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COM421

Homework Chapter 10

1)

While almost all of the people I interact with have essentially taken American or Western culture to be their own, I created a hypothetical situation which is an exaggeration of a real scenario that I had with a Filipino girl. I'm interacting with a girl from a different cultural background, and I observe that the girl has various nonverbal communication methods, such as certain gestures and lack of eye contact, which appear to influence the conversation. For example, she may avoid direct eye contact, which is considered as a show of respect in my culture but as a sign of dishonesty or disinterest in hers. Ting-notion Toomey's of facework communication accommodation theory, says that individuals in international contacts may change their communication methods to lessen perceived disparities and conflicts across cultures, might explain this variation in nonverbal communication. In this scenario, I may feel the need to accommodate the girls nonverbal communication styles in order to maintain a positive and respectful interaction, despite the potential cultural differences. This is actually something I do on a much smaller scale with people who are socially awkward. I mirror their body language such as head tilts or slouching, or more movement to make them feel more comfortable. Similarly, Kim's notion of facework communication accommodation theory proposes that during international contacts, individuals may employ communication methods to control their face, or their perceived image and self-esteem. In this circumstance, I may feel compelled to preserve a positive self-image and avoid being regarded as rude or insensitive, which may cause me to modify my communication styles to match the girls nonverbal communication patterns.

2)

I am in a group of American Christians who follow Jesus. Some core symbols that may mark membership in our group include crosses, Bibles, and religious symbols, maybe even tattoos that are used to express the belief in Jesus. These symbols often have personal and cultural meanings that serve as a reminder of the individual's faith and connection to the larger community. For example, my ex Hindu pastor has a tattoo of a lion since they are significant in his culture but was also is a great symbol of Christ to him. Attending religious services, engaging in religious rites and ceremonies, and following Jesus' teachings are all behaviors that may indicate membership in this organization. These acts demonstrate one's dedication to the faith and participation in the community. Individuals who belong to this group may place a great value on their Christian identity. Some people think about their Christian identity all the time, while others think about it just at particular moments, such as at religious services or when engaging in religious rituals. It relies on the individual's viewpoint and how they show themselves for others to attribute to members of this group the same identity that they claim. Others may consider some people as Christians and share the same identity as them, while others may see them differently. A lot of things can impact this, including their religious practices, beliefs, and cultural background, as well as the impressions of others. I do believe that others would ascribe to me the same identity that I confess to have based on my behaviors and my character.

3)

To mention a few groups, racial and ethnic minorities, women, individuals with disabilities, and religious minority can all be targets of prejudice or discrimination. These biases and oppressions can have an influence on communication inside the targeted group as well as communication with other groups, such as the Christian group with which I am involved. Prejudice and oppression within the targeted group can contribute to feelings of marginalization and a sense of not being completely heard or understood. This can lead to decreased trust and a need for protective or defensive communication methods such as avoiding specific topics. Those from the targeted group may face increased marginalization or even discrimination in contacts with my group, depending on their position. If they are Muslim, for example, they will feel more discriminated against. However, if they were a group of color, they may feel more at ease with us since we are also people of color. Orbe's intergroup communication tactics, such as spreading knowledge and understanding, supporting good media coverage, and developing inclusive venues for conversation and engagement, may be useful in addressing these difficulties. Promoting education and understanding, which entails developing awareness and information about diverse cultures, backgrounds, and experiences, might be a beneficial technique. This can aid in the reduction of bias and the promotion of empathy and understanding. Another useful technique is to encourage positive media representation, which entails ensuring that the media portrayal of the targeted group is truthful, fair, and favorable. This can assist to dispel preconceptions and foster more favorable attitudes about the group. Building inclusive places for debate and engagement can foster in the construction of bridges and the development of greater understanding and connections between various groups. This might include arranging events or seminars that bring together people from various groups to discuss their experiences and viewpoints.