

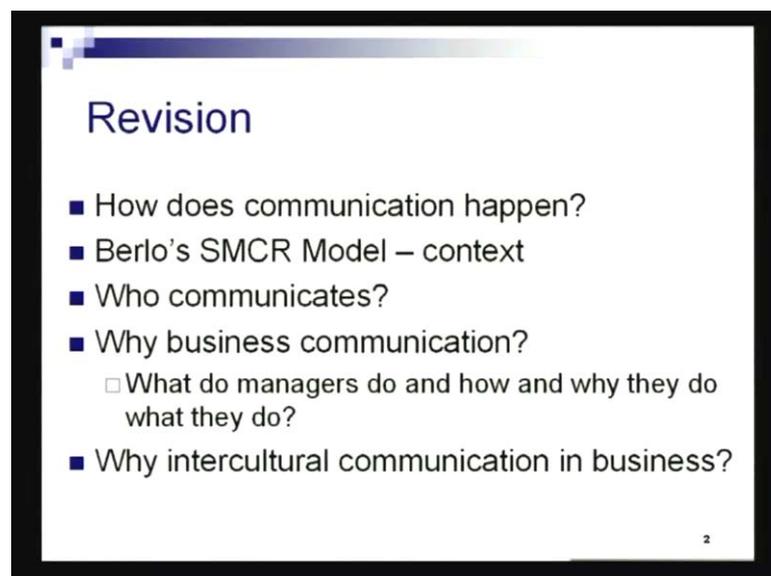
International Business Communication
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Lecture - 2
Definitions and Concepts

Hello everybody, in the previous session we covered the introduction to international business communication. We talked about what you will be learning in the course and what you can expect to be doing or what you can have expect to have learnt by the end of this course. And what we talked about was the enhancement of sensitivity to your environment, this course does not aim to give you any patches, this course does not aims to give you any formulae.

I will not give you 5 steps to effective presentation or 15 steps to effective negotiation or 12 steps to effective presentation, but what I will really do in this course is, I will help you enhance your sensitivity to your environments. So that, whenever you faced with a unique stimulus is coming from your environment, you are able to deal with it. And that is what, we will do through this course. We also talked about the significance of this course and how it is going to help you in your later lives.

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The slide is titled "Revision" and contains a bulleted list of topics. The list includes: "How does communication happen?", "Berlo's SMCR Model – context", "Who communicates?", "Why business communication?" (with a sub-bullet "What do managers do and how and why they do what they do?"), and "Why intercultural communication in business?". A small number "2" is visible in the bottom right corner of the slide.

So, let us revise a little bit, the first thing we will revise is, how does communication happen. In this we talked about the transmission of messages, we talked about the transmission of contact and we also talked about the fact, that meanings do not get

transmitted, meanings are interpreted, meanings formed give the message, it is shape and structure. The content is transmitted as it is, but the meanings are depend upon the interpretation of the sender of the message and the receiver of the message.

And in this context we talked about Berol's SMCR model, which really deals with the importance of the context in the sender's environment and in the receiver's environment. It also talked about the interpretation of the communication channel by the sender and the receiver, so this is really important. Context is a very, very important part of any type of communication, context clearly determines how effective communication is. Communication is the interpretation and the effectiveness of the communication really lies in the hands of the receiver.

This is one tool where, the user of the tool or the person who is sending in this context, the person who is designing and sending the message does not really have complete control over the kind of meaning that is transmitted. It is the receiver of the message who decides how effective the message is, it is the receiver who has all the power here. So, this is really a very, very difficult tool to get used to, to develop your proficiency in, but it is possible, you communicate 24 7.

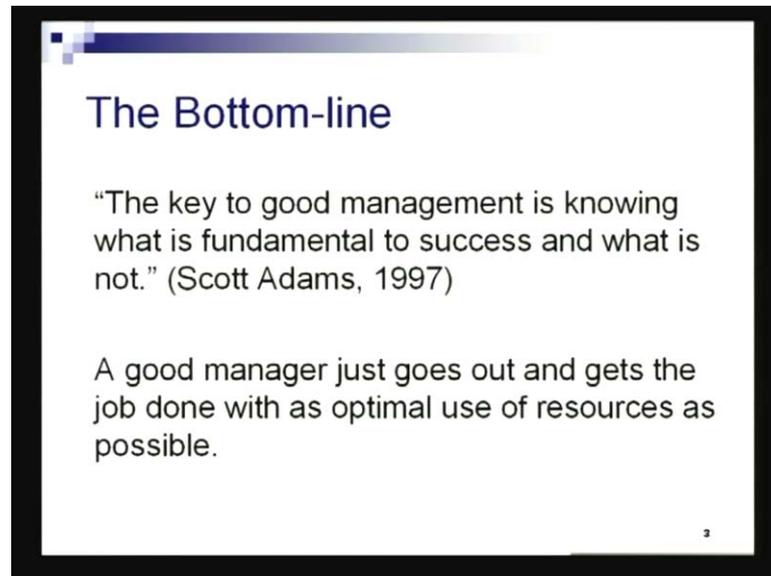
We talked about Berol's SMCR model, S stands for Sender, M for Message and the C for Channel and R for Receiver. And Berol's model talks about the importance of the elements or the constituents of each of these parts of the transmission of message. We also talked about who communicates, we talked about one on one communication, one to many communication, depending. And you know intrapersonal communication where, we talk to ourselves, we communicate with ourselves in our own minds.

