

INTERCULTURAL COMMUNICATION: A COMPARATIVE STUDY OF JAPANESE
AND SOUTH AFRICAN WORK PRACTICE

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ABSTRACT

INTERCULTURAL COMMUNICATION: A COMPARATIVE STUDY OF JAPANESE AND SOUTH AFRICAN WORK PRACTICE

The rapid increase in business globalisation has brought with it an increased need for effective international working. As a result, businesses demand a global mindset from their workforce in order for the organisation to efficiently reach their goals (Chaney & Martin, 2011:4).

This study aims to assist international organisations and their employees, by providing guidelines for conducting business specifically in Japan and South Africa. It focuses on existing models and theories regarding intercultural communication and compares cultures in South Africa and Japan with a special focus on the work practice. It examines areas of culture, communication, globalisation and cultural transformations in today's society. Social customs and business etiquette are also outlined and some specialties for each country are specified.

This study also explores how advanced technology and the media are vital components of intercultural communication, used to influence communication across cultures and across geographical locations (Steinberg, 2007:15).

The findings of this study aim to improve intercultural competence in both national and international organisations. Hence, management within these organisations should examine the limitations pointed out in this research study and change their policies and procedures to promote and encapsulate a more intercultural and global environment.

ETHICAL STATEMENT BY RESEARCHER

With the signature below I, Paulene Naidoo, hereby declare that the work that I present in this thesis is based on my own research, and that I have not submitted this thesis to any other institution of higher education to obtain an academic qualification.

P. Naidoo

Date

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WRITING CONVENTIONS

The following conventions are followed in this study:

- The abbreviated Harvard style of referencing in this study, for example Samovar & Porter (1995:12), meaning Samovar and Porter 1995, page 12.
- Illustrative tables and figures are all given as Figures 1 – 35 and Tables 1 – 12 in their chronological sequence of appearance.
- A conscious effort has been made to limit the use of footnotes as far as possible in order to facilitate the uninterrupted reading of the thesis.
- For commonly used terms full terms are used in headings. Acronyms are used in paragraphs.
- Relevant material relating to Intercultural Communication was tracked down from websites. Such website addresses are included in the thesis, both for verification purposes, and for acknowledging the source of the information. An example of a typical website address is: <http://www.immi.se/intercultural>. The World Wide Web (WWW) is ephemeral and continuously changing, therefore one should expect that websites from which information is gathered will be offline or may alter the contents of the website over a period of time.

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CHAPTER 1

ORIENTATION

INTRODUCTION

The world at present is exemplified by an escalating number of contacts resulting in communication between individuals with diverse cultural backgrounds. Communication takes place because of contacts within the areas of business, military, science, education, mass media, entertainment, tourism as well as immigration. In all these contacts communication needs to be as constructive as possible, alleviating all kinds of breakdowns and misunderstandings (Allwood *et al.*, 2007).

According to Scott *et al.* (2002) people come to know themselves, form relationships and create communities through interactions with each other. When individuals from distinct groups come together, their background, experiences, culture and language all combine to facilitate the sharing of meaning and understanding through communication. This combination makes unique and distinct groups of individuals which contribute to perceptions of each other thereby limiting the ability of cultures to communicate effectively. The above corroborates the view of Sigband & Bell (1994:78) that there has never been a more acute need for effective intercultural communication worldwide than at present. Samovar *et al.* (1998:3) also maintain that a symbiotic relationship ties all people together. No nation, group, or culture can remain autonomous.

The rapid increase in business globalisation has brought with it an increased need for effective international working. Toyota Institute & Toyota Motor Corporation (2001:1) add that with rapid growth, diversification and globalisation, Toyota Japan in the past decade has increased the scope of their company's manufacturing and marketing presence throughout the world, including South Africa. Hence, to be a part of the globalised business environment, it is crucial for South Africans to gain an understanding of Japan's unique culture in order to facilitate successful business ventures. Experience with the Japanese culture provides an advantageous stepping stone with respect to the developing South African market. Nevertheless, cultural issues and complexities penetrating Japanese society provide substantial challenges for South Africa.

LITERATURE REVIEW

Communicators do not always communicate the same way from day to day, since factors like context, individual personality, and mood interact with the variety of cultural influences they

have internalised that influences their choice. Communication is interactive, so an important influence on its effectiveness is the communicator's relationship with others. According to LeBaron (2003) the challenge is that even with all the goodwill in the world, miscommunication is likely to happen, especially when there are significant cultural differences between communicators.

As commerce becomes more global, greater numbers of people are conducting business across national and cultural boundaries. However, culture-clash will continue to vex all aspects of international business as a result of this phenomenon. Culture colours people's sense of identity and their perceptions of others leading to cultural miscommunication which can be costly to companies. With the increased recognition that culture affects all facets of international industry comes the challenge for businesses to operate successfully in culturally-diverse environments (Frey-Ridgway, 1997).

This study constitutes an investigation into the intercultural communication between Japanese and South African employees at Toyota. A literature study will be conducted with the aim of identifying cultural identity, intercultural barriers and communication differentiation.

CRITICAL QUESTIONS TO BE ANSWERED

- Problem 1: What are the problems and consequences related to intercultural communication?
- Problem 2: What is the role of non-verbal communication within intercultural communication?
- Problem 3: What are the communication behaviours on an interactive level between the role players?
- Problem 4: What are the cultural dimensions between South African and Japanese employees and their families?
- Problem 5: What is culture shock and what role does it play in intercultural communication?
- Problem 6: What is the importance of understanding other cultures?

Intercultural communication serves an important role in that it can forestall miscommunication and misunderstanding. As a result of intercultural contact and

interdependence, people are forced to “rethink” the importance of intercultural communication in order to achieve effective intercultural communication competence (Inoue, 2007).

This study will aim to provide a discussion of the conceptualisation of intercultural communication as well as the challenges of intercultural communication, focusing on Toyota employees from Japan and South Africa, also known as ICT’s (Inter-company transfers) and coordinators.

AIMS OF THE STUDY

The aim of this study is to:

- identify cultural similarities and differences,
- investigate the significance of cultivating intercultural awareness,
- identify the role culture plays in communication,
- determine the problems and consequences related to intercultural communication,
- understand the term cultural shock and its significance to intercultural communication.

RESEARCH METHODOLOGY

This study will constitute a qualitative and quantitative approach. The qualitative part of the study will focus on literature discussing various aspects of intercultural communication.

The quantitative, empirical aspect of the study will be conducted using structured questionnaires. Questionnaires will be administered to all South African ICT’s and Japanese coordinators within Toyota (from 2007). The researcher has chosen 100 representatives as a sample group of which 50 representatives will be from South Africa and 50 representatives from Japan. A questionnaire is a data collection instrument that is completed by the research participants. According to Dornyei (2002:14) a typical questionnaire is a highly structured data collection instrument, with most items either asking about very specific pieces of information or giving various response options for the respondents to choose from. This makes questionnaire data particularly suited for quantitative analysis.

The research design selected for this study is a quantitative descriptive survey which represents one of the categories of non-experimental research. The purpose of descriptive research is to describe and make interpretations about the current status of individuals, objects, settings, conditions, or events (Mertler, 2005). Descriptive research examines the phenomenon

as it exists; there is no attempt to artificially manipulate any conditions or situations. Two common descriptive research designs are observational research and survey research. For the purpose of this study survey research will be implemented. Survey research involves acquiring information from individuals representing one or more groups about their opinions, attitudes, or characteristics by specifically asking them questions and tabulating their responses (Leedy & Ormrod, 2005:72).

This study will therefore constitute both a qualitative and quantitative descriptive survey to record behaviours, experiences and relationships between and among employees from Toyota Japan and Toyota South Africa and their respective families.

ETHICAL CONSIDERATIONS

This study maintained the principles of research and ensured that the respondents' rights in terms of the following were adhered to:

- respondents were informed that participation in this study is on a voluntary basis;
- confidentiality and anonymity of respondents were assured at all times;
- respondents were offered the right not to answer sensitive questions and questions that were personal;
- respondents were informed of the purpose of the study as a prerequisite for the researcher to carry out the research project to fulfil her doctoral degree requirements in Communication Science.

VALUE OF RESEARCH

It is hoped that this research will assist employees of Toyota as well as other international companies in dealing with obstacles and fostering better global management and intercultural communication as well as improving communication activities among people of different cultures within the organisation.

This study will also be beneficial to both South African and Japanese employees to perceive and learn each other's understandings, needs, and expectations. It is also hoped that information presented in this study will generate further studies and discussions on intercultural communication.

SUMMARY OF CHAPTERS

Chapter one serves as the introductory chapter and deals with the purpose of the study. It presents the problems that will be investigated, the organisation of the study, and the research methodology executed to find solutions to the problems.

Chapter two examines the process of communication showing that communication is a founding structure of society, and without communication, information cannot be processed or exchanged.

Chapter three presents an overview of culture and contemporary definitions of culture. It demonstrates the importance of cultural awareness in a global environment and partnered with communication competence, it is a fundamental element required for successful businesses globally.

Chapter four discusses globalisation and cultural transformation. In doing so, this chapter maintains that intercultural competence is of utmost importance in a globalised and culturally transformed environment.

Chapter five presents an overview of Japanese and South African cultures. This chapter shows that much can be learned about both cultures that can be used to enhance their intercultural relationships.

Chapter six outlines the key models of communication and culture that impact on intercultural communication.

Chapter seven presents a conceptual framework for intercultural communication. It further provides an overview of some of the key theories that underpin intercultural communication.

Chapter eight presents the methodology employed and the research design. It explains the population investigated and the data collection method used. It further discusses the questionnaire design, data analysis procedures and the reliability and validity of the study.

Chapter nine illustrates and interprets the results of the research, using graphs and charts.

Chapter ten provides the conclusions of the research and makes recommendations regarding intercultural communication.

CONCLUSION

This chapter lays the foundation for the study by outlining the research problems that will be investigated, the aims and objectives of the study and the research methodology that is used to present the findings, conclusions and recommendations in the study.

CHAPTER 2

COMMUNICATION

INTRODUCTION

Communication comes from a Latin word *communicare*, which means “to make common” or “to share”. Communication is defined as the process of using messages to generate meaning (Pearson *et al.*, 2006:9). Communication is a functional, dynamic and transactional process whereby two or more individuals deliberately try to share meaning and promote understanding by sending and interpreting verbal and non-verbal messages. However, the way one communicates differs from person to person and from culture to culture (Du Plooy-Cilliers & Louw, 2003:9).

Communication is a founding structure of society and virtually a part of every facet of human existence. Without communication, information cannot be processed or changed. However, the process of economic globalisation means that one cannot function in seclusion but must interact with the rest of the world for survival. Working in a global team raises challenges and demands attitudes and skills. All forms of globalisation require communication and successful communication requires an understanding of the cultural dimensions. However, before engaging in intercultural communication, we need to identify and understand the basics of communication.

This chapter will therefore include a detailed literature review on the components of communication. The dimensions of communication will also be examined in great detail.

DEFINITIONS OF COMMUNICATION

Over the years, the term for communication has grown from being technical, to a process and then a transactional definition.

Steinberg (2007:39) explains that the technical view of communication is concerned with how accurately and efficiently messages can be transferred from one person to another along a channel such as a telephone wire or airwaves that carry sound and pictures. This view attempts to discover ways of increasing the clarity of the message and concentrates on improving the tools and techniques that promote efficient communication, for example, clear telephone lines or faster computers.

The second and more complex view of communication adds to the transmission of messages; it focuses on the interpretation and meaning of the message. This views communication as a process and the emphasis is on the interaction between the participants in the communication process. In contrast to the technical view, communication as a process means that it is not fixed; rather it is an ongoing activity and unending process (Samovar *et al.*, 2007:12). The process informs us that communication is characterised by continuous change and development. We are changed by others when we communicate. Information, ideas and opinions gathered from our encounter with others gradually change our behaviour and opinions of people, subjects and objects. Steinberg (2007:40) affirms that every communication encounter affects our attitudes and beliefs in some way.

An extension of the process definition is the transactional definition of communication. Du Plooy-Cillers & Louw (2003:5) assert that the transaction definition of communication is the process of giving and receiving messages. The transactional process of communication focuses on the interactive process of exchanging meaningful messages, but as a transaction between the participants during which a relationship is developed. Both participants of the communication interaction exchange communication cues and assume the role of both communicator and recipient. Steinberg (2007:40) adds that a transactional definition of communication is preferred because the concept of 'transaction' suggests that the participants must arrive at some mutual agreement about the meaning of their messages for the communication to be successful and for their relationship to be rewarding.

FUNCTIONS OF COMMUNICATION

The function or purpose of communication varies from person to person, depending on the situation and the expected outcome of the communication process. Steinberg (2007:19) affirms that needs are the driving force behind human behaviour. Needs are described as requirements of life, which range from the need for food and shelter to an overall sense of achievement.

Physical needs are crucial needs for the survival of an individual. Individuals communicate to obtain basic necessities of life like food, water, air and shelter. These are the primary needs that an individual needs to satisfy before other needs are satisfied (Merham & Skinner, 2002:42).

Another important reason for communicating is to develop relationships. Pearson *et al.* (2006:133) explain that relationships focus on any connection or association between people.

Steinberg (2007:19) confirms that individuals need the love and friendship of friends and family, and the co-operation of those at work and social groups to feel secure. The importance of relationships gives rise to interpersonal relationships. Pearson *et al.* (2006:134) add that the importance of interpersonal relationships is the need for inclusion or being involved with others, as well as the need for control, or the ability to influence others, our environment and ourselves.

Through our communication with others and their response towards us, we develop a sense of who we are (self concept). Baron *et al.* (2006:177) confirm that our perceptions about ourselves are dependent on how we are treated by others. The link between our need to form relationships and acquiring a sense of self is expressed as follows: 'to understand oneself, one needs to be understood by another. To be understood by another, one needs to understand the other' (Steinberg, 2007:20).

Gathering information is yet another important function of communication. Individuals cannot function in a society without information. Skinner *et al.* (2007:160) state that one of the important purposes of communication is to inform and teach. Individuals want and need to know and understand what is going on around them and in other parts of the world. Information gathered by individuals helps them to live, behave and communicate appropriately within society and the world at large.

Communication is also important as it allows us to make decisions. Decisions are made both consciously and unconsciously. An example of an unconscious decision is avoiding an oncoming vehicle in traffic. Other decisions are made together with others. Whatever the context, individuals communicate to obtain and share information that enables one to make informed decisions (Steinberg, 2007:20).

In many communication situations, individuals tend to persuade others to think the way they think or to change an attitude or behaviour. Pearson *et al.* (2006:134) state that persuasion is an ongoing practice in which verbal and non-verbal messages form, reinforce, and change people's minds. Fielding (2006:180) add that people attempt to persuade others either by using factual language or by using emotive language, or a mixture of both. Steinberg (2007:21) highlights that in today's society, high technology and the mass media are tools extensively used for the purpose of persuasion.

THE COMMUNICATION PROCESS

Skinner *et al.* (2007:73) affirm that communication is not only a dynamic process of exchanging meaningful messages, but a transaction between participants during which a

relationship develops between them. Communication can therefore be defined as a transactional process of exchanging messages and negotiating meaning to establish and maintain relationships.

Communication is an essential part of our lives. Communication is unavoidable. We engage in communication nearly every moment of our lives. Morreale *et al.* (2000:4) emphasise that communication is crucial to the development of the whole person. Pearson *et al.* (2006:4) add that regardless of our interests and goals, the ability to communicate effectively will enhance and enrich our lives. Communication is our ability to share our beliefs, values, ideas, and feelings and is the basis of all human contact, regardless of where we come from. All human beings from around the world participate in the same activity when we communicate. The results and methods might be different; the process is the same (Samovar *et al.*, 2007:12).

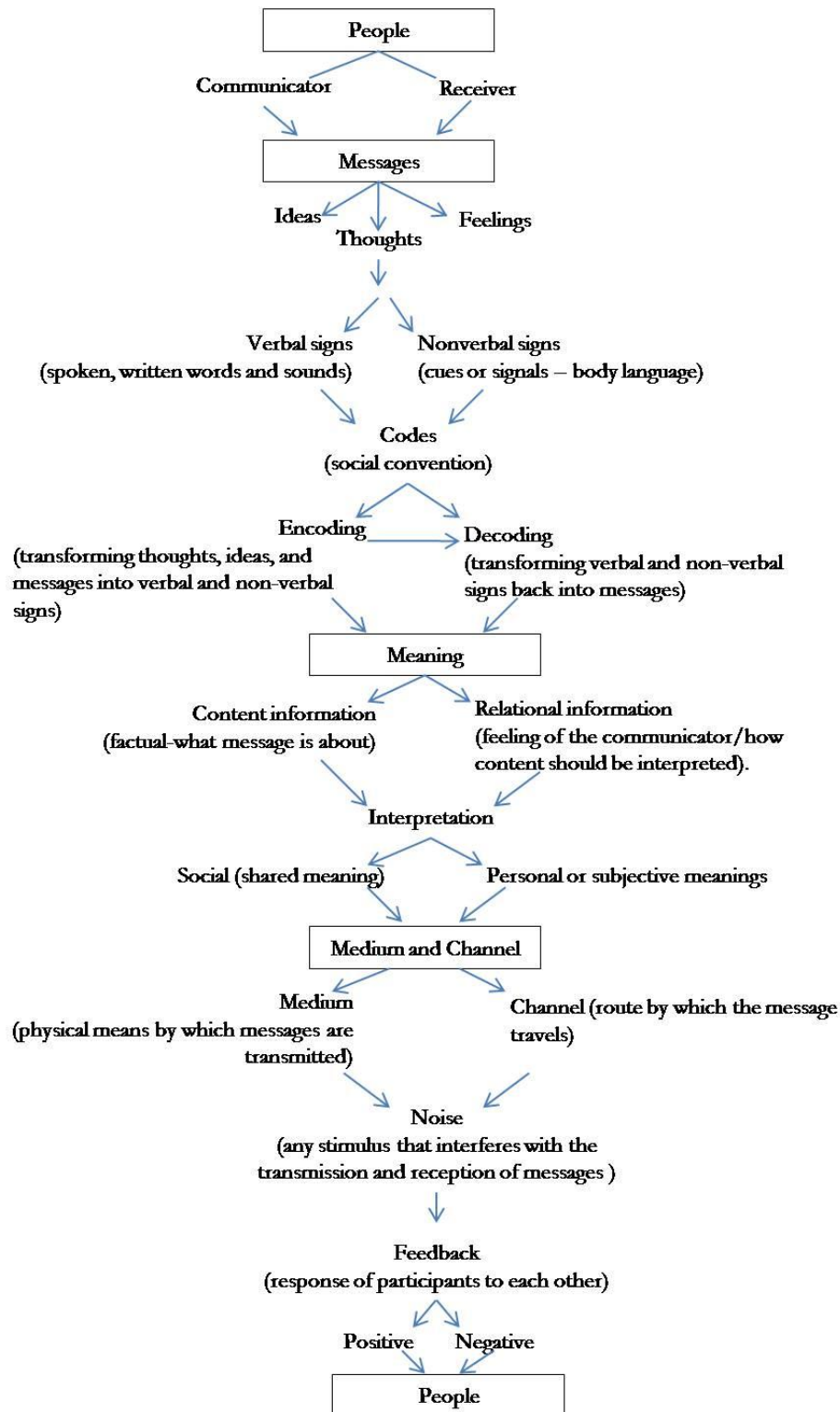
The Components in a Communication Process

Skinner *et al.* (2007:74) emphasise that the communication process comprises a triad: a communicator, a message, and a receiver. Communication cannot take place unless all three elements are present. However, these three aspects together with related factors such as codes, signs, symbols, medium, context, feedback and interference are the major components of the communication process. Skinner *et al.* (2007:75) provide a visual representation of the components of the communication process in figure 1.

The communicator (sender or receiver) is the individual who attempts to communicate with another individual or group (Skinner *et al.*, 2007:76). The receiver is the person to whom the message is conveyed. However, resulting from communication being a dynamic process, individuals are never exclusively communicators or recipients; each participant in the interaction plays both roles (Steinberg, 2003:12).

People communicate interpersonally by both sending and receiving messages. DeVito (2001:11) define these messages as signals that serve as stimuli for a receiver including auditory (hearing), visual (seeing), tactile (feeling), olfactory (smelling) and gustatory (tasting) stimuli. The message is the verbal and non-verbal form of the idea, thought or feeling that an individual (communicator) wishes to communicate to another individual or group of people (the receivers). The message is the content of the interaction.

FIGURE 1: COMPONENTS OF THE COMMUNICATION PROCESS



Source: Skinner *et al.* (2007:74)

The message includes the symbols (words and phrases) one uses to communicate ideas, as well as facial expressions, bodily movements, gestures, touch, tone of voice, and other non-verbal codes (Pearson *et al.*, 2006:11).

Skinner *et al.* (2007:76) describe the communication codes as all the signs (both verbal and non-verbal) and symbols that are used in the communication process to convey the message in such a way as to be perceived by the receiver's senses. Steinberg (2003:15) explains that a code is a system for using signs. An important code or sign system is language, which is an important aspect of the communication process.

Encoding and decoding refer to the building up and breaking down of messages. According to Du Plooy-Cillers & Louw (2003:15) encoding is a cognitive (thought) process of transforming ideas and beliefs into symbols and formulating them into a message. Encoding can be simplified as the process of constructing a message. Decoding is the process of taking the verbal and non-verbal messages received from the communicator and giving that message meaning. Pearson *et al.* (2006:13) affirm that decoding is the assigning of meaning to that idea or thought. Encoding and decoding languages are very important aspects of communication that contribute to the breakdown of the communication. Language and culture will be examined in greater detail further in this study.

According to Steinberg (2003:18) interpretation involves more than a literal understanding of the signs in a message. Interpretation depends on both social (shared) meanings as well as individual (personal or subjective meaning). On receiving a message, the receiver decodes or interprets it, or the message is translated into a form that can be understood. The receiver responds to the message or provides feedback and in the process conveys whether the message has been understood. However, meanings are relative and open to subjective interpretation. Meanings are in people, not in the message. Words have no meaning in themselves; the source and the recipient assign meaning to words. The message can therefore be distorted. Distortion of messages can occur by different forms of interference (noise, disturbance, or barriers). Interference refers to anything that distorts the information transmitted to the receiver, causes a distraction, or prevents receipt of the message (Skinner *et al.* 2007:76).

Smith (2005:118) affirms that noise is any stimulus that interferes with the encoding and decoding process that limits the clarity of the message from sender to receiver. This inference creates a barrier between the communicator and the receipt. Noise can be broken down into external, internal and semantic noise.

External noise refers to the stimuli in the environment that distract one's attention for e.g., a bad odour, a cold room, an uncomfortable chair, or even the static on a telephone line. These stimuli can interfere with the transmission and reception of messages (Steinberg, 2007:49).

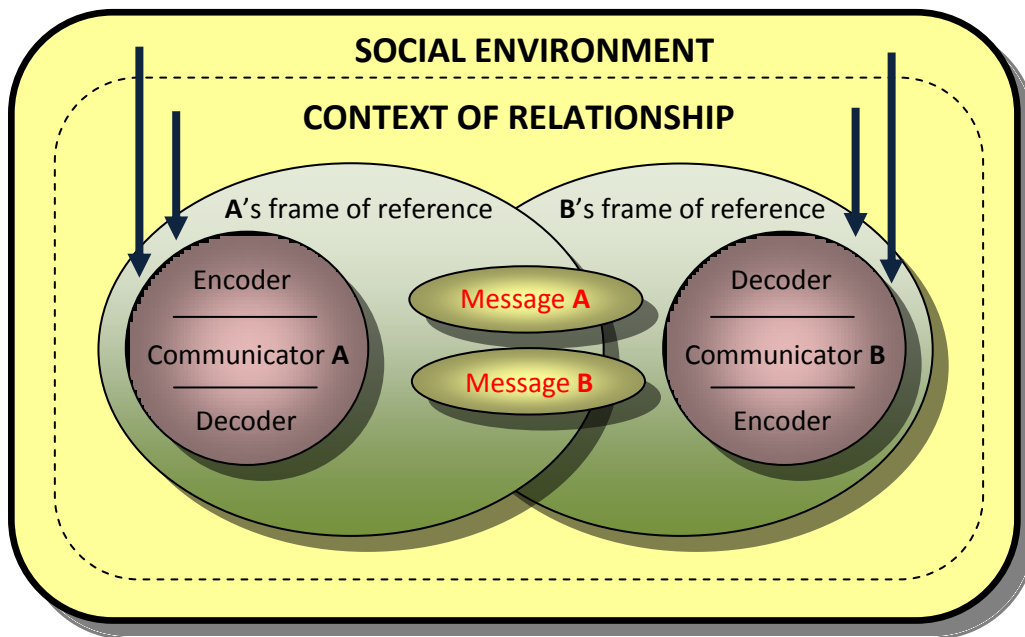
According to Du Plooy-Cillers & Louw (2003:20) internal noise consists of the thoughts, feelings, perceptions, attitudes and stereotypes that distort the message. An example of internal noise is how our perceptions and stereotypes influence and distort messages. Internal noise plays an important role in intercultural communication as it can be a major barrier. Individuals entering a conversation with preconceived perceptions, attitudes and stereotypes about another culture are considered dangerous as it is bound to lead to a breakdown in communication. Steinberg (2007:49) adds that an individual's bias (thoughts) prevents the accurate reception of the message intended.

Pearson *et al.* (2006:112) explain the term semantic as the over responding to an emotion-laden word or concept. Semantic noises are interferences that occur when people have different meanings for words and when these meanings are not mutually understood. Semantic noise causes major distortion in messages, for e.g., the use of slang, ethnic slurs, and foreign words all contribute to the distortion of messages. Steinberg (2007:49-50) adds that semantic noise can also be caused by social and cultural differences between communicator and recipient as a result of using different words to explain the same object or idea. However, one way of overcoming noise is by means of feedback.

Feedback refers to the response to a message. During the communication process, participants continuously send messages or feedback to each other (Du Plooy-Cillers & Louw, 2003:22). Feedback can be either verbal or non-verbal. It is an important aspect of the communication process because it informs the participants as to whether they have ascribed the same meaning to a particular message. Feedback also adds to the dynamic nature of communication by making it an interactive process rather than a linear process. It allows people to monitor their performance by telling them how they are 'coming across' (Steinberg, 2007:50).

Another important aspect of the communication process is context. Skinner *et al.* (2007:76) affirm that messages are not transmitted and interpreted in a vacuum. The process takes place within a complex, unique, and dynamic context in which a number of variables could influence the course and interpretation of the communication event. Jandt (2010:43) adds that context can be defined as the environment in which the communication takes place. This is evident in the communication and process model (as depicted in figure 2).

FIGURE 2: COMMUNICATION AND PROCESS MODEL



Source: Skinner *et al.* (2007:76)

Understanding is the key to effective communication. The communicator within the communication process has to formulate the message clearly, unambiguously, and in accordance with the receiver's level of comprehension. The communicator must attempt to free the communication channel from interference or barriers. The receiver has to also pay attention in order to receive the message and both communicator and recipient have to be sensitive and react to non-verbal stimuli (Skinner *et al.*, 2007:77).

Highlighted in figure 2 is a two-way communication process. Mersham & Skinner (2002:10) affirm that communication is interactive and two-way. Individuals are both the communicator and the recipient; both individuals participate equally in the exchange. This type of communication is called interpersonal communication.

Du Plooy-Cillers & Louw (2003:4) add that interpersonal communication can also be defined as a transactional process. Communication is not only an interactive process of exchanging messages, but it is also a transaction between the communicator and the recipient during which a relationship develops between them. The participants involved in the communication process are mutually responsible for the outcome of the interaction as they transmit information, create meaning and obtain feedback. The focus in a transactional definition

of communication is on the quality of the relationship that develops between the participants as well as on the transfer and interpretation of messages. Communication develops into a reciprocal process in which meaning is negotiated through the exchange of messages (Steinberg, 2007:40).

It is evident in this definition the participants of the communication process must arrive at some mutual agreement about the meaning of their messages for communication to be effective and for the relationship to develop. Evident in this communication process is that communication is two-way instead of linear. Emphasis is placed on the message that is being transmitted by the participants. However, the transactional model develops on the process model and elaborates on the relationship being built between the participants. The transactional model and other pertinent communication models will be discussed further in chapter four.

THE PRINCIPLES OF COMMUNICATION

Samovar *et al.* (2007:12) explain the principles of communication to help one better understand the process of communication by examining the basic principles of communication that are in operation whenever an individual attempts to communicate with another person. The following principles of communication are discussed:

Communication Has a Purpose

When people communicate with each other, they have a purpose for doing so. Steinberg (2007:19-21) highlight the basic purposes of communication as follows:

- As humans we communicate with one each because we have basic physical needs to fulfil in order to survive (food, water, air and shelter). We also communicate to satisfy our psychological needs. Without some contact with others, most people will suffer serious consequences, including hallucinations and a loss of our sense of time and space. It has been publicised that socially isolated people die at a younger age, that the possibility of death increases when a marriage partner dies, and that poor communication skills contribute to coronary heart disease. Most often, the topic of a conversation is not important, however, the purpose it serves is the interaction with one another.
- People communicate to develop and maintain our sense of self. Through interactions with each other, people learn who they are, what they are good at, and how others behave to how they behave.
- To develop and maintain relationships is yet another prime purpose of communicating. In this context, relationships mean any connection, involvement or association between

two people, regardless of its source. People need the love and friendship of friends and family, and the cooperation of those at work as well as social groups, to feel secure about themselves.

- People also communicate to obtain and share information, to make decisions both consciously and unconsciously, and to persuade others to think the way we think or to change an attitude or behaviour (Steinberg, 2007:19-21).

The Symbolic Nature of Communication

In contrast to non-voluntary and non-symbolic communication is intentional communication via symbols, in which the communicative behaviour has an arbitrary socially defined relationship with its referent knowledge which must be learned and shared by sender and receiver. An example of symbolic communication involves language and verbal communication (Buck & Van Lear, 2002:525-526).

Communication is Continuous

Communication is non-verbal and visual as well as verbal. People are always sending behavioural messages from which others draw conclusions or meaning. Even silence communicates if another person concludes meaning from it. Verderber *et al.* (2010:11) add that as skilled communicators, people need to be more aware of the explicit and implicit messages that we are constantly sending to others.

Communication is Relational

In any communication setting, additional to sharing content meaning, messages also reflect two important aspects of our relationships: immediacy and control. Verderber *et al.* (2010:11) explain that immediacy refers to the degree of liking or attractiveness in a relationship and control refers to the degree to which one participant is perceived to be more dominant or powerful.

Communication is guided by Culture

Verderber *et al.* (2010:12) affirm that culture is a system of knowledge shared by a group of people. Culture encompasses a system of shared beliefs, values, symbols, and behaviours. Messages are formed and interpreted through the cultural backgrounds of the participants involved in the communication process.

Samovar *et al.* (2007:13) add that a “number of cultural components are particularly significant when people engage in intercultural communication. These include (1) perception, (2) patterns of cognition, (3) verbal behaviours, (4) non-verbal behaviours, and the influence of context”. In light this view, Verderber *et al.* (2010:12) affirm that cultural concerns permeate all of communication.

Communication is Learned

Just as individuals learn to walk, so too do we all learn to communicate. Verderber *et al.* (2010:12) add that although communication is a complex undertaking, many people may have not learned all of the skills required to develop healthy relationships. Since communication is learned, individuals can improve their ability to communicate effectively. This study will later unfold various communication skills, which can assist Toyota employees to become more competent intercultural communicators.

VERBAL AND NON-VERBAL COMMUNICATION

Verbal communication refers to the spoken or written signs called words which constitute particular languages such as English and Japanese. Usually people who speak the same language understand each other because they usually ascribe similar meanings to words. On the other hand, non-verbal communication relates to all human communication that does not use written or spoken signs. Examples of non-verbal communication are smiling, nodding, and frowning (Steinberg, 2003:7). The following section further explores the complexity of communication by examining the dimensions of verbal and non-verbal communication.

Verbal Communication: The Components of Language

Phonology – Sounds: Alberts *et al.* (2010:109) define phonology as the study of the sounds that create individual languages and how those sounds communicate meaning. Basic sound units are known as phonemes. They contain vowels, consonants, and diphthongs (pairs of letters that operate as one, such as *ph*).

Syntax – Rules: Syntax refers to the rules that manage word order. As a result of the English rules of syntax, the sentences “The young girl hit the old lady” and “The old lady hit the young girl” have different meanings even though they contain the same words (Alberts *et al.*, 2010:109). Chaney & Martin (2011:102) add that different languages choose different variations. English, French, and Spanish mainly follow a subject, verb and object order. However, Japanese and Korean use the subject, object and verb order. On the other hand, Hebrew and Welsh

cultures follow a verb, subject object order. What is noticeable is that between these languages the subject and verb comes first but the object is never first.

Semantics – Meanings: Semantics refer to the study of words. It deals with the way behaviour is influenced by the use of words and non-verbal methods to communicate. Words in the English language often have multiple meanings, some of which are conflicting. For example, the word sanction may mean “to restrict a particular activity” or “to authorise it”. Semantic differences are complex when interacting with people from different cultures. Even though two people may speak the same language, a word may have a different meaning and inference in the other culture. Although England and the United States are English speaking countries, to the English, a person who is sharp is one who is seen as devious and lacking in principles as opposed to what is understood by an American, which is a person who is quick, smart and clear (Chaney & Martin, 2011:54).

Pragmatics - Language in Use: The field of pragmatics aims to identify patterns or rules people follow when they use language appropriately (Alberts *et al.*, 2010:109). According to Froemling *et al.* (2011:75) pragmatic rules guide the context of words. To decode the meaning of the words people tend to look at the context in which the word is used. For example, the word *pear* and *pair*, sound the same but are spelled differently. The context therefore guides the meaning of the word, especially if a person is hearing the spoken words. It is therefore apparent that verbal language is far more than just words people use. It incorporates the sounds and meanings of those words, the rules individuals use for arranging words and for communicating in particular settings. In addition, communicators differ in the way they use language to converse. They also differ in their articulation of their words and how they present their ideas (Alberts *et al.*, 2010:113).

Language and Variations

Samovar *et al.* (2010:227) affirms that cultures are also characterised by a number of language variation such as accent, dialect, argot, slang, and branding. These variations are discussed further.

Accent: A major concern of speakers from different cultures and different parts of a country is their accent. Verderber & Verderber (2008:386) explain accent as the articulation, inflection, tone, and speech habits typical of the natives of a country, region, or even state. Generally, people speak with some kind of an accent, because “accent” means any tone or inflection that differs from the way others speak. Natives of a particular country for example,

South Africans will speak with inflections and tones that they believe are “normal” for all South Africans, but Japanese also speaking in English will have a different pronunciation for the same word in English. For example, in Japan there is no “l”. It is replaced by the letter “r”, so my name “paulene” is pronounced as “paurene”. Therefore, when people visit different cities and regions they are identified as having an accent, resulting from the differences in inflections and tones between the different cultures.

Argot: is referred to as a vocabulary that is used by non-professional, non-criminal groups. For example, truck drivers may use the term *smokey* to refer to the highway patrol (Chaney & Martin, 2004:89).

Dialect: Alberts *et al.* (2010:113) define dialect as a variation of language distinguished by its vocabulary, grammar, and pronunciation.

