

False sharing

This category of Othering is complex. Jeremy is probably right and sincere in wanting to share; but he is sharing with an image of Jabu which he has constructed

The key word in Jeremy's choice of topics is 'tribe'. when used by Jeremy, it rings of 'primitive' 'wedding *practices*, ceremonies and rituals' become 'primitive'.

Culturist language

Jeremy needs to be extremely careful with his language.

her inability to meet deadlines is connected with 'something deep in her culture' as something that needs to be 'politically corrected'.

If it is her race, then this is racism. **If** it is her gender, then this is sexism. **If** it is her culture, then this is culturism. Although Jabu reads his attitude as racism, his primary interest is in her culture.

Communication

13. Avoid being seduced by previous experience of the **exotic**.
14. **Monitor your own language** and be aware of the destructive, culturist discourses you might be conforming to or perpetuating.

Task A2.3.1 Thinking about Jabu

15.

16. > Explain how you can better understand one or more people in the situation with the help of Table A2.3.1 and the disciplines listed above.

SECTION

A

Theme 3 Representation

This theme will take a more macro look at how society constructs the foreign Other on our behalf.

Cultural representation - Stuart Hall. Culture can be understood as a set of common beliefs that hold people together. These common beliefs give rise to social practices, and social practices are imbued with meaning.

Difference between in-group and out-group cultural representation

UNIT A3.1

CULTURAL REFUGEE**We have been different to what we are now****Theme 3 Representation****UNIT A3.1 CULTURAL REFUGEE****We have been different to what we are now****Experience**

migrant predicament as cultural traveller

Example A3.1.1 life before

When Martha first met Reza, he seemed to her the typical newly arrived migrant, drably dressed and unsure of himself. She was new to teaching people like him but found a lot of support from conferences, colleagues and textbooks, and it made a lot of sense to her to follow the approach within which her job was not just to teach the English necessary for citizenship, but to empower her students by encouraging them to express their identity.

Reza was a good example of this need. He was from a country that had been ravaged by civil war. She was lucky that there was so much information around in the media about the plight of people in his country. Martha felt that coming to the West would enable him to express himself and articulate his identity in ways he had never been able to before. She knew that even in the capital city of his country, people had

absolutely nothing.

At first, as everybody said, Martha found Reza clearly unable to deal with the requirements of Western society. He was terribly prejudiced against basic freedoms. Even when she was sure he had the basic English he refused to talk about his culture, he seemed to resent having a female teacher, which one would expect from a culture where women were not even considered second-class citizens, and the only coherent statement she heard him make was that he would never let his daughter marry someone from her country.

There was an odd incident she would always remember. He cut his finger rather badly. When he came back from the hospital he was extremely agitated and kept on talking about the nurse who had stitched it. Martha presumed that he just could not cope with being touched by a woman. Eventually she had to give up on him as a hopeless bigot.

Martha then met Reza a year later. He was sitting in the cafeteria while waiting for a friend who was signing up for her programme. Martha thought he looked somehow different – less angry and desolated. She accepted his invitation to sit down and have coffee. He told her he was working as a supervisor in a furniture factory. His English was better, and it seemed more appropriate now to ask him about his life before he was a migrant. She was astonished when he told her he was a judge, but that he hadn't been as successful as his sister, who was a university professor in the US, and his eldest daughter, who was specialising to be a gynaecologist in Moscow.

He said he remembered her being annoyed with him in class, and that she needed to understand what a difficult predicament he was in at that time, entering a new country at the bottom of the system as a casual labourer, and feeling totally powerless and isolated – a member of the underclass of a Western country who found it hard to appreciate the 'freedoms' about which they had heard. He explained that although it might seem silly and unimportant now, the last straw had been the accident with his finger. All he had wanted to do at that point, despite everything that was happening there, was to return home to get it treated. She asked him why, when surely there was no decent medical care in his own country. Reza said that this is just one of the things that everyone misunderstood about where he came from. In fact, there were excellent hospitals there, where, despite the life-threatening political dangers, of course he would not be treated like a migrant who couldn't think. He finished by saying that he felt his greatest achievement in his new country was seeing his teenage-daughter doing well at school and taking part in the full range of activities that young people deserved. However, he also wanted to tell her that all those things did exist in his own country before the civil war.

deconstruction

representations of the foreign Other's reality. Reza:

Media images.

iii Professional images.

