Chapter Two
Identity: Issues of Belonging

Overview

Kim, Y. “Globalization and Intercultural Personhood” (pp. 83-94).

This essay emphasizes the need to reexamine previously formed assumptions about culture and one’s place in it due to the rapidly changing, interconnected, and evolving world community. The erosion of established social orders caused by globalization and the need to move beyond the “largely static, monolithic, and value-laden” cultural identity provide the rationale for intercultural personhood, a way of enhancing adaptability to increasing diversity and rapid change.

Chen, G-M. “An Alternative View of Identity” (pp.95-103).

A number of traditional approaches to understanding the concept identity are presented in this essay using identity theory and social identity theory as principal themes. A critique of these approaches, which are all based in Western traditions, are contrasted with an examination of identity from the perspective of Eastern religions and philosophies. Ultimately, the author argues for a Taoist model of identity as an alternative way of understanding self.

Warren, J. “Living Within Whiteness: A Project Aimed at Undermining Racism.” (pp. 104-111)

The concept of “Whiteness” as both an identity and a social structure is introduced in this essay. The concept is examined from the perspective of anti-racist practice, how it is promoted in scholarship, film, TV, and other forms of text, its influence on communicative behavior, and performance.

Pratt, S., Pratt, M, & Dixon, L. “American Indian Identity: Communicating Indian-ness” (pp.112 -118).

How American Indians are defined, the problems related to research on American Indian culture and issues, and contemporary issues of American Indian identity are the focus of this essay. The biometric definition and the problematic demand that individuals “prove” their ethnic heritage is discussed, and distinctions between tribal-ness and Indian-ness, tribal identity, and Indian identity are explained.

Wynn, J. “We Don’t Talk Right. You Ask Him” (pp.119-126).

The interrelationship between language and culture is explored in this essay by contrasting language biases and conscious or unconscious linguistic superiority that denigrates members of the non-dominant groups. The point is highlighted by comparing “Standard” English to Ebonics, or African American Vernacular English. The essay advocates an appreciation for the validity and beauty of language diversity.

Quash, S., & Tsukada, F. “International Marriages in Japan: Cultural Conflict and Harmony” (pp.126-143).
The nexus of cultures is the focus of this essay on international marriages in Japan. After a brief review of recent demographic and immigration trends, interview data collected from four couples is presented which demonstrates both the conflict between cultural identities and the successful integration of those identities.

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Outline

I. INTRODUCTION (McDaniel, Samovar, & Porter)
   a. The role of identity and culture
   b. Multiple identities
   c. Identities are an integral part of every person’s life.

II. GLOBALIZATION AND INTERCULTURAL PERSONHOOD (Kim)
   a. Traditional sense and commitment to place in confusion
      i. Novelty
      ii. Mobility
      iii. Overstimulation
      iv. Traditions and collective identities
      v. Intercultural Personhood highlights the complex and evolving nature of human existence
   b. Cultural Identity: A Critique
      i. Identity as personal and collective
      ii. Cultural identity
         1. Self-awareness of parentage
         2. Mythology of discrete origin
         3. Provides a sense of common beliefs and values
         4. A sense of historical continuity and a larger existence in the collectivity of the group
      iii. The Pluralistic Turn
         1. The Melting pot didn’t happen
         2. Transcending groups versus the reality that group categories exist
         3. The Salad Bowl
      iv. Problematic issues in pluralistic conceptions
         1. Positivity bias
         2. Oversimplification
         3. The “dark side” of intercultural identity
            a. Self-glorification
            b. Denigration of other groups
         4. UNESCO – “protection and promotion of cultural diversity”
            a. What are more important, cultures or people?
            b. People adopt or don’t adopt
   c. Intercultural communication, adaptation, and transformation
      i. Intercultural competence
         1. Identity negotiation
         2. Communicative resourcefulness
      ii. Identity dynamic and evolving
         1. Plasticity
   d. Acculturation and Deculturation
i. Common adaptive experiences of individuals who are born and raised in one cultural or sub-cultural environment and move to another
ii. Acculturation (Def.) “... the acquisition of the new cultural practices in wide-ranging areas including the learning of a new language.” (p. 87)
   1. Develops cognitive complexity
   2. New cultural aesthetics
   3. Not simply added, integrated (ego-protective)
iii. Deculturation (Def.) “…unlearning of at least some of the old culture elements” (p. 87)
   1. No construction without destruction

e. The Stress-Adaptation-Growth Dynamic
   i. The conflict between acculturation and deculturation induces stress
   ii. Identity conflict
      1. Rooted in resistance to change
      2. Desire to retain old customs for old identity
      3. Desire to change and seek harmony with the new culture
   iii. Stress (Def.) “…is an expression of the instinctive human desire to restore homeostasis, that is, to hold constant a variety of variables in internal structure to achieve an integrated whole” (p.88)
iv. Culture Shock- when an individual’s internal capabilities are not adequate to the demands of the changing or changed environment
v. Adaptation (Def.) “…encompasses the entirety of the phenomenon in which individuals who, through direct and indirect contacts with an unfamiliar environment, strive to establish and maintain a relatively stable, reciprocal, and functional relationship with the environment.” (p. 88)
   1. Person-environment compromise
vi. Growth follows successful stress-adaptation
   1. Self-reorganization and self-renewal
   2. Continues as long as there are new environmental challenges
f. Identity Transformation: Individuation and Universalization
   i. Intercultural identity depicts identity that is open-ended, adaptive, and transformative
   ii. Individuation
      1. Clear self-definition
      2. Definition of other as a singular individual rather than a member of a group
   iii. Universalism
      1. A parallel development of synergistic cognition
g. Data and Illustrations
   i. Research Evidence
   ii. Case Illustrations
h. Toward Intercultural Personhood
   i. Individuals must reach out in totally new ways to anchor themselves
   ii. Every link changes the self-image

