaganda of self-fulfillment and self-identity that Americans are exposed to as they grow up:

- Do your own thing.
- I did it my way.
- You'll have to decide that for yourself.
- You made your bed; now lie in it.
- If you don't look out for yourself, no one else will.
- Look out for number one.

Self-improvement and self-help—doing my own thing—seem at the core of American ideology [3, p. 5–14].

Equality

Americans believe in the ideal stated in their Declaration of Independence: "All men are created equal." They deeply believe that no one is born superior to anyone else. Americans are generally quite uncomfortable when someone treats them with obvious deference. Americans generally assume that women and men are equal and deserving of the same level of respect. Americans acknowledge status differences among themselves in terms of tone of voice, order of speaking, and choice of words. Foreigners think, incorrectly, that Americans disrespect other people; however, Americans assume that no matter what a person's initial station in life, he or she has the opportunity to achieve high standing, and everyone, no matter how unfortunate, deserves some basic level of respectful treatment [3, p. 14–15]

Informality

How Americans understand equality makes them quite informal in their general behavior and in their relationships with other people. Americans believe that they are as valuable as any other person, even if they happen to be engaged at a given time in an occupation that others might consider lowly. The informality of American speech, dress, and body language often makes people from societies that practice more formal

general behavior be struck. For instance, people of almost any station in life can be seen in public wearing jeans, sandals, or other informal attire. Americans are well-known for their superficial friendliness towards other people [3, p. 16–18].

The Future, Change, and Progress

Americans are generally less concerned about history and traditions than people from older societies. This is because American people assume that their future depends on them, but their physical and social environments are subject to human dominance or control. Early Americans cleared forests, drained swamps, and altered the course of rivers in order to develop the country. Contemporary Americans have gone to the moon in part just to prove they could do so! Being an American, according to cross-cultural trainer L. Robert Kohls, means believing that you can fix whatever you want. Another fundamental American belief in progress and a better future—The impossible takes a little longer—contrasts significantly with people from such countries as America, Latin America, Asia, and the Middle East that possess a fatalistic attitude and a pronounced reverence for the past. Americans are active doers and dislike people who accept conditions passively [3, p. 18–22].

Time

Americans consider time a resource, like water or coal, that can be used well or poorly. An American anthropologist, Edward T. Hall, examined the notion of time when living and working on reservations belonging to two Native American Indian groups, the Navajo and the Hopi. Hall wrote that the Indians thought that whites were crazy because they were always hurrying to get something; in other words, whites were influenced by a devil called Time [4, p. 218]. Americans try hard not to waste their time; they often remind themselves of automatons, unhuman creatures tied to their calendars, schedules, and daily planners. In their pursuit of efficiency,

they invented e-mail, which has become such a popular means of communication in American society. The "fast-food industry" is another American invention that shows Americans' attempts to minimize the amount of time they spend preparing and eating meals. The millions of Americans who take their meals at fast-food restaurants cannot have much interest in lingering over their food while conversing with friends, as millions of Europeans do [3, p. 22–24].

Achievement, Action, Work, and Materialism

Americans can praise others by calling the latter "a hard worker." People worldwide recognize that Americans work harder than many others. Perhaps it is because of the so-called "Protestant work ethic—in other words, Americans, known as those who worship God, strongly believe that the ideal person is a hard worker. Americans tend to define and evaluate people by the jobs they have. Also, they tend to measure a person's success in life by referring to the amount of money he or she has acquired and to the title or position that person has achieved. Americans are often criticized for being so "materialistic," so concerned with acquiring possessions [3, p. 24–27].

Directness and Assertiveness

Americans generally consider themselves to be frank, open, and direct in their dealings with other people. They usually say the following phrases that convey the Americans' idea that people should explicitly state what they think and what they want from other people:

"Let's lay our cards on the table."

"Let's stop playing games and get to the point."

Americans prefer to handle any conflicts or disagreements with the help of forthright discussions among the people involved. Mediation has slowly gained popularity in recent years. Americans are assertive, or those who openly and directly express feelings and requests; they will often speak

openly and directly to others about things they dislike, particularly in a work situation.

However, foreigners doubt that Americans often behave in open and direct ways due to their regular attempts to compromise to avoid any conflicts. For example, despite Americans love to take a shower on a daily basis, they will rarely say that someone has "body odor" due to the sensitivities of the topic. Americans use the words *pushy* or *aggressive* to describe a person who is excessively assertive in expressing opinions or making requests [3, p. 27–31].

Challenging authority

Americans train their children to question, analyze, and search, usually telling them, "Go look it up for yourself." Many school tasks encourage students to search for completely unfamiliar information and to use libraries and the Internet. When pupils become teenagers, some of them are able to contribute to such fields of science as astrophysics or oceanography. The expression "Question Authority" has long been the motto of American youth [5, p. 16–17].

Let's compare the information about Americans mentioned above with a good overview of the deep drivers of American culture relative to other world cultures that I got from Hofstede Insights (Figure 8.2).

Power distance deals with the fact that all individuals in societies are not equal, and it expresses the attitude of the culture toward these power inequalities amongst us. ***Individualism***, in turn, addresses the degree of interdependence a society maintains among its members.

The USA scores fairly low (40) on Power Distance and very high (91) on Individualism. It means that the American premise of "liberty and justice for all" is evidenced by an explicit emphasis on equal rights in all aspects of American society and government, where communication is informal, direct, and participative to a degree.

The masculinity of the US is high (62), and this can be seen in the typical American behavioral patterns:

- Americans tend to display and talk freely about their "successes" and achievements in life.
- Americans possess a "can-do" mentality, which creates a lot of dynamism in society as it is believed that there is always the possibility to do things in a better way.
- Americans "live to work."

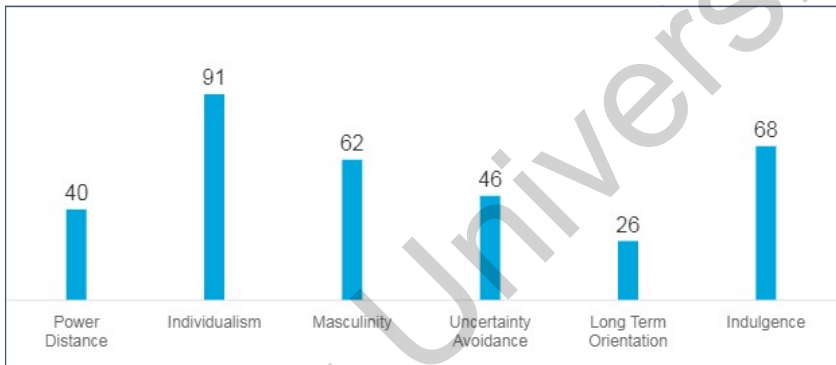


Figure 8.2. An overview of American culture relative to other world cultures

Read the article, which examines the problem of male domination in American literature and compares the roles of men and women in American society.



SCAN ME

Uncertainty avoidance, involving the attitude of society toward the fact that its future can never be known, is scored by the USA quite low (46). Consequently, Americans fairly accept new ideas, innovative products, and a willingness to try something new or different. They demonstrate more tolerance for ideas or opinions from anyone and allow freedom of expression.

Long-term orientation describes how every society has to maintain some links with its own past while dealing with the challenges of the present and future, and societies prioritize these two existential goals differently. The United States scores low (26), so they tend to check all information to understand if it is true or not.

Indulgence involves the ability of humans to control their desires and impulses based on the way they were raised. The United States scores 68 and demonstrates such contradictory attitudes and behaviors as "working hard and playing hard." For instance, the USA fights against drugs, yet drug addiction in the States is higher than in many other wealthy countries.

3-2-1 Summary

Three things you found out

Two interesting things

One question you still have

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Lecture 9. Intercultural Communication and Business

Lecture plan

Work-related values
Quality vs. efficiency
Language issues
Communication styles
Business etiquette

Key terms

affirmative action (AA)	equal employment
Americans with Disabilities	opportunity (EEO)
Act (ADA)	international negotiations
collectivist	mentoring
cross-cultural training	multinational
diversity training	

Please practice these terms online with the help of Quizlet by scanning the following QR code:



It is possible that for many people, the workplace presents the most opportunities for intercultural encounters. Indeed, the business context presents many opportunities and challenges for intercultural communication. Often, the challenges are introduced by language differences.

There has been a lot of discussion recently about whether rampant globalization is resulting in a global business culture where national cultural differences do not matter as much as they used to. Most experts conclude that this is not happening and that there are very few instances where culture does not matter at all. In fact, communication challenges in business contexts can reflect cultural differences in work-related values, language issues, communication styles, and business etiquette, as well as issues related to diversity, prejudice, and discrimination.

