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## Chapter 8

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### Culture and Communication

Humans have always been diverse in their cultural beliefs and practices. But as new technologies have led to the perception that our world has shrunk, and demographic and political changes have brought attention to cultural differences, people communicate across cultures more now than ever before. The oceans and continents that separate us can now be traversed instantly with an e-mail, phone call, tweet, or status update. Additionally, our workplaces, schools, and neighborhoods have become more integrated in terms of race and gender, increasing our interaction with domestic diversity. The Disability Rights Movement and Gay Rights Movement have increased the visibility of people with disabilities and sexual minorities. But just because we are exposed to more difference doesn't mean we understand it, can communicate across it, or appreciate it. This chapter will help you do all three.

## 8.1 Foundations of Culture and Identity

### LEARNING OBJECTIVES

1. Define culture.
2. Define personal, social, and cultural identities.
3. Summarize nondominant and dominant identity development.
4. Explain why difference matters in the study of culture and identity.

*Culture* is a complicated word to define, as there are at least six common ways that culture is used in the United States. For the purposes of exploring the communicative aspects of culture, we will define **culture**<sup>1</sup> as the ongoing negotiation of learned and patterned beliefs, attitudes, values, and behaviors. Unpacking the definition, we can see that culture shouldn't be conceptualized as stable and unchanging. Culture is "negotiated," and as we will learn later in this chapter, culture is dynamic, and cultural changes can be traced and analyzed to better understand why our society is the way it is. The definition also points out that culture is learned, which accounts for the importance of socializing institutions like family, school, peers, and the media. Culture is patterned in that there are recognizable widespread similarities among people within a cultural group. There is also deviation from and resistance to those patterns by individuals and subgroups within a culture, which is why cultural patterns change over time. Last, the definition acknowledges that culture influences our beliefs about what is true and false, our attitudes including our likes and dislikes, our values regarding what is right and wrong, and our behaviors. It is from these cultural influences that our identities are formed.

### Personal, Social, and Cultural Identities

Ask yourself the question "Who am I?" Recall from our earlier discussion of self-concept that we develop a sense of who we are based on what is reflected back on us from other people. Our parents, friends, teachers, and the media help shape our identities. While this happens from birth, most people in Western societies reach a stage in adolescence where maturing cognitive abilities and increased social awareness lead them to begin to reflect on who they are. This begins a lifelong process of thinking about who we are now, who we were before, and who we will become. Beverly Daniel Tatum, "The Complexity of Identity: 'Who Am I?'" in *Readings for Diversity and Social Justice*, eds. Maurianne Adams, Warren J. Blumfeld, Rosie Casteneda, Heather W. Hackman, Madeline L. Peters, Ximena Zuniga (New York: Routledge, 2000), 9. Our identities make up an important part of our self-

1. The ongoing renegotiation of learned and patterned beliefs, attitudes, values, and behaviors.

concept and can be broken down into three main categories: personal, social, and cultural identities (see [Table 8.1 "Personal, Social, and Cultural Identities"](#)).

We must avoid the temptation to think of our identities as constant. Instead, our identities are formed through processes that started before we were born and will continue after we are gone; therefore our identities aren't something we achieve or complete. Two related but distinct components of our identities are our personal and social identities. Janet Spreckels and Helga Kotthoff, "Communicating Identity in Intercultural Communication," in *Handbook of Intercultural Communication*, eds. Helga Kotthoff and Helen Spencer-Oatey (Berlin: Mouton de Gruyter, 2009), 415–19. **Personal identities**<sup>2</sup> include the components of self that are primarily intrapersonal and connected to our life experiences. For example, I consider myself a puzzle lover, and you may identify as a fan of hip-hop music. Our **social identities**<sup>3</sup> are the components of self that are derived from involvement in social groups with which we are interpersonally committed.

For example, we may derive aspects of our social identity from our family or from a community of fans for a sports team. Social identities differ from personal identities because they are externally organized through membership. Our membership may be voluntary (Greek organization on campus) or involuntary (family) and explicit (we pay dues to our labor union) or implicit (we purchase and listen to hip-hop music). There are innumerable options for personal and social identities. While our personal identity choices express who we are, our social identities align us with particular groups. Through our social identities, we make statements about who we are and who we are not.



*Pledging a fraternity or sorority is an example of a social identity.*

Source: Photo courtesy of Jim.henderson, [http://www.flickr.com/photos/rj\\_schmidt/5557376295](http://www.flickr.com/photos/rj_schmidt/5557376295).

Table 8.1 Personal, Social, and Cultural Identities

- 2. Identities that include components of self that are primarily intrapersonal and connected to our life experiences.
- 3. Identities that are derived from involvement in social groups with which we are interpersonally committed.

Personal	Social	Cultural
Antique Collector	Member of Historical Society	Irish American
Dog Lover	Member of Humane Society	Male/Female
Cyclist	Fraternity/Sorority Member	Greek American
Singer	High School Music Teacher	Multiracial
Shy	Book Club Member	Heterosexual

Personal	Social	Cultural
Athletic		Gay/Lesbian

Personal identities may change often as people have new experiences and develop new interests and hobbies. A current interest in online video games may give way to an interest in graphic design. Social identities do not change as often because they take more time to develop, as you must become interpersonally invested. For example, if an interest in online video games leads someone to become a member of a MMORPG, or a massively multiplayer online role-playing game community, that personal identity has led to a social identity that is now interpersonal and more entrenched. **Cultural identities**<sup>4</sup> are based on socially constructed categories that teach us a way of being and include expectations for social behavior or ways of acting. Gust A. Yep, “My Three Cultures: Navigating the Multicultural Identity Landscape,” in *Intercultural Communication: Experiences and Contexts*, eds. Judith N. Martin, Lisa A. Flores, and Thomas K. Nakayama (Boston, MA: McGraw-Hill, 2002), 61. Since we are often a part of them since birth, cultural identities are the least changeable of the three. The ways of being and the social expectations for behavior within cultural identities do change over time, but what separates them from most social identities is their historical roots. Mary Jane Collier, “Communication Competence Problematics in Ethnic Friendships,” *Communication Monographs* 63, no. 4 (1996): 318. For example, think of how ways of being and acting have changed for African Americans since the civil rights movement. Additionally, common ways of being and acting within a cultural identity group are expressed through communication. In order to be accepted as a member of a cultural group, members must be acculturated, essentially learning and using a code that other group members will be able to recognize. Mary Jane Collier, “Communication Competence Problematics in Ethnic Friendships,” *Communication Monographs* 63, no. 4 (1996): 316. We are acculturated into our various cultural identities in obvious and less obvious ways. We may literally have a parent or friend tell us what it means to be a man or a woman. We may also unconsciously consume messages from popular culture that offer representations of gender.

Any of these identity types can be ascribed or avowed. **Ascribed identities**<sup>5</sup> are personal, social, or cultural identities that are placed on us by others, while **avowed identities**<sup>6</sup> are those that we claim for ourselves. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 166. Sometimes people ascribe an identity to someone else based on stereotypes. You may see a person who likes to read science-fiction books, watches documentaries, has glasses, and collects Star Trek memorabilia and label him or her a nerd. If the person doesn’t avow that identity, it can create friction, and that label may even hurt the other person’s feelings. But ascribed and avowed identities can match up. To extend the previous example, there has been a movement in recent years to reclaim the label *nerd* and turn it into a positive, and a nerd subculture has

- 4. Identities based on socially constructed categories that teach us a way of being and include expectations for social behavior.
- 5. Identities that are placed on us by others.
- 6. Identities that we claim for ourselves.

been growing in popularity. For example, MC Frontalot, a leader in the nerdcore hip-hop movement, says that being branded a nerd in school was terrible, but now he raps about “nerdy” things like blogs to sold-out crowds. Tim Shipman, “Nerds Get Their Revenge as at Last It’s Hip to Be Square,” *The Sunday Telegraph*, July 22, 2007, 35. We can see from this example that our ascribed and avowed identities change over the course of our lives, and sometimes they match up and sometimes not.

Although some identities are essentially permanent, the degree to which we are aware of them, also known as salience, changes. The intensity with which we avow an identity also changes based on context. For example, an African American may not have difficulty deciding which box to check on the demographic section of a survey. But if an African American becomes president of her college’s Black Student Union, she may more intensely avow her African American identity, which has now become more salient. If she studies abroad in Africa her junior year, she may be ascribed an identity of American by her new African friends rather than African American. For the Africans, their visitor’s identity as American is likely more salient than her identity as someone of African descent. If someone is biracial or multiracial, they may change their racial identification as they engage in an identity search. One intercultural communication scholar writes of his experiences as an “Asianlatinoamerican.” Gust A. Yep, “My Three Cultures: Navigating the Multicultural Identity Landscape,” in *Intercultural Communication: Experiences and Contexts*, eds. Judith N. Martin, Lisa A. Flores, and Thomas K. Nakayama (Boston, MA: McGraw-Hill, 2002), 60–62. He notes repressing his Chinese identity as an adolescent living in Peru and then later embracing his Chinese identity and learning about his family history while in college in the United States. This example shows how even national identity fluctuates. Obviously one can change nationality by becoming a citizen of another country, although most people do not. My identity as a US American became very salient for me for the first time in my life when I studied abroad in Sweden.

Throughout modern history, cultural and social influences have established dominant and nondominant groups. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 4. **Dominant identities**<sup>7</sup> historically had and currently have more resources and influence, while **nondominant identities**<sup>8</sup> historically had and currently have less resources and influence. It’s important to remember that these distinctions are being made at the societal level, not the individual level. There are obviously exceptions, with people in groups considered nondominant obtaining more resources and power than a person in a dominant group. However, the overall trend is that difference based on cultural groups has been institutionalized, and exceptions do not change this fact. Because of this uneven distribution of resources and power, members of dominant groups are granted privileges while nondominant groups are at a disadvantage. The main nondominant groups must face various forms of institutionalized

7. Identities that historically had and currently have more resources and influence.

8. Identities that historically had and currently have less resources and influence.

discrimination, including racism, sexism, heterosexism, and ableism. As we will discuss later, privilege and disadvantage, like similarity and difference, are not “all or nothing.” No two people are completely different or completely similar, and no one person is completely privileged or completely disadvantaged.

## Identity Development

There are multiple models for examining identity development. Given our focus on how difference matters, we will examine similarities and differences in nondominant and dominant identity formation. While the stages in this model help us understand how many people experience their identities, identity development is complex, and there may be variations. We must also remember that people have multiple identities that intersect with each other. So, as you read, think about how circumstances may be different for an individual with multiple nondominant and/or dominant identities.

### Nondominant Identity Development

There are four stages of nondominant identity development. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 173–76. The first stage is unexamined identity, which is characterized by a lack of awareness of or lack of interest in one’s identity. For example, a young woman who will later identify as a lesbian may not yet realize that a nondominant sexual orientation is part of her identity. Also, a young African American man may question his teachers or parents about the value of what he’s learning during Black History Month. When a person’s lack of interest in their own identity is replaced by an investment in a dominant group’s identity, they may move to the next stage, which is conformity.

In the conformity stage, an individual internalizes or adopts the values and norms of the dominant group, often in an effort not to be perceived as different. Individuals may attempt to assimilate into the dominant culture by changing their appearance, their mannerisms, the way they talk, or even their name. Moises, a Chicano man interviewed in a research project about identities, narrated how he changed his “Mexican sounding” name to Moses, which was easier for his middle-school classmates and teachers to say. Richard G. Jones Jr., “Communicating Queer Identities through Personal Narrative and Intersectional Reflexivity” (PhD diss., University of Denver, 2009), 130–32. He also identified as white instead of Mexican American or Chicano because he saw how his teachers treated the other kids with “brown skin.” Additionally, some gay or lesbian people in this stage of identity development may try to “act straight.” In either case, some people move to the next stage, resistance and separation, when they realize that despite their efforts they are still perceived as different by and not included in the dominant group.

In the resistance and separation stage, an individual with a nondominant identity may shift away from the conformity of the previous stage to engage in actions that challenge the dominant identity group. Individuals in this stage may also actively try to separate themselves from the dominant group, interacting only with those who share their nondominant identity. For example, there has been a Deaf culture movement in the United States for decades. This movement includes people who are hearing impaired and believe that their use of a specific language, American Sign Language (ASL), and other cultural practices constitutes a unique culture, which they symbolize by capitalizing the *D* in *Deaf*. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 148.

While this is not a separatist movement, a person who is hearing impaired may find refuge in such a group after experiencing discrimination from hearing people. Staying in this stage may indicate a lack of critical thinking if a person endorses the values of the nondominant group without question.



*Many hearing-impaired people in the United States use American Sign Language (ASL), which is recognized as an official language.*

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The integration stage marks a period where individuals with a nondominant identity have achieved a balance between embracing their own identities and valuing other dominant and nondominant identities. Although there may still be residual anger from the discrimination and prejudice they have faced, they may direct this energy into positive outlets such as working to end discrimination for their own or other groups. Moises, the Chicano man I mentioned earlier, now works to support the Chicano community in his city and also has actively supported gay rights and women's rights.

### Dominant Identity Development

Dominant identity development consists of five stages. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 177–80. The unexamined stage of dominant identity formation is similar to nondominant in that individuals in this stage do not think about their or others' identities. Although they may be aware of differences—for example, between races and genders—they either don't realize there is a hierarchy that treats some people differently than others or they don't think the hierarchy applies to them. For example, a white person may take notice that a person of color was elected to a prominent office. However, he or she may not see the underlying reason that it is noticeable—namely, that the overwhelming majority of our country's leaders are white. Unlike people with a nondominant identity who usually have to acknowledge



the positioning of their identity due to discrimination and prejudice they encounter, people with dominant identities may stay in the unexamined stage for a long time.

