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КРАТКОЕ СОДЕРЖАНИЕ КУРСА

**Тема 1.** **INTRODUCTION TO INTERCULTURAL COMMUNICATION**

- Intercultural communication presents you with a challenge you must meet if you are to become an effective communicator in today's world.

- At present intercultural communication encounters are different from those of the past.

- New technology, growth in the world's population, and shifts in the global economic arena have contributed to increased international contacts. In addition to these imperatives for studying intercultural communication, we can name peace imperative and ethic imperative.

- Domestic contacts are increasing because new immigrants and co-cultures are growing in numbers.

- Settings that are most affected by these cultural changes are the educational system, the workplace, and interpersonal relationships.

- The hazards of studying intercultural communication are overgeneralizing and forgetting how complex the nature of human behavior is.

- We are more than our culture. We are independent, thinking individuals with the ability to analyze and modify our behavior so that we can adapt to intercultural encounters.

- When studying intercultural communication, individual

**Тема 2.** **COMMUNICATION AND CULTURE**

- Human communication is the process through which individuals—in relationships, groups, organizations, and societies—respond to and create messages and adapt to the environment and one another.

- Communication is dynamic; it is ongoing and ever changing. Communication is symbolic. It is systemic and is therefore influenced by setting, location, occasion, time, number of participants, and cultural setting.

- We can only infer what another is experiencing, and we do this by using the symbols that we and other people have produced.

- Communication is reflective: We can watch ourselves and evaluate how we are communicating while we are doing it. Our communication behavior has consequences.

- Communication is complex.

- The world is a confusing place until we can make some sense of it, so the basic function of culture is to explain the world to each new member of the culture. By telling us what to expect, culture reduces confusion and helps us predict the future.

- Culture is shared learned behavior that is transmitted from one generation to another for purposes of promoting individual and social survival, adaptation, and growth and development.

- The characteristics of culture that most directly affect communication are that culture is (1) learned, (2) transmitted from generation to generation, (3) based on symbols, (4) dynamic, (5) integrated, and (6) adaptive.

- Intercultural communication is communication between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event. It can be interracial, interethnic and co-cultural.

**Тема 3.** **CULTURAL DIVERSITY IN PERCEPTION**

- Perception is best defined as the process of selecting, organizing and interpreting sensory data in a way that enables us to make sense of the world.

- Although the physical process of perception is almost the same in everyone, culture influences how we interpret and evaluate incoming stimuli.

- An attitude is a combination of beliefs about a subject, feelings toward it, and any predisposition to act toward it.

- Beliefs are our convictions in the truth of something – with or without proof.

- Values are enduring attitudes about the preferability of one belief over another.

- Dominant American cultural patterns include individualism, equality, materialism, science and technology, progress and change, work and leisure, and competition.

- Culture differ in their beliefs, attitudes and value toward individualism and collectivism, uncertainty avoidance, power distance, masculinity and femininity, work, context, informality and formality, assertiveness and interpersonal harmony.

**Тема 4. A DIALECTICAL APPROACH TO CULTURE AND COMMUNICATION**

Three contemporary study approaches to intercultural communication developed from different philosophical worldviews. These are the social science approach, the interpretive approach, and the critical approach.

Combined, these three approaches form the dialectical perspective taken in this lecture.

This perspective emphasizes a processual, relational, and holistic view of intercultural communication study and practice and on occasion requires that we balance contradictory ideas.

These contradictory views form dialectics that shape this study.

Intercultural communication is both cultural *and* individual, personal *and* contextual, characterized by differences *and* similarities, static *and* dynamic, oriented to the present *and* the past, and characterized by both privilege *and* disadvantage. These six dialectics may be just the beginning of the research.

**Тема 5. IDENTITY, STEREOTYPES AND PREJUDICE**

Discussed are some facets of identity and the ways that identities are problematic in intercultural communication.

Identities are both static (as described by social psychologists) and dynamic (as described by communication scholars).

Identities are created by self and by others in relation to group membership.

Identities are multiple and reflect gender, ethnicity, sexual orientation, race, religion, class, nationality and other aspects of out lives.

Identities also develop in relation to minority and majority group membership.