Slang: According to Chaney & Martin (2004:88) slang includes idioms and other informal language. Examples of business slang are *bottom line* and *back to square one*. Slang designates those terms, used in instances of extreme informality, which serve as a “means of marking social or linguistic identity”. Slang can be regionally based, associated with co-culture, or used by groups engaged in a specific endeavour. An example of regional slang is that of young Japanese. For example, in Tokyo, McDonald’s (Maku Donarudo) is referred to as *Maku*, but further to the west, in Osaka, it becomes *Makudo* (Samovar *et al.*, 2010:228).

Branding: Corporate marketing has created a phenomenon, referred to as branding, that frequently transcends language differences. Branding is the use of a corporate name or logo to prominently identify a product or create a widely recognised image. Globalisation has resulted in many major “brands” being recognised around the world, irrespective of national language. Symbols such as Nike’s “swoosh”, the Starbucks mermaid, or the distinctive Mercedes-Benz three-pointed star in a circle, along with numerous other logos such as Yahoo!, Google, or Coca Cola, are immediately recognised by millions of people around the world, irrespective of the language they speak (Samovar *et al.*, 2010:228).

Evident in the above literature is that cultures are undoubtedly influenced by language variation such as accent, dialect, argot, slang, and branding.

Non-verbal Communication

Non-verbal communication plays an integral component that impacts social interaction. People use different types of non-verbal communication to create impressions about themselves (Rugbeer, 2005). The different types of non-verbal behaviour are outlined below.

Paralanguage

According to Chaney & Martin (2004:111) paralanguage is related to oral communication. It refers to the rate, pitch, and volume qualities of the voice that disrupt or momentarily take the place of speech and affect the meaning of a message.

Paralanguage includes vocal qualifiers such as:

Intensity/Volume: referring to the loudness or softness of the vocal tone. Whereas some people have loud voices that carry long distances, others are normally soft-spoken. However, despite their normal volume level, individuals do vary their volume depending on the situation and topic of discussion. For example, people tend to speak loudly when they want to be heard in a noisy environment. However, they may vary their volume when they are angry or they may speak more softly when they are being romantic or loving (Verderber & Verderber, 2008:82).

Pitch: refers to the highness or lowness of the vocal tone. Eunson (2005:238) affirms that voice inflection is related to pitch. Upward inflection or rising tone is used conventionally when people ask questions, thus attempting to prompt a response. People may inflect upwardly or downwardly; depending on when they are ready to stop talking and yield the floor to another person (this cue is often accompanied by eye contact). Verderber & Verderber (2008:82) add that people may also raise their pitch when they are nervous or lower their pitch when they are trying to be forceful. Lower pitch voices tend to convey more believability and credibility.

Rate: refers to the speed at which a person communicates (Seiler & Beall, 2008:130). People tend to talking more rapidly when they are cheerful, scared, nervous, or excited. However, they tend to talk more slowly when they are engaged in problem solving out loud, or trying to accentuate a point (Verderber & Verderber, 2008:82).

Intonation: refers to the inflection, melody, or variety in one's voice. Some voices have little accent and some monotone, on the hand there are some that have a great deal of melody and may have a childlike quality of them. People prefer to listen to voices with a fair amount of modulation (Verderber & Verderber, 2008:83).

Quality: the quality of a voice is made up of all the other vocal characteristics like tempo, resonance, rhythm, and articulation. Researchers have found that people with attractive voices are seen as more youthful, more competent, and more honest. However, people with immature voices were viewed as less competent and powerful but more honest and warm (Hybels & Weaver, 2007:137).

Vocalised pauses: are extraneous sounds or words that interrupt fluency. The most common vocalised pauses that creep into our speech include “uh”, “hmm”, “um”, “er”, “well”, and “like”. At times we may use vocal pauses to hold our turn when we momentarily search for the right word or thought. As a result of these pauses not being a part of the intended message, occasional vocal pauses are generally ignored by those interpreting the message. However, when one begins to use it extensively, others will perceive the communicator as being nervous or unsure of what is being communicated (Verderber & Verderber, 2008:83).

Paralanguage conveys emotions that are both negative and positive. Negative emotions conveyed could be that of impatience, fear and anger and positive emotions could be that of satisfaction and admiration. An increased rate of speech could demonstrate anger or impatience while a decreased rate could imply lack of interest or a reflective attitude (Chaney & Martin, 2004:111).

On the basis of paralanguage people tend to make judgments about what is being said, the person saying it, the speaking and listening roles, and the credibility of the message. However, judgments about people based on paralanguage can be just as unreliable as judgment based on body type (Seiler & Beall, 2008:130).

Gamble & Gamble (2010:134) add that silence is yet another important component in the communication process, but silence is the absence of both paralinguistic and verbal cues.

Silence

Seiler & Beall (2008:131) affirm that silence and vocal hesitations are extremely communicative, highly powerful messages that often speak volumes. Vocal pauses are usually short in duration, while silence refers to extensive periods of time without sound. Pearson *et al.* (2006:94) emphasise that silence is complex behaviour. In certain cultures silence may signal respect and empathy when another person is communicating or disclosing private information, however, in other cultures silence may signal the dark side of communication. People in authority, in dominant cultures or in positions of power may silence others.

Davies & Ikeno (2002:51) affirm that communication among human beings takes various forms and includes both verbal and non-verbal expression such as gestures, facial expressions and posture. Such non-verbal communication is mostly unconscious but plays a vital role in human relationships. Silence, or *chinmoku*, in particular, can be viewed as a communication skill, not just a form of emptiness between spoken words.

Silence can be viewed as saying nothing and meaning something. Different cultures view silence in different ways, depending on their cultural values. *Chinmoku* in Japanese communication has certain distinct features, which derive from the underlying values of Japanese culture that determine how silence appears and functions in communication within the Japanese society (Davies & Ikeno, 2002:51).

In daily conversations, business meetings, and school environments in Japan, silence is much more than common and is for a longer duration as opposed to Western countries. There are various reasons for silence being so ubiquitous in Japanese communication, and these causes can be classified into two main categories: historical factors and the dominance of group awareness in Japanese life (Davies & Ikeno, 2002:51).

Gamble & Gamble (2010:134) add that silence can allow one to organise one's thoughts. Communicators also use silence to alert receivers that the word they are about to communicate is important. In addition, choosing not to speak to someone at all can be a powerful demonstration of the indifference the one person feels towards the other and a very strong message of disconfirmation could be sent. Silence can also mean a sign of punishment after an argument. However, silence can also indicate that two people are so comfortable with each other that they do not feel a need to talk, or in a different context, it can disclose a person's shyness (for example, the Japanese culture), by suggesting discomfort or the inability to keep a conversation going. On the other hand, silence can also mean that, at that moment you agree with what is being said or simply have nothing to say.

It is therefore evident that silence is very important to Japanese culture. When engaging in intercultural communication individuals from other cultures may feel uncomfortable. It is therefore important for other cultures to try and evaluate what sort of a silence it is, whether it is a respectful silence or an upset silence. There is a definite connection between silence and wisdom. The Japanese character for knowledge combines the characters for losing and mouth, which goes to show that the Japanese consider people wise who refrain from speaking. As the old proverb goes, "better to remain silent and be thought a fool, than to open your mouth and remove any doubt".

In light of the literature on non-verbal communication it is apparent that awareness of the use of non-verbal communication may lead to a greater rapport between communicators of different cultures and fewer instances of miscommunication are likely to occur in the communication process. Communicators engaging in intercultural communication should demonstrate greater sensitivity to the use of non-verbal behaviour when dealing with other cultures.

Kinesics

The use of body movements or kinesics which is derived from the Greek word for 'movement' and refers to all body movements and the meanings they convey. These may vary among cultures.

The face and eyes are viewed as the most communicative and expressive types of body language. However, in some cultures, such as the Chinese culture, people rarely show emotion. The Japanese on the other hand may smile to cover a range of emotions, including anger, happiness, or sadness, while the smile to people in South Africa may mean happiness (Chaney & Martin, 2004:119).

Although many facial expressions are unconscious and involuntary reactions to certain stimuli, it is established that facial cues may be only partially reliable in terms of what they express. Michael Motley, a communication researcher, in a study of facial expressions in everyday conversations, ascertained that it is extremely difficult to interpret and may only be relevant to specific conversations or situations in which they occur. However, most of us have learnt how to control our facial muscles in order to hide inappropriate or unacceptable responses. Such controlling behaviour regarding facial expressions are referred to as facial management techniques as identified in table 1 (Seiler & Beall, 2008:122).

Table 1: FACIAL MANAGEMENT TECHNIQUE		
Technique	Definition	Example
Intensifying	Exaggeration of expression to meet others' expectations	You receive a gift and try to look completely surprised, excited, and delighted.
Deintensifying	Understatement of reactions to meet others' expectations	You receive an A on a speech, a friend receives a C. You tone down your excitement, just in case your friend feels bad about receiving a lower grade.
Neutralising	Avoidance of any emotional expression in a situation - "poker face" shows no emotion	You show no fear or sadness when fear or sadness may be justified but you don't want to show your emotions.
Masking	Replacement of one expression with another considered more appropriate for the situation.	Smiling when a friend wins a scholarship and you don't, even though you think you deserve it.
Source: Seiler & Beall (2008:122)		

Psychologists Paul Ekman & Wallace Friesen (Seiler & Beall, 2008:122) have devised a classification system based on the origins, functions, and coding of non-verbal behaviour. Their system divides body motions into five categories, namely; emblems, illustrators, regulators, affect displays, and adaptors (highlighted in table 2).

Table 2: CATEGORIES OF BODY MOVEMENTS AND FACIAL EXPRESSIONS		
Category	Characteristics	Examples
Emblems	Translates directly into words and are used for specific words or phrases. Meanings of emblems are like those of words-arbitrary, changeable with time, learned, and culturally determined.	A hitchhiker's extended thumb, the thumb and circle sign for "OK," the V hand sign resembling the peace.
Illustrators	Accent, reinforce, or emphasise a verbal message.	A child holding up his hands to indicate how tall he is while saying, "I'm a big boy"; an instructor underlining a word on a poster to emphasise it
Regulators	Control, monitor, or maintain interaction between or among speakers and listeners. Cues that tell us when to stop, continue, hurry, elaborate or let someone else speak.	Eye contact, shift in posture, nod of the head, looking at a clock or wristwatch.
Affect displays	Body movements that express emotions. Though your face is the primary means of displaying affect, your body may also be used.	Sad face, slouching, and jumping up and down.
Adaptors	Adaptors help individuals feel at ease in communication situations. They are difficult to interpret and require the most speculation.	Scratching, smoothing hair, playing with coins, smoking, hands in front of the face, moving closer to someone.
Source: Seiler & Beall (2008:123)		

Gestures: Gestures are the movements of your hands, arms, and fingers that individuals use to explain or to accentuate. People vary, and so does their use of gestures, for example, some people “talk with their hands” far more than others. Some gestures, called illustrators, supplement the verbal message, so you say “about this high” or “about this round”; we expect to see a gesture accompanying the verbal description. Another type of gesture, called emblems, can stand alone and can be substituted for words, for example, when you raise your finger and place it vertically across your lips, signifying “quiet”. Also, highlighted in table 2, is that emblems have automatic agreed-upon meanings in particular cultures. Gestures called adaptors occur unconsciously as a response to a physical need. For example, you may adjust your glasses, or rub your hands together when they are cold. Although you may not mean to communicate a message with your gestures, others notice them and attach meaning to it (Verderber & Verderber, 2008:80)

Attractiveness: is having the power or quality of pleasing, winning, or drawing attention. The importance of physical beauty to males is universal; men from all around the world, irrespective of culture prefer young, nubile women. More than that, however, men prefer having a physically attractive mate because it is a sign of status. Females, on the other hand, select men with sufficient resources to care for them and have stronger preferences for intelligent, considerate, and outgoing mates. Women of all cultures are also attracted to wealth, power, and status (Hybels & Weaver, 2007:139).

Seiler & Beall (2008:125) add that attractive people, when compared to unattractive people, are perceived as being more popular, successful, sociable, persuasive, sensual, and happy. However, in few situations attractiveness can also be disadvantageous. Although attractiveness was found to be an asset for men throughout their executive careers, studies found that being an attractive manager could be a liability for female managers. Even when such women reached top executive levels, their success was attributed to their looks rather than their abilities, and they were consistently judged less capable than unattractive women managers. For both attractive males and females, attractiveness is often considered to be the reason for their success, rather than their capabilities or hard work.

It is therefore evident that society places a great deal of value on physical appearances, but do attractive individuals differ in behaviour from others who are less attractive? The answer is *no*. In fact, attractive people do not seem to fit the stereotypes associated with them. Surprisingly, self-esteem is not consistently high among those who are considered the most attractive. This could be because they believe that they are rewarded not for what they have

done, but for how they look, thus diminishing their sense of self-worth (Seiler & Beall, 2008:125).

Facial Expression: Verderber & Verderber (2008:81) refers to facial expressions as the arrangement of facial muscles to communicate emotional states or reactions to messages. Our facial expressions are particularly important in conveying the six basic human emotions of happiness, sadness, surprise, fear, anger and disgust.

It is apparent that particular facial expressions for each of the above mentioned emotions is universal and the same for each culture. Facial expressions are so vital in communicating the emotional aspect of a message that people have invented *emoticons*, a system of typed symbols to convey facial expressions online. For example, ☺ conveys a smile, while ☹ conveys a frown (Walter & Parks, 2002).

Posture: Chaney & Martin (2004:122) state that posture refers to the way a person stands, sits, or walks, and can send positive or negative non-verbal messages. Posture can indicate agreement or disagreement. For example, when people in a business meeting share a point of view, they are likely to emulate each other's posture. However, when a person disagrees with another's point of view within a group, his or her posture will also disagree with the other group members. Postures can also convey self-confidence, status, and interest. Confident people generally have a relaxed posture yet stand upright and walk with assurance. Walking with stooped shoulders and a slow, hesitating pace, projects such negative messages as lack of assurance and confidence.

On the other hand, Eunson (2005:241) adds that to lower the body towards another person as in a shallow or deep bow, is a universal sign of respect, and sometimes even defeat. Aggression can also be expressed by a rigid body, with shoulders raised, both signs of readiness for physical conflict.

Eye messages

Eye messages include all information that is conveyed by the eyes alone. The most significant aspect of eye message is eye contact. Although in some Western cultures meeting another's eyes is a sign of honesty and credibility as well as warmth and involvement, in many cultures, conversing without eye contact can indicate disinterest, inattention, rudeness, shyness, or deception (Hybels & Weaver, 2007:39).

According to Gamble, & Gamble (2010:394) the eye also communicates. The eyes are the 'entrance of the soul'; they communicate fundamental messages, both consciously and unconsciously. Eunson (2005:236) maintains that there are numerous messages in western culture relating to eye contact, for example, "Look me in the eye and say that!", 'It's rude to stare', 'You can't hide your lying eyes'. Eye contact, or direct gaze, means different things to different cultures. Euro-Americans, Saudi Arabians, Korean and Thai people tend to regard a direct gaze as a desirable characteristic indicating openness and honesty. Equally, an averted gaze can be interpreted as suggesting dishonesty or deviousness. In contrast, in other cultures, such as Japanese, Mexican, West African and Puerto Rican, direct eye contact may be considered rude, while an averted gaze indicates respect (Morris, 2002).

Eunson, (2005:236) adds that in many cultures, direct eye contact is the preserve of dominant individuals, while subordinates tend to avert their gaze and blink more frequently. In western culture eye contact regulates a conversation. For example, listeners tend to look more at speakers more than speakers look at listeners, but speakers will tend to re-establish eye contact at critical points while talking to seek reinforcement, feedback, or approval from listeners. In some cultures, direct eye contact implies the listeners are concentrating on what is being communicated, while in other cultures (e.g., Japanese) concentration is indicated by an averted gaze, or closed or half-closed eyes.

Based on the above literature, it is apparent that eye messages are of vital importance as it provides a variety of functions, for example, it also provides turn-taking signals in conversation that regulate interaction. It indicates attentiveness, involvement, immediacy, and connection to others. Although eye messages have received minor attention by intercultural scholars, an African proverb states, "the eye is an instrument of aggression". In many Asian countries and Pacific Islanders it is understood that young people never make eye contact with their elders. In most African countries as well as other parts of the world, it is believed that a person of lower stature should not look a person of higher statue in the eye; it is considered disrespectful (Hybels & Weaver, 2007:139).

Olfactics

According to Eunson (2005:238) smell or olfactics is yet another form of non-verbal communication. Chaney & Martin (2004:116) add that a person's smell can have either a positive or negative effect on the oral message. The way a person smells remains in our memory after the person has gone. Most people in the United States respond negatively to what they consider bad odours, such as body odour, breath odour, or clothes that emit unpleasant aromas such as

perspiration. Many people in society place great importance on personal hygiene and consider it normal for people to remove body odours by bathing or showering daily and by brushing their teeth to remove mouth odours.

Seiler & Beall (2008:131) confirm that billions of dollars are spent on perfumes, colognes, aftershave lotions, scented candles, deodorant, scented air sprays, soaps, and other such products to enhance our surroundings and us. Olfactics communicate very powerful messages, which can create a multitude of interpretations. In most developed parts of the world, people use an array of cosmetics to eliminate body odour or to replace it with other smells. According to Peter Andersen, a communication scholar, Americans' are viewed as the most smell-sensitive culture in the world. As humans many of our perceptions are based on smell, for example, when food smells good to us, we assume that it will taste good as well, and we are more attracted to others who have pleasant smells than those who do not. However, in many cultures natural odours are normal; in actuality in some cultures, a person's smell is an extension of that person. As with all types of non-verbal communication, being ignorant of cultural variations in attitude towards smells can lead to confusion and misperceptions, which ultimately lead to incorrect assumptions.

Proxemics

Jandt (2010:113) explain the term proxemics as the use of personal space. Edward Hall's (1959 cited in Jandt, 2010:113) work has demonstrated that cultures differ substantially in their use of personal space. His general presumption is that humans exist inside an invisible "bubble" or personal space. However, as humans the amount of space we may want between ourselves and others depends on our cultural learning, our upbringing in our families, the specific situation, and our relationship with others with whom we are communicating. Hall illustrates the range of space between people as shown in table 3.

Pearson *et al.* (2006:88-89) exemplify that space or distance communicates everything from size of our personal "bubble" to our relationship with people with whom we are communicating or listening to. People tend to stand closer to friends or acquaintances and further from enemies, strangers, authority figures, high status people, physically challenged people, and people from other racial groups different from their own. People are likely to stand closer to people they perceive as similar or unthreatening because closeness communicates trust.

Table 3: PROXEMICS			
	Distance	Description	Voice
Intimate	Touching to 18 inches	Private situations with people who are emotionally close. If others invade this space, we feel threatened.	Whisper
Personal	18 inches to 4 feet	The lower end is “handshake” distance – the distance most couples stand in public.	Soft voice
Casual	4 feet to 12 feet	The lower end is the distance between salespeople and customers and between people who work together in business.	Full voice
Public	Greater than 12 feet	Situations such as teaching in a classroom or delivering a speech.	Loud voice
Source: Jandt (2010:114)			

However, cultural background of the people communicating must also be considered in the evaluation of personal space. Cultural background may also result in variation in the use of space and in people’s interpretation of the use of space. As we globalise, more people are working together in multiracial and multinational corporations, affording individuals to travel to different countries and interact with people from diverse cultural backgrounds. Therefore, sensitivity to the use of space in different cultures and quick and appropriate responses to those differences are essential.

Haptics

Eunson (2005:241) defines haptics as the study of touch in communication. Touch can convey several messages and is recognised as a basic human need, but the degree to which individuals touch each other varies from culture to culture, as well as within cultures. The

context in which touch is used, determines which message is being communicated. Froemling *et al.* (2011:102) outline the various messages that can be communicated through touch.

Communicating emotion: People use touch to communicate positive emotions such as love, happiness, and caring. For example, people may hold hands or even hug each other to display those emotions.

Communicating demeanour: Touch can also be used to indicate playfulness. When people are joking with others, they might lightly tap them on the arm and say “I’m just joking.”

Communicating control: People also use touch to control children. We tend hold their hands when crossing the street to prevent them from getting injured. We also put our arms across their chest, communicating that they should “wait” or “stay here”, to prevent them from running on the road. In another context, people may also use this in a more negative way, for example, we may shove someone out of our way, or people may push others from behind indicating that they want to move more quickly. These are instances in which people might use touch to control other adults.

Cultural rituals: Touch is also used in ritual ways. For example, we shake hands when we meet someone (as a greeting) and sometimes even when we are leaving. Some people may also hug or kiss a friend, family member, or romantic partner as a greeting. In some cultures people also kiss cheeks as a ritual greeting for strangers and even close friends.

Performing a task: Another neutral form of touch is a task-related touch. For example, doctors use task related touch all day long to help others.

Chronemics

According to Froemling *et al.* (2011:101) confirm that chronemics refers to the use of time to communicate. Alberts *et al.* (2010:147) add that people often interpret others’ use of time as conveying a message, which eliminates it from the behaviour sphere and consigns it to an area of communication. For example, if a friend consistently arrives more than an hour late, how is his/her behaviour interpreted? Culture strongly influences how most people answer that question (Alberts *et al.*, 2010:147). In America, time is considered highly important, and the expression “time is money” is used often to express the value of time. Therefore in countries like America, lateness can communicate thoughtlessness, irresponsibility, or selfishness. A more tolerant view of time might be that the perpetually late person is blithe. However, not all cultures value time in the same way.

Jandt (2010:118) affirms that the concept of time varies from culture to culture. When people come together from different cultures and value time differently, it is expected to lead to conflict and a sense of displacement. Alberts *et al.* (2010:147) concur that the timing and sequencing of events convey a variety of messages. For example, being asked to lunch transmits a different meaning than being asked to dinner and being asked to dinner on a Monday conveys a different message than being asked to dinner on a Saturday.

In addition, some people use time monochronically, while others use time polychronically, and the differences can be viewed as conveying a message (Alberts *et al.*, 2010:148). People who use time monochronically engage in a single task or behaviour at a time, for example a person may read or participate in a conversation or watch a movie. However, when individuals engage in more than one activity at a time, they are using time polychronically.

Although people use time monochronically, with the use of modern technology more people are using time polychronically as they listen to their iPod, talk on cell phones, and surf the net while they are interacting with others. Conversely, people who use time monochronically may be insulted by those who use time polychronically. When an individual's use of time differs from that of others, miscommunication is likely to occur. Therefore, in order to benefit from relationships and communication between different cultures, it is imperative for individuals from these cultures to understand how the other culture values and uses time.

Artifactual Communciation

DeVito (2011:103) explain that artifactual messages are expressed through objects or articles made by human hands. Artifactual messages are conveyed through colours we prefer, the clothing or jewelry we wear, and even the way we decorate our space.

Chromatics: Chromatics or colour, can affect a person moods, emotions, and their impression of others. Certain colours have both negative and positive implications. For example, in the United States, black is considered a sophisticate colour, but it also represents sadness, on the other hand white represents pure and peace, but in some cultures it is associated with mourning. Colour may also be used to symbolize things such as patriotism. For example, Americans associate red, white, and blue (representing the colours of the American flag) with patriotism.

Clothing and body adornment: Clothing and personal grooming also communicates messages about people. According to Verderber & Verderber (2008:87) people are increasingly using different clothing choices, body art, and other personal grooming to communicate who they are

and what they stand for. Similarly, when we meet someone, we are likely to form an impression of that person from how they are dressed or groomed. Therefore, one can change the impression others have of him/her by altering the clothes they use.

Different clothing styles also signify masculinity and femininity within certain cultures. Wood (2007 cited in Verderber & Verderber, 2008:87) states that women and feminine clothing are more decorative, while men and masculine clothing are more functional.

Eunson (2005:242) asserts that clothes and bodily adornment are used primarily to send social and sexual messages. 'Adornment' includes both physical decoration (hair styling, make-up, jewellery, wigs, suntans, shaving/not shaving, tattoos and body piercing) and body modifications (e.g., plastic surgery), all social inventions by different cultures whose ulterior purpose is to emanate messages of charisma, obedience or power. People tend to adorn and dress themselves to communicate to others, the cultural group, wealth, rank or class that they may belong to.

MASS COMMUNICATION

Mass communication is a process of delivering information, ideas, thoughts and feelings to a large and diversified audience via a medium developed for that purpose as explained by Agee *et al.* (1988). Mer sham & Skinner (2002:88) add that mass communication deals with communication that reaches large audiences via modern technologies. The mass media refers to technologies and social institutions (for example, newspapers, radio, television, and the internet) that are involved in the production and delivery of messages to extensive audiences. Interpersonal communication and the transactional model will assist in the understanding of the process of mass communication.

Earlier in this chapter, interpersonal communication was described as a transactional process between two or more people in a face-to-face encounter. Interpersonal communication generally involves a source (the communicator) and a receiver (the recipient) who are known to one another with a purpose to engage in a meaningful exchange of messages. The participants in interpersonal communication continually provide feedback by responding to each other's verbal and non-verbal messages. Feedback is immediate and gives communication its dynamic nature by allowing the participants to exchange roles while negotiating meaning to achieve mutual understanding. However, mass communication has a distinctive characteristic which involves the basic components of the communication process.

Steinberg (2007:254-255) explains that in mass communication the communicator is not a single individual, but a member of a team within an organisation (for example, a newspaper or television station) involved in the production and disseminating of messages. Similarly, the recipients of mass communication consist of large audiences who are not personally known each other, or to the communicator. There is also little or no feedback from the audience. Although the audiences' access to the mass media is restricted, recipients may still provide feedback by, for example, telephoning, writing a letter to the media organisation, or sending an e-mail.

Steinberg (2007:255) concludes that the mediated messages of mass communication sets it apart from interpersonal, small group communication, and public speaking, all of which occurs in a face-to-face environment. Consequently, mass communication is described as an encounter with a medium and a message as opposed to a relationship with another personal, as in interpersonal communication.

The Functions of Mass Communication

According to Steinberg (2003:186) two theorists, Lasswell and Wright identified four basic functions of mass communication: surveillance of the environment, correlation, cultural transmission and entertainment. These functions are explained further.

Surveillance of the environment

Surveillance of the environment is considered the information and news-providing function of mass communication. The role of the media is to inform people about national and international news, ranging from world stock market prices, weather conditions and crises situations. The surveillance function also deals with the transmission of information that is useful in everyday life, for example, news about health issues, recipes and fashions ideas. In other words, they communicate information relating to national and international cultures (Steinberg, 2007:257).

Correlation

Closely aligned to the surveillance is the correlation function which deals with how the mass media interpret information about the environment (Steinberg, 2007:257). Articles in the newspaper, or discussions on radio and television about political, cultural, economic or social events, for examples, have been selected and interpreted by the media, and have consequences for the way individuals understand and respond to these events.

Therefore, individuals' attitudes and opinions about political figures, cultural and social proceedings, are often influenced by the impressions received from the mass media. This contributes to stereotyping, ethnicity, and other cultural related components, for example, the way Japanese culture may perceive South African culture and vice-versa. The downside of the correlation function is that there is no guarantee that interpretation by media commentators and other 'experts' are accurate and valid. Therefore, there is a risk that people may rely too heavily on the views carried by the media thereby restricting their personal belief, opinions and view of the other culture, despite their daily interaction that they may have with the other cultures. People, relying too heavily on the media, can restrict their personal ability to want to learn and understand other cultures.

Cultural Transmission

Cultural transmission, also known as the socialising function, refers to the media ability to communicate the norms, rules and values of a society, creating an environment for individuals to learn how to behave and what values are important. Cultural transmission is a teaching function of mass communication and attempts to build common bonds among members of society. For example, people learn that motherhood and childrearing activities have a positive value in society. It is assumed that by screening shows, such as *Family Ties* and *Isidingo*, which promote values such as respect for authority and family, mass audiences will accept this value (Steinberg, 2007:258).

Entertainment

Steinberg (2007:259) explains that the fourth function of the mass media, entertainment, refers to the media's ability to provide messages which offer escapism and relaxation. For example, although newspapers focus on news items, they also contain puzzles, comics and jokes with the aim of offering entertainment. Radio and television are also intended to entertain and amuse.

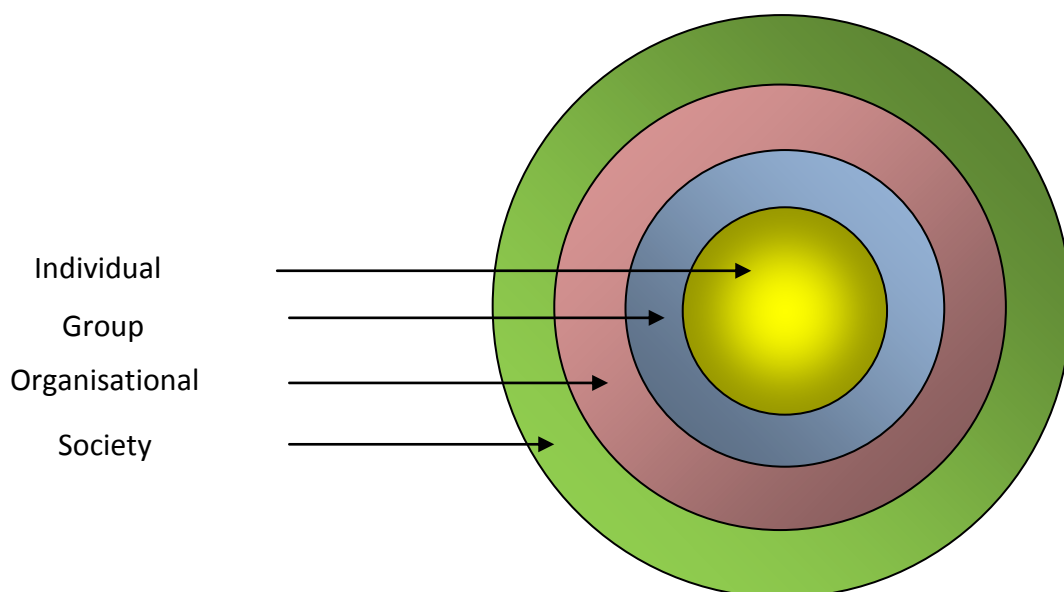
The above literature leads us to believe that mass communication plays a pivotal role in intercultural communication. Rensburg (1997:179-183) established that mass communication implies the transfer of ideas, knowledge and skills to guarantee the successful acceptance of innovations. Mass communication is also used to persuade and influence people. Rensburg adds that a society with a mass-media system introduces new ideas and places which accelerate modernisation. The mass media enables people to imagine life in different environments with different norms and values, without them having to travel to these different places. Hence, mass

media is not only important agents of modernisation but also intercultural communication. Mass media is therefore instrumental in creating certain images or stereotyping certain cultures restricting individuals' personal belief, opinions and view of other cultures. People, relying too heavily on the media are bound to hamper their personal ability to want to learn and understand other cultures.

ORGANISATIONAL COMMUNICATION

An organisation, explained by Eunson (2005:484) consists of a group of people who work together to achieve a common purpose. It can be structured as a small business, an army, government, religious groups or corporation. An organisation is bigger than the individuals and groups that it comprises, but smaller than the society that gives it its context and environment (as depicted in figure 3).

FIGURE 3: AN ORGANISATION IN CONTEXT



Source: Eunson (2005:484)

Organisational communication is defined by Kelly (2000:92-101) as the process by which information is exchanged and understood by two or more people, generally with the aim to motivate or influence behaviour.

Alberts *et al.* (2010:257) state that organisational communication is vital to an individual's ability to navigate productively through the legal, educational, religious, corporate, and civic

organisations that they normally confront across a lifetime. Von Krogh *et al.* (2000) affirm that communication is not only an essential aspect of recent organisational changes, but effective communication can be seen as the foundation of modern organisations.

Steinberg (2003:154) adds that organisational communication encompasses all the communication process that occurs in the context of an organisation. It involves one-on-one communication (between a manager and an employee), small-group communication (meetings), public communication (public speeches by the chief executive officer), and mass communication (press releases, company newsletters, new product announcements). These forms of communication occur both inside (internally) and outside (externally) the organisation. Internal communication usually centres on work-related issues and presents an environment suitable for individuals to work together and cooperate with each other. However, organisations do not exist in seclusion; it is an element in the structure of society and must adapt to social needs and changes in order to survive.

Contributing to the milieu of adapting to the social needs and changes, businesses in the twenty-first century have become global and are also challenged with being able to deal effectively with others who are culturally different. Understanding and working with and across cultures is of utmost importance for the success of current organisations. Alberts *et al.* (2010:277) add that in the society we live in, many categories of individuals need to interact with international support personnel from other parts of the world, even in their non-work lives, and increasingly workers in multinational organisations must communicate and work with people from diverse cultures.

It is therefore evident that managing a global environment has many implications for organisational behaviour. People from different countries and cultures perceive work and life differently, resulting in different motives and expectations. Intercultural communication, international communication and global communication, play a vital role especially in international organisations like Toyota Motor Cooperation, and are discussed further in this chapter.

COMMUNICATION COMPETENCY

The common interpretation of competence refers to the ability to apply language skills to situations. Seiler & Beall (2008:2) explain communication competency as the ability to participate in effective communication that is exemplified by skills and understandings that enable communicators to exchange messages successfully. As a result of an increase in globalisation,

businesses demand a workforce that can write and speak efficiently across cultures to reach their goals. McCain (1996:65) strongly affirms that communication competency is a fundamental concern for business communication.

Steinberg (2007:33) adds that the ability to be a competent communicator is not a natural, but like any other skill, it can be learned. For individuals to be competent communicators, they are required to be motivated, and have the desire to acquire the necessary knowledge and skills (Gudykunst & Mody, 2001:209).

Verderber & Verderber (2008:20) affirm that motivation is essential as we will only be able to improve communication if we are *motivated*. People are likely to be motivated if they are confident and if there is prospective rewards. *Knowledge* is also important as we are expected to know what is involved in increasing competence. The more knowledge one has on how to conduct oneself in a given situation, the more likely one is able to develop competence. Skill is yet another important component that is consistent with our communication knowledge. Skills are goal-focused actions. The more skills one has, the more likely one is able to structure one's message effectively and successfully.

Verderber & Verderber (2008:20) add that together with motivation, knowledge and skill, credibility and social ease are also essential for communication competence. Credibility refers to the perception of a communicator's knowledge, trustworthiness, and warmth. Listeners are more likely to pay attention to and be influenced by communicators they view as credible. Social ease on the other hand focuses on communicating without anxiety or nervousness. To be viewed as a competent communicator, it is important that one can speak in a manner that conveys self-confidence and assurance.

In light of the above the researcher concurs with Gamble & Gamble (2010:12) who recommend that we all have different communication strengths and weaknesses within our cultures, and we can benefit by improving communications across cultures. When people add their knowledge and make a commitment to develop the skills required to apply that knowledge across an array of communication situations, we gain communication competence.

CONCLUSION

This chapter explored how non-verbal communication as an element of culture is understood differently by different cultures. Non-verbal communication is identified as the interpretations that are made up of bodily actions, vocal qualities, use of space, and self-presentation cues. Non-verbal communication is continuous, multi-channelled, intentional or

unintentional, possibly ambiguous, and the primary means by which people convey their emotions. The non-verbal behaviours that people enact and how they interpret the non-verbal messages of others depend on their culture.