We also talked about why business communication is important, why do we study business communication, we talked about the paper by square, which deals with what managers do and how they do, what they do and why they do, what they do and what affects, what they do. So, this is really what communication, it also depends on the kind of messages that are transmitted during this process. That have an impact on the way the business is conducted.

We talked about why intercultural communication in business, we talked about the importance of intercultural communications. We talked about the history of intercultural communication, where it began, who started it, why it was considered important. We talk

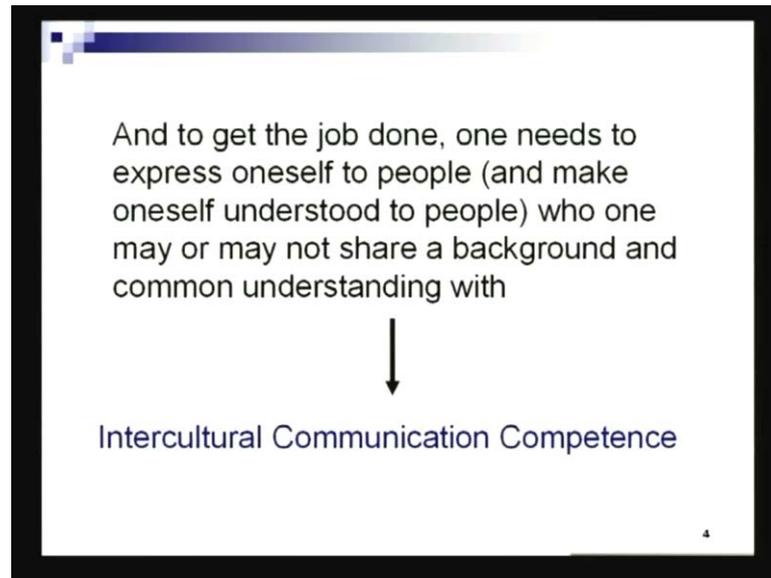
about the royals been trained in intercultural communication to help them to deal with royals from other countries or communities or boundaries, so all this we discussed in the previous lecture.

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The bottom line in this course is and the bottom line in good management is knowing, what is fundamental to success and what is not. And this is what Scott Adams, the creator of Dilbert comics talks about, a good manager just goes out and gets the job done with as optimal use of resources as possible and that is really the bottom line and the operational word here is also ethical. So, good manager just goes out and gets the job done with as optimal and as ethical, a use of resources as possible.

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And to get the job done, one needs to express oneself to people (and make oneself understood to people) who one may or may not share a background and common understanding with

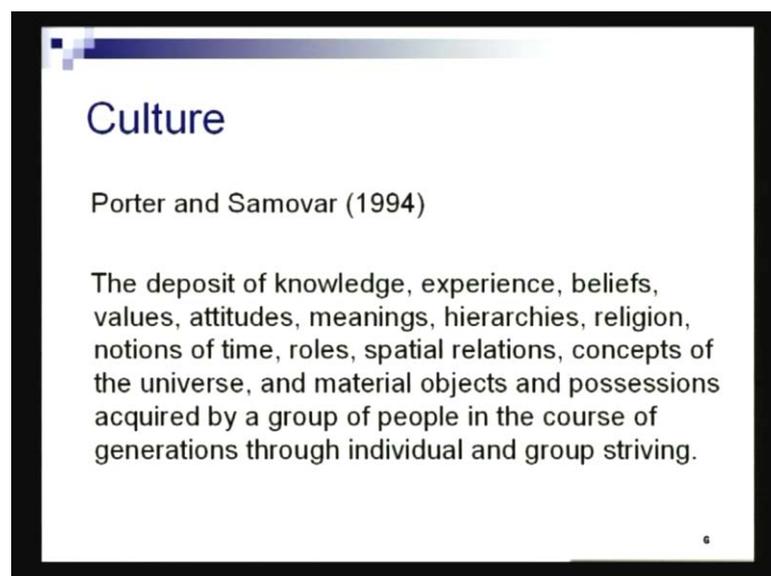
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Intercultural Communication Competence

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And in order to get the job done, one needs to express oneself to people and make oneself understood to people. One who one may or may not share the background and common understanding with and this really is inter cultural communication competence, such a simple concept, that we have put into these big words. But, all it really means is our effectiveness in dealing with people, who may not share a common background with us, who may not share a common comfort zone with us.

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Culture

Porter and Samovar (1994)

The deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

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Now, some definition in this area, culture this is the most comprehensive definition of culture, that I have found in all my training on intercultural communication and this definition was given by Porter and Samovar. And according to Porter and Samovar, some of the gurus, two of the gurus in intercultural communication, the culture is the deposit of knowledge what we know, experience what we have gone through, believes, values, attitudes.

Meanings that we draw from similar experiences, hierarchies, social hierarchies, professional hierarchies, religion, notions of time, standard time versus pleasurable time, roles, masculine, feminine. The difference hats we wear in the office and maybe in the Indian context especially, even when I am here, even when I am talking to you all, at the back of my mind somewhere, I am also thinking about my role as a daughter, what all I have to do to my family.