Work related values

Individualism vs. Collectivism affects intercultural communication in business contexts because of the distinction between individualism and collectivism. Many cultures (such as American and European) are individualistic, while others (such as many cultures in Asia and Central and South America) are collectivist—that is, they place more importance on the individual than on groups. In countries with individualistic views, workers are expected to perform certain functions with clearly defined responsibilities; a clear boundary exists between their job and another person's job. In collectivist countries like Japan, the opposite is true [1, p. 317–318].

Work and material gain. Most Americans think that hard work is a virtue that will eventually pay off. People of many other cultures, however, consider work a necessary burden. Australians, for example, admire the "bludger," the person who appears to work hard while actually doing little. Most Mexicans consider work unavoidable, needed to earn enough money to live and, if possible, to have enough left over to enjoy the really important things in life: family and friends. Some Europeans share the Mexican attitude toward work. Cultural groups that see work as having a low priority believe that, because WORK is necessary and takes up most of the daylight hours, ways should be found to make it more

agreeable by creating a convivial workplace. Different attitudes toward work can lead to intercultural communication conflicts in the workplace [1, p. 318–319].

Quality vs. Efficiency can evoke another conflict in work-related values. For most Americans, efficiency and getting the job done at the lowest cost are the ultimate goals. However, people in many different cultures hold different views. For example, the French are more interested in design. There is a notion among the French that, in business, one should not worry so much about whether a product is competitive as long as it is well designed. They feel that if the product is well designed and elegant, it will be competitive. Germans insist on quality as both producers and consumers. Quality may come at a high price, but the German view is that people will pay for the best quality and that, as a worker, it's important to do the best job on principle. In German and American work settings, conflict can arise when Americans would rather produce something expediently than elegantly (or exquisitely). These differences in priorities can lead to intercultural conflict [1, p. 319–320].

Task vs. Relationship priority deals with whether the highest priority is placed on relationships or on task completion. In most work contexts in the United States, the most important thing is the task's accomplishment. It is not necessary to like the people one works with. However, in many cultures, work gets done because of relationships. Cultural differences in task vs. relationship priorities can cause much frustration in international work settings [1, p. 320–321].

Language issues can come into play in various ways in business contexts. The same can be true in domestic business situations. With the growing cultural diversity in the workplace comes linguistic diversity. To make working with a multilingual workforce easier, don't assume that just because people are speaking a language other than English, they are

talking about you. A second suggestion for working with a multilingual workforce is to speak simple, but not simpleminded, English. A non-native speaker can better understand language that is spoken slowly and clearly, which includes no big words. For example, use "letter" instead of "communication" and "soon" instead of "momentarily." Many times humor is based on puns and word play, which seldom translate into another language; what one culture considers funny, another might consider not funny, or even rude or crude. Finally, be culturally sensitive. The more you know about the cultures of others, the easier it will be for you to speak with a foreigner who knows only a little of your language [1, p. 321–323].

In a business context, the *linguistic landscape* of the company defines its corporate culture and, as a result, motivates the worker to raise awareness of the target language to get a timely promotion. According to Backhaus [2], landscape and its variations such as ‘mediascape and ‘financescape have started to appear in the scientific literature since the end of the XX century. In 1997, sociolinguistic researchers Laundry and Bourhis mentioned the term 'linguistic landscape' and defined it as a language of traffic signs, billboards, commercial signage, and public facade names [3]. In 2015, the journal ‘Linguistic Landscape’ released a new issue edited by Ben-Rafael [4, p. 19–37], after which the phrase ‘linguistic landscape’ was widely used and included in the thematic of international conferences and congresses.

A majority of western corporations could develop both organizational and language policies, but the companies of the post-Soviet territories did not manage to synchronize these two processes and, therefore, are of interest for the numerous studies. Since globalization came to countries such as Russia, Kazakhstan, and Belorussia, native languages have stopped playing as significant a role as they did before. It reflected on

the changing status of mother tongues and revealed the growing interest in the English language as the language of business. The linguistic landscape became the instrument that allowed for establishing corporate policy in the company, choosing leaders and outsiders, and registering any changes in the functioning of the language. There are some categories in the regime of operation of languages [5, p. 247–274].

1) ***Erasing of writing***: the process of intentional destruction of one or another language from public usage. For instance, countries such as Latvia, Lithuania, and Estonia immediately removed all billboards and signs written in the Russian language. In general, the process of deleting any language can be implemented by the complete substitution of bilingualism by monolingualism, only scrubbing and covering the words, as well as the modification of separate symbols in the names of related languages, as happened in Kazakhstan, Ukraine, and Belarus. Such erasing has also occurred in the field of our research at Epam Systems, where the linguistic landscape became the critical factor for the definition of the status of both the language and social rights of the employee. In particular, only those who know English can count on approval from the management of the company.

2) ***Changing the linguistic status of a particular language***: the status of any language can be raised or downgraded using changes in the position of the signs or visual representations, such as color, size, and quantity of information in the target language. Such a process is vulnerable to Epam Systems. All official documents and technical resources can be found only in English at the company mentioned above. Employees have to write all business emails and conduct meetings only in English. The corporate website with its various portals, such as adaptation, video, and others, is also only in English. Moreover, the result of the technical interview regarding the assignment to one or another well-paid

international project depends on the speaking and general English skills of the employee, no matter how well-qualified he might be.

We analyzed the contracts, official and technical documentation, as well as more than four hundred pictures from the official website of Epam taken in public places during various team building and event activities. After that, we could see that despite the physical location of the company and following the local legislation officially, the business's official linguistic position favors only English-speaking people. Even in the Russian videos and during the meetings with Russian representatives, Epam employees used a lot of English words without translation. For example, when the professional set up the conference room, he could say, "Я забукал конференц рум [Ya za **bookal conference room**]."

Epam Systems defines the linguistic policy as English-friendly and implements the corporate culture through the language landscape of the corporation. Weighing up Epam's organizational plan, we can conclude that any multinational company should build a strict corporate culture with regulations and restrictions to operate successfully. If the enterprise's employees want to work their way, they should play by the rules the company's founders and shareholders set. When Dobkin came up with the idea to run its startup to make it successful by providing new working places and chances to grow for people willing to share the company values, he aimed to provide the working areas for people from the post-Soviet Union territories. There were some reasons for that: a competitive workforce and his Belorussian origin. The company became the most prosperous place with competitive salaries in American dollars, despite the location of Epam's subsidiaries. The country company, however, suffers from significant workforce flow and the relocation of key players to other nations from year to year. An authoritarian style of

organizational leadership, where each employee is responsible for contributing his experience and time to the company to bring in additional profit, is not the main reason for such working migration. The company cares about its interests as well as the wellbeing of Epam citizens. Surprisingly, the core reason why people leave the company, which seems the best choice compared to others on the post-Soviet territory, is poor English language knowledge. No matter how professional the employee might be, he will have to change the working position if his level of English is not sufficient.

Knowledge of general English is not enough inside the company; it requires being aware of business communication as well as IT and computing terms. There are three main categories of employees: supporters, developers, and testing engineers. Also, as mentioned before, Epam has a lot of project and resource managers who also need to possess excellent English skills. The English language is essential to building a successful career because only people with a B1 level according to the Common European Framework Guide ("CERF") have the opportunity to participate in well-paid, long-term foreign projects. Twice a year, all programmers participate in Unified Assessment, where a select committee from different countries evaluates their professional skills.

According to the results of this procedure, people can be promoted or fired. Unified Assessment is an international exam that is held in English, so all workers should speak English fluently enough to be able to understand the questions. Another necessary procedure is an English assessment evaluating the employees' English skills. According to this exam, people either increase or decrease their level of English, and the result immediately appears in their professional portfolio. Hence, all employees are highly motivated and willing to progress. At the same time, all people are under the burden of learning English during their working hours. Epam introduces it as a benefit for

workers. People have the opportunity to attend English classes at the same office three times a week during the working day. Nevertheless, such an offer is not as rewarding as it seems from the very beginning.

If people agree to attend English classes, they are obligated to do so without missing lessons. In the opposite case, the teachers will include the shirkers on the blacklist, which will cause sanctions and punishment. At the same time, people cannot maintain 100% attendance due to their project duties and have to skip the lessons because of some project meetings and other working issues. Only those who can hire a private teacher via Skype and train with him in their free time can pass the assessment successfully. So, the opportunity to learn English within working hours is nothing but fiction. People cannot learn the language efficiently while working full-time.

To sum up, the linguistic landscape plays a significant role in the company. From the moment of hiring an employee until the last day working for the company, all Epam workers have substantial input into the language. The words 'adaptation portal,' 'event,' 'team-building,' 'book,' 'manager,' 'meeting,' 'summer party,' and 'conference room' are never translated despite the Epam location in Belarus, Russia, and Kazakhstan. The big wave of layoffs last autumn proved that English language knowledge is an essential skill that allows people to work without being afraid of any unpleasant things in the near future.

