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INTERCULTURAL COMMUNICATION

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PREFACE

Intercultural Communication (IC), is written in two Chapter for you to increase your perception, appreciation, knowledge, competences and skills you're your in intercultural communication. With increased globalization and demographic changes in the World, it is inevitable that you will be communicating with people who are culturally different. Developing constructive, quality intercultural relationships can make life enriching and exciting to ourselves and to people around us. This book is an introductory book designed for College Students, Lecturers, teachers, and practitioners who are searching for a user-friendly book on the fundamentals of intercultural communication. With the lens of flexible intercultural communication, we thread through an abundance of intercultural material with a very practical theme. This book emphasizes a strong value-orientation perspective and its effect on cultural shock in multi-cultural society. It also addresses the complex role of cultural-ethnic identity and global - local identity and their relationship to intercultural contacts in our increasingly pluralistic Indonesian society. This book is distinctive because of its well-balanced emphasis on both international or intercultural communication issues and national issues. domestic diversity issues. Our pedagogical approach to this book emphasizes a student-empowering philosophy through a tight integration of culture-sensitive knowledge, attitude checkpoints, and pragmatic communication skills necessary to develop intercultural communication flexibility in diverse conbooks.

SPECIAL FEATURES The first edition of the IC book is a book with many special hooks and original features. For example, it offers first-time students the following:

- Concepts and Definition of Intercultural Communication.
- Understanding the Influence of Culture.
- Understanding Dominant American Culture.
- Understanding Dominant Indonesian Culture.
- Understanding the Deep Structure of Culture Root and Reality between American and Indonesian.

- Understanding Language and Culture.
- Understanding Non Verbal Communication.

Writing this Book: I Started with vary assumptions to guide me in developing this book. First, we patiently waited to work in order to harvest the continually maturing insights of the intercultural/interethnic research field and the booming contemporary trends related to intercultural communication. We believe that the time is ripe now (theoretically and practically, for example, updating all issues about cultural interaction). Second, we wanted students to enjoy learning about the various concepts of intercultural communication. Thus, we have intentionally integrated a carefully chosen set of current, international news cases and real-life personal stories to highlight various intercultural concepts. Third, we wanted to signal to students that there is no one right way to practice competent intercultural communication in the 21st century—instead, there are many adventures awaiting them, and exciting opportunities to connect with globally and culturally different others. Thus, the recurrent theme in this book is intercultural communication flexibility. Fourth, we would like our students to develop a strong global and cultural consciousness through a self-empowered learning process—internalizing the inspiring individual stories and accounts and developing their own personal narratives, explaining them with the aid of the book's concepts. Fifth, we wanted to write this book together—as a way to input comprehensible material for having fun teaching and learning process. As we approach the completing of writing this book, we believe that we have realized our goals with limited issues, what are we write is still needed to have any latest issues or "news" in Intercultural Communication.

Sidenreng Rappang, 14 January 2022

Writers

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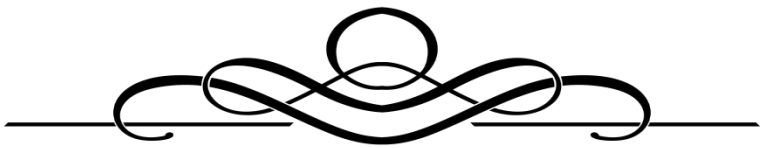
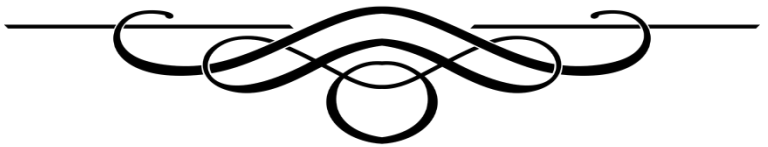


INTERCULTURAL COMMUNICATION



CHAPTER 1 INTRODUCTION

A. Concept and Definition

What is Culture?

