

Chapter 1

Intercultural communication for uncertain times: Why should we know about other cultures?

Chapter objectives

After this chapter, you should be able to:

- Provide several reasons, with evidence, as to why it is important to study intercultural communication
- Describe possible limitations of studying intercultural communication
- Summarize briefly the history of intercultural communication as a field of research

Building a rationale: Why do we need to know about intercultural communication? 5

The history and focus of intercultural communication: Where did the discipline come from? 16

Intercultural Communication for Everyday Life, Second Edition. John R. Baldwin, Alberto González, Nettie Brock, Ming Xie, and Chin-Chung Chao.

© 2024 John Wiley & Sons Ltd. Published 2024 by John Wiley & Sons Ltd.

Companion Website: <http://www.wiley.com/go/baldwin2e>

We live in a world of uncertainty, as we travel through uncertain times. Since the writing of the first edition of this book, ten years ago, there have been astounding changes, both within single countries and across the world. Many countries have seen the rise of right-wing “populist” movements. These movements are “populist” in that they appeal to and receive support from the “common person” who feels their needs have been ignored by previous regimes or political systems. But they are right-wing in that they often oppose social change and immigration, providing a conservative call to return to some notion of a nostalgic past. Countries including the United States, Brazil, Austria, and India have elected populist leaders in the recent past. Indeed, Annalisa Merelli (2019) lists 20 nations with governments supported by “right-wing” populist parties, with such parties also making great inroads in countries such as France, Italy, Lebanon, South Korea, Belgium, and several countries in Scandinavia.

In addition, often in opposition to such movements, social advocacy groups including those surrounding cultural politics have become more prominent than before. On May 25, 2020, George Floyd, a Black man, was killed in Minneapolis, a major U.S. city, by a police officer, giving added impetus to the growing Black Lives Matter movement. But other movements have also grown over the last years, including the #Me Too movement, which began in 2006, but went viral in 2017, expanding to receive worldwide focus (Chicago Tribune, 2021). An article on NPR’s website (“The 2010s,” 2019) outlines protests in over 30 nations. These include Occupy Wallstreet, against economic inequality, the Arab Spring protests beginning in Tunisia and spreading to Libya and Bahrain; protests for women’s rights in Argentina, with similar protests around the world (see Figure 1.1); and protests against homophobia and transphobia in Russia. In many countries, the struggle between conservatism and diversity of different sorts has led to debates, political and personal, surrounding “identity politics.”

Figure 1.1 People in Iran protest for women’s rights in 2022 after the death of Mahsa Amini [Or similar world protest image with caption and call out].

Source: Gregorio Borgia/AP Photo.



Addressing uncertainty: Why do we need to know about intercultural communication?

We must add to these changes the expansive cultural transition brought about by the COVID-19 epidemic in many areas of personal, social, and organizational life. At the initial drafting of this paragraph, COVID has claimed 6,320,599 deaths (WHO Coronavirus Dashboard, 2022), with nearly one out of six of those being in the United States (Ortiz, 2022), with resulting anxiety and depression linked to job or income loss, loss of loved ones, and the lifestyle restrictions necessitated by COVID precautions. In the educational setting, COVID brought about unpredictability as students first moved online for a year or more, and then face-to-face again, facing uncertainty at each stage. Researchers have explored the potential negative impact of COVID on primary and secondary students' learning of basic academic skills in the United States (Wyse et al., 2020); on loss of class time, academic performance, and loss of learning due to COVID interruption of early childhood teaching (McCoy et al., 2021) in over 60 countries; on sexual violence in Canada (van Rensburg & Smith, 2021); and on general levels of anxiety and depression in the Republic of Ireland (Hyland et al., 2020) and Japan (Ueda et al., 2020), especially for those who are economically advantaged, who face the impacts of COVID more severely.

Change is natural in all cultures, as we will note in Chapter 3, but the rapid and often unsettling changes in the last decade can lead to great uncertainty for today's college students and world citizens and a need to address that uncertainty. Uncertainty is not a new concept in the field of intercultural communication.

Building on uncertainty reduction theory (Berger & Calabrese, 1975), William Gudykunst and Young Yun Kim (2003) noted that in intercultural communication, we try to explain the behavior of the “stranger” and anticipate their future actions. Gudykunst (2005) calls this cognitive or thought-based attempt to mentally explain the other **uncertainty**. He adds to this the notion of **anxiety**, an emotional or “affective” reaction to interacting with others, in which we feel “uneasy, tense, worried, or apprehensive about what might happen” (p. 287). Walter and Cookie Stephan (1985) describe how encounters with individuals from different “groups” (we will explore “group” versus “culture” in Chapter 3) can lead to different types of anxiety, such as fearing negative evaluations by those of the other or our own groups when we interact with people from other cultures. For our discussion, we will treat uncertainty and anxiety together.

Personal uncertainty. These notions of uncertainty and anxiety are useful but need expansion in today's world of cultural change. In terms of culture and communication, we experience uncertainty and anxiety in at least three ways. First, we must deal with uncertainty at the personal level. It is not just intercultural encounters that can provoke uncertainty, but the cultural changes that societies around the world are facing. Research suggests that in the United States, college students are facing anxiety and uncertainty at a greater level than ever. Rates of anxiety, depression, self-injury, and suicidality among college students increased steadily from 2011 to 2018 (Duffy et al., 2019). This trend was only made worse by the COVID crisis, with transition difficulties to and from on-line, increased arguments, and increased loneliness (Hyland et al., 2020; Ueda et al., 2020).

Interpersonal uncertainty. We experience uncertainty, as noted above, simply when we engage in meaningful encounters with people who are culturally different. But the changes noted above also introduce into our lives uncertainty regarding interaction even with those we love—our friends and family—as we engage with each other on group- and cultural-identity topics, be that through social media or sitting around the table.

International uncertainty. At the international level, we are faced with continued crises that require the work of cross-national collaboration. This includes issues such as global conflict, global warming, population control and food shortages, and major disasters—earthquakes, tsunamis, or other disasters that require us to join hands across nations to provide aid or to seek solutions. In this chapter, we will introduce several such issues.

But before we begin, we should define some key terms briefly, though we will discuss them in more detail in Chapter 3. We define **culture** simply as the way of life of a group of people, including symbols, values, behaviors, artifacts, and other shared aspects. Culture continually evolves as people share messages, and, often, it is the result of struggle between different groups who share different perspectives, interests, and power relationships (Hecht et al., 2006). For our purposes, **communication** is the process of creating and sending symbolic behavior and the interpretation of behavior between people. And **intercultural communication** occurs when culture impacts the communication between two or more people enough to make a difference. This differs from **international communication**, which focuses on media systems. Communication between diplomats and international politicians is intercultural, but this is a special type of communication as the communicators represent not only their own interests but also those of larger organizations or nations. This last form of communication might take place for economic advancement or for the addressing of world problems. UNESCO, in its 2009 World Report executive summary, highlights the need for dialogue across many areas of social and global development. In its closing recommendations, it advocates the development of guidelines for cross-cultural dialogue, the creation and distribution of audio-visual (mediated) materials that are culturally sensitive, the promotion of (cross-cultural) media literacy, the development of minority–majority member dialogues within national cultures, and the creation of “real and virtual forums” for the development of “cultural intelligence” in the business and marketing world (UNESCO, 2009, p. 35). In fact, the name of the UNESCO report involves “cultural diversity” and “intercultural dialogue.” But as we shall see, addressing global problems is only one reason to study intercultural communication—there are other motives.

The personal growth motive

The first motive to address has to do with the benefit to you, as a person, of learning about other cultures. While there are many personal benefits to learning about other cultures, we will focus on three: worldmindedness, self-awareness, and personal empowerment.

First, learning about cultures and intercultural communication helps us better understand others in the world. Bradford “J.” Hall (2003) lists “freedom from ignorance” as one of the benefits of studying intercultural communication (p. 22). Knowing about other cultures helps us to be more responsible employees, travelers, consumers and producers of media, and world citizens, bringing to each interaction an increased awareness of others and competence. Hall states, “As we are freed from ignorance and negative attributions, we are able to build better relationships... with a wide variety of people” (p. 22). Communication and contact over time can bring us, in both our face-to-face and socially mediated interactions, from a state of ethnocentrism, where we feel that our way is best, to a state where we see the value in the perspectives and ways of living of others. The greatest benefit will come from both education and contact, as these can help us to appreciate cultural differences within our own nation and across borders (see Chapter 5), making us better world citizens.