So, all those things are going on in my mind at a time when I am talking to you, I try and not let them take priority when I am teaching you. But, in my class, if somebody got a call from his or her family and if it was an emergency, I would really not mind letting the person to go out. Because, it really considered the importance, we are social beings, so we have these understandings of our culture. I know that, even when I am working and doing my best at work, it is impossible for me to disassociate my role as a family person from my role as a professional.

So, that is the roles, you know this is the notion of roles, spatial relations, concept of the universe and material object and position acquired by a group of people, in the course of generations through individual and group striving. It is not a one time thing; it is things that we have believed in, things that we have thought about things, that we have understood things, that we have followed things, that we see other people in our community follow overtime, over generations.

So many times we say, I am doing the same thing, this is the way it has been done in my family for ages, this is the way my mother used to do this, is the way my grandmother used to do it, this is the way my father used to do it. My understanding of a professional life comes from what I have heard from my father and grandfather say. So, these values even related to the professional life come from there, I have seen them and as far as personal life is concerned, yes I am standing here.

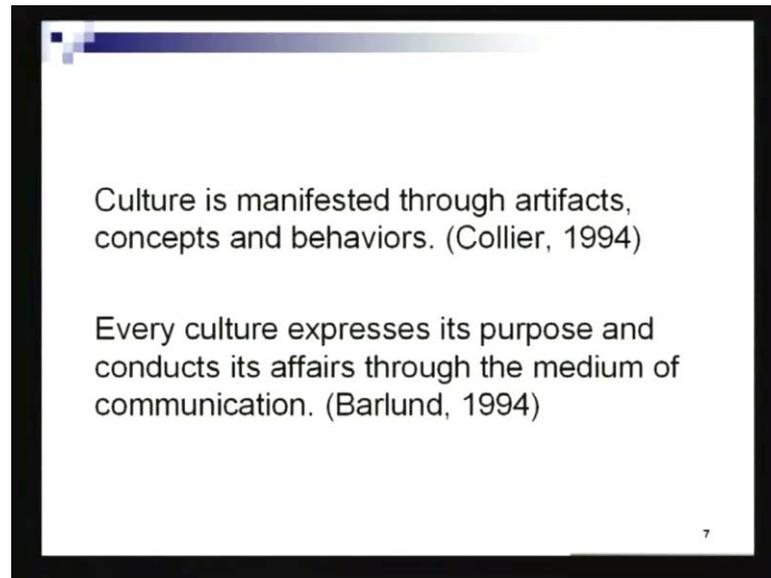
But, there are certain things that my family requires me to do and I will make adjustments, I will fit them into my professional schedule and do them like that. These are things that we have known from ages, now some other culture it is considered very inappropriate to mix personal and professional life, it is all right. If that happens, it is perfectly all right, we are trained about what is professional and what is not professional, what is right what is wrong.

After going through this course, you will realize that everybody is right from their own point of view; you just have to understand the other person's point of view and accept what they are doing in, try and understand it. Now, it does not mean that, one should not adopt to the professional life, one is a part of. So, if you are in a culture where, personal and professional lives need to be separated by all means please do it. But, if you are in a culture like ours or in what we called as high context culture, we will talk about conceptuality of a culture in a different lecture.

But, if you are in a culture that does not really, that takes a person in entirety, that takes person's entire background, entire culture and entire understanding of roles and the different position one is in into account and looks at, what the person have achieved within the limitation then one needs to make certain adjustments. And that is why we say that, this is all cultural. Culture helps us recognize difference and not necessarily classified as good or bad that is, one good thing that comes out of this class.

After you gone through this class, I hope that you will learn to classify things as comfortable or uncomfortable at best. I hope that you will learn to accept things as different, right within their own contest, may be different from what you have learned to believe in. So, that is why, I thought I would talk you about cultural; culture is a lot of things we are exposed to, a lot of things that we believe in through generations.

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Culture is manifested through artifacts, concepts and behaviors; Dr. Marie Jain Collier says that, we express culture. Culture is manifested, it is expressed, it takes some form of tangible shape through our artifacts, through what we believe in about certain things, through the concepts we have of things around us and our behaviors. I will give you a small example, in India it is considered appropriate if you want to be a really polite to someone, it is considered appropriate to address the person as [FL], to add the word [FL].

So, even if you are at work, instead of saying [FL] you will say [FL] which means, yes and I do not know of an equivalent in English or if you are addressing a person who is a superior in age or in position, you will take the person's name and add a [FL] to it. So, this is a behavior that, we have learned to believe in, you may not feel very polite, but just to express your politeness just to be culturally correct, we use the word [FL] to appear to be polite.

Concepts, what we believe in about our environment, we have been taught to believe that, education is sacred. Again in some cultures in India, in many cultures I think I can safely say that, in many cultures in India, it is considered disrespectful to sit with the soles of your feet towards an older person or towards a stack of books. Many of us will feel uncomfortable jumping over books, this is something that has been drummed into us.

This is a concept, books are like god, education is like god and I will not sit with the soles of my feet facing god, you will not keep your prayer area where, the soles of your feet are showing, you will not put your book rack at the foot of your bed. So, that is just cultural, it does not mean that people who do that are bad people. It just means that, they have believed something different about education, about books, about elders, they are not disrespectful, they have a different way of expressing their respect.

