Chapter 18

Intercultural and International Business Communication

We should never denigrate any other culture but rather help people to understand the relationship between their own culture and the dominant culture. When you understand another culture or language, it does not mean that you have to lose your own culture.

Edward T. Hall

I've been traveling all over the world for 25 years, performing, talking to people, studying their cultures and musical instruments, and I always come away with more questions in my head than can be answered.

Yo-Yo Ma

Getting Started

1. Find a film where one person overcomes all obstacles. Make notes of your observations on how he or she approaches the world, solves problems, and rises triumphant.

2. Find a film where a group of people overcomes obstacles through joint effort. Make notes of your observations on how they approach the world, solve problems, and rise triumphant.

3. Consider a culture with which you have had little interaction. Write down at least five terms to describe that culture.
As a professional in the modern business community, you need to be aware that the very concept of community is undergoing a fundamental transformation. Throughout the world’s history—until recently—a community was defined by its geographic boundaries. A merchant supplied salt and sugar, and people made what they needed. The products the merchant sold were often produced locally because the cost of transportation was significant. A transcontinental railroad brought telegraph lines, shipping routes, and ports together from coast to coast. Shipping that once took months and years was now measured in days. A modern highway system and cheap oil products allowed for that measurement unit to be reduced to days and minutes. Just in time product delivery reduced storage costs, from renting a warehouse at the port to spoilage in transit. As products sold, bar code and RFID (radio frequency identification) tagged items instantly updated inventories and initiated orders at factories all over the world.

Communication, both oral and written, linked communities in ways that we failed to recognize until economic turmoil in one place led to job loss, in a matter of days or minutes, thousands of miles away. A system of trade and the circulation of capital and goods that once flowed relatively seamlessly have been challenged by change, misunderstanding, and conflict. People learn of political, economic, and military turmoil that is instantly translated into multiple market impacts. Integrated markets and global networks bind us together in ways we are just now learning to appreciate, anticipate, and understand. Intercultural and international communication are critical areas of study with readily apparent, real-world consequences.

Agrarian, industrial, and information ages gave way to global business and brought the importance of communication across cultures to the forefront. The Pulitzer Prize–winning journalist Thomas Friedman calls this new world “flat,” noting how the integration of markets and community had penetrated the daily lives of nearly everyone on the planet, regardless of language or culture. While the increasing ease of telecommunications and travel have transformed the nature of doing business, Friedman argues that “the dawning ‘flat world’ is a jungle pitting ‘lions’ and ‘gazelles,’ where ‘economic stability is not going to be a feature’ and ‘the weak will fall farther behind.’” Half of the world’s population that earn less than $2
(USD) a day felt the impact of a reduction in trade and fluctuations in commodity prices even though they may not have known any of the details. Rice, for example, became an even more valuable commodity than ever; to the individuals who could not find it, grow it, or earn enough to buy it, the hunger felt was personal and global. International trade took on a new level of importance.

Intercultural and international business communication has taken on a new role for students as well as career professionals. Knowing when the European and Asian markets open has become mandatory; so has awareness of multiple time zones and their importance in relation to trade, shipping, and the production cycle. Managing production in China from an office in Chicago has become common. Receiving technical assistance for your computer often means connecting with a well-educated English speaker in New Delhi. We compete with each other via Elance.com or oDesk.com for contracts and projects, selecting the currency of choice for each bid as we can be located anywhere on the planet. Communities are no longer linked as simply “brother” and “sister” cities in symbolic partnerships. They are linked in the daily trade of goods and services.

In this chapter, we explore this dynamic aspect of communication. If the foundation of communication is important, its application in this context is critical. Just as Europe once formed intercontinental alliances for the trade of metals—leading to the development of a common currency, trade zone, and new concept of nation-state—now North and South America are following with increased integration. Major corporations are no longer affiliated with only one country or one country’s interests but instead perceive the integrated market as team members across global trade. “Made in X” is more of a relative statement as products, from cars to appliances to garments, now come with a list of where components were made and assembled and what percentage corresponds to each nation.
With modern manufacturing, “Made in X” is more of a relative statement.