III. AN ALTERNATIVE VIEW OF IDENTITY (Chen)

a. An Overview of Identity Research: Disciplines of Anthropology, Psychology, and Sociology
   i. Identity and Social identity theory
1. Identity Theory (Sociology) “deals with the structure and function of people’s identity as related to the behavioral roles they play in society”

2. The structure and function of identity as related to group members
   a. The roles a person occupies
   b. Social identity
      i. Social
      ii. Self
      iii. Group
   iv. Role identities in group contexts

3. Identity and social identity incompatible?
4. Both role and identity

ii. Identity in Sociology
1. Identity maintenance
2. Identity formation
   a. Chicago School of Symbolic Interactionism of an emergent and procedural nature of social reality
   b. The Iowa School of Symbolic Interactionism emphasizing the structural and fixed nature of social reality
   c. Interpretive knowledge
   d. Structural-Functionalist
   e. Critical theory of identity

iii. Identity in Anthropology
1. Embedded in culture
   a. Boundary
   b. Space
   c. Place
   d. Authenticity
   e. Ethnicity
2. Authenticity of the social or cultural identity enhanced by “others”
3. Boundaries marking the beginning and end of cultural groups
4. This approach diverts attention from self and individual

iv. The Discipline of Communication
1. Extends social and ethnic identity
2. Identity is “socially constructed, interactive, negotiated, relational, multifaceted, and space claimed
3. How identity is constructed through and affects interaction
4. How identity is influenced by dominance and power from the intergroup approach, critical cultural approach, and the postcolonial approach

b. An Alternative View of the Self and Identity
i. From a Western perspective, self is characterized as autonomous and egocentric
ii. Buddhism, Confucianism, Hinduism, and Taoism
   1. Confucianism – five roles, self defined by them
      a. Subdued self
   2. Hinduism – self an illusion of ignorance
      a. Realization of true self is the complete loss of individual self
   3. Buddhism – no duality between subject and object
      a. No realization of self because no self exists
      b. Impermanence
      c. Causes and conditions

iii. Taoist View on the Self and Identity
1. Unlike Buddhism and Hinduism, Taoism recognizes the existence of the self and identity.
2. No fixed ideas of self and object, but self and object may be differentiated.
3. The universe and I exist together, and all things and I are one.
4. Releasing the tension between self and other achieved through awareness of identification and interpenetration of opposites and polarities.
5. Egoless self-hood
   a. The four great hindrances
      i. Preconceptions
      ii. Predeterminations
      iii. Obduracy
      iv. Egoism
   b. Creativity is the basis of egolessness
   c. Sensitivity contracts diversity into unity

   c. Conclusion
IV. LIVING WITH WHITENESS: A PROJECT AIMED AT UNDERMINING RACISM
(Warren)

a. Introduction
   i. White privilege
   ii. Male privilege
b. The Whiteness Project: Identity or Social Structure
   i. Whiteness as social structure
      1. Rule-bound structure
   ii. Identity
      1. Individual actions
   iii. Whiteness is both an identity and a social structure
      1. Whiteness as Anti Racist Practices
         a. Changing our language is part of the process of changing the world (Freire, 1992)
         2. How whiteness is perpetuated in our cultural/historical texts
         3. Whiteness as rhetorical location
         4. Whiteness as performative accomplishment
c. Whiteness: Major Contributions From Communication
   i. A more complicated relationship between
      1. Identity and bodies
      2. Communication and the institutionalized nature of racial power in the US
   ii. The fact that a person is born with white skin does not mean they will think, act, or write in white ways
   iii. Whiteness is not white people
      1. Reject whiteness
      2. Do brownness
   iv. Self is a product of one’s communication and the communication of other’s over time
d. Whiteness: Identity and Social Structure
i. Whiteness structures the larger world, the larger picture of government, entertainment, and education generally
e. Whiteness: The Future of a Question
   i. Where is this area of research going and how will communication lead the way?
      1. Research in whiteness and cultural power will continue
      2. Privilege research will continue to grow
      3. A critical approach to the changing nature of power will result in and through this research
   ii. The four problematic faces
      1. Torpified – guilt and fear
      2. Missionary – the privileged will “fix” racism
      3. Cynic – fails to see the problem or denies possibility of change
      4. Intellectual – privilege and racism an intellectual game that does not impact personal action