You may find this, some of you may find this strange, but there are people who would put their books and shoes as long as the shoes are clean or in the same bag and many of us in Indian culture would feel very, very uncomfortable doing that. So, this is a behavior, this is a concept that we have learned, the concept is books are sacred. Behavior is, if it is anything sacred, if it is something that needs to be respected or someone who needs to be respected, I will not show the soles of my feet, why because soles of my feet are the dirtiest part of my body.

So, it means, as if I am it is symbolic of trampling over someone and I will not do that, so that is a concept. And artifacts what we carry, now what I am wearing here this is called a dupatta, this pink piece of cloth is the dupatta, Indians would recognize it, anyone who outside will probably not recognize it or anyone who is exposed to the Indian culture would probably not recognize it. It would be considered improper in a traditional or in a conservative system in India for me to come for this sort of a lecture in a sleeveless shirt.

But, fully closed with the dupatta, now that dupatta is pink colored and if they can focus the camera on this, it has some golden print on it and this golden print with pink is considered to be festive in many western culture. So, I went dressed like this to a class in western culture, it would not be considered appropriate, but in India it is considered part of, who we are to wear bright cloths. In fact, if I wore very drab clothes or I should not say drab, but very plain dark clothes or very pastel shades clothes with pastels shades, people may misinterpret it to mean that, I am in some sort of mourning or I am sad or whatever.

So, culture is manifested through artifacts, in India this kind of combination at work is very acceptable. I am not talking about the multinational companies here, in a traditional Indian setup for a teachers to wear bright colors like this, it is perfectly alright. So, it is a

manifestation of culture through the artifacts that I have, I am wearing the silver bangles here, so this has some sort of a religious significance. But, it is not considered a piece of jewellery, it is just an artifact that I am carrying and people consider it alright.

Similarly, Hindu woman wear a [FL] around their neck after their married, it is a necklace made of black beads with golden or silver thread, depending on who the person and what they feel, with their little locket over here and I am sure, they have some special names for it, that is considered ok. Hindu woman will have [FL] in their parting, they will have a [FL], they will have this little dot on their forehead signifies the marital status.

In the western culture, it is a golden band especially, in Christian culture it is a golden band on this finger. So, that is all a cultural manifestation, what is considered culturally appropriate. Now, according to Dean Barlund every culture expresses its purpose and conducts its affairs through the medium of communication, this is where we come in, this is where this course comes in. Cultural forms part of our context, cultural forms part of who I am and how I design every message, that I sent into the environment.

And I express that cultural sometimes consciously, sometimes subconsciously through the way I communicate. According to Barlund, every culture expresses its purpose and conducts its affairs through the medium of communication. What are the mediums that would be there for anyone to express anything, you may know whatever you know, you could be an expert in your field, but unless you make yourself understood to people who can use your expertise, your expertise is not really worth anything. And in order to express your expertise, you need to communicate, communication and expression go hand-in-hand.

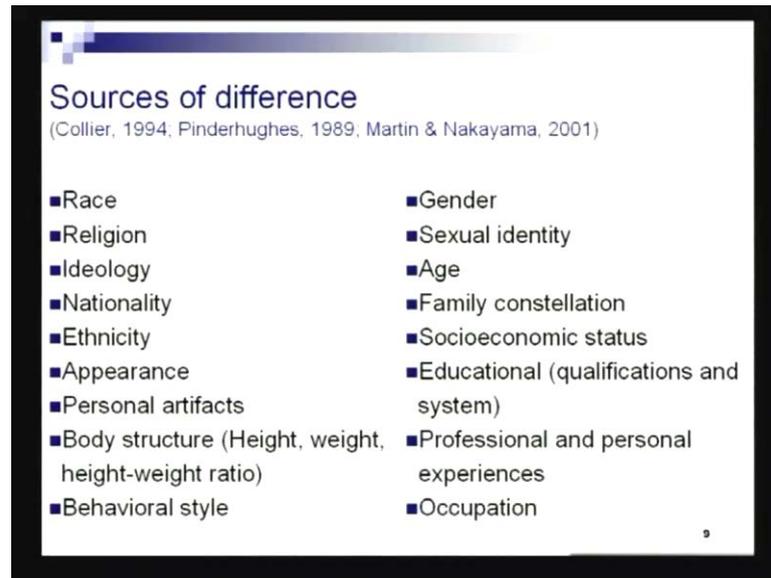
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Intracultural and intercultural communication, intracultural communication is communication with people from the same culture; intercultural communication is communication with people from a different culture. And we defined culture in the previous slide, culture is a collection of values, beliefs, artifacts, motions of time, facial relations, what is considered appropriate, what is considered not appropriate.

What do I do before I come here, some of us say I pray early in the morning that could be cultural, it does not necessarily have to be a Hindu, Muslim, Sikh, Christian, parse ((Refer Time: 20:46)) it just has the, it is a different kind of culture. So, it is what we do, the kind of background that we shared with people over generations and communication with people, who have a different background, who have a different system of living is called intercultural communication.

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Now, sources of difference, I am going to spend a considerable amount of time on this slide just to demonstrate, how different we can be. According to several people, I collected this information from just three papers, but this could be a lot more things could be added to this and the list could be really endless. So, I just taken the broad categories to demonstrate how we can be different, we could be different racially. When I talk about race, I am not really talking about nationalities, I am taking about may be Caucasians, Africans, Dravidians, Mongoloids, so all these different races, Arians.