As we learn more about other cultures, we also learn more about our own cultures and about ourselves. The more people study other languages, the more they learn about their own

language; much the same is true when studying cultures. If you grow up in a culture that makes arguments through deductive, linear logic (“If A is true, and B is true, then C must be true”), you may never be aware of that approach to argumentation until you study or live in a culture in which one makes an argument through an extended, even circular story.

Finally, knowledge of and extended experience with other cultures make us more flexible as individuals. Young Yun Kim and Brent Ruben (1988) suggest that learning new cultures gives us new ways to think, feel, and act. We might, over time, become “intercultural persons,” able to move freely between cultures, or at least to understand different cultural perspectives more easily. This knowledge shows us that the things that we often assume are “natural,” are, in fact, cultural. The ways we think about friendship, success, beauty, family, or democracy are in fact something that our culture has defined for us. Often such concepts are not evolving naturally within a culture, but are manipulated by corporations, advertisers, politicians, and citizens who benefit from particular views of the world. Knowledge of cultures gives us increased agency to choose between different ways of being a friend or being successful. It “gives us a broader view of our own lives and the problems we face” (Hall, 2003, p. 22), even if our choices are constrained by social, political, and economic circumstances.

The social responsibility motive

We are not simply isolated individuals—we live in contact with others, and we have responsibility to live together peaceably and ethically (see Chapter 2). Marshall McLuhan (1962) suggested that the world is a Global Village, in that our communities become more interconnected because of increased technology, media, and ease of travel. In addition, more and more people share this planet with its limited space and resources. As well, a complex web of changing labor relations, social policies, tribal and international conflicts, religious fervor, and other things lead to an increase in social problems. Some of these come from the growing stress on the environment brought about by an increase in both people and industry. As we face global environmental change (and debate the causes of that change), there is an increased need for global discussion among leaders for policies that are equitable to nations and that can seek to preserve and improve the environment. One such effort was the Kyoto Protocol (2012), an initiative by the United Nations Framework Convention on Climate Change, aimed at encouraging 37 industrialized nations to work more actively to reduce greenhouse gasses.

What do you think? The UN Framework Convention on Climate Change lists 191 nations that have ratified the Kyoto Protocol, established over twenty years ago, in 1997, to reduce greenhouse emissions: https://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=XXVII-7-a&chapter=27&clang=_en. Is your nation among those that have ratified it? Go onto websites such as <https://worldpopulationreview.com/country-rankings/co2-emissions-by-country> to see where your country ranks in total and per capita emissions. What are some of the reasons that some of the countries with the highest production of greenhouse gasses might not ratify an agreement such as the Kyoto Protocol? What are the implications for such choices for citizens of the countries involved?

Of course, the environment is only one of the issues that demand global cooperation. A global population clock (Current world population, n.d.) gives the population of the world, at the writing of this paragraph, as 7,995,919,828. According to the World Bank (2022), the number of those living in poverty (defined here as less than \$U.S.1.90 income per person per day) had been steadily declining for the last few years, reaching 8.6% in 2018, with great varieties based on region of the world (Castaneda Aguilar et al., 2022). However, COVID-19 interrupted this decrease, with greater impact on women, children, and low-wage, urban workers. Continued impacts of COVID, the 2022 war in Ukraine, and inflation may work against efforts to decrease poverty. The World Bank (2022) notes that in low-income countries, people spend about two thirds of their income on food, whereas in higher-income countries, the cost is only one fourth of their income. But how we address poverty requires a “dialogic” approach (Martin et al., 2002), in which we talk with people within the situation to understand their own view of poverty and how to address it (see Chapter 2). Developmental approaches must take into account local cultural perspectives to be successful. This holds true for issues such as human trafficking, drug trafficking, child soldiers, violence against women, and the search for cures for illnesses such as HIV/AIDS, cancer, or heart disease.

Some might include within this discussion social class inequalities. For example, the World Population Review (World Inequality by Country 2022) ranks countries based on how great the difference is between poorest and richest families, based on what is called the Gini Index, with Southern African nations, Suriname, and Brazil, being at the unequal end of the spectrum, and Iceland, Azerbaijan, Ukraine, and Belgium having the most equality in incomes. Based on this report, the more “equal” nations, mostly in Europe, differ, for example, from the United States. The latter is a “market economy,” where “market forces control other areas of society such as education, health, and wages,” leading to greater health inequality. Ventura noted that, as COVID was contributing to the deaths of 21,000 people daily around the world, the world’s 10 richest billionaires “more than doubled their wealth to an astounding \$1.5 trillion.” Such discrepancies led to the 2011 Occupy Wall Street movement and the protest for economic justice for the “99%.” U.S. CEOs don’t consider the contrast to worker pay or even to their cross-national peers, to be important. Rather, they consider their pay comparable to peers in other high-producing industries.

In addition to social issues, wars and armed conflicts are occurring throughout the world. The International Crisis Group, in 2022, is tracking 70 “conflicts and crises” around the world, including the Koreas, Ukraine, Colombia, Burkina Faso, Eritrea and Ethiopia, the Democratic Republic of the Congo, Tajikistan, and Egypt (for a fuller list, see Wars in the World, 2022). Websites such as Wars in the World (2022) and the Council on Foreign Relations’ Global Conflict Tracker (n.d.) identify wars and conflicts around the world. In many cases, struggles are not armed, but are battled over prestige, social status, and social capital within nations, as groups strive to gain recognition and equal opportunity within their own countries, from the Roma in Hungary and other European nations to the Ainu of Japan. This includes struggles for equality for groups of different races, sexes, sexual orientations, and religious affiliations.

What do you think? Do your own Internet research on your own country and region. What is the average discrepancy between CEOs of organizations and the average employee? How does this compare to discrepancies in other countries or regions? What are arguments for or against the existence of such discrepancies?

The economic motive

Even though movements like Occupy Wall Street claim economic injustice, in part, at the hands of big business, we could not exist without corporations, and they have made contributions to societies worldwide. Most students work for some organization at some point in their lives, and it is the business context that provides our next motive for the study of intercultural communication. It is now commonplace for major companies to cross cultural borders that such figures are hard to determine. Aside from potential between international teachers or supervisors and their students or subordinates, even major companies can make cultural errors at the grand level. While Walmart's now well-known pull-out of Germany happened in 2006, it illustrates well how cultural failures go beyond the many online examples of marketing and product-naming blunders. Analysts suggest Walmart culture failed in Germany for (at least) three reasons—asking employees to smile at strangers, having employees do sports-like (and thus out-of-place) cheers at the beginning of each workday, and asking employees to report on each other for engaging in inappropriate employee behavior (McDonald, 2017). The company eventually sold off its 85 German outlets at a loss of nearly \$U.S. 1 billion.

It should come as no surprise to us that such difficulties occur, with an ever-expanding and ever-more-interconnected international economy. Multinational corporations continue to grow, constituting an increasing piece of the world economy. A comparison of the earnings shows that the world's most profitable companies (Saudi Aramco, Apple, Berkshire Hathaway, Microsoft, Samsung, etc.) make more than the 100 countries listed lower than the Democratic Republic of the Congo in annual GDP (Companies Ranked by Earnings, 2022; GDP Ranked by Country, 2022). Such statistics evidence the role of global business. Statistics suggest that currently (as of 2020) over 50% of the total GDP in the world is related to foreign trade (Trade (% of GDP), n.d.).

Both the OECD and current CEOs (in an interview study of 1500 CEOs worldwide by an IBM “CEO Study”) see a coming shift in global economic power from developed nations to developing nations (Radjou & Kalpa, August 6, 2010). Such a shift in world economics drives a need for what Navi Radjou and Prasad Kalpa (August 6, 2010) call “polycentric” organizations—those that leverage potential of new employees both from the Millennial generation and from around the world. Still, only 23% of the CEOs interviewed felt that globalization would have a major impact on their organization in the next five years. And, while Western CEOs see more than 50% of their future growth as coming from world markets like India and China, only 2% have senior leadership from those areas. Statistics such as these, as well as the growing involvement with major corporations in world politics, has led Thomas McPhail (2019) to suggest that large and powerful nations have ceded their leadership of the world to the new giants—multinational corporations.