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Global business is more than trade between companies located in distinct countries; indeed, that concept is already outdated. Intercultural and international business focuses less on the borders that separate people and more on the communication that brings them together. Business communication values clear, concise interaction that promotes efficiency and effectiveness. You may perceive your role as a business communicator within a specific city, business, or organization, but you need to be aware that your role crosses cultures, languages, value and legal systems, and borders.
18.1 Intercultural Communication

**LEARNING OBJECTIVES**

1. Define and discuss how to facilitate intercultural communication.
2. Define and discuss the effects of ethnocentrism.

Communication is the sharing of understanding and meaning, but what is intercultural communication? If you answered, “The sharing of understanding and meaning across cultures,” you’d be close, but the definition requires more attention. What is a culture? Where does one culture stop and another start? How are cultures created, maintained, and dissolved? Donald Klopf described culture as “that part of the environment made by humans.” From the building we erect that represents design values to the fences we install that delineate borders, our environment is a representation of culture, but it is not all that is culture.

Culture involves beliefs, attitudes, values, and traditions that are shared by a group of people. Thus, we must consider more than the clothes we wear, the movies we watch, or the video games we play, all representations of environment, as culture. Culture also involves the psychological aspects of our expectations of the communication context. For example, if we are raised in a culture where males speak while females are expected to remain silent, the context of the communication interaction governs behavior, which in itself is a representation of culture. From the choice of words (message), to how we communicate (in person, or by e-mail), to how we acknowledge understanding with a nod or a glance...
(nonverbal feedback), to the internal and external interference, all aspects of communication are influenced by culture.

In defining intercultural communication, we only have eight components of communication to work with and yet we must bridge divergent cultures with distinct values across languages and time zones to exchange value, a representation of meaning. It may be tempting to consider only the source and receiver within a transaction as a representation of intercultural communication, but if we do that, we miss the other six components—the message, channel, feedback, context, environment, and interference—in every communicative act. Each component influences and is influenced by culture. Is culture context? Environment? Message? Culture is represented in all eight components every time we communicate. All communication is intercultural.

We may be tempted to think of intercultural communication as interaction between two people from different countries. While two distinct national passports may be artifacts, or nonverbal representations of communication, what happens when two people from two different parts of the same country communicate? From high and low Germanic dialects, to the perspective of a Southerner versus a Northerner in the United States, to the rural versus urban dynamic, our geographic, linguistic, educational, sociological, and psychological traits influence our communication.

It is not enough to say that someone from rural Southern Chile and the capital, Santiago, both speak *Castellano* (the Chilean word for the Spanish language), so that communication between them must be intracultural communication, or communication within the same culture. What is life like for the rural Southerner? For the city dweller? Were their educational experiences the same? Do they share the same vocabulary? Do they value the same things? To a city dweller, all the sheep look the same. To the rural Southerner, the sheep are distinct, with unique markings; they have value as a food source, a source of wool with which to create sweaters and socks that keep the cold winters at bay, and in their numbers they represent wealth. Even if both Chileans speak the same language, their socialization will influence how they communicate and what they value, and their vocabulary will reflect these differences.
Let’s take this intranational comparison a step further. Within the same family, can there be intercultural communication? If all communication is intercultural, then the answer would be yes, but we still have to prove our case. Imagine a three-generation family living in one house. The grandparents may represent another time and different values from the grandchildren. The parents may have a different level of education and pursue different careers from the grandparents; the schooling the children are receiving may prepare them for yet another career. From music, to food preferences, to how work is done may vary across time; Elvis Presley may seem like ancient history to the children. The communication across generations represents intercultural communication, even if only to a limited degree.

But suppose we have a group of students who are all similar in age and educational level. Do gender and the societal expectations of roles influence interaction? Of course. And so we see that among these students not only do the boys and girls communicate in distinct ways but also not all boys and girls are the same. With a group of sisters, there may be common characteristics, but they will still have differences, and these differences contribute to intercultural communication. We are each shaped by our upbringing and it influences our worldview, what we value, and how we interact with each other. We create culture, and it creates us.

Everett Rogers and Thomas Steinfatt define intercultural communication as the exchange of information between individuals who are “unlike culturally.” If you follow our discussion and its implications, you may arrive at the idea that ultimately we are each a “culture of one”—we are simultaneously a part of a community and its culture(s) and separate from it in the unique combination that represents us as an individual. All of us are separated by a matter of degrees from each other even if we were raised on the same street or by parents of similar educational background and profession, and yet, we have many other things in common.