In the acceptance stage, a person with a dominant identity passively or actively accepts that some people are treated differently than others but doesn't do anything internally or externally to address it. In the passive acceptance stage, we must be cautious not to blame individuals with dominant identities for internalizing racist, sexist, or heterosexist "norms." The socializing institutions we discussed earlier (family, peers, media, religion, and education) often make oppression seem normal and natural. For example, I have had students who struggle to see that they are in this stage say things like "I know that racism exists, but my parents taught me to be a good person and see everyone as equal." While this is admirable, seeing everyone as equal doesn't make it so. And people who insist that we are all equal may claim that minorities are exaggerating their circumstances or "whining" and just need to "work harder" or "get over it." The person making these statements acknowledges difference but doesn't see their privilege or the institutional perpetuation of various "-isms." Although I've encountered many more people in the passive state of acceptance than the active state, some may progress to an active state where they acknowledge inequality and are proud to be in the "superior" group. In either case, many people never progress from this stage. If they do, it's usually because of repeated encounters with individuals or situations that challenge their acceptance of the status quo, such as befriending someone from a nondominant group or taking a course related to culture.

The resistance stage of dominant identity formation is a major change from the previous in that an individual acknowledges the unearned advantages they are given and feels guilt or shame about it. Having taught about various types of privilege for years, I've encountered many students who want to return their privilege or disown it. These individuals may begin to disassociate with their own dominant group because they feel like a curtain has been opened and their awareness of the inequality makes it difficult for them to interact with others in their dominant group. But it's important to acknowledge that becoming aware of your white privilege, for instance, doesn't mean that every person of color is going to want to accept you as an ally, so retreating to them may not be the most productive move. While moving to this step is a marked improvement in regards to becoming a more aware and socially just person, getting stuck in the resistance stage isn't productive, because people are often retreating rather than trying to address injustice. For some, deciding to share what they've learned with others who share their dominant identity moves them to the next stage.

People in the redefinition stage revise negative views of their identity held in the previous stage and begin to acknowledge their privilege and try to use the power they are granted to work for social justice. They realize that they can claim their dominant identity as heterosexual, able-bodied, male, white, and so on, and perform their identity in ways that counter norms. A male participant in a research project on identity said the following about redefining his male identity:

I don't want to assert my maleness the same way that maleness is asserted all around us all the time. I don't want to contribute to sexism. So I have to be conscious of that. There's that guilt. But then, I try to utilize my maleness in positive ways, like when I'm talking to other men about male privilege. Richard G. Jones Jr., "Communicating Queer Identities through Personal Narrative and Intersectional Reflexivity" (PhD diss., University of Denver, 2009), 127.

The final stage of dominant identity formation is integration. This stage is reached when redefinition is complete and people can integrate their dominant identity into all aspects of their life, finding opportunities to educate others about privilege while also being a responsive ally to people in nondominant identities. As an example, some heterosexual people who find out a friend or family member is gay or lesbian may have to confront their dominant heterosexual identity for the first time, which may lead them through these various stages. As a sign of integration, some may join an organization like PFLAG (Parents, Families, and Friends of Lesbians and Gays), where they can be around others who share their dominant identity as heterosexuals but also empathize with their loved ones.

Knowing more about various types of identities and some common experiences of how dominant and nondominant identities are formed prepares us to delve into more specifics about why difference matters.



*Heterosexual people with gay family members or friends may join the group PFLAG (Parents, Families, and Friends of Lesbians and Gays) as a part of the redefinition and/or integration stage of their dominant identity development.*

## Difference Matters

Source: Photo courtesy of Jason Reidy, <http://www.flickr.com/photos/jason-riedy/4066374264>.

Whenever we encounter someone, we notice similarities and differences. While both are important, it is often the differences that are highlighted and that contribute to communication troubles. We don't only see similarities and differences on an individual level. In fact, we also place people into in-groups and out-groups based on the similarities and differences we perceive. This is important because we then tend to react to someone we perceive as a member of an out-group based on the characteristics we attach to the group rather than the individual. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 14. In these situations, it is more likely that stereotypes and prejudice will influence our communication. Learning about difference and why it matters will help us be more competent communicators. The flip side of emphasizing difference is to claim that no differences exist and that you see everyone as a human being. Rather than trying to ignore difference and see each person as a unique individual, we should know the history of how differences came to be so socially and culturally significant and how they continue to affect us today.

Culture and identity are complex. You may be wondering how some groups came to be dominant and others nondominant. These differences are not natural, which can be seen as we unpack how various identities have changed over time in the next section. There is, however, an **ideology of domination**<sup>9</sup> that makes it seem natural and normal to many that some people or groups will always have power over others. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 32. In fact, hierarchy and domination, although prevalent throughout modern human history, were likely not the norm among early humans. So one of the first reasons difference matters is that people and groups are treated unequally, and better understanding how those differences came to be can help us create a more just society. Difference also matters because demographics and patterns of interaction are changing.

In the United States, the population of people of color is increasing and diversifying, and visibility for people who are gay or lesbian and people with disabilities has also increased. The 2010 Census shows that the Hispanic and Latino/a populations in the United States are now the second largest group in the country, having grown 43 percent since the last census in 2000. Arlette Saenz, "Census Data Shows a Changed American Landscape," *ABC News*, March 21, 2011, accessed October 9, 2011, <http://abcnews.go.com/Politics/census-data-reveals-changed-american-landscape/story?id=13206427>. By 2030, racial and ethnic minorities will account for one-third of the population. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 5. Additionally, legal and social

9. Common belief system that makes it seem natural and normal for some people or groups to have power over others.

changes have created a more open environment for sexual minorities and people with disabilities. These changes directly affect our interpersonal relationships. The workplace is one context where changing demographics has become increasingly important. Many organizations are striving to comply with changing laws by implementing policies aimed at creating equal access and opportunity. Some organizations are going further than legal compliance to try to create inclusive climates where diversity is valued because of the interpersonal and economic benefits it has the potential to produce.

## “Getting Real”

### Diversity Training

Businesses in the United States spend \$200 to \$300 million a year on diversity training, but is it effective? Shankar Vedantam, “Most Diversity Training Ineffective, Study Finds,” *The Washington Post*, January 20, 2008, accessed October 5, 2011, [http://www.washingtonpost.com/wp-dyn/content/article/2008/01/19/AR2008011901899\\_pf.html](http://www.washingtonpost.com/wp-dyn/content/article/2008/01/19/AR2008011901899_pf.html). If diversity training is conducted to advance a company’s business goals and out of an understanding of the advantages that a diversity of background and thought offer a company, then the training is more likely to be successful. Many companies conduct mandatory diversity training based on a belief that they will be in a better position in court if a lawsuit is brought against them. However, research shows that training that is mandatory and undertaken only to educate people about the legal implications of diversity is ineffective and may even hurt diversity efforts. A commitment to a diverse and inclusive workplace environment must include a multipronged approach. Experts recommend that a company put a staff person in charge of diversity efforts, and some businesses have gone as far as appointing a “chief diversity officer.” Lisa Takeuchi Cullen, “Employee Diversity Training Doesn’t Work,” *Time*, April 26, 2007, accessed October 5, 2011, <http://www.time.com/time/magazine/article/0,9171,1615183,00.html>. The US Office of Personnel Management offers many good guidelines for conducting diversity training: create learning objectives related to the mission of the organization, use tested and appropriate training methods and materials, provide information about course content and expectations to employees ahead of training, provide the training in a supportive and noncoercive environment, use only experienced and qualified instructors, and monitor/evaluate training and revise as needed. US Office of Personnel Management, “Guidelines for Conducting Diversity Training,” *Training and Development Policy*, accessed October 16, 2011, <http://www.opm.gov/hrd/lead/policy/divers97.asp#PART%20B>. With these suggestions in mind, the increasingly common “real-world” event of diversity training is more likely to succeed.

1. Have you ever participated in any diversity training? If so, what did you learn or take away from the training? Which of the guidelines listed did your training do well or poorly on?
2. Do you think diversity training should be mandatory or voluntary? Why?

3. From what you've learned so far in this book, what communication skills are important for a diversity trainer to have?

We can now see that difference matters due to the inequalities that exist among cultural groups and due to changing demographics that affect our personal and social relationships. Unfortunately, there are many obstacles that may impede our valuing of difference. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 6–10. Individuals with dominant identities may not validate the experiences of those in nondominant groups because they do not experience the oppression directed at those with nondominant identities. Further, they may find it difficult to acknowledge that not being aware of this oppression is due to privilege associated with their dominant identities. Because of this lack of recognition of oppression, members of dominant groups may minimize, dismiss, or question the experiences of nondominant groups and view them as “complainers” or “whiners.” Recall from our earlier discussion of identity formation that people with dominant identities may stay in the unexamined or acceptance stages for a long time. Being stuck in these stages makes it much more difficult to value difference.

Members of nondominant groups may have difficulty valuing difference due to negative experiences with the dominant group, such as not having their experiences validated. Both groups may be restrained from communicating about difference due to norms of political correctness, which may make people feel afraid to speak up because they may be perceived as insensitive or racist. All these obstacles are common and they are valid. However, as we will learn later, developing intercultural communication competence can help us gain new perspectives, become more mindful of our communication, and intervene in some of these negative cycles.

### KEY TAKEAWAYS

- Culture is an ongoing negotiation of learned patterns of beliefs, attitudes, values, and behaviors.
  - Each of us has personal, social, and cultural identities.
    - Personal identities are components of self that are primarily intrapersonal and connect to our individual interests and life experiences.
    - Social identities are components of self that are derived from our involvement in social groups to which we are interpersonally invested.
    - Cultural identities are components of self based on socially constructed categories that teach us a way of being and include expectations for our thoughts and behaviors.
- Nondominant identity formation may include a person moving from unawareness of the importance of their identities, to adopting the values of dominant society, to separating from dominant society, to integrating components of identities.
- Dominant identity formation may include a person moving from unawareness of their identities, to accepting the identity hierarchy, to separation from and guilt regarding the dominant group, to redefining and integrating components of identities.
- Difference matters because people are treated differently based on their identities and demographics and patterns of interaction are changing. Knowing why and how this came to be and how to navigate our increasingly diverse society can make us more competent communicators.

## EXERCISES

1. List some of your personal, social, and cultural identities. Are there any that relate? If so, how? For your cultural identities, which ones are dominant and which ones are nondominant? What would a person who looked at this list be able to tell about you?
2. Describe a situation in which someone ascribed an identity to you that didn't match with your avowed identities. Why do you think the person ascribed the identity to you? Were there any stereotypes involved?
3. Getting integrated: Review the section that explains why difference matters. Discuss the ways in which difference may influence how you communicate in each of the following contexts: academic, professional, and personal.



## 8.2 Exploring Specific Cultural Identities

### LEARNING OBJECTIVES

1. Define the social constructionist view of culture and identity.
2. Trace the historical development and construction of the four cultural identities discussed.
3. Discuss how each of the four cultural identities discussed affects and/or relates to communication.

We can get a better understanding of current cultural identities by unpacking how they came to be. By looking at history, we can see how cultural identities that seem to have existed forever actually came to be constructed for various political and social reasons and how they have changed over time. Communication plays a central role in this construction. As we have already discussed, our identities are relational and communicative; they are also constructed. **Social constructionism**<sup>10</sup> is a view that argues the self is formed through our interactions with others and in relationship to social, cultural, and political contexts. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 12. In this section, we'll explore how the cultural identities of race, gender, sexual orientation, and ability have been constructed in the United States and how communication relates to those identities. There are other important identities that could be discussed, like religion, age, nationality, and class. Although they are not given their own section, consider how those identities may intersect with the identities discussed next.

### Race

Would it surprise you to know that human beings, regardless of how they are racially classified, share 99.9 percent of their DNA? This finding by the Human Genome Project asserts that race is a social construct, not a biological one. The American Anthropological Association agrees, stating that race is the product of “historical and contemporary social, economic, educational, and political circumstances.” Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 77. Therefore, we'll define **race**<sup>11</sup> as a socially constructed category based on differences in appearance that has been used to create hierarchies that privilege some and disadvantage others.

10. A view that argues the self is formed through our interactions with others and in relationship to social, cultural, and political contexts.

11. A socially constructed category based on differences in appearance that has been used to create hierarchies that privilege some and disadvantage others.

Race didn't become a socially and culturally recognized marker until European colonial expansion in the 1500s. As Western Europeans traveled to parts of the world previously unknown to them and encountered people who were different from them, a hierarchy of races began to develop that placed lighter skinned Europeans above darker skinned people. At the time, newly developing fields in natural and biological sciences took interest in examining the new locales, including the plant and animal life, natural resources, and native populations. Over the next three hundred years, science that we would now undoubtedly recognize as flawed, biased, and racist legitimated notions that native populations were less evolved than white Europeans, often calling them savages. In fact, there were scientific debates as to whether some of the native populations should be considered human or animal. Racial distinctions have been based largely on phenotypes, or physiological features such as skin color, hair texture, and body/facial features. Western "scientists" used these differences as "proof" that native populations were less evolved than the Europeans, which helped justify colonial expansion, enslavement, genocide, and exploitation on massive scales. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 66. Even though there is a consensus among experts that race is social rather than biological, we can't deny that race still has meaning in our society and affects people as if it were "real."



There is actually no biological basis for racial classification among humans, as we share 99.9 percent of our DNA.

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Given that race is one of the first things we notice about someone, it's important to know how race and communication relate. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 65. Discussing race in the United States is difficult for many reasons. One is due to uncertainty about language use. People may be frustrated by their perception that labels change too often or be afraid of using an "improper" term and being viewed as racially insensitive. It is important, however, that we not let political correctness get in the way of meaningful dialogues and learning opportunities related to difference. Learning some of the communicative history of race can make us more competent communicators and open us up to more learning experiences.

Racial classifications used by the government and our regular communication about race in the United States have changed frequently, which further points to the social construction of race. Currently, the primary racial groups in the United States are African American, Asian American, European American, Latino/a, and Native American, but a brief look at changes in how the US Census Bureau has defined race clearly shows that this hasn't always been the case (see [Table 8.2](#)

"Racial Classifications in the US Census"). In the 1900s alone, there were twenty-six different ways that race was categorized on census forms. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 61–72. The way we communicate about race in our regular interactions has also changed, and many people are still hesitant to discuss race for fear of using “the wrong” vocabulary.