Communication styles.

Several elements of communication style are especially relevant in business contexts. Let's briefly consider each of them.

Indirect vs. Direct. The exchange of information is important in many work settings, especially when a problem exists and information is needed to solve it. People with a

direct communication style simply ask for information from the appropriate person. However, a person with an indirect style might not feel comfortable giving the information, particularly when a problem exists and there is a need to save face. How do you obtain information when no one is speaking up? One way is to watch how others who are respected get information from one another and how they get it from you. Observe how subordinates, supervisors, and colleagues give and obtain information, since the approach may vary with an individual's status or relationship [1, p. 323].

High / Low context communication.

Closely related to indirect and direct communication is the notion of high-and low-context styles. Low-context communicators (most U.S. Americans) prefer to make information very explicit—expressed in words. On the other hand, high-context communicators (many Asians and Africans) prefer to communicate more of the message nonverbally or contextually. This difference can result in challenging business encounters [1, p. 323–324].

Honesty vs. Harmony.

Honesty is not always the best policy in intercultural business contexts; form and social harmony may be more highly valued. The focus here is not on truth per se but on achieving harmony. Achieving relational harmony in China and many other Asian countries includes the notion of facework, especially the importance of saving another's face. U.S. Americans tend to focus on saving their own face—maintaining self-pride, reputation, and credibility. However, for many Asians, the concept of saving face is more about interdependence and achieving mutual honor and respect, not just for the individual but for the larger group, the family, or organization. In a business context, this may mean allowing other people room to maneuver and not saying the unvarnished truth [1, p. 324–325].

Business etiquette varies from culture to culture and is related to the differences in values and communication styles discussed previously. In general, most cultural groups tend to be more formal in business contexts than Americans are. For instance, most Europeans greet each other formally with a verbal greeting and a handshake. In fact, in Germany, as many as 20 minutes daily may be devoted to shaking hands at the beginning of the day and again at the end.

Similarly, Latin Americans attach great importance to courtesy. In general, when conducting business in most cultures, one should be very careful to avoid excessive familiarity, especially in initial meetings; this means no slouching, putting one's feet up on a desk, or lounging in general. This emphasis on formality can extend to language use [1, p. 325–326].

Virtual communication may provoke some intercultural communication issues (Figure 9.1) [1, p. 326].

Access issues	<ul style="list-style-type: none"> Workers in countries with limited access may communicate less virtually or they may send very concise or infrequent messages.
The language used in e-mails or in videoconferencing	<ul style="list-style-type: none"> using simple language, avoiding jargon and jokes; communicating by emails
The unique impact of values on virtual messages	<ul style="list-style-type: none"> Business people may actually prefer face-to-face meetings over virtual contact.
The impact of communication style in virtual encounters	<ul style="list-style-type: none"> Virtual discussions should avoid direct mention of issues that might cause loss of face for anyone involved.
Be a bit more formal and not too casual in any virtual communication context	<ul style="list-style-type: none"> There may be generational and urban/rural difference in technology preference and use.

Figure 9.1. Virtual communication issues

International negotiations take place when corporate organizations have competing interests that can be settled through negotiations in addition to shared interests in working together (Figure 9.2) [1, p. 327].

the basic concept of the negotiation process	<ul style="list-style-type: none"> Chinese and Turks tend to see the negotiation process as a win-lose situation, but the United States and Scandinavian countries view it as a process of effective compromises.
the task or relationship priority	<ul style="list-style-type: none"> Chinese believe that the relationship is "on" even when negotiation isn't active. North Americans use lower-level people for preliminary discussion and then send in top-level people to sign the contract.
a difference in the basis of trust	<ul style="list-style-type: none"> One side may believe that the other party will fulfill obligations because of a signed contract (trust is external to relationship), or because of the relationship between the two parties
the preferred form of agreement	<ul style="list-style-type: none"> One side may prefer agreement based on formal written contracts while the other side may prefer an informal agreement based on the historical and social context of the relationships.

Figure 9.2. International negotiations basic dimensions

Intercultural relationship building

To develop good relationships, one must be aware of how various cultures emphasize the importance of relationships in effective business endeavors [1, p. 328–329]. There are some examples:

1. Europeans, New Zealanders, and South Africans, as representatives of individualistic cultures, recognize relationships as a means to achieve business goals. They use a direct but flexible communication style founded on a win-win approach.

2. Chinese and Indians, representing collectivistic cultures, built trust and reciprocal behavior, which varied along cultural lines. They build the relationship into a friendship.

3. The Japanese look up to the senior manager as their teacher.

4. German people generally accept authority and don't argue.

Cultural differences in workplace communication styles and values can lead to ***prejudice and discrimination***. Most U.S. organizations have recently recognized White, Anglo-Germanic, mostly Protestant, and male-dominant cultures with corresponding styles of communication. Individuals with other values and different communication styles were not hired or promoted. Prejudice and discrimination at work can be based on personal characteristics like names or skin color.

To handle such situations connected to any discrimination, there are some actions undertaken worldwide [1, p. 329–331]:

- addressing affirmative action issues to maintain structural inequality in the workplace by creating such forms as affirmative action (AA) policies, equal employment opportunity (EEO) laws, or the Americans with Disabilities Act (ADA);

- developing separate job requirements from personal preference and simply asking job applicants if they meet the requirements;

- addressing issues of multiculturalism and diversity.

Cross-cultural training or diversity training, focused on cultural variations that affect corporate effectiveness in global business environments, can address cultural differences in communication style, values, and concerns of discrimination and prejudice in business situations. Diversity trainers conduct training sessions to help employees understand how to value and communicate differently, provide guidance and

suggestions for managing the differences to improve working relationships and even bottom-line profits, and focus more on racial, ethnic, and gender differences and power issues in domestic business contexts. Lack of buy-in or commitment from the entire organization (especially upper management), lack of clear focus on how diversity goals fit with strategic long-term organizational goals, resistance from the existing workforce, emphasis on race, ethnicity, and gender to the exclusion of other diversity demographics, and lack of clear evidence of the value of diversity training can turn diversity trainings into complete failures, where only a mentoring program can help [1, p. 331–332].

The social and political contexts of business can affect business encounters. We have already considered the issue of immigration worldwide and have concluded that we have to live with it. Another political issue impacting intercultural communication in business contexts is the legislation related to same-sex marriage and policies related to transgender individuals, leading to suspicion, anxiety, and uneasy encounters between LGBT individuals and others in business contexts. Thus, it is important to remember that each intercultural encounter occurs in a social and political context that goes beyond the few individuals involved [1, p. 332–333].

3–2–1 Summary

Three things you found out

Two interesting things

One question you still have

References

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Lecture 10. Intercultural Communication and Education

Lecture plan

Educational goals
Roles for teachers and students
Grading and power

Key terms

Afrocentric	international students
Alaska Native and Native	learning styles
Hawaiian–Serving Institution	Minority–Serving Institution
Asian American Native	Native American–Serving
American Pacific Islander–	Nontribal Institution
Serving Institution	reverse discrimination
bullying	study–abroad programs
colonial educational system	teaching styles
Eurocentric	Tribal Colleges or
HBCUs	Universities
Hispanic–Serving Institutions	

Please practice these terms online with the help of Quizlet by scanning the following QR code:



Educational goals

Education is widely recognized as a crucial attribute of successful integration into society, but it does not have a

universal curriculum that all students should follow. Obviously, Kazakh people are more interested in their history than Russians, for example; therefore, educational goals are different for different cultural groups [1, p. 340].

Any curriculum establishes values and objectives for each subject and describes the appropriate pedagogical approaches that each teacher should implement while teaching. For this purpose, teachers are offered to follow the planning instructions to achieve the learning objectives [2, p. 10]. However, my personal experience indicated the necessity of a complete understanding of the students' assessment techniques beforehand; otherwise, it would be impossible to design a pathway that would allow me to realize to what extent my students perceived the target material.

I have always understood the primary goal of any contemporary educational process as growing up the so-called doers who could apply the acquired theoretical knowledge into their daily lives. Therefore, the curriculum created by me should be adjusted to exactly what I want my students to manage to perform by the end of the lesson, semester, or academic year. Additionally, my curriculum should be designed in connection with my 'big idea' of what I plan to achieve [2, p. 362]. In short, when leading to the success of as many individuals as possible, I need to take into account their specialties, types of representative systems, and intelligence. Therefore, my assessment tools must satisfy all learners and give them the freedom to demonstrate their knowledge and understanding in the most convenient way for them [3, p. 365].