Although we see the benefit in local jobs and economies of world trade and globalization, we realize that these are not neutral forces. One such example is the tension between two world forums: the World Economic Forum and the World Social Forum. The World Economic Forum is an international organization that “engages the foremost political, business, cultural, and other leaders to shape global, regional, and industry agendas” (World Economic Forum, n.d.). The forum, held each year in Davos, Switzerland, is composed of leaders from over 390 firms from over 60 nations who represent many sectors—such as construction, engineering, food and beverage, financial services. One stipulation for membership is that the corporation members must be leaders in their sectors, often with at least \$U.S. 5 billion in turnover. Forbes rated Klaus Schwab, the leader of the forum, as number 66 among the world's most powerful people (Forbes.com, 2009).

Over 20 years ago, in open opposition to the World Economic Forum, a group of people began the World Social Forum in Porto Alegre, Brazil. According to a website comparing the two forums:

The first World Social Forum was held in Porto Alegre, Brazil in January 2001, and was conceived of by the Worker's Party of Brazil and other Brazilian civil society organizations as a counter gathering to the World Economic Forum held for decades in Davos, Switzerland. The Social Forum stands for the ideals of people-centered globalization, with "Another World is Possible!" as its battle cry. (Washington Peace Center, 2013)

The initial forum had 20,000 participants, with delegates from 117 nations. It has fought to develop local policies to resist both the cultural and economic influences of globalization, especially as such forces, according to the forum, tend to benefit the interests of more powerful economic nations and, particularly, big business. While the themes of the WSF change from year to year, common themes are democratic development, human rights, equality and non-discrimination (e.g., sexism, racism, religious sectarianism), the fight against militarization, the environment, and imperialist globalization. Members of the 2022 conference in Mexico included focus on "art and culture for life," "migration and strategies against wars," and "struggles of indigenous, Black, diasporic, and other peoples against racism and for self-determination" (World Social Forum Mexico 2022, n.d.).

Before we assume that the battle between the forums is cut and dried and without debate, we should note that the stated purpose of the World Economic Forum is "improving the state of the world" (Forbes.com, 2009). To that end, leaders are concerned with world crises and situations, but see the response as being in global economic development. So, for example, one frequent participant, Bill Gates, founder of Microsoft, and Melissa French Gates donated \$15 U.S. billion in 2021 to their charitable foundation to fight poverty, increase global health development, and "advance equality for women and girls and other marginalized groups" (di Mento, 2022)

The cross-cultural travel motive

In addition to the number of workers traveling abroad and the economic motive, we see, with modern technology, an increased number of international travelers for different reasons. We have noted above the high rates of international workers. However, we also see high numbers of cross-cultural travelers in three other groups—tourists, students, and refugees.

Regarding tourism, the International Monetary Fund (Behsudi, 2020) noted that before the COVID-19 Pandemic, tourism was one of the most vital economic sectors in the world, "accounting for 10 percent of global GDP [Gross Domestic Product] and more than 320 million jobs worldwide." The total amount of GDP spent on tourism worldwide continued to grow up to 2019, when nearly \$10U.S. trillion was spent on tourism (Statista Research Department, 2022). The United Nations World Tourism Organization (UNWTO, 2022) reported \$1U.S. trillion lost in tourism each year of the pandemic (so far), and, although post 2021, tourism is slowly increasing, it is still well below pre-COVID levels. The renewed growth varies by region, for example, with more growth in Europe and the Americas, and in those locations, especially the Southern Mediterranean and Caribbean regions.

These figures speak to the importance of tourism in the world economy, even with the potential for it to lead to the creation of jobs and to sustainable world development in an environmentally conscious manner (World Tourism Organization, 2012). This makes intercultural communication

Break it down

What are the positive and negative aspects of a high degree of tourism on a local culture? What are some of the ways that people within a culture might receive the benefits of cross-cultural tourism while minimizing the negative impacts?

important for those in the tourist industry. But it is also important to consider “cultural” communication—to see the impacts of tourism—both positive and negative—on local cultures. To consider the impact of tourism on culture, we should consider both the number of tourists per size of population, but also the economic impact on the country (Tourism Intelligence Network, n.d.).

Another major source of international travel is international education. Very likely, many readers of this book are reading it in a country outside of their own, or you have had international students in your classes or teachers from other countries than your own. According to the Migration Data Portal, the number of international students worldwide was growing rapidly to 5 million worldwide (International students, 2020, see Figure 1.2), with over half of these being enrolled in the United States, the United Kingdom, Australia, France, Germany, and the Russian Federation. But trends are changing. In the United States, even before the Pandemic, international student numbers began to drop, due in part, according to Elizabeth Redden (2021), to a political environment increasingly hostile to immigrants. Yet, a drop of only 4.4% between 2019

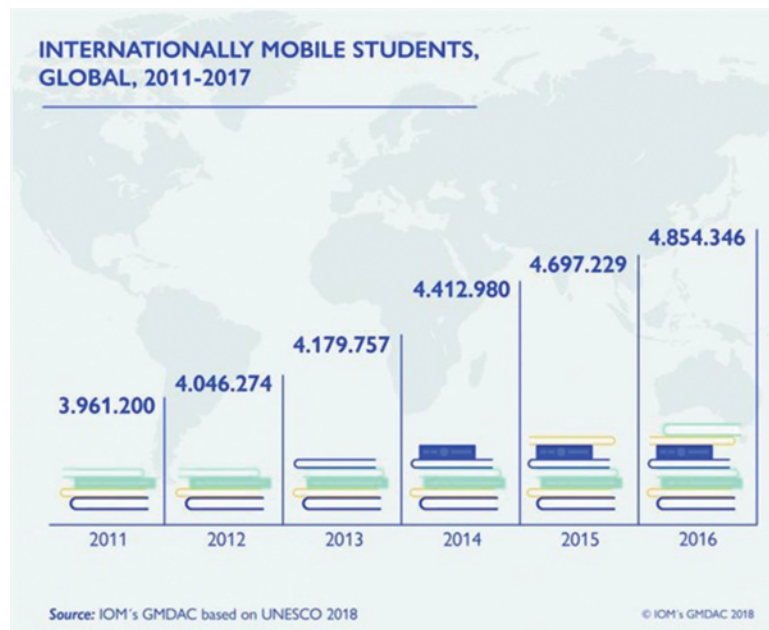


Figure 1.2 The number of students traveling internationally across the world grew steadily up to the time of the COVID Pandemic. What do you think are the reasons that drive this increase? What are the strengths and challenges of having international students in your classrooms?

Source: International students (June 9, 2020). Migration Data Portal. Retrieved from: <https://www.migrationdataportal.org/themes/international-students> (accessed 28 June 2022).

and 2020 in the United States led to a loss of \$1.8 U.S. billion and 42,000 U.S. jobs (“The US loses more than 42000 jobs,” 2020). Redden (2021) notes that the year following the Pandemic saw a 46% drop in new international students and a 15% drop in total international students in the United States. At the same time, China, a country that long has been one the greatest “exporters” of international students around the world, is now seeking to attract international students from other countries to study in China, with students giving a variety of reasons for choosing China as a study-abroad location (Jiani, 2016). However, as we will not be defining culture as *nation*, but as any group of people with a different set of values, beliefs, norms, and so on, it may be that you have changed “cultures” between regions, or from rural to urban setting (or vice versa), being an “intercultural” student, even if you did not travel abroad!

What do you think? How many study-abroad students are there at your college or university? Which countries do the greatest number come from? Look online to see if you can locate some concrete advantages to studying abroad. What are some challenges to increasing study abroad programs among students at your college?

One group of people travels not by choice but to escape hostile situations. This group consists of refugees and asylum seekers. The United Nations Refugee Agency defines a **refugee** as someone who has traveled outside of her or his country because of a fear of threat to freedom or life based on reasons of group belonging (e.g., race, sex, ethnicity, political affiliation, tribal group), as opposed to the more general **migrant**, who has moved either voluntarily or involuntarily for short or long terms (e.g., agricultural workers). The **asylum seeker** differs slightly in that they are seeking legal protection from the new state, rather than simply moving there because of conditions of strife. Some flee not from threat of a government or ruling party, but from threat of famine (Refugee Facts, 2023).