Communication with yourself is called intrapersonal communication, which may also be intracultural, as you may only represent one culture. But most people belong to many groups, each with their own culture. Within our imaginary intergenerational home, how many cultures do you think we might find? If we only
consider the parents and consider work one culture, and family another, we now have two. If we were to examine the options more closely, we would find many more groups, and the complexity would grow exponentially. Does a conversation with yourself ever involve competing goals, objectives, needs, wants, or values? How did you learn of those goals, or values? Through communication within and between individuals, they themselves representatives of many cultures. We struggle with the demands of each group and their expectations and could consider this internal struggle intercultural conflict or simply intercultural communication.

Culture is part of the very fabric of our thought, and we cannot separate ourselves from it, even as we leave home, defining ourselves anew in work and achievements. Every business or organization has a culture, and within what may be considered a global culture, there are many subcultures or co-cultures. For example, consider the difference between the sales and accounting departments in a corporation. We can quickly see two distinct groups with their own symbols, vocabulary, and values. Within each group, there may also be smaller groups, and each member of each department comes from a distinct background that in itself influences behavior and interaction.

Intercultural communication is a fascinating area of study within business communication, and it is essential to your success. One idea to keep in mind as we examine this topic is the importance of considering multiple points of view. If you tend to dismiss ideas or views that are “unalike culturally,” you will find it challenging to learn about diverse cultures. If you cannot learn, how can you grow and be successful?

Ethnocentrism is the tendency to view other cultures as inferior to one’s own. Having pride in your culture can be healthy, but history has taught us that having a predisposition to discount other cultures simply because they are different can be hurtful, damaging, and dangerous. Ethnocentrism makes us far less likely to be able to bridge the gap with others and often increases intolerance of difference. Business and industry are no longer regional, and in your career, you will necessarily cross borders, languages, and cultures. You will need tolerance, understanding, patience, and openness to difference. A skilled business
communicator knows that the process of learning is never complete, and being open to new ideas is a key strategy for success.

### KEY TAKEAWAY

Intercultural communication is an aspect of all communicative interactions, and attention to your perspective is key to your effectiveness. Ethnocentrism is a major obstacle to intercultural communication.

### EXERCISES

1. Please list five words to describe your dominant culture. Please list five words to describe a culture with which you are not a member, have little or no contact, or have limited knowledge. Now, compare and contrast the terms noting their inherent value statements.

2. Identify a country you would like to visit. Research the country and find one interesting business fact and share it with the class.

3. Write a brief summary about a city, region, state, or country you have visited that is not like where you live. Share and compare with classmates.

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18.2 How to Understand Intercultural Communication

**LEARNING OBJECTIVE**

1. Describe strategies to understand intercultural communication, prejudice, and ethnocentrism.

The American anthropologist Edward T. Hall is often cited as a pioneer in the field of intercultural communication. Born in 1914, Hall spent much of his early adulthood in the multicultural setting of the American Southwest, where Native Americans, Spanish-speakers, and descendents of pioneers came together from diverse cultural perspectives. He then traveled the globe during World War II and later served as a U.S. State Department official. Where culture had once been viewed by anthropologists as a single, distinct way of living, Hall saw how the perspective of the individual influences interaction. By focusing on interactions rather than cultures as separate from individuals, he asked us to evaluate the many cultures we ourselves belong to or are influenced by as well as those with whom we interact. While his view makes the study of intercultural communication far more complex, it also brings a healthy dose of reality to the discussion. Hall is generally credited with eight contributions to our study of intercultural communication: 1, 2, 3, 4

1. **Compare cultures.** Focus on the interactions versus general observations of culture.
2. **Shift to local perspective.** Local level versus global perspective.
3. **You don't have to know everything to know something.** Time, space, gestures, and gender roles can be studied, even if we lack a larger understanding of the entire culture.
4. **There are rules we can learn.** People create rules for themselves in each community that we can learn from, compare, and contrast.
5. **Experience counts.** Personal experience has value in addition to more comprehensive studies of interaction and culture.
6. **Perspectives can differ.** Descriptive linguistics serves as a model to understand cultures, and the U.S. Foreign Service adopted it as a base for training.
7. **Intercultural communication can be applied to international business.** U.S. Foreign Service training yielded applications for trade and commerce and became a point of study for business majors.

8. **It integrates the disciplines.** Culture and communication are intertwined and bring together many academic disciplines.

Hall shows us that emphasis on a culture as a whole, and how it operates, may lead us to neglect individual differences. Individuals may hold beliefs or practice customs that do not follow their own cultural norm. When we resort to the mental shortcut of a stereotype, we lose these unique differences. Stereotypes can be defined as a generalization about a group of people that oversimplifies their culture.