The identity group characteristics sometimes form the basis for stereotypes, prejudice and racism.

Stereotypes are widely held beliefs about a specific group of people.

Prejudice is a negative attitude to a cultural group. Prejudice is expressed in a variety of forms.

**Тема 6.** **LANGUAGE AND INTERCULTURAL COMMUNICATION**

Many dimensions of language and discourse in intercultural communication are explored in this lecture. Discourse, or language in use, always has a social context. Linguists study four basic components of language as they investigate how language works: semantics is the study of meaning, syntax is the study of structure, pragmatics studies context, and phonetics studies the sound system of the language.

People in different cultures can characterize the meaning of a phrase according to three criteria: the phrase’s value, its potency and level of activity. The particular language we speak influences our perception, but it does not totally determine our perception.

Languages exhibit many cultural variations, both in communication style and in the rules of context. Cultural groups may emphasize importance of verbal (low-context) or nonverbal (high-context) communication. Four types of communication styles are direct/indirect, elaborate/exact/succinct, personal/contextual, and instrumental/affective. The context in which the communication occurs is a significant part of the meaning. Understanding the role of power in language use is important.

The effects of power are also revealed in the use of labels, with the more powerful people in a society labeling the less powerful.

The complexities of moving between languages is facilitated by interpretation and translation, in which issues of equivalency and accuracy are crucial. Being a good translator or interpreter requires more than just fluency in two languages.

- Languages politics and policies are discussed at the end of the lecture.

**Тема 7.** **NONVERBAL COMMUNICATION AND CULTURE**

- We make important judgments and decisions about others based on their nonverbal behavior.

- We use the actions of others to learn about their emotional states.

- Nonverbal communication is culture-bound.

- Nonverbal communication involves all nonverbal stimuli in a communication setting that are generated by both the source and his or her use of the environment and that have potential message value for the source or receiver.

- Nonverbal messages may be both intentional and unintentional.

- Nonverbal communication has five basic functions: to repeat, complement, substitute for a verbal action, regulate, and contradict a communication event.

- It is important to remember that we are all more than our culture.

- In nonverbal communication, we often make differences more important than they should be.

- Nonverbal actions seldom occur in isolation.

- Nonverbal communication and culture are similar in that both are learned, both are  
passed on from generation to generation, and both involve shared understandings.

- Studying nonverbal behavior can lead to the discovery of a culture's underlying attitudes and values. It can also assist us in isolating our own ethnocentrism.

- Our body is a major source of nonverbal messages. These messages are communicated by means of general appearance and attire, body movements (kinesics), facial expressions, eye contact, touch, smell, and paralanguage.

- Cultures differ in their perception and use of personal space, seating, and furniture arrangement.

- We can understand a culture's sense of time by learning about how members of that culture view informal time, the past, present, and future, and whether or not their orientation toward time is monochronic or polychronic.

- The use of silence varies from culture to culture.

**Тема 8. INTERCULTURAL TRANSITIONS**

The main issues in moving from one culture to another are highlighted.

Migrant groups vary in the length of the migration and the degree of voluntariness. Given these two criteria, there are four types of migrants: sojourners (short-term voluntary), immigrants (long-term voluntary), and refugees (long-term involuntary and short-term involuntary).

Some migrant groups resist rather than adapt to the host culture. Four modes of relationships between migrants and host cultures were described: assimilation, separation, integration, and marginalization.

Four models that attempt to explain adaptation issues were identified: the anxiety and uncertainty management model, the U-curve model, the transition model, and the communication-system model.

Communication plays a crucial role in migration. Individual characteristics such as age, gender, preparation, and expectations influence how well a person adapts to new cultures. They can affect the personal outcomes of adaptation, which include good psychological health, functional fitness, and an intercultural identity.

Cultural adaptation and identity are interrelated in many ways. Migrants who return to their original homes also face readjustments, or cultural reentry (W-curve model). Those who frequently go abroad often develop multicultural identities.

**Тема 9.** **CULTURE, COMMUNICATION AND INTERCULTURAL RELATIONSHIPS**

Examined are some aspects of forming relationships with people who are both similar to and different from ourselves.