Table 8.2 Racial Classifications in the US Census

Year(s)	Development
1790	No category for race
1800s	Race was defined by the percentage of African “blood.” <i>Mulatto</i> was one black and one white parent, <i>quadroon</i> was one-quarter African blood, and <i>octoroon</i> was one-eighth.
1830–1940	The term <i>color</i> was used instead of <i>race</i> .
1900	Racial categories included white, black, Chinese, Japanese, and Indian. Census takers were required to check one of these boxes based on visual cues. Individuals did not get to select a racial classification on their own until 1970.
1950	The term <i>color</i> was dropped and replaced by <i>race</i> .
1960, 1970	Both <i>race</i> and <i>color</i> were used on census forms.
1980–2010	<i>Race</i> again became the only term.
2000	Individuals were allowed to choose more than one racial category for the first time in census history.
2010	The census included fifteen racial categories and an option to write in races not listed on the form.

Source: Adapted from Brenda J. Allen, *Difference Matters: Communicating Social Identity* (Long Grove, IL: Waveland Press, 2011), 71–72.

The five primary racial groups noted previously can still be broken down further to specify a particular region, country, or nation. For example, Asian Americans are diverse in terms of country and language of origin and cultural practices. While the category of Asian Americans can be useful when discussing broad trends, it can also generalize among groups, which can lead to stereotypes. You may find that someone identifies as Chinese American or Korean American instead of Asian American. In this case, the label further highlights a person’s cultural lineage. We should not assume, however, that someone identifies with his or her cultural

lineage, as many people have more in common with their US American peers than a culture that may be one or more generations removed.

History and personal preference also influence how we communicate about race. Culture and communication scholar Brenda Allen notes that when she was born in 1950, her birth certificate included an *N* for Negro. Later she referred to herself as *colored* because that's what people in her community referred to themselves as. During and before this time, the term *black* had negative connotations and would likely have offended someone. There was a movement in the 1960s to reclaim the word *black*, and the slogan "black is beautiful" was commonly used. Brenda Allen acknowledges the newer label of *African American* but notes that she still prefers *black*. The terms *colored* and *Negro* are no longer considered appropriate because they were commonly used during a time when black people were blatantly discriminated against. Even though that history may seem far removed to some, it is not to others. Currently, the terms *African American* and *black* are frequently used, and both are considered acceptable. The phrase *people of color* is acceptable for most and is used to be inclusive of other racial minorities. If you are unsure what to use, you could always observe how a person refers to himself or herself, or you could ask for his or her preference. In any case, a competent communicator defers to and respects the preference of the individual.

The label *Latin American* generally refers to people who live in Central American countries. Although Spain colonized much of what is now South and Central America and parts of the Caribbean, the inhabitants of these areas are now much more diverse. Depending on the region or country, some people primarily trace their lineage to the indigenous people who lived in these areas before colonization, or to a Spanish and indigenous lineage, or to other combinations that may include European, African, and/or indigenous heritage. *Latina* and *Latino* are labels that are preferable to *Hispanic* for many who live in the United States and trace their lineage to South and/or Central America and/or parts of the Caribbean. Scholars who study Latina/o identity often use the label *Latina/o* in their writing to acknowledge women who avow that identity label. Bernadette Marie Calafell, *Latina/o Communication Studies: Theorizing Performance* (New York: Peter Lang, 2007), 1–9. In verbal communication you might say "Latina" when referring to a particular female or "Latino" when referring to a particular male of Latin American heritage. When referring to the group as a whole, you could say "Latinas and Latinos" instead of just "Latinos," which would be more gender inclusive. While *Hispanic* is used by the US Census, it refers primarily to people of Spanish origin, which doesn't account for the diversity of background of many Latinos/as. The term *Hispanic* also highlights the colonizer's influence over the indigenous, which erases a history that is important to many. Additionally, there are people who claim Spanish origins and identify culturally as Hispanic but racially as white. Labels such as *Puerto Rican* or *Mexican American*, which further specify region or country of origin, may also be

used. Just as with other cultural groups, if you are unsure of how to refer to someone, you can always ask for and honor someone's preference.

The history of immigration in the United States also ties to the way that race has been constructed. The metaphor of the melting pot has been used to describe the immigration history of the United States but doesn't capture the experiences of many immigrant groups. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 65. Generally, immigrant groups who were white, or light skinned, and spoke English were better able to assimilate, or melt into the melting pot. But immigrant groups that we might think of as white today were not always considered so. Irish immigrants were discriminated against and even portrayed as black in cartoons that appeared in newspapers. In some Southern states, Italian immigrants were forced to go to black schools, and it wasn't until 1952 that Asian immigrants were allowed to become citizens of the United States. All this history is important, because it continues to influence communication among races today.

### **Interracial Communication**

Race and communication are related in various ways. Racism influences our communication about race and is not an easy topic for most people to discuss. Today, people tend to view racism as overt acts such as calling someone a derogatory name or discriminating against someone in thought or action. However, there is a difference between racist acts, which we can attach to an individual, and institutional racism, which is not as easily identifiable. It is much easier for people to recognize and decry racist actions than it is to realize that racist patterns and practices go through societal institutions, which means that racism exists and doesn't have to be committed by any one person. As competent communicators and critical thinkers, we must challenge ourselves to be aware of how racism influences our communication at individual and societal levels.

We tend to make assumptions about people's race based on how they talk, and often these assumptions are based on stereotypes. Dominant groups tend to define what is correct or incorrect usage of a language, and since language is so closely tied to identity, labeling a group's use of a language as incorrect or deviant challenges or negates part of their identity. George Yancy, "The Scholar Who Coined the Term Ebonics: A Conversation with Dr. Robert L. Williams," *Journal of Language, Identity, and Education* 10, no. 1 (2011): 41–51. We know there isn't only one way to speak English, but there have been movements to identify a standard. This becomes problematic when we realize that "standard English" refers to a way of speaking English that is based on white, middle-class ideals that do not match up with the experiences of many. When we create a standard for English, we can label anything that deviates from that "nonstandard English." Differences between standard

English and what has been called “Black English” have gotten national attention through debates about whether or not instruction in classrooms should accommodate students who do not speak standard English. Education plays an important role in language acquisition, and class relates to access to education. In general, whether someone speaks standard English themselves or not, they tend to negatively judge people whose speech deviates from the standard.

Another national controversy has revolved around the inclusion of Spanish in common language use, such as Spanish as an option at ATMs, or other automated services, and Spanish language instruction in school for students who don’t speak or are learning to speak English. As was noted earlier, the Latino/a population in the United States is growing fast, which has necessitated inclusion of Spanish in many areas of public life. This has also created a backlash, which some scholars argue is tied more to the race of the immigrants than the language they speak and a fear that white America could be engulfed by other languages and cultures. Barbara Lynn Speicher, “Problems with English-Only Policies,” *Management Communication Quarterly* 15, no. 4 (2002): 621. This backlash has led to a revived movement to make English the official language of the United States.

The US Constitution does not stipulate a national language, and Congress has not designated one either. While nearly thirty states have passed English-language legislation, it has mostly been symbolic, and court rulings have limited any enforceability. Michael A. Zuckerman, “Constitutional Clash: When English-Only Meets Voting Rights,” *Yale Law and Policy Review* 28 (2010): 353–54. The Linguistic Society of America points out that immigrants are very aware of the social and economic advantages of learning English and do not need to be forced. They also point out that the United States has always had many languages represented, that national unity hasn’t rested on a single language, and that there are actually benefits to having a population that is multilingual. Linguistic Society of America, “Resolution: English Only,” December 28, 1986, accessed October 12, 2011, <http://www.lsadc.org/info/lsa-res-english.cfm>. Interracial communication presents some additional verbal challenges.



The “English only” movement of recent years is largely a backlash targeted at immigrants from Spanish-speaking countries.

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12. Changing from one way of speaking to another within or between interactions.

**Code-switching**<sup>12</sup> involves changing from one way of speaking to another between or within interactions. Some people of color may engage in code-switching when communicating with dominant group members because they fear they will be negatively judged. Adopting the language practices of the dominant group may minimize perceived differences. This code-switching creates a linguistic dual

consciousness in which people are able to maintain their linguistic identities with their in-group peers but can still acquire tools and gain access needed to function in dominant society. George Yancy, “The Scholar Who Coined the Term Ebonics: A Conversation with Dr. Robert L. Williams,” *Journal of Language, Identity, and Education* 10, no. 1 (2011): 46. White people may also feel anxious about communicating with people of color out of fear of being perceived as racist. In other situations, people in dominant groups may spotlight nondominant members by asking them to comment on or educate others about their race. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 87. For example, I once taught at a private university that was predominantly white. Students of color talked to me about being asked by professors to weigh in on an issue when discussions of race came up in the classroom. While a professor may have been well-intentioned, spotlighting can make a student feel conspicuous, frustrated, or defensive. Additionally, I bet the professors wouldn’t think about asking a white, male, or heterosexual student to give the perspective of their whole group.

### Gender

When we first meet a newborn baby, we ask whether it’s a boy or a girl. This question illustrates the importance of gender in organizing our social lives and our interpersonal relationships. A Canadian family became aware of the deep emotions people feel about gender and the great discomfort people feel when they can’t determine gender when they announced to the world that they were not going to tell anyone the gender of their baby, aside from the baby’s siblings. Their desire for their child, named Storm, to be able to experience early life without the boundaries and categories of gender brought criticism from many. Linsey Davis and Susan Donaldson James, “Canadian Mother Raising Her ‘Genderless’ Baby, Storm, Defends Her Family’s Decision,” *ABC News*, May 30, 2011, accessed October 12, 2011, <http://abcnews.go.com/Health/genderless-baby-controversy-mom-defends-choice-reveal-sex/story?id=13718047>. Conversely, many parents consciously or unconsciously “code” their newborns in gendered ways based on our society’s associations of pink clothing and accessories with girls and blue with boys. While it’s obvious to most people that colors aren’t gendered, they take on new meaning when we assign gendered characteristics of masculinity and femininity to them. Just like race, gender is a socially constructed category. While it is true that there are biological differences between who we label male and female, the meaning our society places on those differences is what actually matters in our day-to-day lives. And the biological differences are interpreted differently around the world, which further shows that although we think gender is a natural, normal, stable way of classifying things, it is actually not. There is a long history of appreciation for people who cross gender lines in Native American and South Central Asian cultures, to name just two.

You may have noticed I use the word *gender* instead of *sex*. That’s because **gender**<sup>13</sup> is an identity based on internalized cultural notions of masculinity and femininity that is constructed through communication and interaction. There are two important parts of this definition to unpack. First, we internalize notions of gender based on socializing institutions, which helps us form our gender identity. Then we attempt to construct that gendered identity through our interactions with others, which is our gender expression. **Sex**<sup>14</sup> is based on biological characteristics, including external genitalia, internal sex organs, chromosomes, and hormones. Julia T. Wood, *Gendered Lives: Communication, Gender, and Culture*, 5th ed. (Belmont, CA: Thomas Wadsworth, 2005), 19. While the biological characteristics between men and women are obviously different, it’s the meaning that we create and attach to those characteristics that makes them significant. The cultural differences in how that significance is ascribed are proof that “our way of doing things” is arbitrary. For example, cross-cultural research has found that boys and girls in most cultures show both aggressive and nurturing tendencies, but cultures vary in terms of how they encourage these characteristics between genders. In a group in Africa, young boys are responsible for taking care of babies and are encouraged to be nurturing. Julia T. Wood, *Gendered Lives: Communication, Gender, and Culture*, 5th ed. (Belmont, CA: Thomas Wadsworth, 2005), 51.

Gender has been constructed over the past few centuries in political and deliberate ways that have tended to favor men in terms of power. And various academic fields joined in the quest to “prove” there are “natural” differences between men and women. While the “proof” they presented was credible to many at the time, it seems blatantly sexist and inaccurate today. In the late 1800s and early 1900s, scientists who measure skulls, also known as craniometrists, claimed that men were more intelligent than women because they had larger brains. Leaders in the fast-growing fields of sociology and psychology argued that women were less evolved than men and had more in common with “children and savages” than an adult (white) male. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 43. Doctors and other decision makers like politicians also used women’s menstrual cycles as evidence that they were irrational, or hysterical, and therefore couldn’t be trusted to vote, pursue higher education, or be in a leadership position. These are just a few of the many instances of how knowledge was created by seemingly legitimate scientific disciplines that we can now clearly see served to empower men and disempower women. This system is based on the ideology of **patriarchy**<sup>15</sup>, which is a system of social structures and practices that maintains the values, priorities, and interests of men as a group. Julia T. Wood, *Gendered Lives: Communication, Gender, and Culture*, 5th ed. (Belmont, CA: Thomas Wadsworth, 2005), 99. One of the ways patriarchy is maintained is by its relative invisibility. While women have been the focus of much research on gender differences, males have been largely unexamined. Men have been treated as the “generic” human being to which others are compared. But that ignores that fact

- 13. Identity based on internalized cultural notions of masculinity and femininity and constructed through communication and interaction.
- 14. Classification based on biological characteristics, including external genitalia, internal sex organs, chromosomes, and hormones.
- 15. System of social structures and practices that maintains the values, priorities, and interests of men as a group.



that men have a gender, too. Masculinities studies have challenged that notion by examining how masculinities are performed.

There have been challenges to the construction of gender in recent decades. Since the 1960s, scholars and activists have challenged established notions of what it means to be a man or a woman. The women's rights movement in the United States dates back to the 1800s, when the first women's rights convention was held in Seneca Falls, New York, in 1848. Julia T. Wood, *Gendered Lives: Communication, Gender, and Culture*, 5th ed. (Belmont, CA: Thomas Wadsworth, 2005), 62. Although most women's rights movements have been led by white, middle-class women, there was overlap between those involved in the abolitionist movement to end slavery and the beginnings of the women's rights movement. Although some of the leaders of the early women's rights movement had class and education privilege, they were still taking a risk by organizing and protesting. Black women were even more at risk, and Sojourner Truth, an emancipated slave, faced those risks often and gave a much noted extemporaneous speech at a women's rights gathering in Akron, Ohio, in 1851, which came to be called "Ain't I a Woman?" Julia T. Wood, *Gendered Lives: Communication, Gender, and Culture*, 5th ed. (Belmont, CA: Thomas Wadsworth, 2005), 63. Her speech highlighted the multiple layers of oppression faced by black women. You can watch actress Alfre Woodard deliver an interpretation of the speech in Video Clip 8.1.

