

UNIT – IV

Communication for development - Implications Global Identity: Communicating with a Cross- Cultural Audience - Global media – multi cultural content – impact on developing countries - Cross cultural Communication: problems and challenges. Policies and

COMMUNICATION FOR DEVELOPMENT

Development Communication-Definition-goal

- Development Communication is communication with a social conscience. Development communication is associated with rural problems, urban problems and takes humans into account.

It has two primary roles:

- A transforming role, as it seeks social change in the direction of higher utility of values of society.
- Seeks to create an atmosphere for change, as well as providing innovations through which society may change.

Definition

- Development communication has been defined in several ways by economic
- Development experts, sociologists and communication experts. The terminology development communication originated in Asia. Definitions differ from region to region depending on the definers view of development.

Nora Quebral (1975) defined development communication as the art and science of human communication applied to the speedy transformation of a country from poverty to a dynamic state of economic growth and makes possible greater economic and social equality and the larger fulfilment of human potential.

Development Communication is communication with a social conscience. It takes humans into account. Development communication is primarily associated with rural problems, but is also concerned with urban problems. It has two primary roles: a transforming role, as it seeks social change in the direction of higher quality of values of society. In playing its roles, development communication seeks to create an atmosphere for change, as well as providing innovations through which society may change.

Philosophy and goal of Development Communication

Three main ideas which define the philosophy of development communication and make it different from general communication are:

- ❖ Development communication is purposive communication, it is value-laden; and it is pragmatic(dealing with things sensibly and realistically in a way that is based on practica).

- ❖ Development communication is goal-oriented. The ultimate goal of development communication is a higher quality of life for the people of a society by social and political change.
- ❖ The goal of development communication not consider only in economic terms, but also in terms of social, political, cultural, and moral values that make a person's life whole, and that enable a person to attain his or her full potential.

Development communication has to deal with two types of audience:

- i) Bureaucracy, media practitioners and professionals, and
 - ii) The people i.e. the audience who can be informed or uninformed; educated or semi-literate or literate.
- ❖ Wilbur Schramm (1964) was the first to recognize that communication could play an important role in the national development of the third world countries. He believed that mass media could better the lives of people by supplementing the information resources and exposing people for learning opportunities. He conceptualized a relationship between development communication and economic growth, which has been the main guiding paradigm for development programmes. He suggested that as economic activity spreads, knowledge must be gathered more broadly.

IMPLICATIONS GLOBAL IDENTITY: COMMUNICATING WITH A CROSS-CULTURAL AUDIENCE

- Cultural identity
- Racial identity
- Ethnic identity
- Gender roles
- Individual personalities
- Social class
- Age
- Roles identity

1. Cultural Identity

Culture can be defined as the values, attitudes, and ways of doing things that a person brings with them from the particular place where they were brought up as a child. These values and attitudes can have an impact on communication across cultures because each person's norms and practices will often be different and may possibly clash with those of co-workers brought up in different parts of the world.

2. Racial Identity

Racial identity refers to how one's membership to a particular race affects how they interact with co-workers of different races.

There are exercises for intercultural training that asks participants to describe, interpret, and evaluate an ambiguous object or photograph. "If one is going to undertake the unpleasant goal of uncovering underlying racism in order to learn how to better communicate with other cultures," Velasco writes, "it is necessary to engage in exercises that confront racism head-on." His method, called E.A.D., asks participants to objectively describe what they see first and evaluate what they see. "By moving backwards through the . . . process, we are able to confront underlying racism, which will hopefully pave the way for self-awareness, cultural respect, and effective intercultural communication."

3. Ethnic Identity

Ethnic identity highlights the role ethnicity plays in how two co-workers from different cultures interact with one another. In the United States, white European Americans are less likely to take their ethnicity into account when communicating, which only highlights the importance of addressing different ethnicities in a workplace as a way of educating all co-workers to the dynamics that may arise between individuals of the same or different ethnic groups.

So what is the difference between race and ethnicity? According to experts from PBS, "While race and ethnicity share an ideology of common ancestry, they differ in several ways. First of all, race is primarily unitary. You can only have one race, while you can claim multiple ethnic affiliations. You can identify ethnically as Irish and Polish, but you have to be essentially either black or white."

