

International Business Communication
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Lecture - 5
Communicative Competence – III

Hello, we have till now talked about what business communication is, why is it important, what is international and intercultural business communication, and we have touched upon the various aspects of communicative competence. Today, I will finish communicative competence, and I will briefly touch upon the communicative identities and what is the function of identities in communicative competence.

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Revision

1. Context and competence
2. Attribution Theories: Identify your own biases and identify how you attribute your experiences with your in-group and out group members.
3. Identify what makes you tick as a communicator. Introspect and list the intrapersonal factors that motivate you to keep going in your interactions in different situations.
4. Communicative competence:
 1. Interpretive competence – Trenholm and Jensen
 2. Intercultural competence - Spitzberg
 1. Individual system

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So, Let us revise what we have covered so far, we have talked about context and competence and I had ask you to think about, why context is important in competence. And I can give you two very, very relevant examples, that most of you are familiar with, probably all of you are familiar with, none of us is immune to fashion and the entertainment industry. The definition of what is fashionable changes with time, what people perceived to be fashionable 10 years ago is no longer in fashion, is no longer considered appropriate.

So, the interpretation of a fashionable dress or a fashionable hairstyle or fashionable shoes or fashionable bags has changed over time. And similarly, in the entertainment

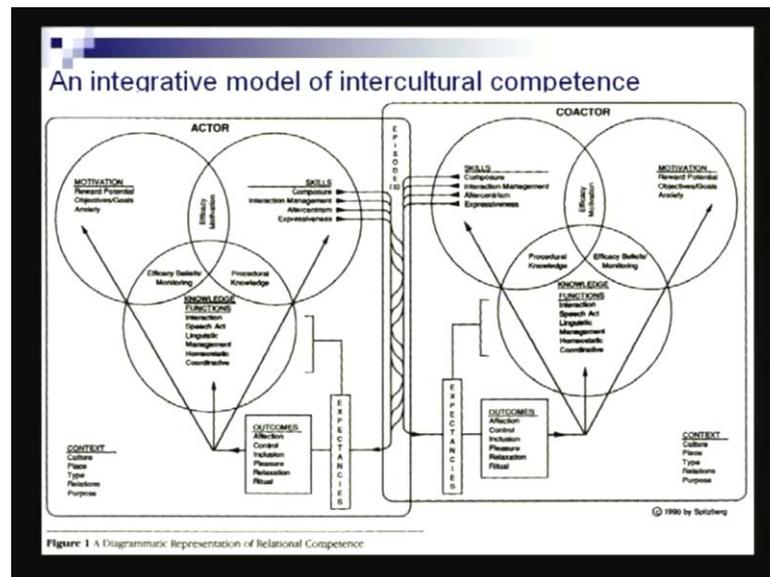
industry, what are grandparents considered to be appropriate and good entertainment is no longer the case even with our parents, even with me, what I think is good entertainment is not what maybe those of you who are in your early 20's would think is good entertainment.

And you know I feels strange, because maybe the age difference between you and me would not that great, but what I was strange to believe was maybe good music or good movies or good reading is probably not what you think is good any more. So, the competence of the creator of this entertainment programs, the competence of the creator of these fashionable artifacts is the something that you people decide.

The users of the fashion artifacts, the receivers of the entertainment, the receivers of the creative expression decide who a competent communicator is and what definitions of competence in that communication change with time. What you thought was good say, may be 5 years ago is probably outdated today, what you thought was good clothing, good hairstyle. The end thing may be even 2 years ago is no longer appropriate and you feel where, what was I thinking when I termed that as nice looking or fun or entertaining.

So, that is where context plays very, very important role, the second thing we talked about was attribution theories. And I had asked you to identify your own biases and identify how you attribute your experiences with your in group and out group members, who do you attribute these experiences to. I had also asked you to think about, what makes you tick as a communicator and ask you to introspect and list the intrapersonal factors that motivate you to keep going in your interactions in different situations. And I had asked you to think about communicative competence, we have talked about interpretive competence as suggested by Trenholm and Jensen. And intercultural competence as suggested by Spitzberg and we were talking about the model of intercultural competence proposed by Spitzberg.

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Now, let us move on, we had talked about this model of intercultural competence and in this model, we had I had told you that there are three parts to this model, there is an actor, there is a co actor and there is the episode right here. So, as far as the actor is concerned, if you look at this slide very closely, there are three things in the actors personality. The knowledge functions, motivation and skills, that contribute to how well the actor reacts or how well the actors behaves in an episode of communication.

This is the episode right here and then these things in turn contribute to, what the co actors starts expecting of the actor, that defines the outcomes or the efficacy of the outcomes, how much affection is transmitted, control inclusion, pleasure relaxation, rituals, etcetera. These things in turn contribute to the co actors, knowledge functions, what the co actor knows, how the co actor perceives, what is being transmitted, how the co actor processes and analyses and reacts to, what is being transmitted.

This in turn feeds into the motivation, the outcomes and the knowledge functions to gather contribute to the motivation and the outcomes also contribute to the further use of skills that the person already has. So, composure, interaction management, alter centricism which is focusing on the other persons needs and goals of the communication, and expressiveness. And that feeds into the communication episode or the interaction episode with this same actor.

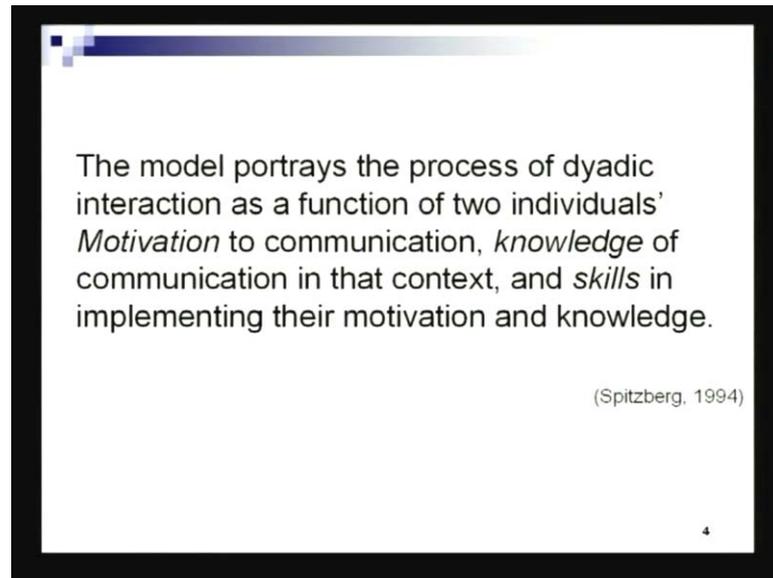
Now, I am using the words actor and co actor here instead of sender and receiver, but for the sake of simplicity. I know it is oversimplifying, but for the sake of simplicity let us say, the actor is the person who sent the message first and the co actor is the person who was the first recipient of the message. And then this sending and receiving goes on, sender receiver, sender receiver, sender receiver and all these things sort of happen here. This is the episode of interaction and every message that is sent is being influenced by all of these things and all of these things.