The United Nations High Commissioner for Refugees (Refugee Facts, 2023) reports that 100 million people forcibly displaced worldwide as of May, 2022, over twice the number in 2011. Of these, 27.1 million are refugees, around half of whom are under the age of 18. Like the groups above, these travelers do not always cross national borders. The Internal Displacement Monitoring Center (Global Report, 2021) reports 40.5 million new internally displaced people in 2020, across 149 countries (see Figure 1.3). Some of these are displaced due to conflict or violence, but others are displaced due to natural disasters and weather changes (see Figure 1.4). A report by the Institute for Economics and Peace (Over One Billion People, 2020) suggests that ecological and climate threat, especially in countries with less resilience to deal with such threats as food insecurity, water stress, and natural disasters, may lead to conflict in many nations. The World Bank (Millions on the Move, 2021) predicts that 216 million people in six regions of the world may be displaced within their own countries due to environmental change by 2050.

The media motive

Another reason to know more about culture in general and intercultural communication specifically is that we are consumers and producers of mediated messages that travel across cultural borders. As in our discussion of cross-cultural travelers above, we should think of such cross-cultural media usage both in terms of national cultures and cultures within national boundaries. First, in

Figure 1.3 Are there refugees or displaced persons in your country? What are the reasons for displacement? What sort of help or support do they need? What policies and conditions lead to refugees in your nation or those that your nation is involved with? Is there anything you can do to aid refugees in your area? <https://www.internal-displacement.org/global-report/grid2021/> ©2021, Internal Displacement Monitoring Centre, reproduced with permission.

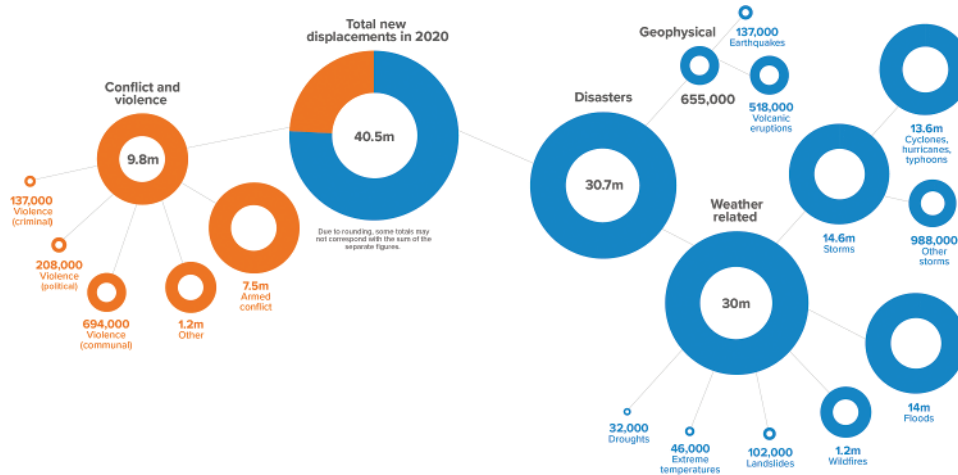


Figure 1.4 Vodafone's "Raising Voices." Source: IMDb.com, Inc./<https://www.imdb.com/> / last accessed January 10, 2023.

terms of national cultures, new technology has drastically changed the ways in which we see the world. McPhail (2019) notes how Turner Broadcasting Company's Cable News Network (CNN) changed the way we produce and consume news, with coverage of international events in the 1980s and early 1990s, such as Tiananmen Square and the Gulf War. Like other major networks, such as the British Broadcasting Company (BBC) or Al Jazeera, CNN had international partners all over the world, in places such as Angola, Belize, Greece, and Venezuela. This made news coverage both more immediate—often with live coverage of events—and more internationally focused, something more relevant in the United States perhaps than other countries, as national network news

tended to give only brief coverage of international events. In addition, the Turner Network began the rise of global media conglomerates, as Turner sought to increase cable sales with the creation of Nickelodeon, Arts & Entertainment (A&E), USA, Disney, Showtime, HBO, ESPN, and C-Span. McPhail covers giants in several industries—advertising, news services, and the international music industry. International news giants include Deutsche Welle (Germany), Channel News Asia, and Euronews. Music industry giants include Vivendi-Universal (France), Sony (Japan), EMI Group (United Kingdom), Warner (United States), and BMG (Germany).

At any one moment, depending on where we live, we see products advertised by companies in other countries, listen to music made in other countries, see adverts for products made in other countries, or watch news about what has happened in other countries. Especially in the last instance, it is helpful for us to understand the cultures involved to be able to understand what is happening in a particular location. For example, in 2011 National Geographic filmed a special on the troubling conflict between Turkish- and Greek-descended inhabitants of Cyprus, noting the division that resulted from a 1974 conflict. However, Benjamin Broome (2002) notes that Turkish and Greek Cypriots see different major turning points for the centuries-old tensions in Cyprus. The latter date, 1974, is the date of a Greek coup and, more importantly, of the arrival of Turkish troops that led to the current division of the island. This is the date the Greek Cypriots tend to label as the start of the current conflict. Turkish Cypriots, however, trace the conflicts back to the 1960s and Greek Cypriot efforts to join the island (which is off the coast of Türkiye) to Greece. In this case, there are two totally opposing perspectives of the history, and, while the National Geographic program seeks to be balanced, it takes one of the perspectives more prominently. With this in mind, we must realize that any news or information source we read, such as Wikipedia.com, is written from a cultural perspective.

What do you think? Several recent ad campaigns and agencies have fought for women's equality in different spheres, for example, Vodafone's (2018) "Raising Voices"—a video set in London of girls asking tough questions, (see Figure 1.4), or the Malala Fund (n.d.), begun by Malala Yousafzai, a Pakistani activist, and Ziauddin Yousafzai, a Pakistani educator, to promote women's reading and education around the world. Look up one of these or provide your own examples of women's rights movements from different cultures. What specific issues are they addressing within their contexts? What ideas or strategies might transfer to your culture?

The very presence of sources like Wikipedia and YouTube alerts us to another key aspect of media, and that is the rise of computer-mediated communication and social media. The Internet has changed our lives and connected us to the world. In 1995, 5.25 billion (66.2% of the world) are on the Internet, an increase of 1,355% over 2000. In 2021, 306 billion emails were sent. The most frequently visited sites are Google, YouTube, Facebook, Twitter, Instagram, Baidu, Wikipedia, Yandex, Yahoo, and Xvideos, and 45% of the people in the world stream an hour or more of video content per day. In China, 1.03 billion people shop online (compared to the second top country—the United States, with 259 million people) (Key Internet Statistics, n.d.). The amount of information available on the Internet continues to grow exponentially.

Two things are apparent with this explosion of new information. First, if we are on the Internet, we will have contact with people from other cultures. We might play *Fortnite* to battle off opponents to be the last person standing, meeting players from other cultures, then browse online news from Xinhua News or the BBC (the biggest news network in the world), then video-chat with or email

Break it down

Go to a chat site with positive reputation that has international chat partners available (e.g., Moco Chat, Omegle, or MeetMe) or through a language-practicing app (e.g., HelloTalk, Tandem, or Bilingual). Practice safe chat rules, such as not giving out any personal information! Find out about another person's cultural values or current issues within that culture from the other person's perspective. Don't expect any individual to speak on behalf of their whole culture! What are some strengths and limitations of this exercise?

friends or family in another part of the world. Social networking gives us Facebook, VK, WhatsApp, Instagram, WeChat (China), TikTok, or Sina Weibo. Many of us use Twitter, possibly with worldwide feeds. Or we might engage in friendship networks or online random chats like Omegle or MeetMe.

The Internet, and social media specifically, might impact culture, including potentially negative impacts on self-esteem as people across countries adopt the social, sexual, and other ideals they see on Instagram and Twitter (de Lenne et al., 2020). Another impact of the Internet could be the homogenization of cultures, especially among youth. Usman Jimada (2020), for example, borrowing from electronic colonialism theory, suggests that global internet use is homogenizing cultures in Africa. But other research supports the concept of **glocalization**, that despite media's universal spread, cultures use it in distinct ways. One study finds that media content on MSN and Yahoo! Websites is more complicated, with social media often leading to increased cultural diversity (Segev et al., 2007). Other studies find differences in how Chinese and American students present themselves differently on social media (Chu & Choi, 2010) and how people from different ethnic groups within the United States use Facebook differently (deAndrea et al., 2010). We discuss this more in Chapter 11.