Identified are the benefits and challenges to intercultural relationships. Through intercultural relationships, we can acquire specific and general knowledge beyond our local communities, break stereotypes, and acquire new skills. Developing relationships with people who are different from ourselves offers special challenges: dealing with differences, the tendency to stereotype, the anxiety that sometimes accompanies these relationships, and explaining to ourselves and others.

There are four phases of relational development: initial attraction, orientation, exploratory, and stability. There also are cultural variations in how relationships develop during these different phases. In initial attraction, two principles — proximity and physical attraction — seem to be more important in European American society than in other societies. Two other principles — similarity and complementarity — seem to operate for most people in most cultures. These two principles of relationships are especially important for intercultural relationships, because differences are inherent in such relationships; individuals are simultaneously drawn to the similarities and differences of other people.

Gay relationships are probably similar in many ways to heterosexual relationships, but they may differ in other aspects. In gay relationships, friendship and sexual involvement are not mutually exclusive, as seems often to be the case for heterosexuals. Gay men seem to seek more emotional support from same-sex friends than heterosexual men do. Friendships may play a special role in gay relationships, because the individuals often experience strained relationships with their families.

We can view relationships dialectically through the competing tensions of differences-similarities, cultural-individual, privilege-disadvantage, personal-contextual, history/past-present/future, and static-dynamic. These dialectics help us avoid stereotyping. They also help us understand the specific ways of communicating in intercultural relationships.

Intercultural dating and marriage are still not very common and are often disapproved of by family and society. Due to societal structures, there may be little opportunity or desire to date across differences.

We must take into account the broader social, political, and historical environments in which relationships develop. The contexts in which we move and live may or may not provide us with opportunity and support for developing intercultural relationships.

**Тема 10.** **CULTURE, COMMUNICATION AND CONFLICT**

Various approaches to understanding conflict have been taken. First, it was emphasized that intercultural conflict may be characterized by various dialectics, ambiguity, language issues, and combinations of conflict styles.

There were outlined two very different cultural orientations to conflict: conflict as opportunity and conflict as destructive.

There were applied three approaches to understanding conflict. The interpersonal approach focuses on cultural differences, types of conflict (affective conflict, conflict of interest, value conflict, cognitive conflict, and goal conflict), and conflict styles (dominating, integrating, compromising, obliging, and avoiding).

The choice of conflict style depends on cultural background as well as gender and ethnicity. For example, people from individualist cultures may tend to use dominating styles, whereas people from collectivist cultures may prefer more integrating, obliging, and avoiding styles. However, the type of conflict and the relationship the disputants have will mediate these tendencies.

**Тема 11.** **CULTURE, COMMUNICATION, CONFLICT AND ITS RESOLUTION**

The interpretive and critical approaches focus on intergroup relationships and emphasize the contexts of conflict. Conflicts arise against the backdrop of existing social movements — for example, in reaction to racism, sexism, and homophobia.

Some social movements use nonviolent means of dealing with these conflicts; others confront conflict with violence.

Conflict may be productive or destructive. Productive conflict is more likely to be managed or resolved. One theme of destructive conflict is a competitive atmosphere.

A cooperative atmosphere is more conducive to conflict management or resolution. Suggestions for dealing with intercultural conflicts include staying centered, maintaining contact, recognizing the existence of different styles, identifying a preferred style, being creative and expanding one's conflict style repertoire, recognizing the importance of conflict context, and being willing to forgive.

Transforming methods of mediation are commonly used in many cultures. A conflict transformer helps the disputing parties change their attitudes and behaviors.

**Тема 12.** **THE IMPACT OF RELIGION, FAMILY AND HISTORY**

**ON CULTURE AND COMMUNICATION**

- World view is a culture's orientation toward God, humanity, nature, the universe, life, death, sickness, and other philosophical issues concerning existence. Although world view is communicated in a variety of ways, religion is the predominant element of culture that gives us our world view.

- The family, because it is the child's first introduction to culture, influences both perception and communication. Family teaches gender roles, views toward individualism and collectivism, perceptions toward aging, and social skills.

- History, by passing on stories of the past, influences perception and teaches group identity, loyalty, and what to strive for.