### Video Clip 8.1

*Alfre Woodard Interprets Sojourner Truth's Speech "Ain't I a Woman?"*

[\(click to see video\)](#)

Feminism as an intellectual and social movement advanced women's rights and our overall understanding of gender. Feminism has gotten a bad reputation based on how it has been portrayed in the media and by some politicians. When I teach courses about gender, I often ask my students to raise their hand if they consider themselves feminists. I usually only have a few, if any, who do. I've found that students I teach are hesitant to identify as a feminist because of connotations of the word. However, when I ask students to raise their hand if they believe women have been treated unfairly and that there should be more equity, most students raise their hand. Gender and communication scholar Julia Wood has found the same trend and explains that a desire to make a more equitable society for everyone is at the root of feminism. She shares comments from a student that capture this disconnect: Julia T. Wood, *Gendered Lives: Communication, Gender, and Culture*, 5th ed. (Belmont, CA: Thomas Wadsworth, 2005), 4–5.

I would never call myself a feminist, because that word has so many negative connotations. I don't hate men or anything, and I'm not interested in protesting. I don't want to go around with hacked-off hair and no makeup and sit around bashing men. I do think women should have the same kinds of rights, including equal pay for equal work. But I wouldn't call myself a feminist.

It's important to remember that there are many ways to be a feminist and to realize that some of the stereotypes about feminism are rooted in sexism and homophobia, in that feminists are reduced to "men haters" and often presumed to be lesbians. The feminist movement also gave some momentum to the transgender rights movement. **Transgender**<sup>16</sup> is an umbrella term for people whose gender identity and/or expression do not match the gender they were assigned by birth. Transgender people may or may not seek medical intervention like surgery or hormone treatments to help match their physiology with their gender identity. The term *transgender* includes other labels such as *transsexual*, *transvestite*, *cross-dresser*, and *intersex*, among others. Terms like *hermaphrodite* and *she-male* are not considered appropriate. As with other groups, it is best to allow someone to self-identify first and then honor their preferred label. If you are unsure of which pronouns to use when addressing someone, you can use gender-neutral language or you can use the pronoun that matches with how they are presenting. If someone has long hair, make-up, and a dress on, but you think their biological sex is male due to other cues, it would be polite to address them with female pronouns, since that is the gender identity they are expressing.

Gender as a cultural identity has implications for many aspects of our lives, including real-world contexts like education and work. Schools are primary grounds for socialization, and the educational experience for males and females is different in many ways from preschool through college. Although not always intentional, schools tend to recreate the hierarchies and inequalities that exist in society. Given that we live in a patriarchal society, there are communicative elements present in school that support this. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 47–52. For example, teachers are more likely to call on and pay attention to boys in a classroom, giving them more feedback in the form of criticism, praise, and help. This sends an implicit message that boys are more worthy of attention and valuable than girls. Teachers are also more likely to lead girls to focus on feelings and appearance and boys to focus on competition and achievement. The focus on appearance for girls can lead to anxieties about body image. Gender inequalities are also evident in the administrative structure of schools, which puts males in positions of authority more than females. While females make up 75 percent of the educational workforce, only 22 percent of superintendents and 8 percent of high school principals are women. Similar trends exist in colleges and universities, with women only accounting for 26 percent of full professors. These inequalities in

16. An umbrella term for people whose gender identity and/or expression does not match the gender they were assigned at birth.

schools correspond to larger inequalities in the general workforce. While there are more women in the workforce now than ever before, they still face a glass ceiling, which is a barrier for promotion to upper management. Many of my students have been surprised at the continuing pay gap that exists between men and women. In 2010, women earned about seventy-seven cents to every dollar earned by men. National Committee on Pay Equity, “Wage Gap over Time,” accessed October 12, 2011, <http://www.pay-equity.org/info-time.html>. To put this into perspective, the National Committee on Pay Equity started an event called Equal Pay Day. In 2011, Equal Pay Day was on April 11. This signifies that for a woman to earn the same amount of money a man earned in a year, she would have to work more than three months extra, until April 11, to make up for the difference. National Committee on Pay Equity, “Equal Pay Day,” accessed October 12, 2011, <http://www.pay-equity.org/day.html>.

## Sexuality

While race and gender are two of the first things we notice about others, sexuality is often something we view as personal and private. Although many people hold a view that a person’s sexuality should be kept private, this isn’t a reality for our society. One only needs to observe popular culture and media for a short time to see that sexuality permeates much of our public discourse.

Sexuality relates to culture and identity in important ways that extend beyond sexual orientation, just as race is more than the color of one’s skin and gender is more than one’s biological and physiological manifestations of masculinity and femininity. Sexuality isn’t just physical; it is social in that we communicate with others about sexuality. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 115–34. Sexuality is also biological in that it connects to physiological functions that carry significant social and political meaning like puberty, menstruation, and pregnancy. Sexuality connects to public health issues like sexually transmitted infections (STIs), sexual assault, sexual abuse, sexual harassment, and teen pregnancy. Sexuality is at the center of political issues like abortion, sex education, and gay and lesbian rights. While all these contribute to sexuality as a cultural identity, the focus in this section is on sexual orientation.

The most obvious way sexuality relates to identity is through sexual orientation. **Sexual orientation**<sup>17</sup> refers to a person’s primary physical and emotional sexual attraction and activity. The terms we most often use to categorize sexual orientation are *heterosexual*, *gay*, *lesbian*, and *bisexual*. Gays, lesbians, and bisexuals are sometimes referred to as sexual minorities. While the term *sexual preference* has been used previously, *sexual orientation* is more appropriate, since *preference* implies a simple choice. Although someone’s preference for a restaurant or actor may

17. A person’s primary emotional and physical attraction and activity.

change frequently, sexuality is not as simple. The term *homosexual* can be appropriate in some instances, but it carries with it a clinical and medicalized tone. As you will see in the timeline that follows, the medical community has a recent history of “treating homosexuality” with means that most would view as inhumane today. So many people prefer a term like *gay*, which was chosen and embraced by gay people, rather than *homosexual*, which was imposed by a then discriminatory medical system.

The gay and lesbian rights movement became widely recognizable in the United States in the 1950s and continues on today, as evidenced by prominent issues regarding sexual orientation in national news and politics. National and international groups like the Human Rights Campaign advocate for rights for gay, lesbian, bisexual, transgender, and queer (GLBTQ) communities. While these communities are often grouped together within one acronym (GLBTQ), they are different. Gays and lesbians constitute the most visible of the groups and receive the most attention and funding. Bisexuals are rarely visible or included in popular cultural discourses or in social and political movements. Transgender issues have received much more attention in recent years, but transgender identity connects to gender more than it does to sexuality. Last, *queer* is a term used to describe a group that is diverse in terms of identities but usually takes a more activist and at times radical stance that critiques sexual categories. While *queer* was long considered a derogatory label, and still is by some, the queer activist movement that emerged in the 1980s and early 1990s reclaimed the word and embraced it as a positive. As you can see, there is a diversity of identities among sexual minorities, just as there is variation within races and genders.

As with other cultural identities, notions of sexuality have been socially constructed in different ways throughout human history. Sexual orientation didn’t come into being as an identity category until the late 1800s. Before that, sexuality was viewed in more physical or spiritual senses that were largely separate from a person’s identity. [Table 8.3 "Developments Related to Sexuality, Identity, and Communication"](#) traces some of the developments relevant to sexuality, identity, and communication that show how this cultural identity has been constructed over the past 3,000 years.

Table 8.3 Developments Related to Sexuality, Identity, and Communication

Year(s)	Development
1400 BCE–565 BCE	During the Greek and Roman era, there was no conception of sexual orientation as an identity. However, sexual relationships between men were accepted for some members of society. Also at this time, Greek poet Sappho wrote about love between women.

Year(s)	Development
533	Byzantine Emperor Justinian makes adultery and same-sex sexual acts punishable by death.
1533	Civil law in England indicates the death penalty can be given for same-sex sexual acts between men.
1810	Napoleonic Code in France removes all penalties for any sexual activity between consenting adults.
1861	England removes death penalty for same-sex sexual acts.
1892	The term <i>heterosexuality</i> is coined to refer a form of “sexual perversion” in which people engage in sexual acts for reasons other than reproduction.
1897	Dr. Magnus Hirschfield founds the Scientific Humanitarian Committee in Berlin. It is the first gay rights organization.
1900–1930	Doctors “treat” homosexuality with castration, electro-shock therapy, and incarceration in mental hospitals.
1924	The first gay rights organization in the United States, the Chicago Society for Human Rights, is founded.
1933–44	Tens of thousands of gay men are sent to concentration camps under Nazi rule. The prisoners are forced to wear pink triangles on their uniforms. The pink triangle was later reclaimed as a symbol of gay rights.
1934	The terms <i>heterosexuality</i> and <i>homosexuality</i> appear in Webster’s dictionary with generally the same meaning the terms hold today.
1948	American sexologist Alfred Kinsey’s research reveals that more people than thought have engaged in same-sex sexual activity. His research highlights the existence of bisexuality.
1969	On June 27, patrons at the Stonewall Inn in New York City fight back as police raid the bar (a common practice used by police at the time to harass gay people). “The Stonewall Riot,” as it came to be called, was led by gay, lesbian, and transgender patrons of the bar, many of whom were working class and/or people of color.
1974	The American Psychiatric Association removes its reference to homosexuality as a mental illness.
1999	The Vermont Supreme Court rules that the state must provide legal rights to same-sex couples. In 2000, Vermont becomes the first state to offer same-sex couples civil unions.
2003	The US Supreme Court rules that Texas’s sodomy law is unconstitutional, which effectively decriminalizes consensual same-sex relations.
2011	The US military policy “Don’t Ask Don’t Tell” is repealed, allowing gays and lesbians to serve openly.

Source: Adapted from Brenda J. Allen, *Difference Matters: Communicating Social Identity* (Long Grove, IL: Waveland Press, 2011), 117–25; and University of Denver Queer and Ally Commission, “Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer History,” *Queer Ally Training Manual*, 2008.

## Ability

There is resistance to classifying ability as a cultural identity, because we follow a **medical model of disability**<sup>18</sup> that places disability as an individual and medical rather than social and cultural issue. While much of what distinguishes able-bodied and cognitively able from disabled is rooted in science, biology, and physiology, there are important sociocultural dimensions. The Americans with Disabilities Act (ADA) defines an individual with a disability as “a person who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such an impairment, or a person who is perceived by others as having such an impairment.” Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 141–42. An impairment is defined as “any temporary or permanent loss or abnormality of a body structure or function, whether physiological or psychological.” Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 142. This definition is important because it notes the social aspect of disability in that people’s life activities are limited and the relational aspect of disability in that the perception of a disability by others can lead someone to be classified as such. Ascribing an identity of disabled to a person can be problematic. If there is a mental or physical impairment, it should be diagnosed by a credentialed expert. If there isn’t an impairment, then the label of *disabled* can have negative impacts, as this label carries social and cultural significance. People are tracked into various educational programs based on their physical and cognitive abilities, and there are many cases of people being mistakenly labeled disabled who were treated differently despite their protest of the ascribed label. Students who did not speak English as a first language, for example, were—and perhaps still are—sometimes put into special education classes.

18. Model that places disability as an individual and medical rather than social or cultural issue.

19. A system of beliefs and practices that produces a physical and mental standard that is projected as normal for a human being and labels deviations from it abnormal.

Ability, just as the other cultural identities discussed, has institutionalized privileges and disadvantages associated with it. **Ableism**<sup>19</sup> is the system of beliefs and practices that produces a physical and mental standard that is projected as normal for a human being and labels deviations from it abnormal, resulting in unequal treatment and access to resources. Ability privilege refers to the unearned advantages that are provided for people who fit the cognitive and physical norms. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 142. I once attended a workshop about ability privilege led by a man who was visually impaired. He talked about how, unlike other cultural

identities that are typically stable over a lifetime, ability fluctuates for most people. We have all experienced times when we are more or less able.

Perhaps you broke your leg and had to use crutches or a wheelchair for a while. Getting sick for a prolonged period of time also lessens our abilities, but we may fully recover from any of these examples and regain our ability privilege. Whether you've experienced a short-term disability or not, the majority of us will become less physically and cognitively able as we get older.

Statistically, people with disabilities make up the largest minority group in the United States, with an estimated 20 percent of people five years or older living with some form of disability. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 139. Medical advances have allowed some people with disabilities to live longer and more active lives than before, which has led to an increase in the number of people with disabilities. This number could continue to increase, as we have thousands of veterans returning from the wars in Iraq and Afghanistan with physical disabilities or psychological impairments such as posttraumatic stress disorder.

As disability has been constructed in US history, it has intersected with other cultural identities. For example, people opposed to “political and social equality for women cited their supposed physical, intellectual, and psychological flaws, deficits, and deviations from the male norm.” They framed women as emotional, irrational, and unstable, which was used to put them into the “scientific” category of “feeblemindedness,” which led them to be institutionalized. Licia Carlson, “Cognitive Ableism and Disability Studies: Feminist Reflections on the History of Mental Retardation,” *Hypatia* 16, no. 4 (2001): 127. Arguments supporting racial inequality and tighter immigration restrictions also drew on notions of disability, framing certain racial groups as prone to mental retardation, mental illness, or uncontrollable emotions and actions. See [Table 8.4 "Developments Related to Ability, Identity, and Communication"](#) for a timeline of developments related to ability, identity, and communication. These thoughts led to a dark time in US history, as the eugenics movement sought to limit reproduction of people deemed as deficient.