The potential impact of social media on culture is supported by the fact that the average user spends 2.5 hours daily on social media but most world social media companies are owned by two major conglomerates—Meta (WhatsApp, Facebook, Instagram, Alphabet, Reddit, Pinterest, Twitter, etc.) and Tencent (QQ, TikTok, WeChat, Baidu, etc., Ang, 2021). The *form* of social media (e.g., focus on self-presentation) might impact other cultures (McPhail, 2019). At the same time cell phones and Twitter are credited with having a major role in Middle Eastern struggles for democracy in the late 2000s.

What do you think? Having considered some of the reasons for studying culture and communication, which do you feel are the most important reasons, and why? How might some of the purposes that people study intercultural communication compete against each other? For example, could studying intercultural communication to promote national and business interests indirectly contribute to situations where one needs to study intercultural communication to help refugees or address the needs of the poor? Is there a way to reconcile such difficulties?

Challenges of studying intercultural communication

Even though there are many benefits of studying intercultural communication, Bradford “J” Hall (2003) summarizes some things to watch out for. One of these is the danger of oversimplifying our understanding of cultures. The UNESCO World Report (2009) advises, for example, against reducing our understanding of culture to national identities and to resist the danger of seeing cultures as stagnant and unchanging. Many cultural identities exist within national cultures, and many cross national boundaries, such as the Ewe tribe in Africa, which can be found in Ghana, Togo, and Benin, or the Basque people, who are found in Spain and France. Some cultures, such as Celtic culture, have left a cultural imprint in many nations, and other groups, such as the Roma in Europe, continue to exist in many places, with similarities among all Roma, yet many differences even within the group. We must recognize that cultures are fluid and constantly changing. Hall warns us against overgeneralizing: While individuals are influenced by their cultures, they are not their cultures and have unique aspects and experiences that distinguish them in some ways from all other members of their culture. Finally, Hall notes, there is a tendency to exaggerate differences. This happens because difference draws our attention more than similarity. It is more interesting to think of how Swiss and Germans may be different than how they are alike (Kopper, 1993). But the film industry and television often magnify the differences in movies such as *Gung Ho*, *Lost in Translation*, or *Borat*. Finally, even research supports differences: it is much harder to publish research that highlights similarities than research that finds differences.

The history and focus of intercultural communication: Where did we come from?

With an increase in intercultural interaction and recognition of cultural groups within national boundaries, it is no surprise that scholars from the late 20th century onward have dedicated increasing time and effort to the understanding of intercultural communication. But as a field of study, intercultural communication is relatively new. Some writers look to the roots of this field of study in writers such as Charles Darwin and Sigmund Freud (Rogers & Hart, 2002). However, many see the beginning of the modern study of intercultural communication in the works of Edward T. Hall (Figure 1.5) and his colleagues at the Foreign Service Institute in the 1940s and 1950s. Wendy Leeds-Hurwitz (1990) outlines how the focus of the early anthropologists and linguists set the stage for how our discipline first conceived of culture and how it would do research (See Chapter 2). Hall and his colleagues saw culture as patterned and predictable. Beginning with his book *The Silent Language* (1959), Hall provided a great contribution to the study of intercultural communication. He shifted research focus from specific cultures to an examination of interaction between people from different cultures. He developed many frameworks, for space usage (**proxemics**), for time (**chronemics**), and so on, giving us many terms that we still use in the discipline of intercultural communication today.

We see two important aspects for our beginnings in terms of focus and rationale for the study of intercultural communication. First, the disciplinary study of intercultural communication began with the Foreign Service Institute, a branch of the United States government, to help its diplomats be more effective in meeting state goals (Leeds-Hurwitz, 1990). We see an applied, organizational focus that continues in the field today, which relates to the second aspect: Hall’s pragmatic focus. Much of the previous sociological and anthropological study of culture had been broad, looking at religion, leisure, family, education, labor, and other systems. But Hall found that his trainees most

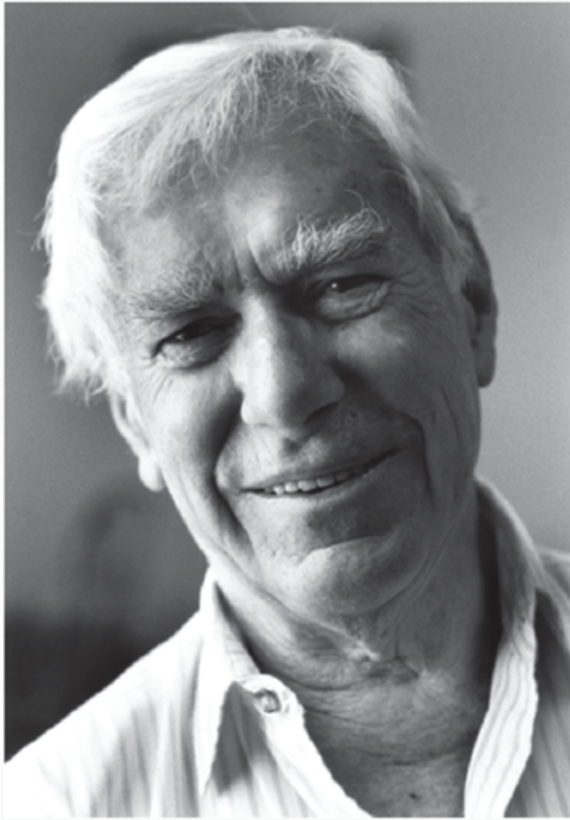


Figure 1.5 Edward T. Hall, who wrote a number of books between the 1950s and the 1970s, including *The Silent Language*, *The Hidden Dimension*, and *Beyond Culture*, that form a foundation for the modern study of intercultural communication.

Source: Photo Courtesy of Kathryn Sorrells, 1998.

needed to know how to communicate effectively, so he and his colleagues focused on practical aspects like how close to stand, how much to touch, and how to think of time. Hall produced training methods and extended the study of intercultural communication to business workers, missionaries, and students. Some researchers today might argue that the very discipline was born in relations of power, in terms of advancing U.S. government and organizational interests.

Leeds-Hurwitz (1990) notes that the field of anthropology was not interested in this narrow focus on communication, so the new field of study found itself “homeless.” Guo-Ming Chen and William Starosta (1998), provide an excellent, concise summary of what happened over the next few years (see also Baldwin, 2018). There was little academic writing on culture and communication in the 1960s, but the 1970s saw a great growth in the field. Researchers published the first college textbooks on intercultural communication (as well as interracial communication, though that was not considered clearly part of the field at that time). National academic association divisions began in that decade, as well as journals on intercultural communication, including *The International Journal of Intercultural Relations* (a cross-disciplinary, international journal put out by SIETAR), *The Handbook of Intercultural Communication*, and the first issue of *The International and Intercultural Communication Annual*.

We call the 1970s the decade of research, as many scholars were researching a variety of topics. Young Yun Kim (1984) summarizes much research of that time, noting there was a lot of research in the fields of cross-cultural transitions (e.g., culture shock), international business, cross-cultural counseling, and technology transfer.

The 1980s were the decade of theory-building. Scholars had looked at the connection between many variables in the 1970s, but in 1983, the first major theory book came out (Gudykunst, 1983), *Intercultural Communication Theory: Current Perspectives*, an issue of *The International and Intercultural Communication Annual* edited by William Gudykunst. In 1988, Young Yun Kim and Gudykunst published a second volume of the annual on current theories, *Theories in Intercultural Communication* (Kim & Gudykunst, 1988). Richard Wiseman (1995), a colleague of Gudykunst's, published a third issue of the annual, *Intercultural Communication Theory*, in 1995. Many, but not all, of the theories in these books sought to find the variables that predicted certain aspects of intercultural communication, such as conflict outcomes, adjustment, cross-cultural relational development, or effectiveness. Many theories are from a similar perspective, treating communication research as social science and seeking relationships between variables—the causes and effects of culture and communication—or trying to predict differences between cultures on different communication variables.

As early as 1987, scholars were beginning to attempt to “de-Westernize” communication theory. Daniel Kincaid (1987) edited a book compiling writings of different authors from different nations on things such as Chinese rhetoric. New currents were swirling in the discipline. Ethnography of communication—a study of specific cultures largely using observation—had been growing out of sociology into communication during the 1980s, and scholars were clearly seeing the relevance to culture studies; however, this approach treated culture differently (see Chapter 3)—as more fluid and local, for example, the culture of Grateful Dead fans or of a specific Chicago motorcycle gang.