Learning about the association between culture and non-verbal behaviour is useful to both South African ICT's and Japanese co-ordinators for number of reasons. For example, understanding the concept of bowing in the Japanese culture informs us that the Japanese value formality, rank and status. In a business environment, it is also important to understand eye contact. For example, in South African culture, direct eye contact implies the listeners are concentrating on what is being discussed, while in Japanese culture concentration is indicated by an averted gaze, or closed or half-closed eyes. Therefore, what was most apt in this chapter was that we can all become more proficient at interpreting non-verbal cues of other cultures by considering cultural differences, and by paying attention to all aspects of non-verbal communication and their relationship to the verbal message.

Chapter two also highlighted the importance of communication on a global context and the various models of communication that relate to interpersonal and intercultural communication. From this chapter, it has been observed that successful interactions between different cultures are necessary for the success of intercultural competence. However, for intercultural competence to be accomplished each culture needs to understand and take interest in the other culture.

The above literature has also highlighted technology as another vital aspect influencing communication across cultures. Steinberg (2007:15) adds that today's technology still executes the same functions as clay tablets and hieroglyphics of centuries ago, however, technological advancements move information across time and space. The difference is that information reaches unlimited numbers of people from different cultures and geographical locations, at a rapid speed using sophisticated technology. The following chapter will discuss culture and the impact of culture on communication in relation to the theoretical underpinning.

CHAPTER 3

CULTURE

INTRODUCTION

Culture makes “things easy” for two important reasons. First, culture helps facilitate the shift from the womb to this new life by providing meaning to events, object, and people – thus making the world a less mysterious and frightening place. Secondly, culture makes life less confusing. The influence of culture becomes routine and subconscious and makes life easier (Samovar *et al.* 1998:34-35).

Cultural awareness is important to global business and, partnered with good communication, is an essential component in successful business worldwide. Our values, priorities, and practices are shaped by the culture in which we grow up. Understanding other cultures is crucial for intercultural communication. Therefore, intercultural communication is no longer an option, but a necessity for the survival of an organisation (Meyer, 2006:293-294).

THE IMPORTANCE OF CULTURE

Sensitivity to Cultural Differences: As humans we have become increasingly sensitive to cultural differences. For example, society is moving away from *assimilationist perspective* (the idea that people should leave their native cultural ways). With some notable exceptions (like hate speech, racism, sexism, homophobia, and classism) people are becoming more concerned with saying the right thing and ultimately with developing a society in which all cultures can coexist and enrich one another (DeVito, 2011:19).

Economic Interdependence: DeVito (2011:19) state that in today’s society most countries are economically dependent on each other. Our economy depends on our ability to communicate effectively across cultures. Likewise, every countries political well being depends greatly on that of other cultures.

Communication Technology: The accelerating growth of communication technology has brought different cultures from around the world right into our homes. Technology has made intercultural communication easy, practical, and predictable. It has created opportunities that allow individuals to have a social network of friends from a wide range of geographical areas and from different countries and cultures. The Internet has also contributed in making intercultural

communication as easy as writing a note on your laptop and sending it to an individual from a different culture in a different geographical location.

It is therefore apparent that communication is heavily influenced by the culture in which we are raised; culture is extremely significant to communication, and having a cultural perspective serves numerous essential purposes as highlighted in the previous paragraphs (DeVito, 2011:19).

Kendall (2001:67) concludes that culture is essential for survival and communication between people. People are not born with information, instead we learn how to dress, behave, and eat through others around us. Therefore, we learn about culture through interaction, observation, and imitation in order to participate as members of a particular group or within a specific culture. However, just as culture is essential for individuals, it is also vital for societies to survive.

CULTURE AND SOCIETY

Schaefer (2002:55) states that culture is totally learned by socially transmitted customs, knowledge, material objects, and behaviour. It includes ideas, values, customs, and artefacts (for example DVDs, books, and CDs) of groups of people. Patriotic attachment to the flag of Japan is an aspect of culture, as is the national addiction of vuvuzela's at a soccer match in South Africa.

Sharing a similar culture helps people define the group or society to which they belong. A large number of people are said to have constituted a society when they live in the same territory, are relatively independent of people outside their space, and participate in a common culture.

Schaefer (2002:55) explain that a society comprises of individuals who share a common heritage and culture. Members of the society learn a specific culture and pass it on from one generation to another. Distinctive culture is also preserved through literature, art, video recordings, and other means of expression.

It is clear that having a common culture also simplifies day to day interactions. Being a part of a society also allows us to take certain cultural patterns for granted. For example, people assume that physicians will not disclose confidential information, and that parents will be careful when crossing the street with a young child. These are assumptions that reflect the basic values, beliefs, and customs of cultures in general (Schaefer, 2002:55).

COMPONENTS OF CULTURE

Although the specifics of individual cultures vary extensively, all cultures have common non-material cultural components for example, symbols, language, values, norms, religion, social organisations and history. These components contribute to both harmony and strife in a society (Kendall, 2001:72 & Samovar *et al.*, 2010:24).

Symbols

According to Gamble & Gamble (2010:95) a symbol stands for, or represents, something else. Signs and symbols can replace spoken messages when they are used to identify and to direct attention to the things they designate.

Symbols are frequently based on likeness, metaphor, or comparison. For example, in Japan, the “cherry blossom” is a symbol of the samurai because it is beautiful, blooms early, and dies soon. As symbols are independent of language, they can be used to communicate across language barriers. For example, symbols were used along ancient roadways. More recently, international events such as the Soccer World Cup make extensive use of symbols. In today’s society international travel is facilitated by symbols known to both literate and illiterate people alike on highways, in hospitals, at airports, schools, packages and even clothing. Almost anyone can function effectively at international airports. From the symbols, they can find restaurants, restrooms, and telephones. However, not all symbols are universally accepted. For example, what is commonly called the “swastika” in the United States and Europe has long been understood with other meanings in other parts of the world. Hindu’s have been protesting that Germany ban the use of the “swastika” in the European Union as this symbol is also used as a Hindu sign for peace for 5 000 years (Jandt, 2010:108).

Symbols continue to be invented in society. In 1992, Jeremy Irons was the first celebrity to wear the red ribbon at the Tony Awards televised that year. Later that year, during the Emmy Awards telecast, Jamie Lee Curtis explained the meaning of the symbol, and by the following year, the red AIDS ribbon had become one of the most recognised symbols internationally. The success was so great as a symbol that soon there were pink ribbons for breast cancer and lavender ribbons for abused women (Jandt, 2010:108).

Norms

Norms are culturally ingrained principles of appropriate and inappropriate behaviours that, if violated, carry a form of overt or covert penalty (Chaney & Martin, 2004:10). Froemling *et*

al. (2011:188) accentuate that groups or cultures develop norms, or informal rules, for general behaviour and role expectations. Norms are stated directly by members of a group, but they are worded as rules. Members become aware of group norms when someone defies that norm or makes an observation about it.

Verderber & Verderber (2008:228) add that norms begin to be developed early in the life of the group or culture. Members of particular cultural groups usually comply with norms and are sanctioned by the group if they do not comply. Norms grow, change, and solidify as people get to know one another.

However, the acceptance of norms is subject to change as the political, economic and social conditions of a culture are transformed. For example, in some societies, a woman is expected to marry, rear children, and remain at home if her husband could support the family without her assistance. However, in other societies, these norms have been changing in recent decades, as part of the contemporary feminist movement. As support for traditional norm weakens, people feel free to violate them more frequently and openly and are less likely to be punished for doing so (Schaefer, 2002:62).

Values

Jandt (2010:15) explains that values are the feelings not open for discussion within a culture about what is right or wrong, good or bad, and desirable or undesirable in a particular culture. Kendall (2001:77) affirm that values do not dictate which behaviours are appropriate and which ones are not, but they provide people with the criteria by which they evaluate other people, objects, and events. Since people use values to justify their behaviour, they tend to defend their values as well.

Froemling *et al.*, (2011:238) confirm that most people across cultures share values of equality, freedom, honesty, fairness and justice. These values constitute the standards individuals use to judge and develop our belief, attitudes, and behaviours. While people's actions may not always be consistent with their values, those standards nevertheless guide what they believe and how we act.

Language

Kendall (2001:73) states that language is a set of symbols that communicates ideas and allows people to think and communicate with each other. Both verbal (spoken) and non-verbal (written or gestured) language help people to describe reality. One of the most significant human

attributes is the ability to use language to share experiences, feelings, and knowledge with others. Language has the ability to create visual images in our head, such as, “her face is as red as a tomato”. Language also allows people to distinguish themselves from others and maintain group or cultural boundaries and solidarity. The concept of language and its association with culture will be discussed in detail further on in this chapter.

History

Over two thousand years ago, the Roman spokesperson, Cicero remarked that history provides guidance in daily life. It is perceived that he was correct in saying so, because all cultures believe in the idea that history is a map that offers direction about how to live in the present. The most interesting element of a cultures history is that, like most of the other important essentials of culture, it is passed on from generation to generation and helps perpetuate a culture’s worldview. Stories of the past provide the members of a culture part of their identity, values, and rules of behaviour. History provides insight into the culture’s origins, “tells” its members what is considered important, and identifies the accomplishments of the culture of which the members can be proud. However, while all cultures pass on a history that helps shape their members, each history is unique to a specific culture and carries precise cultural messages (Samovar *et al.*, 2010:25).

Religion

Religious beliefs are vital to a culture. Religion is defined as a set of beliefs, practices, and moral claims, often codified as prayers, rituals, and religious laws, all of which are shared within cultures. Religion teaches people to search for an external God and often dictates behaviour, as in the case of the Ten Commandments of the Christian religion (Reisinger, 2009:92).

Samovar *et al.* (2010:25) add that the influence of religion can be viewed in the entire fabric of a culture since it serves so many basic functions. These functions include social control; conflict resolution; reinforcement of group solidarity; explanations of the unexplainable and emotional support. These functions both consciously and unconsciously impact on aspects of people ranging from business practices to politics, to individual behaviour. Religion is seen as a powerful and pervasive element of culture that controls the way people should live their lives.

Social Organisations

Jandt (2010:205) defines social organisations as a cultural pattern that focuses on the way society is organised. Samovar *et al.* (2010:26) emphasise that these organisations referred to as

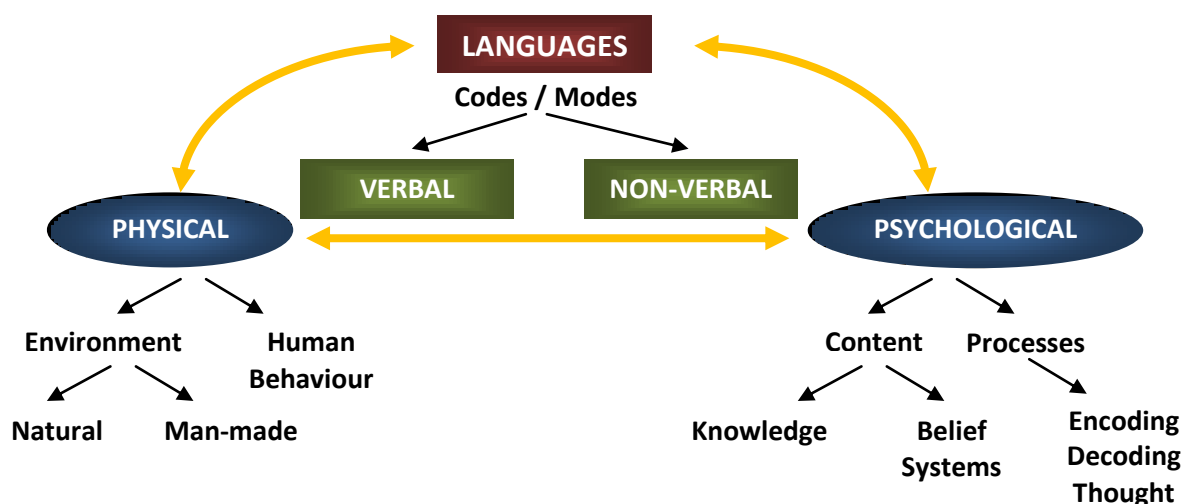
social systems or social structures, represent the various social units contained within the culture. Such institutions include the family, government, schools, and even tribes. These institutions establish communication systems and implement norms of personal, familial, and social conduct. The way each organisation functions and the norms they advance are distinctive to each culture.

In light of the above literature, it is clear that the elements of culture play a significant role in the development of culture. Understanding the above mentioned elements of culture enables people from different cultures to appreciate the notion that while all cultures share a common set of components, the implementation of these components often distinguishes cultures from each other.

CULTURAL DIMENSIONS

Chaney & Martin (2011:6) elucidate that in order to communicate effectively in an intercultural environment, being familiar about all cultural factors that affect the situation is compulsory. In doing so, individuals engaging in intercultural communication should be aware of the three primary dimensions of culture viz. languages, physical and psychological (Borden, 1991:171). These dimensions are demonstrated by Chaney & Martin (2011:6) in figure 4.

FIGURE 4: DIMENSIONS OF CULTURE



Source: Chaney & Martin (2011:6)

The languages, physical and psychological dimensions of culture are interdependent. As people are born into a society, no one dimension is more important than the other, instead they develop in harmony with each other. The language dimension is used to communicate with other people who have similar values and beliefs. According to Samovar *et al.* (2010:225) language is merely a set of shared symbols or signs that a cooperative group of individuals have mutually agreed to use to create meaning.

The physical dimension of culture relates to the physical reality of our environment and the cultural activities of all humans. This dimension is measured objectively. The psychological dimension relates to people's knowledge, beliefs, and mental activities and is measured subjectively. Although people can modify these characteristics and their way of communicating with others, they need to first understand their personal dimensions and understand why they are the way they are (Chaney & Martin, 2011:6).

Culture is learned through perception and perceptions are formed in various ways, for example, where we are born and raised, the language we are taught, the people and environment in which we live, and the psychosomatic stimuli we encounter (Chaney & Martin, 2011:6).

It is apparent that various dimensions of culture interact and influence each other. However, to communicate effectively in an intercultural environment, it is important to know all the cultural factors that affect the situation.

MODELS OF CULTURE

Hofstede's Model

Hofstede (2001:9) defines culture as the "the collective programming out of the mind which distinguishes the members of one group or category of people from another". He describes cultures in the following five dimensions:

- *Power distance* refers to the different solutions to the basic problem of human inequality
- *Uncertainty avoidance* refers to the level of stress in a society in the face of an unknown future
- *Individualism versus collectivism* refers to the integration of individuals into primary groups
- *Masculinity versus femininity* refers to the division of emotional roles between men and women

- *Long-term versus short-term orientation* refers to the choice of focus for people's efforts in terms of the future or the present.

Power distance: Eunson (2005:458) explain that power distance was the term used to describe organisational settings. In high power-distance settings, the organisation was quite hierarchical, employees feared disagreeing with superiors, and superiors adopted more authoritarian decision-making styles. The concept was then broadened to look at cultures, examining attitudes to power in education, society and the workplace. High power-distance cultures are likely to have a reasonable amount of inequality; and obedience and submissiveness is preferred. Table 4 illustrates the culture of low power-distance and high power-distance.

Table 4: POWER DISTANCE AND CULTURE	
Low power-distance culture	High power-distance culture
Students put value on independence	Students put value on conformity
Students initiate some communication in class	Teachers initiate all communication in class
Freedom more important than equality	Equality more important than freedom
Flat organisation pyramids	Tall organisation pyramids
Stress on reward, legitimate and expert power	Stresses on coercive and referent power
Subordinates expect to be consulted	Subordinates expect to be told
Consultative leadership leads to satisfaction, performance and productivity	Authoritative leadership and close supervision lead to satisfaction, performance and publicity.
Source: Hofstede (2001:96-108)	

Uncertainty avoidance describes how individuals, groups, organisations and cultures respond to the uncertainty of future events. Cultures feel threatened by ambiguous and indecisive

situations and try to avoid them. Society generally prefers formal rules that control social behaviours (Hybels & Weaver, 2007:65).

Eunson (2005:459) add that organisations respond to uncertain events by creating rules, standards, operating procedures, rituals and technological solutions; and cultures, in turn, respond to uncertainty by using, for example, technology, law and religion. Uncertainty avoidance focuses on society's intolerance of ambiguity, and search for structure, security and predictability. A high uncertainty-avoidance culture may, for example, indulge in risky behaviour such as starting a fight as opposed to sitting back and waiting to see what the future holds. Characteristics of high and low uncertainty cultures are highlighted in table 5.

Table 5: UNCERTAINTY AVOIDANCE AND CULTURE	
Low uncertainty avoidance culture	High uncertainty avoidance culture
Facial expressions of sorrow, panic and fear easily comprehended by others	Emotions are not easily comprehended by others
Individual decisions, authoritative management and competition among employees are tolerable	Prefers group decisions, consultative management; against competition among employees.
Positive attitude towards younger people, smaller generation gap	A more negative attitudes towards younger people, wider generation gap
Female liberation is considered important	Traditional role model for females is considered important.
Innovators feel autonomous or free from rules	Innovators feel controlled by rules
Appeal of transformational leader role	Appeal of hierarchical control role
Confidence in generalists and common sense	Confidence in specialists and expertise
Source: Hofstede (2001:160-170)	

According to Verderber & Verderber (2008:109) low uncertainty-avoidance cultures (for example, the United States, Sweden, and Denmark) are more tolerant of uncertainty in how

people behave, in relationships, and in events, and therefore put a minimum cultural emphasis on reducing unpredictability. These cultures more easily accept the unpredictability and ambiguity in life. However, cultures that are high uncertainty-avoidance (for example, Japan, Portugal, Greece, Peru, and Belgium) have a lower tolerance for unpredictable people, relationships, and events. These cultures create structures of formal rules and believe in absolute truth as the way to provide more security and reduce risk.

The approach in which culture has taught us to view uncertainty affects our communication with others. It shapes how we use language, develop relationships, and negotiate with others. Individuals from high uncertainty-avoidance cultures use and value specific and accurate language because they believe that through the choice of words, they can understand a person's message more accurately. Understanding and knowing both high and low uncertainty-avoidance cultures are of great importance when communicating to individuals across different cultures as it is inevitable that their behaviour towards others will be affected by their level of uncertainty avoidance.

Individualism versus collectivism: Pearson *et al.* (2006:173) describe individualistic cultures as societies that value individual independence, choice, uniqueness, and freedom. Cultures that are individualistic (for example, United States, Australia, Great Britain, Canada, and the Netherlands) value “I” instead of “we”, “competition” instead of “cooperation”, “private” instead of “public” and “personal behaviour” over “group behaviour”. In an individualistic culture, people are likely to leave family or the geographic area where they were raised to pursue their career elsewhere.

Conversely, Alberts *et al.* (2010:179) add that for collectivist cultures, their principle responsibility is to relationships with others. Interdependence in family, work, and personal relationships is viewed as important.

Gamble & Gamble (2010:267) explain that people from collectivist cultures such as Japan, China, and Pakistan tend to be more conforming to groups than the individualistic cultures. For example, in Japan, an organisation's members have been taught to feel a sense of obligation to those who provide them with security, care and support. Since collectivists use group norms rather than individual goals to guide their participation, they are likely to be team players, and emphasise harmony and cooperation.

However, Alberts *et al.* (2010:179) affirm that not all Japanese are collectivists. In effect, generational differences may exist within cultures where collectivism is strong. For example

Japanese college students show a strong preference for individualism while their parents hold a more collectivist perspective which can lead to miscommunication and conflict.

Notions of individualistic and collectivism influences many aspects of communication. For example, people coming from each of these cultural perspectives also view conflict differently. While emphasis is placed on the individual, it leads members of the individualistic cultures to value and practice assertiveness and confrontational argument. Members of the collectivist cultures value accord and harmony and so practice tentativeness and collaboration or avoidance in arguments. This scenario, therefore, poses difficulty when groups or individuals are required to communicate or work together. Depending on the cultural suppositions, the working relationships of individuals will be affected. Groups whose members come from both individualistic and collectivist cultures may experience difficulties due to their varying cultural assumptions.

Masculinity versus femininity: Masculine and feminine are terms used by Hofstede to describe approaches to sex roles within a culture (Eunson, 2005:460). Masculine cultures (for example, Mexico, Italy, and Japan) expect people to maintain traditional sex roles and maintain different standards of behaviour for men and women. Masculine groups maintain distinct sex-based roles and value masculine roles more highly than feminine ones. Societies that are dominant in masculine culture are likely to value men when they are assertive and dominant and to value women when they are nurturing, caring, and service driven.

Jandt (2010:175) affirm that cultures that place high value on feminine traits focus on the quality of life, interpersonal relationships, and concern for the weak. Verderber & Verderber (2008:112) add that feminine cultures (for example, Sweden, Norway, and Denmark) expect that both male and female, regardless of sex, will assume a variety of roles depending on the circumstances and their own choices, as opposed to a sex-role expectation.

When feminine based cultures encounter masculine based cultures, they are likely to feel uncomfortable. Whether you come from a masculine or feminine culture it has a significant effect on how much behavioural flexibility you demonstrate. Therefore, it is imperative for individuals from both masculine and feminine cultures to nurture, empathise, assert, and argue, although any single individual may still lack skill in one or more behaviours (Verderber & Verderber, 2008:112).

Jandt (2010:177) stresses the importance for both men and women to understand these traits and for both sexes to learn to be ambitious and competitive in a masculine culture, and learn to be modest in a feminine culture.

Long-term versus short term: Long term orientation refers to the time frames that a culture operates in, specifically the time frames of the near-to-distant future. Cultures that score low on this element are inclined to operate on close time horizons and may be more fixed in the “here and now” than in the “there and then”.

Hofstede indicates that East Asian societies score high on long-term orientation and suggests that this orientation or value has been instrumental in the strong economic growth of these societies in the past decades (Eunson, 2005:460). Table 6 presents the long-term orientation and culture.

Table 6: LONG-TERM ORIENTATION AND CULTURE	
Low long-term orientation culture	High long-term orientation culture
Quick results expected	Perseverance, persistence
Leisure time imperative	Leisure time not so important
Small share of additional income saved	Large share of additional income saved
In business, short-term results - the main focus	In business, building of relationships and a strong market position is the ultimate goal
Lower performance in basic mathematics tasks	Higher performance in mathematics tasks
Meritocracy – economic and social life to be ordered by abilities	People should live more equally
Old age is seen as coming later	Old age is seen as coming sooner but as a satisfying life period
Source: Hofstede (2001:360-367)	

Hofstede's five dimensional model of culture has been very significant. The insight it provides about culture is imperative, and it has substantial information for assisting individuals in understanding and comparing different cultures.

House's Globe Model

A more complex study than Hofstede's is the global leadership and organisational behaviour effectiveness (GLOBE) model, which was developed by House and his associates (House, 1998; House, *et al.*, 2004; & Javidan & House, 2002). The GLOBE survey draws more on data from approximately 17 000 questionnaires completed by middle managers from approximately 825 organisations in 62 societies. The GLOBE project broke the 62 societies surveyed into ten groups based on geography, common language, religion and historical accounts as outlined by Gupta, *et al.* (2002:13) in table 7.

Table 7: THE TEN GLOBE CLUSTERS				
Anglo	Latin Europe	Nordic Europe	Germanic Europe	Eastern Europe
England Australia South Africa (white sample) Canada New Zealand Ireland USA	Israel Italy Portugal Spain France Switzerland (French speaking)	Finland Sweden Denmark	Austria Switzerland The Netherlands Germany (formerly East) Germany (formerly West)	Hungary Russia Kazakhstan Albania Poland Greece Slovenia Georgia
Latin America	Sub-Saharan Africa	Arab	Southern Asia	Confucian Asia
Costa Rica Venezuela Ecuador Mexico El Salvador	Namibia Zambia Zimbabwe South Africa (Black sample) Nigeria	Qatar Morocco Turkey Egypt Kuwait	India Indonesia Philippines Malaysia Thailand	Taiwan Singapore Hong Kong South Korea China

Columbia			Iran	Japan
Guatemala				
Bolivia				
Brazil				
Argentina				
Source: Gupta <i>et al.</i> (2002:13)				

The GLOBE study also develops on the work of Hofstede and examines cultures in terms of nine cultural dimensions. These are highlighted in table 8.

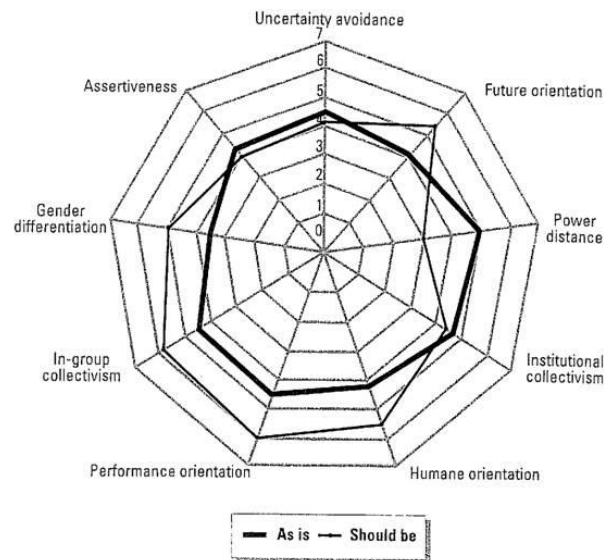
Table 8: GLOBE CULTURAL DIMENSIONS		
Globe dimension	Definition	Examples
1. Assertiveness	The degree to which society encourages individuals to be tough, confrontational, forceful and competitive as opposed to being modest and affectionate.	Countries like USA and Austria which are high-scoring countries tend to have a ‘can do’ attitude and tend to value competition. They have sympathy for the strong and the winner. On the other hand, low-scoring countries like Sweden and New Zealand tend to prefer warm and cooperative relations and harmony. They have sympathy for the feeble and emphasise allegiance and cohesion.
2. Future orientation	The degree to which society promotes and rewards future-oriented activities such as planning, examining and investigating in the future and delaying instant gratification.	High scoring countries like Singapore, Switzerland and Japan tend to have a higher inclination to save for the future and have longer thinking and decision-making time frames. However, low-scoring countries like Russia and Italy tend to have shorter thinking and planning perspectives and greater emphasis is placed on the present and instant gratification.
3. Gender differentiation	The extent to which a society capitalises on gender role differences.	High-scoring countries like South Korea, Egypt and Japan tend to have high degrees of gender differentiation. These countries tend to accord males higher social status

		<p>and have relatively few women in positions of authority.</p> <p>On the other hand low-scoring countries like Hungary and Poland tend to have minimum gender-differentiation practices. They tend to afford women with higher status and a stronger role in decision making.</p>
4. Uncertainty avoidance	This refers to a society's dependence on social norms and procedures to alleviate the erratic of future events.	<p>Countries like Switzerland and Germany which are high-scoring countries lean towards orderliness and uniformity, structured lifestyles, clear specification of social expectations, and rules and laws that apply to different situations.</p> <p>However, Russia and Greece, countries that are low-scoring, tend to have a high tolerance of ambiguity and uncertainty. People are fond of minimum structure in their lives and are not concerned about rules.</p>
5. Power distance	The extent to which people of a particular society expect power to be unequally shared.	<p>High-scoring countries (e.g., Russia and Thailand) promote obedience towards superiors, and noticeably distinguish between those with status and those without status.</p> <p>Low-scoring countries like Denmark and the Netherlands prefer to be more democratic and favour stronger participation in decision making.</p>
6. Institutional emphasis on collectivism versus individualism	The extent to which individuals are encouraged by public institutions to be integrated into groups within organisations and the society.	<p>High-individualism-scoring countries like Greece and Italy are more likely to value independence and individual freedom. Rewards are based on individual performance because self-interest is valued more than collective good.</p> <p>However, in countries like Japan and South Korea (high-individualism-scoring countries) similarity to others is preferred rather than distinctiveness. They derive pleasure and motivation by the other</p>

		members' satisfaction and cooperation rather than their personal achievement.
7. In-group collectivism	The extent to which members of a society take pride in being a part of small groups, such as their family, close friends and the organisations in which they are employed.	<p>High-scoring countries like India and China highly value being a member of a family and their circle of friends. It is not abnormal for members to forgo due assiduousness, or equal employment opportunity, and to favour close friends or family in allocating rewards and promotions.</p> <p>On the other hand low-scoring countries (e.g., Denmark and New Zealand) are not likely to favour in-groups. People do not feel compelled to ignore rules or procedures to take care of close friends or relatives.</p>
8. Performance orientation	The degree to which a society supports and rewards group members for performance development and excellence.	<p>High-scoring like Singapore, Hong Kong and USA tend to have a '<i>can do</i>' attitude and believe in taking initiative. These countries prefer a direct and explicit style of communication and are inclined to have a sense of urgency.</p> <p>However, low-scoring countries like Russia and Italy tend to emphasise loyalty and belonging, view feedback as discomforting, emphasise tradition and pay attention to one's family and background as opposed to performance. These countries associate competition with defeat and value sympathy.</p>
9. Humane orientation	The extent to which a society promotes and rewards individuals for being fair, philanthropic, caring and kind to others.	<p>High-scoring countries (e.g., Malaysia and Ireland) value human relations and philanthropic behaviour.</p> <p>However, low-scoring countries (e.g., France and Singapore) see power and material possessions as motivators. People are expected to solve their own problems and even children are expected to be independent.</p>
Source: Javidan & House (2001:293-302)		

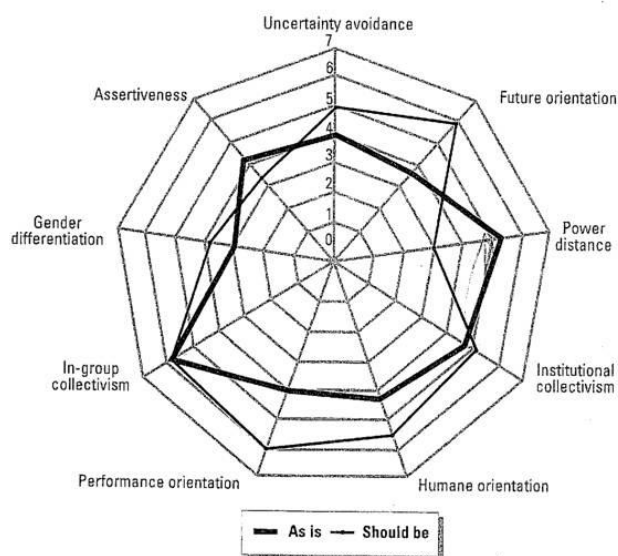
Highlighted in table 8, is not only a description of their cultural situations as they are, but also what the cultural situations should ideally be. The gap between the practices and the idealistic values provides another insight into intra-cultural and intercultural patterns. Graphical representations of 'as is' and 'should be' values for four culture clusters is highlighted in figure 5 to figure 8.

FIGURE 5: GLOBE DATA FOR ANGLO CLUSTER



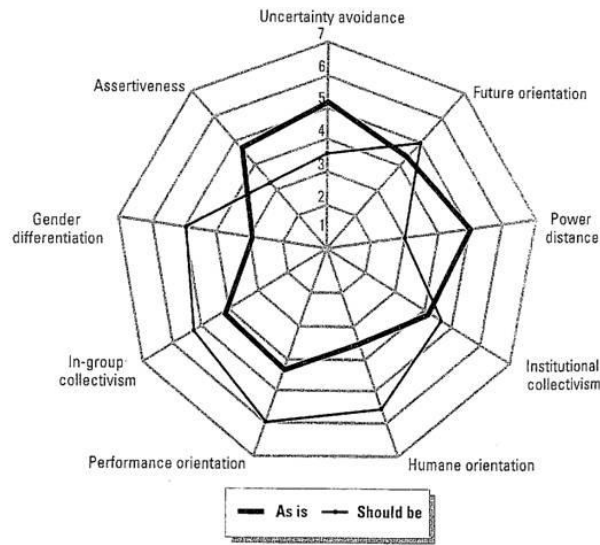
Source: Ashkanasy *et al.* (2002:33)

FIGURE 6: GLOBE DATA FOR ARAB CLUSTER



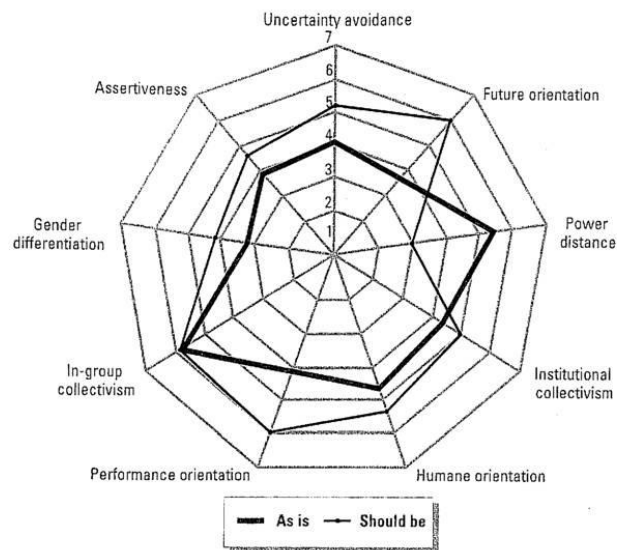
Source: Kabasakal *et al.* (2002:46)

FIGURE 7: GLOBE DATA FOR GERMANIC EUROPE CLUSTER



Source: Szabo *et al.* (2002:62)

FIGURE 8: GLOBE DATA FOR SOUTHERN ASIA CLUSTER



Source: Gupta *et al.* (2002:21)

As with the Hofstede model, the GLOBE approach draws more on management and leadership studies rather than the broader disciplines like sociology, anthropology, economics,

history, geography and psychology. It is an approach that creates strengths but may also induce weakness in the search for the meaning of culture (Eunson, 2005:463).

The GLOBE model has numerous implications for intercultural communication as indicated by Javidan & House (2001:302-303).

Effective communication necessitates the ability to listen, to structure the message in a way that is understandable to the receiver, and to accept and use feedback. Effective cross-cultural communication requires finding integrated solutions, or compromises, that allow decisions to be executed by members of diverse cultures. However, while this sounds straightforward, it can be quite complicated in cross-cultural communication. For example, the United States is among the high performance-orientated countries. To an American manager, effective communication means direct and explicit language. Facts, figures and rational thinking are important support structures of communication. To American managers, communication is a means to an end, and the end is the deliverable results (Eunson, 2005:467).

In countries that are more like the United States (such as Australia, Canada, & England), American managers have fewer adjustments to make, whereas countries with cultures that are quite different from that of the United States (such as China, India, & Japan) require greater adjustment. The American culture is individualistic, with low power distance, similar to values found in Australia, Canada, England, the Netherlands, and New Zealand (Lussier, 2009:65).

Countries that are collectivist with high power distance include Colombia, Pakistan, the Philippines, Singapore, and Venezuela. Therefore, American managers who work in these countries, or deal with people from them, require training on foreign culture in order to successfully adjust. Another example is South Africa, which is also moderate in uncertainty avoidance and high on performance orientation. Countries high on uncertainty avoidance and high on human orientation include China and Portugal. Therefore, in taking a business global, particularly when using strategies alliances and joint ventures, managing cultures is critical to success. Research revealed that people in cultures that value relationship orientation, collectivism, and uncertainty avoidance have an appreciation for cooperative strategies. It is therefore clear, that as global managers, people need to be able to work with a wide range of people (Lussier, 2009:65).

The limitation of the GLOBE model is that all countries have been sampled, and Eunson (2005:467) affirms that there will always be controversies about classifying countries into clusters. (for example, he questions if America and Britain really belong in the same cluster?)