*As recently disabled veterans integrate back into civilian life, they will be offered assistance and accommodations under the Americans with Disabilities Act.*

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Table 8.4 Developments Related to Ability, Identity, and Communication

Year(s)	Development
400 BCE	The Greeks make connections between biology, physiology, and actions. For example, they make a connection between epilepsy and a disorder of the mind but still consider the source to be supernatural or divine.
30–480	People with disabilities are viewed with pity by early Christians and thought to be so conditioned because of an impurity that could possibly be addressed through prayer.
500–1500	As beliefs in the supernatural increase during the Middle Ages, people with disabilities are seen as manifestations of evil and are ridiculed and persecuted.
1650–1789	During the Enlightenment, the first large-scale movements toward the medical model are made, as science and medicine advance and society turns to a view of human rationality.
1900s	The eugenics movement in the United States begins. Laws are passed to sterilize the “socially inadequate,” and during this time, more than sixty thousand people were forcibly sterilized in thirty-three states.
1930s	People with disabilities become the first targets of experimentation and mass execution by the Nazis.
1970s	The independent living movement becomes a prominent part of the disability rights movement.
1990	The Americans with Disabilities Act is passed through Congress and signed into law.

Source: Maggie Shreve, “The Movement for Independent Living: A Brief History,” *Independent Living Research Utilization*, accessed October 14, 2011, [http://ilru.org/html/publications/infopaks/IL\\_paradigm.doc](http://ilru.org/html/publications/infopaks/IL_paradigm.doc).

During the early part of the 1900s, the eugenics movement was the epitome of the move to rehabilitate or reject people with disabilities. Brenda J. Allen, *Difference Matters: Communicating Social Identity* (Long Grove, IL: Waveland, 2005), 145. This was a brand of social engineering that was indicative of a strong public support in the rationality of science to cure society’s problems. Garland E. Allen, “Social Origins of Eugenics,” *Eugenics Archive*, accessed October 16, 2011, <http://www.eugenicsarchive.org/eugenics/list2.pl>. A sterilization law written in 1914 “proposed to authorize sterilization of the socially inadequate,” which included the “feeble-minded, insane, criminalistic, epileptic, inebriate, diseased, blind, deaf, deformed, and dependent.” Paul Lombardo, “Eugenic Sterilization Laws,” *Eugenics Archive*, accessed October 16, 2011, <http://www.eugenicsarchive.org/eugenics/list2.pl>. During the eugenics movement



in the United States, more than sixty thousand people in thirty-three states were involuntarily sterilized. Garland E. Allen, "Social Origins of Eugenics," *Eugenics Archive*, accessed October 16, 2011, <http://www.eugenicsarchive.org/eugenics/list2.pl>. Although the eugenics movement as it was envisioned and enacted then is unthinkable today, some who have studied the eugenics movement of the early 1900s have issued warnings that a newly packaged version of eugenics could be upon us. As human genome mapping and DNA manipulation become more accessible, advanced genetic testing could enable parents to eliminate undesirable aspects or enhance desirable characteristics of their children before they are born, creating "designer children." Byron Spice, "Duquesne Focuses on the Perils of Modern 'Eugenics'" *Pittsburgh Post-Gazette*, February 7, 2005, accessed October 16, 2011, <http://www.post-gazette.com/pg/05038/453781.stm>.

Much has changed for people with disabilities in the United States in the past fifty years. The independent living movement (ILM) was a part of the disability rights movement that took shape along with other social movements of the 1960s and 1970s. The ILM calls for more individual and collective action toward social change by people with disabilities. Some of the goals of the ILM include reframing disability as a social and political rather than just a medical issue, a shift toward changing society rather than just rehabilitating people with disabilities, a view of accommodations as civil rights rather than charity, and more involvement by people with disabilities in the formulation and execution of policies relating to them. Paul K. Longmore, *Why I Burned My Book and Other Essays on Disability* (Philadelphia, PA: Temple University Press, 2003), 114. As society better adapts to people with disabilities, there will be more instances of interability communication taking place.

Interability communication is communication between people with differing ability levels; for example, a hearing person communicating with someone who is hearing impaired or a person who doesn't use a wheelchair communicating with someone who uses a wheelchair. Since many people are unsure of how to communicate with a person with disabilities, following are the "Ten Commandments of Etiquette for Communicating with People with Disabilities" to help you in communicating with persons with disabilities: "Effective Interaction: Communication with and about People with Disabilities in the Workplace," accessed November 5, 2012, <http://www.dol.gov/odep/pubs/fact/effectiveinteraction.htm#.UJgp8RjqJ8>.

1. When talking with a person with a disability, speak directly to that person rather than through a companion or sign-language interpreter.
2. When introduced to a person with a disability, it is appropriate to offer to shake hands. People with limited hand use or an artificial limb can usually shake hands. (Shaking hands with the left hand is an acceptable greeting.)

3. When meeting a person who is visually impaired, always identify yourself and others who may be with you. When conversing in a group, remember to identify the person to whom you are speaking.
4. If you offer assistance, wait until the offer is accepted. Then listen to or ask for instructions.
5. Treat adults as adults. Address people who have disabilities by their first names only when extending the same familiarity to all others. (Never patronize people who use wheelchairs by patting them on the head or shoulder.)
6. Leaning on or hanging on to a person's wheelchair is similar to leaning or hanging on to a person and is generally considered annoying. The chair is part of the personal body space of the person who uses it.
7. Listen attentively when you're talking with a person who has difficulty speaking. Be patient and wait for the person to finish, rather than correcting or speaking for the person. If necessary, ask short questions that require short answers, a nod, or a shake of the head. Never pretend to understand if you are having difficulty doing so. Instead, repeat what you have understood and allow the person to respond. The response will clue you in and guide your understanding.
8. When speaking with a person who uses a wheelchair or a person who uses crutches, place yourself at eye level in front of the person to facilitate the conversation.
9. To get the attention of a person who is deaf, tap the person on the shoulder or wave your hand. Look directly at the person and speak clearly, slowly, and expressively to determine if the person can read your lips. Not all people who are deaf can read lips. For those who do lip read, be sensitive to their needs by placing yourself so that you face the light source and keep hands, cigarettes, and food away from your mouth when speaking.
10. Relax. Don't be embarrassed if you happen to use accepted, common expressions such as "See you later" or "Did you hear about that?" that seem to relate to a person's disability. Don't be afraid to ask questions when you're unsure of what to do.

### KEY TAKEAWAYS

- The social constructionist view of culture and identity states that the self is formed through our interactions with others and in relation to social, cultural, and political contexts.
- Race, gender, sexuality, and ability are socially constructed cultural identities that developed over time in relation to historical, social, and political contexts.
- Race, gender, sexuality, and ability are cultural identities that affect our communication and our relationships.

### EXERCISES

1. Do you ever have difficulty discussing different cultural identities due to terminology? If so, what are your uncertainties? What did you learn in this chapter that can help you overcome them?
2. What comes to mind when you hear the word *feminist*? How did you come to have the ideas you have about feminism?
3. How do you see sexuality connect to identity in the media? Why do you think the media portrays sexuality and identity the way it does?
4. Think of an instance in which you had an interaction with someone with a disability. Would knowing the “Ten Commandments for Communicating with People with Disabilities” have influenced how you communicated in this instance? Why or why not?

## 8.3 Intercultural Communication

### LEARNING OBJECTIVES

1. Define intercultural communication.
2. List and summarize the six dialectics of intercultural communication.
3. Discuss how intercultural communication affects interpersonal relationships.

It is through intercultural communication that we come to create, understand, and transform culture and identity. **Intercultural communication**<sup>20</sup> is communication between people with differing cultural identities. One reason we should study intercultural communication is to foster greater self-awareness. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 4. Our thought process regarding culture is often “other focused,” meaning that the culture of the other person or group is what stands out in our perception. However, the old adage “know thyself” is appropriate, as we become more aware of our own culture by better understanding other cultures and perspectives. Intercultural communication can allow us to step outside of our comfortable, usual frame of reference and see our culture through a different lens. Additionally, as we become more self-aware, we may also become more ethical communicators as we challenge our **ethnocentrism**<sup>21</sup>, or our tendency to view our own culture as superior to other cultures.

20. Communication between people with differing cultural identities.
21. The tendency to view our own culture as superior to other cultures.
22. The perception that the world is smaller due to new technology that makes travelling and sending messages across great distances faster.
23. The unequal access to technology and related skills that exists in much of the world.

As was noted earlier, difference matters, and studying intercultural communication can help us better negotiate our changing world. Changing economies and technologies intersect with culture in meaningful ways. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 17–21. As was noted earlier, technology has created for some a **global village**<sup>22</sup> where vast distances are now much shorter due to new technology that make travel and communication more accessible and convenient. Marshall McLuhan, *The Medium Is the Message* (New York: Bantam Books, 1967). However, as the following “Getting Plugged In” box indicates, there is also a **digital divide**<sup>23</sup>, which refers to the unequal access to technology and related skills that exists in much of the world. People in most fields will be more successful if they are prepared to work in a globalized world. Obviously, the global market sets up the need to have intercultural competence for employees who travel between locations of a multinational corporation. Perhaps less obvious may be the need for teachers to work with students who do not speak English as their first language and for

police officers, lawyers, managers, and medical personnel to be able to work with people who have various cultural identities.

## “Getting Plugged In”

### The Digital Divide

Many people who are now college age struggle to imagine a time without cell phones and the Internet. As “digital natives” it is probably also surprising to realize the number of people who do not have access to certain technologies. The *digital divide* was a term that initially referred to gaps in access to computers. The term expanded to include access to the Internet since it exploded onto the technology scene and is now connected to virtually all computing. Alexander van Deursen and Jan van Dijk, “Internet Skills and the Digital Divide,” *New Media and Society* 13, no. 6 (2010): 893. doi:10.1177/1461444810386774. Approximately two billion people around the world now access the Internet regularly, and those who don’t face several disadvantages. Patricia Smith, “The Digital Divide,” *New York Times Upfront*, May 9, 2011, 6. Discussions of the digital divide are now turning more specifically to high-speed Internet access, and the discussion is moving beyond the physical access divide to include the skills divide, the economic opportunity divide, and the democratic divide. This divide doesn’t just exist in developing countries; it has become an increasing concern in the United States. This is relevant to cultural identities because there are already inequalities in terms of access to technology based on age, race, and class. Dari E. Sylvester and Adam J. McGlynn, “The Digital Divide, Political Participation, and Place,” *Social Science Computer Review* 28, no. 1 (2010): 64–65. doi:10.1177/0894439309335148. Scholars argue that these continued gaps will only serve to exacerbate existing cultural and social inequalities. From an international perspective, the United States is falling behind other countries in terms of access to high-speed Internet. South Korea, Japan, Sweden, and Germany now all have faster average connection speeds than the United States. Patricia Smith, “The Digital Divide,” *New York Times Upfront*, May 9, 2011, 6. And Finland in 2010 became the first country in the world to declare that all its citizens have a legal right to broadband Internet access. Diana ben-Aaron, “Bringing Broadband to Finland’s Bookdocks,” *Bloomberg Businessweek*, July 19, 2010, 42. People in rural areas in the United States are especially disconnected from broadband service, with about 11 million rural Americans unable to get the service at home. As so much of our daily lives go online, it puts those who aren’t connected at a disadvantage. From paying bills online, to interacting with government services, to applying for jobs, to taking online college classes, to researching and participating in political and social causes, the Internet connects to education, money, and politics.

1. What do you think of Finland's inclusion of broadband access as a legal right? Is this something that should be done in other countries? Why or why not?
2. How does the digital divide affect the notion of the global village?
3. How might limited access to technology negatively affect various nondominant groups?

### Intercultural Communication: A Dialectical Approach

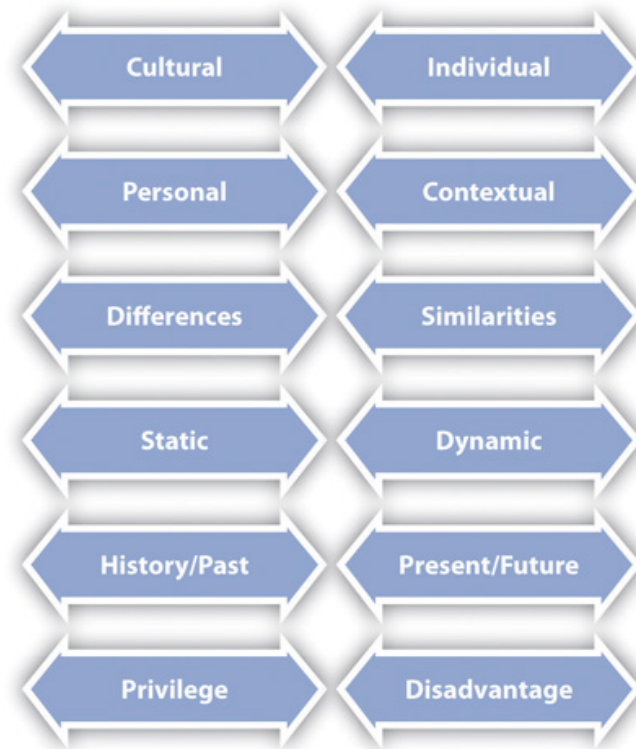
Intercultural communication is complicated, messy, and at times contradictory. Therefore it is not always easy to conceptualize or study. Taking a dialectical approach allows us to capture the dynamism of intercultural communication. A **dialectic**<sup>24</sup> is a relationship between two opposing concepts that constantly push and pull one another. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 73. To put it another way, thinking dialectically helps us realize that our experiences often occur in between two different phenomena. This perspective is especially useful for interpersonal and intercultural communication, because when we think dialectically, we think relationally. This means we look at the relationship between aspects of intercultural communication rather than viewing them in isolation. Intercultural communication occurs as a dynamic in-betweenness that, while connected to the individuals in an encounter, goes beyond the individuals, creating something unique. Holding a dialectical perspective may be challenging for some Westerners, as it asks us to hold two contradictory ideas simultaneously, which goes against much of what we are taught in our formal education. Thinking dialectically helps us see the complexity in culture and identity because it doesn't allow for dichotomies. **Dichotomies**<sup>25</sup> are dualistic ways of thinking that highlight opposites, reducing the ability to see gradations that exist in between concepts. Dichotomies such as good/evil, wrong/right, objective/subjective, male/female, in-group/out-group, black/white, and so on form the basis of much of our thoughts on ethics, culture, and general philosophy, but this isn't the only way of thinking. Judith N. Martin and Thomas K. Nakayama, "Thinking Dialectically about Culture and Communication," *Communication Theory* 9, no. 1 (1999): 14. Many Eastern cultures acknowledge that the world isn't dualistic. Rather, they accept as part of their reality that things that seem opposite are actually interdependent and complement each other. I argue that a dialectical approach is useful in studying intercultural communication because it gets us out of our comfortable and familiar ways of thinking. Since so much of understanding culture and identity is understanding ourselves, having an unfamiliar lens through which to view culture can offer us insights that our familiar lenses will not. Specifically, we can better understand intercultural communication by examining six dialectics (see [Figure 8.1](#)

24. A relationship between two opposing concepts that constantly push and pull one another.

25. Dualistic ways of thinking that highlight opposites, reducing the ability to see gradations that exist in between concepts.

