

Performativity

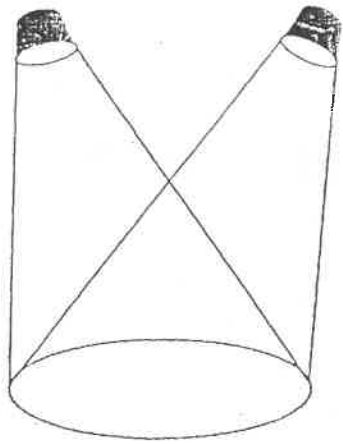


FIGURE 5

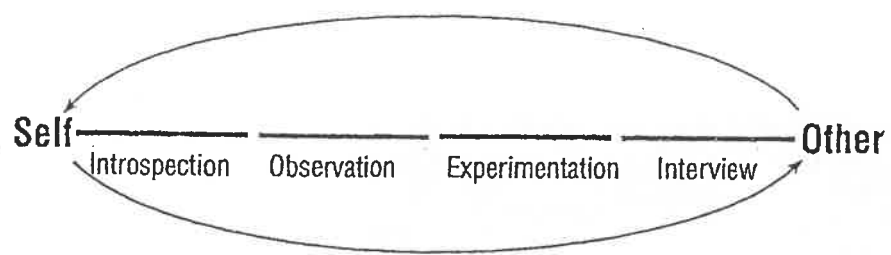


FIGURE 6 Ethnographic Encounter

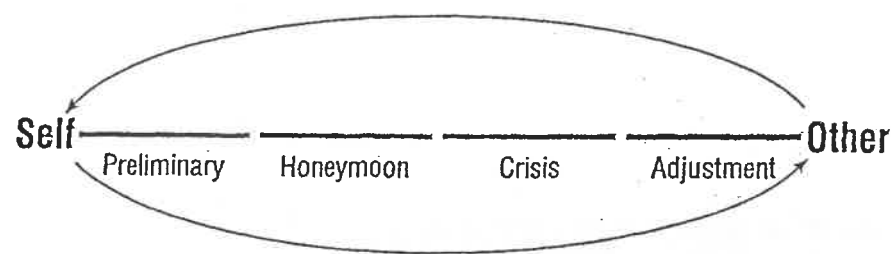


FIGURE 7 Stages of Culture Shock

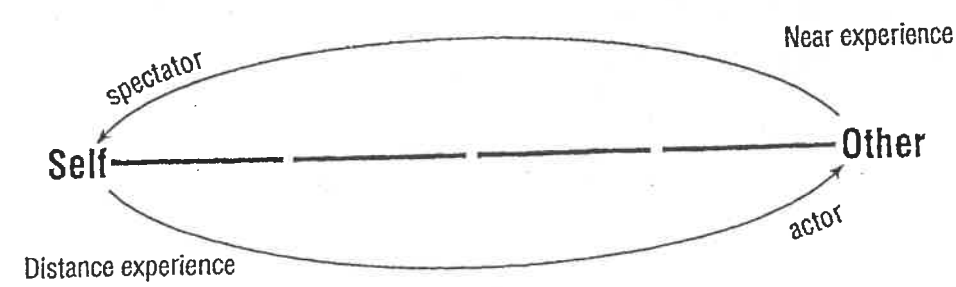


FIGURE 8 Hermeneutic Circle of Intercultural Communication

Positionality

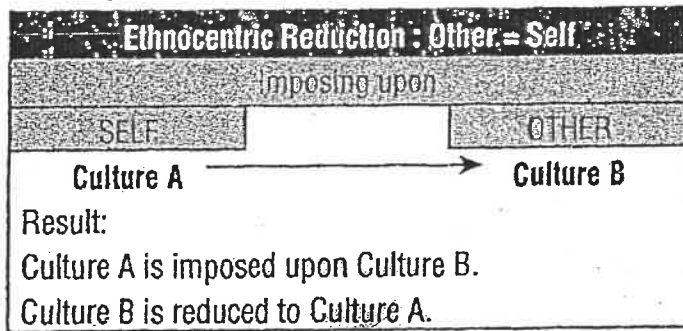


FIGURE 1

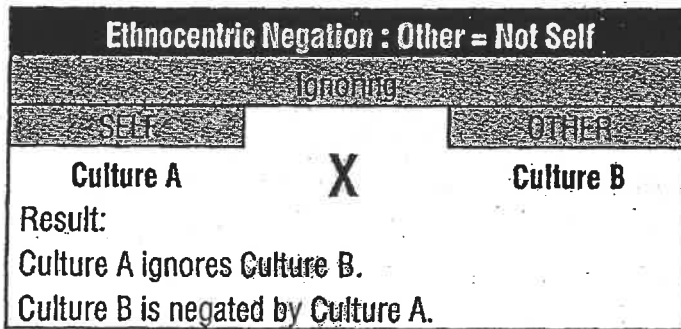


FIGURE 2

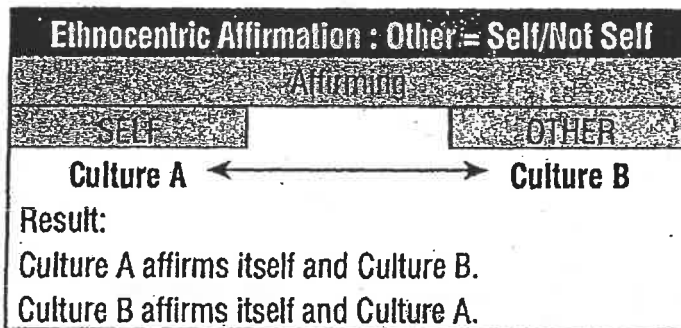


FIGURE 3

TAP #2

SIDE TRIPS

1. Concern for design and visual appeal is a distinctive characteristic of Japanese cuisine. Food is often prepared in full view of the customer, and appreciation of the chef's skills becomes an integral part of the eating experience. The ideal meal is a visual as well as a gastronomic delight. Might a visit to a Japanese restaurant be framed differently by Japanese people and people from another culture, affecting their interaction?
2. On September 8, 2001, the *Los Angeles Times* published an article with the following headline: "Trekking to Cloud 9." The subhead read "Some U.S. women find love, even marriage, with their Sherpas. But often, the romances in the Himalayas have led to broken hearts."

Sherpas are a small ethnic group in Nepal, and, according to the article, many American women go to Nepal looking for more than the beauty of the mountains or the golden glow of the sunsets. In turn, some Sherpas want to come to the United States because they have heard "this is the place where they can make it."

How would you analyze such intercultural encounters in terms of cultural frames and motives?

3. In his article "Doing Whiteness: On the Performative Dimensions of Race in the Classroom," Warren (2001) tries to find out what it means to be "white." He discovers that reliance on the body as the site of racial identity is inadequate because race is constructed through various communicative performances. In the article, he locates a number of such reiterative moments of racial enactment and shows how they might affect intercultural interactions. How do you think whiteness is performed—both verbally and non-verbally? Think of some examples of the enactment of the meaning of "whiteness," and compare them with those discussed in the article.

CHECK YOURSELF

Language
Phoneme
Environment
Artifact
Paralanguage
Kinesics
Proxemics
Haptics
Chronemics
Monochronic time orientation
Polychronic time orientation
Semantic dimension (of language)
Syntactic dimension (of language)
Pragmatic dimension (of language)
Enculturation
Acculturation
Language game
Performance
Performativity

Face
Facework
Frame
Ethnography
Introspection
Observation
Experiment
Interview
Preliminary stage (of culture shock)
"Honeymoon" stage (of culture shock)
Crisis stage (of culture shock)
Adjustment stage (of culture shock)
Hermeneutic circle
Assimilation
Separation
Activity level (of performativity)
Actions level (of performativity)
Operations level (of performativity)

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SIDE TRIPS

1. The following excerpt is taken from John Lee Anderson's article "The Assassins" (2002). See if you can identify the clash of two different cultural positions (particularly in terms of mores and values) in the interaction he describes.