The American psychologist Gordon Allport explored how, when, and why we formulate or use stereotypes to characterize distinct groups. His results may not surprise you. Look back at the third of the for this chapter and examine the terms you used to describe a culture with which you are unfamiliar. Were the terms flattering or pejorative? Did they reflect respect for the culture or did they make unfavorable value judgments? Regardless of how you answered, you proved Allport’s main point. When we do not have enough contact with people or their cultures to understand them well, we tend to resort to stereotypes.

As Hall notes, experience has value. If you do not know a culture, you should consider learning more about it firsthand if possible. The people you interact with may not be representative of the culture as a whole, but that is not to say that what you learn lacks validity. Quite the contrary; Hall asserts that you can, in fact, learn something without understanding everything, and given the dynamic nature of communication and culture, who is to say that your lessons will not serve you well? Consider a study abroad experience if that is an option for you, or learn from a classmate who comes from a foreign country or an unfamiliar culture. Be open to new ideas and experiences, and start investigating. Many have gone before you, and today, unlike in generations past, much of the information is accessible. Your experiences will allow you to learn about another culture and yourself, and help you to avoid prejudice.
Prejudice involves a negative preconceived judgment or opinion that guides conduct or social behavior. [11] As an example, imagine two people walking into a room for a job interview. You are tasked to interview both, and having read the previous section, you know that Allport rings true when he says we rely on stereotypes when encountering people or cultures with which we have had little contact. Will the candidates’ dress, age, or gender influence your opinion of them? Will their race or ethnicity be a conscious or subconscious factor in your thinking process? Allport’s work would indicate that those factors and more will make you likely to use stereotypes to guide your expectations of them and your subsequent interactions with them.

People who treat others with prejudice often make assumptions, or take preconceived ideas for granted without question, about the group or communities. As Allport illustrated for us, we often assume characteristics about groups with which we have little contact. Sometimes we also assume similarity, thinking that people are all basically similar. This denies cultural, racial, ethnic, socioeconomic, and many other valuable, insightful differences.

### KEY TAKEAWAY

Ethnocentric tendencies, stereotyping, and assumptions of similarity can make it difficult to learn about cultural differences.

### EXERCISES

1. People sometimes assume that learning about other cultures is unnecessary if we simply treat others as we would like to be treated. To test this assumption, try answering the following questions.
   a. When receiving a gift from a friend, should you open it immediately, or wait to open it in private?
   b. When grocery shopping, should you touch fruits and vegetables to evaluate their freshness?
   c. In a conversation with your instructor or your supervisor at work, should you maintain direct eye contact?

Write down your answers before reading further. Now let’s explore how these questions might beanswered in various cultures.

d. In Chile, it is good manners to open a gift immediately and express delight and thanks. But in Japan it is a traditional custom to not open a gift in the giver’s presence.

e. In the United States, shoppers typically touch, hold, and even smell fruits and vegetables before buying them. But in northern Europe this is strongly frowned upon.

f. In mainstream North American culture, people are expected to look directly at each other when having a conversation. But a cultural norm for many Native Americans involves keeping one’s eyes lowered as a sign of respect when speaking to an instructor or supervisor.

No one can be expected to learn all the “dos and don’ts” of the world’s myriad cultures; instead, the key is to keep an open mind, be sensitive to other cultures, and remember that the way you’d like to be treated is not necessarily the way others would appreciate.

2. Please write a short paragraph where your perception of someone was changed once you got to know them. Share and compare with your classmates


18.3 Common Cultural Characteristics

**LEARNING OBJECTIVE**

1. Understand the concept of common cultural characteristics and list several examples of such characteristics in your life.

While we may be members of many different cultures, we tend to adhere to some more than others. Perhaps you have become friendly with several of your fellow students as you’ve pursued your studies in college. As you take many of the same classes and share many experiences on campus, you begin to have more and more in common, in effect forming a small group culture of your own. A similar cultural formation process may happen in the workplace, where coworkers spend many hours each week sharing work experiences and getting to know each other socially in the process.

Groups come together, form cultures, and grow apart across time. How does one become a member of a community, and how do you know when you are full member? What aspects of culture do we have in common and how do they relate to business communication? Researchers who have studied cultures around the world have identified certain characteristics that define a culture. These characteristics are expressed in different ways, but they tend to be present in nearly all cultures. Let’s examine them.