Culture is the learned and shared patterns of behavior and beliefs of a particular social, ethnic, or age group. It can also be described as a complex whole of human collective beliefs with structured civilizational stages that can be specific to a nation or time period. Humans in turn use culture to adapt and change the world in which they live.

The Center for Advanced Research on Language Acquisition goes a step further, defining culture as patterns of shared behavior and interactions, cognitive constructs and understandings that are learned through socialization. Thus, culture can be seen as the growth of group identity which is fostered by social patterns that are unique to the group.

"Culture includes religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with our loved ones. , and a million other things," Cristina De Rossi, an anthropologist at Barnet and Southgate College in London, told Live Science.

As for some cultures from several countries

1. Western Culture

   The term "Western culture" has come to define the culture of European countries as well as those that have been heavily influenced by European immigration, such as the

CHAPTER 2 UNDERSTANDING THE INFLUENCE OF CULTURE

A. The Influence of Culture

When seeking cross-cultural training, most people don't want in-depth presentations that delve into theoretical constructs of culture. Instead, the want advice-givers who provide training that is short, concrete, painless, entertaining and simple.

It is very tempting for trainers to provide cultural "cookbooks" full of "recipes" for how to behave, fancy charts and graphs, and a multitude of clever anecdotes. But like the self-help psychology books popular a decade ago, these quick-fix approaches are of dubious value. In fact, they may give people inflated confidence in their ability to communicate, false expectations about the difficulties of cross-cultural adjustment, and misleading stereotypes about other cultures.

While no single formula clearly emerges as "best" for orienting people to other cultures, it is vitally important to understand the profound influence that culture exerts on all of us. A solid training program should provide a conceptual framework that can be used to understand, interpret, and analyze differences and similarities in culture. For example, there is no such thing as a "typical" American or "typical" Japanese, but there are deeply ingrained cultural patterns that, when identified and understood, can help us understand each other and ourselves.

Culture itself is an abstraction we must understand before we can begin discussing our own culture, the cultures of others,

CHAPTER 3 UNDERSTANDING DOMINANT AMERICAN CULTURE PATTERNS

A. Individualism

The United States has one of the most individualistic cultures in the world. Americans are more likely to prioritize themselves over a group and they value independence and autonomy. This societal ethos can be seen in how Americans relate to each other–Americans do not tend to touch each other during interpersonal interactions. Americans maintain a greater distance of personal space between themselves and others, compared to more touch-oriented, collectivistic cultures like in Latin American or Mediterranean countries. As such, there is less physical contact and touch between friends, family, and strangers. Studies have revealed that touch increases social bonding and feelings of goodwill towards others. Touch, as a social-psychological phenomenon, is fundamentally linked to a culture's level of individualism. Americans' individualistic culture makes non-sexual, interpersonal touch less frequent. However, the lack of touch–the distant, American way of interacting–also contributes to its individualistic culture, in a self-reinforcing cycle.

Anthropological definitions, which describe the values of a society, are useful in considering the value of touch currently present in America. In a cultural context, "individualistic" and "collectivist cultures" refer to how individuals define themselves in the context of the group–it does not refer to the political or social systems of a country. Defined by Dr. Hofstede, people from individualistic cultures like the United States and Western

CHAPTER 4

UNDERSTANDING DOMINANT INDONESIAN CULTURE PATTERN

A. What is Culture?

There are many definitions of culture; experts define it from many points of view. Gurito stated that: Culture indicates all aspects that members of a group share together. Children learn ways of doing things, ways of talking, smiling, laughing, liking and disliking things. Culture determines people‟s action, their social relationship and their morality (Gurito, 2003: p 1). Dwyer proposed another definition of culture: Culture is that which the language learner needs to know in order to understand the meaning of the message in another language other than the formal properties of the language code (syntax, morphology and phonology) (Dwyer, 1996: p.3).

Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, choice, social habits, music and arts.