V. AMERICAN INDIAN IDENTITY: COMMUNICATING INDIAN-NESS
(Pratt, Pratt, & Dixon)

a. American Indian Identity: Communicating Indian-ness
   i. Other cultures typically do not get evaluated on degrees. When it comes to American Indians, “How much blood Indian are you?” or “Are you a real Indian”
b. Defining Indian
   i. Being Indian consists of more than just possessing a certain amount of Indian Blood
      1. A person may look Indian but not be Indian
      2. Being Indian “includes appropriately enacting the communicate behaviors that constitute Indian-ness
      3. Identity is socially constructed and manifest in communication

c. You’re Not Full Blood, Are You?
   i. A constant process of establishing, confirming, and attesting to what is termed Indian-ness
      1. Tribe affiliation (what tribe are you? Do you sing around the bid drum? Do you pow-wow?)
      2. Non-Indians (How much Indian are you? You’re not a full blood, are you?)
      3. Federal and tribal agencies (do you have a CDIB (Certificate of Degree of Indian Blood) or a tribal membership card? Or worse, are you an Indian? You don’t look like an Indian)

d. Defining the Contemporary Indian Experience
   i. Indian-ness versus Tribal-ness
   ii. Indian-ness is the focus

e. Indian-ness and Tribal Identity
   i. Tribal identity (Def.) “…is derived from an adherence to and acceptance of a unique rather than a generalized lifestyle.”
   ii. Both Indian and Osage

f. Negotiating American Indian Identity
   i. The “old west” image
   ii. Worship forces of nature, the Great Spirit
   iii. “Many Indians are Christians and do not believe in multiple gods or spirits and are not able to withstand pain any better than their non-Indian counterparts.”

g. Issues in researching Indians
   i. Unlike any other cultural group, American Indian identity is called into question even when making themselves available to be studied.
   ii. Are they a culturally competent member?
   iii. What type of Indian identity they exhibit
   iv. Indian or Tribal communicative behavior?
   v. Identify and delineate what Indian and Tribal behavior is
   vi. No single type of Indian identity nor a standard set of behaviors generalizable to all Indians

h. Cultural Competency or Indian-ness
   i. Being a culturally competent tribal member is not something one can simply be, but is something that one becomes and is the process of becoming.
   ii. Current issues in American Indian Identity

i. Conclusion

VI. WE DON’T TALK RIGHT. ASK HIM (Wynn)

a. Introduction
   i. Language can project an image of our identity to others
   ii. The dominant culture and the other
      1. No one taught that the language I had grown up loving was used to bludgeon others into submission and feelings of inferiority
b. Teaching Language Supremacy Distorts Reality for Mainstream Children
   i. All languages define, articulate, and reveal individual realities
   ii. Open and closed minds

c. Language Supremacy and the Education of Teachers
   i. What is “standard” or proper English?
   ii. Ebonics
   iii. The politics of language

d. What Should Happen in the Classrooms
   i. Those in the dominant culture do not seem to recognize the contradictions in attitudes about the language Black people use
      1. Don’t diss me
      2. My bad
   ii. Teach Black children the majesty of their home languages and White children the beauty and validity of other languages
   iii. Offer serious courses in dialect in middle and high schools
   iv. The speech of “others”
   v. The hero must assimilate his opposite, put aside pride, and in the end realize the two are not different but the same.
   vi. To use the language of young people who took on a violent and corrupt government and won would be one of the greatest lessons of empowerment we could give America’s children
   vii. Respectfully encounter “the other”

VII. INTERNATIONAL MARRIAGES IN JAPAN: CULTURAL CONFLICT AND HARMONY (Quash & Tsukada)

a. Introduction
   i. Globalization has resulted in a quantum increase of cross-cultural marriages

b. Contemporary Japan
   i. International marriage in Japan increased 70% from 1995 and 2005
   ii. Approximately 45% of intercultural marriages in Japan fail

c. Approach
   i. Interview studies
      1. Vertical, hierarchical group-oriented society
      2. Face negotiation theory
      3. Cultural traits of tatemae and honne
         a. Tatemae – what is said for public consumption
         b. Honne – genuine personal opinions
         c. Giri – social obligations or reciprocity
         d. Gaman – grace

d. The Couples
   i. The Divorcese
      1. Jim’s story
         a. Hanako’s aversion to discuss issues Jim saw as the cause of serious friction in the relationship
         b. Both English and Japanese were used
         c. Kids spoke to him in Japanese even when he spoke to them in English
         d. Shared common interests’
         e. Hanako took care of finances, a traditional responsibility, Jim didn’t like that so inverted the process
i. Jim gave Hanako an allowance instead of vice versa

f. Contentions
   i. Money
   ii. Budgeting
   iii. Talking about sex
   iv. Negotiation through difficult times
   v. Interpersonal issues created an impasse

2. Becky’s Story
   a. Married to Hiro for 19 years
      i. Moved to the US
   b. Language not a difficulty
   c. Division of labor a source of conflict
   d. Biggest chasm child rearing
      i. After 3 or 4, Hiro refused to hug the children
      ii. Becky wanted to read to them, Hiro wanted them to become independent readers
      iii. Hiro wanted a more authoritarian approach
   e. Personality traits did not emerge in the US, but became evident when they lived in Japan.
   f. Becky wanted to talk about problems and resolve them, Hiro insisted on waiting a week or two for “emotions to cool down”
   g. Requests for quality couple time not proffered
   h. Becky came to despise Hiro’s sense of Giri
   i. Single mothers typically treated as pariahs in Japan
      i. Friends avoided her after divorce (tatemae)