**Rites of Initiation**

Cultures tend to have a ritual for becoming a new member. A newcomer starts out as a nonentity, a stranger, an unaffiliated person with no connection or even possibly awareness of the community. Newcomers who stay around and learn about the culture become members. Most cultures have a rite of initiation that marks the passage of the individual within the community; some of these rituals may be so informal as to be hardly noticed (e.g., the first time a coworker asks you to join the group to eat lunch together), while others may be highly formalized (e.g., the ordination of clergy in a religion). The
nonmember becomes a member, the new member becomes a full member, and individuals rise in terms of responsibility and influence.

Business communities are communities first, because without communication interaction, no business will occur. Even if sales and stock are processed by servers that link database platforms to flow, individuals are still involved in the maintenance, repair, and development of the system. Where there is communication, there is culture, and every business has several cultures.

Across the course of your life, you have no doubt passed several rites of initiation but may not have taken notice of them. Did you earn a driver’s license, register to vote, or acquire the permission to purchase alcohol? In North American culture, these three common markers indicate the passing from a previous stage of life to a new one, with new rights and responsibilities. As a child, you were not allowed to have a driver’s license. At age fourteen to eighteen, depending on your state and location (rural versus urban), you were allowed to drive a tractor, use farm equipment, operate a motor vehicle during daylight hours, or have full access to public roads. With the privilege of driving comes responsibility. It is your responsibility to learn what the signs and signals mean and to obey traffic laws for the common safety. In order for stop signs to work, we all have to agree on the behavior associated with them and observe that behavior. Sometimes people choose to ignore a stop sign, or accidentally miss one, and it places the public in danger. Law enforcement officials reinforce that common safety as representatives of the culture, empowered by the people themselves based on a common agreement of what a stop sign means and what a driver is supposed to do when approaching one. Some people may argue that law enforcement serves some while it prosecutes others. This point of debate may deserve some consideration, but across cultures, there are rules, signs, and symbols that we share.

Rites of initiation mark the transition of the role or status of the individual within the group. Your first day on the job may have been a challenge as you learned your way around the physical space, but the true challenge was to learn how the group members communicate with each other. If you graduate from college with a Master of Business Administration (MBA) degree, you will already have passed a series of
tests, learned terms and theories, and possess a symbol of accomplishment in your diploma, but that only grants you the opportunity to look for a job—to seek access to a new culture.

In every business, there are groups, power struggles, and unspoken ways that members earn their way from the role of a “newbie” to that of a full member. The newbie may get the tough account, the office without a window, or the cubicle next to the bathroom, denoting low status. As the new member learns to navigate through the community—establishing a track record and being promoted—he passes the rite of initiation and acquires new rights and responsibilities.

Over time, the person comes to be an important part of the business, a “keeper of the flame.” The “flame” may not exist in physical space or time, but it does exist in the minds of those members in the community who have invested time and effort in the business. It is not a flame to be trusted to a new person, as it can only be earned with time. Along the way, there may be personality conflicts and power struggles over resources and perceived scarcity (e.g., there is only one promotion and everyone wants it). All these challenges are to be expected in any culture.

**Common History and Traditions**

Think for a moment about the history of a business like Ford Motor Company—what are your associations with Henry Ford, the assembly line manufacturing system, or the Model T? Or the early days of McDonald’s? Do you have an emotional response to mental images of the “golden arches” logo, Ronald McDonald, or the Big Mac sandwich? Traditions form as the organization grows and expands, and stories are told and retold to educate new members on how business should be conducted. The history of every culture, of every corporation, influences the present. There are times when the phrase “we’ve tried that before” can become stumbling block for members of the organization as it grows and adapts to new market forces. There may be struggles between members who have weathered many storms and new members, who come armed with new educational perspectives, technological tools, or experiences that may contribute to growth.
Common Values and Principles

Cultures all hold values and principles that are commonly shared and communicated from older members to younger (or newer) ones. Time and length of commitment are associated with an awareness of these values and principles, so that new members, whether they are socialized at home, in school, or at work, may not have a thorough understanding of their importance. For example, time (fast customer service) and cleanliness are two cornerstone values of the McDonald’s corporation. A new employee may take these for granted, while a seasoned professional who inspects restaurants may see the continued need to reinforce these core values. Without reinforcement, norms may gradually change, and if this were the case it could fundamentally change the customer experience associated with McDonald’s.