And these things here, the motivations skill and knowledge functions and their interactions are contributing within a context, which is culture, place, type, relations, purpose. They are contributing to the intra and interpersonal contexts of the actor and this is the mirror image. So, on the co actor side, even though this is the different set, so these are the headings that we can classify the intra and interpersonal context of the co actor.

And so these things the intra and interpersonal contexts of the actor and co actor are actually interacting here. It is not a simple sending and receiving of a message, it is the interactions of the intra and this is the intrapersonal context and this is the interpersonal context. So, this is the interaction of the intra and inter interpersonal contexts of the actor and co actor. So, it is really a mess over here to be very honest, this is a case of the, I would call it a coalition of these intra and interpersonal contexts, please take a minute to figure out what these things could be.

I am just read the model and trying understand it, it is just so many things, you are influenced by so many things in your environment, you are influenced by so many things that are going on in your mind, that are in term being influenced by the environment. And whatever the way you react with your environment, even before you react to the recipient of your message is going to have an impact of, what happens in the environment and how the environment response to you.

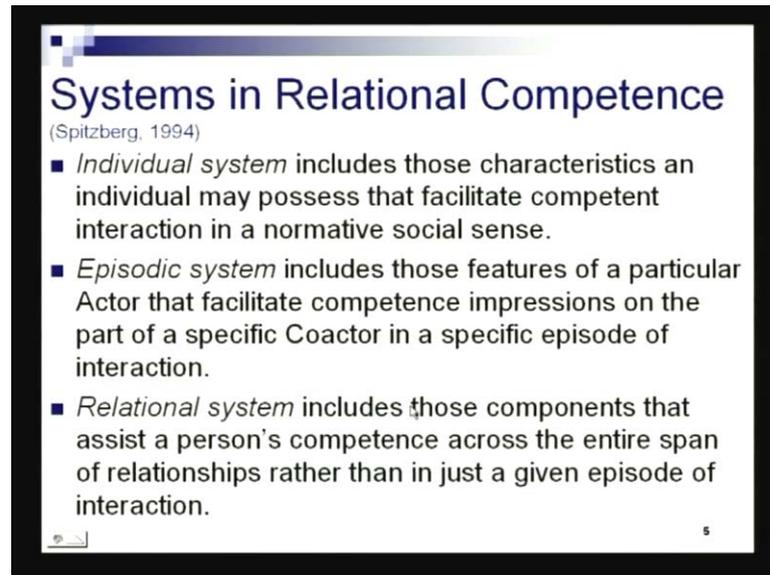
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According to Spitzberg, this model portrays the process of dyadic interaction; dyadic interaction is interaction between two units. So, the model portrays the process of dyadic interaction as a function of two individuals, motivation to communicate, knowledge of communication in that context and skills in implementing their motivation and knowledge within a particular context, within each person's own specific unique context. So, let us not lose sight of this little thing here, you know this little portion here that is context, everything is happening in context.

And the more similar the context, the more similar the intrapersonal contexts could be, these are intrapersonal contexts, they could be I am not saying they will be, but a similarity in context definitely eases up whatever happens here. Even though, these things may be different, but it certainly eases up what happens here, it certainly eases up making whatever happens here very as effective as possible or it has a positive, the similarity in the context as it has a positive influence on whatever happens in this regard.

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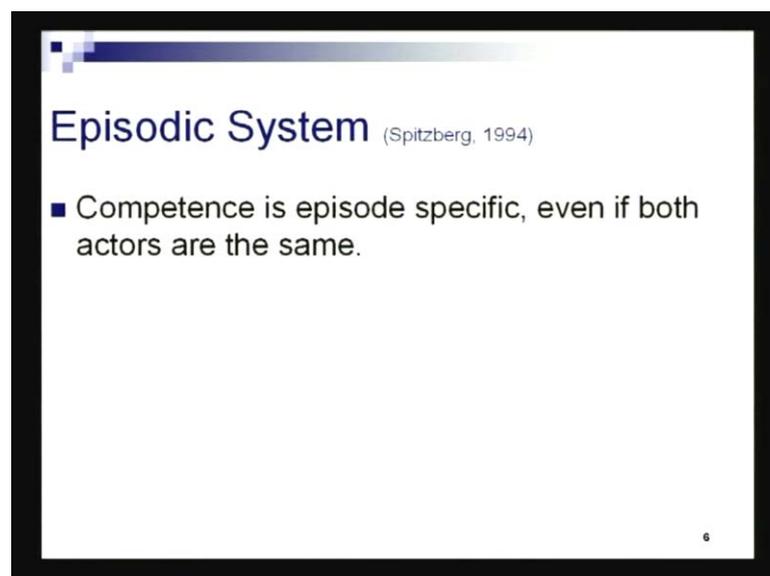
Systems in Relational Competence
(Spitzberg, 1994)

- *Individual system* includes those characteristics an individual may possess that facilitate competent interaction in a normative social sense.
- *Episodic system* includes those features of a particular Actor that facilitate competence impressions on the part of a specific Coactor in a specific episode of interaction.
- *Relational system* includes those components that assist a person's competence across the entire span of relationships rather than in just a given episode of interaction.

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We have talked about the systems in relational competence; we are talked about the individual system last time, today we will talk about the episodic system and the relational system. The episodic system includes those features of a particular actor that facilitate competence impressions on the part of a specific co actor in a specific episode of interaction. Please read this once again, it includes those features of a particular actor that facilitate competence impressions, not competence but the impression of competence on the part of a specific co actor in a specific episode of interaction.

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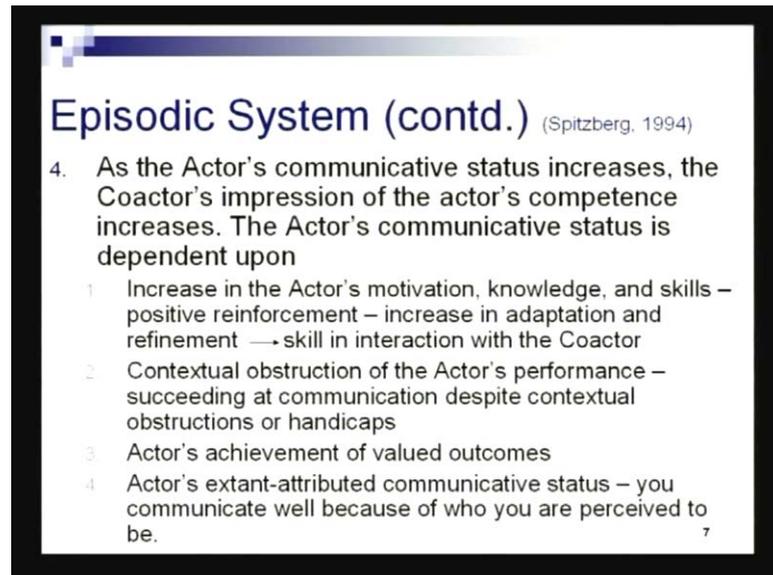
Episodic System (Spitzberg, 1994)

- Competence is episode specific, even if both actors are the same.