Hall's Context Model

A seminal anthropologist, Edward T. Hall (1976) argues that communication and culture are not only about words and what is immediately tangible and visible, but also the context in which these things occur, not just in text, but also context (Eunson, 2005:467). Edward Hall was pivotal in enriching our understanding of collectivist and individualistic cultures when he defined low-context and high context systems in communication (Pearson *et al.*, 2006:175). High-context and low-context cultures are reviewed further in the following paragraphs.

High-Context Cultures

The anthropologist Edward Hall (1976) offers effective ways of examining cultural similarities and differences in perception and communication by categorizing cultures as being either high or low context cultures. Cultures being either high or low depend on the degree to which meaning comes from the settings or from the words being exchanged. The word context can be defined as “the information that surrounds an event, it is inextricably bound up with the meaning of the event”. A high-context communication is one where most of the information already exists in the person, and very little information is in the coded or transmitted part of the message. A low-context on the other hand is opposite; the mass of the information is communicated in the explicit code (Samovar *et al.*, 2007:158).

Meyer (2006:296) explains that in high context cultures, most of the information is gathered from the context of the message; very little information is conveyed explicitly. Japanese, Arabic, and Latin American cultures are examples of high-cultures

Samovar *et al.* (2007:158) maintain that in high-context cultures (e.g., Japanese) many of the meanings being exchanged during the interaction with others do not have to be communicated through words. High-context cultures rely on the context (the physical and emotional setting) rather than words to convey a large part of the message's meaning. The reason that meanings are often not communicated verbally in high-context cultures results from people within that culture being homogeneous. Individuals from high-context cultures have similar experiences and information networks.

Therefore, individuals from high-context cultures assume that the recipient will understand the underlying meaning because of the context in which the message is communicated. Individuals from high-context cultures view non-verbal cues as being very important in assisting them to interpret the messages of others. Individuals from high-context

cultures are more skilled at decoding non-verbal messages than individuals from low-context cultures (Steinberg, 2007:300).

Low-Context Cultures

Eunson (2005:468) describes low-context culture as culture in which the context of communicated messages is not as important as the communicated message itself. Meyer (2006:296) indicated that examples of low-context cultures are German, Scandinavian and North American cultures. Pearson *et al.* (2006:175) add that in low-context culture most of the information must be in the communicated message, thereby making up for what is left out in the context. Personal pride and self esteem, individual autonomy and power, and individual's ego-based emotions form a part of low context culture communication.

As a result of low-context cultures being less homogeneous they tend to compartmentalise interpersonal contacts. The lack of common experiences in low-context cultures mean that "each time individuals interact with others they need detailed background information" (Samovar *et al.*, 2007:160). Individuals belonging to low-context cultures also talk more, speak more swiftly and often raise their voices. Differences between the perceived credibility are yet another aspect of communication associated with both high and low-context culture. In high-context cultures, individuals believe that silence often sends a better message than words (Samovar *et al.*, 2007:160).

South Africa falls somewhat in the middle of a low-content and high-content culture, possibly due to the mix of cultures within the South African society. However, Japan poses a high-context culture. Evident is some sort of common ground between the two cultures at hand in that both cultures share understanding of high-context cultures.

LANGUAGE AND CULTURE

Klopf & McCroskey (2007:178) state that language is a series of sounds, which when combined as symbols, acquire meaning. In general, people use language as a means to communicate with each other. However, the nature of language depends upon the people involved with various aspects of language. For example, *linguists* study the phonetic aspect of language and define language by the sounds communicators produce and listeners receive. *Semantics* studies the meanings of words and where and how words are developed. *Grammarians* on the other hand, learn how a language is administered and its grammatical forms, roots, and endings (Chaney & Martin, 2011:101). By identifying the nature of language, Chaney & Martin expresses the importance of language to humanity.

Risager (2006:1) state that the integrative view of language and culture is also necessary both for the theoretical understanding as well as for the development of the various areas of practice where language plays a key role.

Pearson *et al.* (2006:61) add that culture and language are related in two ways: firstly, as the transmission of culture occurs through language. Secondly, culture creates a lens through which we perceive the world and create meaning; language thus develops in response to the needs of the culture or to the perceptions of the world.

Chaney & Martin (2011:109) identify both the unifying and divisive nature of language. A common native language ties people together, yet the presence of many different native languages in a small geographic area can cause problems. The use of language and culture in creating political, social, economic, and educational development is a corollary of favouring certain ideals over the others. Understanding culture without understanding language is complex. Language determines peoples cognition and perception, therefore, if they are removed from their linguist environment, they no longer have the conceptual framework to explain their ideas and opinions.

According to Gamble & Gamble (2010:104-105) culture also influences the words we use. Both the dominant culture (the culture in power, the mainstream culture composed of people who share the same values, beliefs, and ways of behaving and communicating and who pass them from generation to generation) co-cultures (people who are a part of a larger culture) have different languages. Language usage varies from one culture to another. If a concept is important to a specific culture, there will be numerous terms to describe it. For example, in our culture money is very important and we have many words to depict it, for example, wealth, capital, assets, resources and finances. Similarly there are nineteen Chinese words for silk, and five words that they can use for uncle, depending whose brother he is.

Evident in the above literature is that just as there are also cultural differences in the way people apply language. Each language has its own grammatical rules, and some seem peculiar to novel speakers of that language. Anthropologist Edward T. Hall (1976) stated that people are confined to the language they speak. Intercultural communication scholars use the Sapir-Whorf hypothesis to explain the connection between language and culture. This hypothesis advocates that language helps us think, and that culture and language are bound together. According to Sarah Trenholm, a communication scholar, this hypothesis involves two theories: *linguist determinism* (the theory that language determines thought) and *linguist relativity* (the theory that people from different language societies perceive the world differently. In other words language

influences thought, and thought influences language, and both are influenced by culture (Seiler & Beall, 2008:99).

LISTENING AND CULTURE

Brownell (2002:48) define listening as the process of receiving, creating meaning from, and reacting to spoken and non-verbal messages. Listening includes the process of listening preparation, receiving, constructing meaning, responding, and remembering (Hybels & Weaver, 2007:80).

Given our basic understanding of listening, it is clear that listening is an essential skill for effective communicators (Pearson *et al.*, 2006:105). However, listening is difficult because of its inevitable difference that may exist in the communication systems between the communicator and the recipient, resulting from that reality that each individual has their own set of experiences, and each person's communication and meaning system is unique. This is most evident when the communicator and the recipient come from different cultures, their differences and effects are much greater. This is most significant in today's intercultural environment, where people from very different cultures live and work together. It is therefore, of vital importance for these individuals to understand the ways in which cultural differences can influence listening. Three of the cultural differences influencing listening are (1) language and speech, (2) non-verbal behaviours, and (3) feedback (DeVito, 2011:66).

Language and Speech: Although a communicator and recipient may speak the same language, they may speak it with different accents and meanings. Speakers of the same language will, at the very least, have different many different meanings for the same terms resulting from their different experiences. For example the word "home" to someone who was brought up in a children's home will be totally different from someone who was brought up in a home with their "traditional" family. DeVito (2011:67) adds that in low-context cultures (e.g., the United States, Germany, and Scandinavia) listening involves "hearing" what is clearly stated in the spoken message. However, in high-context cultures, (e.g., China, Japan and Korea) listening entails "hearing" the message through knowledge of the history of the communicator, and gathering what is implied or suggested.

Non-verbal Behaviour: Schaefer (2002:61) affirm that like other forms of communication, non-verbal communication is not the same in all cultures. People from different cultures have different cultural rules that govern which non-verbal behaviours are suitable and which are unsuitable in a public environment. As people listen to each other, they also "listen" to their

non-verbal gestures. For example, if a non-verbal signal is different from the verbal message, then the non-verbal behaviour may be viewed as an interference or even as a contradictory message. However, what is even more challenging when listening to non-verbal messages is that different cultures have different meanings for the same non-verbal gestures (e.g., the thumb and forefinger forming a circle means “OK” in America, “money” in Japan, “zero” in some Mediterranean countries, and “I’ll kill you” in Tunisia (DeVito, 2011:67-68).

Therefore, it is imperative to understand both the verbal meanings and non-verbal gestures when communicating to other cultures, as it can lead to major misunderstandings, thereby leading to a breakdown in the communication process.

Feedback: Jandt (2010:43) explain that feedback is that portion of the receiver response of which the communicator has knowledge and to which the communicator attends and assigns meaning to. Feedback makes communication an interactive process.

DeVito (2011:68) adds that members of certain cultures give very direct and honest feedback. Communicators from individualistic cultures (e.g., the United States) expect feedback to be an honest expression of what their listeners are feeling. However, in many collectivist cultures (e.g., Japan) it is more important to be positive and to respect the other person’s need for positive face, than to be truthful. Consequently, people may respond positively even if it does not reflect their true attitude.

CULTURE SHOCK

According to Martin & Nakayama (2000:206) culture shock is a short term feeling of discomfort resulting from unfamiliarity of surroundings or the lack of familiar cues in the environment. Samovar *et al.* (2007:335) add that the term culture shock was coined by the anthropologist Oberg. Culture shock is precipitated by the apprehension that results from losing familiar signs and symbols of social interaction. These signs include the different ways in which people orient themselves to the situation of daily life: how to give orders, how to make purchases, when and where not to respond. These cues which may be words, gestures, facial expressions, customs, or norms are acquired by humans while growing up and are as much a part of our culture as the language we speak or the belief we accept. People’s peace of mind and efficiency depend on hundreds of these cues, most of which they are not consciously aware of.

However, the above definition fails to mention that culture shock involves the disruption of one’s routines, ego, and self image (Samovar *et al.*, 2007:335).

Chaney & Martin (2007:73) maintain that culture shock is the trauma one experiences when one moves into a culture different from their home culture. Culture shock gives rise to a common communication problem that involves the frustrations of not understanding the verbal and non-verbal communication of the host culture, its customs and its value systems. Frustrations may include lack of food, unacceptable standards of cleanliness, different bathroom facilities, and fear of personal safety. The disruptions of an individual's routine, ranging from getting up, eating breakfast, and going to work generate a high degree of uncertainty that can be very stressful. The more an individual's routine is disrupted the greater the level of anxiety and frustration. Losing familiar signs, customs, norms and behaviours can be very disturbing and contribute greatly to culture shock. Chaney & Martin (2007:75) add that culture shock can be very costly to companies because it often results in premature return of staff or business people working overseas. According to Ferraro (1990) some research showed that employees sent to work in foreign countries do not fail because they lack technical or professional competence but because individuals lack the ability to understand and adapt to another culture's way of life.

INTERCULTURAL COMMUNICATION

Given the interface between culture and communication this chapter outlines the definition of intercultural communication as a symbolic, interpretive, transactional, contextual process whereby individuals from different cultures negotiate, at varying levels of awareness, shared meaning. With the increasing number of intercultural activities the need for shared experiences and meanings for successful communication is significant in intercultural communication. In a globalised world, there is a growing need for understanding different types and forms of interaction between people in intercultural environments.

According to O' Shaughnessy & Stadler (2006:436) globalisation can lead to homogenisation of world cultures, or to hybridisation and multiculturalism. As the result of globalisation there has been an increased intercultural contact and interdependence, people in the world are forced to "rethink" intercultural communication in order to acquire effective intercultural communication competence. The chapter provides a critical discussion of the conceptualization of intercultural communication and the commonly acknowledged challenge of intercultural communication.

CONCLUSION

In review of the literature underpinning culture, it is apparent that culture plays a significant role in communication, both verbal and non-verbal. Culture itself is a means of

communication and the elements of culture communicate meaning about individuals who are part of a culture and often conflict with the elements of another culture. Seeing that culture is ever-present and constantly influencing our thoughts and behaviour, it has a profound impact on how we experience the world around us (Beebe *et al.*, 2011:73). It is therefore imperative for individuals to understand other cultural values in society, as it strongly influences and impacts on people's behaviour and communication.

This section explored the deep structure of culture by investigating how a culture's worldview influences the manner in which members of different cultures perceive matters related to diverse issues in life. The next chapter will focus on globalisation and cultural transformation.

CHAPTER 4

GLOBALISATION AND CULTURAL TRANSFORMATION

INTRODUCTION

While institutions have grown in size, influence and power in the 21st century, concurrently the world is getting increasingly smaller and more unified. As the world has become a smaller place and the power of communication has drastically expanded, the need for globalisation and cultural transformation has also increased (Seitel, 2011:55-317).

GLOBALISATION

O' Shaughnessy & Stadler (2006:436) maintain that the globalisation of communication is characterised by: instantaneity, interactivity, interconnectedness and interdependence. It is instantaneous in that it bridges time and space, offering almost immediate access to distant information and events. Globalisation also facilitates interactivity to the extent that technologies enable reciprocal, two-way communication with a fast feedback loop. A sense of interconnectedness is also offered by facilitating interpersonal communication and the formation of communities and relationships across geographical, racial, religious and cultural barriers. The global environment is also characterised by political and economic interdependence exceeding national and regional boundaries.

Samovar *et al.* (2007:311) add that shifting demographics and changes in transportation, information systems, political dynamics, economics, disease, poverty, and global conflicts brought together people from diverse cultures and religions into contact with each other with regularity and necessity that is unique to this period of history. Hence the importance of intercultural communication and intercultural competence has grown drastically over the past years.

COMMUNICATION AND TECHNOLOGY

Developments in communication technology have accelerated the movement towards a global village (Clark & Prosser, 2007:35). Innovative and sophisticated communication systems have also encouraged and facilitated cultural interaction. Communication satellites, sophisticated media transmission equipment, and digital networks allow individuals throughout the world to communicate information and ideas at the same time (Samovar & Porter, 1995:6).

The development of communication satellites also gave rise to the development of the worldwide internet computer network. Three and a half million users are linked through 5,000 networks utilising 350,000 computers; they collaborate long distance, peruse worldwide library catalogues, freely copying programs and documents, and communicating with individuals across cultures via programmes such as Facebook and Twitter. In addition, a well organised international film industry has evolved; creating opportunities for societies across the globe to share cultural experiences with one another as films are produced and screened internationally (Samovar & Porter, 1995:6).

It can therefore be concluded that technology plays a fundamental role in communication across cultures. The new era of technology makes it possible for people to have instantaneous vocal, graphic, textual, and video communication with the majority of the world, thereby enhancing global communication.

INTERNATIONAL COMMUNICATION

Narula (2007:59-62) explains international communication as sending messages to the international community. People are communicating to others around the world. Messages sent could be oral, written, visual or actioned based. The messages sent are of interest to both senders and receivers. In this type of communication both media technologies and interpersonal channels are implemented to facilitate communication.

Jandt (2007:35) add that international communication focuses on the study of the flow of mediated communication between different countries. International communication is imperative to society as it also examines mass communication systems as well as communication between national governments. Because all international business activity involves communication, Chaney & Martin (2011:3) emphasise the importance for individuals to gain knowledge of intercultural communication as well as international business communication, in order for them to successfully engage in an international environment.

GLOBAL COMMUNICATION

Global communication focuses on the trans-border shift of information, data, opinions, and values by individuals, groups, institutions, and governments, incorporating issues arising from the transfer (Jandt, 2007:36).

Narula (2007:62) adds that global communication is imperative in this day and in society. Global communication connects people globally not only on a one to one basis but across many

fronts viz. political, economic, socio-cultural and technological. A network of communication across counties, inter-country and cross-country leads to globalisation.

The convergence model of communication is based on cybernetic explanation of human behaviour from a systems perspective. The structure holding the social system together is its communication network. Communication networks consist of the detected patterns of communication contacts (Narula, 2007:62). Barker & Angelopulo (2004:101) outlines two areas of viewing the challenges of globalisation as:

- Convergence: This approach accentuates the need for organisations to acclimatise to global marketplaces.
- Divergence: This approach focuses on cultural uniqueness around the world; as well as the ways in which meaning is created in various cultural settings and the impact of that meaning on the norms and functioning of organisations.

It is therefore apparent that the amalgamation of economic, political and technological forces has changed the global business place. Communication in organisations has to balance the forces between convergence and divergence by bringing people together and encouraging them to adapt to cultural differences worldwide (Barker & Angelopulo, 2004:101).

INTERCULTURAL BUSINESS COMMUNICATION

The era of globalisation has given rise to individuals working and living with other individuals from around the world. According to Gamble & Gamble (2010:23) globalisation is related to two concepts viz. diversity and glocalisation. Diversity refers to the acknowledgment and significance of difference surrounding factors such as education, age, gender, race, ethnicity, religion, ability, marital status, sexual orientation and income. Glocalisation is a new concept describing the affects and merges of globalisation with local interests and environments. All three aspects (i.e., globalisation, diversity and glocalisation) are important and affect communication. It is therefore crucial to learn about other cultures and to refrain from stereotyping them; welcoming diversity is becoming more and more important.

Digital technology assists in erasing the concept of territorial boundaries between countries, increasingly eroding the term nation. People we once considered strangers are now friends and co-workers, creating the need for us to be multiculturalists [being respectful of and engaged with individuals from different cultures] (Gamble & Gamble, 2010:23).

Jandt (2007:36) and Pearson *et al.* (2006:168) affirm that intercultural communication encompasses face to face interactions between individuals who are unlike culturally. Alberts *et al.* (2007:173) confirm that increased knowledge and expertise in intercultural communication improves business efficiency, inter-group relations, and self-awareness. The increase in low-cost and easy travel allows for the increase in intercultural contact. Another source of intercultural diversity contact is the growing cultural diversity within the different countries and nations.

Chaney & Martin (2011:2) established that intercultural business communication is a relatively new term in the business environment and is defined as communication within and between businesses that involves individuals from more than one culture. As contacts develop between cultures, diffusion takes place. Diffusion refers to the process by which different cultures learn, adapt materials and adopt practices from each other.

The concept of a world culture has emerged; with the increase in globalisation of the economy and the interaction of different cultures. As traditional barriers among people of differing cultures collapse, emphasising the commonality of human needs, a single culture will emerge, a culture to which all people will adhere to, thereby moving towards a melting-pot society. A melting pot is described by Chaney & Martin (2011:3) as a social assimilation of people of varying backgrounds and nationalities; implying that individuals are losing their ethnic differences and forming one large society also known as macro-culture.

The results of the literature confirm that intercultural communication is of utmost importance to every person in society, especially international organisations. However, in order to be able to communicate effectively and successfully across cultures, individuals are required to learn, recognise and value other cultures.

CULTURE AND COMMUNICATION

According to Samovar *et al.* (2007:230) communication does not take place in a void, hence it is not immune from external influence. It is therefore evident that all human interaction is to some degree influenced by the cultural, social and physical settings in which it occurs. The relationship between culture and communication is complex. A dialectical approach assumes that culture and communication are interrelated and reciprocal. Culture impacts on communication; all cultural groups influence the process by which the perception of reality is created and sustained and culture is also enacted through communication and therefore influenced by communication.

Martin & Nakayama (2000:62-71) maintain that communication patterns are socially situated and give voice to cultural identity. Cultural forms and frames (terms, ritual, myth, and social drama) are enacted through structuring norms of conversation and interaction.

According to du Plooy-Cilliers & Louw (2006:9) communication and culture are interrelated and reciprocal, however when involved in an intercultural environment, an important aspect to keep in mind is cultural differences. What may be seen as effective communication skills and acceptable behaviour in one culture may not be the same in another.

Gamble & Gamble (2010:11) affirm that people formulate and interpret messages depending on their culture. Cultural diversity influences the meanings one attributes to communication. Cultural differences do not only exist between people who communicate in different languages but also between people who speak the same language. Each cultural group has its individual rules and preferences for interaction. When these rules and preferences are disregarded or unfamiliar, individuals are likely to misinterpret the meaning of the message and misjudge the impact of the message.

Verderber & Verderber (2008:103) emphasise that when communicating with people whose attitudes, values, beliefs, customs and behaviours are culturally different from ours, we communicate across cultures boundaries, which could lead to misunderstandings that would not usually occur between people of the same or similar culture. Communicating across cultures has proven difficulty in understanding or interpreting messages, it is therefore apparent that communication impacts on culture and vice versa. Non-verbal communication also plays a significant role when communicating across cultures. Hence, culture and non-verbal communication will be examined in greater detail.

NON-VERBAL COMMUNICATION AND CULTURE

Pearson *et al.* (2006:80) define non-verbal communication as the process of using messages that are not words to create meaning. Non-verbal communication includes non-word vocalizations such as modulation and non-word sounds such as “ah” or “hmm”. People from different cultures inhabit specific sensory worlds. They see, hear, feel and smell only that which has some meaning or importance to them from their own culture.

Seiler & Beall (2008:114) maintain that culture contributes significantly to differences in non-verbal behaviour. Norms and rules that control the management of behaviour differ from culture to culture. However, because human beings around the world share common organic and social functions, it is not surprising to also find areas of similarity in non-verbal communication.

For example, studies comparing certain facial expressions have established that certain universal expressions, such as those indicating sadness and fear, are easily understood across varying cultures. Although external behaviour is natural (for example, touching, moving, eye contact, facial expressions, interpersonal distance, smell, and silence), we as humans are not born knowing what meanings such non-verbal messages communicate. It is therefore agreed that cultures formulate rules and norms that dictate when, how, and with what situations non-verbal expressions are demonstrated.

CULTURE AND NON-VERBAL BEHAVIOUR

People throughout the world use non-verbal cues to help them articulate themselves. In society, individuals from different cultures tend to modify their use of such cues according to their cultures. Gamble & Gamble (2010:144) explain that people belonging to contact cultures – that is, cultures that encourage interaction and promote displays of warmth, closeness, and availability – tend to stand close to each other when communicating, seek maximum sensory experiences, and touch frequently. However, members from low-contact cultures, discourage such behaviour. Saudi Arabia, France, and Italy are countries with contact cultures; people in their society enjoy the intimacy of contact during conversations. In contrast, Scandinavia, Germany, England, and Japan are low or even lower-contact cultures. People from these countries value privacy and therefore maintain more distance from each other when interacting (Gamble & Gamble, 2010:144).

In order for individuals to experience more effective interaction with individuals from different cultures, these individuals must make the effort to recognise, discover and understand the many ways each culture shapes non-verbal communication. People in society need to acknowledge that their communication style is not intrinsically better than other cultures, and that awareness will contribute more positively to intercultural communication.

SIX DIALECTICS OF INTERCULTURAL COMMUNICATION

Littlejohn & Foss (2008:209) explain the term dialectic as the tension between opposing forces within a system. Dialectics is referred to as a concept in philosophical thought and logic. Alberts *et al.* (2010:183) affirm that a dialectical approach helps people respond to the complexities of intercultural communication and to override any tendencies to stereotype people based on cultural patterns.

Unlike most formal education which emphasises dichotomous thinking, in which things are “either/or” – good or bad, big or small, and right or wrong, the dialectic approach recognises

that things may be “both/and”. For example a palm tree may be weak and strong. While its branches may look fragile and weak, in a tornado it remains strong because the “weak” branches can bend without breaking. Similar dialectics are present in intercultural communication; for example Keiko may be a Japanese person who shares many cultural characteristics of other Japanese people, but she is also an individual who possesses characteristics that make her unique. So, she is both similar to and different from other Japanese people. It is evident that the dialectic approach emphasises the fluid, intricate and paradoxical nature of intercultural interactions (Alberts *et al.*, 2010:183).

Martin & Nakayama (2000:44) identify six major dialectics that characterize intercultural communication.

Cultural-Individual Dialectic: Intercultural communication is both cultural and individual. Communication is also cultural in that individuals share communication patterns with members of the groups to which you belong. However, individuals also have individual patterns of communicating for e.g., a person’s gesture when communicating. Martin & Nakayama (2000:44) emphasise that this dialectic should be considered when individuals are trying to understand and develop relationships across cultural differences.

Personal-Contextual Dialectic: This dialectic encompasses the role of context in intercultural communication. In any intercultural scenario, both the individual and the situation are simultaneously significant. For example, if we look at a conversation between a South African and Japanese at a bar, as compared to the same individuals communicating at a synagogue or church, it is certain that the nature of their conversation would be different, depending on the environment (Alberts *et al.*, 2010:183).

Differences-Similarities: Alberts *et al.* (2010:183) verify that authentic and essential differences exist between all cultural groups, as identified during this study. However, it is also significant to note that just as there are many differences between the various cultures there are also similarities between cultures across the globe, for example all cultures have values and norms, as well as the different religions that are followed in the different cultures throughout the world.

Static-Dynamic: While some cultural patterns remain relatively stable and static for years, they also can undergo dynamic change. For example, many people get their information about South Africa from watching popular documentaries and international news channels like CNN, which portrays South Africa as a place where there are animals running around and traditional

African lifestyle is practiced daily. This may be so in the past decades, but in the contemporary South Africa, it is not so. A static–dynamic dialect therefore requires that people recognise both traditional and contemporary realities of a culture (Alberts *et al.*, 2010:184).

History: Past/Present/Future: Another dialect in intercultural communication focuses on the current and the history. For example, one cannot totally understand contemporary relations between Arabs and Jews, Muslims and Christians, or even in the case of South Africa, whites and non whites, without knowing something of their history (Alberts *et al.*, 2010:184).

Privilege – Disadvantage: When engaging in intercultural interactions, people can be simultaneously privileged and disadvantaged (Johnston, 2001). This is most evident when travelling to developing countries. While people in a first world country may be privileged with having more money and the luxury of travelling abroad, they can also feel vulnerable in foreign countries if they are ignorant of the local languages and customs. As a student in South Africa, you may feel privileged (compared to others your age within your community) in that you are acquiring a high level of education, but you may also feel economically disadvantaged because of the high cost of education that you may not be able to afford. Therefore, this dialect approach helps people resist making quick, stereotypical judgments about others and their communication behaviours (Alberts *et al.*, 2010:184).

The dialectic approach helps individuals prevent making irrational, stereotypical judgements about other people and cultures and their communication behaviours. The above dialects are relative to intercultural communication as it affects communication both in the business and personal arena.

INTERCULTURAL COMMUNICATION AND POWER

Chaney & Martin (2011:233) define power as the ability to influence others; authority on the other hand refers to the power to give commands and make the ultimate decisions. Power can be both advantageous and disadvantageous, depending on how it is executed; however, it should be carried out with moral and ethical behaviour (Lewicki *et al.*, 2003).

According to Alberts *et al.* (2010:185) there are a number of factors that influence who is considered powerful in a culture. For example, being a male has been historically proven to be valued more than being a female, and being wealthy is more valued than being poor. Being able-bodied is traditionally viewed as being more valued than being physically disabled (Johnson, 2001). However, every society, regardless of power distance values, has these kinds of traditional hierarchies of power.

TECHNOLOGY AND INTERCULTURAL COMMUNICATION

DeVito (2011:19) confirm that the rapid increase of communication technology has brought diverse cultures from around the globe into our homes. News from remote countries is now ordinary. Technology has made intercultural communication simple, practical, convenient, and inevitable. In the current society, it is common to have social network friends from wide geographical areas, from different countries and cultures; something that would was unattainable before the dawn of computer-mediated communication.

Gamble & Gamble (2010:36-37) state that the internet pervades national precincts and erodes the association between location and experience. It enables individuals to interact more easily with others who have different worldviews than they do. Technology and computer networks are also changing the traditional definition of a community. The term communication community in today's society no longer limits individuals to their 'real' neighbourhoods. The concept of community has expanded to virtual neighbourhoods and communities such as Facebook and Twitter which also populate the communication landscape. Facebook and Twitter are virtual worlds, a social networking site that people use to travel around and interact with others across the world. Being able to meet and contact people from different cultures and geographical locations so speedily provides a new sense of communication power.

It can therefore be concluded that over time the internet aids in bringing diversity and new cultures into society and it is expected to bring about change in our social and business lives.

ORGANISATIONAL CULTURE

Organisational or corporate culture is a pattern of basic assumptions that are considered valid and that are taught to new members as the way to perceive, think, and feel in the organisation (Nelson & Quick, 2005:362). It is imperative for leaders and managers in all organisations, especially in the case of global organisations, to understand how organisational culture influences employees' behaviour and performance and whether it enhances or hampers overall excellence. Schultz *et al.* (2003:24) summarise the functions of organisational culture as:

- It creates a corporate identity that distinguishes one organisation from another.
- It provides members of the organisation with an identity.
- Identifying with an organisation creates greater dedication and loyalty to organisational goals and objectives.

- Organisational culture directs employees in terms of suitable behaviours and attitudes, especially when decision making and problem solving is required.
- It creates social stability and related emotional security.
- It serves as a benchmark for assessing and correcting deviant behaviours and for rewarding desired behaviours.

The importance of these functions are often demonstrated when two companies with significant cultural differences merge. Although Toyota may have its own organisational culture, it may differ between their international companies, for example, Toyota SA and Toyota Japan. However, the “chief” company being Toyota Japan may be more reflective in the overall organisational culture as compared to the other subsidiary companies.

Therefore, Schultz *et al.* (2003:26) resonates that organisations as social entities are very complex and dynamic, even though they may predominantly reflect one type of culture; they could also reflect characteristics associated with other types of culture.

Current Trends and Practices

The following trends and practices relate to intercultural communication.

Work flow and organisational structure: Hierarchical structures are beginning to embed an orientation toward control and authority. Leaders from many organisations are progressively reducing the number of organisational layers in an attempt to empower employees and promote employee involvement (Kreitner & Kinicki, 2008:79).

Organisational socialisation: refers to the process where individuals learn the values, norms, and required behaviours which permits them participation as a member of the organisation. Kreitner & Kinicki (2008:80) affirm that organisation socialisation is a vital mechanism used by the organisations to promote organisation culture. This could be critical in global or multinational organisations as the “chief” organisation may be able to contribute globally to the organisational culture of all other subsidiary companies. This can be an effective way to introduce and learn about other cultures even before engaging in intercultural communication.

Communication competency: is a primary concern of business communication. The workforce of the future will radically change from the workforce of today (McCain, 1996:65); hence communication competency is of utmost importance as the increase in globalisation of businesses demands a workforce that can communicate effectively across cultures.

Increasing diversity of international assignments: Harris & Kumra (2000:603) affirm that one of the current trends in international business is that the traditional profile of the male, married, career expatriate is rapidly giving way to well-educated managers undertaking one or two assignments in their career path in order to gain international experience. However, women still represent a minority in international assignees, but are increasing. Organisations are also using short-term assignments and commuter assignments (where employees are sent to other countries on a weekly basis, while their families remain in the home country) for foreign posts that require the committed input of an employee. However, organisations are increasingly expecting employees, especially managers to undertake extensive international travel as part of their home-based role (Harris & Kumra, 2000: 603). Hence, working efficiently and effectively in an intercultural context is becoming a vital competence for the aspiring manager of the 21st century.

Problems areas identified

Stereotyping: Present day society, still generalises other cultures and societies based on naive notions of cultural traits also known as stereotypes. This often promotes generalisations about other groups and cultures based on characteristics which one believes are integrated in the groups' essence (Jost & Hamilton, 2005:213). This is inevitably problematic, especially in intercultural communication; as stereotyping and prejudice can create problem, as people generally require positive self images in order to communicate effectively.

Motivation and willingness: The motivation behind intercultural communication and the willingness to cooperate and engage in intercultural communication is an important predictor for intercultural communication. Verderber *et al.* (2010:15) state that motivation is a vital component of intercultural competence, as individuals will be able to improve their communication with other cultures if they are motivated – that is if they want to.

CONCLUSION

People from different cultures will find it difficult to communicate. Fielding (2006:24) indicates that individuals coming from different cultural backgrounds need to cultivate caring attitudes that would remove any suggestion of superiority or inferiority. Cultural values would need to be acknowledged, and individuals involved in the communication process would need to listen actively to ensure that they understand both the facts, opinions and the emotions communicated.

Alberts *et al.* (2010:189) affirms that learning more about intercultural communication increasing opportunity, increases business effectiveness in a global environment, improves inter-

group relations, and enhances self awareness. Society also plays a key role in intercultural communication as intercultural encounters do not occur in vacuity. Societal forces, including political and historical structures, always influence communication.

Having reviewed the literature underpinning intercultural communication it is of utmost importance for individuals to understand and be able to accommodate other cultures in order to achieve successful and efficient intercultural communication, especially in a world where communicating between cultures is essential for the survival of mankind.

CHAPTER 5

A MEETING OF CULTURES: JAPAN AND SOUTH AFRICA

INTRODUCTION

The previous chapter highlighted the development of globalisation and cultural transformation that has cultivated over the years. However, for the purpose of this study, this chapter draws attention to the South African and Japanese cultures. The study maintains that much can be learnt about these cultures that can be used to enhance their intercultural relationships. The chapter also attempts to identify the various challenges and similarities between the both cultures.

JAPANESE CULTURE

Reisinger (2009:102) state that the Japanese are a distinct civilization which was the offspring of Chinese civilization, emerging during the period between 100 and 400 A.D. Donnelly & King (2010) confirm that Japan has a population of about 126 million (the eighth largest in the world), 75% of whom live in urban areas where population density is very high. In the industrial areas of Kansai and Kanto there is no discernible gap between cities. Yokohama and Tokyo, although separate in name, really make up a single urban conurbation - the largest in the world.

Donnelly & King (2010) express the Japanese culture as fascinating and multifaceted. On the one hand it is steeped in the deepest of traditions dating back thousands of years; and on the other hand, it is a society in a frequent state of rapid fluctuation, with continually shifting trends, fashions and technological development that constantly pushes back the boundaries of the possible. Donnelly & King view Japan as a country of severe contradictions which makes it such a fascinating and unique culture.

Kwintessential (n/d) add that Japan is an ancient culture which has evolved within the geographical boundaries of an island and has shaped a modern day society with unique values, traditions and customs. Conducting business in Japan arguably poses the most potential for cross cultural misunderstandings. However, Japan's professionals are highly knowledgeable in doing business with the West. Nevertheless, doing business in Japan necessitates preparing oneself by understanding areas such as business culture, business etiquette, and negotiation and meeting protocol.

GROUP ORIENTATION

Team-work, selflessness, and group cohesiveness are all areas greatly stressed within Japanese society. Individual identity is defined by the social group. Consequently, when doing business, the Japanese stress compromise and self-discipline. In the workplace, Japanese are taught to feel a sense of obligation to those who provide them with security, care, and support. Japanese also believe that their obligation continues throughout their life (Gamble & Gamble, 2010:267).

HIERARCHY & RESPECT

With Japanese heredity in Confucianism, hierarchical structures in Japan determine an individual's position within a group and in society. Status is determined by factors such as age, job profiles, company and family background. The hierarchical structure affirms that due respect be afforded to those of higher status. In order to preserve harmony in society and to maintain the clarity of the hierarchical structure, showing respect to others acts as a crucial social jell. Respect is expressed via language, behaviour, etiquette, body language and other subtle forms of non-verbal communication (Kwintessential, n/d).

Doing Business in Japan: Meeting and Greeting

Samovar *et al.* (1995:226) affirm that Japanese conduct business with an utmost sense of formality. Bowing is an integral part of Japanese society used when meeting, to show gratitude, to express sympathy or as an apology. When conducting business in Japan, Westerners would not be expected to bow (Chaney & Martin, 2011:174). However, a foreigner will most likely be greeted with a handshake combined with a slight nod of the head. The exchanging of business cards when doing business in Japan involves ritual behaviour. The business card is seen to represent the individual, and should therefore be treated with respect. Japanese business associates also appreciate bilingual business cards. These should be printed on one side in English and the other in Japanese and the business card is presented to the other person by giving it and receiving it with both hands. It is also important to address your Japanese host by his/her last name; as only family members and close friends use their first names.