4. Gender Roles

Another factor that impacts intercultural communication is gender. This means that communication between members of different cultures is affected by how different societies view the roles of men and women. For example, this article looks at the ways that western cultures view government sanctioned gender segregation as abhorrent. A Westerner's reaction to rules that require women in Saudi Arabia to cover themselves and only travel in public when accompanied by a male family member as repressive and degrading. This is looking at the world through a Western lens. Saudi women generally view themselves as protected and honored. When studying gender identity in Saudi Arabia it is important that we view the Saudi culture through a Saudi lens. Women in America struggle with these traditional stereotypes, while women in Saudi Arabia embrace their cultural roles.

5. Individual Identity

The individual identity factor is the fifth factor that impacts cross-cultural communication. This means that how a person communicates with others from other cultures depends on their own unique personality traits and how they esteem themselves. Just as a culture can be described in broad terms as "open" or "traditional," an individual from a culture can also be observed to be "open-minded" or "conservative." These differences will have an effect on the way that multiple individuals from the same culture communicate with other individuals.

6. Social Class

A sixth factor which influences intercultural communication is the social identity factor. The social identity factor refers to the level of society that person was born into or references when determining who they want to be and how they will act accordingly.

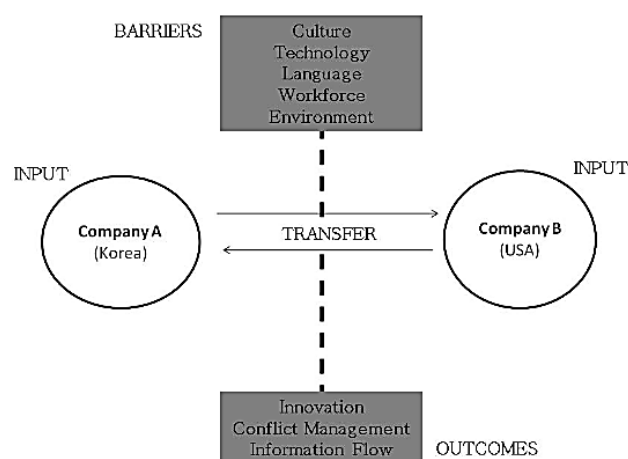
According to professors Judith N. Martin and Thomas K. Nakayama, authors of *Intercultural Communication in Contexts* (McGraw-Hill), "scholars have shown that class often plays an important role in shaping our reactions to and interpretations of culture. For example, French sociologist Pierre Bourdieu (1987) studied the various responses to art, sports, and other cultural activities of people in different French social classes. According to Bourdieu, working-class people prefer to watch soccer whereas upper-class individuals like tennis, and middle-class people prefer photographic art whereas upper-class individuals favor less representational art. As these findings reveal, class distinctions are real and can be linked to actual behavioral practices and preferences."

7. Age

The age identity factor refers to how members of different age groups interact with one another. This might be thought of in terms of the "generation gap". More hierarchical cultures like China, Thailand, and Cambodia pay great deference and respect to their elders and take their elders' opinions into account when making life-changing decisions. Cultures like the United States are less mindful of their elders and less likely to take their advice into account when making important decisions. Such attitudes towards age cause the age identity factor to impact intercultural communication in the workplace.

8. The Roles Identity Factor

The roles identity factor refers to the different roles a person plays in his or her life including their roles as a husband or wife, father, mother or child, employer or employee, and so forth. How two members of a workforce from two different cultures view these various roles influences how they will interact with their fellow colleague or counterpart.