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So, what Spitzberg is really trying to say is that, competence is episode specific and co actor and actor specific. Even if both actors are the same in different episodes, even if you have the same actor and the same co actor in two different episodes, the competence perceived will depend upon the episode, in which they are interacting with each other. So, this is really what episodic system focuses on.

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Episodic System (contd.) (Spitzberg, 1994)

4. As the Actor's communicative status increases, the Coactor's impression of the actor's competence increases. The Actor's communicative status is dependent upon
 - 1 Increase in the Actor's motivation, knowledge, and skills – positive reinforcement – increase in adaptation and refinement → skill in interaction with the Coactor
 - 2 Contextual obstruction of the Actor's performance – succeeding at communication despite contextual obstructions or handicaps
 - 3 Actor's achievement of valued outcomes
 - 4 Actor's extant-attributed communicative status – you communicate well because of who you are perceived to be.

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Now, as the actors communicative status increases, the co actors impression of the actors competence increases. What it mean by communicative status, communicative status is really the impression of, how well the actor communicates and it happens on both sides. When we say actor, the co actor could become the actor when the co actor is responding, so it is sender and receiver on both sides and of course, you know who ever these things are interchangeable.

But, this is applicable to both the actor and the co actor, as the actors communicative status increases, the co actors impression of the actors competence increases. And the actors communicative status is dependent upon in turn an increase in the actors motivation, knowledge and skills, will in turn leads to positive, will give a positive reinforcement to the actor, which will increase the adaptation and the refinement of the interactions between the actor and the co-actor.

This will in turn enhance the skills of the actor in the interaction with the co actor, so if the actors motivation and knowledge and skills are going up, the actor perceives that his

or her motivation, knowledge and skills are better than they were in a previous interaction. And this makes see actor feel better, there is a positive reinforcement within the actor, there is also a positive reinforcement as far as the co actor is concerned. So, the actor feels better about it and that helps the actor increase the manner, in which he or she refines the communication event the next time.

So, thus more adaptation you feel ok I have done well in the situation, maybe I should do little bit more of the same thing. So, I adjust to the situation and modify my communicative style and I refine and fine tune, whatever I am saying, I refine and fine tune. What I understand about the situation, I refine my skills, I maybe clean up my language, I may lesser grammatical mistakes, I become more alto centric. And I feel good about it and that helps me refine things and do things, the way the co actor needs me to do those things, do not go on the extremes of ethnocentric or alto centric, but just start adjusting.

If I am too alto centric and the co actor does not respond favorably, maybe I become little bit more ethno centric and I become, I start talking a little bit more about myself that leads to an enhancement of my skill in the interaction with the co actor. So, I learn from my mistakes, you know all of these things boil down to things we have been hearing since our childhoods, learn from your mistakes, learn from your interactions. And that helps me not make those mistakes the next time I interact with the co actor and the relationships becomes less hassle free, less messy, clearer.

The second part here is the contextual obstruction of the actors performance which means, that we succeed at communication despite the success at communication, despite the contextual obstructions or handicaps leads to a better impression in the co actor's mind or an impression in the co actor's mind that we are communicatively competent. So, if I am able to succeed despite the noise, despite distractions, despite if I have some sort about disability.

If I was coughing, if you noticed in the past three lectures I was coughing and if I am able to get my point across and if I am able to talk without letting my throat infection interfere with the delivery of this lecture or with all these lights. You know, you probably do not realize that, in this kind of recording as this big lights in this room and I wish I

could show you those lights, with there are this huge lights shining at you and that can be quite distracting.

And if the first lecture I was little jittery, I was actually quite shake, but as time went to long I learnt to ignore the impact of this bright lights shining on my head. And the fact that, I am talking to an empty classroom right now, the fact that any one could be listening to this, the fact this lecture could be use for my promotions, who knows what. So, if I learnt to ignore those intrapersonal distractions and I still get my point across and you would feel that, maybe I am getting better at my communication, because the contextual obstruction in my performance is sort of ignored and I am succeeding despite these contextual distractions in my environment. The next thing is the actors achievement of valuable outcomes, this is pretty self explanatory, an actor is perceived as competent if the actor is able to achieve whatever he or she set out to achieve. And the number of those achievements actually counts towards the this part right here, so valued outcomes.

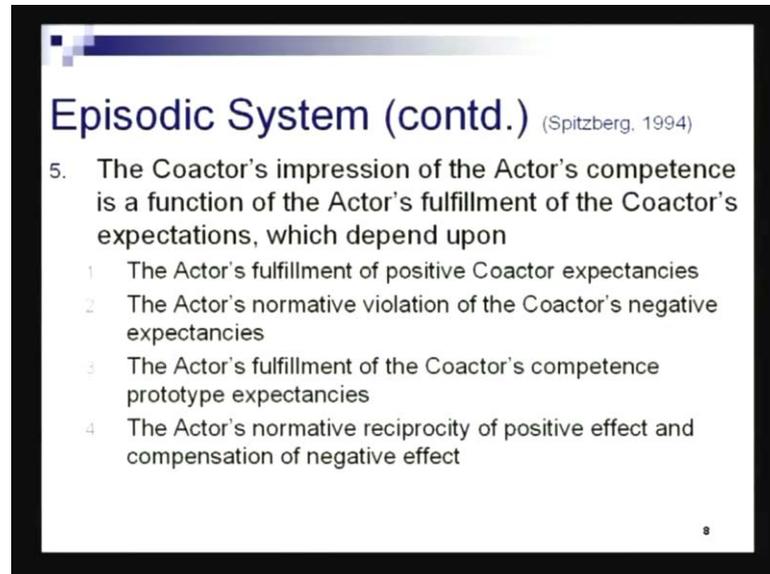
So, this is the number of times you succeed at your communicative events what you need to get done gets done. So, that is perceived as your ability to get things done, your ability to communicate well in a manner, communicate in a manner that get things done. And the last point here in the episodic system is the actors extent attributed communicative status, we perceive some actors to be able to communicate well, because of who they are. We say, you are a teacher, you have to talk to maybe 80 to 100 students several times of week or several times a day, you would be good at communication.

You are a preschool teacher, you would be good with little children even outside of the classroom situation, you are a lawyer you would be good at diplomatic communication. So, we attributes certain things, you are a doctor you would be good at empathetic communication. So, you are able to convey a sense of relief to your patients, so you would be a warm and nice person of course, most of the doctors I met are very, very warm and nice and they really make you feel comfortable.

So, we assume that, you know if you are in this roles, you by virtue of being in these roles, you would be very good at communication. So, it is the extent attributed communicative status and that feeds into the episodic system that feeds into the co actor

impression about the actor's competence in communication, that is what we are really talking about here.