We need to bracket popular representation

Media images

Arab spring

Islamophobia

Refugees

Exotic

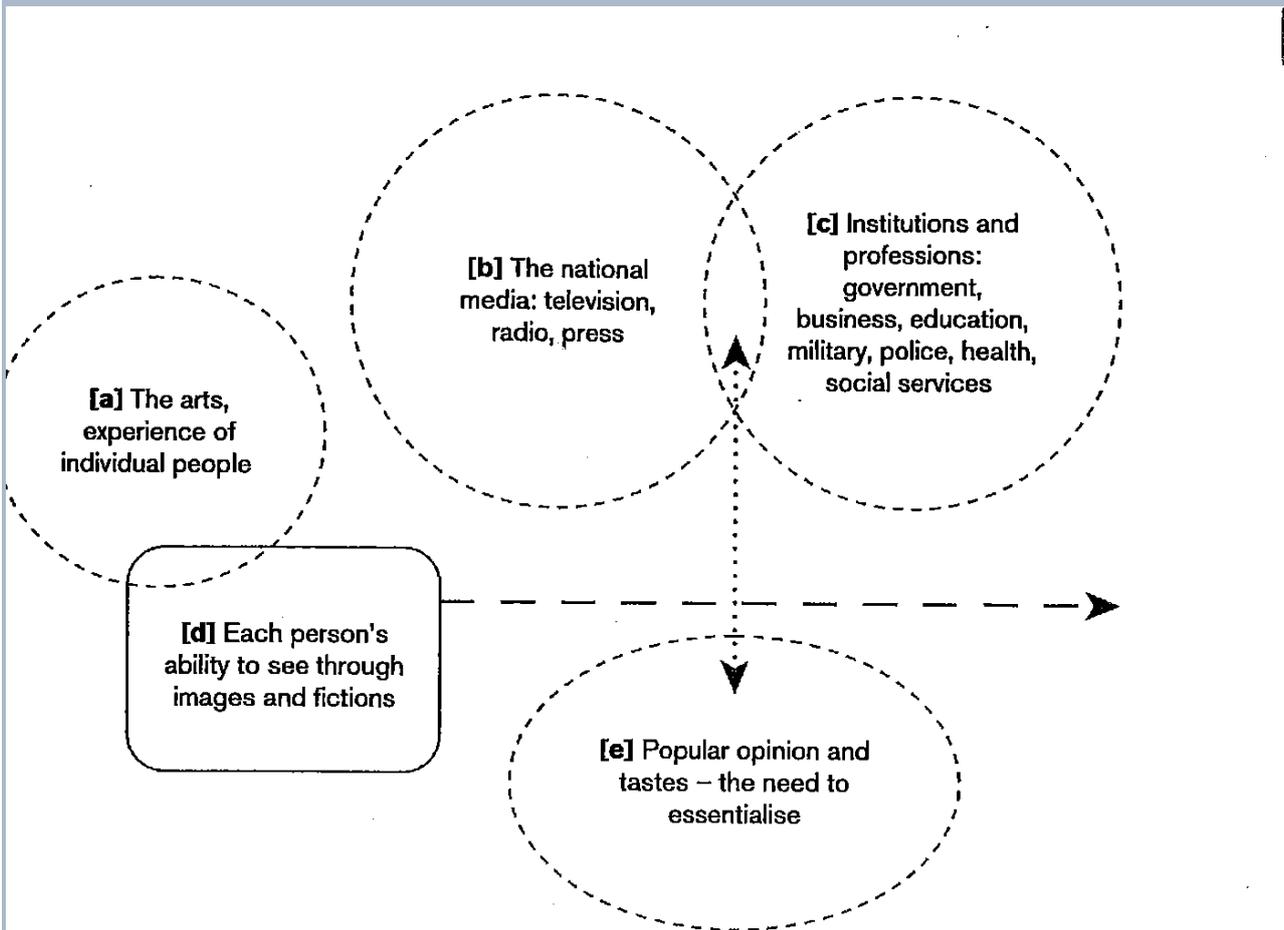


Figure A3.1.1 Forces of representation

Professional images

Civilizing conquest

Holliday (2013: 110) apparent well-wishing educational or developmental agenda.4

Market internationalization not understanding of the people

Bracketing popular representations

Hegemonic representation of the other (domination)

Put them aside

Communication

13. Be aware of the **media, political and institutional influences** in your own society which lead you to see people from other cultural backgrounds in a certain way.
14. See through these **images and fictions** when we encounter people from other cultural backgrounds, and always try to consider alternative representations.

Task A3.1.1 Thinking about Reza

- > What can you learn from this about intercultural communication?

COMPLEX IMAGES

UNIT A3.2

We have no idea how deeply we get things wrong

Experience and deconstruction

In this unit we will look more deeply at some of the profound errors of representation of the foreign Other within our own society.

Example A3.2.1 Indian or British art?

There is a television discussion programme about the **arts in India**. The discussants include two women writers from India, a writer and a film-maker who are both **British Asian** women, an academic and a presenter who are both **white British**. The point being made by the majority of the speakers is that **Indian art is being changed by new art produced by British Asians**. The two British Asians try to counter this idea by insisting that **their art is *not* part of Indian art at all**, but contributes to a growing multicultural British art form. However, they fail to make any impact in the discussion.

'British Asian' is commonly used in Britain to refer to people who have an ethnic origin in India, Pakistan, Bangladesh and Sri Lanka.

- **Discourse**, a way of using language which promotes a particular view of the world.
- **Naturalization** occurs when a social phenomenon becomes sufficiently routine and natural to be internalized into everyday 'thinking-as-usual'.

Naturalization is very similar to **institutionalization** (where new behaviour becomes established practice in an institution), and **routinization** (where new behaviour becomes

a routine).

An example of *a discourse* might be sexist discourse

Sexist discourse becomes *dominant* when it begins to rule over other discourses in a larger group or society.

The people who speak against it are promoting a *counter discourse*

.Dominant discourses can be so *naturalized* that people become unaware of them (Fairclough 1995).