"Dialectics of Intercultural Communication"). Judith N. Martin and Thomas K. Nakayama, "Thinking Dialectically about Culture and Communication," *Communication Theory* 9, no. 1 (1999): 1–25.

Figure 8.1 *Dialectics of Intercultural Communication*



Source: Adapted from Judith N. Martin and Thomas K. Nakayama, "Thinking Dialectically about Culture and Communication," *Communication Theory* 9, no. 1 (1999): 1–25.

The **cultural-individual dialectic**<sup>26</sup> captures the interplay between patterned behaviors learned from a cultural group and individual behaviors that may be variations on or counter to those of the larger culture. This dialectic is useful because it helps us account for exceptions to cultural norms. For example, earlier we learned that the United States is said to be a low-context culture, which means that we value verbal communication as our primary, meaning-rich form of communication. Conversely, Japan is said to be a high-context culture, which means they often look for nonverbal clues like tone, silence, or what is not said for meaning. However, you can find people in the United States who intentionally put much meaning into *how* they say things, perhaps because they are not as comfortable speaking directly what's on their mind. We often do this in situations

26. Dialectic that captures the interplay between patterned behaviors learned from a cultural group and individual behaviors that may be variations on or counter to those of the larger culture.



where we may hurt someone's feelings or damage a relationship. Does that mean we come from a high-context culture? Does the Japanese man who speaks more than is socially acceptable come from a low-context culture? The answer to both questions is no. Neither the behaviors of a small percentage of individuals nor occasional situational choices constitute a cultural pattern.

The **personal-contextual dialectic**<sup>27</sup> highlights the connection between our personal patterns of and preferences for communicating and how various contexts influence the personal. In some cases, our communication patterns and preferences will stay the same across many contexts. In other cases, a context shift may lead us to alter our communication and adapt. For example, an American businesswoman may prefer to communicate with her employees in an informal and laid-back manner. When she is promoted to manage a department in her company's office in Malaysia, she may again prefer to communicate with her new Malaysian employees the same way she did with those in the United States. In the United States, we know that there are some accepted norms that communication in work contexts is more formal than in personal contexts. However, we also know that individual managers often adapt these expectations to suit their own personal tastes. This type of managerial discretion would likely not go over as well in Malaysia where there is a greater emphasis put on power distance. Geert Hofstede, *Cultures and Organizations: Softwares of the Mind* (London: McGraw-Hill, 1991), 26. So while the American manager may not know to adapt to the new context unless she has a high degree of intercultural communication competence, Malaysian managers would realize that this is an instance where the context likely influences communication more than personal preferences.

The **differences-similarities dialectic**<sup>28</sup> allows us to examine how we are simultaneously similar to and different from others. As was noted earlier, it's easy to fall into a view of intercultural communication as "other oriented" and set up dichotomies between "us" and "them." When we overfocus on differences, we can end up polarizing groups that actually have things in common. When we overfocus on similarities, we **essentialize**<sup>29</sup>, or reduce/overlook important variations within a group. This tendency is evident in most of the popular, and some of the academic, conversations regarding "gender differences." The book *Men Are from Mars and Women Are from Venus* makes it seem like men and women aren't even species that hail from the same planet. The media is quick to include a blurb from a research study indicating again how men and women are "wired" to communicate differently. However, the overwhelming majority of current research on gender and communication finds that while there are differences between how men and women communicate, there are far more similarities. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 55. Even the language we use to describe the genders sets up dichotomies. That's why I suggest that my students use the term *other gender* instead of the commonly used

27. Dialectic that highlights the connection between our personal patterns of and preferences for communicating and how various contexts influence the personal.

28. Dialectic that allows us to examine how we are simultaneously similar to and different from others.

29. To reduce/overlook important variations within a group.

*opposite sex*. I have a mom, a sister, and plenty of female friends, and I don't feel like any of them are the opposite of me. Perhaps a better title for a book would be *Women and Men Are Both from Earth*.

The **static-dynamic dialectic**<sup>30</sup> suggests that culture and communication change over time yet often appear to be and are experienced as stable. Although it is true that our cultural beliefs and practices are rooted in the past, we have already discussed how cultural categories that most of us assume to be stable, like race and gender, have changed dramatically in just the past fifty years. Some cultural values remain relatively consistent over time, which allows us to make some generalizations about a culture. For example, cultures have different orientations to time. The Chinese have a longer-term orientation to time than do Europeans. Myron W. Lustig and Jolene Koester, *Intercultural Competence: Interpersonal Communication across Cultures*, 2nd ed. (Boston, MA: Pearson, 2006), 128–29. This is evidenced in something that dates back as far as astrology. The Chinese zodiac is done annually (The Year of the Monkey, etc.), while European astrology was organized by month (Taurus, etc.). While this cultural orientation to time has been around for generations, as China becomes more Westernized in terms of technology, business, and commerce, it could also adopt some views on time that are more short term.

The **history/past-present/future dialectic**<sup>31</sup> reminds us to understand that while current cultural conditions are important and that our actions now will inevitably affect our future, those conditions are not without a history. We always view history through the lens of the present. Perhaps no example is more entrenched in our past and avoided in our present as the history of slavery in the United States. Where I grew up in the Southern United States, race was something that came up frequently. The high school I attended was 30 percent minorities (mostly African American) and also had a noticeable number of white teens (mostly male) who proudly displayed Confederate flags on their clothing or vehicles.

I remember an instance in a history class where we were discussing slavery and the subject of repatriation, or compensation for descendants of slaves, came up. A white male student in the class proclaimed, “I’ve never owned slaves. Why should I have to care about this now?” While his statement about not owning slaves is valid, it doesn’t acknowledge that effects of slavery still linger today and that the repercussions of such a long and unjust period of our history don’t disappear over the course of a few generations.



*There has been controversy over whether the Confederate flag is a symbol of hatred or a historical symbol that acknowledges the time of the Civil War.*

30. Dialectic that suggests culture and communication change over time, yet often appear to be and are experienced as stable.

31. Dialectic that reminds us to acknowledge how the past informs our communication in the present, how the present influences our view of the past, and how the past and present will affect our future.

The **privileges-disadvantages dialectic**<sup>32</sup> captures the complex interrelation of unearned, systemic advantages and disadvantages that operate among our various identities. As was discussed earlier, our society consists of dominant and nondominant groups. Our cultures and identities have certain privileges and/or disadvantages. To understand this dialectic, we must view culture and identity through a lens of **intersectionality**<sup>33</sup>, which asks us to acknowledge that we each have multiple cultures and identities that intersect with each other. Because our identities are complex, no one is completely privileged and no one is completely disadvantaged. For example, while we may think of a white, heterosexual male as being very privileged, he may also have a disability that leaves him without the able-bodied privilege that a Latina woman has. This is often a difficult dialectic for my students to understand, because they are quick to point out exceptions that they think challenge this notion. For example, many people like to point out Oprah Winfrey as a powerful African American woman. While she is definitely now quite privileged despite her disadvantaged identities, her trajectory isn't the norm. When we view privilege and disadvantage at the cultural level, we cannot let individual exceptions distract from the systemic and institutionalized ways in which some people in our society are disadvantaged while others are privileged.

As these dialectics reiterate, culture and communication are complex systems that intersect with and diverge from many contexts. A better understanding of all these dialectics helps us be more critical thinkers and competent communicators in a changing world.

32. Dialectic that captures the complex interrelation of unearned, systemic advantages and disadvantages that operate among our various identities.

33. Acknowledges that we each have multiple cultures and identities that intersect with each other.

## “Getting Critical”

### Immigration, Laws, and Religion

France, like the United States, has a constitutional separation between church and state. As many countries in Europe, including France, Belgium, Germany, the Netherlands, and Sweden, have experienced influxes of immigrants, many of them Muslim, there have been growing tensions among immigration, laws, and religion. In 2011, France passed a law banning the wearing of a *niqab* (pronounced *knee-cobb*), which is an Islamic facial covering worn by some women that only exposes the eyes. This law was aimed at “assimilating its Muslim population” of more than five million people and “defending French values and women’s rights.” Maia De La Baume and J. David Goodman, “First Fines over Wearing Veils in France,” *The New York Times (The Lede: Blogging the News)*, September 22, 2011, accessed October 10, 2011, <http://thelede.blogs.nytimes.com/2011/09/22/first-fines-over-wearing-full-veils-in-france>. Women found wearing the veil can now be cited and fined \$150 euros. Although the law went into effect in April of 2011, the first fines were issued in late September of 2011. Hind Ahmas, a woman who was fined, says she welcomes the punishment because she wants to challenge the law in the European Court of Human Rights. She also stated that she respects French laws but cannot abide by this one. Her choice to wear the veil has been met with more than a fine. She recounts how she has been denied access to banks and other public buildings and was verbally harassed by a woman on the street and then punched in the face by the woman’s husband. Another Muslim woman named Kenza Drider, who can be seen in Video Clip 8.2, announced that she will run for the presidency of France in order to challenge the law. The bill that contained the law was broadly supported by politicians and the public in France, and similar laws are already in place in Belgium and are being proposed in Italy, Austria, the Netherlands, and Switzerland. Christian Fraser, “The Women Defying France’s Fall-Face Veil Ban,” *BBC News*, September 22, 2011, accessed October 10, 2011, <http://www.bbc.co.uk/news/world-europe-15023308>.

1. Some people who support the law argue that part of integrating into Western society is showing your face. Do you agree or disagree? Why?
2. Part of the argument for the law is to aid in the assimilation of Muslim immigrants into French society. What are some positives and negatives of this type of assimilation?

3. Identify which of the previously discussed dialectics can be seen in this case. How do these dialectics capture the tensions involved?

## Video Clip 8.2

*Veiled Woman Eyes French Presidency*

[\(click to see video\)](#)

### Intercultural Communication and Relationships

**Intercultural relationships**<sup>34</sup> are formed between people with different cultural identities and include friends, romantic partners, family, and coworkers. Intercultural relationships have benefits and drawbacks. Some of the benefits include increasing cultural knowledge, challenging previously held stereotypes, and learning new skills. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 383. For example, I learned about the Vietnamese New Year celebration Tet from a friend I made in graduate school. This same friend also taught me how to make some delicious Vietnamese foods that I continue to cook today. I likely would not have gained this cultural knowledge or skill without the benefits of my intercultural friendship. Intercultural relationships also present challenges, however.

The dialectics discussed earlier affect our intercultural relationships. The similarities-differences dialectic in particular may present challenges to relationship formation. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 384–87. While differences between people’s cultural identities may be obvious, it takes some effort to uncover commonalities that can form the basis of a relationship. Perceived differences in general also create anxiety and uncertainty that is not as present in intracultural relationships. Once some similarities are found, the tension within the dialectic begins to balance out and uncertainty and anxiety lessen. Negative stereotypes may also hinder progress toward relational development, especially if the individuals are not open to adjusting their preexisting beliefs. Intercultural relationships may also take more work to nurture and maintain. The benefit of increased cultural awareness is often achieved, because the relational partners explain their cultures to each other. This type of explaining requires time, effort, and patience and may be an extra burden that some are not willing to carry. Last, engaging in intercultural relationships can lead to questioning or even backlash from one’s own group. I experienced this type of backlash from my white

34. Relationships formed between people with different cultural identities and includes friends, romantic partners, family, and coworkers.

classmates in middle school who teased me for hanging out with the African American kids on my bus. While these challenges range from mild inconveniences to more serious repercussions, they are important to be aware of. As noted earlier, intercultural relationships can take many forms. The focus of this section is on friendships and romantic relationships, but much of the following discussion can be extended to other relationship types.

### **Intercultural Friendships**

Even within the United States, views of friendship vary based on cultural identities. Research on friendship has shown that Latinos/as value relational support and positive feedback, Asian Americans emphasize exchanges of ideas like offering feedback or asking for guidance, African Americans value respect and mutual acceptance, and European Americans value recognition of each other as individuals. Mary Jane Coller, "Communication Competence Problematics in Ethnic Friendships," *Communication Monographs* 63, no. 4 (1996): 324–25. Despite the differences in emphasis, research also shows that the overall definition of a close friend is similar across cultures. A close friend is thought of as someone who is helpful and nonjudgmental, who you enjoy spending time with but can also be independent, and who shares similar interests and personality traits. Pei-Wen Lee, "Bridging Cultures: Understanding the Construction of Relational Identity in Intercultural Friendships," *Journal of Intercultural Communication Research* 35, no. 1 (2006): 11. doi:10.1080/17475740600739156.

Intercultural friendship formation may face challenges that other friendships do not. Prior intercultural experience and overcoming language barriers increase the likelihood of intercultural friendship formation. Patricia M. Sias, Jolanta A. Drzewiecka, Mary Meares, Rhiannon Bent, Yoko Konomi, Maria Ortega, and Colene White, "Intercultural Friendship Development," *Communication Reports* 21, no. 1 (2008): 9. doi:10.1080/08934210701643750. In some cases, previous intercultural experience, like studying abroad in college or living in a diverse place, may motivate someone to pursue intercultural friendships once they are no longer in that context. When friendships cross nationality, it may be necessary to invest more time in common understanding, due to language barriers. With sufficient motivation and language skills, communication exchanges through self-disclosure can then further relational formation. Research has shown that individuals from different countries in intercultural friendships differ in terms of the topics and depth of self-disclosure, but that as the friendship progresses, self-disclosure increases in depth and breadth. Yea-Wen Chen and Masato Nakazawa, "Influences of Culture on Self-Disclosure as Relationally Situated in Intercultural and Interracial Friendships from a Social Penetration Perspective," *Journal of Intercultural Communication Research* 38, no. 2 (2009): 94. doi:10.1080/17475750903395408. Further, as people overcome initial challenges to initiating an intercultural

friendship and move toward mutual self-disclosure, the relationship becomes more intimate, which helps friends work through and move beyond their cultural differences to focus on maintaining their relationship. In this sense, intercultural friendships can be just as strong and enduring as other friendships. Pei-Wen Lee, "Bridging Cultures: Understanding the Construction of Relational Identity in Intercultural Friendships," *Journal of Intercultural Communication Research* 35, no. 1 (2006): 6. doi:10.1080/17475740600739156.