Some Japanese specialties include *sake* (rice wine) and *sashimi* (sliced raw fish). Always remove shoes at the entrance of any Japanese home. It is also advisable to give the host a box of chocolates instead of flowers, as it is more appropriate in the Japanese culture. It is apparent that both social and business etiquette are very unique in the Japanese culture, therefore, it is

advisable to learn about the Japanese culture and customs before conducting business with the Japanese.

Building Relationships

When doing business in Japan a successful relationship with Japanese is based on three factors: sincerity, compatibility and trustworthiness. Japanese view sincerity as compromising; understanding and wanting to conduct business on a personal level. Compatibility is established when foreigners are seen to be concerned about the personal relationship, the well being of the company and not just focused on financial gain. Trustworthiness relates to the faith put in you to protect from loss face (Kwintessential, n/d).

The Toyota Institute (2007:18) explains the guiding principles set by Toyota Japan, in order to build and maintaining relationships that are sincere, compatible and trustworthy. Toyota hopes to contribute to the global society through its corporate activities based on understanding and sharing of the following guiding principles:

- Honour the language and spirit of the law of every nation and undertake open and fair corporate activities to be a good corporate citizen of the world.
- Respect the culture and customs of every nation and contribute to economic and social development through corporate activities in the communities.
- Dedicate ourselves to providing clean and safe products and to enhance the quality of life everywhere through all our activities.
- Create and develop advanced technologies and provide outstanding products and services that fulfil the needs of customers worldwide.
- Foster a corporate culture that enhances individual creativity and teamwork value, while honouring mutual trust and respect between labour and management.
- Pursue growth in harmony with the global community through innovative management.
- Work with business partner in research and creation to achieve stable, long-term growth and mutual benefits, while keeping ourselves open to new partnerships (The Toyota Institute, 2007:18).

Communication

The prominence in Japanese culture on maintaining harmony has developed in such a way as to allow very vague forms of expression. Japanese believe that by avoiding direct or explicit statements one has a better chance of not being offensive. The Japanese are implicit communicators. An explicit communicator assumes the listener is unaware of background information or related issues to the topic of discussion and provides it themselves. However, the Japanese assume the listener is well informed on the subject and therefore, reduces information relayed on the basis that the listener will understand from implication (Kwintessential, n/d).

SUMMARY OF JAPANESE CULTURE

Donnelly & King (2010) indicates that an intriguing aspect about Japan is that there is a hint of rebellion amongst the younger generation within the culture. Their parents and older generation were raised with the promise of a job for life and worked day and night as the post-war bubble grew inevitably bigger. However, for the younger generation the bubble burst in the 80s crash and the old beliefs no longer hold true. Added to this behaviour, the younger generation, see no need to work the inflexible and long hours that their parents worked.

Change is a slow process in Japan, a cultural reality not helped by the fact that politics are stagnant and the ruling coalition has been in power for nearly all the post-war years (Donnelly & King, 2010).

SOUTH AFRICAN CULTURE

South Africans have been referred to as the 'rainbow nation', a title which epitomises the country's cultural diversity. The population of South Africa is one of the most complex and diverse in the world. Eleven official and several foreign languages are used in South Africa, which is the home to South Africans and people from around the world. The eleven official languages are English, Afrikaans, Ndebele, Sepedi, Xhosa, Venda, Tswana, Southern Sotho, Zulu, Swazi and Tsonga (Government Communication and Information Systems (GCIS), 2007:1-2).

South African traditions often arise from specific cultures, later crossing over to other cultural groups within South Africa. The general division of South African cultural groups can be traced along the lines that were polarised by the old apartheid system of governance, which divided the population into groups, namely, white, black, coloured and Asian. However, in April 1994, South Africa's first democratic election was held under an interim Constitution. The ANC (African National Congress) emerged as the new reigning government.

The ANC government embarked on a programme to promote the reconstruction and development of the country and its institutions. This called for simultaneous pursuit of democratisation and socio-economic change, as well as reconciliation and the building of consensus founded on the commitment to improve the lives of all South Africans. This required the integration of South Africa into a rapidly changing global environment. In pursuit of these objectives, government consistently focused during the First Decade of Freedom on seeking the unity of a previously divided society in working together to overcome the legacy of a history of division, exclusion and neglect (GCIS, 2007:41-44).

Converting democratic ideals into practice required initiating a radical refurbishment of the machinery of government at every level, working towards service delivery, openness, and a culture of human rights. It has necessitated a more integrated approach to planning and implementation to ensure that the many different aspects of transformation and socio-economic upliftment join together with maximum impact. A significant milestone in the democratisation of South Africa was the exemplary Constitution-making process, which in 1996 delivered a document that has induced worldwide admiration. The fabric of South African society is continually changing, creating not only new challenges, but also greater stability and peace, and laying the foundation for a society in which the individual and collective human potential of the nation can come to fulfilment (GCIS, 2007:41-44).

Doing Business in South Africa: Meeting and Greeting

Kwintessential (n/d) affirm that in South Africa there are as many ways of greeting one another as there are cultural groups in South Africa. However, when meeting foreigners the approach is to shake hands. Some women, depending of their cultural background, may not shake hands but may nod their head, accompanied by a smile. The business environment is fairly informal, and when meeting people for the first time it is considered polite to engage in some personal dialogue based around each other's family, leisure time or sport. Getting straight to business and rushing through the social details is considered ill-mannered. Business cards are the normal practice but little ceremony surrounds their exchange.

Building Relationships

According to World Business Culture (n/d) it is important that when conducting business in South Africa, foreigners should take time to develop good relationships with the people they are doing business with. This is an important aspect in all cultures within South African society as relationships have always formed the basis of good business, regardless of

cultural background. It is also important to be understated and patient with South African contacts as being too forceful will probably alienate people.

Communication

In general South Africans are direct communicators. Although South Africa is a transactional culture, meaning that they do not require a history about people in order to do business with them, they are amiable people that have deeply rooted traditions. South Africans also adopt the European approach to personal space, meaning that people keep their distance when communicating; however, personal space may also vary depending on the different cultures groups within South Africa.

SUMMARY OF SOUTH AFRICAN CULTURE

It is evident that South Africa is a unique country that boasts a diversity of culture. It is therefore important for foreigners to note that such diversity demands learning about and understanding the rich and vibrant complexities of South Africa's culture.

CULTURAL ISSUES WHICH HINDER COOPERATION BETWEEN SOUTH AFRICA AND JAPAN

Cultural Diversity: Kwintessential (n/d) affirms that South Africa is ultimately a multifaceted nation, with many people, languages and cultures; hence, it seems to be easier for South Africans in general to accommodate and understand other cultures. However, this is not the same for Japan.

Communication & Language: Based on the literature review, it can be concluded that the Japanese believe that by avoiding direct or explicit statements one has a better chance of not being offensive. The Japanese are implicit communicators. It is also evident that many Japanese that cannot speak English, for example, seem to be rude and do not attempt to communicate as they do not want to humiliate themselves in an uncomfortable situation. However, South Africans on the other hand, are explicit communicators and English is the most common spoken language in South Africa. Hence, it is inevitable that the difference in the languages between both cultures will contribute to the impediment of their relationship.

Non-verbal communication: Based on the literature findings it can also be assumed that non-verbal communication contributes largely to misunderstandings, if not interpreted correctly. As highlighted in chapter 2¹, for example, silence can be viewed as saying nothing and meaning

¹ On page 20 chapter 2 paragraph 6 to page 22 paragraph one, the concept of silence is explored in greater detail.

something. Depending on different cultural values, silence is viewed differently (Davies & Ikeno, 2002:51). Hence, if the non-verbal cues are not understood in the context of the communication process, it is inevitable that the communication process will be hindered.

CULTURAL ISSUES WHICH PROMOTE COOPERATION BETWEEN SOUTH AFRICA AND JAPAN

Values - Building Relationships: According to World Business Culture (n/d) South African cultures expect foreigners to take time in meeting and developing a good rapport with business partners. Building and maintaining relationships is important within all sectors of South African society as relationships have always formed the basis of good business – regardless of cultural background. However, as discussed earlier in this chapter, Kwintessential (n/d) also corroborates that the Japanese also focus on building and maintaining successful relationships on a personal level with their business partners. This type of relationship is based on sincerity, compatibility and trustworthiness. The Japanese view these as essential components for a long standing relationship with their business partners.

Corporate culture: Having a common corporate of organisational culture largely contributes to learning and merging of both Japanese and South African cultures. For example, Toyota has 7 guiding principles that were highlighted previously in this chapter. These guiding principals aim at instilling values, ethics and certain methods of appropriate behaviour to their international employees. In doing so, they aim to create and maintain mutual relationships of trust and respect between all employees irrespective of their country or culture (The Toyota Institute, 2007:18).

CONCLUSION

Along with the trend of globalisation of businesses, there is an increasing need for effective international relationships. Companies are establishing businesses in overseas countries and markets.

It is also clear that both Japan and South Africa share a commonality in global businesses. However, it is inevitable that such practices are challenging employees who find themselves suddenly transferred to countries where they are ignorant of the language and culture (Frey-Ridge, 1997:13). Therefore, this chapter attempts to deepen and expand the understanding of both cultures, providing Toyota managers and employees with vital knowledge and information that will influence their global practices and their interpersonal relationships.

It also identified the various difference and similarities between the both cultures and the focus on the technical, historical and social dimensions of both cultures is likely to improve intercultural competence in future relationships. The following chapter focuses on the models of communication and culture.

MODELS OF COMMUNICATION AND CULTURE

INTRODUCTION

Over the years, communication researchers have developed models of communication that help individuals visualise the various elements of communication and understand how they work together during interaction with each other (Froemling, 2011:6).

This chapter will outline the various models of communication and their appropriateness to intercultural communication.

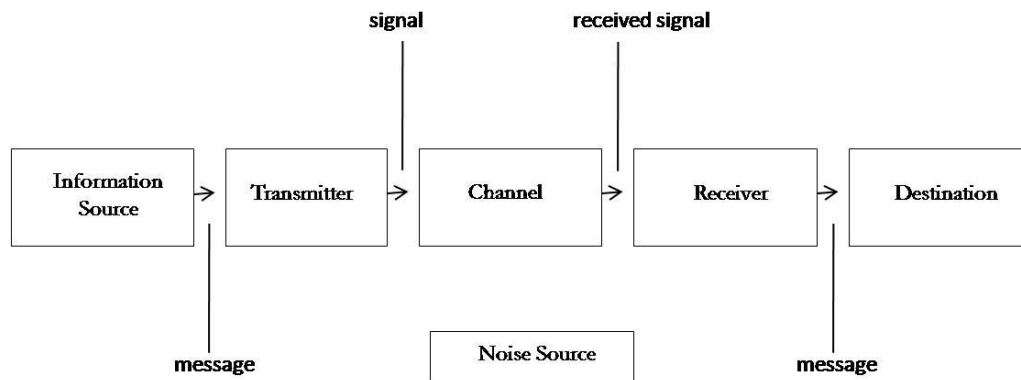
MODELS OF COMMUNICATION

Steinberg (2007:51) explains that scholars have sought to understand the nature of communication by means of models. Models are used to assist individuals to visualise how the components in the communication process relate to one another. The basic purpose of a model is to capture the essential features of real life situations in a simplified form so that it can be described, explained and understood.

SHANNON AND WEAVER'S MODEL

Shannon and Weaver worked for a Bell Telephone Company. They focused on how the channels of communication could be used more efficiently, and how to transmit the maximum amount of information along a specified channel. Shannon and Weaver highlight their model by relating to how a telephone message is transmitted as depicted in figure 9 (Steinberg, 2003:28).

FIGURE 9: THE SHANNON AND WEAVER MODEL



Source: Steinberg (2003:28)

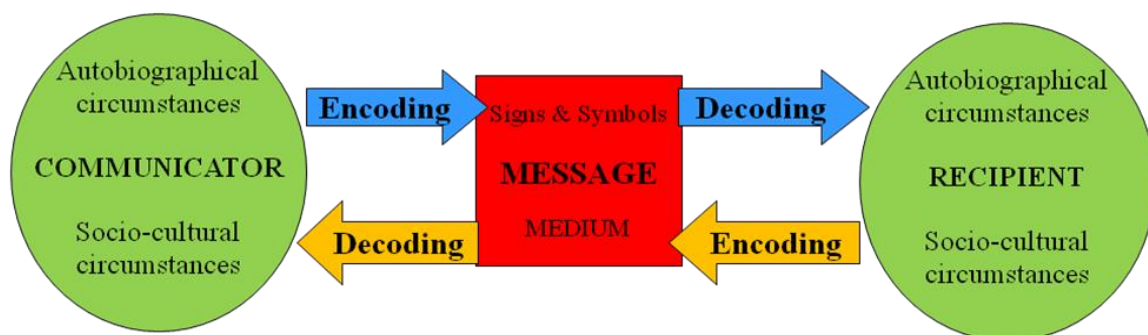
Highlighted in the above figure, is the information source (communicator) which encodes a message which is then converted by the transmitter (telephone) into a signal and then transmitted through a channel (telephone line) to the receiver. The signal is received at the other end of the telephone and converted back into a message which is heard by the recipient (destination).

Shannon and Weaver focus on which kind of communication channel carries the maximum amount signals or sounds, how much of the signal is lost through noise (for example, the static on a telephone line) before it reaches its destination, and how to eliminate distortion caused by noise. The greatest concern in this model was the efficient transmission of information from the communicator to the recipient and the clarity of the message that is transmitted. However, Shannon and Weaver did not consider the content of the message or the meaning that is conveyed and interpreted by the participants. The model depicts the relationship between the communicator, message and recipient as a linear process. Although this model is a linear or technical model, it is considered important because it is the starting point for the development of other communication models (Steinberg, 2003:29-30).

MERSHAM AND SKINNER: COMMUNICATION COMPRISES A TRIAD

Mersham and Skinner's (1999) provide a communication model which includes an interactive, nature of communication, highlighted in figure 10. In this figure, Mersham and Skinner explain how individuals participate equally in an interpersonal environment as both the 'communicator' and the 'recipient' (Rugbeer, 2005).

FIGURE 10: A MODEL OF THE BI-DIRECTIONAL COMMUNICATION PROCESS



Source: Mersham & Skinner (2002:10)

Figure 10, illustrates how the communicator *encodes* a message according to their socio-cultural and autobiographical makeup. The message is then sent to the recipient through a

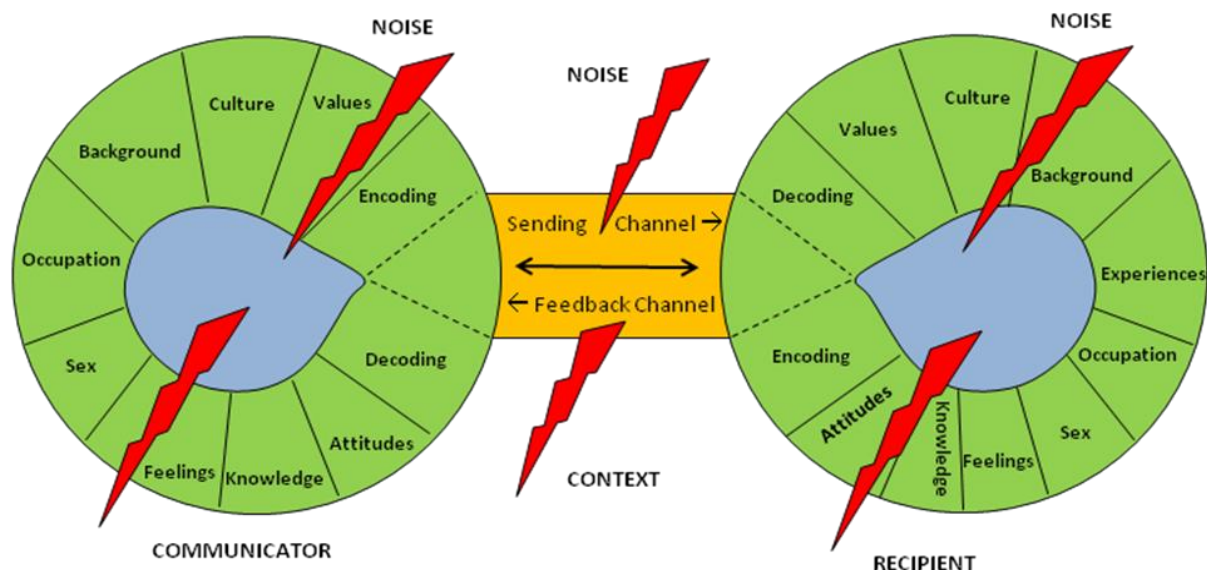
medium. The recipient then *decodes* the message according to their own socio-cultural and autobiographical makeup. Skinner *et al.* (2007:73) add that communication is not only a dynamic process of exchanging meaningful messages, but a transaction between participants during which a relationship develops.

In light of the above model, Lustig & Koester (1993:25) contribute that intercultural communication is a symbolic interpretive, transactional, and contextual process in which people from different cultures create shared meanings. Neuliep (2006:15) include that culture shapes communication and communication is culture bound. Consequently, Skinner *et al.* (2007:73) aptly define communication as a transactional process of exchanging messages and negotiating meaning to establish and maintain relationships. According to Lustig & Koester (1993:25) the transactional view of communication emphasises the construction or shared creation of messages and meanings.

THE TRANSACTIONAL MODEL

The communication process becomes a transaction during which the meaning of a message is negotiated. The transactional model depicts communication as a dynamic process in which individuals participating in the process are actively involved in the encoding, transmitting, receiving and decoding of messages, as highlighted in figure 11 (Steinberg, 2007:57).

FIGURE 1 1: THE TRANSACTIONAL MODEL



Source: Steinberg (2007:57)

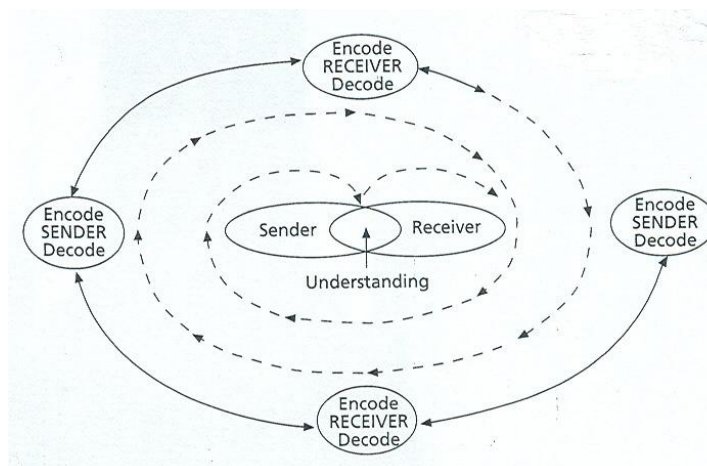
The transactional model also focuses on the meaning of the message negotiated between the participants. The message, however, is the thought, idea or feeling that is communicated using verbal and non-verbal cues. Included in the message are individual's values, culture, background, occupation, gender, values, interests, knowledge and attitudes. These factors also known as the frame of reference influence the meaning that is conveyed and interpreted. However, during the communication process internal, external and semantic interference may occur which could affect the ability of the shared meaning (Steinberg, 2007:57-58).

Figure 11 illustrates communication as a transactional process, where participants are observing and responding to each other at the same time whether that response is verbal or non-verbal. The model supports the understanding of intercultural communication. People from diverse cultural backgrounds inevitably impact on the communication process by means of semantic interference. Participants may also misinterpret messages sent either verbally or non-verbally.

This model acknowledges neither creators nor consumers of messages, preferring to label the people associated with the model as communicators who both create and consume messages. The model presumes additional symmetries as well, with each participant creating messages that are received by the other communicator. This is, in many ways, an excellent model of the face-to-face interactive process which extends readily to any interactive medium that provides users with balanced interfaces for creation and consumption of messages. However, Fielding (2006:23) introduces the convergence model which stresses the transactional and continuing nature of communication in figure 12.

The convergence model stresses the transactional continuing nature of communication. In this model the sender and receiver are continuously exchanging messages until they reach an understanding. The arrows in the model illustrate that communication does not stop, it continues for as long as the sender and receiver have anything to do with each other. The convergence model identifies both participants as the sender and receiver of the communication process (Fielding, 2006:23). As the participants send messages back and forth they are constantly changing roles.

FIGURE 12: THE CONVERGENCE MODEL OF COMMUNICATION



Source: Fielding (2006:23)

The convergence model is useful in understanding intercultural communication. This model supports the view that good intercultural communication focuses on negotiation of meaning. Negotiation of meaning is imperative when individuals from different cultures are communicating face-to-face. The sender from one culture encodes a message and conveys this message to a sender from another culture. The receiver then decodes the message but it may not necessarily be the intended message of the sender. The receiver then encodes another message (provides feedback) to clarify the original sender's message. During this process messages are being exchanged between the two individuals. The participants in the communication process keep negotiating until they reach some sort of understanding (Fielding, 2006:492).

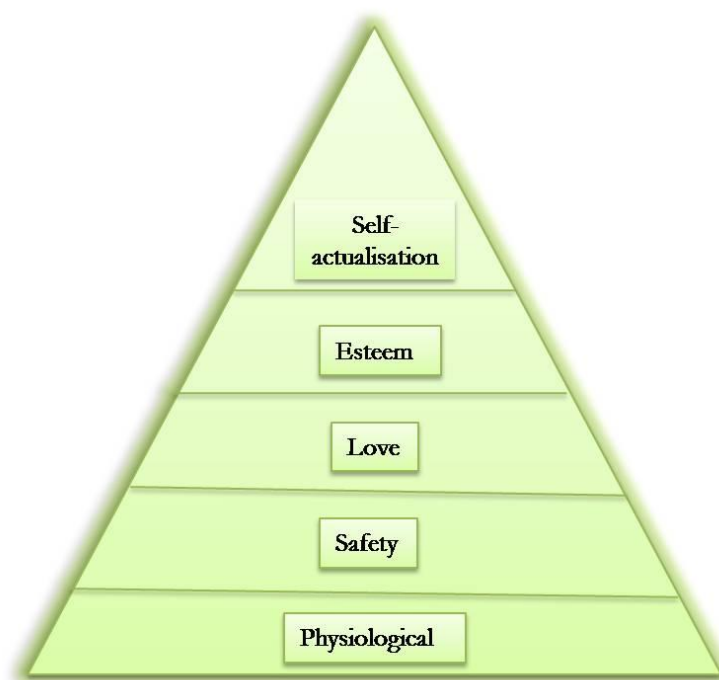
According to Narula (2007:19) the convergence model of communication is based on the principle of cybernetics. The four most important elements of cybernetics are the concepts of information, feedback, networks and purpose. The analytical concepts of interaction, self-generation, mutual exchange and information sharing and mutual understanding explain the human communication in convergence models. They are non-linear models of communication. The convergence model was developed by Kincaid in 1979 (Narula, 2007:19). According to this model, effective feedback creates convergence and ineffective feedback creates divergence. The participants converge and diverge on their relative positions over time to reach mutual understanding of the issue. In this model communication is reaching mutual understanding.

MASLOW'S NEED HIERARCHY

Abraham Maslow, a psychologist, projected a need theory of motivation accentuating psychological and interpersonal needs in addition to physical and economic necessities (Nelson & Quick, 2005:106). The core of Maslow's theory of human motivation is a hierarchy of five need categories.

Maslow labelled the five hierarchical categories as physiological needs, safety and security needs, social and esteem needs, and the need for self actualisation as illustrated in figure 13.

FIGURE 13: MASLOW'S NEED HIERARCHY



Source: Kreitner & Kinicki (2008:211)

Kreitner & Kinicki (2008:211) add that these five needs are arranged in the prepotent hierarchy and explain these needs as:

- *Physiological*: refer to the most basic need; it requires having enough food, air and water in order to survive.
- *Safety*: relates to the need to be safe and from physical and psychological harm.

- *Love*: This need refers to the desire to love and to be loved. It contains the need for affection and belonging.
- *Esteem*: The need for reputation, prestige, and recognition from others. Also, contains need for self-confidence and strength.
- *Self-actualisation*: This refers to the desire for self-fulfilment. That is for individuals to become the best one is capable of becoming.

Maslow explains that as each of these needs are satisfied, they cease to motivate a person and the next level of needs becomes dominant. For example, in the world of work, employees must satisfy their needs at the bottom of the hierarchy, that is, the lowest level of need, before higher needs become important to them. Schultz *et al.* (2003:56) applies Maslow's hierarchy to a working environment (as depicted in figure 14).

FIGURE 14: APPLICATION OF MASLOW'S HIERARCHY OF NEEDS



Source: Schultz *et al.* (2003:56)

Many people work in order to survive, to provide themselves with the means to assure themselves and their families' sufficient sustenance and protection from harm. These survival needs are very powerful motivators for people to go to work, so that they can earn enough money to buy food, water and shelter. Many employed people are fortunate to have comfortably met their basic lower-order needs and therefore seek higher-order needs. These higher-order needs (social, esteem and self actualisation) are also seen as growth needs because fulfilment of these needs helps a person become physically and psychologically healthy (Schultz *et al.*, 2003:56).

Evident in Maslow's theory, was the idea that, once we are satisfied with the basic physiological and psychological needs; we go on to seek fulfilment of higher needs of beauty, knowledge, and order. We are capable of even higher levels of psychological striving and growth. The best psychological reward is a feeling of self-actualisation, of total fulfilment, of full "humanness" (Rugbeer, 2005). Motivation therefore plays a fundamental role in human communication and in human behaviour.

MOTIVATION

According to Moorhead & Griffin (2010:83) motivation is a set of forces that causes people to engage in a particular behaviour as opposed to some alternative behaviour. Schultz *et al.*, (2003:52) describe motivation as the force within people that stimulates, directs and sustains our behaviour. Arousal relates to the energy that drives our behaviour. For example, our behaviour in a new job may be guided by our desire to make a good impression on our new boss. Our interest in making a good impression will stimulate us to want to engage in behaviours that we think will result in us creating a good image. The second aspect of motivation refers to the choices we make between different behaviours to achieve our goal, hence the direction of our behaviour. For example, we can choose between different behaviours that we think may help create a positive impression with our new boss. In doing so, we could work extra hard, stay after hours or even compliment the boss on his or her work. The behaviours options are the different ways of meeting our personal goal of creating a good impression.

The last aspect of motivation is concerned with how long people are willing to persist at attempts to meet their goal, or to sustain their behaviour (Schultz *et al.*, 2003:52). For example, if we had to look at Maslow's hierarchy of needs, Toyota employees may want to go abroad to learn or teach others from the same company, in order for them to reach a sense of self actualisation. In order for these employees to fulfil their desire, they will encounter many cultural and societal barriers, which may impede their communication and stay at the host

country. However, they will need a willingness to persist at the attempts that meet their goals and they are required to select and sustain particular behaviours required to achieve their goal.

Moorhead & Griffin (2010:83) affirm that managers at organisations strive to motivate employees to perform at high levels, by getting them to work hard, to attend work regularly, and to make positive contributions to the organisations vision and mission. However, job performance depends on ability, environment and motivation. This relationship is described Moorhead & Griffin (2010:83) as follows:

$P=M+A+E$ with P = performance, M = motivation, A = ability, and E = environment.

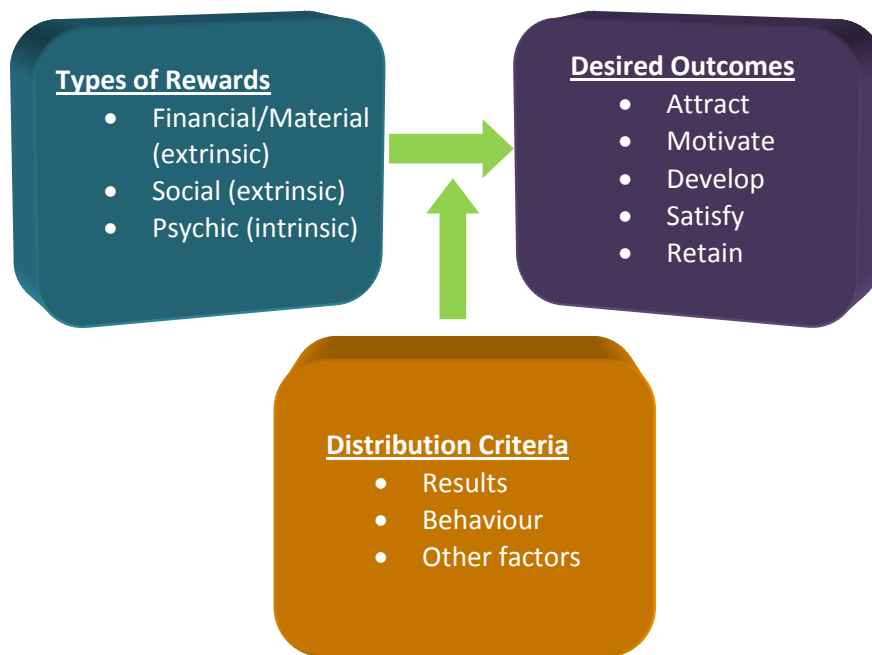
To reach high levels of performance, an employee must have a desire to do the job exceptionally well (motivation), must be able to do the job effectively (ability), and must have the materials, resources, equipment, and information to do the job (environment). A deficiency in any one of these areas injures performance. In most situation motivation is the most difficult factor to manage can also be detrimental in intercultural communication. However, Moorhead & Griffin (2010:83-107) affirm that in recent years, managers have began to recognise that power of social learning (learning that occurs when people observe the behaviours of others, recognise their consequences, and alter their own behaviour as a result) influences motivation in a variety of ways.

The aspect of social learning is imperative in an intercultural context as it aids individuals in learning from other cultures. It provides an insight into how people in other cultures dress, act, communicate or exhibit themselves in their daily work lives. Hence, new employees or members learn how to behave in specific intercultural contexts. Other aspects of motivation are reviewed below.

Organisational Reward Systems

Kreitner & Kinicki (2008:254) affirm that rewards are an ever-present and always contentious feature of organisational life. Some employees see their jobs primarily as the source of a pay-check. Others derive great pleasure from their jobs and association with co-workers. Volunteers who donate their time to charitable organisations, such as the Red Cross, also leave with rewards in the form of social recognition and pride of having given unselfishly of their time. Hence, the subject of organisational rewards comprises, but goes further than financial rewards. Regardless of the fact that reward structures vary; Kreitner & Kinicki (2008:255) identify and interrelate some common components in figure 15.

FIGURE 15: A GENERAL MODEL OF ORGANISATIONAL REWARD SYSTEM



Source: Kreitner & Kinicki (2008:255)

Figure 15, focuses on three important components: (1) types of rewards, (2) distribution criteria, and (3) desired outcomes. The financial, material and social rewards come from the environment; hence they qualify as extrinsic rewards. Conversely, physical rewards are self-granted; hence they are certified as intrinsic rewards. For example, an employee who works to obtain extrinsic rewards, such as money or praise, is said to be extrinsically motivated. However, an employee who gains pleasure from the task or experiences a sense of competence or self-determination is said to be intrinsically motivated.

Kreitner & Kinicki (2008:256) affirm that the value of extrinsic and intrinsic rewards is a matter of culture and personal taste. There are three general criteria for the distribution of rewards as explained by an expert in organisational reward systems (Kreitner & Kinicki, 2008:256)

Performance - Results: These are tangible outcomes such as individual, group, or organisation performance; quantity and quality of performance.

Performance – Actions and behaviours: Performance in this context is viewed in terms of teamwork, cooperation, risk taking and creativity.

Non-performance considerations: These rewards are not based on performance; however, it is customary or contractual. Employees are rewarded based on the type of their job, nature of the work; equity tenure, or level in hierarchy.

As a result of the above, it can be concluded that like in the case of South Africa, many employees work towards extrinsic rewards (financial gain). Many South Africans see their jobs as a primary source of income that they require in order to survive, and to assure themselves and their families' sufficient sustenance and protection. In Japan, employees have also been taught to feel a sense of obligation to those who provide them with security, care and support (Gamble & Gamble, 2010:267). However, many Japanese employees derive great pleasure from their jobs, and offer to work extra hours at no pay. The hierarchy of needs and motivation plays an integral part in this study as it can be aligned to the various aspects of individual behaviour in a given context. This can contribute to or impede intercultural communication. Depending on the diversity of cultures and personal tastes, individuals involved in an intercultural environment could either value extrinsic or intrinsic rewards, thereby impacting intercultural behaviour.

CONCLUSION

This chapter focused on the models of communication and culture and its relation to intercultural communication.

The chapter emphasised that communication cannot take place without the three compulsory elements being present, that is the communicator, medium and recipient. Using Shannon and Weaver's theory as point of departure, it is evident that messages could be hindered as a result of unintended distortions and intrusion.

It can also be concluded that signs and symbols are arbitrary but have the authority to influence and shape perceptions as well as to create social reality. These models are relevant to intercultural communication as there may be various aspects that may be ignored when engaging in intercultural communication.

This chapter also make clear that in communication, there often isn't one right answer or one way to do something. After learning communication skills, each communicator should assess the situation (context) and the relationship (who is communicating with whom) and select the appropriate skills required for that situation. Generally, competent communicators select their behaviours from an extensive repertoire of skills and demonstrate concern for others, an ability to see events from others' perspectives, and the capacity to observe and evaluate their own

behaviours. Being motivated and committed to the relationship are also essential tools of competent communicators.

The following section outlines the concept and importance of intercultural communication in today's society.

A CONCEPTUAL FRAMEWORK FOR INTERCULTURAL COMMUNICATION

INTRODUCTION

This chapter will focus on the developmental theories that impact on the interaction between human beings. The various communication theories will be examined and the impact on intercultural communication will be investigated. This chapter will unfold the main concepts pertaining to intercultural communication, which will be explored in subsequent chapters.

USES AND GRATIFICATIONS THEORY

The uses and gratification theory suggests that essential human needs motivate individuals to focus on particular mass media, and to select and use media messages in ways they find personally gratifying or rewarding. Therefore, a specified medium, such as the radio, and a certain message, such as weather information, might be used by different individuals in different ways depending on their particular needs and interests they are seeking to satisfy (Steinberg, 2007:268-269).

As conventional mass media and new media continue to provide people with an extensive range of media platforms and information, it is considered one of the most appropriate perspectives for investigating why audiences choose to be exposed to different media channels (Straubhaar *et al.*, 2009).

Littlejohn & Foss (2008:300) add that uses and gratification theory is one of the most popular theories of mass communication. This theory focuses on the audience member rather than the media message as the starting point. It explores the individual's communication behaviour in terms of the individual's direct experience with the media. The uses and gratification theory postulates that members of the audience put messages to use, and that such usages act as dominant variables in the process of effect.

COGNITIVE DISSONANCE THEORY

According to Littlejohn & Foss (2008:78) the theory of cognitive dissonance begins with the concept that the communicator carries a variety of cognitive elements such as attitudes, perceptions, knowledge, and behaviours. These elements are related to one another within a system, with each element of the system having one of three kinds of relationships with each other. The first type of relationship is void or irrelevant, where neither of the elements affects

each other. The second relationship is consistent or steady, with one element reinforcing the other. The third type of relationship is inconsistent. This type of inconsistency or dissonance occurs when one element would not be expected to follow from the other element. Therefore, what is constant or dissonant for one person may not be the same for another as a result of their different psychological systems.