We are different racial groups and that make us very different, races not only determine our physical structure, races also determine the internal parts of our body. You would be surprised to know and the anthropologies in the audience would probably agree with me, when I say that, the size of your red blood cells is also determined anthropologically, different races have different sizes of the RBC's. So, what is the normal size of a red blood corpuscles for a Caucasians may not be, the same norms could not be followed for the size of the red blood corpuscles say, for the Africans or Dravidians.

So, it is that differentiated and these things inturn have an impact on, how we think, how our body is, how our internal environment treats us and when the internal environment is different then the signals that we send out into our external environment are also different. Now, these things internally have evolved over time, because of the places that we live in, because our ancestors have lived in, our bodies have adopted, but when we

move to a different place, our bodies that are meant for one kind of physical environment are put into a different place.

And in that place, the way they react to the environment becomes different and those signals, you know very sudden signals starts going out to the environment, so it is a continuous process. We could be following different religion and this I do not think I need to explain, there are different sets of Hindus, there are different fractions of Hindus, but Hindus are different from Sikhs, Sikhs also have different categories. People follow not very different, but somewhat differentiated methods of prayer, Islam has it is own sets, Christianity has it is own different diversification, Zoroastrianism, Buddhism.

I mean, you name it, we are different and all these religions have such an impact on the way, we treat our environment. All religion teach us to respect our environment, but they teach us different methods of expressing our respect for our environment and the fellow beings. Ideology, whether we believe in collective ideology or individualistic ideology, whether we believe in satisfying the needs of one person or of the community as a whole, what we think about our environment and what we think about ourselves in the environment could be different.

Again all these things are interrelated, if you at this entire list, all of these things are inter linked with each other, race could be a determinant in religion, religion definitely is a determinant in ideology, nationality could be linked to religion in some cases or it could be linked to ideology and ethnicity and so on. Nationality typically deals with geopolitical boundaries or notions of geopolitical boundaries, the passports we hold that is the nationality, I was born in India, so I am an Indian national.

Now, if I decide to move to another part of the world and give up my Indian nationality then I will become a different national. It does not take away whatever I have believed about India since my childhood, it does not take away my routes, it does not take away my history I just get a different passport. Ethnicity, ethnicity comes from your community that you consider yourself part of and I keep giving personal example, because that is something relate to a lot and that is something that, you will also relates to as far as your own lives are concerned, so ethnicity.

I belong to a Punjabi family, now I never lived in Punjab, I grow up in Himachal, but I belong to a Punjabi family, I am an Indian, I am an Indian by nationality and by

ethnicity. Now, ethnicity in say, we very often talk about the expatriate Indians living in the United States, we very often talk about Indians living in the UK. I know several families that moved three or four generations ago to Africa then they went to the UK then couple of generation lived in UK and now, some of them are settled in US or Canada.

And the third or fourth generation of people that are settled in the US or Canada now have never been to India, none of their relatives are in India, but they still wear Indian clothes, they still go to Indian function. If it is a Gujarati family, they will enjoy navaratri with lot of gusto, they will wear the [FL] and they will learn how to do [FL]. And they will try and understand Gujarati at least at home, even if they do not, they will learn to appreciate Indian food.

If it is a Punjabi family, they will most probably enjoy [FL] and they will learn how to wear [FL], so all these things I have seen with my own eyes and this just happens. So, ethnicity is something that really determines, what are families, what are parents and grandparents pass on to us. And I have seen these families telling the children, look you are an Indian and you must behave like this. It is not that common, but in the western cultures at least in some families, I have not seen very much.

But, in Indian families that have married into other expatriate Indian families or resident Indian families, this thing is still carrying on and even after three or four generations of not visiting the country, those ethnic routes are still somewhere in their minds. So, we will learn how to dance in Indian way and they will celebrate diwali, navaratri and all those things. Appearance, appearance is something that again makes us very, very different from each other, we may try and categorize people being into pretty looking and ugly looking and this and that.

But, if we look closely, every human being looks different from the other person, even identical twins have some distinguishing features and our appearance says lot about us. Who decides, there somebody who decides that shorter hair is not as pretty in some culture, in some cultures very long hair is not considered very pretty, in some cultures being very fair is considered very, very appropriate, in some other cultures being dark is considered prettier, in some cultures having the completely clear set of teeth, you know not [FL] are considered inappropriate.

So, all these things are there, in some culture big eyes are considered to be very pretty, in some other cultures smaller eyes considered to be very pretty. All those things are there and these are physical appearances that make us very different from each other and we have certain notions about people, who have all kinds of physical appearance. So, women with long hair, if you are an Indian women traditionally then you would have long hair, dark hair.

If my hair is slightly on the lighter side, people will say there is something wrong, you are an Indian. So, even if my hair is brown, they will put a down as black, because an Indian women supposed to have an thick main of hair and dark hair and long hair. So, all those things, so we have our own notions, so if my hair shorter, they will say you are westernized and personal artifacts is another one what I wear. Now, if I am in the west and if I wear this then they will say you are too traditional, if I am in India and I wear jeans in a traditional set up then they will not like it.

So, what I carry, what I wear, how I carry myself, all those things personal artifact specifically refers to, what I carry on my person, what I wear, what I use, whether I use black leather bag or whether I use brightly colored bag with ((Refer Time: 30:58)) and all of that stuffs. Now, as a professor, as a teacher, as a accommodation, I have the liberty to dress a little casually, it is consider as a acceptable, the kadhi kurta with jeans is most appropriated dress for a professors, you know it gives that look and the glasses, it makes me look really brilliant.