At the same time, informed by Marxist studies, a new approach looked specifically at power relations in society, such as **patriarchy** and **racism**, or the way some definitions (such as success, democracy, freedom, or family) gain power over other ideas. This approach questioned the very content of the intercultural communication field. Theory books and journals, some claimed, kept a particular academic view of what “theory” and “culture” were, excluding other views.

Other writers have also challenged Western ideas of theory. Molefi Kete Asante (1980) promotes an Afrocentric perspective, challenging the ability of Western theory to describe the realities of African and African-descended peoples. More recently, Yoshitaka Miike (2007, 2010) argues that Western theories tend to speak in “totalizing” terms, as if European reality reflects that of all cultures. Western theory “disregards, downplays, or overshadows certain values and elements that have been historically embraced in non-Western cultures” (2010, p. 3). Miike (2007) feels that Western theories often ignore cultural contexts and tend to privilege notions such as individuality and independence, self-enhancement, reason, rights and freedom, and pragmatism and materialism.

The 1990s became a decade of controversy. For example, previous handbooks on intercultural communication (e.g., Asante & Gudykunst, 1989; Gudykunst & Mody, 2002) contained some, but little ethnographic work and almost no critical approaches. But Thomas Nakayama and Rona Halualani (2010) edited an entire handbook focusing exclusively on critical approaches to culture and intercultural communication that frequently deal with dominant and subordinate cultures, mistreating or misrepresenting people from other cultures, and social inequality. These approaches include feminist theories, Queer theory, anti-racist approaches (including but not limited to critical race theory), and other theories that critique power imbalances in intercultural education, travel, business, and politics. If your library has access to *The International and Intercultural Communication Annual*, you will see that it is always rich, each issue focusing on a specific topic (organizations, identity, relationships, etc.), but with a clear shift in the 1990s to

also include issues of empowerment and resistance. However, the older emphases will also be present.

With these changes came a disdain for external frameworks or terms like individualism and collectivism (see Chapter 4) to “categorize” national cultures. In fact, the scholars have challenged the very notion of “national” culture, seeing generalizations of national culture as **essentialism** (assuming that such-and-such is the “essence” of what it means to be a member of a particular culture)—that is, they tend to treat cultures as “monolithic,” as if everyone, or even most people, in a nation are the same, and as “static”—unchanging. The authors critique a “suitcase” model of culture as something simply handed down from parents to children, as this view ignores political and economic forces that seek to change culture. And, with the abandonment of nation as culture, they bring under the “intercultural” umbrella the study of other types of difference—racial, sex or gender, gender orientation, or of “micro-cultures” within larger cultures (Baldwin, 2018). (We will say more about this in Chapter 3.)

Parallel to the changes in content in the field, there has been an increasing growth in the internationalization of researchers. We see three major changes in the last 25 years: a tremendous increase in qualitative and critical research; a great influx of mediated and social media communication; and a rise of international scholars. In fact, authors currently publishing in journals that are focused on intercultural communication come from all over the world. And their focus is on much more than business and foreign travel and culture shock. It includes issues of rhetoric (e.g., public speech), advertising, and small group communication, but also protest and the ways dominant, powerful nations negatively impact nations with growing media economies in terms of cultural flow. The growth of diversity in researchers has also led to new theoretical directions. If anything, the 2000s to the present have become an era of collaboration and division. If you went to a communication conference today, you would find a wide variety of research with many different methods and cultures represented.

Summary

Most people in organizations, at universities, and even in our everyday lives, probably see an awareness of how to communicate with others who are different from us as a central skill. We have seen in this chapter that, although studying culture poses certain risks of overgeneralization, oversimplification, and exaggeration of cultures, it also has many benefits. Some of these benefits are practical: studying culture will help us understand the multicultural workplace. It will aid us as we travel abroad or work with others who travel voluntarily or by force. It will help us to understand the media we see that cover stories from around the world or come from different countries or different cultural groups within our own country.

Each motive has a practical side. How will knowledge of culture help me to have better outcomes? But a newer generation is seeking more than simply knowing how to make more money by knowledge of culture, turning such knowledge into yet another commodity in a capitalist system. It is important and practical, for many reasons, to have good intercultural communication skills; however, there is an increasing need in our world of uncertainty to simply be better relational partners, better citizens, better human beings. Studying intercultural communication gives us more freedom to make informed choices about how we will or will not follow our culture’s expectations, but it also helps us to interact in a more respectful way with the person around the world or the person next door.

KEY TERMS

uncertainty, 5	asylum seeker, 12
anxiety, 5	glocalization, 15
culture, 6	proxemics, 16
communication, 6	chronemics, 16
intercultural communication, 6	patriarchy, 18
international communication, 6	racism, 18
refugee, 12	essentialism, 19
migrant, 12	sweatshops, 20

Discussion questions

- 1 Think about the people around you at your school, in your workplace, or in your neighborhood. How would you describe their level of awareness of domestic and international cultures and identities? How about your own? What are some specific areas in which you would like to develop in terms of your cultural knowledge and skills during this course?
- 2 In what ways do you feel that the Internet in general, and social media specifically, have changed your culture? What aspects of these changes are useful? Which could be problematic? What strategies does this discussion suggest for your own social media use?
- 3 There are many possible issues in the world to be concerned about. Alone or in groups, come up with a list of what you think are the top five issues that demand global cooperation. What are the top five issues in your own community?
- 4 The use of international “**sweatshops**”—factories in developing nations with an inexpensive labor force, or using child labor, is controversial. Some feel that it is abusing people, especially children, in those cultures. Others feel it provides wages that the people might not have otherwise. What do you think are the benefits and disadvantages of sweatshops? Why do they exist? Should we fight to stop them, and if so, what steps would we take?
- 5 The sweatshop issue (question 4) and others presented in this chapter raise a difficult question. Each issue seems to have two—or several—sides. How can we maintain hope to seek solutions without falling into a despair of not knowing what the action is?

Action points

- 1 Perform an Internet or library search to understand diversity in your area. What kinds of diversity are there? What are some things that the different groups hold in common? What are some points of difference? Are there particular issues that require dialogue? Brainstorm ways with your friends to start such a dialogue or to join one, if it is already in progress.
- 2 The Internet joins us in many ways to people from different cultures. Find and join a group specifically related to a specific culture or global issue or visit a SubReddit for the country or issue. See what you can learn about the culture or issue, especially from people within the culture or who have experience with the issue. Share what you find with your classmates or friends.

- 3 Join a group at your school or in your community that is dedicated toward alleviating some sort of social distress. This might be a known group, like Amnesty International, or it might be a group in your community, for example, to help repair cars for people who do not have money.

For more information

- Hofstede, G. J., Pedersen, P.B., & Hofstede, G. (2002). *Exploring culture: Exercises, stories, and synthetic cultures*. Intercultural Press.
- Kulich, S. J. (2012). Reconstructing the histories and influences of 1970s intercultural leaders: Prelude to biographies. *International Journal of Intercultural Relations*, 36 (6), 744–759. Entire issue provides profiles of early writers in the field of intercultural communication.
- Malewski, M. (2011). *GenXPat: The young professional's guide to making a successful life abroad*. Intercultural Press. (e-book).
- OECD. (2012). *OECD Factbook 2011–2012: Economic, environmental, and social statistics*. OECD Publishing.
- Storti, C. (1994). *Cross-cultural dialogues: 74 brief encounters with cultural difference*. Intercultural Press.