The potential for broadening one's perspective and learning more about cultural identities is not always balanced, however. In some instances, members of a dominant culture may be more interested in sharing their culture with their intercultural friend than they are in learning about their friend's culture, which illustrates how context and power influence friendships. Pei-Wen Lee, "Bridging Cultures: Understanding the Construction of Relational Identity in Intercultural Friendships," *Journal of Intercultural Communication Research* 35, no. 1 (2006): 19. doi:10.1080/17475740600739156. A research study found a similar power dynamic, as European Americans in intercultural friendships stated they were open to exploring everyone's culture but also communicated that culture wasn't a big part of their intercultural friendships, as they just saw their friends as people. As the researcher states, "These types of responses may demonstrate that it is easiest for the group with the most socioeconomic and socio-cultural power to ignore the rules, assume they have the power as individuals to change the rules, or assume that no rules exist, since others are adapting to them rather than vice versa." Mary Jane Collier, "Communication Competence Problematics in Ethnic Friendships," *Communication Monographs* 63, no. 4 (1996): 332. Again, intercultural friendships illustrate the complexity of culture and the importance of remaining mindful of your communication and the contexts in which it occurs.

### **Culture and Romantic Relationships**

Romantic relationships are influenced by society and culture, and still today some people face discrimination based on who they love. Specifically, sexual orientation and race affect societal views of romantic relationships. Although the United States, as a whole, is becoming more accepting of gay and lesbian relationships, there is still a climate of prejudice and discrimination that individuals in same-gender romantic relationships must face. Despite some physical and virtual meeting places for gay and lesbian people, there are challenges for meeting and starting romantic relationships that are not experienced for most heterosexual people. Letitia Anne Peplau and Leah R. Spalding, "The Close Relationships of Lesbians, Gay Men, and Bisexuals," in *Close Relationships: A Sourcebook*, eds. Clyde Hendrick and Susan S. Hendrick (Thousand Oaks, CA: Sage, 2000), 113.

As we've already discussed, romantic relationships are likely to begin due to merely being exposed to another person at work, through a friend, and so on. But some gay and lesbian people may feel pressured into or just feel more comfortable not disclosing or displaying their sexual orientation at work or perhaps even to some family and friends, which closes off important social networks through which most romantic relationships begin. This pressure to refrain from disclosing one's gay or lesbian sexual orientation in the workplace is not unfounded, as it is still legal in twenty-nine states (as of November 2012) to fire someone for being gay or lesbian. "Pass ENDA Now," Human Rights Campaign, accessed November 5, 2012, <http://www.hrc.org/campaigns/employment-non-discrimination-act>. There are also some challenges faced by gay and lesbian partners regarding relationship termination. Gay and lesbian couples do not have the same legal and societal resources to manage their relationships as heterosexual couples; for example, gay and lesbian relationships are not legally recognized in most states, it is more difficult for a gay or lesbian couple to jointly own property or share custody of children than heterosexual couples, and there is little public funding for relationship counseling or couples therapy for gay and lesbian couples.

While this lack of barriers may make it easier for gay and lesbian partners to break out of an unhappy or unhealthy relationship, it could also lead couples to termination who may have been helped by the sociolegal support systems available to heterosexuals. Letitia Anne Peplau and Leah R. Spalding, "The Close Relationships of Lesbians, Gay Men, and Bisexuals," in *Close Relationships: A Sourcebook*, eds. Clyde Hendrick and Susan S. Hendrick (Thousand Oaks, CA: Sage, 2000), 120–21.

Despite these challenges, relationships between gay and lesbian people are similar in other ways to those between heterosexuals. Gay, lesbian, and heterosexual people seek similar qualities in a potential mate, and once relationships are established, all these groups experience similar degrees of relational satisfaction. Letitia Anne Peplau and Leah R. Spalding, "The Close Relationships of Lesbians, Gay Men, and Bisexuals," in *Close Relationships: A Sourcebook*, eds. Clyde Hendrick and Susan S. Hendrick (Thousand Oaks, CA: Sage, 2000), 114. Despite the myth that one person plays the man and one plays the woman in a relationship, gay and lesbian partners do not have set preferences in terms of gender role. In fact, research shows that while women in heterosexual relationships tend to do more of the housework, gay and lesbian couples were more likely to divide tasks so that each person has an equal share of responsibility. Letitia Anne Peplau and Leah R. Spalding, "The Close Relationships of Lesbians, Gay Men, and Bisexuals," in *Close Relationships: A Sourcebook*, eds. Clyde Hendrick and Susan S. Hendrick (Thousand Oaks, CA: Sage, 2000), 117. A gay or lesbian couple doesn't necessarily constitute an intercultural relationship, but as we have already discussed, sexuality is an important part of an individual's identity and connects to larger social and cultural systems. Keeping in mind that identity and culture are complex, we can see that gay



and lesbian relationships can also be intercultural if the partners are of different racial or ethnic backgrounds.

While interracial relationships have occurred throughout history, there have been more historical taboos in the United States regarding relationships between African Americans and white people than other racial groups. **Antimiscegenation laws**<sup>35</sup> were common in states and made it illegal for people of different racial/ethnic groups to marry. It wasn't until 1967 that the Supreme Court ruled in the case of *Loving versus Virginia*, declaring these laws to be unconstitutional. Robert A. Pratt, "Crossing the Color Line: A Historical Assessment and Personal Narrative of *Loving v. Virginia*," *Howard Law Journal* 41, no. 2 (1995): 229–36. It wasn't until 1998 and 2000, however, that South Carolina and Alabama removed such language from their state constitutions. Loving Day, "The Last Laws to Go," *Lovingday.org*, accessed October 11, 2011, <http://lovingday.org/last-laws-to-go>. The organization and website *lovingday.org* commemorates the landmark case and works to end racial prejudice through education.

Even after these changes, there were more Asian-white and Latino/a-white relationships than there were African American–white relationships. Stanley O. Gaines Jr. and Kelly A. Brennan, "Establishing and Maintaining Satisfaction in Multicultural Relationships," in *Close Romantic Relationships: Maintenance and Enhancement*, eds. John Harvey and Amy Wenzel (Mahwah, NJ: Lawrence Erlbaum, 2011), 239. Having already discussed the importance of similarity in attraction to mates, it's important to note that partners in an interracial relationship, although culturally different, tend to be similar in occupation and income. This can likely be explained by the situational influences on our relationship formation we discussed earlier—namely, that work tends to be a starting ground for many of our relationships, and we usually work with people who have similar backgrounds to us.

There has been much research on interracial couples that counters the popular notion that partners may be less satisfied in their relationships due to cultural differences. In fact, relational satisfaction isn't significantly different for interracial partners, although the challenges they may face in finding acceptance from other people could lead to stressors that are not as strong for intracultural partners. Stanley O. Gaines Jr. and Kelly A. Brennan, "Establishing and Maintaining Satisfaction in Multicultural Relationships," in *Close Romantic Relationships: Maintenance and Enhancement*, eds. John Harvey and Amy Wenzel (Mahwah, NJ: Lawrence Erlbaum, 2011), 241. Although partners in interracial relationships certainly face challenges, there are positives. For example, some mention that they've experienced personal growth by learning about their partner's cultural background, which helps them gain alternative perspectives. Specifically, white people in interracial relationships have cited an awareness of and empathy for racism that still exists, which they may not have been aware of before. Stanley O.

35. Laws that made it illegal for people of different racial/ethnic groups to marry.

Gaines Jr. and James H. Liu, "Multicultural/Multiracial Relationships," in *Close Relationships: A Sourcebook*, eds. Clyde Hendrick and Susan S. Hendrick (Thousand Oaks, CA: Sage, 2000), 105.



*The Supreme Court ruled in the 1967 Loving v. Virginia case that states could not enforce laws banning interracial marriages.*

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### KEY TAKEAWAYS

- Studying intercultural communication, communication between people with differing cultural identities, can help us gain more self-awareness and be better able to communicate in a world with changing demographics and technologies.
- A dialectical approach to studying intercultural communication is useful because it allows us to think about culture and identity in complex ways, avoiding dichotomies and acknowledging the tensions that must be negotiated.
- Intercultural relationships face some challenges in negotiating the dialectic between similarities and differences but can also produce rewards in terms of fostering self- and other awareness.

## EXERCISES

1. Why is the phrase “Know thyself” relevant to the study of intercultural communication?
2. Apply at least one of the six dialectics to a recent intercultural interaction that you had. How does this dialectic help you understand or analyze the situation?
3. Do some research on your state’s laws by answering the following questions: Did your state have antimiscegenation laws? If so, when were they repealed? Does your state legally recognize gay and lesbian relationships? If so, how?

## 8.4 Intercultural Communication Competence

### LEARNING OBJECTIVES

1. Define intercultural communication competence.
2. Explain how motivation, self- and other-knowledge, and tolerance for uncertainty relate to intercultural communication competence.
3. Summarize the three ways to cultivate intercultural communication competence that are discussed.
4. Apply the concept of “thinking under the influence” as a reflective skill for building intercultural communication competence.

Throughout this book we have been putting various tools in our communication toolbox to improve our communication competence. Many of these tools can be translated into intercultural contexts. While building any form of competence requires effort, building intercultural communication competence often requires us to take more risks. Some of these risks require us to leave our comfort zones and adapt to new and uncertain situations. In this section, we will learn some of the skills needed to be an interculturally competent communicator.

### Components of Intercultural Communication Competence

**Intercultural communication competence (ICC)**<sup>36</sup> is the ability to communicate effectively and appropriately in various cultural contexts. There are numerous components of ICC. Some key components include motivation, self- and other knowledge, and tolerance for uncertainty.

Initially, a person’s motivation for communicating with people from other cultures must be considered. **Motivation**<sup>37</sup> refers to the root of a person’s desire to foster intercultural relationships and can be intrinsic or extrinsic. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 465. Put simply, if a person isn’t motivated to communicate with people from different cultures, then the components of ICC discussed next don’t really matter. If a person has a healthy curiosity that drives him or her toward intercultural encounters in order to learn more about self and others, then there is a foundation from which to build additional competence-relevant attitudes and skills. This intrinsic motivation makes intercultural communication a voluntary, rewarding, and lifelong learning process. Motivation can also be extrinsic, meaning that the desire for intercultural communication is driven by an outside reward like

36. The ability to communicate effectively and appropriately in various cultural contexts.

37. The root of a person’s desire to foster intercultural relationships, which can be intrinsic or extrinsic.

money, power, or recognition. While both types of motivation can contribute to ICC, context may further enhance or impede a person's motivation to communicate across cultures.

Members of dominant groups are often less motivated, intrinsically and extrinsically, toward intercultural communication than members of nondominant groups, because they don't see the incentives for doing so. Having more power in communication encounters can create an unbalanced situation where the individual from the nondominant group is expected to exhibit competence, or the ability to adapt to the communication behaviors and attitudes of the other. Even in situations where extrinsic rewards like securing an overseas business investment are at stake, it is likely that the foreign investor is much more accustomed to adapting to United States business customs and communication than vice versa. This expectation that others will adapt to our communication can be unconscious, but later ICC skills we will learn will help bring it to awareness.

The unbalanced situation I just described is a daily reality for many individuals with nondominant identities. Their motivation toward intercultural communication may be driven by survival in terms of functioning effectively in dominant contexts. Recall the phenomenon known as code-switching discussed earlier, in which individuals from nondominant groups adapt their communication to fit in with the dominant group. In such instances, African Americans may "talk white" by conforming to what is called "standard English," women in corporate environments may adapt masculine communication patterns, people who are gay or lesbian may self-censor and avoid discussing their same-gender partners with coworkers, and people with nonvisible disabilities may not disclose them in order to avoid judgment.

While intrinsic motivation captures an idealistic view of intercultural communication as rewarding in its own right, many contexts create extrinsic motivation. In either case, there is a risk that an individual's motivation can still lead to incompetent communication. For example, it would be exploitative for an extrinsically motivated person to pursue intercultural communication solely for an external reward and then abandon the intercultural relationship once the reward is attained. These situations highlight the relational aspect of ICC, meaning that the motivation of all parties should be considered. Motivation alone cannot create ICC.

Knowledge supplements motivation and is an important part of building ICC. Knowledge includes self- and other-awareness, mindfulness, and cognitive flexibility. Building knowledge of our own cultures, identities, and communication patterns takes more than passive experience. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill,

2010), 468. As you'll recall from [Chapter 2 "Communication and Perception"](#), on perception, we learn who we are through our interactions with others. Developing cultural self-awareness often requires us to get out of our comfort zones. Listening to people who are different from us is a key component of developing self-knowledge. This may be uncomfortable, because we may realize that people think of our identities differently than we thought. For example, when I lived in Sweden, my Swedish roommates often discussed how they were wary of befriending students from the United States. They perceived US Americans to be shallow because they were friendly and exciting while they were in Sweden but didn't remain friends once they left. Although I was initially upset by their assessment, I came to see the truth in it. Swedes are generally more reserved than US Americans and take longer to form close friendships. The comparatively extroverted nature of the Americans led some of the Swedes to overestimate the depth of their relationship, which ultimately hurt them when the Americans didn't stay in touch. This made me more aware of how my communication was perceived, enhancing my self-knowledge. I also learned more about communication behaviors of the Swedes, which contributed to my other-knowledge.