3. Cultural insights
   a. Jim’s insistence on being the family financial manager created multiple cultural contradictions for his wife
   b. Social role change
   c. Individuals in Japan constrained by common social order organized around principles of hierarchy, reciprocity, formality, and harmony
   d. Differing cultural values
   e. Failure of Becky to grasp the influence of giri on her husband
   f. The tatamae/hone dichotomy is considered one of the more bewildering cultural concepts for non-Japanese to comprehend

ii. Seeking common ground
   1. Rick’s story
      a. Originally just English, but developed a limited working proficiency in Japanese after moving there
      b. He’d never been outside the US
      c. Income insufficient to meet family needs
      d. Rick has own bank account but allows Kyoko to manage finances
      e. Kyoko took a part time job to increase finances
      f. When it comes to discussing issues, Rick feels Kyoko simply ignores everything he says
         i. You don’t understand, you’re not Japanese
      g. Her foreign “trophy” husband
      h. Disagreements aren’t resolved as the couple avoids one another
      i. Kyoko a mere shell of the person he met six years ago
j. Rick asserted it was impossible to make it work without giving up your identity (i.e., marrying a Japanese individual and moving to Japan)

2. Kyoko’s story
   a. 10 years younger than Rick
   b. Got married because she became pregnant
   c. Biggest thing in common was music and handicrafts
   d. Rick’s lack of a steady job
      i. She’s had to borrow money from family
   e. Rick is too self assertive and opinionated
   f. Child rearing differences
      i. Rick wants some of his cultural values, Kyoko wants to emphasize Japanese values because that is where they live

3. Cultural insights
   a. Many of their problems could have been ameliorated by each having greater insight into the other’s culture
   b. Conflict management styles
   c. Mutual facework
   d. Social roles

   iii. Par for the course
   1. Phil’s story
      a. Has a limited working proficiency in Japanese, but Yuko speaks English so that is the dominant language
      b. Passion for movies
      c. Phil controls family finances
      d. Yuko’s habit of leaving their front door unlocked during the day is troubling
         i. Mura-shukai village society or mind-set

2. Yuko’s story
   a. Wished Phil would learn enough Japanese so he could communicate with her family (she must translate)
   b. Phil struggles with reading Japanese so his ability to help out with chores such as shopping are limited
   c. She understood the finances in advance and accepted
d. Counter to her husband’s claim, Yuko finds visiting each other’s families quite stressful
   i. Overwhelmed speaking English 24/7 when visiting his family
   ii. Overwhelmed to be relied on as a translator when visiting her family
e. Complaints aside, Yuko is happy with their marriage
   f. Major conflicts
      i. Money
      ii. Phil’s occasional late night soirees at sports bars
g. When asked about advice
      i. Be fluent in Japanese

3. Cultural insights
   a. Rick and Yuko appear to be able to work around their cultural dissimilarities
      i. Predictability of family life
ii. Value of social relations and harmony
iii. Control of household finances

iv. The in-step duo
1. Alex’s story
   a. Sense of humor and taste in music are two things they have in common
   b. Seldom goes with Yuri and children to visit her family in Japan
   c. Prepared to accept financial responsibility for Yuri’s parents
   d. Importance of family during the Christmas holiday season
      i. Yuri has come to support him more
   e. Suggestions
      i. Couples must accept differences
      ii. Don’t try to force wives to become more American or Canadian
      iii. Refrain from an agenda of cultural imperialism

2. Yuri’s story
   a. Speaking in Japanese, Yuri is quite satisfied with her marriage
   b. Prior to meeting Alex, Yuri had never been outside of Japan
   c. Enjoys visiting Alex’s family in Canada
   d. Pleased with her ability to communicate with Alex’s friends and family in English
   e. Proud that Alex is socially accepted by his colleagues and students
   f. Financially, Yuri is content with their situation
   g. Yuri doesn’t comprehend why Alex holds Christmas Day in such high regard
   h. Satisfaction in the supportive role she has in the marriage
   i. Advice?
      i. Try to learn each other’s language and respect each other’s cultures

3. Cultural insights
   a. Of all the couples, Alex and Yuri had the strongest relationship
   b. Allowing Yuri to handle the finances enabled her normative Japanese social identity
   c. Demonstrated awareness of collectivist emphases
   d. Willingness to make personal sacrifices for the marriage
   e. Opportunities to help Alex
   f. Alex’s skill in successfully moving between Japanese and Euro-American expatriate communities suggests he has biculturalism and bicultural competence

   e. After Thoughts
      i. Foreign spouses who take a dedicated interest in their partner’s language and culture are much more likely to enjoy a successful union
      ii. Competent intercultural communication between spouses is essential
      iii. Deprivation of normative social identities can cause problems
      iv. Mutual respect
      v. Intimacy, or lack thereof

1. Expectations in Japanese culture vs. other cultures

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Discussion Ideas
Concepts & Questions from “Globalization and Intercultural Personhood” (Kim, pp. 83-94):

1. What elements of globalization have had the most significant impact on the way you relate to your own culture and the rest of the world?
2. What does it mean to say that identity is both personal and collective?
3. According to the text, the melting pot has given way to the salad bowl. What does this mean for one’s sense of belonging?
4. What are some of the problems associated with the pluralistic conception of culture?
5. Identity negotiation and communicative resourcefulness are both elements of intercultural competence. What do these terms mean in a practical sense?
6. What is the difference between acculturation and deculturation?
7. What is the stress-adaptation-growth dynamic? Does this concept apply to contexts other than intercultural communication?
8. What is culture shock? Can it be experienced within the borders of one’s own country?
9. What is the difference between individuation and universalism? How do they relate to identity transformation?
10. What is intercultural personhood?