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Episodic System (contd.) (Spitzberg, 1994)

5. The Coactor's impression of the Actor's competence is a function of the Actor's fulfillment of the Coactor's expectations, which depend upon
 - 1 The Actor's fulfillment of positive Coactor expectancies
 - 2 The Actor's normative violation of the Coactor's negative expectancies
 - 3 The Actor's fulfillment of the Coactor's competence prototype expectancies
 - 4 The Actor's normative reciprocity of positive effect and compensation of negative effect

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Another thing is that, the co actors impression of the actors competence is a function of the actors fulfillment of the co actors expectations, which in turn depend upon of using. So, this is really you know, one is I am assuming you to be a good communicator, I understand that you are a good communicator. Another thing that will help me believe that you do good communicator is, whether you are able to understand what I am asking you to do or not, whether you are able to respond in a manner that I want you to respond to me.

So, and that in turn depends upon the actors fulfillment of positive co actor expectancies, which is if the co actor wants me as a positive expectations from me. I am a teacher and suppose to talk in a manner that is clear and if you listen to this lecture and you say, she was communicating in a clear manner then my goal is achieved, and so that is one. The actor's normative violation of the co actor's negative expectancies which is the actor's, when a co actor's feels that, for some reason you will not be able to communicate well.

You had bad throat, you had fever, you will not be able to deliver the lecture well and I will take lots of medicine and I take lots of water and I come here and for that 1 hour, my delivery is spot less, even know I may not be able to talk for the next full day. But, when I come here to deliver this lecture, my delivery comes across as nice and it seems that, I

have put in a lot of work, I have prepared. And the co actors feels, [FL] she had fever, she had a bad throat, she had infection in her throat and she is still able to talk as if nothing as happened.

So, I am violating the co actor's negative expectancies, you listen to me and you say last time she had a bad throat and you do not know how fast plays these lectures are, but my lectures are usually the recording happens after every 2 or 3 days. So, when you listen to say, between lecture 3 and 4, there was a gap of only 2 days and I could have been busy or I could have fallen sick during that time, but I am still able to come here and deliver this lecture.

And if you think that, I have done a good job then you will say, well I did not expect her to do such a good job and I have violated your negative expectation from me. So, that is that will leave a positive impression in your mind about my competence, you will say that she was prepared or if she is able to do this well even when she sick, how well will she do when she is really not sick and everything is going enough ever. So, that is what we mean by actor's normative violation of the co actor's negative expectancies.

The third point here is the actor's fulfillment of the co actor's prototype expectancies, so I was talking to about doctors and lawyers earlier. Now, the co actor has a certain expectation from t group or the community that I will represent. So, you will probably, I will give you another example, I told you about doctors and lawyers well that is one example, the doctors will be good, so all doctors will be good. So, if you are a doctor and you are ask to talk about talking to patients you will be good, you will do an excellent job of it, because you are talking to patients everyday.

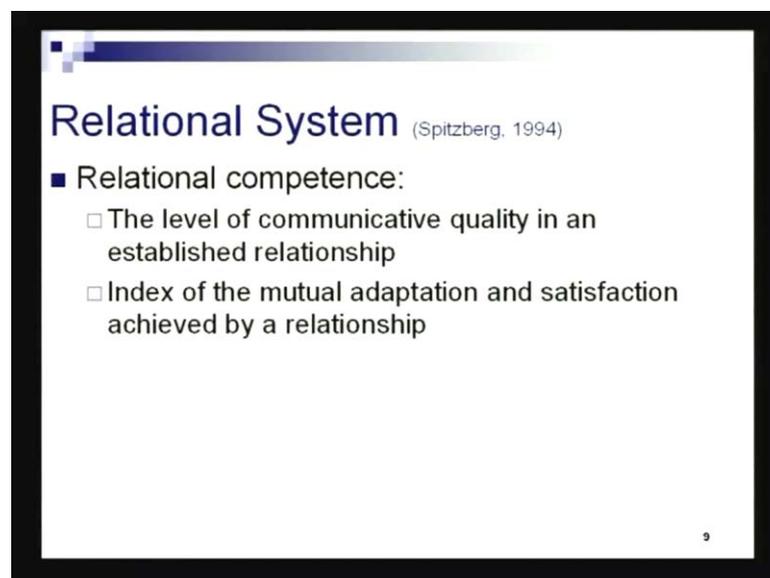
Another saying is that, maybe I am representing IIT Kharagpur here, so you will say well she is at a school as reputed as IIT Kharagpur. And if I am able to deliver a lecture that you feel, is inline with what you expect of an IIT Kharagpur faculty then I have fulfilled your competence prototype expectancy, I have fulfilled your expectation of an IIT faculty. So, if I do that then you will perceive me as a competent communicator, you will say she is representing IIT Kharagpur.

And she is able to talk or she is able to give a something that only an IIT professor could give, that reflects a lot of thought, a lot of hard work, a lot of in depth research. Then you will say, she has performed up to the level of the expectation we had from her as a

representative, not from her as Aradhna Malik, but from her as a representative of the IIT community, so that is what this point is all about. The next point is the actor's normative reciprocity of positive effect and compensation of negative effect, and this is actually very simple things, this given to you in very difficult words.

What this point really talks about is, when we reciprocate positive effect which means that, when we actor responds positively to a positive message and compensates for the negativity in a message. Then we actor is found to be or thought to be competent in the co actor's message, so that is really what the episodic system is all about.

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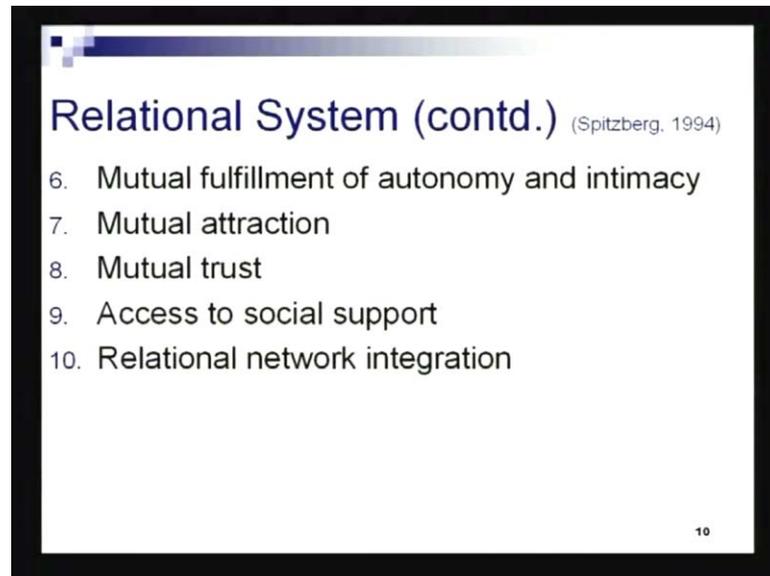


The next is the relational system and in the relational system, we talked about this earlier that, the relational system includes those components that assist person's competence across the entire span of relationships rather than, in just a given episode of interaction. So, which means that in a relational system, we are really trying to see how competent reactor is across a span of interactions in that relationship with the co actor. Relational competence is dependent upon the level of; it is defined as the level of communicative quality in an established relationship.