So, I do not know if it does, but that is the notion that, if you have glasses, if you are a professor, you better to have glasses, so what you carry on your person determines, how people perceive you. The next thing on the list is body structure which is height, weight, height weight ratio. Now, if you look through literature, you will realize that, a tall person is consider to be more professional, more smarter and adapt at handling his or her situation or more adapt at handling your work than a shorter person is, taller people are traditionally considered to be more charismatic.

Height weight ratio, you know weight, how much how fat or thin you are, a person who is physically fit, most of the time gives an impression that, he or he will take care of your work much better than a fat person. So, the reasoning behind that could be that, you cannot take care of your own self, how do you take care of somebody else's work. Now,

people who are like me on the heavier side will probably say that, I could not take care of myself, because I was so busy with my work, but that is not the message that goes across in the first go.

So, in the first go, if you have a good proportionate height weight ratio, people think that you will be able to take care of their work much better and the body structure gives an impression about, the kind of person we are the person may be. Behavioral style, I like to laugh loudly that is the characteristic of Punjabis. Panjabis are known to be gregarious and to my apologies to punjabis who do not feel that way in audience but that is typically what we are known for and some culture consider this crude and inappropriate.

So, you know what I say, I am suppose to be very controlled and as I grow older, I am not suppose to laugh as loudly. In some traditional conservative culture, it is considered inappropriate for me to laugh very loudly and there are people like me who believe that, if you laugh loudly big deal but all these things are part of your behavioral style. How do you introduce yourselves to your people, how do you mingle with people, do you take the lead in making new friends when you go to a party.

When you are in a business settings, are you aggressive, are you respectful, you always say please, how do you handle your environment, are you out going, are you reserved, so all those are behavioral styles that makes very different from each other. The next thing on the list is gender, this is self explanatory, the traditional differences between men and women, I am not a feminist by a long shot, but I do believe that, every human being is entitled to an equal amount of respect, irrespective of their gender.

There are traditional roles for men and women and if men stay away from those roles, people have a different notion of them and women stay away from their roles, people have a different notion of them. And these roles are traditionally accepted, because of the different physical capabilities of men and women. Physiologically, men and women are different; physiologically their bodies are able to do different things.

Men are studious, they are stronger, so they are able to carry heavier loads and when human kind was evolving, the outdoor activities were taken care by men for the simple reason that, they were physically able to do that. And slowly when that happened, women who could do that also not accepted into those roles, because most of the women were busy looking after the homes. Physically, if you look at physical strength I mean,

man of the same age eating the same kind of food would grow up to be taller and would have more muscle power than a women.

And that is what made us different, that is what these roles got classified and then people started taking them face value. And now of course, things are changing now, people are becoming more aware, they are accepting lot more thing, but these differences still continued to exist. And our perceptions are based on, what men can and cannot do, should and should not be doing and what women should and should not be doing and can and cannot doing.

The next thing is sexual identity, this is a very, very sensitive topic, sexual identity is a tabu subject in many society and homosexuality is slowly getting accepted in a country like India, but we do not like to talk about it. In western countries, it is a part of life, person sexual preferences do not have or not supposed have a barring on how the person is treated. It is a very personal matter, it is a very private matter, but if we come to know in conservative culture, homosexuality is considered to be tabu.

It is considered to be something that happens to other people, it is considered to be something that should not be spoken about. And there are reasons for it, there are social reasons for it, but these notions of a person's sexual identity, this also includes promiscuity, this also includes pre marital relationships or extra marital relationships. So, all those things are in this category, it also includes the notions of sexual behavior in different cultures and how these notions are treated and what is acceptable and what is not and those are the things that help us form our opinions about people.

The next thing on this list is age, if I came here with a strand of white hair and another strand of gray hair and my hair tied off into a bunt and looking may be 16 or 20 years older than many of my students would take much more seriously than they do today, they take me seriously I hope they do. But, people would have lot more respect for a person who is perceived to be having more experienced.

If I looked younger or I had shorter hair and if I look say, may be in my mid 20's, many people listening to me may not take me very seriously. The minute you see the word professor attached to someone, you assume that the person has to be older, has to be slightly boring and has to have some white hair in order to be called as professor, fair enough. When one becomes a full professor, that is probably what the person looks like,

but age is also associated with the lot of experience and where the person learns to interact with his or her environment based on that experience.

And this is what makes us different from each other, you could have a colleague who is older and depending on the culture herein, again I am keep using this phrase, because this is really sensitive. As you go long in this course, you realize how sensitive an issue this is, so you could have a colleague who is older than you and in some culture, you may not want to address that older colleague by first name ever, because you want to demonstrate respect.

And if even a the older colleague goose up on some issues or somehow misses a point, I should not say goose up, but somehow misses a point while doing something, you let the things slide. Just out of respect, so and so is older than me, how it will be very difficult for me to pin point that, this person is wrong and unless and until, whatever this person has done is really very negatively affecting my work, I will not say anything.

As a ((Refer Time: 40:17)) person who is younger than your age, so whether we accept it or not happens in real life, people who are younger in age are, except been treated like according to their age. So, you could probably be more blend with the person who is younger in age and again this is cultural. In some culture, this would be a big deal, but we do perceive people who are older in age to be at a different level, we expect different things from them, we treat them slightly differently.