**Тема 13.** **INTERCULTURAL COMMUNICATION IN BUSINESS**

Culturally derived rules specify how communication is to take place by prescribing  
the appropriate behaviors in given contexts.

Most nations and many multinational business organizations have international  
facilities and do business on a global basis.

The most successful companies will be those who understand world economics and  
global competitiveness, and who have the ability to communicate effectively with  
their international counterparts.

The concept of management can be viewed differently from culture to culture.

The procedures for seeking business appointments, the ways in which people greet  
one another, and gift-giving practices differ from one culture to another.

Strategies for negotiation differ from culture to culture.

There are many different kinds of evidence and truth in the world, and the source of "truth" for a culture can influence business transactions.

Trust, on a global scale, should be factored into cross-cultural business issues.

Major forces behind marketing as we approach the twenty-first century are diversity and culture.

Cultures differ in their value orientations, and these differences sometimes cause  
conflict in the workplace.

Issues such as religious practices, human rights, language diversity, sexual harassment, and sexual and racial discrimination present potential areas of conflict in the workplace.

**Тема 14.** **INTERCULTURAL COMMUNICATION IN EDUCATION**

Education is an important social context in which cultural influences are much in  
evidence.

- Systems of formal and informal education seek to meet the perceived needs of societies.

- Schools help to fashion the individual.

- Schools are a primary means by which a culture's history and traditions are passed  
from generation to generation.

- Schools teach the informal knowledge of a culture.

- Schools are a primary vehicle for teaching cultural values.

- Learning styles are particular ways that individuals receive or process information.

- Cognitive, communication, relational, and motivational learning styles have a profound impact on classroom learning.

- Teachers should develop a socially sensitive multicultural classroom setting.

- Teachers should know as much about students' cultural backgrounds as possible.

- Teachers should be aware of what they bring to the classroom.

- Assessing the acculturation levels of the students in the classroom will help teachers  
determine how much their students are involved in their own culture as well as the  
predominant Anglo American culture.

- A key characteristic of the competent multicultural teacher is empathy.

**Тема 15.** **FOLK AND POPULAR CULTURES IN THE CONTEXT OF INTERCULTURAL COMMUNICATION**

For many people, popular culture is one of the primary modes of intercultural experience. The images produced by culture industries such as film and television enable us to "travel" to many places.

As a forum for the development of our ideas about other places, we rely heavily on popular culture.

It is significant that much of our popular culture is dominated by U.S.-based culture industries, considering how we use popular culture as a form of intercultural communication. Not all popular culture emerges from the United States, but the preponderance is from either the United States or Western Europe. And it contributes to a power dynamic—cultural imperialism—that affects intercultural communication everywhere.

There are four important characteristics of popular culture: (1) popular culture is produced by culture industries; (2) it is distinct from folk culture; (3) we find it everywhere; and (4) it serves social functions.

Individuals and groups can determine the extent to which they are influenced by popular culture. That is, we may consume or resist the messages of popular culture. Our cultural identities are significant in how we negotiate our interaction with popular culture.

Popular culture is an important force in the way we understand other cultural groups. We tend to rely more heavily on media images when we consider cultural groups with which we have little or no personal experience. However, we need to be aware of stereotypes as we try to understand intercultural communication interaction.

Despite the importance of popular culture, many people find important aspects of their cultural identities enacted through folk culture. The holidays we celebrate, how we celebrate them, the foods we prepare and eat, the clothes we wear for those holidays, the decorations we make, and so on reflect the significance of folk culture.

Folk culture is not produced by large corporations for profit; hence, many folk rituals remain local. Sometimes, though, the distinction between popular culture and folk culture is blurred when folk culture serves the needs of popular culture. For example, folk culture is often used in popular culture products to create a sense of uniqueness.

A great deal of popular culture is produced in the United States and circulates globally. The imbalance between the exchange of U.S. popular culture and other popular culture texts has raised concerns about cultural imperialism.

**Тема 16.** **ETHICAL CONSIDERATIONS AND INTERCULTURAL ETHIC**

Because communication is an activity that has a consequence, we must develop a communication ethic.

Relativism and universalism are the two approaches to ethics.

Moral reasoning includes stages through which we move and which differ across cultures.