And it is in fact, the index of the mutual adaptation and satisfaction achieved by a relationship and when we say mutual, we are really referring to the adaptation by both the actor and the co actor. And this satisfaction achieved by both the co actor and the actor in that relationship. And if we were to measure it in numerical terms and if those

numbers went up then it really reflects how well the both are adapted to that relationship to the interaction in that relationship and this satisfaction achieved by the interactions as a result of that relationship.

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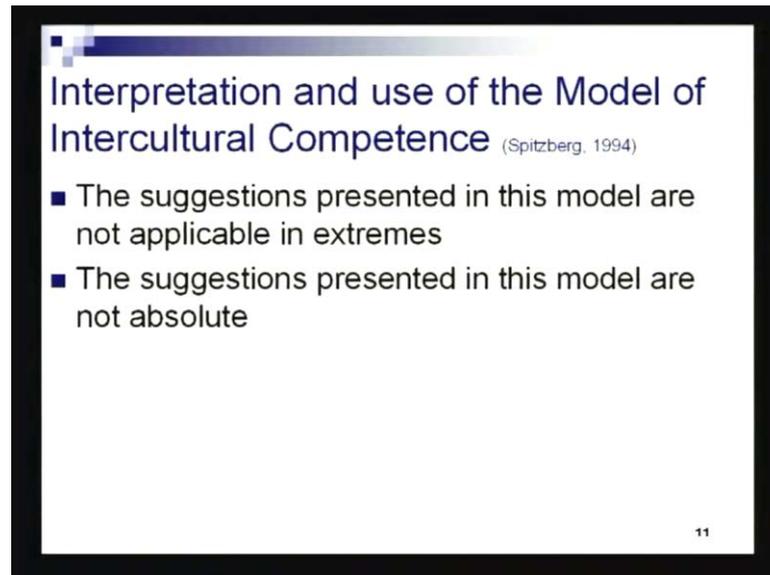
The relational system is dependent upon the mutual fulfillment of autonomy and intimacy. So, how well are we able to balance keeping our individualism, keeping our own individual identities and our connection with each other. So, mutual fulfillment of who I am, outside of me and you and inside of me and you, that old relationship. Mutual attraction, as the mutual attraction goes up, the relational competence goes up, so the more fulfilled we feel about being autonomous and internet, the more competent we are perceived to be in that relationship.

Then, if there is mutual attraction between the actor and the co actor and if that goes up, it is perceived to be a significant indicator of positive of competence in that relationship. Mutual trust, if the trust in a relationship goes up then it is again perceived to be a significant indicator of the relational competence. Access to social support is another indicator, how well we are able to access the social support of maybe each others; at least how well we are able to garner the social support from our environment is another indicator of our relational competence.

And the last point here is relational network integration, if the interactions between the actor and the co actor lead to the amount of overlap or amount of integration between the

personal networks of the actor and the co actor, defines the relational competence of the actor and the co actor. We could be competent and if our personal networks start merging with each other and if we feel comfortable in each others environment, if we feel comfortable and connected to the people in each other's environment then we can say that the relational competence has gone up.

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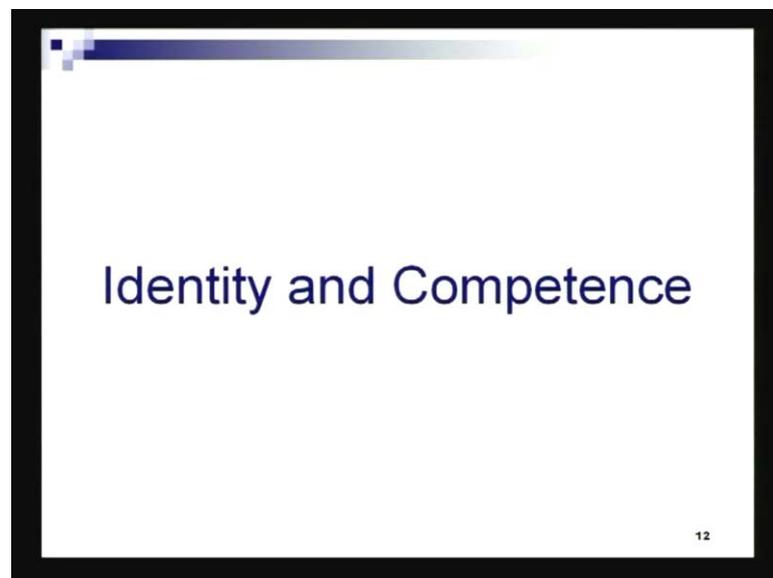
Now, a few words of caution by Spitzberg himself in the interpretation and use of the model of intercultural competence, the first thing here that is Spitzberg's caution just about is that, the suggestions presented in this model are not applicable in extremes, which means that if you are very, very highly motivated, you may do things that are not appropriate for a situation. If you too alter centric, it may work against you, because the person may be perceived as having low self respect, if you totally focusing on the other person.

And you do not sort of pay any attention to your needs and you are always looking after the other persons interest. It might have a potential to go against you, I am not saying it will, but you have to assess the situation and see, again these things may or may not be applicable in extremes. This suggestions presented in this model are not absolute, everything is context specific, everything is episode specific, everything is specific to the intrapersonal context of the actor and the co actor.

And one must see these things in the right perspective, you cannot take the this model as the absolute model for intercultural competence. This is just a suggestion to help you interpret what is going on and make it as comfortable for you and become effective within your context. So, these things, the list provided by Spitzberg are not absolute, lots of things can be added to them. The suggestions made by Spitzberg about the episode of interaction are not absolute, but this is something that personally from whatever I know of communication, this makes a lot of sense to me.

And I hope it make some sense to you also, but it helps you get an idea of how interactions happen, it is not is simple sending of a message and interpretation, it is this collision, it is this interaction, it is this matching, it is this interlinking of the context, intra and interpersonal context of the sender and the receiver of the message or actor and co actor. Let us not even say sender and receiver, because both the parties are constantly sending non verbal messages, we will talk about that when we talk about non verbal communication.

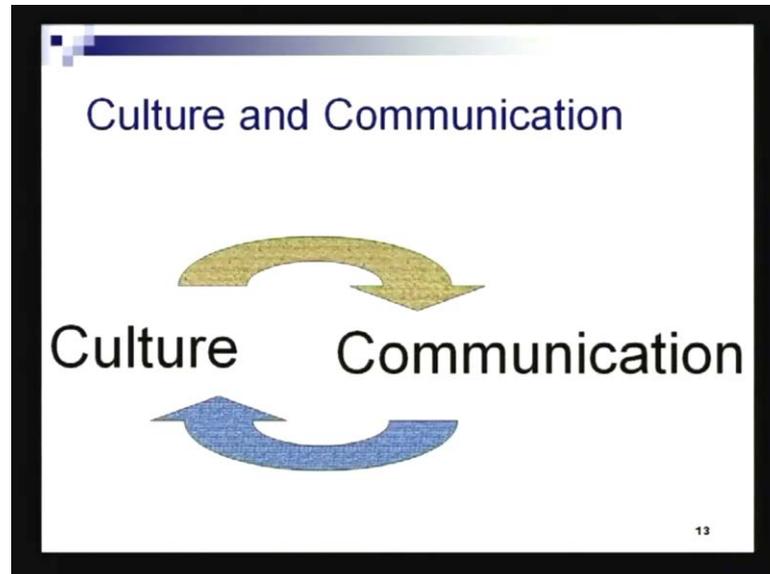
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The next thing I will talk about today is identity and I did not put the word identity in the title, because identity, the definitions of identity that we cover in this class are going to be or the aspects of identity we explore in this class are only going to be the aspects that relate directly to your competence as a communicator. Identity itself is a big field, that

lots of people have done their Ph.Ds on, that lots of people are exploring through their work.