Family constellation is the another source of difference, many of us assume that people coming from joint family will be more adoptable, will be more adjusting than people coming from nuclear families. And if the person is a single child we assume that, the person has never learnt to share, that is the general assumption we have, which is wrong, many time it is wrong. But, we assume that, the person who lived in a joint family, who always had people in and out of their house must be used to sharing a lot more than the person coming from a nuclear family.

And this also includes our notion about single parent families, we have certain opinions, all of us have certain notions about single parent families. Many of us while forming these notions, might be taking the struggles or the limitations single parent families would have had and many of us may not think about those things. But, we do have certain notions about the different kinds of family structure a person is coming from and

how that would impact the persons interpersonal behavior at work and in other kinds of relationships.

The next thing on the list is socioeconomic status, we assume that a person who has grown up with a lot of money will not be able to survive in difficult circumstances. We assume that a person coming from a wealthy family will not be able to, so deal with limited resources. So, we have certain notions and we test these people on this notions, when we interact with them and we form certain opinion. We also assume that a person who is not coming from a wealthy family, we not know how to deal with people who are very well off, many time the notions does exist and we test this.

We assume that a person who does not belong to a high socio economic status would probably not know how to deal with a large number of resources when they are presented to this person, which is an incorrect notion, but those are the kind of bias that creep into our behavior when we deal with the people. This is just a common thing, I must intimate that, whatever I told you is not part of, how I behave with people, these are just observations have made, I am a student of human behavior.

So, I have made these observations in my interaction then I think many of you would agree with me when I say, that these are the things we observed in our environment and these are the things that make us different from each other. Now, when you look at this list, socioeconomic status can be meant to personal artifact, socioeconomic status can be also linked to may be appearance, whether you able to ((Refer Time: 44:15)) or not, whether you able to go to gym or not, so all these things, social economic status also be linked to a person's behavioral style.

The next thing on the list is educational systems, it could be different educationally, in India again it is a popular notion that, theses state board of school education does not provide education of a quality as good as the central boards and that is a popular notion. The IIT's are considered to be a lead schools, in India IIT, Indian Institute of Technology provides the best technical education. I can say that very confidently that, we provide excellent quality of education and we are constantly striving to improve it.

But, at the same time the NITs are also working very hard, but the popular notion is that, if you are an IITian, you are put into a separate or different bracket. If you from an NIIT you are not considered that capable by the people who hire you, it is an unfortunate,

because people in NIIT are also doing excellent work and they are very well known within the country and outside the country. But, this has a bearing, this system of education we have been exposed to have a bearing on how people perceive us and our qualification.

If I told you that, I have a bachelor's degree in home science and I am talking to you about intercultural communication. How many of you would believe, may be not very many and I really do have a bachelors degree in home science, but I also have a Ph.D in communication studies from a US university. So, the qualifications that I have make me more credible I hope, if I told you that I had a decayed of training in communication, you would probably believe me much more than if I told you that, I would have been observing human behavior.

I do not have a degree, but I have been observing human behavior for the past 10 years, you probably not believe me. But, if I told you that, I have been studying and here is my certificate that proves, that I know about human communication then I would become more believable, so the qualifications I have, have an impact on how people perceive me. Professional and personal experiences, again I will give you an personal example here, if I told you that I belongs to a small town, that I have lived my entire life in a small town in Himachal Pradesh.

And because of the work I did in that town, IIT decided to hire me and here I am professing my expertise in intercultural communication, how many of you would believe me, probably not very many. But, if I told you that I had travelled a country, I had lived outside the state for a many years about two decades now and if I told you that, I have lived abroad and worked abroad and so you would probably believe me a lot more.

We assume things about people who have had a certain set of experiences, it is subconscious, in most cases I is sub conscious. There is a logic also to it, we feel that the person who has moved out has learnt different things from staying outside his own comfortable zone, has learnt a lot about life and about work by interacting with people from different background. And that is the experienced people moves to the table when we interact with them, so this person could be considered more knowledgeable, but these things are sub consciously embedded in a thinking process.

And these are the things that we assume when we are talking to people, these are the things that we assume when we are dealing with different people and these assumptions form our intra personal context when we are designing our messages. The last thing on this list, at least on this slide not in this list, but definitely on the slide is occupation. Teaching, medicine, work considered, traditionally they have been considered to be the noblest of professions.

And a profession like law was not traditionally considered to be a very noble profession, but these days, it is becoming more and more acceptable. Lawyers are some of the most brilliant people in the country and abroad now, at least in India that was the popular notion may be 30 years ago. Similarly, modeling or the career in performing arts may be a century ago was limited, was not entered into by people from the good respectable family, because of the suppose in environment in a performing art career, because of odd hours these people kept, because of the lack of invasion of privacy.

But, these days, these careers are considered just as respectable as any other career, so the occupation we have gives us a different kind of, gives people a different impression about us. Let me take an another example, in the performing arts, we assume that the person who is on screen will be physically fit, will take good care of their skin, will take good care of their hair, women specifically women who are in the performing arts, will know how to wear make up.