So, designing academic curriculums in a backward way seems the best for me now because it makes all goals realistic and measurable, whereas all tasks are meaningful and in connection with my students' individualities [3, p. 370]. Further systematic, backward-designed curriculums will help learners maintain their intrinsic motivation and lead to

proficiency due to the relevance and clarity of the tasks and assessment tools.

While educating international students, we need to plan our curricula backward in regard to their cultural peculiarities and differences. For example, French students name "La Manche" as the geographical name for the body of water that separates France from Britain, whereas British students name the same channel the "English Channel" [1, p. 370]. However, we should always address the history of the country studied to know the truth and to stay free from stereotypes.

Since a lot of Kazakhstani students dream of studying in US universities, it is a good idea to tell them about the history of US education, whose period of 1779–1890 is well-known as the time of establishing the so-called 'common schools' throughout the whole territory of the United States of America. "The whole people must take upon themselves the education of the whole people and be willing to bear the expenses of it. There should not be a district of the one-mile square without a school in it, not founded by a charitable individual but maintained at the public expense of the people themselves" [4].

After the Revolution, there was a high demand for America to be completely independent from Great Britain. The idea of uniting the thirteen colonies arose in some intelligent minds. The most influential leaders promoting public education were Thomas Jefferson, Horace Mann, and other people who dreamed about the public school as a place where they would raise the new American man. An American person is entirely different from a British one—that was the primary goal of the person mentioned before a period. Moreover, it was demanded to eliminate all British sources to make education national, so in 1803 the first American textbook, *The American Dictionary of the English Language*, was issued. Before this time, the schoolchildren attending the school were given a printed copy

of the Bible with the short prayers. The New England Primer was another favorite standard book [5].

The American idea was firm in its desire to come true, and in 1778, Thomas Jefferson signed a document that guaranteed that all children, no matter what social status their family had, could attend the public schools without any charge if they were ready to participate in the process of studying. "Educate, educate, educate!" appealed Thomas Jefferson to the investors and business people who did not want to provide any donations or funds for the public schools and preferred to place their children in the private schools. The common schools were in a dangerous condition—uncomfortable benches in the classrooms and even empty rooms where kids were to sit on the floor or stand in front of the teacher with a minimum of 40–60 children.

Non-professionals, unskilled adults without a unique background, taught the schoolboys and schoolgirls. Educated people did not want to teach their children. And, only after taking up the new tax system document that stated the common schools and individuals working there were free from taxes, the job of a teacher became respected and adorable.

The American idea was firm in its desire to come true, and in 1778, Thomas Jefferson signed a document that guaranteed that all children, no matter what social status their family had, could attend the public schools without any charge if they were ready to participate in the process of studying for three years. "Free education for everyone—we, in the USA, have no nobility any longer! Our aim is equality!" [5]. All people, from the son of the vice president to the homeless child, should have sat at the same desk to get their education. Studying at public schools became more than just education; it became the process of creating a new nation.

In 1837, Horace Mann started his course of lectures, explaining to people how to improve the regular schools. Also,

Mann recommended resources for classrooms: a blackboard, standardized textbooks, chairs with backs on them, and, in general, more teacher regulation. He got free, tax-supported education to be available to every class. Each citizen was to be equal to any other in politics and rights. The Education Convention was written. It started free of charge for everyone who could not afford to pay for the school.

In 1852, in the American state of Massachusetts, free education became totally available for everyone desiring to be taught.

Of course, America is faced with lots of difficulties and hassles, including religious issues and race discrimination. Black people could not attend the schools, not because they had nothing to say but because of society's attitude. Moreover, non-Christian people raise the question of not using the Bible in public schools, for instance.

America was educating its population and itself regarding cultural aspects and political correctness. After going through lots of hardships, the American people managed to unite and stay together.

Nowadays, public schools are the preferred place to work due to the increased salary for teachers, the opportunity to attend college or the university, and the fact that this is the place where the great nation was born.

In Kazakhstan, in turn, higher vocational schools preserve the organizational foundations of a multilingual education but acquire their specifics. For example, native languages do not function, but a polylinguistic student does not care what language is necessary for the course in the context of the credit system since the class itself and the professional level of a teacher are important to him or her [6, p. 323–328].

Studying abroad

Educational and cultural differences in education occur in a variety of contexts. Even though we have just discussed

traditional U.S. education, such a context is just one of many. If Kazakhstani students go to study abroad, they turn into "international students" [1, p. 342–346]. The Global Ugrad Program 2018–2019 participants were unanimous in their view that studying abroad helps:

- 1) to improve foreign language skills;
- 2) to gain new experience and leave the comfort zone;
- 3) to acquire knowledge on how to live abroad;
- 4) to grow and develop professionally and personally;
- 5) to exchange cultural knowledge.

We cannot predict the future, especially what foreign language we need to study to get as many merits as possible. But no one doubts that learning foreign languages can save from the Alzheimer's Syndrome and provide carriers of two or more dialects with a five–year delay from dementia. Learning a foreign language increases musical skills because it makes the brain discover an abundance of sounds that it did not previously distinguish. A European who studied Chinese is surprised to find out that what seemed to him to be the sound of "c" actually turns out to be three completely different sounds, just as a Chinese who learned Russian discovers that by the richness of the change in intonation within sentences, this language can give the rhetoric variety of the Chinese syllable. All in all, a person who learns a foreign language distinguishes sounds much better and makes more noticeable progress in mastering musical instruments. Finally, learning foreign languages facilitates the capability of multitasking. In fact, those who speak several languages can switch between tasks more efficiently and solve several different problems in parallel. Also, language carriers adapt to unexpected changes in any circumstance quicker and easier. So, the merits of learning foreign languages are so immense that nobody doubts them [8, p. 17].

In 2019, in their article "Educational mobilities and internationalized higher education: critical perspectives," P.E. Kahn and L.I. Misiaszek define a critical understanding of the nature of mobility and immobility that are currently connected to higher education globally, as well as the resulting dislocations, diversifications, and concentrations [7, p. 587–598].



Roles for teachers and students

While students of different cultures learn in different ways, teachers of different cultures teach differently [1, p. 350]. For example, Belgian students don't answer the professor's questions, even if they know the answer, to demonstrate their superiority. Alternatively, the US students answer the professor's questions, even if they don't know the answer. The New Zealand students are taught by challenging the material, which makes international students struggle with the education there. In the USA, students' assignments must be 100% free from plagiarism, whereas in Kazakhstani universities, 60% of the original text is enough, and even this score is problematic for our students, who are not taught to give credit to other scholars' works.

Grading and power

Different cultures feel differently about grades, and you should not assume that everything is the same. As in any other social setting, the classroom is embedded with cultural expectations about power relations. A power difference in the

communication between instructors and students defines students' reactions to their grades. In US universities, for example, where the relationships between instructors and students tend to be less formal than in other cultures, the students can argue when the score does not please them. Kazakhstani students, in turn, prefer to agree with their teachers' opinions, although nowadays more and more people are brave enough to argue. If Kazakhstani students are not satisfied with their score, they tend to communicate with the instructor indirectly through a third party such as their tutor, relatives who work at the same place, or authorities.

Cultural differences often cause intercultural conflicts simply because the individuals involved fail to confront those differences. Please examine the following educational case study and reflect on it.



Notions of "fair" and "unfair" are culturally embedded as well. Our grading system is far from universal. Different cultures use different ways of evaluating student work: while French universities almost never give the highest grade (20), Most U.S. college and university students expect to be given the highest grade (A) on a regular basis [1, p. 350–352]. In Kazakhstani universities, students' attendance is still of utmost importance rather than their productivity and efficiency.

Grading scales differ around the world, and it is not always easy to know what a particular grade means (Figure 10.1).

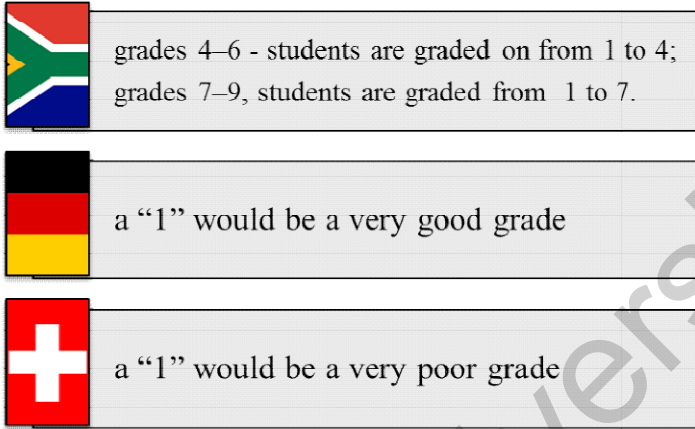


Figure 10.1. Different grading scales example

The World Education Service’s website’s converter that lends insight into different systems will help you understand different grading systems.