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So, we cannot really going to identity of full fledged lecture on identity, but I will take those aspects of identity that relates to communicative competence, especially in international and intercultural business communication. And I want you to start thinking about, what is really happening here and why am I talking about these things. I want you to focus on this model a little bit, this is not a model, this is just a suggestion about the interaction between culture and communication.

So, just take maybe a few seconds to read this and try and understand what this means, you see two arrows here, you see culture going into communication and you see communication going into culture. What you think this is, what you think this is signifying here, this signifies that culture defines how you communicate, culture defines how competent you are, how you are perceived as a communicator or how you are perceived, how your competences perceived.

And communication in turn defines culture, how you send your messages into your interpersonal environment will define the culture of your interpersonal environment, will define how things start changing, this is really what changes all about. We talk about constant change in our social environment; we are talk about constant change in our interpersonal environment. Just to give you an example, if you are in India, you would

have seen this, there is a very stark difference between the way your parents speak to your grandparents, the kind of communication they have with their own parents, the kind of communication, the kind of relationship they share with their parents.

The love is not less please do not misunderstand me, the love between parents and children is the same, everybody is very protective. But, communication your parents have with their parents is very different from the communication you have with your parents. You are living in the same place and those of you who have a live for generations in the same place, I know several families that have lived in Delhi all their lives, you know grandparents settled down in Delhi and the parents grow up there and the kids grow up there and the kids, kids are growing up there.

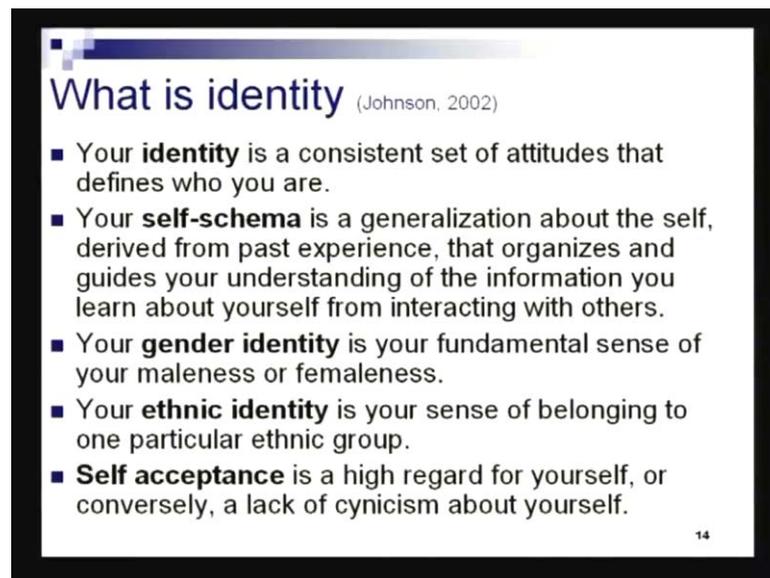
So, it is a same Delhi, it is similar colonies, similarly for Bombay, I know several generations of families that have been living in Bombay or Calcutta or Madras or Bangalore or Ahmedabad or Amritsar or any other place, you have lived there for generations. Why because the city provides enough opportunities for growth and you do not really feel the need to move out, the person like me who comes from a small town needed to move out. So, I have been to different places, but even in my hometown there are families that are lived there for generations.

So, it is the same place, it is the same geographical location, what has changed about it, if it is the same place, if it is the same kind of people you are dealing with. So, the tailor who used to stitch your grandparents cloth had children who became tailors and who has stitching your families clothes and soon their children will also probably take up the same profession. Or the lawyer, the person who looked after your grandparents legal matters had kids and some of those children became lawyers and they started looking after your family's legal affairs.

And now, those people have children, who are now going into law again or medicine, these are some of the professions that are sort of generational. And I have some people in my family, so they are like fifth generation doctors are coming up now. So, it is the same clinic, same people, similar relationships then what has changed, why have our communication style changed, this is what is really causing the change. This thing right here, culture is feeding into communication and communication is influencing that culture, it is happening here.

So, that is why the study of culture is absolutely essential, you cannot separate culture and communication, communication cannot be anything, but intercultural. And communication is constantly influencing the culture of a place you are in and the reason I am telling you this is, that one more thing that culture and communication are influencing is identity.

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What is identity (Johnson, 2002)

- Your **identity** is a consistent set of attitudes that defines who you are.
- Your **self-schema** is a generalization about the self, derived from past experience, that organizes and guides your understanding of the information you learn about yourself from interacting with others.
- Your **gender identity** is your fundamental sense of your maleness or femaleness.
- Your **ethnic identity** is your sense of belonging to one particular ethnic group.
- **Self acceptance** is a high regard for yourself, or conversely, a lack of cynicism about yourself.

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Now, individuals are interacting, you are interacting with your environments, your environment is interacting with you and other units in your environment. So, what really is identity, let us see a few concepts here, your identity is a constant set of attitudes that defines who you are. I am so and so your self schema is a generalization about the self derived from past experience, that organizes and guides your understanding of the information you learn about yourself from interacting with others.

I know I am this, but I am getting these things from the environment, so based on the feedback I am getting from a environment, I formed an impression about myself and that is my self schema, it is my picture of me in my mind. Your gender identity is your fundamental sense of your maleness or femaleness, so it has nothing to do with your physiological gender. It has we say, you are tomboyish or you too crude or there are several man and we say you just too soft for a man or you too playable for a man.

You need to be more strict, you need to be more determined and as far as woman is concerned, we say if a woman voices are concerned of course, these days things are

changing. But, in traditional settings, you are a girl, you should not be talking loudly, you should not be laughing loudly, you should not be spitting, you should not be cursing all these things. So, gender identity, I am an Indian woman, I am a woman, so that is my identity.

Your ethnic identity is your sense of belonging to one particular ethnic group, I am an Indian, I belong to a Punjabi family. Even though I never really lived in Punjab, I lived in Punjab for maybe 4, 5 months and Chandigarh cannot be I mean, Chandigarh is on the border of Punjab and Haryana. So, I have lived in Chandigarh for 5 years, but otherwise I grew up in Himachal. So, I think that, I am a Himachally, but I belong to Punjabi family, so those Punjabi traits are in me, the way I speak is very Punjabi in nature.