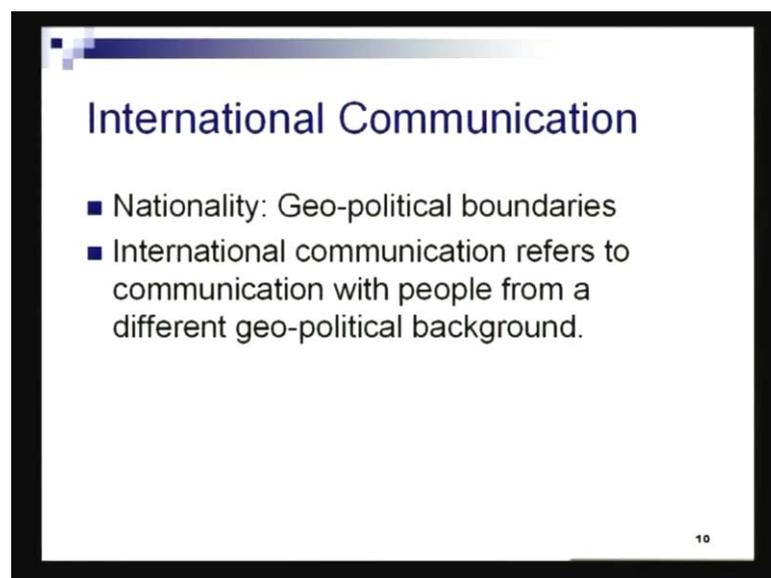
So, they look much more presentable than a professor, because a professor's physical appearance is supposed to be [FL] and tattered jeans traditionally with the Khadi bag and a person in the performing arts spends a lot of time maintaining their physical appearance. And the occupation also has the barring on, how people perceive our level of interaction, a person who is a teacher will be more adapt at, we assume that a teacher will be more adept at communicating.

They assume that, the teacher will be more comfortable with communicating, teacher will be better than say, than actor at research at finding out things, a lawyer will be the expert at finding out things. So, we have these assumptions, a person in the armed forces or in the paramilitary forces will be, one will be physically fit and two will be stronger and steadier than a person in a sedentary profession like teaching.

We have all these assumptions about people coming from different professions and these are the assumptions that help us define, how the form our messages that we feed to the receptor of the messages. We assume certain things going back to Berlo's SMCR model, as the sender of the message, I assume something about the receiver of the message. And then I form my message according to what I perceive about the receiver of my message and then I packaged the message in words, enveloped in the meaning I attached to my understanding of the receiver of the message and send it across to the receiver of the message.

And then the receiver of the message interprets these things from his or her own environment. Within his or her own environment, based on his or her own environment assumptions about me, and my creation of the message, my reasons for making that message.

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Let us move on to international communication, just one small point here, international communication refers to the nationality refers to geopolitical boundaries. So, international communication refers to communication with people from a different geo political background.

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Why Study Intercultural Communication?

Martin and Nakayama (1997)

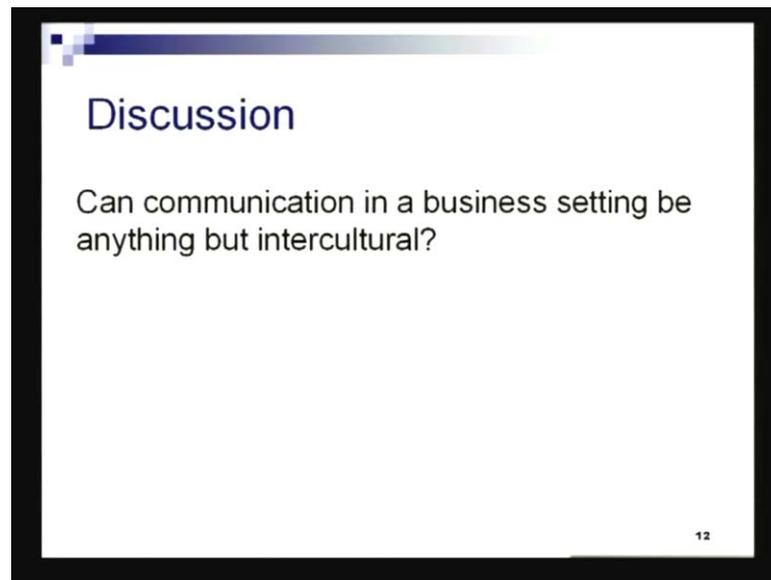
- Technology and human communication
- Mobility and migration - Diversity and social heterogeneity
- Self awareness - 'Don't you practice yoga?'
- Universality vs. Relativity

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And at this point, let me give you some input on, why we study intercultural communication. According to Martin and Nakayama, we study intercultural communication, because of the impact of technology on human communication. Technology has made human communication very available to everybody in the rest of the world, so the boundaries are shrunk and technology has brought us all together.

There is mobility and migration, there is diversity and social heterogeneity, we are more mobile, we move to different places, we interact with constantly with people from different cultures. There is self awareness, we see ourselves from the eyes of very different people and those things have a bearing on, how we interact with our environment and there is, we have notion about universality and relativity.

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So, what is universal, what is relative, we will discuss these points in the next lecture, so I want you to think about these. Now, there is one more thing that, I want you to really focus on and that is, that can communication in a business setting be anything, but intercultural. Going back to the previous slide, just look at the slide on sources of difference, you look at this slide and when you see this slide, please think about whether communication in any sort of business setting can be anything, but intercultural. And that is what I want to leave with, that is food for the thought for next lecture.

Thank you.