Admissions, Affirmative Action, and Standardized Tests

Debates over university admissions that are competitive are not new due to expensive and limited university resources. For instance, the University of Bristol in the UK receives "about 39,000 applicants for 3,300 undergraduate places each year" [1, p. 352–357].

There are a considerable number of tests, which are mandatory to pass before attending a number of foreign colleges and universities, that are quite time-consuming and difficult to understand for students with Kazakh or Russian language training and a somewhat poor degree of English proficiency. The already existing tests are the following:

- 1) The California Critical Thinking Skills Test,
- 2) The Ennis–Weir Critical Thinking Essay Test,
- 3) Illinois Critical Thinking Essay Test,
- 4) Watson–Glaser Critical Thinking Test,
- 5) The Cornell Conditional Reasoning Test,
- 6) International Critical Thinking Test,
- 7) Online Critical Thinking Basic Concepts Test,
- 8) A test for assessing the level of critical thinking of students by Smirnova and Gushchina,
- 9) Pre–test and Post–test to identify the level of Critical Thinking by Lauren Starkey [7, p. 53].

Such tests consist of a number of situational questions where one should reveal one's attitude toward what is happening and how to behave in this or that situation. Some test questions are related to the ability to select the right information from respected academic sources, to think logically, and to express their thoughts accurately. The goal of all tests is to determine how weighted and justified judgments the person should deliver by choosing the best option from several proposed to solve the problem posed. Passing such tests successfully is possible only if one is aware of the cultural or other peculiarities of the country that organizes them [7, p. 53].

The host English-speaking countries try to encourage students from developing countries to attend their universities not only to study but to learn as many cultural features as possible to build an awareness of the latter among their fellow citizens on their arrival home. Such policies regarding the ways that the host countries favor minorities over majorities emerge

as the notion of *reverse discrimination*, or policies that disadvantage Whites and/or males, which has become a rhetorical strategy to argue for more spaces for those dominant groups [1, p. 353]. I recall the talk with two English teachers, a male fellow from Mexico and his wife from Brazil, who attended one US University for quota minorities. Another example that comes to mind is the story of one of our American teachers with American citizenship, whose grandfather was an immigrant from Lebanon. She said that although US immigration policy led to her official citizenship, She is against immigrants because the latter do nothing for the country but receive all available benefits, which are inaccessible for the majority of Americans.

Prior to graduating from Kazakhstani secondary schools each year, a number of Kazakhstani school graduates receive financial support from universities in the Russian Federation. After completing their studies, they stay in Russia and become Russian citizens, which leads to the loss of talented youth in Kazakhstan. Kazakhstan, in turn, does not offer any grants to foreigners; thus, the country does not do anything to attract talented youth from abroad.

Social issues and education

Many social issues exist in the educational context and can influence the educational experiences of students at schools, colleges, and universities. Here are some of them.

Bullying or "unwanted, aggressive behavior among school-aged children that involves a real or perceived power imbalance. The behavior is repeated, or has the potential to be repeated, over time" [1, p. 357]. Many students have experienced bullying on a daily basis because school attendance is compulsory.

Racial intolerance is another important area where social issues arise that can affect the educational experiences of international students. Such an issue may arise because of the

intolerance of the host culture by the international students as well [1, p. 357–358].

Tolerance and intolerance can be social issues as well [1, p. 358]. History has many examples of when the change of power caused changes in reality. For the same actions in the same country, people can be appraised, punished, or sentenced to death. In Holland, for instance, gay marriages are legal, whereas some Muslim countries can execute married gays due to local legislation.

As the world grows smaller, it is important to strive to become a global citizen by profiting from your interactions with others who are different. Education is one crucial site where this can happen [1, p. 358]. Figure 10.2 represents ideas on how to deal with social issues in education worldwide.

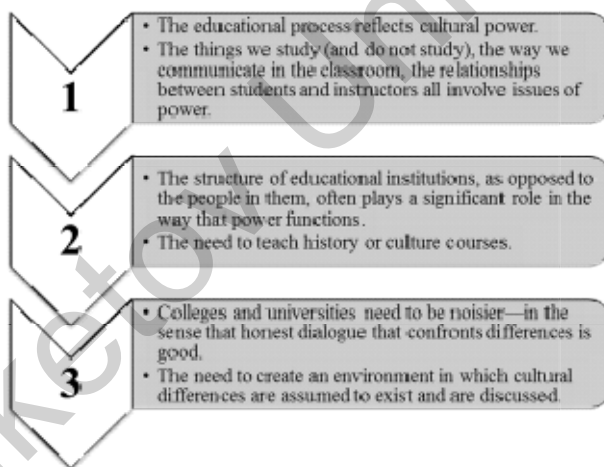


Figure 10.2 The ideas how to deal with social issues in education worldwide

3–2–1 Summary

Three things you found out

Two interesting things

One question you still have

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Part 2. Practice of Intercultural Communication

Welcome to the practical part of our educational guide, "Theory and Practice of Intercultural Communication." As you may have already noticed, in the theoretical part, we used such technologies as Quizlet to facilitate the process of learning new intercultural terms from the lectures or QR–codes that contain either videos or articles to read and understand more about the intercultural topics.

The use of Web 2.0 instruments has become inevitable in all spheres of our lives, including education. Since this Educational Guide is created for students who belong to the Z–generation and appear to be digital natives from their birth, we believe that they will acquire the theoretical material better with the use of digital tools when proceeding with various assignments.

Our Educational Guide’s practical part already contains some materials developed by the students of two Karaganda universities in Kazakhstan while studying the discipline "Theory and Practice of Intercultural Communication" online in the 2020–2021 academic year.

Such technologies as Ted–Ed, Quizlet, Vocaroo, Canva, PowerPoint, Movavi, etc. have already been successfully adopted by our learners. Twenty–six respondents evaluated the usefulness of the online course from 1 to 5 in the following range: 5–58%, 4–35%, and 3–7%. As we can see from the respondents’ answers and analysis, a majority of students found our online course useful. Those who were not happy enough explained the latter by the need to record their video answers or by some difficulties that arose when trying to enter the Moodle platform, where all our digital tasks were located. 35% of students enjoyed the task where they had to create their own lesson on the Ted–Ed platform, whereas 23% fancied creating their own country and representing it to the public. At

the same time, another 23% of students found their country creation challenging, but 42% did not like to record their video answer because they were shy about their performance. 15% of learners wished that the course had more creative digital tasks; thus, we are going to continue to find out what instruments we could use to make the process of learning even more engaging and interactive.

Seminar 1. Studying Intercultural Communication

Task: The Miniature Earth

1. Before starting to do the task, repeat the issues of imperatives that make us study intercultural communication.



2. Watch the following video:



3. Answer the following questions:

1) Why should we study intercultural communication?

a) People have increasing contact with others from different parts of the world.

b) Technology and media has made the world smaller.

c) War and peace issues affect many people across the globe.

d) All of the above.

2) The meaning of meaning exists in

a) the physical dimension.

b) the semiotic dimension.

- c) *the conceptual dimension.*
- d) *the intersection of all three of the above dimensions.*

3) Most people are members of only one culture.

- a) *True*
- b) *False*

4) The miniature world video identified the largest racial group in the world as

- a) *Asians*
- b) *Africans*
- c) *Europeans*
- d) *All are equal*

5) The Miniature World video identified the largest religious group in the world as

- a) *Judaism*
- b) *Islam*
- c) *Christianity*
- d) *All are equal*

Task: Presentation on a Particular Ethnos

Instead of making boring ppt presentations, students will learn how to create ED TED seminars about any ethnos (students' choice)

- 1) *Go to the Ed Ted website.*



- 2) *Register as an Educator.*
- 3) *Watch the video instruction on how to create a Lesson on this website.*



- 4) *Prepare your own lesson on a particular ethnos and provide the link for your lesson.*
- 5) *Participate in the following survey.*



Task: Ted–Ed Lesson Analysis and Evaluation

1. Choose three video lessons, created by your peers, review them, and evaluate by using the rubrics given below. See an example of how to fill the rubrics:

No.	1	2	3	Yours
Lesson and its link	<p><i>Origin and History of the Italians</i></p> 			
Watch	Video length matters. Shorter videos			

	are preferred by viewers. Aim for 5-7 minutes for better engagement.			
Think	Please note that the absence of video hints to check the answers may present a challenge.			
Dig deeper	References are missing. Please provide appropriate references to support the information presented in this article.			
Discuss	The second question in this section is better suited for discussion, as elaborated in the provided explanation.			
Your mark (50–100)	80 (after correction, I will increase this mark)			

2. *Be ready to talk about three videos you reviewed during the seminar by reflecting on the rubrics and answering two more questions:*

a) *Why did you choose this lesson / topic?*

b) *Is this lesson useful regarding Intercultural Communication? Why? (3 sentences min.)*

p.s. The most interesting Ted–Ed lessons, made by the 2020–2021 students can be found in Appendix 1.