Concepts & Questions from “An Alternative View of Identity (Chen, pp. 95-103):

1. What is the difference between identity and social identity theory?
2. Name the four types of social identity described in the essay. Can you place yourself into each of the categories?
3. What was the difference between the Chicago School of symbolic interactionism and the Iowa School? Why is it important to understanding identity formation?
4. Identity from an anthropological perspective is embedded in culture. How does authenticity and ethnicity factor into the elements of boundary, space, and place?
5. What contributions has the communication discipline made to the study of identity?
6. How does Confucianism conceptualize self?
7. Both Hinduism and Buddhism deny the existence of self, yet they reflect enduring cultural values. How can this be?
8. How does the Taoist view of self differ from Western notions of self?
9. What does the term “egoless self-hood” mean?
10. Do you think a Taoist based theory of identity is viable?

Concepts & Questions from “Living With Whiteness: A Project Aimed at Undermining Racism” (Warren, 104-111):

1. What is white privilege? What is male privilege?
2. What does it mean to say that Whiteness is both an identity and a social structure?
3. How is Whiteness perpetuated in our cultural and historical texts?
4. Explain the notion that just because a person is born with white skin does not mean they will think, act, or write in White ways.
5. If Whiteness is not White people, and Brownness is not brown people, what does it actually mean to reject Whiteness and “do brownness?”
6. What are some of the structures of Whiteness that can be observed in U.S. culture today?
7. Where is the research on Whiteness likely to lead? Where do researchers hope it will lead?
8. What is the torpified face of whiteness? Why is it problematic?
9. How has the missionary face of whiteness caused problems in the past? How can it be prevented in the future?
10. Which do you think is more problematic: the face of whiteness represented by the cynic or the intellectual?

Concepts & Questions from “American Indian Identity: Communicating Indian-ness” (Pratt, Pratt, & Dixon, 112-118)

1. Did you know before reading this chapter that whether a person was considered a “true” Indian by the U.S. government was defined genetically (e.g., blood)?
2. Why do you think the American Indians have been so defined? Do you think it would be a good idea to define other races or ethnicities in a similar way? Why or why not?
3. What does it mean to be an Indian, distinct from the biological notion?
4. Is it possible to appropriately enact all the communicative behaviors that constitute Indian-ness and not be an Indian?
5. What does it mean to be in a constant process of establishing, confirming, and attesting to one’s identity?
6. What is the difference between Indian-ness and Tribal-ness?
7. Compare and contrast Indian-ness with tribal identity.
8. What are the stereotypes and images of the American Indian?
9. What are some of the potential problems associated with conducting research on Indian-ness. How might a lack of cultural awareness impact the results?
10. What does it mean to be a culturally competent tribal member?

Concepts & Questions from “We Don’t Talk Right. Ask Him” (Wynn, 119-126)

1. How can language project an image of our identity?
2. How does the language of the dominant culture influence less dominant cultures?
3. What does the notion of language supremacy mean? How does it distort reality?
4. Is there such a thing as one standard and proper type of English that every student should learn?
5. What is Ebonics and how does it relate to the politics of language?
6. The author pointed out there is a contradiction between the attitude of the dominant culture toward the language of Black people and their use of elements of that language. What are some examples?
7. What does it mean to say a language is valid? How is it defined?
8. Do you think offering courses in dialect at the middle or high school levels would improve appreciation and validation of non-dominant languages?
9. What does the author mean when she writes, “the hero must assimilate his opposite, put aside pride, and in the end realize the two are not different but the same?”
10. How does the author recommend teaching young children about language?

Concepts & Questions from “International Marriages in Japan: Cultural Conflict and Harmony” (Quash & Tsukada, 126-143)

1. How has globalization affected contemporary Japan?
2. Before reading this essay, would you have been surprised that 45% of all intercultural marriages in Japan fail?
3. Why is important to individuals involved in international marriages in Japan to understand the vertical, hierarchical, and group-oriented nature of that society?
4. What is the difference between “Tatemae” and “Honne?”
5. What is Giri and why is it important to one’s expectations with regard to a Japanese spouse?
6. According to Jim, what were the major principal issues that led to his divorce from Hanako? What might Jim have done differently to change the outcome?
7. Becky’s story, like Jim’s, ended in divorce. What is unique about Becky’s relationship to Hiro?  
What similarities do you see between her marriage and Jim’s?
8. What happened with Rick and Kyoko?
9. Phil and Yuko’s relationship had several significant issues, yet the major did not fail. What do you think is keeping it together? What is pushing them apart?
10. Alex and Yuri are described as having the strongest relationship of all the couples. What is their story? What do you think are the key factors to that strength? Do you think their relationship is ideal? If not, what do you think would be the ideal?

- Chapter Two -
Exercises

Exercise 2.1: Self-Narrative of Cultural Identity

As an out-of-class assignment, have students write a narrative of their own cultural identification. With what cultural group did they most identify with when young? Was it different from the cultural group they most identified with as they grew up? With what cultural groups do they most identify with now? How would they describe each cultural identity they claim? Which of their cultural identities would they say is the primary one?

Have students bring their essays to class and share their narratives with each other in small groups. In what ways can they identify how their cultural identifications are socially constructed? What might these socially constructed definitions of identity say about identity itself, how it is formed?
Exercise 2.2: Stereotyping

This exercise can be done in two ways—one in which you pick a stereotype represented in the class and discuss the effects of stereotyping on identity, the second in which you choose a stereotyped group not represented in the class and discuss the effects of stereotyping.