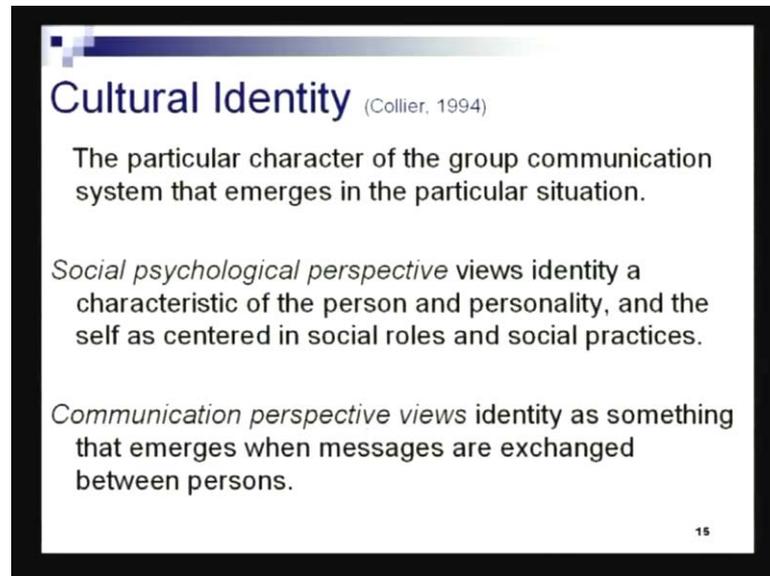
And of course, when I go out of India, it is like you are an Indian and what we call as Dhesis, which is South Asians, which is we are all part of the same flock. So, I am an Indian when I am an outside, when I am in a totally different situation, anyone from South Asia would be seen very familiar to me. So, Sri Lankan, Bangladeshi, Nepali, Pakistani, maybe even a Burmese person who seem more similar to me and that is the ethnic identity, I am a South Asian.

When I am say, may be in a far flung place like maybe Hungary or Romania or Iceland or someplace then anyone who looks remotely similar to South Asia will be or even an Asian even a another, I am a foreigner that would be my ethnic identity. I am not Icelandic, I am an outsider here, so I have never been to Iceland, I would really like to visit at some point, but this is where my ethnic identity comes in. Self acceptance is a high regard for your self or conversely a lack of cynicism about yourself.

Some of us are in the habit of saying I am always doing wrong, I am the bad person, I am the one who made a mistake, I am the one because of who things are going wrong. And that is, some of us do that in order to convince ourselves that we need to improve upon whatever we are doing. But, at some point, one has to accept one self and say, you know what, I am who I am and I am going to be better at whatever I can do. But, these are my limits and within these limits, I am accepting whatever I am and I respect myself and I am not going to be hard on myself in say that, everything about me is bad.

So, there are some positive things about me and I will make sure that, I keep hold on to those positive things and move on, so that is self acceptance. Now, these are the different thing that contribute to our identity.

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Cultural Identity (Collier, 1994)

- The particular character of the group communication system that emerges in the particular situation.
- Social psychological perspective* views identity a characteristic of the person and personality, and the self as centered in social roles and social practices.
- Communication perspective* views identity as something that emerges when messages are exchanged between persons.

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The cultural identity according to Dr. Mary Jane Collier who was a professor at the University of Denver, she was my teacher also and if she is listening, thank you very much for teaching me these things. But, this is from a paper she contributed to the book I told you about, which is the reader on intercultural communication by Samover and Porter. And in this paper, she talks about the cultural identity and according to Dr. Collier, the cultural identity is the particular character of the group communication system that emerges in the particular situation.

So, it is the group communication system, it is that character of the group communication system that comes out in a particular situation. And the social psychological perspectives view identity as a characteristic of the person and personality and the self as centered in social roles and social practices. And the communication perspective views identity as something that emerges when messages are exchanged between persons and let us see what these two things are.

So, according to the social psychological perspective, the characteristics of the person and the personality of a person defined the cultural identity of that person and the position of the person as centered in social roles and social practices. So, this person is

unique, but is a part of this particular social system and that is what social psychological perspective says, that this person identity is determined by who this person is and what this persons position is, in social roles and social practices.

According to the communication perspective, identity is something that emerges when messages are exchanged between persons. So, according to the communication perspective, identity is socially constructed, identity is something that comes out, that is something that is inherent in huge. It is not socially constructed, it is something that comes out when messages are exchanged your inherent characteristics or the parts about you or the aspects of your personality that emerge when that messages are exchanged between persons.

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Identity is defined as an enactment of cultural communication, so cultural communication is enacted through the identities of people. I am a unit of a culture and if I am communicating, I am giving out some information about that culture. And this sending out an information, this enacting from a different culture is my identity, it defines my identity.

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Properties of cultural identity (Collier, 1994)

1. Self-perception:
 1. Avowal: "This is who I am"
 2. Ascription: "This is who others think I am"
2. Modes of expression:
 1. Core symbols: central ideas and concepts and the everyday behaviors that characterize membership in that cultural group.
 2. Labels: terms groups use to classify and interpret these core symbols
 3. Norms: standards for interpreting core symbols₁₇

Properties of cultural identity, there are some properties; the first one is self perception and avowal. Avowal is this is who I am, ascription is this is who others think I am so that, both of these things contribute to my perception of myself. The modes of expression of cultural identity is another property of cultural identity and in the modes of expression, we have core symbols which are central ideas and concepts, and the everyday behaviors that characterize membership in that cultural group.

So, the things that, because of which I feel affiliated to a particular group, I like [FL] rice, when I say I like [FL] rice and I like [FL] chicken, people will say that is a very Punjabi trade. You like [FL] rice, you like [FL] rice, [FL] is not to be mixed with curry, it is a special kind of Punjabi dish that is of course, made another parts also. But, for those of you who are not from India, I will just explain a little bit, it is made with yogurt and it is got fritters in it and yogurt and turmeric and all those things are mixed up and those of you who know [FL], probably visualizing this is in your mind or probably eating it, while listening to this lecture.

So, [FL] rice, [FL] rice, [FL] chicken, the hot favorites of most Punjabi people or many Punjabi people. So, that is a core symbol, I wear my dupatta like this, I am wearing this dupatta and I have a certain style of wearing my dupatta and wearing this dupatta here. So, this is an enactment, this is a central idea and concept that, this is an everyday behavior and that characterizes my membership in a particular cultural group.

So, you must be a Punjabi, you are wearing these bangles, you wearing [FL] in a certain way, you are wearing these clothes, your skin color is such, you talk with a Punjabi accent. So, you must be from a Punjabi family and you wearing glasses, so of course, these days everybody wears glasses but then that again indicates that, I maybe doing some fine work. So, It could be reading, it could be staring at the computer, it could be embroidery, who knows what.

And if I carry a pen in my purse all the time, people will think I am a teacher or a doctor or a lawyer, because these people in these three professions are known for carrying a pen in their purses all the time. So, that is a central concept, that characterizes my membership in this particular cultural, it is not a cultural group, this is a professional group, but still that is a professional affiliation. The labels, labels are terms groups use to classify and interpret these core symbols and norms are the standards for interpreting core symbols. So, I mean we have certain standards for interpreting these symbols, so that will be the norms and that is the mode of expression.