Common Purpose and Sense of Mission

Cultures share a common sense of purpose and mission. Why are we here and whom do we serve? These are fundamental questions of the human condition that philosophers and theologians all over the world have pondered for centuries. In business, the answers to these questions often address purpose and mission, and they can be found in mission and vision statements of almost every organization. Individual members will be expected to acknowledge and share the mission and vision, actualize them, or make them real through action. Without action, the mission and vision statements are simply an arrangement of words. As a guide to individual and group behavioral norms, they can serve as a powerful motivator and a call to action.

Common Symbols, Boundaries, Status, Language, and Rituals

Most of us learn early in life what a stop sign represents, but do we know what military stripes represent on a sleeve, or a ten-year service pin on a lapel, or a corner office with two windows? Cultures have common symbols that mark them as a group; the knowledge of what a symbol stands for helps to reinforce who is a group member and who is not. You may have a brand on your arm from your fraternity, or wear a college ring—symbols that represent groups you affiliate with temporarily, while you are a
student. They may or may not continue to hold meaning to you when your college experience is over. Cultural symbols include dress, such as the Western business suit and tie, the Scottish kilt, or the Islamic headscarf. Symbols also include slogans or sayings, such as “you’re in good hands” or “you deserve a break today.” The slogan may serve a marketing purpose but may also embrace a mission or purpose within the culture. Family crests and clan tartan patterns serve as symbols of affiliation. Symbols can also be used to communicate rank and status within the group.

Space is another common cultural characteristic; it may be a nonverbal symbol that represents status and power. In most of the world’s cultures, a person occupying superior status is entitled to a physically elevated position—a throne, a dais, a podium from which to address subordinates. Subordinates may be expected to bow, curtsy, or lower their eyes as a sign of respect. In business, the corner office may offer the best view with the most space. Movement from a cubicle to a private office may also be a symbol of transition within an organization, involving increased responsibility as well as power. Parking spaces, the kind of vehicle you drive, and the transportation allowance you have may also serve to communicate symbolic meaning within an organization.

The office serves our discussion on the second point concerning boundaries. Would you sit on your boss’s desk or sit in his chair with your feet up on the desk in his presence? Most people indicate they would not, because doing so would communicate a lack of respect, violate normative space expectations, and invite retaliation. Still, subtle challenges to authority may arise in the workplace. A less than flattering photograph of the boss at the office party posted to the recreational room bulletin board communicates more than a lack of respect for authority. By placing the image anonymously in a public place, the prankster clearly communicates a challenge, even if it is a juvenile one. Movement from the cubicle to the broom closet may be the result for someone who is found responsible for the prank. Again, there are no words used to communicate meaning, only symbols, but those symbols represent significant issues. Communities have their own vocabulary and way in which they communicate. Consider the person who uses a sewing machine to create a dress and the accountant behind the desk; both are professionals and both have specialized jargon used in their field. If they were to change places, the lack of skills would
present an obstacle, but the lack of understanding of terms, how they are used, and what they mean would also severely limit their effectiveness. Those terms and how they are used are learned over time and through interaction. While a textbook can help, it cannot demonstrate use in live interactions. Cultures are dynamic systems that reflect the communication process itself.

Cultures celebrate heroes, denigrate villains, and have specific ways of completing jobs and tasks. In business and industry, the emphasis may be on effectiveness and efficiency, but the practice can often be “because that is the way we have always done it.” Rituals serve to guide our performance and behavior and may be limited to small groups or celebrated across the entire company. A pink Cadillac has a special meaning for a Mary Kay cosmetics representative. How that car is received is ritualistic, recognizing current success while honoring past performances across the company.

Rituals can serve to bind a group together, or to constrain it. Institutions tend to formalize processes and then have a hard time adapting to new circumstances. While the core values or mission statement may hold true, the method of doing things that worked in the past may not be as successful as it once was. Adaptation and change can be difficult for individuals and companies, and yet all communities, cultures, and communication contexts are dynamic, or always changing. As much as we might like things to stay the same, they will always change—and we will change with (and be changed by) them.

**KEY TAKEAWAY**

All cultures have characteristics such as initiations, traditions, history, values and principles, purpose, symbols, and boundaries.

**EXERCISES**

1. Compile a list or group of pictures of symbols that characterize some of the cultural groups you belong to. Share and discuss your list with your classmates.
2. Compile a list of pictures or symbols that your group or community finds offensive. Share and compare with classmates.