Select a stereotyped group represented in the class (women, men, teachers, blonds, mothers, singles, and so on). Have the students generate a list of stereotypes for this group. Then discuss the effects of stereotyping based on this list. Have students discuss someone they know personally who seems to fit in one of these groups but does not fit the stereotype?

Select a stereotyped group not represented in the class (Japanese, Arabs, CEOs of Fortune 500 companies, homeless people, and so on). Have students generate a list of stereotypes for this group. Then discuss why the stereotypes may or may not fit the group. What evidence is there, drawn from students’ personal knowledge of someone in one of these groups, if possible, that the stereotype if oversimplified or dangerous? Discuss the effects of stereotyping.


Have students get into small groups and read the two accounts of attending a baseball game that follow. The first is written by an Englishman, the second by an American. Each, however, shows stereotypical thinking about other culture(s). Have students identify the stereotyping going on in the two write-ups and explain how such stereotypes are fair or unfair.


I went to a baseball game last night! I went to see the Seattle Mariners play against the Anaheim Angels. The Mariners lost 8 - 2. It made no difference to me who won, the event itself was the fascination for me.

It seems the main reason most people go is to have somewhere they can drink and eat for a solid three hour stretch. I have to say most of them didn’t look like they should be quite so hungry.

I had a vege-dog, after all I couldn’t miss out on the full experience.

All I can say is it’s certainly not cricket :)


I seldom go to baseball games.

It’s not that I don’t like baseball. I actually really enjoy going to games — the sound of the crowd, the crack of the bat and the personalities of the players. Who doesn’t love rooting for the home team?
But I always feel guilty about going. Baseball has always just been fun. It hasn’t challenged me
as an audience member in the same way that something like opera does; in most art, the audience
has to work to try and glean the meaning from an intentionally vague production.

That changed last Wednesday at the opening of the Mariners/Orioles series in the Kingdome.
Maybe it was the excitement of the playoffs. Or maybe it was the detachment of being in the very
back row of the Kingdome.

Whatever it was, baseball took on a new, deeper meaning for me that night.

Most sports are very European. Two groups of people—be they political states, ethnic groups or
athletic teams—are battling one another, invading each other’s territory attempting to dominate.

Soccer is nothing more than a summary of European history.

Even football and basketball, two sports of United States origin, are homage to European cultural
dominance.

But baseball is a truly American sport.

There are no territories, no half-court line separating two peoples. There are no invaders and no
defenders.

In baseball, the two teams share the field. One team doesn’t actually try to stop the other from
running the bases. The goal of the fielder is to get the ball to the base before the runner gets there,
not to stop him from getting there.

Can you imagine the Serbs and the Croats living together like that, accepting each other’s
presence in Sarajevo, simply trying to live and work as best they can without interfering with the
other?

The most distinctly American thing about the game is the field. It isn’t a box full of carefully
designed boundaries and borders. There are only two lines extending from the plate, with the
space in between extending forever without limits.

Baseball doesn’t try to limit how far you can hit the ball—nothing is stopping you from sending it
into orbit. The only limit on the batter’s accomplishment is the batter himself.

Is this an overly idealistic view of America? Perhaps.

But is it an overly idealistic view of what baseball really stands for? I don’t think so.

Like much great art, baseball is about things as we would like them to be, rather than what they
currently are. In baseball—in art—we place our hopes and our dreams: what we strive for.

A home run isn’t just a point on a scoreboard. It’s somebody who accomplished the impossible.
It’s the American dream.

Perhaps it’s no coincidence that fireworks also celebrate Independence Day.
Exercise 2.4: Analyzing American Indian Websites

Divide students into small groups and have each group conduct Web research into one of the following Web sites. Have them gather the following information and report it to the class in a general discussion session.

1. Is the Web site credible? Who sponsors the site? Does the site have a mission statement (may be located on the “About Us” page)?
2. What is the site’s main message or emphasis?
3. Do you agree with what is said or presented at the site? If yes, why? If not, why not?
4. What stereotypes about American Indians do you think the Web site seeks to counter or address? Is the site successful in this endeavor?

Web Sites:

Have students tie their discussion of these Web sites and their messages to Pratt, Pratt, and Dixon’s essay, “American Indian Identity: Communicating Indian-ness” that they’ve read. For instance, have students list and discuss some of the social issues that work against the recognition, understanding, and acceptance of American Indians.

Exercise 2.5: Finding Japan / Relational Support

Direct students to imagine that their spouse or prospective spouse was from Japan and that they wanted to learn more about the Japanese culture. Have students search the Internet for websites that provide cultural information on Japan (for example, The Hiragana Times, http://www.hiraganatimes.com/hp/magazine/about/about-E.html (retrieved 10/10/2010). In addition, students should search the Internet for articles or websites offering relational support for couples from different cultural backgrounds. Evaluate the content and sources of information in relation to the interview presented in Quasha & Tsukada’s essay, “International Marriages in Japan: Conflict and Harmony.” Have students report what they find and assess whether what they learned would help or harm the relationship with their imaginary spouse.
- Chapter Two -
Popular Film Suggestions