Littlejohn & Foss (2008:78) identify two overriding issues that govern the dissonance theory. The first aspect is that dissonance produces tensions and stress that creates pressure on individuals to change. The second characteristic indicates that when dissonance is present, individuals attempt to reduce or avoid situations that may add to dissonance. In their efforts to avoid feelings of dissonance, people will avoid hearing views that oppose their own, change their beliefs to match their actions, and seek reassurance after making a difficult decision.

Cognitive dissonance occurs when one experiences conflict as the result of possessing two or more attitudes that are in opposition to another person. For example, if an individual is in a foreign environment, different from his or her culture, it creates fear and uncertainty within the individual, which creates cognitive dissonance. Cognitive dissonance is therefore of vital importance to this study as it identifies possible challenges or reasons that may cause individuals to avoid communicating, specifically individuals of different cultures (Hybels & Weaver, 2007:89).

CULTIVATION ANALYSIS

According to Pearson (2006:275) George Gerbner and his colleagues were the individuals credited with defining the cultivation theory. This theory refers to the heavy use of television and media that leads individuals to perceive reality as consistent with the portrayals they see on television. According to Cultivation Analysis, television and other media play an integral role in how people view their world.

Littlejohn & Foss (2008:299) affirm that television brings about a shared way of viewing the world. Television is believed to be a homogenising agent in culture, or in cultivating a common culture. In modern culture most people get much of their information in a mediated fashion rather than through direct experience. Consequently, mediated sources can shape an individual's sense of reality. This theory provides a potentially powerful analysis of how the media affects us as individuals. For example, viewing continuous violence causes individuals to feel that the world is a dangerous place. According to Pearson (2006:275) the following findings were taken into consideration:

- Frequent television viewers perceived their risk of being a victim of violence as much greater than do less frequent viewers;
- Regular television viewers fear walking alone at night more than low television viewers;
- Usual television viewers are more skeptical and envisage the worst from other people. Low television viewers are less skeptical and more optimistic.

This theory is of great importance as it assists individuals, especially individuals of different cultures to learn about other cultures via the media.

CULTURAL STUDIES

Theorists in cultural studies sustain that the media represent ideology of the dominant class in a society. Because media are controlled by corporations, the information presented to the public is necessarily influenced and framed with profit in mind. Cultural studies theorists, therefore, are concerned with media influenced and framed with profit in mind. Cultural studies theorists, therefore, are concerned with media influence and how power plays a role in the interpretation of culture.

According to Littlejohn & Foss (2008:269) postmodernism is characterised by a break with modernity. It coincides with the end of the industrial society and the emergence of an information age, in which the production of commodities has given way to the production and manipulation of knowledge. The line of work referred to as cultural studies is often associated with postmodern variation of the critical tradition.

CULTURAL APPROACH TO ORGANISATIONS

Theorists in this tradition argue that an organisation's culture is made up of shared symbols, each of which has a unique meaning. Theories of organisational culture stress the way individuals construct an organisational reality. This approach investigates the meaning and values of the members within the organisation. It examines the manner in which individuals use stories, rituals, symbols, and other types of activity to produce and reproduce a set of understandings (Littlejohn & Foss, 2008:268).

Outlined by Littlejohn & Foss (2008:268) are four "domains" of organisational culture. The first domain, the *ecological context*, refers to the physical world, including the location, the time and history, and the social context within which the organisation operates. The second domain culture consists of networks, or *differential interaction* (degree of difference or discrepancy when communicating or interacting with others). The third domain culture is the common ways of

interpreting events, or *collective understanding*. This refers to the content of the culture (i.e., its ideas, ideals, values, and practices). Finally, the last domain culture is the practices or actions of individuals, which compose the individual domain.

There are a few large organisations that comprise a single culture. In most situations, subcultures identified with particular groups will eventually emerge. Organisational culture is something that is made through everyday interaction within the organisation; this does not only refer to task work but all kinds of communication within the organisation (Littlejohn & Foss, 2008:269).

SYMBOLIC INTERACTION THEORY

Symbolic Interaction focuses on the ways individuals form meaning and structure in society through conversations. This theory suggests that people are motivated to act based on the meanings they assign to people, things and events. Meaning is created in the language that people use both with others and in private thought. Language allows people to develop a sense of self and to interact with others in community (Littlejohn & Foss, 2008:159).

Gamble & Gamble (2010:95) declare that language is a system of symbols that allows for the sharing of meaning. Pearson *et al.* (2006:60) add that language is also entwined with culture, organises and categorises reality, and is abstract. This leads to the study of semantics which refers to the study of the way individuals use language to create meaning in others.

THE CONSTRUCTION OF MENTAL SPACES

According to Spruyt (2003:239) the theory on the construction of mental spaces, corresponds with the understanding of a sentence within a context. These spaces can be pictures, beliefs, anticipations, stories, prepositional realities and thematic or quantified domains of situations in time and space (Rugbeer, 2005). Each space offers a version of a logical, lucid situation or possible authenticity, where it is established that several suggestions are true, that objects exist and that there are relations between objects (i.e., thematic roles like agent, patient, route or goal). For example, in an intercultural environment, individuals ascribe meaning to different cultures based on what they have learned from the mass media, as well to the real meaning and understanding of cultures learned from actual interactions with other cultures. This approach forms the basis of Fauconnier and Turner's (2002) theory of conceptual blending (Rugbeer, 2005).

CONCEPTUAL BLENDING

The theory of conceptual blending is a significant theory that identifies how humans correlate and incorporate ideologies while gaining new insights about their surroundings. Fauconnier & Turner (2002:46-47) affirm that conceptual blending explains an individual's cognitive ability to correlate and combine concepts taken from their conceptual network of knowledge. It is a symbolisation process that selectively interrelate concepts from two separate cognitive domains, a source space and a target space to conceptualise a new perceived relationship known as a blended space. The process is used in the perception of all kinds of symbolic interrelationships (Rugbeer, 2005).

Based on Fauconnier & Turner's (2002) theory on conceptual blending, Klopfer (2003:293) explains that one extracts unrelated, but comparable concepts from one's broad domains of knowledge by associating them with one another in two smaller sets of knowledge. These smaller sets are termed source and target spaces. Fauconnier & Turner (2002:217) refer to these spaces as input spaces.

The aim of conceptual blending is to understand that which is new or abstract in terms of that which is known or concrete. Human beings assign semantic roles to people and things regarding specific events they are thinking about, or the way they may have been influenced by their culture or the mass media (Fauconnier & Turner, 2002:21). However, when engaging in intercultural communication, participants reviews their domains of knowledge, which allows them to behave and communicate in a particular way, however, there may be differences with regards to their vast domain of knowledge gathered over the years about a particular culture, as opposed to what they may learn from individuals of that particular culture when interacting with them.

A critical analysis of Fauconnier and Turner's conceptual blending model demonstrates that it is a suitable structure which accounts for a person's cognitive ability to associate and blend concepts extracted from an individual's conceptual web of information, and to use counterfactual reasoning to conceptualise alternate scenarios of which one could be the true state of affairs, while the other one is a plausible, but false state of affairs (Rugbeer, 2005).

However, in the context of intercultural communication, it needs to be adapted accordingly, in order to account for forms of non-verbal communication, which accompany and contextualise verbal communication in different cultural contexts.

BARRIERS TO EFFECTIVE INTERCULTURAL COMMUNICATION

Beebe *et al.* (2011:97-98) explain that intercultural communication takes place when individuals or groups from different cultures communicate. However, the transactional process of listening and responding to people from different cultural backgrounds can be confrontational. The greater the diversity in culture between people, the greater the possibility for confusion and the distrust. Beebe *et al.* (2011:97-98) affirm that misinterpretation and miscommunication occur between people from different cultures because of different coding rules and cultural norms, which play a key role in determining patterns of interaction, thereby causing barriers to effective intercultural communication. However, the initial step to bridging differences between cultures is to discover what hinders effective communication. Some of these barriers are discussed as follows.

Ethnocentrism: is referred to as the assumption that an individual's own culture and way of life are superior to all others (Schaefer, 2002:69). Ethnocentrism can serve a positive function in societies by promoting group solidarity and loyalty and by encouraging people to conform to societal norms and values. However, it can also be problematic and negative for societies. Ethnocentrism is counterproductive when it blinds cultures to what other cultural groups have to offer or when it leads to conflict and hostility. Ethnocentrism can also be a problem between cultures when it leads to social isolation, prejudice, discrimination, and oppression of one culture by another (Kendall, 2001:91).

Different Communication Codes: When travelling abroad, individuals are likely to encounter other people who do not speak the same language. This kind of intercultural differences poses an alarming communication challenge. In some instances even when individuals speak the same language, due to their different cultures, the words and gestures may have different meanings. It is therefore imperative to understand the different cultures that are involved in the communication process in order to communicate effectively and appropriately with each other (Beebe *et al.*, 2011:100).

Stereotyping and Prejudice: stereotyping refers to a complex form of categorising that mentally organises one's experiences with, and guides one's behaviour toward, a particular group of individuals. Stereotyping becomes a means of organising one's images into fixed and simple categories that one uses to represent groups of people. Stereotypes narrow individuals' perceptions and usually jeopardise intercultural communication. Stereotypes become destructive when we place people in the wrong groups, when we incorrectly describe a group's cultural

norm, when we evaluate other cultures instead of describing it, and when we fail to modify the stereotypes based on our actual observations and experience (Samovar *et al.*, 2010:170-171).

Verderber & Verderber (2008:43) explicate that stereotyping can lead to prejudice and discrimination. Prejudice refers to the unyielding attitude that is based on group association and influences an individual to feel, think, or act in a negative way toward another person or group. In a communication context, the negative feelings and attitudes held by those who are prejudiced are often exhibited through the use of group labels, hostile humour, or speech that alleges the superiority of one group over another.

Alberts *et al.* (2010:97) add that although stereotyping may be a natural cognitive activity, it can cause problems. Stereotyping often leads to polarised understandings of the world as “us and them”, “Blacks and Whites”, and “females and males”. Consequently, polarised thinking often leads to a rigid, intolerant view of certain behaviour as correct or incorrect. This type of behaviour is guaranteed to generate a disturbing communication challenge.

Assuming Similarities and Differences: Beebe *et al.* (2011:102-103) avers that just as it is inaccurate to assume that all people who belong to another social group as worlds apart from each other, it is also incorrect to assume that similar cultural groups act and think the same. Cultural differences do exist, even though some cultures may value the same things as another culture, maintaining a self-focused perspective instead of another-orientated one. Another barrier although it may seem contradictory to similarities in cultures is their differences. It can be just as detrimental to communication to assume that another person is different from us because of their cultures. It is true that all human beings do share common experiences, while at the same time there are differences. The reason to understand that humans have similarities and differences is not to diminish the function of culture as a vital element that influences communication, but to understand that despite cultural differences, we are all members to the human family. When engaging on intercultural communication, it is therefore important for individuals to take time to explore the other person’s background and cultural values before one can determine their cultural similarities and differences.

IMPROVING INTERCULTURAL COMPETENCE

Competent intercultural communicators overcome cultural barriers by adopting the correct attitudes towards other cultures, increased motivation, acquiring accurate information about other cultures’ values and practices, and developing specific skills required to be effective across cultures (Verderber & Verderber, 2008:116).

Adopt Correct Attitudes: According to Neulip (2006) the correct attitudes for intercultural communication involves an individual's motivation and flexibility in interacting with people from different cultures. Verderber & Verderber (2008:116) add that individuals need to explore new behaviours, rather than expecting the other person to adjust to their behaviours. When people tolerate ambiguity, are open-minded, and act altruistically (display of genuine and unselfish concern for the welfare of others), it enables them to effectively communicate across cultural differences.

Increase Motivation: Alberts *et al.* (2010:188) emphasise that the most important component in effective intercultural communication is motivation. Without the motivation to be an effective communicator, no other skills will be relevant. Therefore, a yearning desire to improve one's intercultural communication skills is required as the initial step towards effective communication.

Acquire Knowledge about Other Cultures: Improving one's knowledge of how other groups or cultures communicate is likely to reduce the impact of intercultural communication challenges. People engaging in intercultural communication are urged to learn more about other cultures by actively pursuing information about others (Beebe *et al.*, 2011:102-103).

Develop Culture-Specific Skills: To be skilled is to be capable of putting into action what one knows and wants to achieve. The skills essential for intercultural competence are the capability to be flexible, to be other-orientated, and to adjust one's communication to others (Beebe *et al.*, 2011:109).

Verderber & Verderber (2008:120) identifies and discusses three specific skills that are required for efficient intercultural communication, namely; listening, empathy, and flexibility.

Practice Listening: By carefully listening and demonstrating that one is listening, can improve one's communication with people from other cultures.

Practice Intercultural Empathy: Intercultural empathy refers to one imaginatively placing oneself in the other person's cultural environment thereby attempting to experience what the other person is experiencing.

Develop Flexibility: Flexibility refers to the ability to adjust one's communication to fit the other person and the situation. Being flexible permits one to use a variety of communication skills during an interaction and adjusts one's behaviour within and across situation. Flexibility means evaluating a situation, making good judgments about how to communicate in that situation, and then modifying one's communication were necessary (Verderber & Verderber, 2008:120).

DEVELOPING A “THIRD CULTURE”

Beebe *et al.*, (2011:106) elaborates that the ideal way to enhance understanding intercultural communication is to develop a “third culture”. This is created when the people involved in the communication process join aspects of separate cultures to create a third, ‘new’ culture that is more comprehensive and all-inclusive of both cultures. The third culture occurs when the people involved in the communication construct “a mutually favourable interactive environment in which individuals from different cultures can operate in a way beneficial to all concerned.

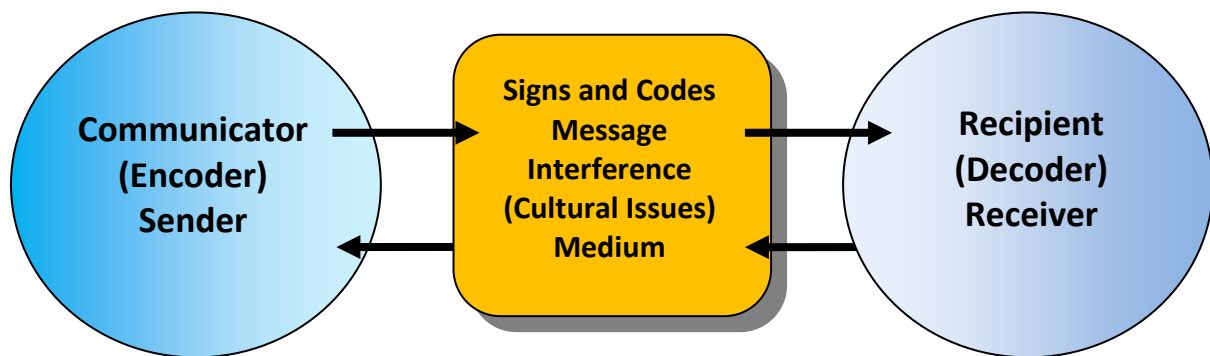
Developing a third culture mentality can reduce one’s tendency to approach cultural differences from an “us-versus-them” attitude. Instead of trying to eradicate communication barriers branching from two different set of experiences, assuming a third culture structure generates a new understanding of the other on the part of both participants. As described by a communication researcher Benjamin Broome (Beebe *et al.*, 2011:107), the third culture “is characterised by unique values and norms that may not have existed prior to the dyadic (two person) relationship. The essence of this new relationship ‘*relational empathy*’, allows varying degrees of understanding, rather than requiring complete understanding of another’s culture. Creating a third culture recognises the diverse cultural environment and interactions participants have experienced and aims to develop a new context for future interaction.

CONCEPTUAL FRAMEWORK

In light of the commonly used theories that support intercultural communication, it is apparent that much of the literature governing intercultural communication is embedded in the Shannon and Weaver model of communication as discussed in chapter 4.

Both the communication and intercultural communication models give minimum credibility to the importance of societal processes that underlie the emergence and maintenance of effective intercultural communication. The following communication model is examined in light of an intercultural communication process as depicted in figure 16).

FIGURE 16: THE COMMUNICATION PROCESS MODEL



Source: Steinberg (2003:11)

Figure 16 provides a visual representation of the communication process. Although each element is discussed individually in this study, they are not isolated units; instead they take place almost simultaneously as the process evolves. For example, in an intercultural context, a communicator or sender (Japanese) has an idea in his/her mind and then he/she converts (encodes) this idea into a message. Thereafter, he/she conveys this message through personal signs and codes to the receiver (South African). The receiver then interprets the message (decodes), according to his understanding, which is based on his cultural status, and conceptual network of knowledge, and in turn reacts and provides feedback to the communicator. However, what is important is whether the correct message is transmitted and if the desired outcome accomplished in the communication process.

In many intercultural communication encounters the problem or miscommunication occurs in between the communicator and the recipient. Because people can not transfer meaning from their mind to others, they use signs and codes as explained by Steinberg (2003:13). With verbal signs being spoken and written words and sounds and non-verbal signs being cues or signals that are transmitted without the use of sound, both verbal and non-verbal signs cause misunderstandings as a result of cultural interference. For example, during the communication process between a South African and Japanese, the Japanese communication may tend to close his/her eyes, and according to the Japanese he/she is indicating non-verbally to the South African that he/she is concentrating on what is being communicated. However, to the South African person he/she perceives this non-verbal behaviour as impolite and rude and that the Japanese is not paying attention to what is being communicated. This in itself hinders the communication process, as the same signs have different meanings to both cultures.

Consequently, there is no gratification between the sender and the receiver, as a result of messages being communicated incorrectly because of cultural interferences.

Hence, the following recommendations are projected to demonstrate the most appropriate way for people to communicate in an intercultural context:

- Motivation plays a crucial role in human communication, human behaviour and specifically to intercultural communication. Organisations therefore need to create opportunities for employees to engage activities that motivate individuals to want to learn more about other cultures, by creating an environment for employees to want to reach a sense of self actualisation. In order for these employees to fulfil their desire, they will encounter many cultural and societal barriers, which may impede their communication. However, they will need a willingness to persist at the attempts that meet their goals and they are required to select and sustain particular behaviours required to achieve their goal.
- The aspect of social learning is imperative in an intercultural context as it aids individuals in learning from other cultures. It provides an insight into how people in other cultures dress, act, communicate or exhibit themselves in their daily work lives. Hence, it gives employees or new members insight into how to behave in specific intercultural contexts.
- The uses and gratification theory suggests that essential human needs motivate individuals to focus on particular mass media, and to select and use media messages in ways they find personally gratifying or rewarding. Therefore, a specified medium, such as the radio, and a certain message, such as weather information, might be used by different individuals in different ways depending on their particular needs and interests they are seeking to satisfy (Steinberg, 2007:268-269). This then can be utilised by individuals to learn more about other cultures. However, although the mass media play a critical role in influencing behaviour, as a globalised community we are required to use this information with discretion and be open to learn from new experiences.
- For organisations to survive, and flourish in the future, their outlook must be global, and in doing so they need to equip their employees with the necessary skills required to engage in the global community.

- As suggested by Fauconnier & Turner (2002: 46-47) individuals engage in conceptual blending, where they blend their conceptual network of knowledge to experiences and new knowledge gained about other cultures.
- Global technology is yet another factor that contributes positively to intercultural communication. Organisations and employees should exploit the use of technology, and use it to their advantage to adjust their strategies in order to survive. In doing so, organisations can also change their organisational culture to suit the global environment, thereby introducing their employee to the global way of thinking and behaving.

CONCLUSION

This chapter provided a theoretical framework for the study of intercultural communication that enables extended one to conduct research on conceptual aspects of intercultural communication.

With regard to the theoretical aspect of communication, the commonly used theories that support intercultural communication is embedded in the Shannon and Weaver model of communication.

Together with the Shannon and Weaver model, this chapter also indicates that Fauconnier and Turner's theory of conceptual blending was also an appropriate framework that accounts for people's cognitive capacity to interrelate and blend concepts extracted from their conceptual network of knowledge.

CHAPTER 8

RESEARCH METHODOLOGY

INTRODUCTION

This chapter provides a description of the research process and the methodology used to conduct the study. The specific research design that was implemented during the study is explained and the sample selection and the methods used for collecting the data are presented. Aspects concerning the trustworthiness of the research are discussed. The chapter provides the foundation for the analysis and interpretation of the findings in the following chapter.

THE NATURE OF THE RESEARCH

This study was analytic in nature. The qualitative aspect involved an empirical literature study. The quantitative study entailed research methodology based on sampling techniques, questionnaires and interviews. The raw data was then captured and coded on Windows Excel 2007, which was then transported to an analytical program, SPSS version 17. This programme was employed for the interpretation of the results.

QUALITATIVE & QUANTITATIVE RESEARCH

There are two main approaches to research, namely qualitative and quantitative. According to Leedy & Ormrod (2001:101), quantitative research answers questions regarding relationships among measured variables with the purpose of explaining, predicting, and controlling phenomena. This approach is also called the traditional, experimental, or positivist approach.

Welman *et al.* (2008:7) state that the positivists define their approach as the study of observable human behaviour, and aim to uncover general laws of relationships and causality that applies to all people at all times. Conversely, Leedy & Ormrod (2001:101) explain that qualitative research is typically used to answer questions about the complex nature of phenomena, with the purpose of describing and understanding the phenomena from the participants' point of view. The qualitative approach is also known as the interpretative, constructivist, or anti-positivist approach. Welman *et al.* (2008:6) make clear that qualitative research can be described as an approach that covers an array of interpretative techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning of naturally occurring phenomena in the social world.

Du Plooy (2002:85) adds that participant observation and surveys, using open-ended questions in questionnaires or in interview schedules are methods that could be used to collect data in a qualitative study. Leedy & Ormrod (2001:148) assert that qualitative research studies also serve one or more of the following purposes:

- Description: They can reveal the nature of certain situations, settings, processes, relationships, systems, or people.
- Interpretation: They enable a researcher to (a) gain insights about the nature of a particular phenomenon, (b) develop new concepts or theoretical perspectives about the phenomenon, and/or (c) discover the problems that exist within the phenomenon.
- Verification: They allow a researcher to test the validity of certain assumptions, claims, theories, or generalisations within real-world contexts (Leedy & Ormrod, 2001: 148).

For the purpose of this study qualitative research techniques were implemented and the descriptive survey method was applied. However, specific aspects of the questionnaire have been presented quantitatively to facilitate the ease of obtaining results. A succinct overview of various research techniques is provided in the following paragraphs.

DATA COLLECTION METHODS

Data collection involves applying the measuring instrument to the sample selected for the investigation. On the basis of visual, auditory and tactile observations and perceptions, responses of people, actions and events are classified. However, research aspires to truthful representations of the social world and observations need to be augmented by more reliable and valid measuring instruments such as scales, questionnaires and observation schedules. If properly constructed and validated over time, such instruments assist in collecting data that are more likely to be reliable (Mouton, 2002:67).

A questionnaire is a data collection instrument that is completed by the research participants. Bhattacharyya (2006:390) explain that a questionnaire is a structured technique for gathering data consisting of a series of questions. Questionnaires can be self-administered by an interviewer or the research participant, and can also be completed orally or in writing. These questions are either open-ended or closed-ended questions.

Welman *et al.* (2008:174) add that an open-ended question is one in which the interviewer asks a question without initiating a range of expected answers. The respondent's response is noted verbatim. In a self completed questionnaire a few lines is left for the respondent to write

their own answer. The advantage of open-ended questions is that the participants response is not influenced unduly by the interviewer or the questionnaire and the verbatim replies from the participants can offer a rich source of varied material which might be untapped by the researcher.

Welman *et al.* (2008:175) add that a close-ended question offers the respondent an array of answers to choose from. In the case of a self-completed questionnaire, a range of answers are presented in the questionnaire and the respondent is asked to tick the appropriate boxes.

Closely allied to the questionnaire is the structured interview. Interviews should be considered as professional situations that demand equally professional planning and conduct on the part of the interviewer. The questionnaire however, demands considerable thought and planning for its effective administration. Equally careful planning is necessary for the interview (Leedy, 2001:192).

Resulting from the above discussion, a comprehensive interview questionnaire was employed to steer the personal interviews. A note to the respondents was the first part of the questionnaire which highlighted the purpose of the survey. The research questionnaire was administered using structured personal interviews with South African ICT's and Japanese coordinators within Toyota. The interview guide contained both open-ended and closed-ended questions. Soliciting open-ended questions in the interview was aimed at inviting participants to express their personal experiences. Seeing that open-ended questions are unstructured, the aim of these types of questions was to elicit underlying ideas, feelings, sentiments and suggestions that researchers may not have considered.

However, due to time constraints, not all participants were interviewed personally, as some participants indicated that they preferred to self administer the questionnaire and e-mailed it to the researcher once it was completed.

PILOT STUDY

The purpose of a pilot study is to improve the success and effectiveness of the questionnaire. Cooper & Schindler (2003:86) affirm that a pilot test can be conducted to detect weaknesses in the research design and instrumentation. This has led the researcher to conduct a pilot test at the early stages of the study. The pilot study was done by conducting three interviews and obtaining three completed questionnaires from the ex-ICT's (prior to 2007) working at Toyota South Africa. The pilot group made minor recommendations. The researcher ensured that all the suggestions were included when the final questionnaire was formulated.

POPULATION AND SAMPLE

According to Welman *et al.* (2008:52-55) the population refers to the study object and consists of individuals, groups, organisations, human products and events, or the conditions to which they are exposed. A research problem therefore relates to a specific population and the population encompasses the total collection of all units of analysis about which the researcher wishes to make explicit conclusions. It is not practical and too expensive to involve all the members of the population in a research assignment; usually the populations that interest human behavioural researchers are so large, from a practical point of view, it is impossible to conduct research on the entire population. Consequently, researchers have to rely on the data obtained from a sample of the population. The results of the survey are no more trustworthy than the quality of the population or the representatives of the sample. Sampling procedures are of paramount importance and become critical factors in the success of the study. This process does not identify the actual population of entities in the real world; however, a representation of the population is selected as a 'unit of analysis' (Mouton, 2002:67).

According to Neuman (2000:196) qualitative researchers focus less on a sample's representatives for drawing a probability sample. Instead qualitative research focuses on how the sample or small collection of cases, units, or activities will enhance what other researchers learn about the processes of social life in a specific context. Qualitative research tends to collect a second type of sampling known as non-probability sampling. Table 9 highlights the different types of non-probability samples viz. haphazard, quota, purposive, snowball, deviant case, sequential and theoretical.

Table 9: TYPES OF NON-PROBABILITY SAMPLES	
Type of Sample	Principle
Haphazard	Get any cases in any manner that is convenient.
Quota	Get a present number of cases in each of several predetermined categories that will reflect the diversity of the population, using haphazard methods.
Purposive	Get all possible cases that fit particular criteria, using various methods.
Snowball	Get cases using referrals from one or a few cases, and then referrals from those cases, and so forth.
Deviant Case	Get cases that substantially differ from the dominant pattern (a special type of purposive sample)
Sequential	Get cases until there is no additional information or new characteristics (often used with other sampling methods).
Theoretical	Get cases that will help reveal features that are theoretically important about a particular setting/topic.
Source : Neuman (2000:196)	

The research sample chosen for this study was purposive, as all the respondents selected were ICT's (Inter Company Transfer and Co-ordinators) at Toyota South Africa and Toyota Japan since 2007 and were willing to participate in the study. The researcher found the selected sample group to be directly involved with the respective area of study.

VALIDITY AND RELIABILITY

Joseph *et al.* (2003:169) explain that the reliability is associated with consistency of a measure and validity is related with accuracy. If there are any interpretations of the findings, the credibility of the study must be recognised through the determination of its reliability and validity.

Coolican (1992:35) affirms that an effect or test is valid if it measures what the researcher thinks or claims it does. Du Plooy (2002:125) states that face *validity*, *expert-validity*, *criterion-based validity* and *construct validity* are various procedures or methods that could be used to support the validity of a measurement. For the purposes of this study, construct validity was used to support the validity. Welman *et al.* (2008:142) add that when something is measured with an instrument, the instrument used to measure the variable must measure that which it expected to measure. This requirement is referred to as the construct validity of the scores obtained on a measuring instrument.

This concludes that construct validity involves a measuring instrument to some overall theoretical framework to make certain that the measurement is actually logically correlated to other concepts in the framework. For the purpose of this study construct validity was implemented by using the literature review to construct the measuring instrument (i.e., the questionnaire and interview).

On the other hand, reliability involves the consistency of the research findings. To enhance reliability, the researcher conducted a pilot test among three ex-ICT's (prior to 2007) working at Toyota South Africa. The responses of the three interviewees were comparatively similar, and the participants indicated that the questions were relevant, adequate and easily understood; thereby leaving the researcher to believe that the questionnaire used for the purpose of this study was fairly reliable.

QUESTIONNAIRE DESIGN

This section outlines the questionnaire, which can be found in Addendum 1. At the outset a correspondence was issued from Toyota Japan HR Manager for all respondents involved to participate in the study. These respondents were then informed that their responses would remain confidential. Having authorised respondents with this information, they were further informed that their participation was voluntary, however, their participation, was required for the success of the study. The questionnaire was presented both in the English and Japanese languages.

The following is a comprehensive breakdown of the types of questions that were presented to the respondents: The questionnaire composed of three sections:

Section 1 solicited permission to use the participants' responses for the study and also included personal details of participants.

Section 2 requested the participants' to answer questions involving their family, the cultural situation within their home country, as well as the impact of the culture in the host country.

Section 3 focused on questions concerning the participants' intercultural competence and skills.

Questions 1 to 7, focussed on demographic information regarding age, gender, designation, nationality, marital status and contact details. The purpose of this section was to illustrate the diversity of respondents across gender, age, and culture.

Question 8 to 23 concentrated on asking respondents about family, culture and international exposure. In particular, Question 8 asked respondents how many years they worked in an international environment. The purpose of this question was to compare the difference in views of those individuals who worked in an international environment for more than 2 years as compared to individuals who were relatively novice in an international environment.

Questions 9 to 10 related to the most common method of communication used and the most suitable method of communicating in an intercultural environment. The aim of this question was to identify the role of communication in an intercultural environment.

Questions 11 to 17 focussed on the participants' families and the necessary skills that the ICT's/coordinators' and their families required in order to live in a foreign country. These questions were two-folded: (1) to understand the term cultural shock and its significance to intercultural communication, and (2) to investigate the significance of cultivating intercultural awareness.

Questions 18 to 23 focussed on cultural aspects related to time, team work, means of communication in a working environment, and methods of conducting business in order to meet organisational goals and objectives. The intention of Question 18 to 23 was to determine cultural similarities and differences, to investigate strategies for bridging the gap between cultural conflicts, and to identify the role culture plays in communication.

Questions 24 to 28 related to the participants' intercultural competence and skills. More specifically, participants were asked to indicate and explain what they felt was important when communicating in an intercultural environment, learning about the culture and the different aspects of cultural influence in business communication as well as the most preferred way of learning another culture. The aim of these questions was to identify the impact globalisation has on intercultural communication, and investigate the significance of cultivating intercultural awareness.

The above questions were relevant and of great significance to the study as it assisted the researcher in identifying pertinent issues relating to current intercultural relationships.

DATA ANALYSIS

For the purpose of this study each respondent was required to read and understand questions before answering by either placing a tick in the appropriate boxes, or by writing and explaining the most suitable information where required. After reviewing the following literature the research employed two different types of data analysis for this study.

According to Bailey (2007:5) data analysis is explained as trying to make sense of the data received and reducing it to meaningful accounts. In doing so, researchers engage in a rigorous process of coding as an instrument for identifying sections of the data potentially valuable for analysis.

Cooper & Schindler (2003:460) affirm that content analysis can be used to code and analyse responses to open-ended questions. Barker & Angelopulo (2004:251) add that data enquiry by content analysis consist of collections of encoded messages used in the communication. The research tool, content analysis, is used to determine the significance of certain words or concepts within survey.

The meanings and relationships of words and concepts are quantified and analysed by the researcher, who makes conclusion about the messages (Walt, 2006). The raw data received from the survey was changed into a structure that was suitable for analysis through the process of initial or open coding. Hesse-Biber & Leavy (2006) add that researchers engage in this process in order to separate multiple pages of text into more controllable segments that can be grouped together and analysed. Hence, for the purpose of this study the researcher used content analysis to analyse open-ended questions. In the study of intercultural communication, content analysis can be used to identify the intentions, focus or communication trends of individuals, groups and cultures and their approach towards communication in a global, intercultural environment.

Other than content analysis, the researcher also used computerised statistical software known as SPSS version 17 to analyse data that was acquired from the questionnaires. Bailey (2007:212) defines SPSS as a Statistical Package for the Social Sciences, a software package designed for the analysis of quantitative data. SPSS offers extensive capabilities analysing data and presents numerous statistical analysis routines.

CONCLUSION

This chapter outlines the process that was pursued when conducting this study. It focuses on the methodology used to conduct the empirical study. It explains and justifies the specific research design that was used by explaining how the sample was chosen; the methods and instrumentation used for collecting the data and describes the analysis techniques used.

The next chapter presents the findings of the study. It further presents an analysis and discussion of findings. The final chapter then draws conclusions based on the study and offers possible recommendations based on the findings from the study.

CHAPTER 9

DATA ANALYSIS

INTRODUCTION

This chapter presents the research findings of the personally administered survey and the face-to-face interviews. The methodology explained in the preceding chapter is used to evaluate both the open-ended and close-ended questions. This chapter illustrates close-ended questions using tables and graphs. The results of the open-ended questions are coded and analysed using content analysis. Distinct categories were divided into significant groups into which units of analysis could be placed. The findings of the study are then compared to literature review to determine the importance of intercultural communication, the possible barriers to intercultural communication and the possible solutions that could be implemented to combat these barriers.

BIOGRAPHICAL DATA OF THE RESPONDENTS

The following section provides general biographical characteristics of the respondents that participated in this study:

Designation

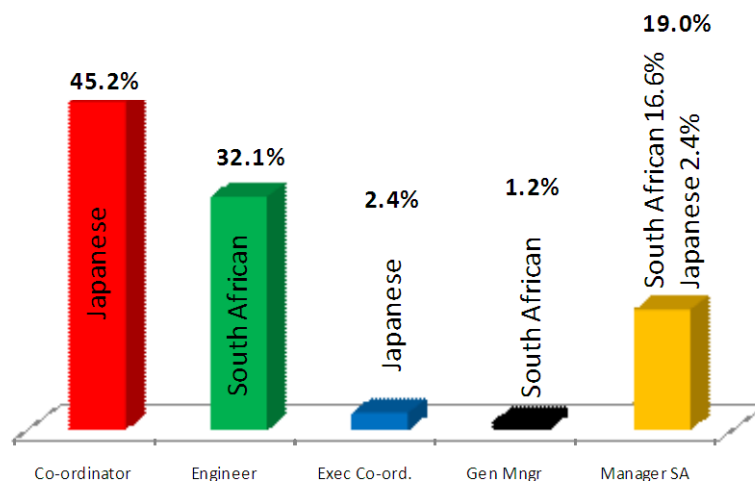


FIGURE 17: DESIGNATION OF RESPONDENTS

Figure 17 provides a graphical representation of the South African and Japanese expatriates. These findings divulge that job titles varied amongst the respondents. Co-ordinators were the most common job titles representing 45.2% (38) of the respondents. The second most common job designation were Engineers representing 27 (32.1%); 17 (19%) Managers; 1 (1.2%) General Manager; and 2 (2.4%) Executive Co-ordinators represented other job designations.