References

- Ang, C. (2021, December 6). Ranked: The world's most popular social networks, and who owns them. *VisualCapitalist*. Accessed July 29, 2022, at <https://www.visualcapitalist.com/ranked-social-networks-worldwide-by-users>
- Asante, M. K. (1980). *Afrocentricity: The theory of social change*. Amulefi Publishing.
- Asante, M. K., & Gudykunst, W. B. (Eds.). (1989). *Handbook of international and intercultural communication*. Sage.
- Baldwin, J. R. (2018). Evolving definitions of culture and intercultural communication for emerging global realities. In W. Jia (Ed.), *Intercultural communication: Adapting to emerging global realities: A reader* (2nd ed., pp. 27–43). Cognella.
- Behsudi, A. (December 2020). Wish you were here. *International Monetary Fund*. Accessed February 27, 2023, at <https://www.imf.org/en/Publications/fandd/issues/2020/12/impact-of-the-pandemic-on-tourism-behsudi>
- Berger, C., & Calabrese, R. (1975). Some explorations in initial interaction and beyond. *Human Communication Research*, 1(2), 99–112. DOI: 10.1111/j.1468-2958.1975.tb00258.x
- Broome, B. (2002). Views from the other side: Perspectives on the Cyprus conflict. In J. N. Martin, T. K. Nakayama, & L. A. Flores (Eds.), *Readings in intercultural communication* (2nd ed., pp. 101–112). McGraw-Hill.
- Castaneda Aguilar, R. A., Eilertsen, A., Fujs, T., Lakner, C., Mahler, D. G., Nguyen, M. C., Schoch, M., Baah, S. K. T., Viveros, M., & Wu, H. (2022, April 08). April 2022 global poverty update from the World Bank. *World Bank*. Accessed July 29, 2022, at <https://blogs.worldbank.org/opendata/april-2022-global-poverty-update-world-bank>
- Chen, G.-M., & Starosta, W. J. (1998). *Foundations of intercultural communication*. Allyn & Bacon.
- Chicago Tribune. (2021, February 04). #MeToo: A timeline of events. *Chicago Tribune*. Accessed July 29, 2022, at <https://www.chicagotribune.com/lifestyles/ct-me-too-timeline-20171208-htmlstory.html>
- Chu, S.-C., & Choi, S. M. (2010). Social capital and self-presentation on social networking sites: A comparative study of Chinese and American young generations. *Chinese Journal of Communication*, 3(4), 402–420. <https://doi.org/10.1080/17544750.2010.516575>
- Companies ranked by earnings. (2022). Accessed June 24, 2022, at <https://companiesmarketcap.com/most-profitable-companies>
- CrisisWatch: Tracking conflict worldwide. (2022, May). *International Crisis Group*. Accessed June 23, 2022, at <https://www.crisisgroup.org/crisiswatch>
- Current world population. (n.d.). *Worldometers: Real time world statistics*. Accessed April 23, 2013, at <http://www.worldometers.info/world-population>
- deAndrea, D. C., Shaw, A. S., & Levine, T. R. (2010). Online language: The role of culture in self-expression and self-construal on Facebook. *Journal of*

- Language and Social Psychology*, 29(4), 425–442. <https://doi.org/10.1177/0261927X10377989>
- de Lenne, O., Vandenbosch, L., Eggermont, S., Karsay, K., & Trekels, J. (2020). Picture-perfect lives on social media: A cross-national study on the role of media ideals in adolescent well-being. *Media Psychology*, 23(1), 52–78. <https://doi.org/10.1080/15213269.2018.1554494>
- di Mento, M. (2022, January 4). \$15B from Gates, French Gates tops 2021 biggest gift list. *AP News*. Accessed June 24, 2022, at <https://apnews.com/article/science-business-endowments-bill-gates-melinda-french-gates-cb45fe0a97b8f41c51f44f3226c47218>.
- Duffy, M. E., Twenge, J. M., & Joiner, T. E. (2019). Trends in mood and anxiety symptoms and suicide-related outcomes among U.S. undergraduates, 2007–2018: Evidence from two national surveys. *Journal of Adolescent Health*, 65(5), 590–598. <https://doi.org/10.1016/j.jadohealth.2019.04.033>
- Forbes.com. (2009). World's most powerful people: #66 Klaus Schwab. Accessed March 12, 2012, at http://www.forbes.com/lists/2009/20/power-09_Klaus-Schwab_OTWWW.html
- GDP ranked by country. (2022). *World Population Review*. Accessed June 24, 2022, at <https://worldpopulationreview.com/countries/countries-by-gdp>
- Global Conflict Tracker. (n.d.). *Council on Foreign Relations*. Accessed June 30, 2022, at <https://www.cfr.org/global-conflict-tracker>
- Global report on internal displacement. (2021). *Internal Displacement Monitoring Centre*. Accessed June 28, 2022, at <https://www.internal-displacement.org/global-report/grid2021>
- Gudykunst, W. B. (Ed.). (1983). *Intercultural communication theory: Current perspectives* (published as *The international and intercultural communication annual*). Sage.
- Gudykunst, W. B. (2005). An anxiety/uncertainty management (AUM) theory of effective communication: Making the Mesh of the Net Finer. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 281–322). Sage.
- Gudykunst, W. B., & Kim, Y. Y. (2003). *Communicating with strangers: An approach to intercultural communication* (4th ed.). McGraw-Hill.
- Gudykunst, W. B., & Mody, B. (Eds.). (2002). *Handbook of international and intercultural communication*. Sage.
- Hall, B. J. (2003). *Among cultures: The challenge of communication* (2nd ed.). Wadsworth.
- Hall, E. T. (1959). *The silent language*. Doubleday.
- Hecht, M. L., Baldwin, J. R., & Faulkner, S. L. (2006). The (in)conclusion of the matter: Shifting signs and models of culture. In J. R. Baldwin, S. L. Faulkner, M. L. Hecht, & S. L. Lindsley (Eds.), *Redefining culture: Perspectives across the disciplines* (pp. 53–73). Lawrence Erlbaum Associates.
- How George Floyd died, and what happened next*. (2022, May 19). *New York Times*. Accessed June 24, 2022, at <https://www.nytimes.com/article/george-floyd.html>
- Hyland, P., Shevlin, M., McBride, O., Murphy, J., Karatzias, T., Bentall, R. P., Martinez, A., & Vallières, F. (2020). Anxiety and depression in the Republic of Ireland during the COVID-19 pandemic. *Acta Psychiatrica Scandinavica*, 142(3), 249–256. <https://doi.org/10.1111/acps.13219>
- International students. (2020, June 9). *Migration Data Portal*. Accessed June 28, 2022, at <https://www.migrationdataportal.org/themes/international-students>
- Jiani, M. A. (2016). Why and how international students choose Mainland China as a higher education study abroad location. *Higher Education*, 74(4), 563–579. <https://doi.org/10.1007/s10734-016-0066-0>
- Jimada, U. (2020). Global digital technologies and the homogenization of culture in Africa. *Global Journal of Human Science: C—Sociology and Culture*, 20(9). ISSN:2249-460x. Online ISSN: 2249-460x & Print ISSN: 0975-587X. Accessed June 29, 2022.
- Key internet statistics to know in 2022 (including mobile). (n.d.). Accessed June 29, 2022, at <https://www.broadbandsearch.net/blog/internet-statistics>
- Kim, Y. Y. (1984). Searching for creative integration. In W. B. Gudykunst & Y. Y. Kim (Eds.), *Methods for intercultural communication research* (pp. 13–30). Sage.
- Kim, Y. Y., & Gudykunst, W. B. (Eds.). (1988). *Theories in intercultural communication* (published as *The international and intercultural Communication Annual*). Sage.
- Kim, Y. Y., & Ruben, B. (1988). Intercultural transformation: A systems theory. In Y. Y. Kim & W. B. Gudykunst (Eds.), *Theories in intercultural communication* (pp. 299–321). Sage.
- Kincaid, D. L. (Ed.). (1987). *Communication theory: Eastern and Western perspectives*. Academic Press.
- Kopper, E. (1993). Swiss and Germans: Similarities and differences in work-related values, attitudes, and behavior. *International Journal of Intercultural Relations*, 17(2), 167–184. DOI: 10.1016/0147-1767(93)90023-2
- Kyoto Protocol. (2012). *United Nations Framework Convention on Climate Change*. Accessed March 14, 2012, at http://unfccc.int/kyoto_protocol/items/2830.php
- Leeds-Hurwitz, W. (1990). Notes in the history of intercultural communication: The Foreign Service