- **American Fusion** (2005). Review Summary. “A woman stuck in middle age may yet find love if her mother can stay out of the way in this comedy from first-time director Frank Lin. Yvonne (Sylvia Chang) is a divorcée who is about to turn fifty and feels as if life is passing her by. Yvonne works for a throw-away newspaper where ad sales is more important than content, and her life is dominated by her overbearing mother (Lan Yeung), and to a lesser extent her slacker son, Joshua (Randall Park). When Yvonne meets Jose (Esai Morales), a handsome dentist, while working on a piece for the paper, the two hit it off and begin dating. However, Jose is Hispanic, and Mother is horrified at the prospect of her daughter marrying a Mexican-American, and with Mother about to undergo major back surgery, her stranglehold over the family is stronger than ever. Can Yvonne choose between her own happiness and that of her mother? American Fusion also stars Pat Morita, Collin Chou, and James Hong.” ~ Mark Deming, All Movie Guide. NY Times Online. [http://movies.nytimes.com/movie/341294/American-Fusion/overview](http://movies.nytimes.com/movie/341294/American-Fusion/overview) (retrieved 10/01/2010)

- **Annie Hall** (1977), “from director-actor-co-writer Woody Allen, is a quintessential masterpiece of priceless, witty and quotable one-liners within a matured, focused and thoughtful film. It is a bittersweet romantic comedy of modern contemporary love and urban relationships (a great successor to classic Hollywood films such as *The Awful Truth* (1937) and *The Philadelphia Story* (1940)), that explores the interaction of past and present, and the rise and fall of Allen's own challenging, ambivalent New York romance with his opposite—an equally-insecure, shy, flighty Midwestern WASP female (who blossoms out in a Pygmalion-like story). *Annie Hall* clearly has semi-autobiographical elements— it is the free-wheeling, stream-of-consciousness story of an inept, angst-ridden, pessimistic, Brooklyn-born and Jewish stand-up comedian—much like Allen himself (who started out as a joke writer for *The Tonight Show*)—who experiences crises related to his relationships and family. His unstable love affair with aspiring singer Annie Hall begins to disintegrate when she moves to Los Angeles and discovers herself —and a new life.”


- **Crash** (2005). Review: “A provocative, unflinching look at the complexities of racial tolerance in contemporary America. Diving headlong into the diverse melting pot of post-9/11 Los Angeles, this compelling urban drama tracks the volatile intersections of a multi-ethnic case of characters’ struggles to overcome their fears as they careen in and out of one another’s lives. (Lions Gate Films)”


- **Guess Who’s Coming to Dinner** (1967). “Set in the 1960s, this movie tells of a dinner party given by a bride’s parents to meet her fiancé (a doctor, no less) and his parents. The bride’s white parents are astonished to find that the groom is black and the groom’s parents are none too happy when they discover that the bride is a white girl. This comedy explores interracial marriage, a subject still controversial among many people.”

- Chapter Two -
Documentary Film Suggestion

Imagining Indian. (1992, Victor Masayesva, Jr., 60 min.). With an all Indian crew, Victor Masayesva visited tribal communities in Arizona, Montana, New Mexico, South Dakota, Washington and the Amazon to produce this film. Masayesva says, "Coming from a village which became embroiled in the filming of Darkwind, a Hollywood production on the Hopi Reservation, I felt a keen responsibility as a community member, not an individual, to address these impositions on our tribal lives. Even as our communities say no, outsiders are responding to this as a challenge instead of respecting our feelings....I have come to believe that the sacred aspects of our existence which encourages the continuity and vitality of Native peoples are being manipulated by an aesthetic in which money is the most important qualification. This contradicts the values intrinsic to what's sacred and may destroy our substance. I am concerned about a tribal and community future which is reflected in my film and I hope this challenges the viewer to overcome glamorized Hollywood views of the Native American, which obscures the difficult demands of walking the spiritual road of our ancestors." [http://www.der.org/films/imagining-indians.html](http://www.der.org/films/imagining-indians.html) (retrieved 10/01/2010).

- Chapter Two -
Test Items
Multiple-Choice

Multiple Choice

1. A sense of historical continuity and a larger existence in the collectivity of the group is an element of:
   a. cultural identity
   b. collective identity
   c. globalization
   d. B and C are true

2. The positivity bias is associated with:
   a. problems intercultural communication research
   b. **problems with pluralistic conceptions of culture**
   c. particularist conceptions of culture
   d. deculturation

3. Intercultural competence is comprised of:
a. identity negotiation
b. Communicative resourcefulness
c. rigidity
d. A and B are true
4. Acculturation refers to:
   a. the acquisition of new cultural practices in wide ranging areas including the learning of a new language
   b. the unlearning of at least some of the old cultural elements
   c. the reinforcement of existing cultural values
   d. the elimination of existing cultural values

5. Identity transformation results from:
   a. a significant investment of time and energy
   b. alienation
   c. the stress-adaptation-growth dynamic
   d. B and C are true

6. Identity theory, from a sociological perspective, deals with:
   a. the structure of identity
   b. the structure and function of identity in relation to behavioral roles
   c. the function of identity as it relates to behavioral roles
   d. the structure and function of identity as it relates to the group self

5. The Chicago School of symbolic interactionism differed from the Iowa School in that:
   a. the Chicago School emphasized the structure and fixed nature of social reality
   b. the Chicago School emphasized interpretative knowledge
   c. the Chicago School emphasized the emergent and procedural nature of social reality
   d. the Chicago School emphasized critical theory of identity

6. From a Western perspective, self is characterized as:
   a. dichotomous and autonomous
   b. egocentric and autonomous
   c. ethnocentric and autonomous
   d. ethnocentric and dichotomous