MULTI CULTURAL CONTENT – IMPACT ON DEVELOPING COUNTRIES

Multiculturalism

- ❖ The term multiculturalism has a range of meanings within the contexts of sociology, of political philosophy, and of colloquial use. In sociology and in everyday usage, it is a synonym for "ethnic pluralism", with the two terms often used interchangeably, for example, a cultural pluralism in which various ethnic groups collaborate and enter into a dialogue with one another without having to sacrifice their particular identities. It can describe a mixed ethnic community area where multiple cultural traditions exist (such as New York City or Trieste) or a single country within which they do (such as Switzerland, Belgium or Russia). Groups associated with an indigenous, aboriginal or autochthonous ethnic group and settler-descended ethnic groups are often the focus.
- ❖ Multicultural nature of our society has been ignored. Most countries have been failing to recognize the enriching value of diverse cultures. South Africa, for example, is culturally, ethnically and linguistically diverse. It is tempting to deny this diversity consciously or unconsciously. Cultural diversity is now a fact of life in today's "global village".
- ❖ Many people have been experiencing the negative effects of the globalization process. Towards the end of the last closed century, there have been some protest movements against globalization on new world economic, political, cultural, technological, religious order, and the way the pros and cons of a new global world have been assessed.
- ❖ However, this paper will focus on the cultural dimension, giving special attention to the impact of globalization on cultural diversity. Firstly, I want to present a concept of culture which I think, is appropriate to most cultures: the concept of multiculturalism. I believe the concept of multiculturalism to be the most adequate concept of culture today.
- ❖ Secondly, I will explain why cultures are different but ought to be considered equal. Thirdly, I will go on discuss the influence that globalization has on multiculturalism. In conclusion, I will discuss some important practical features showing why there is no one who can afford to ignore the issue of multiculturalism. Because modern societies are multicultural in themselves encompassing a multitude of varying ways of life and lifestyles.

The Nature of Culture

- ❖ A large part of the study of culture involves discovering how and what definitions are made, under what circumstances, and for what reasons. These definitions are used, changed and sometimes fall into disuse. The idea of culture is not different in this respect from other human ideas. In fact, there are a number of competing words that have meanings similar to culture in some contexts.
- ❖ The list might include among others: ethnicity, socio-cultural group, nation, the way of life, tradition, civilisation, race, colour, customs, etc. For contemporary anthropology some of these terms have useful and well-defined meanings, and others are part of the history of the discipline and have no legitimate usage today. In fact,

there is not much point in trying to say what culture is. What can be done, nevertheless, is to say what culture does, and how does culture do.

The Recognition of Cultural Differences

- ❖ Obviously, there is a demand for the recognition of cultural differences which is central to a number of debates associated with multiculturalism. People belong to many different cultures and the cultural differences are as likely to be within states (i.e. between regions, classes, ethnic groups, the urban and rural) as well as between states (King, 1990:409). Cultural diversity tends now to be as great within nations (Hannerz, 1992: 231).
- ❖ It is natural that in the the prerequisites for the claims towards
- ❖ recognition of cultural differences is further explored by distinguishing between two justifiable claims: on the one hand the claim that the right to differ should be recognized and on the other hand, the claim that the inherent value of the difference should be recognized.
- ❖ It is argued that the possibilities of granting recognition are, in most cases, restricted to the claim that the right to differ should be recognized. There is a specific common claim to various forms of cultural relativism, a claim which is tacitly or explicitly equated to the claim for recognition of cultural difference, namely, the claim formulated by Holzapfel (1997:13), in a recent definition of the ideology of 'multiculturalism', that all cultures, values and practices are equal.

What influence Globalization has on Multiculturalism?

- ❖ Let me now turn to a crucial point of this article, today, the most intense debate in philosophy, economics, politics, socio-cultural studies, etc. is about morality and ethics. However, another issue, the issue of globalization, may also prove to be of greater consequence in the long run.
- ❖ We now live in a world in which markets, media, law, corporations, labour, scientific research and advocacy groups are international, multinational, and multicultural. Many people are suspicious of this new world order, fearing that it is being built on the triumphs of one or another people or culture or class. Certainly the process of globalization disrupts fragile societies and disrupts traditional identities. On the other hand, globalization does not necessarily mean homogeneity.
- ❖ Indeed, in some respects globalization fosters and allows for differences. A trivial example almost every town of any size in the world now offers residents the choice of food such as French, Italian, Thai, Indian, Mexican, Chinese Arabic, etc.
- ❖ We have multiculturalism not only in cuisine, but in areas of media, education, finance, computer manufacturing, corporate management-and in religion. In the face of so many forms of diversity living in close proximity, one must wonder if there are moral or ethical social commonalities to hold us together-and thereby allow and support diversity. Roland Robertson points out that even a number of the world's tribal peoples have joined an intercontinental association that shares information by.