Nationality

Equivalent percentages (50%) of respondents were polled per nationality. My aim was to present a fair reflection of the views presented by respondents from each nationality. The nationality of the respondents represented in this study is highlighted in figure 18.

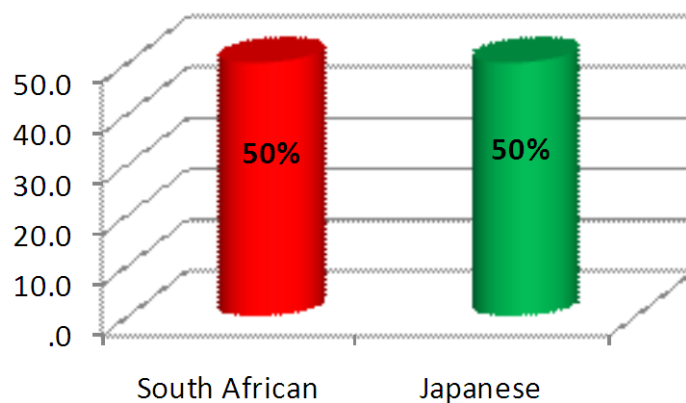


FIGURE 18: NATIONALITY

An empirical analysis of the data highlights that both South African and Japanese respondents were equally represented, with 50% (42) being South African and 50% (42) being Japanese. While South Africans are made up of a range of ethnic groups, it is noted that these ethnic groups are not reflected in this study; instead the composition of South Africans was based purely on the basis of them being expatriates of Toyota SA.

Gender

In this study, 97.6% (82) of the respondents were male and 2.4% (2) were female. Just over 1% of the respondents did not indicate their gender on the questionnaire. From the pie chart below it can be deduced that more males than females were afforded the opportunity to

work abroad, expand their knowledge and gain international exposure. The gender composition of the sample is represented in figure 19.

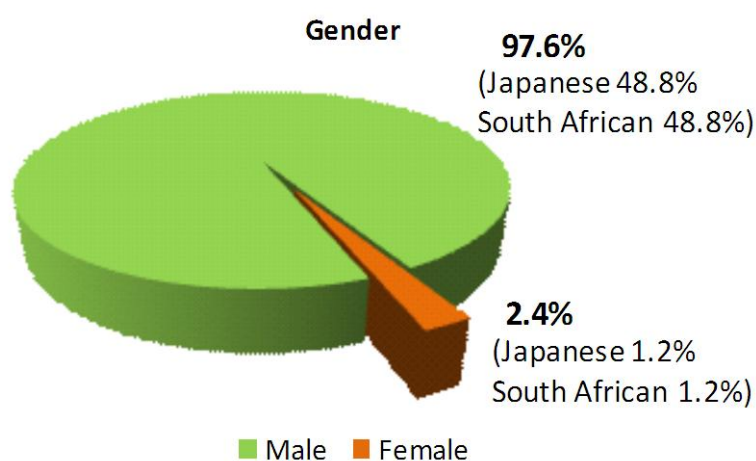


FIGURE 19: GENDER

Marital Status

It was interesting to note, as per the table below, that the majority, 80 (95.2%) of the respondents was married and a minority of 4 (4.8%) was single.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	4.8	4.8	4.8
	2	80	95.2	95.2	100.0
	Total	84	100.0	100.0	

TABLE 10: MARITAL STATUS

International Work Experience

Figure 20 reveals that the majority, 63 (75.9%), of the respondents had between 0-2 years of experience, while 8 (9.6%) had 3-5 years, 7 (8.4%) had 6-10 years and 5 (6%) of the respondents indicated that they had over 10 years of international working exposure. However, 1 (1.2%) of the responses were spoilt.

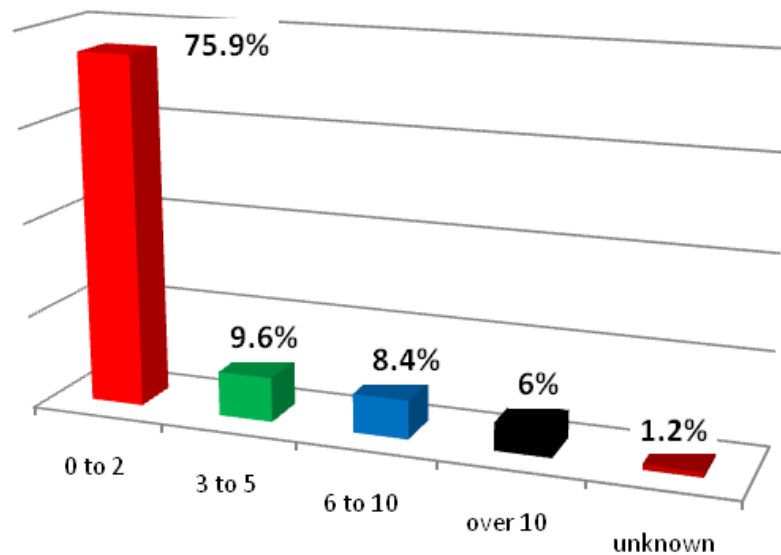


FIGURE 20: INTERNATIONAL WORK EXPERIENCE

Based on figure 20, it is evident that there are an increasing number of individuals that are being exposed to international working environments. Hence, the above figure corroborates the view of O' Shaughnessy & Stadler (2006:436) who view globalisation as a sense of interconnectedness which is offered by facilitating interpersonal communication and the formation of communities and relationships across geographical, racial, religious and cultural barriers. It is therefore evident that South Africa and Japan are both increasingly contributing to the concept of globalisation. In support of the increase in globalisation, Sigband and Bell (1994:78) affirm that there has never been a more acute need for effective intercultural communication worldwide than at present.

The Main Means of Communication with other Nationalities

In this section of the questionnaire, I wanted to establish the main means of communication used when conversing with other nationalities and cultures. This question was situated at the beginning of the questionnaire so that from the outset respondents would be encouraged to reflect on their current intercultural communication methods.

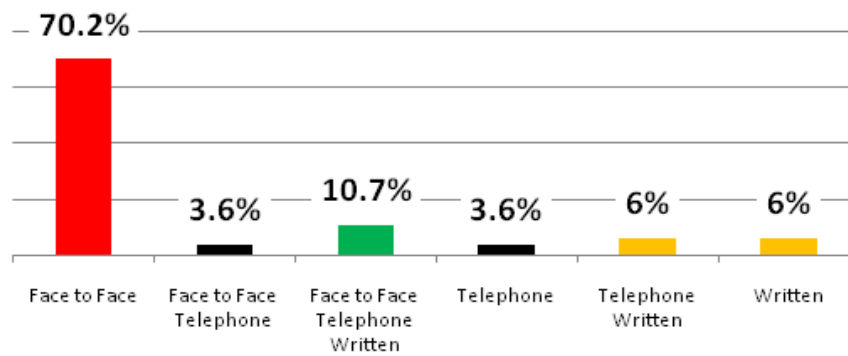


FIGURE 21: THE MAIN MEANS OF COMMUNICATION WITH OTHER NATIONALITIES

While 6% (5) of the respondents indicated that they communicate with other cultures and nationalities via written communication, another 6% (5) indicated that they communicate by means of written and telephonic methods. 3.6% (3) pointed out that they communicate only via the telephone; 10.7% (9) of the respondents showed that they employ face-to-face, telephone and written communication methods. A further 3.6 % (3) explained that they use both face-to-face and telephonic communication methods, and the majority, 70.2% (59) of the respondents indicated that face-to-face communication is the most common method of communication employed when communicating with other cultures. Conversely, it is also evident that in total, 84.5% (71) of the respondents use face-to-face communication when engaging in intercultural communication.

With the advancement of technology, it was also noted that face-to-face communication did not always occur in the same geographical location, both nationalities/cultures indicated that they were also able to communicate face-to-face via “TV conferencing”. According to Rogan & Simmons (n/d) teleconferencing is an interactive group communication (three or more people in different locations) through an electronic medium. Teleconferencing brings people together even though they are at different geographical locations. There are three basic types of teleconferencing viz, (1) video conferencing-television-like communication augmented with sound; (2) computer conferencing-printed communication through keyboard terminals; (3) audio-conferencing and verbal communication via the telephone. Hence an extension of teleconferencing is TV conferencing were video conferencing and television like communication with sound is currently used.

The above findings also support Gamble & Gamble (2010:36-37) who affirm that technology pervades national precincts and erodes the association between location and experience. It enables individuals to interact more easily with others who have different worldviews than they do.

With regards to the main means of communication being employed when communicating with other cultures, respondents were also asked to indicate their preferred type of communication that they thought was most profitable in an intercultural environment.

Preferred type of Communication

As depicted in figure 22, that the majority, 77.4% (65), of the respondents indicated that oral communication is the most profitable type of communication, while 13.1% (11) indicated that both oral and written means of communication are preferred depending on the type of message that needs to be communicated, and 9.5% (8) of the respondents recognised written communication as the preferred type of communication.

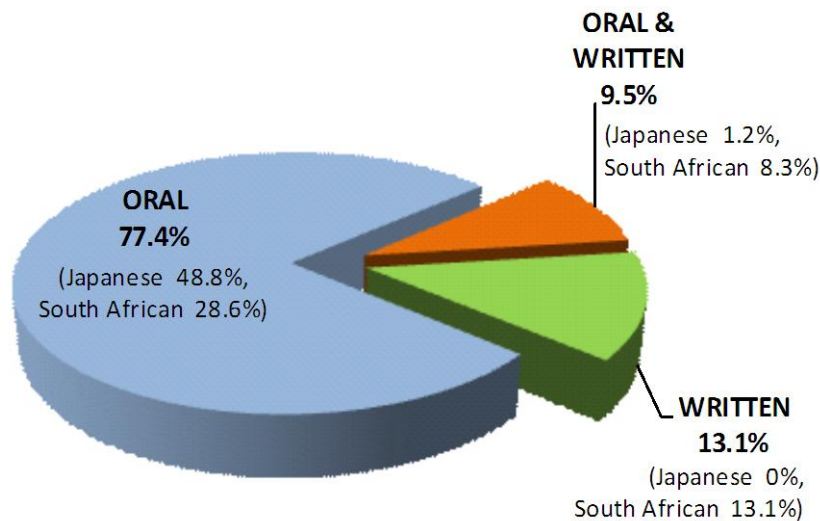


FIGURE 22: PREFERRED TYPE OF COMMUNICATION

The majority of the respondents indicated that oral or verbal (face-to-face) communication is also the most suited means of communication because of the following reasons:

- Face-to-face communication allows people to use gestures, expressions and actions to get their point across.
- In general the most common means of face-to-face communication that assisted the intercultural communication process identified was non-verbal communication. Specific to the motor industry, employees felt that the use of visual aids, drawing of pictures, sketches and non-verbal communication contributed to the success of the communication process.

- Another vital contribution of face-to-face communication is that it creates an environment where rapports could be built and further communication is encouraged.

The majority of the respondents indicated that face-to-face communication was the most profitable means of intercultural communication as the result of non-verbal cues. However, 22.7% of the respondents also indicated that the written (e-mail and fax) method of communication also assists in alleviating language barriers. Written communication allows communicators more time to be able to read, digest, translate, and understand messages without pressure for immediate response. E-mail is the most frequently used type of written communication; it is also a cheap and effective method of keeping records for traceability purposes.

The invariable finding in the above analysis is that non-verbal communication plays a fundamental role when communicating across cultures. These findings correspond with Alberts *et al.* (2010:161) who affirm that non-verbal cues are significant components in a communication process, and that it helps individuals interpret and comprehend verbal messages.

On Business Alone or with Family

In exploring whether respondents were on business alone or with their families, findings depicted in figure 23 indicated that 61% (53) of the respondents were on business with their families and only 36.9% (31) were aboard by themselves.

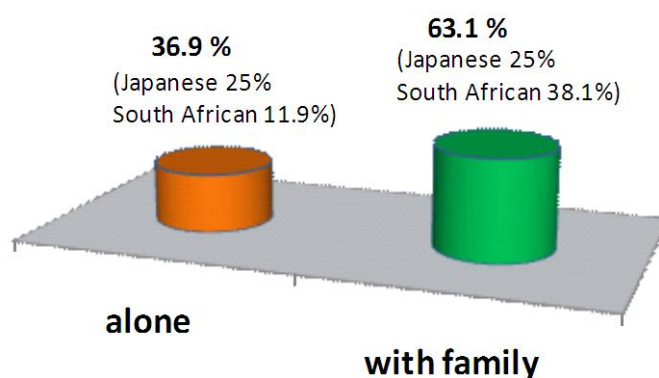


FIGURE 23: ON BUSINESS ALONE OR WITH FAMILY

The study also shows that the majority, 82 (97.6%), of the expatriates were males with 63.1% (53) of the respondents being married. Harris & Kumra (2000:603) affirm that one of the current trends in international business is that the traditional profile of the male, married, career expatriate is rapidly giving way to well-educated managers undertaking one or two assignments in their career path in order to gain international experience. There is, however, a very slow development with regards to Toyota making way for current trends in international business. It is also evident that women still represent a minority in international assignees, but the numbers are slowly increasing.

Training required to equip expatriates with skills to live in a foreign country

Figure 24 shows that 78.6% (66) of the respondents received training that was intended to equip them with the necessary skills to live in a foreign country, while 21.4% (18) indicated that they did not get any form of training as a result of time constraints before they left their home country, however 1.2% (1) of the minority also indicated that they learned about the culture and the host country as a result of travel and hands on learning experiences.

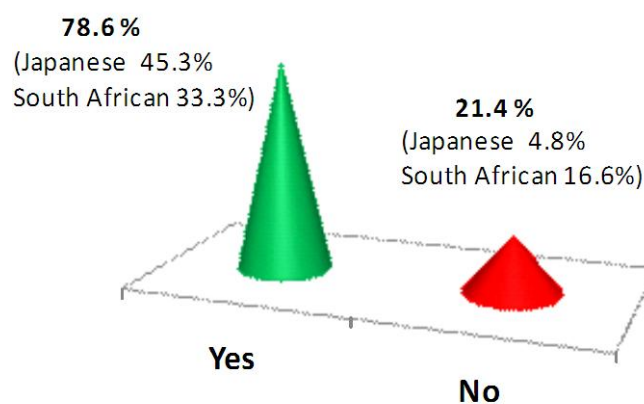


FIGURE 24: TRAINING REQUIRED TO EQUIP EXPATRIATES WITH SKILLS TO LIVE IN A FOREIGN COUNTRY.

The majority of the respondents also indicated that although they attended basic language and cultural training, they identified the following shortfalls of the training:

- The training was not well structured to cope with daily communication with other cultures; instead too much emphasis was placed on grammar and technicalities.

- Some respondents indicated difficulty in understanding the content material of the training.
- Respondents also highlighted that their families should be included in training from the start.
- There was also insufficient time allocation to the training sessions.
- There was no practical or "hands on" learning, which should be included to make learning interactive and fun.

From the above analysis it can be concluded that people are willing and motivated to learn to about other cultures and assist the intercultural communication process. This resonates with Alberts *et al.* (2010:188) who emphasise that the most important component in effective intercultural communication is motivation. Without the motivation and willingness to be an effective communicator, no other skills will be relevant. Therefore, a yearning desire to improve one's intercultural communication skills is required as the initial step towards effective communication.

Major Cultural Adjustments Experienced

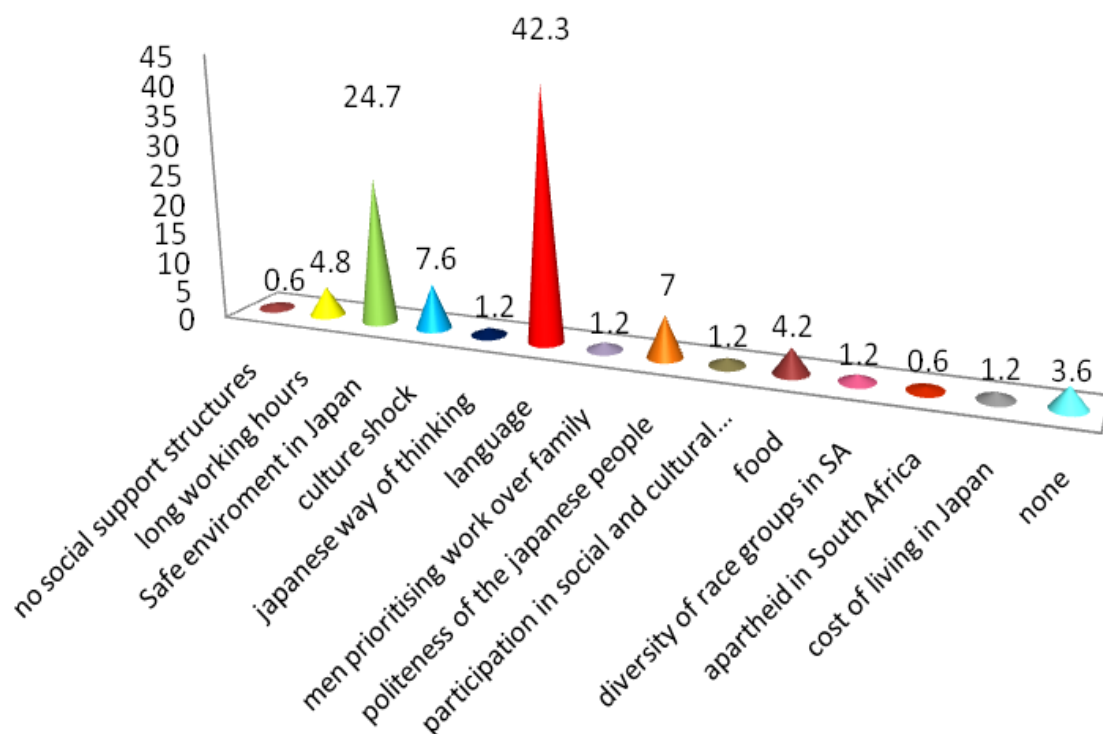


FIGURE 25: MAJOR CULTURAL ADJUSTMENTS EXPERIENCED

Figure 25, highlight that the majority of the respondents (42.3%) indicated that language was the major cultural adjustment experienced while abroad. However, 24.7% of the respondents who were all South Africans indicated that a safe environment in Japan was another cultural adjustment experienced and welcomed. Another 7.6 % indicated that they experienced culture shock, while other forms of cultural adjustments experienced were indicated as long working hours (4.8%), food (4.2%), no social support structure (0.6%), the Japanese way of thinking (1.2%), men prioritising work over family (1.2%), politeness of the Japanese people (7%), diversity of race groups in South Africa (1.2%), apartheid in South Africa (0.6%), cost of living in Japan (1.2%) and finally 3.6 % indicated that there were no major cultural adjustments that they had experienced.

Based on the above findings figure 26 highlights how many of the respondents found their cultural adjustments positive or negative.

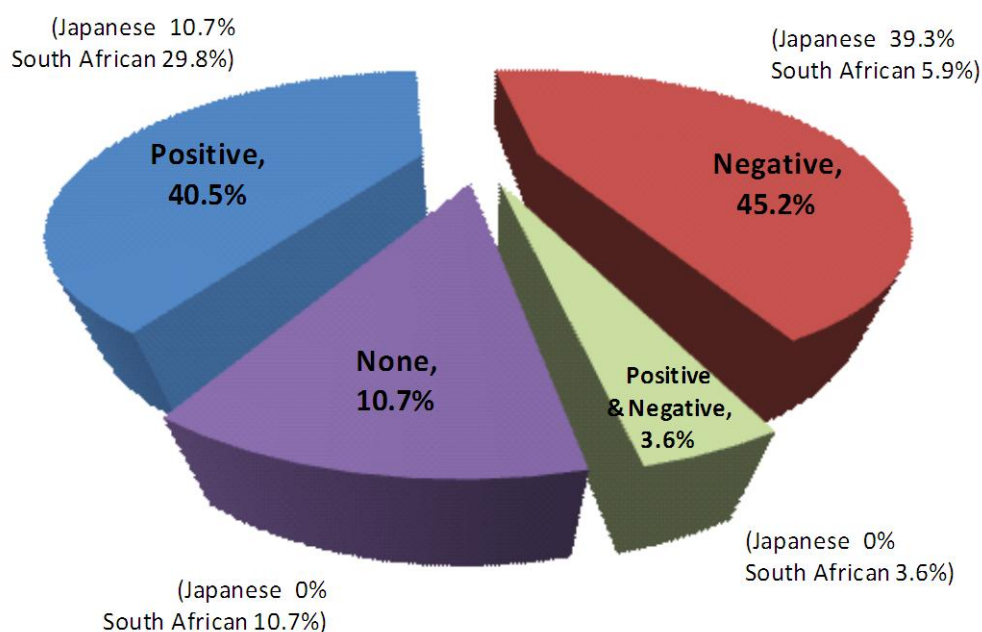


FIGURE 26: THE POSITIVE AND NEGATIVES OF THE MAJOR CULTURAL ADJUSTMENTS EXPERIENCED

Figure 26, indicates that the majority of the respondents, 38 (45.2%), found their cultural adjustments to be negative, while 40.5% (34) viewed their experience as positive and 3.6% (3)

indicated that their experiences were both positive and negative. There were also 10.7% (9) of the respondents that chose not to respond to the question.

In view of the above findings regarding major cultural adjustments experienced by expatriates, it is evident that 7.6% indicated that culture shock is common among those experiencing or engaging in intercultural communication. According to Chaney & Martin (2007:73) culture shock gives rise to a common communication problem that involves the frustrations of not understanding the verbal and non-verbal communication of the host culture, its customs and its value systems. 4.2% of the respondents indicated that food was a major cultural adjustment and 24.7% indicated that safety and security was another cultural adjustment, which contributed to expatriates being frustrated. Chaney & Martin (2007:73) add that the frustrations that contribute to culture shock include lack of food, unacceptable standards of cleanliness, different bathroom facilities, and fear of personal safety. The disruptions of an individual's routine, ranging from getting up, eating breakfast, and going to work generate a high degree of uncertainty that can be very stressful. Hence, culture shock can be very costly to companies because it often results in premature return of staff or business people working overseas (Chaney & Martin, 2007:75).

Time Keeping

The question about time keeping was asked as it is deemed to be a critical component of non-verbal communication, as affirmed by Froemling *et al.* (2011:101). Alberts *et al.* (2010:147) also add that people often interpret others' use of time as conveying a message, which eliminates it from the behaviour sphere and consigns it to an area of communication.

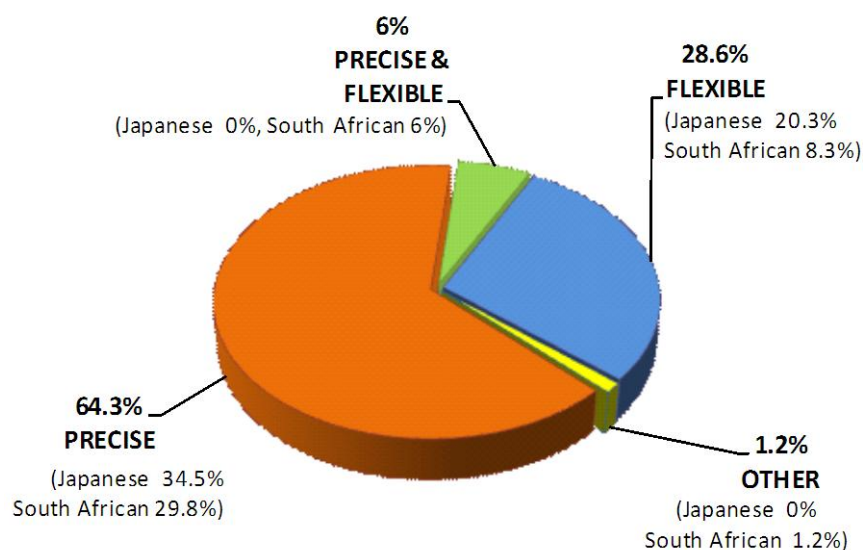


FIGURE 27: TIME KEEPING

The above figure confirms that the majority, 54 (64%), of the respondents indicated that precise time keeping is important, while 28.6% (24) pointed out that flexible time-keeping is important, and 6% (5) indicated that depending on the situation, both flexible and precise time keeping is important. However, an insignificant 1.2% (1) of the spoilt response to this question will not be considered for the purposes of this study.

According to Jandt (2010:118) the concept of time varies from culture to culture. When people come together from different cultures and value time differently, it is expected to lead to conflict and a sense of displacement. However, it is apparent from the above investigation that the concept of time is evidently important to both Japanese and South African cultures.

The Most Preferred Method of Working

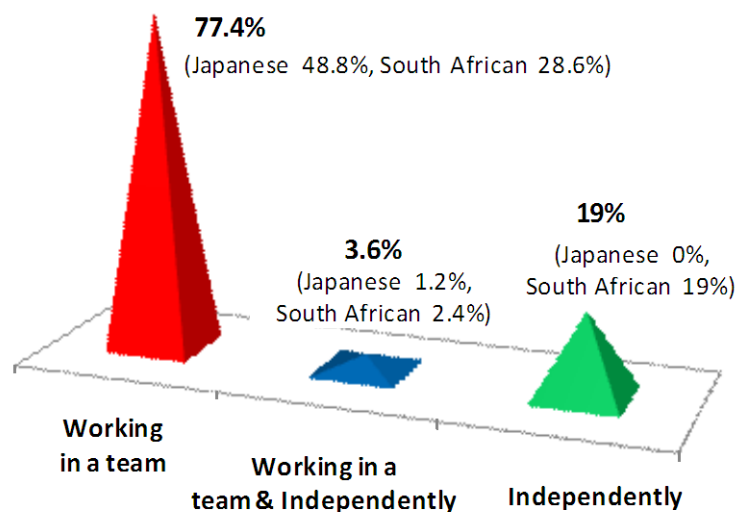


FIGURE 28: PREFERRED METHOD OF WORKING

The results in figure 28 highlight that 77.4% (65) of the respondents preferred working in a team, while 19% (16) preferred working independently and 3.6% (3) indicated that it may be practical to either work independently or in a team, depending on the nature of the job. It is therefore evident that irrespective of their cultural backgrounds, both South African and Japanese cultures find it important to work together.

Gamble & Gamble (2010:267) declare that collectivists use group norms rather than individual goals to guide their participation, hence they are likely to be team players, and emphasise harmony and cooperation. For example, team-work, selflessness, and group

cohesiveness are all areas greatly stressed within Japanese society. Hence, the Japanese stress compromise and self-discipline with both their family and the workplace. However, Alberts *et al.* (2010:179) affirm that not all Japanese are collectivists. In effect, generational differences may exist within cultures where collectivism is strong. For example Japanese college students show a strong preference for individualism while their parents hold a more collectivist perspective which can lead to miscommunication and conflict.

Preferred type of rules and instructions

The results in figure 29 highlight that 59.5% (50) of the respondents preferred working in a structured environment with clearly defined instructions and rules, while 40.5% (34) preferred planning their work according to the situation and the nature of the job at hand, as opposed to fixed rules.

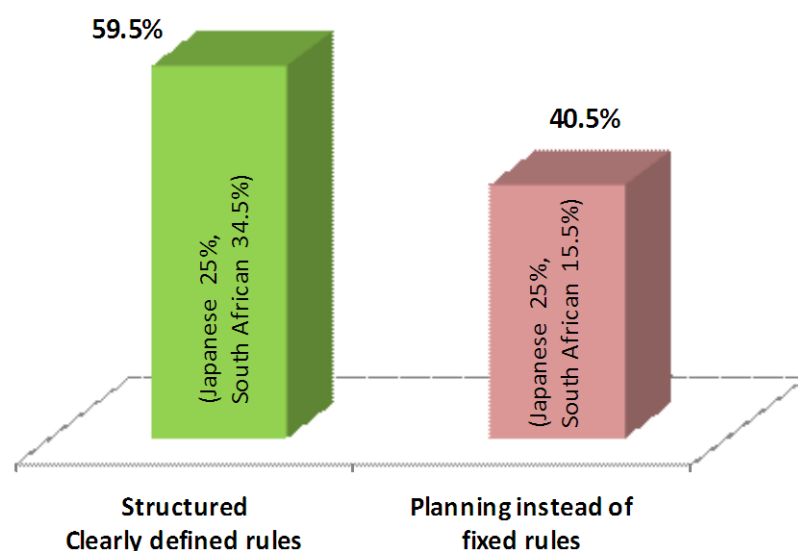


FIGURE 29: PREFERRED TYPE OF RULES AND INSTRUCTIONS

However, as evident in table 11, the majority (61.8%) of the South Africans indicated that they preferred planning their work according to the situation or type of job, the majority (58.8%) of the Japanese preferred working with fixed clearly defined rules.

		21		Total
		Working with clearly defined rules	Planning work	
South African	1	42.0%	61.8%	50.0%
Japanese	2	58.0%	38.2%	50.0%
Total		100.0%	100.0%	100.0%

TABLE 11: CORRELATION BETWEEN NATIONALITY AND WORKING WITH RULES OR PLANNING

It can therefore be concluded that majority of the South African culture prefers working according to plans as opposed to the Japanese culture who prefer working in accordance with clearly defined rules. However, it is also noted that this is not the preferred way of working for all South African or Japanese.

Different cultural ways of dealing with business

The figure below shows that 48.8% (41) of the respondents indicated that their culture focussed more on tasks. On the other hand, 46.4% (39) demonstrated that their focus was on developing a rapport with their business partners. There was, however, 2.4% (2) that highlighted that they would either be tasked focused or developing a rapport with their business partners, depending on the nature of the business. On the other hand, 2.4% (2) of the respondents chose not to answer the question.

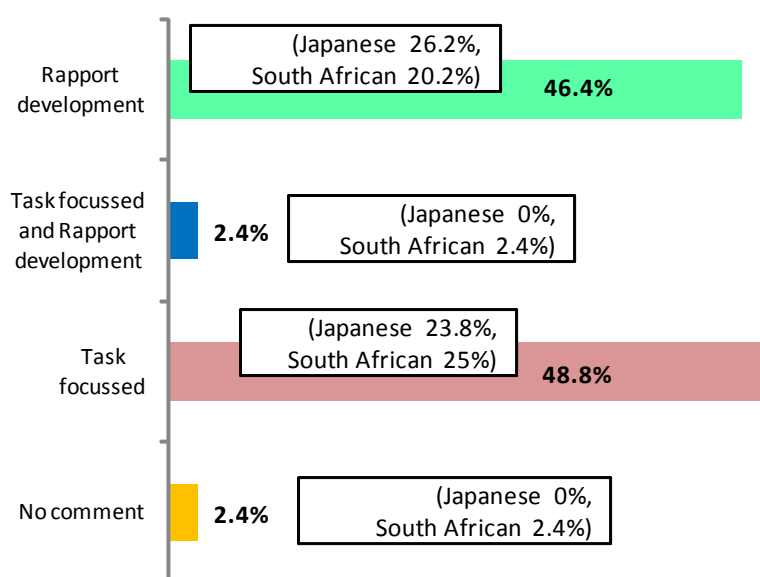


FIGURE 30: CULTURAL WAYS OF DEALING WITH BUSINESS

Table 12 reveals that the majority (51.2%) of the Japanese respondents indicated that their cultural priority is to develop relationships with their business partners, while the majority (56.4%) of the South Africans revealed that their culture prefers being tasked focussed and get down to business. Conversely, the South Africans also indicated that this depended on the nature of their job. However, the South African respondents also indicated that there were situations where developing a rapport with business partners was seen as being most important.

		22		
		Developing Relationships	Task Focussed	Total
South African	1	48.8%	56.4%	50.0%
Japanese	2	51.2%	43.6%	50.0%
Total		100.0%	100.0%	100.0%

TABLE 12: CULTURAL WAYS OF DEALING WITH BUSINESS

In support of the above analysis, Kwentessential (n/d) affirms that when conducting business in Japan a successful relationship with Japanese is based on sincerity, compatibility and trustworthiness. In fulfilling these factors, the Japanese aim at establishing and sustaining venerable relationships.

However, the World Business Culture (n/d) also confirms that it is also important when conducting business in South Africa, for foreigners to take time to develop good relationships with the people they are doing business with. This is a vital aspect in all cultures within South African society as relationships have always formed the basis of good business, regardless of the cultural background.

The Toyota Company also identifies the importance of building and maintaining relationships with the various stakeholders. The significance of building and maintaining relationships is evident in Toyota's organisational culture which was discussed in chapter 5. By doing so, Toyota aims to contribute positively to the global society.

Respondents were also asked to explain why they conduct business in this way. The majority of the respondents, 41 (48.8%), indicated that although they are tasked focused, it is not always the most preferred way of conducting business. Conversely, due to the nature of their job, being task focused is preferred when doing technical work, as the nature of the business demands immediate action with limited time frames; hence it seems to be the most effective way

to resolve technical issues. It is also evident that when working with targets that are set higher than competitors it is important to be task focused to be ahead.

However, the 46.4% (39) of the respondents indicated that building and developing a rapport is of utmost importance. It is also Japanese culture to know business partners. Developing relationships is of utmost importance especially when working at a global level, as people are organisations most valuable assets. It was also stipulated that Toyota's core business is to build relationships with both employers and suppliers and good business relationships is required to achieve common organisational goals.

2.4% (2) of the respondents that highlighted that they prefer being both tasked focused as well as developing a rapport with their business partners, as both methods are required, depending on the situation. They identified that task orientation shows determination but a combination of both methods will be most profitable to the organisation.

Interaction with international partners

The section was critical to the study as it related to intercultural competence and skills. Verderber & Verderber (2008:116) strongly affirm that competent intercultural communicators overcome cultural barriers by adopting the correct attitudes towards other cultures, increased motivation, acquiring accurate information about other cultures' values and practices, and developing specific skills required to be effective across cultures. Hence, intercultural competence was measured by asking Questions 24 to 28.

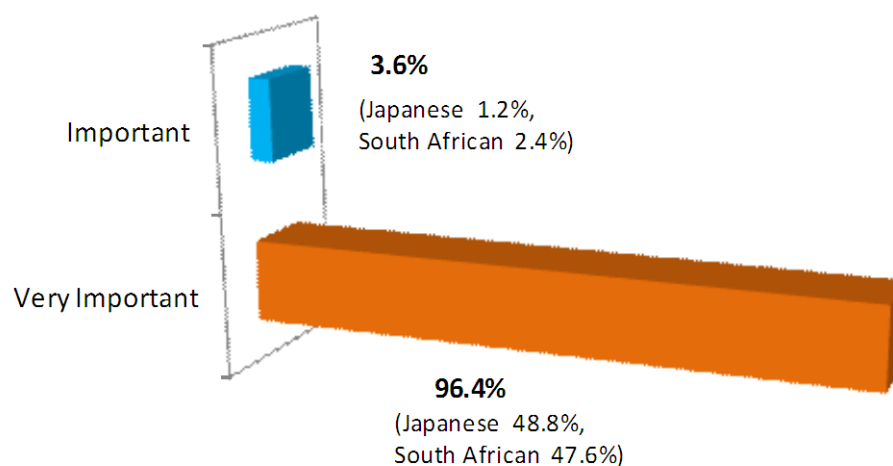


FIGURE 31: INTERACTION WITH INTERNATIONAL PARTNERS

The significance of figure 31 indicates that a strong percentage of 96.4% (81) of the respondents that identified interaction with international partners as being very important, while only 3.6% (3) indicated that it was just important to interact with international partners. Hence, it can be concluded that all the respondents see it imperative to interact with people across geographical and cultural boundaries. The findings in figure 31 therefore contribute to the increasing number of intercultural activities, hence the need for shared knowledge and skills. The findings therefore support Narula (2007:62) who states that global communication is imperative in today's society.