- Institute and the mandate for intercultural training. *Quarterly Journal of Speech*, 76(3), 262–281. DOI: 10.1080/00335639009383919
- Malala Fund. (n.d.). [Malala.org](https://www.malala.org). Accessed June 29, 2022.
- Martin, J. N., Flores, L. A., & Nakayama, T. K. (2002). Ethical issues in intercultural communication. In J. N. Martin, T. K. Nakayama, & L. A. Flores (Eds.), *Readings in intercultural communication* (2nd ed., pp. 363–371). McGraw-Hill.
- McCoy, D. C., Cuartas, J., Behrman, J., Cappa, C., Heymann, J., López Bóo, F., Lu, C., Raikes, A., Richter, L., Stein, A., & Fink, G. (2021). Global estimates of the implications of COVID-19-related preprimary school closures for children's instructional access, development, learning, and economic well-being. *Child Development*, 92(5), 883–899. <https://doi.org/10.1111/cdev.13658>
- McDonald, D. (2017, March 21). Why Walmart failed in Germany. *The Global Millennial*. Accessed June 24, 2022, at <https://medium.com/the-global-millennial/why-walmart-failed-in-germany-flc3ca7eea65>
- McLuhan, M. (1962). *The Gutenberg galaxy: The making of typographic man*. University of Toronto Press.
- McPhail, T. L. (2019). *Global communication: Theories, stakeholders, and trends* (5th ed.). Wiley-Blackwell.
- Merelli, A. (2019, December 30). *The state of global right-wing populism in 2019*. Qz.com. Accessed June 28, 2022, at <https://qz.com/1774201/the-global-state-of-right-wing-populism-in-2019>
- Miike, Y. (2007). An Asiatic reflection on Eurocentric bias in communication theory. *Communication Monographs*, 74(2), 272–278. DOI: 10.1080/03637750701390093
- Miike, Y. (2010). An anatomy of Eurocentrism in communication scholarship: The role of Asiaticity in de-Westernizing theory and research. *China Media Research*, 6 (1), 1–11.
- Millions on the move in their own countries: The human face of climate change. (2021, September 13). *World Bank*. Accessed June 28, 2022, at <https://www.worldbank.org/en/news/feature/2021/09/13/millions-on-the-move-in-their-own-countries-the-human-face-of-climate-change>
- Nakayama, T. K., & Halualani, R. T. (Eds.). (2010). *The handbook of critical intercultural communication*. Wiley-Blackwell.
- Ortiz, J. L. (2022, May 17). “We must not grow numb to such sorrow”: COVID death toll in the U.S. reaches 1 million. *USA Today*. Accessed June 28, 2022, at <https://www.usatoday.com/story/news/nation/2022/05/17/covid-deaths-one-million-united-states/9732932002>
- Over one billion people at threat of being displaced by 2050 due to environmental change, conflict, and civil unrest. (2020, September 9). *Institute for Economics and Peace*. Accessed June 28, 2022, at <https://www.economicsandpeace.org/wp-content/uploads/2020/09/Ecological-Threat-Register-Press-Release-27.08-FINAL.pdf>
- Radjou, N., & Kalpa, P. (2010, August 6). Do multinationals really understand globalization? The ability of global companies to leverage global opportunities is surprisingly shallow. *Bloomberg Businessweek*. Accessed March 14, 2012, http://www.businessweek.com/globalbiz/content/aug2010/gb2010086_282527.htm
- Refugee Facts (2023). *USA for UNHCR*. Accessed February 27 at <https://www.unrefugees.org/refugee-facts/>
- Redden, E. (2021, November 15). International enrollments begin to recover. *Inside Higher Education*. Accessed June 28, 2022, at <https://www.insidehighered.com/admissions/article/2021/11/15/international-students-increase-following-pandemic-declines?v2>
- Rogers, E. M., & Hart, W. B. (2002). The histories of intercultural, international, and development communication. In W. B. Gudykunst & B. Mody (Eds.), *Handbook of international and intercultural communication* (2nd ed., pp. 1–18). Sage.
- Segev, E., Ahituv, N., & Barzilai-Nahon, K. (2007). Mapping diversities and tracing trends of cultural homogeneity/heterogeneity in Cyberspace. *Journal of Computer-Mediated Communication*, 12(4), 1269–1297. <https://doi.org/10.1111/j.1083-6101.2007.00373.x>
- Statista Research Department. (2022, May 11). Total contribution of travel and tourism to gross domestic product (GDP) worldwide from 2006 to 2021. *Statista*. Accessed June 28, 2022, at <https://www.statista.com/statistics/233223/travel-and-tourism-total-economic-contribution-worldwide>
- Stephan, W., & Stephan, C. (1985). Intergroup anxiety. *Journal of Social Issues*, 41(3), 157–166. DOI: 10.1111/j.1540-4560.1985.tb01134.x
- The 2010s. A decade of protests around the world*. (December 31, 2019). *NPR*. Accessed June 28, 2022, at <https://www.npr.org/sections/pictureshow/2019/12/31/790256816/the-2010s-a-decade-of-protests-around-the-world>
- The U.S. loses more than 42,000 jobs and \$1.8 billion as students flee for better opportunities. (November 16, 2020). *NAFSA*. Accessed June 28, 2022 at <https://www.nafsa.org/about/about-nafsa/>

- new-nafsa-data-show-first-ever-drop-international-student-economic-value-us#
- Tourism Intelligence Network. (n.d.). *Number of tourists or tourism revenues?* Accessed February 14, 2013, at <https://veilletourisme.ca/2006/05/16/number-of-tourists-or-tourism-revenues>
- Trade (% of GDP). (n.d.). *The World Bank*. Accessed June 24, 2022, at <https://data.worldbank.org/indicator/NE.TRD.GNFS.ZS>
- Ueda, M., Stickley, A., Sueki, H., & Matsubayashi, T. (2020). Mental health status of the general population in Japan during the COVID-19 pandemic. *Psychiatry and Clinical Neurosciences*, 74(9), 496–512. <https://doi.org/10.1111/pcn.13105>
- UNESCO. (2009). *UNESCO World Report: Investing in cultural diversity and intercultural dialogue: Executive summary*. Accessed August 5, 2013, at <http://unesdoc.unesco.org/images/0018/001847/184755e.pdf>
- UNESCO. (2021, September 23). Migrants, refugees, or displaced persons. Accessed June 28, 2022, at <https://en.unesco.org/news/migrants-refugees-displaced-persons>
- UNWTO. (2022, June 3). Tourism recovery gains momentum as restrictions ease and confidence returns. *UNWTO*. Accessed June 28, 2022, at <https://www.unwto.org/taxonomy/term/347>
- van Rensburg, M. J., & Smith, H. (2021). Navigating uncertainty, employment, and women's safety during COVID-19. Reflections of sexual assault resistance educators. *Gender, Work & Organization*, 28 (S1), 122–136. DOI: 10.1111/gwao.12508
- Ventura, L. (Feb 16, 2022). World inequality ranking by country 2022. *Global Finance*. Accessed February 27, 2023 at <https://www.gfmag.com/global-data/economic-data/world-inequality-ranking>
- Vodafone: raising voices. (2018). *Ads of the World*. Accessed June 29, 2022, at <https://www.adsoftheworld.com/campaigns/raising-voices>
- Wars in the World. (2022, June 29). *List of ongoing conflicts*. May 11, 2022. Accessed June 30, 2022, at <https://www.warsintheworld.com/?page=static1258254223>
- Washington Peace Center. (2013). *The world social forum and world economic forum*. Accessed August 20, 2013, at http://washingtonpeacecenter.net/pla_theworldsocialforum
- WHO Coronavirus (COVID-19) dashboard. (2022, June 22). *World Health Organization*. Accessed June 28, 2022, at <https://covid19.who.int>
- Wiseman, R. (Ed.). (1995). *Intercultural communication Theory* (published as *The international and intercultural communication annual*). Sage.
- World Bank. (2022). *Poverty*. Accessed June 23, 2022, at <https://www.worldbank.org/en/topic/poverty/overview>
- World Economic Forum. (n.d.). Accessed June 24, 2022, at <https://www.weforum.org/about/world-economic-forum>
- World Inequality by country 2022. (2022). *World Population Review*. Accessed June 23, 2022, at <https://worldpopulationreview.com/country-rankings/wealth-inequality-by-country>
- World Social Forum Mexico 2022. (n.d.). wsf2022.org. Accessed June 25, 2022.
- World Tourism Organization. (2012) One billion tourists key to creating jobs and stimulating the economy. Accessed March 12, 2012, at <http://media.unwto.org/en/press-release/2012-03-05/one-billion-tourists-key-creating-jobs-and-stimulating-economy-unwto-secret>
- Wyse, A.E., Stickney, E.M., Butz, D., Beckler, A., & Close, C.N. (2020). The potential impact of COVID-19 on student learning and how schools can respond. *Educational Measurement: Issue and Practice*, 39(3), 60–64.