The most effective way to develop other-knowledge is by direct and thoughtful encounters with other cultures. However, people may not readily have these opportunities for a variety of reasons. Despite the overall diversity in the United States, many people still only interact with people who are similar to them. Even in a racially diverse educational setting, for example, people often group off with people of their own race. While a heterosexual person may have a gay or lesbian friend or relative, they likely spend most of their time with other heterosexuals. Unless you interact with people with disabilities as part of your job or have a person with a disability in your friend or family group, you likely spend most of your time interacting with able-bodied people. Living in a rural area may limit your ability to interact with a range of cultures, and most people do not travel internationally regularly. Because of this, we may have to make a determined effort to interact with other cultures or rely on educational sources like college classes, books, or documentaries. Learning another language is also a good way to learn about a culture, because you can then read the news or watch movies in the native language, which can offer insights that are lost in translation. It is important to note though that we must evaluate the credibility of the source of our knowledge, whether it is a book, person, or other source. Also, knowledge of another language does not automatically equate to ICC.

Developing self- and other-knowledge is an ongoing process that will continue to adapt and grow as we encounter new experiences. Mindfulness and cognitive complexity will help as we continue to build our ICC. Margaret D. Pusch, "The Interculturally Competent Global Leader," in *The Sage Handbook of Intercultural Competence*, ed. Darla K. Deardorff (Thousand Oaks, CA: Sage, 2009), 69.

**Mindfulness**<sup>38</sup> is a state of self- and other-monitoring that informs later reflection on communication interactions. As mindful communicators we should ask questions that focus on the interactive process like “How is our communication going? What are my reactions? What are their reactions?” Being able to adapt our communication in the moment based on our answers to these questions is a skill that comes with a high level of ICC. Reflecting on the communication encounter later to see what can be learned is also a way to build ICC. We should then be able to incorporate what we learned into our communication frameworks, which requires cognitive flexibility. **Cognitive flexibility**<sup>39</sup> refers to the ability to continually supplement and revise existing knowledge to create new categories rather than forcing new knowledge into old categories. Cognitive flexibility helps prevent our knowledge from becoming stale and also prevents the formation of stereotypes and can help us avoid prejudging an encounter or jumping to conclusions. In summary, to be better intercultural communicators, we should know much about others and ourselves and be able to reflect on and adapt our knowledge as we gain new experiences.

Motivation and knowledge can inform us as we gain new experiences, but how we feel in the moment of intercultural encounters is also important. **Tolerance for uncertainty**<sup>40</sup> refers to an individual’s attitude about and level of comfort in uncertain situations. Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. (Boston, MA: McGraw-Hill, 2010), 469. Some people perform better in uncertain situations than others, and intercultural encounters often bring up uncertainty. Whether communicating with someone of a different gender, race, or nationality, we are often wondering what we should or shouldn’t do or say. Situations of uncertainty most often become clearer as they progress, but the anxiety that an individual with a low tolerance for uncertainty feels may lead them to leave the situation or otherwise communicate in a less competent manner. Individuals with a high tolerance for uncertainty may exhibit more patience, waiting on new information to become available or seeking out information, which may then increase the understanding of the situation and lead to a more successful outcome. Margaret D. Pusch, “The Interculturally Competent Global Leader,” in *The Sage Handbook of Intercultural Competence*, ed. Darla K. Deardorff (Thousand Oaks, CA: Sage, 2009), 69. Individuals who are intrinsically motivated toward intercultural communication may have a higher tolerance for uncertainty, in that their curiosity leads them to engage with others who are different because they find the self- and other-knowledge gained rewarding.

38. A state of self- and other-monitoring that informs later reflection on communication encounters.

39. The ability to continually supplement and revise existing knowledge to create new categories rather than forcing new information into old categories.

40. An individual’s attitude about and level of comfort in uncertain situations.

### Cultivating Intercultural Communication Competence

How can ICC be built and achieved? This is a key question we will address in this section. Two main ways to build ICC are through experiential learning and reflective practices. Furio Bednarz, “Building Up Intercultural Competences:

Challenges and Learning Processes,” in *Building Intercultural Competencies: A Handbook for Professionals in Education, Social Work, and Health Care*, eds. Maria Giovanna Onorati and Furio Bednarz (Leuven, Belgium: Acco, 2010), 39. We must first realize that competence isn’t any one thing. Part of being competent means that you can assess new situations and adapt your existing knowledge to the new contexts. What it means to be competent will vary depending on your physical location, your role (personal, professional, etc.), and your life stage, among other things. Sometimes we will know or be able to figure out what is expected of us in a given situation, but sometimes we may need to act in unexpected ways to meet the needs of a situation. Competence enables us to better cope with the unexpected, adapt to the nonroutine, and connect to uncommon frameworks. I have always told my students that ICC is less about a list of rules and more about a box of tools.

Three ways to cultivate ICC are to foster attitudes that motivate us, discover knowledge that informs us, and develop skills that enable us. Janet M. Bennett, “Cultivating Intercultural Competence,” in *The Sage Handbook of Intercultural Competence*, ed. Darla K. Deardorff (Thousand Oaks, CA: Sage, 2009), 127–34. To foster attitudes that motivate us, we must develop a sense of wonder about culture. This sense of wonder can lead to feeling overwhelmed, humbled, or awed. Paul Martin Opdal, “Curiosity, Wonder, and Education Seen as Perspective,” *Studies in Philosophy and Education* 20 (2001): 331–44. This sense of wonder may correlate to a high tolerance for uncertainty, which can help us turn potentially frustrating experiences we have into teachable moments. I’ve had many such moments in my intercultural encounters at home and abroad. One such moment came the first time I tried to cook a frozen pizza in the oven in the shared kitchen of my apartment in Sweden. The information on the packaging was written in Swedish, but like many college students, I had a wealth of experience cooking frozen pizzas to draw from. As I went to set the oven dial to preheat, I noticed it was strange that the oven didn’t go up to my usual 425–450 degrees. Not to be deterred, I cranked the dial up as far as it would go, waited a few minutes, put my pizza in, and walked down the hall to my room to wait for about fifteen minutes until the pizza was done. The smell of smoke drew me from my room before the fifteen minutes was up, and I walked into a corridor filled with smoke and the smell of burnt pizza. I pulled the pizza out and was puzzled for a few minutes while I tried to figure out why the pizza burned so quickly, when one of my corridor-mates gently pointed out that the oven temperatures in Sweden are listed in Celsius, not Fahrenheit! Despite almost burning the kitchen down, I learned a valuable lesson about assuming my map for temperatures and frozen pizzas was the same as everyone else’s.

Discovering knowledge that informs us is another step that can build on our motivation. One tool involves learning more about our cognitive style, or how we learn. Our cognitive style consists of our preferred patterns for “gathering information, constructing meaning, and organizing and applying knowledge.” Janet



M. Bennett, "Cultivating Intercultural Competence," in *The Sage Handbook of Intercultural Competence*, ed. Darla K. Deardorff (Thousand Oaks, CA: Sage, 2009), 129. As we explore cognitive styles, we discover that there are differences in how people attend to and perceive the world, explain events, organize the world, and use rules of logic. Richard E. Nisbett, *The Geography of Thought: How Asians and Westerners Think Differently...and Why* (New York: Free Press, 2003), 44–45. Some cultures have a cognitive style that focuses more on tasks, analytic and objective thinking, details and precision, inner direction, and independence, while others focus on relationships and people over tasks and things, concrete and metaphorical thinking, and a group consciousness and harmony.

Developing ICC is a complex learning process. At the basic level of learning, we accumulate knowledge and assimilate it into our existing frameworks. But accumulated knowledge doesn't necessarily help us in situations where we have to apply that knowledge. Transformative learning takes place at the highest levels and occurs when we encounter situations that challenge our accumulated knowledge and our ability to accommodate that knowledge to manage a real-world situation. The cognitive dissonance that results in these situations is often uncomfortable and can lead to a hesitance to repeat such an engagement. One tip for cultivating ICC that can help manage these challenges is to find a community of like-minded people who are also motivated to develop ICC. In my graduate program, I lived in the international dormitory in order to experience the cultural diversity that I had enjoyed so much studying abroad a few years earlier. I was surrounded by international students and US American students who were more or less interested in cultural diversity. This ended up being a tremendous learning experience, and I worked on research about identity and communication between international and American students.

Developing skills that enable us is another part of ICC. Some of the skills important to ICC are the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety. Janet M. Bennett, "Cultivating Intercultural Competence," in *The Sage Handbook of Intercultural Competence*, ed. Darla K. Deardorff (Thousand Oaks, CA: Sage, 2009), 132. Again, you are already developing a foundation for these skills by reading this book, but you can expand those skills to intercultural settings with the motivation and knowledge already described. Contact alone does not increase intercultural skills; there must be more deliberate measures taken to fully capitalize on those encounters. While research now shows that intercultural contact does decrease prejudices, this is not enough to become interculturally competent. The ability to empathize and manage anxiety enhances prejudice reduction, and these two skills have been shown to enhance the overall impact of intercultural contact even more than acquiring cultural knowledge. There is intercultural training available for people who are interested. If you can't access

training, you may choose to research intercultural training on your own, as there are many books, articles, and manuals written on the subject.

Reflective practices can also help us process through rewards and challenges associated with developing ICC. As we open ourselves to new experiences, we are likely to have both positive and negative reactions. It can be very useful to take note of negative or defensive reactions you have. This can help you identify certain triggers that may create barriers to effective intercultural interaction. Noting positive experiences can also help you identify triggers for learning that you could seek out or recreate to enhance the positive. Furio Bednarz, “Building Up Intercultural Competences: Challenges and Learning Processes,” in *Building Intercultural Competencies: A Handbook for Professionals in Education, Social Work, and Health Care*, eds. Maria Giovanna Onorati and Furio Bednarz (Leuven, Belgium: Acco, 2010), 47. A more complex method of reflection is called **intersectional reflexivity**<sup>41</sup>. Intersectional reflexivity is a reflective practice by which we acknowledge intersecting identities, both privileged and disadvantaged, and implicate ourselves in social hierarchies and inequalities. Richard G. Jones Jr., “Putting Privilege into Practice through ‘Intersectional Reflexivity’: Ruminations, Interventions, and Possibilities,” *Reflections: Narratives of Professional Helping* 16, no. 1 (2010): 122. This method brings in the concepts of dominant and nondominant groups and the privileges/disadvantages dialectic we discussed earlier.

While formal intercultural experiences like studying abroad or volunteering for the Special Olympics or a shelter for gay, lesbian, bisexual, transgender, and queer (GLBTQ) youth can result in learning, informal experiences are also important. We may be less likely to include informal experiences in our reflection if we don’t see them as legitimate. Reflection should also include “critical incidents” or what I call “a-ha! moments.” Think of reflection as a tool for metacompetence that can be useful in bringing the formal and informal together. Furio Bednarz, “Building Up Intercultural Competences: Challenges and Learning Processes,” in *Building Intercultural Competencies: A Handbook for Professionals in Education, Social Work, and Health Care*, eds. Maria Giovanna Onorati and Furio Bednarz (Leuven, Belgium: Acco, 2010), 47–51.

41. A reflective practice by which we acknowledge intersecting identities, both privileged and disadvantaged, and implicate ourselves in social hierarchies and inequalities.

## “Getting Competent”

### Thinking under the Influence

Communication and culture scholar Brenda Allen coined the phrase “thinking under the influence” (TUI) to highlight a reflective process that can help us hone our intercultural communication competence. Brenda J. Allen, *Difference Matters: Communicating Social Identity*, 2nd ed. (Long Grove, IL: Waveland, 2011), 9, 65, 186–87. As we discussed earlier, being mindful is an important part of building competence. Once we can become aware of our thought processes and behaviors, we can more effectively monitor and intervene in them. She asks us to monitor our thoughts and feelings about other people, both similar to and different from us. As we monitor, we should try to identify instances when we are guilty of TUI, such as uncritically accepting the dominant belief systems, relying on stereotypes, or prejudging someone based on their identities. She recounts seeing a picture on the front of the newspaper with three men who appeared Latino. She found herself wondering what they had done, and then found out from the caption that they were the relatives of people who died in a car crash. She identified that as a TUI moment and asked herself if she would have had the same thought if they had been black, white, Asian, or female. When we feel “surprised” by someone different, this often points to a preexisting negative assumption that we can unpack and learn from. Allen also found herself surprised when a panelist at a conference who used a wheelchair and was hearing impaired made witty comments. Upon reflection, she realized that she had an assumption that people with disabilities would have a gloomy outlook on life. While these examples focus on out-groups, she also notes that it’s important for people, especially in nondominant groups, to monitor their thoughts about their own group, as they may have internalized negative attitudes about their group from the dominant culture. As a black woman, she notes that she has been critical of black people who “do not speak mainstream English” based on stereotypes she internalized about race, language, and intelligence. It is not automatically a bad thing to TUI. Even Brenda Allen, an accomplished and admirable scholar of culture and communication, catches herself doing it. When we notice that we TUI, it’s important to reflect on that moment and try to adjust our thinking processes. This is an ongoing process, but it is an easy-to-remember way to cultivate your ICC. Keep a record of instances where you catch yourself “thinking under the influence” and answer the following questions:

1. What triggers you to TUI?

2. Where did these influences on your thought come from?
3. What concepts from this chapter can you apply to change your thought processes?

### KEY TAKEAWAYS

- Getting integrated: Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. ICC also has the potential to benefit you in academic, professional, personal, and civic contexts.
- A person with appropriate intrinsic or extrinsic motivation to engage in intercultural communication can develop self- and other-knowledge that will contribute to their ability to be mindful of their own communication and tolerate uncertain situations.
- We can cultivate ICC by fostering attitudes that motivate us, discovering knowledge that informs us, and developing skills that enable us.

### EXERCISES

1. Identify an intercultural encounter in which you did not communicate as competently as you would have liked. What concept(s) from the chapter would have helped you in this situation and how?
2. Which of the following components of ICC—motivation, mindfulness, cognitive flexibility, and tolerance for uncertainty—do you think you are most competent at, and which one needs the most work? Identify how you became so competent at the first one and some ways that you can improve the second one.
3. Choose one of the three ways discussed to cultivate ICC and make a list of five steps you can take to enhance this part of your competence.