Conclusion

- ❖ With regard to the concept of culture, multiculturalism or cultural diversity I have set out that culture is the whole way of life of people, from birth to the grave, from morning to night, and even during sleep, has today become an obviously inevitable.
- ❖ Judging from the way the texture of cultural diversity is recognized and especially the way globalization influences culture, without doubt culture is and will always be different but equal. Every culture is valuable and worthy of noninterference. In this sense this paper has elaborated on the relocation of cultural studies with increasing attention being paid to the globalization of culture and critical practices concerning cultures.
- ❖ Modern societies are multicultural in themselves, encompassing a multitude of varying ways of life and lifestyles of people. Today most people's identities, not just Western intellectuals are shaped by more than a single culture. Not only societies, but people are multicultural.
- ❖ The concept of globalization on the other hand, assumes that cultures are becoming the same as the world. Globalization is a concept of uniformization, preferable following the Western model. Globalization in this article seems to promote not separation, but exchange and interaction of different cultures.

CROSS-CULTURAL COMMUNICATION CHALLENGES AND PROBLEMS

Six Fundamental Patterns of Cultural Difference

- Different Communications Styles
- Different Attitudes Toward Conflict
- Different Approaches to Completing Tasks
- Different Decision-Making Styles
- Different Attitudes Toward Disclosure
- Different Approaches to Knowing

We all communicate with others all the time -- in our homes, in our workplaces, in the groups we belong to, and in the community. No matter how well we think we understand each other, communication is hard. Just think, for example, how often we hear things like, "He doesn't get it," or "She didn't really hear what I meant to say." "Culture" is often at the root of communication challenges. Our culture influences how we approach problems, and how we participate in groups and in communities. When we participate in groups we are often surprised at how differently people approach their work together.

Culture is a complex concept, with many different definitions. But, simply put, "culture" refers to a group or community with which we share common experiences that shape the way we understand the world. It includes groups that we are born into, such as gender, race, or national origin. It also includes groups we join or become part of. For example, we can acquire a new culture by moving to a new region, by a change in our economic status, or by becoming disabled. When we think of culture this broadly, we realize we all belong to many cultures at once.

Our histories are a critical piece of our cultures. Historical experiences -- whether of five years ago or of ten generations back -- shape who we are. Knowledge of our history can help us understand ourselves and one another better. Exploring the ways in which various groups within our society have related to each other is key to opening channels for cross-cultural communication.

Six Fundamental Patterns of Cultural Differences

1. *Different Communication Styles*

The way people communicate varies widely between, and even within, cultures. One aspect of communication style is language usage. Across cultures, some words and phrases are used in different ways. For example, even in countries that share the English language, the meaning of "yes" varies from "maybe, I'll consider it" to "definitely so," with many shades in between.

Another major aspect of communication style is the degree of importance given to non-verbal communication. Non-verbal communication includes not only facial expressions and gestures; it also involves seating arrangements, personal distance, and sense of time. In addition, different norms regarding the appropriate degree of assertiveness in communicating can add to cultural misunderstandings. For instance, some white Americans typically consider raised voices to be a sign that a fight has begun, while some black, Jewish and Italian Americans often feel that an increase in volume is a sign of an exciting conversation among friends. Thus, some white Americans may react with greater alarm to a loud discussion than would members of some American ethnic or non-white racial groups.

2. *Different Attitudes Toward Conflict*

Some cultures view conflict as a positive thing, while others view it as something to be avoided. In the U.S., conflict is not usually desirable; but people often are encouraged to deal directly with conflicts that do arise. In fact, face-to-face meetings customarily are recommended as the way to work through whatever problems exist. In contrast, in many Eastern countries, open conflict is experienced as embarrassing or demeaning; as a rule, differences are best worked out quietly. A written exchange might be the favored means to address the conflict.

3. *Different Approaches to Completing Tasks*

From culture to culture, there are different ways that people move toward completing tasks. Some reasons include different access to resources, different judgments of the rewards associated with task completion, different notions of time, and varied ideas about how relationship-building and task-oriented work should go together.