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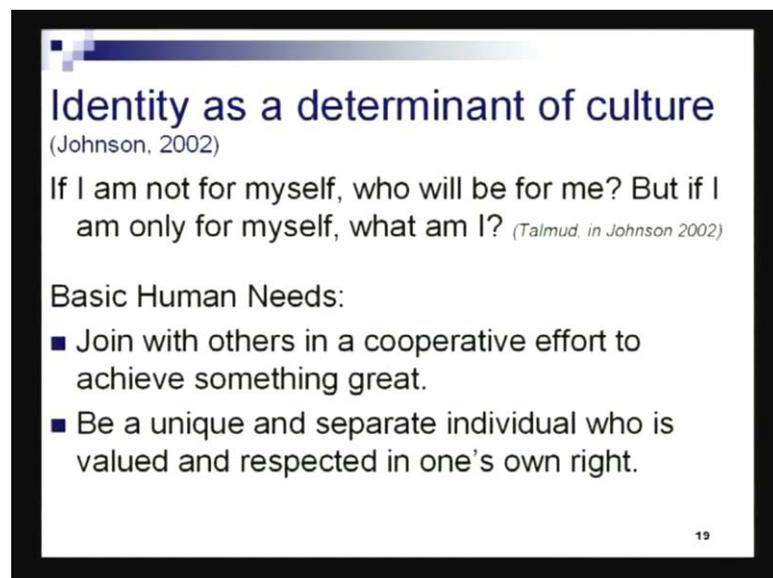
Properties of cultural identity, few more properties of cultural identity are individual relational and communal forms of identity, I have an individual identity, I have a relational identity and somebody's daughter and somebody's teacher and somebody's friend and somebody's supervisor and somebody's sister and somebody's, who knows

what. So, relational, we have these relations and communal forms of identity, I belong to a particular community, I told you.

So, this is one enduring and changing property of identity, the identity stays, but it also gets modified. We must understand that, our identities are constantly subject, they are subject to constant change, they are dynamic. And even though some basic properties of our identity remain constant, there are certain other things that change about our identities. And affective, cognitive and behavioral components of identity defines the identity of a person, so there are certain affective components of our identities, there are some cognitive which means, related to our method of analysis or method of thinking.

The use of higher mental processes are involved and behavioral components of identity are there, our identity is manifested or it is expressed through our behavior and there is content and relationship in cultural identity. So, identity is expressed through the relationship we have with people, it is expressed and modified by and influenced by, what we say in our relationships, how we interact with people, all of those things and there are salience and intensity differences.

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Identity as a determinant of culture
(Johnson, 2002)

If I am not for myself, who will be for me? But if I am only for myself, what am I? *(Talmud, in Johnson 2002)*

Basic Human Needs:

- Join with others in a cooperative effort to achieve something great.
- Be a unique and separate individual who is valued and respected in one's own right.

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So, the differences in the salience of our identities and there are differences in the way the intensity, with which we express our identities or this trend, with which we express our identities. Identity as a determinant of culture, how is identity, why did I talked you about identity, think about it. According to Talmud in Johnson 2002, if I am not for

myself, who will be for me, but if I am only for myself, what am I. So, we are always trying to figure out our positions in our context, who am I, what am I doing, am I doing things only for myself or am I doing things as a part of a system.

So, if I am not for myself, if I do not look out for myself, if I do not protect my uniqueness, who will do it for me. But, if I am only for myself then what is the point of being me, why am I only for myself then which system do I belong to. We had some basic human needs, that are conflicting in nature and we have to balance these. The first need we have is to join with others in a cooperative effort to achieve something great.

We all feel that, at some point in our life will do something magnificent means good, because that thought keeps us moving, we will join with others and keep on moving towards a higher goal. The second need we have is to be a unique and separate individual who is valued and respected in one's own right; yes I will be a part of a system that is moving towards a goal that is, moving towards a higher goal. But, I will also be a unique individual, I will also have to maintain my uniqueness, I will also have to maintain my identity, my individualism, my individual perception of people as far as I am concerned. And I want to be respected for who I am, in addition to being respected being valued as a member of a cooperative group. And these two needs sometimes conflicts with each other and we need to balance these things.

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Cultural identity and communication competence (Collier, 1994)

Cultural competence is the demonstrated ability to enact a cultural identity in a mutually appropriate and effective manner.

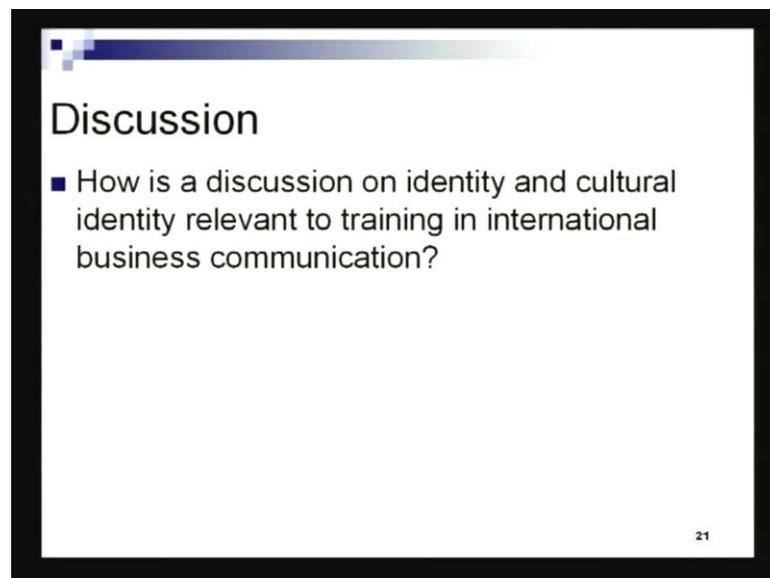
Intercultural competence is the reinforcement of culturally different identities that are salient in the particular situation.

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According to Dr. Collier, cultural identity and communication competence can be defined as follows. The cultural competence is the demonstrated ability to enact a cultural identity in a mutually appropriate and effective manner. So, it is a demonstrated ability which means, somebody else decides, somebody else finds out. Somebody else makes the decision of, whether I am able to enact a cultural identity, whether I am able to represent my cultural identity and express it in a mutually appropriate and effective manner.

Whether you perceived that, I am doing it right and whether I am able to get the things done that I need to get done. Intercultural competence is the reinforcement of culturally different identities that are salient in the particular situation. So, you constantly reinforce the culturally different identities and they need to be stable in that the particular situation, they need to stay in that particular situation and that is what intercultural competence is about. It is the constant remainder, the reinforcement of culturally different identities that are present in that particular situation.

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To end this lecture, I leave you with a question, I given you all these fancy ideas, I would not say fancy, but I am sorry to use that word. But, I given all these complicated notions, I shown you model that is developed by Spitzberg, I talked about that model and I hope I have been able to get the point across. And I want you to start thinking about, how this discussion on identity, this discussion on culture, this discussion on cultural identity per

say, are relevant to training in international business communication. I want you to think about, why I shared all this information with you, why do I want you to know all this and how will it help you in your training in international business communication.

Thank you.