Ethical considerations include fairness, honesty, honor and duty, shame and guilt, self-control and etiquette.

What is considered ethical behavior depends (at least to some extent) on cultural priorities and philosophical viewpoints.

An intercultural ethic asks you to be mindful of the power of communication, respect the worth of all individuals, seek commonalities among people and cultures, recognize the validity of differences, and take individual responsibility for your actions.

**Тема 17.** **THE OUTLOOK FOR INTERCULTURAL COMMUNICATION**

We first focused on individual components of intercultural communication competence – motivation, knowledge, attitudes, behaviors, and skills – as well as different levels of competence.

These levels are unconscious incompetence, conscious incompetence, conscious competence, and unconscious competence.

We looked at interpretive and critical contextual components of competence and emphasized the dynamic and multiple nature of contexts.

We then turned to a specific approach in improving intercultural relations that recognizes both individual and contextual elements of competence: building alliances and coalitions.

The future of intercultural communication will see an ever increasing amount of contact between people from different cultures – contact that has the potential to create serious problems if we do not learn to share the planet in a peaceful way.

In order to improve intercultural communication, it is important to develop a sensitivity and flexibility to the changing world and continue learning about intercultural communication.

ТЕМАТИКА ПРАКТИЧЕСКИХ ЗАНЯТИЙ

1. **Предмет и значение межкультурной коммуникации (МКК).**

Значение межкультурной коммуникации (МКК). Виды МКК (международный и внутри страны) Императивы изучения МКК (технологический, демографический, экономический, мирное сосуществование, самоанализ, этический). Доминирующая культура. Взаимодействие субкультур. Иммиграция. Изучение МКК с точки зрения уникальности индивидов и объективности.

1. **Коммуникация и культура**

Принципы коммуникации. Коммуникация как непрерывный, преходящий, динамический, символический и системный процесс. Культура (функции, определения, характеристики). Способы усвоения культуры (через пословицы, легенды и мифы, СМИ, искусство). Формы межкультурной коммуникации (межрасовая, межэтническая, в между субкультурами).

1. **Разнообразие культур как фактор восприятия**

Определение восприятия. Восприятие и культура. Ценности, верования и отношение к реальности. Альтернативные взгляды на реальность. Культурные модели по Г.Хофстеде (индивидуализм-коллективизм, избегание неопределенности, маскулинность-фемининность, дистанция власти). Высококонтекстная и низкоконтекстная ориентация культуры по Э.Холлу. Непринужденность и официальность. Уверенность в себе и межличностная гармония.

1. **Диалектический подход к пониманию культуры и коммуникации**

Три подхода к изучению МКК (социальный, интерпретационный, критический). Взаимосвязь компонентов МКК (культура, коммуникация, контекст, власть). Шесть диалектик МКК: культурно-индивидуальная, личностная – индивидуальная, различия – сходства, статичная – динамичная, историческая (прошлое) – современная (настоящее и будущее), привилегии – препятствия. Сохранение диалектической перспективы при изучении МКК.

1. **Идентичность, стереотипы и предрассудки**

Диалектический подход к пониманию идентичности. Ракурсы рассмотрения проблемы идентичности (социальная, психологическая, коммуникативная, критическая). Типы идентичности (гендерная, расовая и этническая, религиозная, классовая, национальная, региональная, личностная). Идентичность и коммуникация. Стереотипы и связанные с ними проблемы МКК. Предрассудки и способы их проявления.

1. **Язык и МКК**

Язык и речь (дискурс). Структура языка (семантика, синтаксис, прагматика, фонетика). Язык и смысл. Кросс-культурное сопоставление смысла. Язык и восприятие. Культурная вариативность в языке. Номиналистская и релятивистская позиции. Вариативность коммуникативного стиля. Дискурс: язык и власть. Семиотика. Дискурс и социальная структура. Многоязычие. Перевод устный и письменный. Эквивалентность при переводе. Роль переводчика в процессе МКК. Языковая политика.