When it comes to working together effectively on a task, cultures differ with respect to the importance placed on establishing relationships early on in the collaboration. A case in point, Asian and Hispanic cultures tend to attach more value to developing relationships at the beginning of a shared project and more emphasis on task completion toward the end as compared with European-Americans. European-Americans tend to focus immediately on the task at hand, and let relationships develop as they work on the task. This does not mean that people from any one of

these cultural backgrounds are more or less committed to accomplishing the task, or value relationships more or less; it means they may pursue them differently.

4. *Different Decision-Making Styles*

The roles individuals play in decision-making vary widely from culture to culture. For example, in the U.S., decisions are frequently delegated -- that is, an official assigns responsibility for a particular matter to a subordinate. In many Southern European and Latin American countries, there is a strong value placed on holding decision-making responsibilities oneself. When decisions are made by groups of people, majority rule is a common approach in the U.S.; in Japan consensus is the preferred mode. Be aware that individuals' expectations about their own roles in shaping a decision may be influenced by their cultural frame of reference.

5. *Different Attitudes Toward Disclosure*

In some cultures, it is not appropriate to be frank about emotions, about the reasons behind a conflict or a misunderstanding, or about personal information. Keep this in mind when you are in a dialogue or when you are working with others. When you are dealing with a conflict, be mindful that people may differ in what they feel comfortable revealing. Questions that may seem natural to you -- What was the conflict about? What was your role in the conflict? What was the sequence of events? -- may seem intrusive to others. The variation among cultures in attitudes toward disclosure is also something to consider before you conclude that you have an accurate reading of the views, experiences, and goals of the people with whom you are working.

6. *Different Approaches to Knowing*

Notable differences occur among cultural groups when it comes to epistemologies -- that is, the ways people come to know things. European cultures tend to consider information acquired through cognitive means, such as counting and measuring, more valid than other ways of coming to know things. Compare that to African cultures' preference for affective ways of knowing, including symbolic imagery and rhythm. Asian cultures' epistemologies tend to emphasize the validity of knowledge gained through striving toward transcendence.

Recent popular works demonstrate that our own society is paying more attention to previously overlooked ways of knowing. Indeed, these different approaches to knowing could affect ways of analyzing a community problem or finding ways to resolve it. Some members of your group may want to do library research to understand a shared problem better and identify possible solutions. Others may prefer to visit places and people who have experienced challenges like the ones you are facing, and get a feeling for what has worked elsewhere.

Multicultural Collaboration

Cultural questions -- about who we are and how we identify ourselves -- are at the heart of *Toward a More Perfect Union in an Age of Diversity*, and will be at the heart of your discussions. As you set to work on multicultural collaboration in your community, keep in mind these additional guidelines:

- Learn from generalizations about other cultures, but don't use those generalizations to stereotype, "write off," or oversimplify your ideas about another person. The best use of a generalization is to add it to your storehouse of knowledge so that you better understand and appreciate other interesting, multi-faceted human beings.
- Practice, practice, practice. That's the first rule, because it's in the doing that we actually get better at cross-cultural communication.
- Don't assume that there is one right way (yours!) to communicate. Keep questioning your assumptions about the "right way" to communicate. For example, think about your body language; postures that indicate receptivity in one culture might indicate aggressiveness in another.
- Don't assume that breakdowns in communication occur because other people are on the wrong track. Search for ways to make the communication work, rather than searching for who should receive the blame for the breakdown.
- Listen actively and empathetically. Try to put yourself in the other person's shoes. Especially when another person's perceptions or ideas are very different from your own, you might need to operate at the edge of your own comfort zone.
- Respect others' choices about whether to engage in communication with you. Honor their opinions about what is going on.
- Stop, suspend judgment, and try to look at the situation as an outsider.
- Be prepared for a discussion of the past. Use this as an opportunity to develop an understanding from "the other's" point of view, rather than getting defensive or impatient. Acknowledge historical events that have taken place. Be open to learning more about them. Honest acknowledgment of the mistreatment and oppression that have taken place on the basis of cultural difference is vital for effective communication.
- Awareness of current power imbalances -- and an openness to hearing each other's perceptions of those imbalances -- is also necessary for understanding each other and working together.
- Remember that cultural norms may not apply to the behavior of any particular individual. We are all shaped by many, many factors -- our ethnic background, our family, our education, our personalities -- and are more complicated than any cultural norm could suggest. Check your interpretations if you are uncertain what is meant.