Seminar 2. Culture and Communication

Task: Multicultural Dimensions

1. Watch the videos below, following the link for the playlist provided.



2. Make a Quiz on “Establish Work Relationships”

1) Why is it important to examine cultural values when we consider appropriate behaviours in a globalised workplace?

1. Language reflects cultures.
2. Behaviours should be guided by cultural norms and values.
3. We should adopt appropriate communicative strategies in a globalised workplace.
4. all of the above

2) Employees in large distance workplaces are likely to have to:

1. make decisions on their own
2. make decisions as a group
3. take instructions based on decisions made by employers
4. all of the above

3) What types of communication styles should people from collectivist cultures display in a workplace?

1. focus on completing tasks individually

2. focus on building relationships and maintaining group harmony by considering others' feelings when expressing opinions

3. do not express opinions

4. all of the above

4) *Men and women in feminine oriented cultures or workplaces are:*

1. able to express emotions

2. able to focus equally on family.

3. able to get managerial positions.

4. All of the above.

5) *What characteristics do people in cultures or workplaces with short-term orientations tend to display?*

1. focus on the past traditions

2. focus on the future

3. focus on making constant changes to make fast progress

4. all of the above

6) *Why is it important for us to consider intrapersonal communication skills?*

1. We need to think about how we respond to the receivers' feedback.

2. We need to think about how our message affects the receivers' actions.

3. We need to ensure our receivers do not misinterpret our intended message.

4. all of the above

7) *What are some important considerations when we communicate with others?*

1. receivers' experiences and knowledge

2. receivers' cultural background

3. receivers' communication styles

4. all of the above

8) In what type of cultures or workplaces would you required to be more indirect when communicating with others?

1. larger power distance
2. informal situations
3. individualist
4. all of the above

9) It is likely that a message could be interpreted as impolite because:

1. it is direct.
2. it is indirect.
3. it is presented in an inappropriate context / culture.
4. all of the above

10) Read this situation and decide on the possible answer.

Jim has been the Chief Executive Officer (CEO) of a Computer Programming Company for 10 years. He has been working closely with Anna, a recently appointed team leader, to develop a new networking programme. While Jim is the CEO of the Company, Anna is an expert on the software.

While reviewing his work, Jim noticed that Anna had corrected his error. He got very angry that Anna did not bring it to his attention, and just corrected this error without his permission. Anna did not understand why Jim was so angry. They had a big argument.

Before Anna corrected Jim's mistakes, she should have:

1. just asked Jim to fix the mistake by himself.
2. thought about whether they were both used to a small or large power distance culture/workplace.
3. been indirect about correcting Jim's mistake.
4. all of the above.

3) Discuss the results of the Quiz with your peers in the class.

p.s. The materials taken from the MOOC “Establishing a Professional ‘Self’ through Effective Intercultural Communication” on Coursera.

Task: Hofstede’s Value Orientations

1. *Read the Article 1.*



2. *Read the Article 2.*



3) *See some controverscies indicated in the Article 2 upon the Article 1.*

4) *Fnd the video about one or another country with the information opposite or the same to those in the Articles 1 and 2, create a lesson on TED–ED platform and be ready to present your findings during the seminar.*

Seminar 3. Identity and Intercultural Communication

Task: Stereotypes

1. Watch the video “Funny translator” and discuss in groups or in pairs how it connects to the stereotypes that surround us every day.



2. Look at the list with the gaps below:

- | | |
|-------------------------------|----------------------------|
| People in this country | 8 are very |
| 1 are lazy | well-organized |
| 2 drink a lot | 9 don't show |
| 3 cheat a lot | respect |
| 4 do not | 10 are very |
| show emotions | romantic |
| 5 are very | 11 are very |
| blunt | nice |
| 6 are very | 12 have a |
| polite | good sense of humor |
| 7 are very | 13 are |
| punctual | tolerant |

3. Fill the gaps with **ONE** country for each gap and justify your choice in groups or in pairs with your peers.

Task: Creating TED–ED Lesson on Stereotypes

1. Choose one culture and follow the steps below:

1.1) Try to identify which stereotypes respond positively and which ones respond negatively towards people from the mentioned by you countries.

1.2) Ask someone whose opinion on the subject matter you consider being reliable to tell you what he or she thinks about this country or people from it.

1.3) Make comparisons and prepare your comments for class discussion in the form of 5–minute Ted Talks video (please, see various example on www.ted.com).

1.4) To record the video, please, use the free website <https://webcamera.io/ru/>.

Your video answer should be structured in the following order:

1) What did you think about the country chosen and its people before your research and why?

2) What did other people tell you about the same country?

3) What do you think about the same country and its people after reading some reliable sources that you found?

4) Compare and conclude.

Task: Masculinity vs. Femininity

1. Watch the video below and reflect on it.



2. Find any short video on YouTube from any cartoon or movie (your choice), where the issues of sex identity have been demonstrated or guessed.

3. Justify your choice and discuss with your peers.

Seminar 4. Verbal Issues in Intercultural Communication

Task: Verbal Communication

1. Look at the table below: it has two columns A and B.
2. Think of any culture or country of interest to you. Does it come closer to type A or type B?
3. Choose one or two statement pairs that interest you. Can you think of any misunderstandings that might arise when people from cultures more like A, communicate with people from cultures more like B?
4. Find a video on YouTube and create an ED Ted lesson where we can see such a misunderstanding between people from different countries.
5. Present your lesson to be peer-reviewed in discussed in groups or pairs.

No.	A	B
1	In some countries, people tend to talk quite quickly, frequently interrupting others in order to get their ideas across.	In other countries, people tend to talk in a slow and considered way, rarely interrupting other people when they are talking.
2	In some countries, people tend to talk quite loudly and are not particularly concerned if people they do not know overhear their conversations.	In other countries, people tend to be more soft-spoken, and take care to ensure that they do not talk so loudly that other people can hear their conversations.
3	In some countries, people use many physical gestures (such as smiling a lot, waving their arms or banging the table) to emphasize what they are saying and to communicate	In other countries, people do not often use many physical gestures (such as smiling a lot, waving their arms, or banging the table). Instead, they use words and their

	important ideas and feelings.	tone of voice to communicate important ideas and information.
4	In some countries, demonstrating interest in what other people have to say means maintaining good eye contact with them when they are talking.	In other countries, demonstrating respect for other people means trying to avoid too much direct or close eye contact while they are speaking.
5	In some countries, even people who do not know each other very well will hold hands, embrace, place their arms around each other's shoulders or touch each other on the arms.	In other countries, people are taught not to touch other people they do not know, and will try to avoid physical contact with strangers wherever possible.
6	In some countries, when people talk to each other they stand or sit a considerable distance apart, sometimes as much as 50 cm.	In other countries, when people talk to each other than stand or sit very close to each other – sometimes so close that they are almost touching the other person.
7	In some countries, people are direct and frank in the way they speak. They will give their personal opinions freely, regardless of whom they are talking to, and will often criticize other people directly if necessary.	In other countries, people are less direct in the way they speak. They will often avoid giving their personal opinions unless they know the people they are talking to well and will try to avoid saying things that might come across as too critical of others.
8	In some countries, people write e-mails or faxes that are as short, direct, and factual as possible. They pose questions directly and ask for information in an explicit and unambiguous way.	In other countries, people sometimes write e-mails or faxes in a less direct and wordier way. They often don't feel the need to spell out precisely and unambiguously the information they require.
9	In some countries, people often prefer to use e-mails, faxes, letters or other forms of written communication to pass on important information and make sure they get the response they want.	In other countries, people often prefer to use face-to-face discussions, telephone calls, or other forms of spoken communication to pass on important information and make sure they get the response they want.