7. Which of the following traditions do not deny the existence of a self?
   a. Buddhism
   b. Hinduism
   c. Taoism
   d. A and B are true

8. What are the four great hindrances to egoless self-hood?
   a. preconceptions, predeterminations, prejudice, pre-deculturization
   b. attitudes, beliefs, values, worldview
   c. attitudes, believes, values, ethics
   d. preconceptions, predetermination, obduracy, egoism

9. Whiteness:
   a. is best understood as a person’s skin color
   b. refers to someone of Caucasian descent regardless of skin color
   c. is both an identity and a social structure
   d. is acultural
10. The missionary face of whiteness is:
   a. **problematic**
   b. helpful
   c. evangelical
   d. critical

13. The intellectual face of whiteness:
   a. takes personal responsibility for past racial injustice
   b. abstracts race relations from specific personal experiences
   c. **sees privilege and racism as an intellectual game that does not require personal action**
   d. sees race relations as a puzzle that can be solved without input or dialogue from other races

14. The face of whiteness that fails to see racial problems and denies the possibility of change is referred to as:
   a. apathy
   b. denigration
   c. **cynic**
   d. antagonist
15. Which of the following ethnic groups is most likely to be asked, “you’re not full blooded, are you?”
a. Maori
b. Scandinavian
c. **Native American Indian**
d. Hasidic Jew

15. Being Indian includes appropriately enacting the communicative behaviors of:
a. **Indian-ness**
b. tribal-ness
c. one’s ancestry
d. sacred rituals

16. Tribalness is derived from adherence to and acceptance of:
a. a generalized tribal lifestyle
b. **a unique tribal lifestyle**
c. the cultural practices of Native American Indian tribes as a whole
d. what it means to be an Indian

17. The stereotypes of Native American Indian’s include all of the following except:
a. Native American Indians are perceived in the image of the ‘old west’
b. Native American Indians worship the forces of nature
c. Native American Indians worship the Great Spirit
d. **Native American Indians are Christians**

18. Being a culturally competent tribal member is:
a. requires immersion in the traditions of the tribe
b. **is something that one becomes and is in the process of becoming**
c. not derived from your CDIB (Certificate of Degree of Indian Blood)
d. accompanied by the rite of passage from childhood to adulthood

19. Language:
a. projects an image of our identity to others
b. can cause others to feel inferior
c. can bludgeon members of non-dominant cultures into submission
d. **A, B, and C are true**

20. The fact that White Americans use terms and phrases that originated in the Black American culture, such as, ‘don’t dis me’ and ‘my bad,’ reflect:
a. assimilation of practices into the dominant culture
b. **a contradiction in attitudes about language**
c. homogenization of culture
d. A and C are true

21. All languages:
a. define, articulate, and reveal shared realities
b. define the speakers realities
c. **define, articulate and reveal individual realities**
d. reveal the preconceived notions of the speaker

22. Which of the following languages are both beautiful and valid?
a. standard English  
b. African American Vernacular English  
c. Ebonics  
d. **A, B, and C are true**

23. In Japan, ‘honne’ refers to:  
a. **genuine personal opinions**  
b. opinions that are publically expressed  
c. social obligations or reciprocity  
d. grace  

24. From 1995-2005, International marriages in Japan increased by approximately: 
a. 35%  
b. 50%  
c. **70%**  
d. 100%  

25. In Japan, ‘giri’ refers to  
a. grace  
b. **social obligations or reciprocity**  
c. opinions that are publically expressed  
d. genuine personal opinions
26. Approximately how many international marriages in Japan end in divorce?
   a. 25%
   b. 35%
   c. 45%
   d. 75%

27. In traditional Japanese culture, who takes care of the household finances?
   a. the husband
   b. the wife
   c. the husband’s father
   d. the wife’s father

28. Based on the interviews of international couples, what behaviors are most likely to lead to a successful international marriage with a Japanese spouse?
   a. take a dedicated interest in learning the partner’s language
   b. take a dedicated interest in learning the other’s culture
   c. displaying mutual respect for one another’s cultural values and norms
   d. A, B, and C

29. According to the interviews, normative social identities in respective home cultures:
   a. were a major source of conflict for international couples
   b. provided a sense of relief to spouses
   a. enabled spouses to explore new identities
   b. A, B, and C
Chapter Two
Test Items
Short Answer / Essay

1. How has globalization changed the traditional sense and commitment to place and culture?
2. To what does the ‘mythology of discrete origin’ refer?
3. Compare and contrast ‘the melting pot’ and the salad bowl.’
4. What are some of the negative aspects of intercultural identity?
5. Define and explain the stress-adaptation-growth dynamic
6. What is culture shock?
7. Define acculturation and give an example of it from society or your life.
8. What is deculturation?
9. Explain the parallel process of Individuation and universalism.
10. What are the root causes of identity conflicts as they relate to intercultural communication?
11. What is meant by the concept of ‘intercultural personhood?’
12. What are the structural aspects of identity?
13. What are the functional aspects of identity?
15. Describe what is meant by egoless self-hood.
16. What is ‘whiteness’ and how does it manifest itself in American culture?
17. How are concepts of whiteness perpetuated in society?
18. Discuss the constant process of establishing, confirming, and attesting to what is termed, Indian-ness.
19. Describe the concept of language supremacy. How is it manifest in schools?
20. What thematic issues arouse in the interviews of International couples that exacerbated cultural conflicts or strengthened spousal harmony?