I met Bismillah Khan [the Northern Alliance commander] again in late May, at his base in Kabul. He shared it with a Swedish contingent of the I.S.A.F. [International Security Force in Afghanistan]. He has an office on the rooftop of a building that has a rose garden and a lawn and a huge, sixties-style swimming pool. The Swedes were giving a Taste of Sweden barbecue when I arrived, and Bismillah Khan and his men were lined up with paper plates and plastic utensils to get their food. They were obviously ill at ease, and not a little offended, since at an Afghan feast a guest sits and is served.

Some of the Afghans didn't know how to eat with forks and knives, and those who did helped them. They whispered about what was on their plates: barbecue beef, chicken, potatoes, and bamboo shoots. They didn't know what bamboo was, and most of them didn't touch it. They had never eaten potatoes with the skins on. A few of the men cracked jokes in Dari about the meat, which they thought might be dog, or pork. Others said that it wasn't *halal*, that is, that a butcher had not uttered "God is great" when the animal's throat was cut.

At the end of the meal, the Swedish chef, a burly soldier, announced that he wanted to wish one of the other soldiers a happy birthday, and, as was the custom in Sweden, he would present him with a gift. This was all translated to the Afghans, who were puzzled, since they don't celebrate birthdays. The chef unwrapped a bottle of whiskey and handed it to the soldier. "And now," the chef said, "our friend must share his gift, as is the custom in Afghanistan, with everyone here. It will take, I estimate, five minutes." And he laughed at his joke.

Two of Bismillah Khan's aides ran over to the Swede's translator and pointed out that this was a big mistake. Fridoun, my translator, muttered, "Don't they learn anything at all about Afghan culture before they come?" The whiskey bottle was removed, and Bismillah Khan, who had politely eaten everything on his plate during dinner, rose and thanked his hosts and shook the officers' hands.

2. Shortly after the tragic events of 9/11, President Bush called his battle against Arab terrorists "a crusade." The White House had to apologize for that remark because, in the Middle East, that word is seen quite differently. See if you can identify the clash of two different cultural positions (particularly in terms of attitudes). You might find helpful an article in the *New York Daily News* by Helen Kennedy (2001).
3. At the Fourth U.N. World Conference on Women that took place in Beijing in 1995, delegates from many different cultures discussed the proposed "Platform for Action"—the document to be taken back home as a guideline for improving women's status. The delegates spent hours discussing single words and phrases. For instance, the phrase "sexual rights" had many interpretations, from the right to say "No" to sex within marriage to freedom from discrimination based on sexual orientation. Intercultural communication during such debates, in spite of a large number of translators and interpreters, was challenging, to say the least. Yet the conference was definitely a success. How can this event be analyzed in terms of positionality and engagement?

CHECK YOURSELF

Perception
Beliefs
Attitudes
Values
Norms
Folkways
Mores
Laws
Worldview
Cultural g
Ethnic tou

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