10	In some countries, learning foreign languages (particularly English) forms a big part of the educational curriculum. People from these countries often speak other languages very well.	In other countries, learning foreign languages is not an important part of the educational curriculum. People from these countries often do speak other languages very well.
11	In some countries, people are happy to talk about their personal and family life with their colleagues at work. They are also inclined to ask other people questions about their private and family life, even if they do not know them very well.	In other countries, people prefer to keep their private life and their work–life separate. They do not tend to ask questions or talk about personal and family life at work unless it is with close colleagues who they know well.
12	In some countries, people like to make 'small talk' (that is, talk about the weather, football, politics) before they start talking about business.	In other countries, people like to get straight into business without bothering with too much 'small talk' (that is, talk about the weather, football, politics).
13	In some countries, people are happy to talk about their accomplishments without embarrassment or shame. They think it is polite and honest to describe what they have achieved in their lives.	In other countries, people feel uncomfortable talking about what they have accomplished. They think it is polite and courteous to keep quiet about their attainments.
14	In some countries, people will try to remain as reasonable, rational and dispassionate as possible during business discussions and conversations. They believe that the best way to remain objective is to argue based on facts and talk from the head, not from the heart.	In other countries, people feel comfortable following their feelings and intuition during business discussions and conversations. They believe that the best way to get their message across is to talk with passion and conviction, even if this sometimes comes across as being emotional.
15	In some countries, people are happy cracking jokes and telling funny stories at work or in business situations, even with people they do not know very well.	In other countries, people think work is a serious place to be and try to avoid making jokes or telling funny stories unless they know the other person very well.
16	In some countries, people tend to communicate in an informal way, using first names at work or when	In other countries, people tend to use formal titles (like Mr or Mrs, Doctor, Engineer, Architect) at

dealing with customers and colleagues. People rarely use formal titles (like Mr or Mrs, Doctor, Engineer, Architect).	work, or when dealing with customers and colleagues, people tend to use first names mainly with family and close friends.
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Task: Verbal Communication Issues

1. Review the communication styles below:

Communication Styles Handout¹



Direct: Get to the point. "Don't beat around the bush." Brevity and being linear are often rewarded.

Circular: Telling a story or providing enough information so the point "speaks for itself." A great deal of information is provided, allowing the listener to reach the conclusion on his or her own.

Indirect: Bringing up the point in such a way that the individual can "save face" and maintain positive feelings. Harmony in relationships is a higher priority than exactness or speed in communication.

Person-centered: Communication is a vehicle for building personal relationships. Verbal and non-verbal communication have the ability to enhance or damage relationships because the meaning and message are often closely integrated with the identities of the communicators.

Idea-focused: Communication around ideas involving critical thinking or passionate discussion is essential for showing commitment to the ideas and people involved. Lively debate between friends, family, or coworkers is satisfying and can positively impact relationships.

2. Read four situations below:

Situation 1: You need to make a one-hour presentation. However, one day before, you are said to present only for 10 minutes. Such a change makes you frustrated. What would you do?

Situation 2: You are working hard. Your co-worker tends to come to your working place to chat with you. His actions interrupt you from your work. What would you do?

Situation 3: You are meeting with some important business partners when one of them makes an offensive comment at your table. What would you do?

Situation 4: At the meeting, your co-worker pays too many compliments to your work that makes you embarrassed. What would you do?

3. *Choose one situation and record the 5-minute video where you answer to the following questions:*

1) Which communication style preferences did your situation present?

2) Do you think miscommunication occurred due to different style preferences between the sender and the receiver? Why? Why not?

3) Did you choose the only one preferred style from the chart?

4) Describe some advantages and disadvantages of your preferred communication style?

5) How might other preferences apply to this situation?

4. *Present your video to be peer-reviewed by your peers.*

Seminar 5. Nonverbal Communication Issues

Task: Nonverbal Communication

1. Preselect a 3–4 minute video showing some element of interaction or communication between people in another country or culture of interest.

2. Closely observe how people dress, greet, and interact with each other. While watching, please tick the boxes that match your observations and reflect on what the individuals concerned are trying to communicate.

Dress code	<ul style="list-style-type: none"> • Casual • Uniformed • Colorful • Formal • Eccentric • Neutral 	What are the individuals concerned about trying to communicate through their dress code?
Greetings	<ul style="list-style-type: none"> • Collective greeting • Hugging • No touching • Neutral face • No greeting • Handshaking • Smiling • Individual greeting • Kissing • Touching • Emotion 	What are the individuals concerned about trying to communicate through their greetings?
Gestures and personal space	<ul style="list-style-type: none"> • Stand close • Keep their 	What are the individuals

	distance <ul style="list-style-type: none"> • Avoid physical contact • Good eye contact • Avoid eye contact 	concerned trying to communicate through their gestures and personal space?
The general impression of the interaction	<ul style="list-style-type: none"> • Formal • Hierarchical • Laid-back • Informal • Organized 	What are your overall impressions of the communication?

3) Record a video answer where you comment on the video with the help of a checklist above.

4) Present your video according to this checklist to be peer-reviewed by your groupmates.

Task: Nonverbal Communication Issues

1. Watch the video below.



2. Mime the following phrases and words from this video:

25%
50%
100%

25% of half a
chicken
absolutely

all around the
world
big difference
celebration

children	fiction	selection
coffee and	full Internet	the local
social lunch	access	council
computer	massive	three floors up
facilities	difference	from here
deaf community	on the left	very surprising
extensive	on the right	up from the
library	reference	second floor
far from center	section	

3. *Do you agree on each version of the interpreter? Maybe you can suggest your own variant? Show.*

4. *Select a groupmate, with whom you will play roles as a presenter and a sign–language interpreter. Then record a 3–5 minute joint video where one is presenting verbally but another one is synchronously sign–language interpreting on any topic related to the issues of Intercultural Communication.*

Task: Breaking Nonverbal Communication Rules

1. *Observe one of the phenomena of nonverbal communication such as kinesics, space, time, or silence, when being, for instance, among your peers or adults and describe it.*

2. *Make an experiment with your anyone (your choice) by trying to break the rules of this nonverbal behaviour in a certain situation. (For example, if you observe space (proxemics), stand "too close" or "too far" from someone, according to his/her preferences and see how he or she will react.)*

Task: Uncocktail Party

1. *The students are divided in half.*
2. *Both groups receive their instructional cards and review instructions by asking any questions if they have so. (It is better to give instructions to the groups separately.)*
3. *Both groups mingle the instructions on the cards accordingly approximately 10 minutes.*
4. *The debrief the exercise, particularly in regard to proxemics and kinesics.*

Group A Party Instructions	<ol style="list-style-type: none">1) Always speak softly and quietly.2) Stand at least an arm's length away (or further) whenever you are in conversation with someone.3) Don't look persons in the eye when talking with them.4) Try not to touch anyone, especially when talking with them – keep your hands by your side at all times.5) Smile only at persons you know.6) Have fun and meet as many people as you can during the “party!”
Group B Party Instructions	<ol style="list-style-type: none">1) Speak loudly and excitedly.2) Stand close to someone when talking with that person – and it's fine to touch them on the shoulder or arm when talking.3) It's very important to look persons in the eye when talking with them.4) It's fine to use gestures when talking and it's OK to literally bump into people at the party – (no need to apologize).5) Smiling and being friendly is wonderful!6) Have fun and meet as many people as you can during the “party!”

Seminar 6. Intercultural Transitions

Task: A Country of My Dream

1. Invent a brand–new country literally from the ground up, give it a name, draw its map, label it there, include such relevant geographical features as mountains, rivers, seacoast, harbor, forests, etc., and name them.

2. Make a flag of your country and compose a national anthem.

3. Make a chart or table giving important facts about your country, including the following:

Size (land area)	System of government	Climate
Natural resources	Energy source	Population and demographics
Language(s)	Religion(s)	Style of dress
Diet	Education	Transportation system
Sports	Holidays	Economy
Health care	Culture	Tourist attractions

4. Be ready to present the country orally.

Task: Postcrossing Lottery

1. Register on www.postcrossing.com.



2. Go to Forum and organize a lottery aimed to find out which countries are the most preferable to live, work, or study and why among the postcrossers worldwide.

🔒 Games and Activities

All games are made better with postcards.

■ 🔒 Bingo ■ 🔒 Lotteries 3 new ■ 🔒 Round Robins

3. As a prize for the winner(s) of your lottery, you should use any online service to create a postcard (for instance, Canva) with any views of Kazakhstan (your choice).

4. Analyze the data of your lottery participants: amount of people, their age, sex, ethnicity, background, native country and native language, preferable languages, hobbies.

5. Make an oral conclusion by recording a video where you demonstrate your lottery history and results.

Seminar 7. Kazakhstani Cultural Values

Task: Communicative Faux Pas in your Culture

1. Prepare a 3–4 minute video identifying and explaining what foreign business people should avoid if they do not wish to commit a cultural or communicative faux pas in your culture.

2. Briefly explain how a foreigner should adapt his/her behavior to be more culturally appropriate.

3. Record your video and make sure that it is perfect before generating the link. You can use Youtube.com or other recording services that provide you with a URL link that you can share.

4. What specific things do foreign business people need to be aware of in order to avoid making an accidental cultural or communicative faux pas in your culture?