1. **Вербальная и невербальная коммуникация в контексте культур**

Сопоставление вербальной и невербальной коммуникации. Обучение невербальному поведению. Что можно сообщить с помощью невербальной коммуникации. Функции невербальной коммуникации. Ограниченность невербальной коммуникации. Невербальной коммуникация в контексте культуры. Классификации невербальной коммуникации. Значение составляющих невербальной коммуникации (действие, пространство, время и молчание) для МКК.

1. **Проблемы МКК для мигрантов в переходный период**

Типы мигрантов. Культурный шок. Этноцентризм. Отношения между мигрантами и принимающей страной (ассимиляция, сепарация, сегрегация, интеграция, маргинализация, сочетание моделей). Культурная адаптация. Ослабление состояния неопределенности. Модели культурной адаптации (модель кривой U и ее 4 стадии; переходная модель; модель кривой W). Результаты адаптации мигрантов.

1. **Культура, коммуникация и межкультурные отношения**

Преимущества и проблемы межкультурных отношений. Стадии и культурные различия межкультурных отношений. Различия в отношениях носителей высоко- и низконтекстных культур. Романтические отношения носителей разных культур. Фактор пола в межкультурных отношениях. Диалектика межкультурных отношений. Коммуникация в межкультурных отношениях. Супружеские межкультурных отношений.

1. **Культура, коммуникация и конфликт**

Три подхода к пониманию конфликта. Характеристики межкультурного конфликта. Конфликт как возможность и как разрушитель. Межличностный подход к конфликту. Типы конфликтов (аффективный конфликт, конфликт интересов, конфликт ценностей, когнитивный конфликт, конфликт целей). Стратегия и тактика коммуникации в конфликтных ситуации. Стили разрешения конфликтов (доминирующий, интегрирующий, компромиссный, обязывающий, избегающий). Конфликт под углом зрения гендерных и этнических вопросов. Ценностные различия и конфликт.

1. **Конфликт в разных контекстах и его разрешение**

Интерпретационный и критический подходы к социальному конфликту. Конфликт в социальном, экономическом, историческом и политическом контекстах. Продуктивный против деструктивного конфликта. Конкуренция против деструктивного конфликта. Конкуренция против сотрудничества. Разрешение межкультурных конфликтов. Основные рекомендации в разрешении конфликтов. Медиация как способ разрешения конфликта.

1. **Влияние истории, религии и семьи на культуру и коммуникацию**

Религия как взгляд на мир; сходство религий; шесть религиозных традиций (христианство, иудаизм, ислам, индуизм, буддизм, конфуцианство). Значение семьи; типы семей; культура и семья. Роль исторического наследия на процесс межкультурной коммуникации.

1. **МКК в сфере бизнеса**

Культура и деловая среда. Международный бизнес и менеджмент. Европейские, азиатские и латиноамериканские стили управления. Культурный аспект ведения международного бизнеса. Деловой протокол и этикет. Переговоры. Стили ведения переговоров. Роль рекламы и ее разнообразие. Межкультурные конфликты на рабочем месте (дискриминация по половой, языковой, религиозной и этнической принадлежности, сексуальные домогательства).

1. **МКК в сфере образования**

Культура и образование. Культурные различия в образовании. Чему и как учат культуры. Различные группы стилей в мультикультурном образовании (когнитивные, коммуникативные, реляционные и мотивационные). Совершенствование коммуникации в процессе мультикультурном образования. Мультикультурный состав класса. Компетенция мультикультурного обучения.

1. **Народная и популярная культура в контексте МКК**

Усвоение культуры без учета личного опыта. Народная культура. Популярная культура. Потребление популярной культуры. Сопротивление популярной культуре. Популярная культура и стереотипы.

1. **Этические соображения и МКК. Перспективы развития МКК**

Определение этики. Этические соображения и МКК. Релятивизм и универсализм в этике. Моральные соображения в процессе МКК (шесть стадий). Межкультурная этика в бизнесе. Рекомендации по этическим вопросам ведения международного бизнеса. «Золотые правила» этики разных культур.

1. **Индивидуальный и контекстуальный компоненты межкультурной компетенции.** Поведение и навыки в МКК. Пути улучшения МКК. Применение знаний о МКК. Неосознанная и осознанная компетенция. Межкультурные дружеские отношения. Создание коалиций. Будущее МКК.