The Center for Advanced Research on Language Acquisition goes a step further, defining culture as shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, culture can be seen as the growth of a group identity fostered by social patterns unique to the group.

"Culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones and a million other things,"

CHAPTER 5

UNDERSTANDING THE DEEP STRUCTURE OF CULTURE ROOT OF REALITY BETWEEN AMERICAN VERSUS INDONESIA

A. Important and Function

Identification. The Republic of Indonesia, the world's fourth most populous nation, has 203 million people living on nearly one thousand permanently settled islands. Some two-to-three hundred ethnic groups with their own languages and dialects range in population from the Javanese (about 70 million) and Sundanese (about 30 million) on Java, to peoples numbering in the thousands on remote islands. The nature of Indonesian national culture is somewhat analogous to that of India—multicultural, rooted in older societies and interethnic relations, and developed in twentieth century nationalist struggles against a European imperialism that nonetheless forged that nation and many of its institutions. The national culture is most easily observed in cities but aspects of it now reach into the countryside as well. Indonesia's borders are those of the Netherlands East Indies, which was fully formed at the beginning of the twentieth century, though Dutch imperialism began early in the seventeenth century. Indonesian culture has historical roots, institutions, customs, values, and beliefs that many of its people share, but it is also a work in progress that is undergoing particular stresses at the beginning of the twenty-first century.

The name Indonesia, meaning Indian Islands, was coined by an Englishman, J. R. Logan, in Malaya in 1850. Derived from the Greek, Indos (India) and nesos (island), it has parallels in Melanesia, "black islands"; Micronesia, "small islands"; and Polynesia, "many islands." A German geographer, Adolf Bastian,

CHAPTER 6 UNDERSTANDING LANGUANGE AND CULTURE

It has been seen that language is much more than the external expression and communication of internal thoughts formulated independently of their verbalization. In demonstrating the inadequacy and inappropriateness of such a view of language, attention has already been drawn to the ways in which one's native language is intimately and in all sorts of details related to the rest of one's life in a community and to smaller groups within that community. This is true of all peoples and all languages; it is a universal fact about language.

Anthropologists speak of the relations between language and culture. It is indeed more in accordance with reality to consider language as a part of culture. *Culture* is here being used, as it is throughout this article, in the anthropological sense, to refer to all aspects of human life insofar as they are determined or conditioned by membership in a society. The fact that people eat or drink is not in itself cultural; it is a biological necessity for the preservation of life. That they eat particular foods and refrain from eating other substances, though they may be perfectly edible and nourishing, and that they eat and drink at particular times of day and in certain places are matters of culture, something "acquired by man as a member of society," according to the classic definition of culture by the English anthropologist Sir Edward Burnett Tylor. As thus defined and envisaged, culture covers a very wide area of human life and behaviour, and language is manifestly a part, probably the most important part, of it.

Although the faculty of language acquisition and language use is innate and inherited, and there is legitimate debate over the

CHAPTER 7 UNDERSTANDING NON VERBAL COMMUNICATION

A. Understanding Non Verbal Communication

Nonverbal communication is the transfer of information through the use of body language including eye contact, facial expressions, gestures and more. For example, smiling when you meet someone conveys friendliness, acceptance and openness. Everyone uses nonverbal communication all the time whether they know it or not.

Nonverbal communication is dependent on seeing and analyzing physical movements as opposed to verbal communication, or the use of language to transfer information through written text, speaking or sign language.

Nonverbal communication is pervasive in both face-to-face and mediated communication. Because much of nonverbal communication operates automatically and often outside of awareness, it provides an efficient means of regulating our social contacts with others. The determinants of biology, culture, gender, personality, and the environment shape stable patterns of nonverbal communication. Nevertheless, the flexibility and utility of nonverbal communication are evident in several distinct functions, including providing information, regulating interaction, expressing intimacy, exercising influence, and managing impressions. Thus, the complementary behavioral and social judgment tracks of nonverbal communication constitute an indispensable system for navigating our social worlds.

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