5. Watch an example of the communicative faux pas in Kazakhstani culture.



Task: Analyzing Case Study

1. Read the following mini–case “Decision Making” with such countries involved as Canada, Spain, Mexico, South Africa, China, Germany.

Mr. X is annoyed at the way his company holds its global managerial meetings via online conference calls. So he thought it would be a good idea to implement guidelines on how all conferences meetings should be conducted.

He did not like how the management staff from Spain consistently changed who was participating in the conference call. He also did not like how some managers engaged in conversation when someone else was talking. So, Mr. X suggested that every office should confine themselves to one permanent representative. Additionally, there should be only one speaker at a time, and if someone wished to speak they should raise their hand.

This suggestion was not very popular among some of the managers. Representatives from China wanted to know why Mr. X felt it others should not talk while someone was presenting. The managers from Spain and Mexico asked why, since different issues were on the agenda on each occasion, they should not have different representatives knowledgeable on the various items?

The discussion was not going anywhere and after an hour Mr. X suggested putting it to a vote. However, one manager threw up his hands and said: “We should not rush this. It’s important that we discuss every point before we make a decision. The Spanish manager agreed.

Mr. X looked at the German representatives for support, but to his surprise, they agreed that “consensus should be given more of a chance”.

2. Prepare a short 1.5–2min analysis of the mini–case. Your analysis should consider the following questions:

a) Which Hofstede's cultural dimensions does this situation involve?

b) What would you say are the reasons behind the Chinese, Spanish and Mexican representatives?

c) What suggestion would you have for Mr. X?

d) Replace one country given (your choice) with Kazakhstan and reflect on the case in this regard. What would be different?

3. Record your analysis and make sure that it is perfect before generating the link.

You can use Vocaroo.com or other recording services that provide you with a URL link that you can share.

You can watch a how-to video for Vocaroo.com here: <https://www.youtube.com/watch?v=dBU5OrAXcLw>

4. Once you feel happy with your recording, generate a URL link of your audio recording.

You can do this using Vocaroo or other services of this kind. Before sharing the link, it is your responsibility to check that the link works. Test it in your browser! If the link does not work, your peers will not be able to hear it.

Seminar 8. American Cultural Values

Task: American Values in Hollywood Movies

1. *Choose one Hollywood movie or cartoon, where, in your opinion, at least one American cultural value has been presented. Which one? (For example, Sandra Bullock in Miss Congeniality was a satire on conceptions of beauty but demonstrated industriousness of the main character and her individualism.)*

2. *Write a 300–word essay where you review the movie or the cartoon chosen and analyze what American values have been demonstrating their and how it has been done to convey the spirit of the latter.*

3. *Be informed that your essay must be 100% free from plagiarism. (It will be checked by the system of anti–plagiarism.)*

Task: Perception

1. *Watch any American movie or television program that discusses the specific communication phenomenon called perception included attributions, cultural differences, gender differences, impressions, personality differences, prejudice, the entire perception–checking process, and stereotyping.*

2. *Analyze all of them, choose 3 (your choice) and discuss how the various characters in the movie or television program display the communication concepts listed above.*

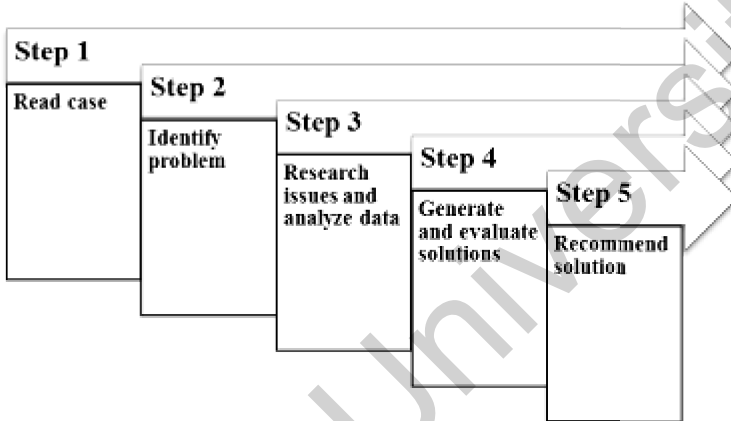
3. *Make a presentation and present your discussion to your peers.*

4. *Review your peers' works and reflect on them.*

Seminar 9. Intercultural Communication and Business

Task: Business Case Study Analysis

1. Follow the 5 steps of the case study analysis process:



2. Read the following mini-case aimed to apply cross cultural frameworks in cross cultural business negotiations and ethics – case analysis.



3. Prepare a short written analysis of the mini-case of approx. 400–500 words. Your analysis should consider the following questions:

Q1

What are the problems identified in the case?

Q2

What cross cultural frameworks are involved in this situation?

Q3

What solutions and options are available to Lucas Li? What are their pros and cons?

Q4

What are the best recommendations for Lucas Li? Justify and reason them.

Task: Developing an Intercultural Conflict Case Study

- 1. Describe the intercultural conflict in the case study.*
- 2. Identify and describe two or more barriers to intercultural conflict in business.*
- 3. Identify and describe two different strategies that should have or could have been used to prevent or resolve the conflict in business.*
- 4. When developing your case study or reviewing your peers' cases, follow the criteria provided:*

Did the submission address the questions?	0– 25
Did the student include a description of the intercultural conflict case study?	0– 25
Did the student identify and describe at least two barriers to	0–

intercultural conflict in education or in business?	25
Did the student identify and describe two different strategies that should have or could have been used to prevent or resolve the conflict in education or in business?	0–25

5. See an example of the case created by the students.



Task: Cleaning Up Your Online Self before an Interview

Such social media as Facebook, Instagram, or Twitter let you present yourself to the world by posting your photos, expressing thoughts, or posting some information. Nowadays, a majority of companies look through their work candidates' social media profiles to decide if the latter suit their expectations or not. This exercise will help you understand how well you can filter your personal self from professional one.

1. *Create a LinkedIn account and use it to showcase your professional qualifications and to connect with potential business contacts, including current and former professors and colleagues and friends and family.*

2. *Set all your Facebook or Instagram photos (except your current profile picture) or status to private. Delete or untag yourself from any online photos that show you engaging in unprofessional behaviors.*

3. If any stranger sends you a friend request on Facebook or starts to follow you on Twitter or Instagram, conduct an online search of that person to see if he or she is affiliated with a company where you have applied for a job.

4. Monitor your Twitter and Instagram feeds, and think carefully about what you are saying or posting during the hiring process.

5. Observe your colleague's online behavior in social media and compare with yours.

6. Follow the instructions above for one week and then reflect on your actions by answering the questions:

1) Was it difficult to separate yourself personally and professionally? Why? Why not?

2) Do you feel that you have grown professionally during this week? Why & Why not?

3) Have you changed your opinion of a professional colleague based on what you saw about their online behaviors?

7. Share your opinion by the video or audio answer and discuss with your peers.

Seminar 10. Intercultural Communication and Education

Task: Role Model

1. Interview two teachers (one male and one female) in your educational organization (or in any other educational organization) about their opinion on women in science and education. (Bear in mind that any tiny detail regarding your respondents' identity such as age, sex, ethnicity, religion, etc. matters.)

2. During the interview ask the following questions:

1) What is the role of Kazakhstani women in national and international education?

2) What is your attitude to the stereotype that women are less successful in science than men?

3) Is it possible for women to to balance work and family? Why? Why not?

4) What can you advise the women, who would like to pursue science in Kazakhstan?

5) Does Kazakhstan need female scientists? Why? Why not?

6) Can you name at least three Kazakhstani female scientists?

3. Collect the answers from a male and a female respondents, analyze them, compare, and present to the class to bring to the discussion.

Task: Teacher's Pet

1. Recall your childhood when studying at school regarding your school teachers' pets. Who were they? Boys or





girls? What did they look like? Why do you think your teacher(s) gave preference to them?






2. Make up a 2–3 minute persuasive speech to convince your teacher to favorite you.






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Appendix 1

The most interesting Ted-Ed lessons, created by the 2020–2021 students

No.	Name of the Lesson	Link
1	What is Typical Norwegian?	
2	Korean Ethnos in Kazakhstan	
3	Who are the Real Caucasians?	
4	Indians and Their Culture	

5	First People in New Zealand // Maori History Documentary	
6	Who are the Berbers of North Africa	
7	The Masai Tribe	
8	Ainu	
9	Padaung Long Neck Women	

10	Is "American" an Ethnicity?	
11	Ethnic Origin of the Japanese	
12	Indonesia. Toraja Village Tribes & Ethnic Groups	
13	A Day in the Life of an Ancient Athenian – Robert Garland	
14	The World: A Television History #15 Africa before the Europeans	

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An Educational Guide

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