Cultural influence on business communication

Figure 32 discloses that the majority (79.8%) of the respondents indicated that attitude towards time is extremely important in a business environment, while 56.6% indicated that leadership styles are very important. 63.1% showed that meetings and discussions are very important and 44% pointed out that oral and written communication is very important. However, only 19% indicated that attitude towards time was important but not critical and 42.9% highlighted that leadership styles are important, while 36.9% showed that meetings and discussions are important and 56% pointed out that oral and written communication is important. On the other hand, the minority (1.2%) of the respondents indicated that attitude towards time and leadership styles are not at all important in business communication.

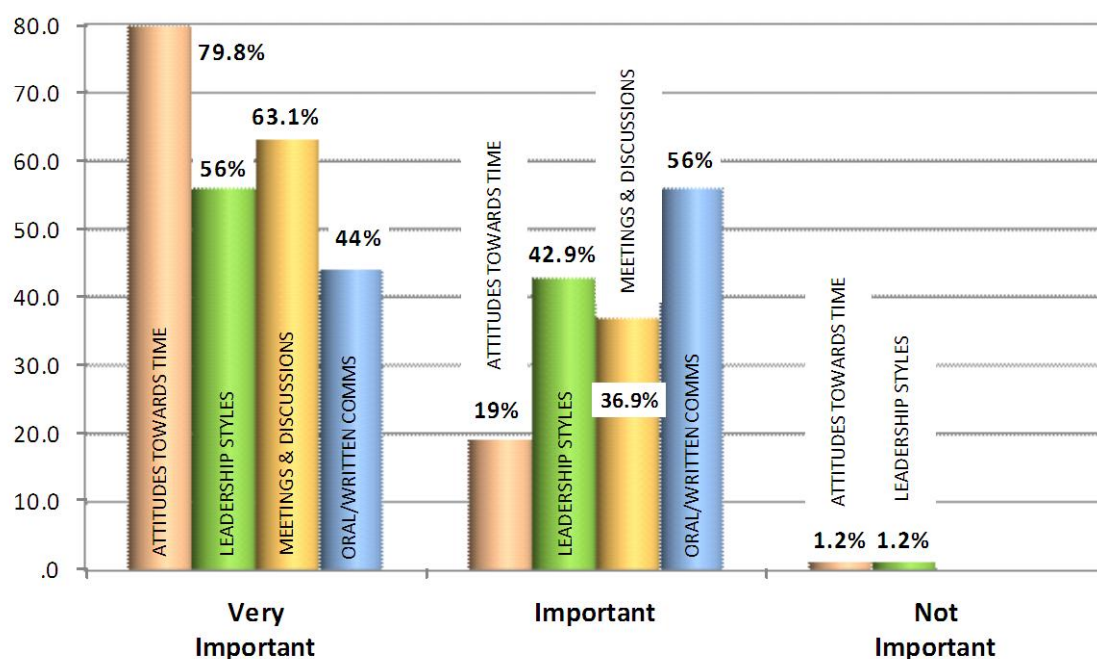


FIGURE 32: CULTURAL INFLUENCE ON BUSINESS COMMUNICATION

Gamble & Gamble (2010:194) highlight that people work to maintain relationships only as long as the benefits we perceive outweigh the costs. These benefits include feelings of self-worth, a sense of personal growth, a feeling of security, and the capability to cope with problems. In comparison, costs include the time spent trying to make relationships work, psychological and physical stress, and a damaged self image, hence time is a critical factor that assists in building and maintaining good business relationships. In support Beebe *et al.* (2011:102-103) add that when engaging in intercultural communication, it is imperative for individuals to take time to explore the other person's background and cultural values before one can determine their cultural similarities and differences.

Alberts *et al.* (2010:147) also affirm that people often interpret others' use of time as conveying a message, which eliminates it from the behaviour sphere and consigns it to an area of communication. For example, if a business colleague consistently arrives more than an hour late for a meeting, how is his/her behaviour interpreted? Culture strongly influences how most people answer that question (Alberts *et al.*, 2010:147). The above analysis therefore highlights that in both South African and Japanese cultures, time is considered highly important, and the expression "time is money" is used often to express the value of time. Therefore it can be concluded that in countries like South Africa and Japan, lateness can communicate insensitivity, irresponsibility, or selfishness. However, not all cultures value time in the same way.

Other areas of business communication that is deemed vital in business communication is leadership styles, frequent meetings and discussions and oral and written communication with all business partners.

Enquiring about the possible barriers to successful intercultural communication

Figure 33 (below) presents the findings relating to the importance of understanding and acknowledging the possible barriers to successful intercultural communication. The findings reflect that 65.5% of the respondents indicated learning about the different cultural expectations is an extremely important factor that can assist in alleviating intercultural barriers. While the majority (79.8%) of the respondents stressed that acknowledging and understanding different cultural behaviours is of utmost importance 47.6% showed that learning about different organisational business or culture is very important. 39.3% of the respondents highlighted that different attitudes towards hospitality is also very important whereas 64.3% indicated that learning and discovering different expectations of etiquette and protocol are extremely important factors that need to be understood, thereby reducing possible intercultural barriers.

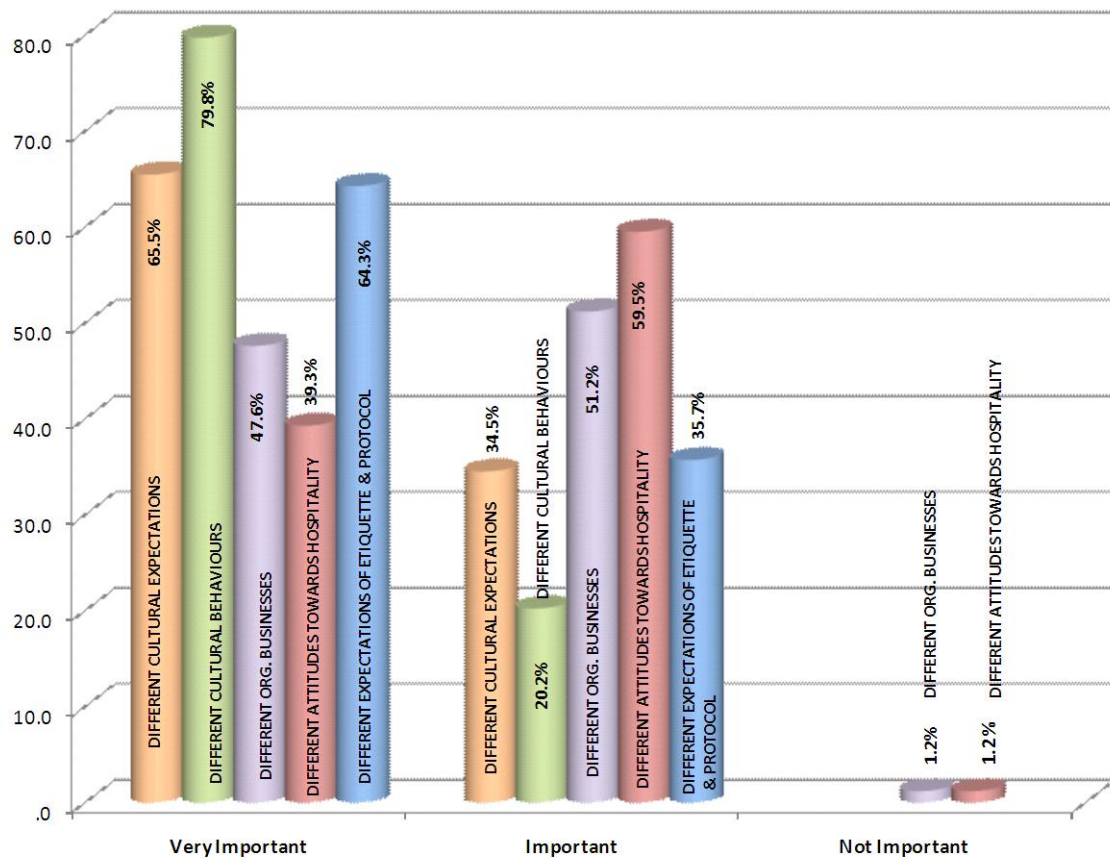


FIGURE 33: ENQUIRING ABOUT THE POSSIBLE BARRIERS TO SUCCESSFUL INTERCULTURAL COMMUNICATION

The findings in figure 33 also reveal that 34.5% of the respondents indicated learning about the different cultural expectations is important, while 20.2% highlighted that acknowledging different cultural behaviours is important. 51.2% showed that learning about different organisational cultures are important and the majority 59.5% of the respondents highlighted that different attitudes towards hospitality is also important whereas 35.7% showed that learning and discovering different expectations of etiquette and protocol are important.

The results also reflected that a minority of 1.2% of the respondents indicated that different organisational business cultures and different attitude towards hospitality are not important factors. Evident in the above findings is the interest shown by expatriates to want to identify and resolve possible barriers to intercultural communication. This is supported by the explanation of Fauconnier & Turner (2002: 46-47) on conceptual blending. Fauconnier & Turner make clear that people's cognitive ability to correlate and combine concepts is taken from their conceptual network of knowledge. This is a symbolisation process that selectively interrelate

concepts from two separate cognitive domains, a source space and a target space to conceptualise a new perceived relationship known as a blended space. It is therefore important for individuals to be willing to engage in conceptual blending, where they blend their conceptual network of knowledge to experiences and new knowledge gained about other cultures, thereby improving intercultural relationships.

Improving knowledge of the other culture

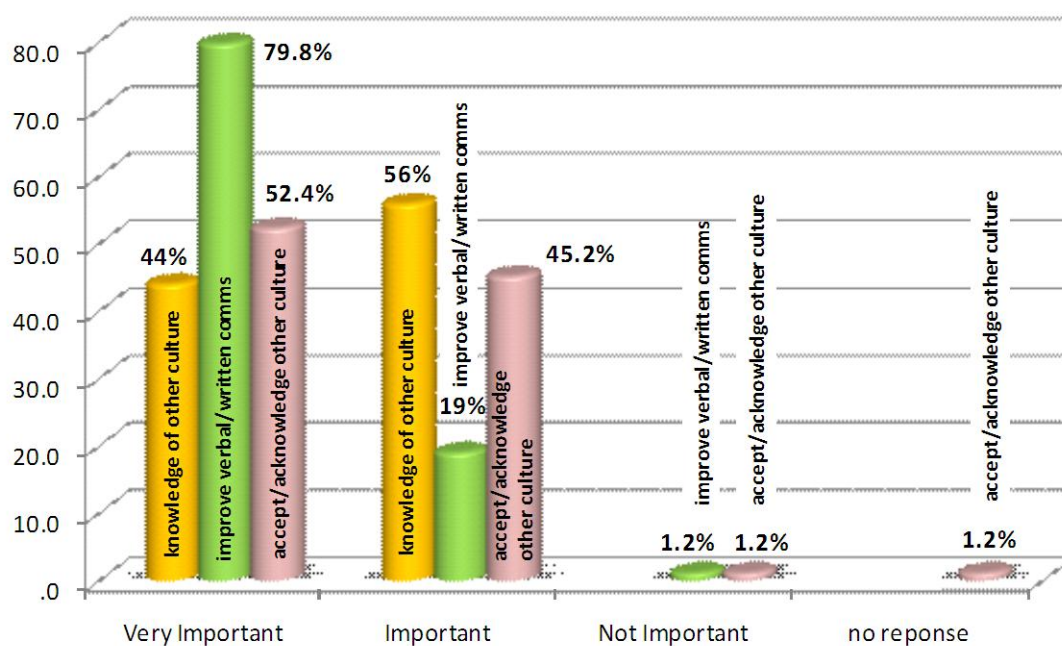


FIGURE 34: IMPROVING KNOWLEDGE OF THE OTHER CULTURE

Results in figure 34 shows that 44% of the respondents feel that knowledge of the other culture is critical, while 79.8% show that improving their written and oral communication with the other culture is vital in order to improve their knowledge of the other culture. 52.4% of the respondents pointed out that accepting and acknowledging the other culture is of utmost importance. However, the findings also make known that 56% of the respondents indicated that knowledge of the other culture is important; while 19% highlighted that written and oral communication is important. 45.2% showed that accepting and acknowledging the other culture is importance. The results also reflected that a minority of 1.2% of the respondents indicated improving their written and oral communication and accepting and acknowledging the other culture is not important. 1.2% did not respond to the question on accepting and acknowledging the other culture.

Evident in the above findings is the interest shown by expatriates to become more aware of the other culture. The findings in figure 34 support Meyer (2006:293-294) who reiterates that cultural awareness is significant to global business and combined with good communication. It is an integral component for successful internationally business communication. It is also clear that people's values, priorities, and practices are shaped by their culture, therefore understanding other cultures are critical for intercultural communication.

The most preferred way of learning about other cultures

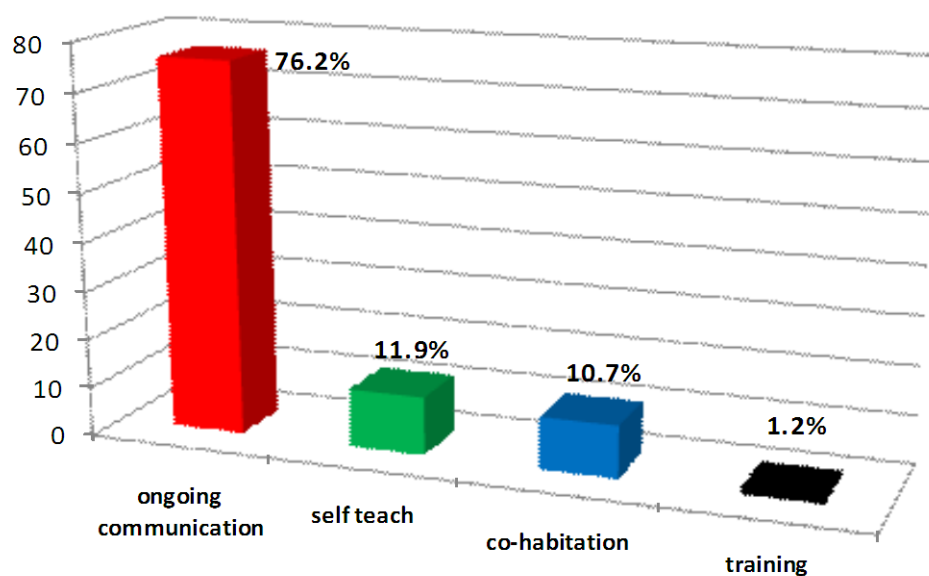


FIGURE 35: PREFERRED WAY OF LEARNING ABOUT ANOTHER CULTURE

The majority (76.2%) of the respondents confirmed that they preferred learning about other cultures by continuous engagement and communication with the other culture. Furthermore, 11.9% indicated that they preferred teaching themselves by researching the other culture. However, 10.7% highlighted that they preferred learning about the other culture through co-habitation or living with and sharing experiences with the other culture. 1.2% of the respondents indicated that they preferred receiving training.

It is evident that the majority of the respondents preferred continuous engagement and communication with the other culture, but previously this was not practical, as expatriates only lived in foreign countries for a specific period, hence once they moved back to their home country they lost frequent communication with the other culture. However, the accelerating

growth of communication technology has brought different cultures from around the world right into our homes.

Technology has made intercultural communication easy, practical, and predictable. It has created opportunities that allow individuals to have a social network of friends from a wide range of geographical areas and from different countries and cultures. The Internet has also contributed in making intercultural communication as easy as writing a note on your laptop and sending it to an individual from a different culture in a different geographical location (DeVito, 2011:19). Therefore it is important for individuals and organisations to explore and utilise communication technology that is most suitable to their environment.

CONCLUSION

This chapter presented the results of the survey. The findings were explained and demonstrated graphically and through the use of tables. The results revealed that employers welcome intercultural relationships and have the motivation to want to be acquainted with and learn about other cultures, which is the most critical component of intercultural competence. The willingness to cooperate and engage in intercultural communication is an important predictor for intercultural communication.

The results also confirmed both differences and similarities between the cultural groups, however for individuals to understand and relate to other cultural they are required to develop a third “new” culture, which resonates with Beebe *et al.* (2011:106) who makes clear that the ideal way to enhance understanding intercultural communication is to develop a “third culture”. This is created when the people involved in the communication process join aspects of separate cultures to create a third, ‘new’ culture that is more comprehensive and all-inclusive of both cultures. Therefore, in the effort to improve intercultural communication at both national and international organisations, management within these organisations should examine the limitations pointed out in this research study and change their policies, procedures, aims, values and objectives to promote and encapsulate a more intercultural and global environment. The final chapter draws conclusions and propose recommendations that would benefit intercultural communication activities.

CHAPTER 10

CONCLUSIONS AND RECOMMENDATIONS

INTRODUCTION

In review of the previous chapters, it is evident that there is a need for both South African and Japanese organisations to create and promote a culture of diversity. Hence, this chapter presents the conclusions and recommendations regarding intercultural communication.

CONCLUSIONS

Based on the analysis of this study it is evident that many parts of the world are becoming similar because of the prevalence of media that exposes people to elements of different cultures. However, it is also evident that misunderstandings can still occur when individuals lack understanding of real differences in perception and meaning of messages. There were also other intercultural communication problems that were experienced by expatriates that related to:

- time management,
- language deficiency,
- work culture,
- food and security.

This study revealed that there were more differences than similarities in the area of time management, language deficiency, working culture, food and security in South Africa and Japan. These problems led to inability to express what each individual really wanted from each other to achieve either their organisational or individual goals. However, Beebe *et al.* (2011:102-103) add the reason to understand that humans have similarities and differences is not to diminish the function of culture as a vital element that influences communication, but to understand that despite cultural differences, we are all members to the human family. When engaging in intercultural communication, it is important for individuals to take time to explore the other person's background and cultural values before one can determine their cultural similarities and differences.

Based on the results of the study it can also be concluded that culture plays a pivotal role in the development of human thoughts and behaviours. Disregarding other cultures in an

intercultural environment can probably jeopardise the communication process. For example, gift giving is an important component in the Japanese culture; hence, if a wrong gift is given it can jeopardise potential intercultural relationships. This study accentuates the rich and complex process of communication that involves multiple messages sent via several channels. However, culture has an invasive influence on the encoding and decoding of these messages, which can impede intercultural communication. Beebe *et al.* (2011:98) also confirm that misunderstanding and miscommunication can occur between people from different cultures because of different coding rules and cultural norms, which are instrumental in shaping patterns of interaction.

However, Alberts *et al.* (2010:277) reverberate that the most important societal factors to impact organisations and the individuals who work within these organisations is globalisation. There is an increasing connectedness of the world in financial, political and cultural spheres, as well as workforce mobilisation. Hence, this study stresses the importance of cultivating intercultural awareness, as it is vital for individuals to improve their intercultural competence to cope with the demands of globalisation.

According to Beebe *et al.* (2011:98) feelings of stress and anxiety people experience when encountering another culture is referred to as culture shock. Chaney & Martin (2011:82) add that aspects of cultural shock include cultural stress, social alienation, social class and poverty/wealth extremes, financial matters, and relationships and family considerations. Therefore, if a person is visiting or living in a new culture, their uncertainty and stress may take time to subside as they learn the values and codes that characterise the other culture. This study perpetuates the view of Chaney & Martin (2007:73) who maintain that culture shock is a communication problem that involve the frustrations of not understanding the verbal and non-verbal communication of the host cultures, its customs, and its value systems. The more an individual's routine is disrupted the greater the level of anxiety and frustration. Losing familiar signs, customs, norms and behaviours can be very disturbing and contribute greatly to culture shock which also impacts intercultural relationships.

The study also revealed that language problems were seen as a major contributing factor that impeded intercultural relationships. The study highlighted that basic 'everyday' communication language was required to initiate and follow informal conversations in interactions with the other culture, however, a lack of vocabulary, and more specifically, lack of knowledge of words outside the "motor industry" meant that both cultures experienced problems talking about issues that were not directly related to the work at hand. This was unfavourable, as small talk is essential for building and developing relationships. According to World Business Culture (n/d) it is important

that when conducting business in South Africa, foreigners should take time to develop good relationships with the people they are doing business with. Building and maintaining relationships is also a vital attribute in Japanese culture. Hence, respondents indicated that there is no need for language training to focus too heavily on the technical and grammatical aspects; instead it should focus on vocabulary that can be used in daily communication.

Furthermore, non-verbal cues, like facial expressions and even drawings and graphics play a vital role when engaging in an intercultural environment, specifically in this study. As a result of the company being a motor industry, the core responsibilities of the employers were most often than not, technical. Hence, despite the various communication barriers that employers from the different cultures experienced, it was clear that non-verbal and face-to-face communication was viewed as being most profitable, as individuals were able to use drawings and facial expressions to enhance their verbal messages.

It was also evident that technology, particularly the internet is responsible for educating people about other cultures. Therefore, companies could be exploring this avenue as a means of learning and educating their staff.

RECOMMENDATIONS

Based on the findings from this study, the following is recommended:

- It is imperative that organisations should take the necessary measures to make employees become better adjusted at working in an international environment.
- Organisations dispatching employees to work in other countries should create a network of expatriates for emotional and social support.
- Providing pre-departure training for employees and their families (increasing their daily language proficiency and knowledge of the host country) is viewed as being valuable and an efficient means of ensuring potential success.
- The results of this study also highlight that adapting to a new culture can have both positive and negative adjustment outcomes. However, motivation and emotion plays a critical role in intercultural communication. Therefore, the answer to achieving successful intercultural communication is for individuals to engage in self actualisation and a personal growth process. Hence individual's needs are required to change their ways of thinking, their perception of other cultures and worldviews, and become more open-minded to new and exciting cultures.

- In progressively globalised environment, it is inevitable for organisations to face the challenge of managing cultural diversity within and outside of organisation. It is therefore important for organisations to promote issues on globalisation and diversity as a core business process.
- Based on the above recommendations it is evident that in today's globalised society, it is critical for organisations to acquire, develop and retain employees who possess comprehensive globalised knowledge and experiences. These employees are the intellectual assets and fundamental resources of the organisation. It is important for the organisations to recognise this and therefore develop employees to work in a multicultural and international environment. However, this opportunity should not only be for managers, it should also be aimed at developing employees across the board.
- It is also imperative that the business and organisational culture should not only be developed around a first world country, but it should also adopt and consider ethnic cultural practices of their employees both nationally and internationally.
- Promoting and developing a third culture is important to organisations, as it generates a new understanding of other people and cultures. The essence of a third culture mentality allows varying degrees of understanding, rather than requiring complete understanding of another's culture. A third culture recognises the diverse cultural environment and aims to develop a new context for future interaction.

Based on the above conclusions and recommendations, this study provides a platform for organisations to think about innovative methods to achieve competitive advantages in a global environment. It is hoped that information presented in this study will assist both Toyota SA and Toyota Japan and their employees, to identify, recognise and learn each other's cultural understandings, needs, and expectations.

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ADDENDA

ADDENDUM 1: ENGLISH QUESTIONNAIRE

For office use only: Respondent Number: _____

Voluntary questionnaire for Toyota ICT's in South Africa and Japan

**INTERCULTURAL COMMUNICATION: A COMPARATIVE STUDY OF JAPANESE AND
SOUTH AFRICAN WORK PRACTICE**

Department of Communication Science
University of Zululand

Researcher: Paulene Naidoo (Student No.: 200814256)

Supervisors: Prof. H Rugbeer & Dr. Y Rugbeer

NOTE TO RESPONDENT

- I am a registered student at the University of Zululand studying towards a PhD in Communication Science.
- This is a voluntary and confidential survey.
- I assure you that any information that is made available will be private and confidential and used with discretion; no names will be linked to responses.
- The findings in this survey will be used in developing and enhancing intercultural competence between South African and Japanese employees at Toyota.
- This questionnaire consists of three sections:
- Section A – This section seeks permission to use your responses for research purposes, including your personal details like your age, gender, and cultural background.
- Section B – This section asks about your cultural situation within your home country as well as the impact of the culture in the host country.
- Section C – This section seeks information on your intercultural competence and skills.

Advice when completing the questionnaire

- Please express your feelings. Your responses are important.
- Read the questions carefully and think about your answers.
- Please complete Sections A, B and C.

Thank you for your participation

Student: Paulene Naidoo

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+81 9085579193 – JP

E-mail: gregpaulene@gmail.com

SECTION A – Permission to use my response for academic research

This information is necessary to show that a real person completed the questionnaire. Any information that is made available will be private and confidential and used with discretion; no names will be linked to responses.

I hereby give permission that my responses may be used for research purposes.

1. Name: _____
 2. Designation: _____
 3. Nationality: _____ 4. Gender: Male ☐ Female ☐
 5. Marital status: ☐ Single ☐ Married ☐ Divorced ☐ Widowed
 6. E-mail: _____
 7. Tel. No.: _____ Fax. No.: _____
-

SECTION B

8. How long have you worked in an international environment?

- ☐ 0-2 years
- ☐ 3-5 years
- ☐ 6-10 years
- ☐ over 10 years

9. What is your main means of communication with other nationalities?

- ☐ Face to face
- ☐ Telephone and teleconference
- ☐ Written (letter and e-mail)

10. Which of the above means of communication do you find most suitable to communicate with the other nationalities? Explain why this is the most suitable means of communication.

11. Are you on business alone or with your family?

- ☐ Alone
- ☐ With my family

12. Have you and your family been on training to equip you with the necessary skills required to live in a foreign country?

- ☐ Yes
- ☐ No

13. If yes, what kind of training have you received?

14. What do you think were the shortcomings of the training?

15. What was the major cultural adjustment that you and your family experienced?

16. Did this have a negative or positive impact on your family life? (Refer to question 15)

17. Do you think that your family life has an impact on your work situation? If so, explain how.

18. What is your approach towards time?

- (a) ☐ Precise timekeeping is important
(b) ☐ Flexible timekeeping is important
(c) ☐ Other (specify) _____

19. Do you prefer working in a team or do you prefer working independently?

- (a) ☐ Working in a team
(b) ☐ Working independently

20. What type of communication do you see as being most profitable?

- (a) ☐ Oral
(b) ☐ Written
(c) ☐ Other (specify) _____

21. Which do you prefer?

- (a) ☐ Structured situations and clearly defined rules
(b) ☐ Plans instead of fixed rules

22. How does your culture deal with business?

- (a) ☐ We are very task-focused; they want to get down to business immediately
 (b) ☐ Our priority is to get to know their business partners and develop a rapport

23. With reference to question 22, please explain the reason why you would prefer dealing with business this way.

Section C

Please complete this section regarding intercultural competence and skills.

Please circle the appropriate answers. (Scale: 1- Very important; 2-Important; 3-Not important)

24. How important is it to gain knowledge of what makes an organization successful in its interaction with international partners.

1 2 3

25. How important is it to acquire more information about how the different cultures influence business communication with regard to:

- | | |
|------------------------------------|-----------|
| (a) Attitudes towards time | 1 2 3 |
| (b) Leadership styles | 1 2 3 |
| (c) Meetings and discussions | 1 2 3 |
| (d) Oral and written communication | 1 2 3 |

26. How important is it to enquire about the possible barriers to successful intercultural communication?

- | | |
|---|-----------|
| (a) Different cultural expectations | 1 2 3 |
| (b) Different cultural behaviours | 1 2 3 |
| (c) Different organizational businesses | 1 2 3 |
| (d) Different attitudes towards hospitality | 1 2 3 |
| (e) Different expectations of etiquette and protocol. | 1 2 3 |

27. How important is it to:

- | | |
|--|-----------|
| (a) improve your knowledge of the other culture? | 1 2 3 |
| (b) improve your verbal and written communication? | 1 2 3 |
| (c) accept and acknowledge the other culture? | 1 2 3 |

28. What is your most preferred way of learning about the other culture?

Thank you for your time and participation.

ADDENDUM 2: JAPANESE QUESTIONNAIRE

南アおよび日本におけるトヨタICT参加者用任意アンケート

異文化間コミュニケーション: 日本および南アの業務形態における比較研究

南アフリカ・ズールランド大学 コミュニケーション学部

研究者: Paulene Naidoo (学生番号.: 200814256)

担当教授: Prof. H Rugbeer & Dr. Y Rugbeer

回答者の皆様へ

- 私は南アフリカ、ズールランド大学の正規登録学生であり、現在コミュニケーション科学博士号取得に向けて取り組んでいます。
- 本紙は回答者の任意のご協力により実施するアンケートであり、ご回答いただく内容及び個人情報身については守秘義務をお約束いたします。
- いかなる入手情報も個人的なもので機密性の高いものである故、それら個人情報には慎重を期し、**氏名および個人情報は研究成果に直接反映されません。**
- 本調査結果は、TMCとTSAM(トヨタ南アフリカ)社員の異文化間のコミュニケーションをともにに発展させ高めていけるものと期待しています。

本アンケートは以下の3つにより構成されています:

- 項目 A - 調査にあたりアンケート協力者の回答に含まれる年齢、性別、生活習慣などの許可願いの文化的背景等を協力者の同意により本調査に使用させていただく許可が必要となります。
- 項目 B - 貴方の母国での文化的状況、また滞在国での文化的影響はどのようなものであるかの質問
- 項目 C - 貴方の異文化コミュニケーション能力及びスキル等の情報についての質問

アンケートにあたっての注意事項

- 貴方の回答は調査にそのまま反映されます。ご自身の率直な感覚に従ってご回答ください。
- 質問をよく読み、ご自身のことをよく考えた上でご回答下さい。
- 項目A、B及びC全ての項目にお答えください。

Thank you for your participation

Student: Paulene Naidoo

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E-mail: gregpaulene@gmail.com

項目 A- 大学研究調査目的により、以下の回答の使用を許可する同意書

この同意書は、アンケート実施者が実在の人物であることを証明するために必要なものです。
いかなる情報も私的で機密性のあるものである為、使用には慎重を要することとします。
名前と回答は一致しないよう配慮します。本研究調査目的に限り、当方の回答使用を許可します。

あてはまる口にチェックしてください。

1. 氏名： _____
2. 称号(役職)： _____
3. 国籍： _____ 4. 性別 ☐ 男 ☐ 女
5. 配偶者の有無： ☐ 未婚 ☐ 既婚 ☐ 離婚 ☐ 死別
6. Email: _____
7. Tel. No. _____ Fax. No. _____

項目 B

8. どのくらいの期間、国際環境下で業務にあたっていますか？あてはまるものにチェックして下さい。

☐ 0 - 2 年 ☐ 6 - 10 年
☐ 3 - 5 年 ☐ 10 年以上

9. 多国籍の人との主なコミュニケーションの手段は何ですか？

☐ 対面で ☐ 電話及びTV会議等にて ☐ 書面及びEメール等

10. 上記の多国籍の人とのコミュニケーション手段において、あなたにとって一番適していると思う手段は何ですか？また、それが一番適していると思われる理由を述べてください。

11. 海外出張(赴任)は家族と一緒にですか？それとも単身ですか？

☐ 単身 ☐ 家族と

12. あなた及びあなたの家族は、海外生活に必要なスキル等を身に付ける為の教育や研修を受けていますか(受けましたか)？

☐ はい

☐ いいえ

13. 上記で”はい”の場合は、どのような研修を受けていますか(受けましたか)？

14. 研修の不備な点はどのようなものがあるとお考えですか？

15. あなた及びあなたの家族にとって、異文化環境下でまず第1に自分自身が適応または順応しなければならなかったことは何ですか？

16. このこと(上記15で述べたこと)は、あなたの家族の生活に肯定的な影響を及ぼしましたか？それとも否定的な影響を与えましたか？

17. あなたの家族の生活は、あなたの業務環境/状況に影響を及ぼしていますか？もしそうならそれはどのような影響か述べてください。

18. あなたの時間に対する考え方/感覚について、適切な回答にチェックして下さい。

☐ (a) 正確な時間管理が重要である。

☐ (b) フレキシブル(柔軟)な時間管理が重要である。

☐ (c) その他(具体的に) _____

19. あなたはチームで業務にあたることを好みますか？それとも単独での業務を好みますか？

(a) ☐ チームでの業務

(b) ☐ 単独業務

20. あなたはどのようなコミュニケーションが最も有益だと思いますか？

(a) ☐ 会話

(c) ☐ その他 (具体的に)

(b) ☐ 書面

21. あなたはどちらを好みますか？

☐ (a) 体系的 (構造化) 環境、及び明確に定義された規約に基づく

☐ (b) 規約でなく、進め方を検討し計画を立てる

22. あなたの文化環境下では、どのように仕事を進めていますか？

☐ (a) 業務に焦点をあて、即仕事に本腰を入れて取り掛かる。

☐ (b) まず第一に、(仕事の) 相手を理解し、お互いの信頼関係を築く。

23. 上記の質問 "22" に関して、何故そのように仕事を進めていく方がいいと思いますか？

項目 C

異文化コミュニケーション能力・スキルに関してお答えください。
あてはまるものを選んでください。

24. 海外のビジネスパートナーとの相互関係を通じて、組織を成功をさせる知識を得ることは重要であると思いますか。

☐ 非常に重要

☐ 重要

☐ 重要でない

25. 文化の違いが下記のビジネスコミュニケーションに及ぼす影響に対して、より詳細な情報を入手することは重要であると思いますか。

非常に重要

重要

重要でない

(a) 時間に関する感覚/態度

☐

☐

☐

(b) リーダーシップスタイル

☐

☐

☐

(c) ミーティング 及び 検討会

☐

☐

(d) 会話及び書面でのコミュニケーション

☐

☐

26. 異文化間のコミュニケーションをスムーズに実施する際におこりうる問題に関して、
 予め質問することが重要だと思いますか。

	VERY IMPORTANT	IMPORTANT	NOT IMPORTANT
(a) 異文化間における期待度の違い	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(b) 異文化間における態度/行動の違い	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(c) 異文化間における組織的業務の違い	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(d) 異文化間における歓待/サービスに対する態度/ 感覚の違い	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(e) 異文化間におけるマナー/エチケットと外交儀礼の 期待度の違い	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

27. 以下のことは重要だと思いますか。:

	VERY IMPORTANT	IMPORTANT	NOT IMPORTANT
(a) 異文化の知識を深める	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(b) 会話及び書面でのコミュニケーションレベルを向上させる	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(c) 異文化を認めて受け入れる	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

28. あなたにとって、異文化を学ぶのに最も好ましい方法はどのようなものですか？

アンケートにご協力いただき、ありがとうございました。

ADDENDUM 3: PERMISSION FROM TOYOTA TO PARTICIPATE IN THE STUDY

TOYOTA

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June 12, 2009

To whom it may concern,

I'm Masaru Adachi, currently Project General Manager, Secretarial Div. Toyota Motor Corporation(TMC), and also Ex-Vice president, Toyota SA Motors (Pty) Ltd.(TSAM) for the period from January 2003 to December 2006.

I, hereby, tell you that Mrs.Paulene Naidoo's study, named "A comparative Study of Japanese and South African Work Practice" is a very good practice for the mutual understanding between TMC and TSAM, also Japanese and South African people, especially in the business field. So TSAM's ICTs and TMC's Japanese co-ordinators are cooperating her study through answering to her questionnaire.

I hope her study will be a big fruit and contribute to Japan and South Africa's further Business chance.

Best Regards;

Masaru adachi

Project General Manager

Toyota Motor Corporation



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