LIVING ABROAD,
REFLECTING THE INTERCULTURAL EXPERIENCES

Intercultural communication for university students

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Szeged, 2019.

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Európai Unió
Európai Szociális Alap

MAGYARORSZÁG KORMÁNYA

BEFEKTETÉS A JÖVŐBE

This teaching material has been made at the University of Szeged, and supported by the European Union. Project identity number: EFOP-3.4.3-16-2016-00014

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ISBN 978-963-306-785-7

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1. Introduction
1.1. The two approaches of intercultural communication

The beginning of research into intercultural communication traces back to an observation by the anthropologist Edward T. Hall, according to which the communication difficulties between representatives of different cultures are not caused merely by linguistic misunderstanding, but also by differing interpretations of reality.[1] These interpretations of reality are the shared collective knowledge and social constructions rooted in group cultures as understood by cultural anthropology. Thus, to uncover intercultural misunderstandings, knowledge of the cultures that serve as the background to the specific interpretations of reality is indispensable.

The founder of intercultural communication, Edward T. Hall's approach was not only shaped by the school of historical particularism in American anthropology between the two World Wars. It was also formed by the concept of linguistic relativity and Sigmund Freud's ideas of the unconscious.[2] "Edward T. Hall earned a PhD in archeology in 1942 at Columbia University.[3]

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[1] Hall uses the expressions 'conseptualisations of reality' or 'images of reality' and deals with these issues in several of his writings, i.e. Hall 1959.

[2] „Freud's theory about the subconscious also had a huge impact on Hall. He himself underwent psychoanalytic treatment, which lasted for long years. His wife worked at a psychiatric hospital in Washington, the head of which was Sulliven, a well-known follower of Freud. In The Silent Language, Hall notes about the theory of the subconscious, which he calls "dramatic and revolutionary", that faith in personality merely dominated by logic and reason is not sustainable for long because a considerable part of culture is totally unconscious." (Lavaziano 2005: 9.)

[3] The Department of Anthropology at Columbia University was founded by Franz Boas in 1896. This was the first American center of the study of anthropology. Students of this department included, among others, Ruth Benedict, Edward Sapir and Margaret Mead. (Note: B.P.)

(…) After the end of the war, he shifted his career[4] and participated in a seminar with Abram Kardiner and Clyde Kluckhohn,[5] two outstanding representatives of the study of psychology and culture from the perspective of ethnology. The title of the seminar was The relationship of ethnology and psychoanalysis." (Laviziano 2005: 7.) Hall was assisting the Navaho and Hopi peoples. In World War II Hall led an African-American unit in the battlefields of the Second World War and was able to study cultural differences firsthand. Despite all of these intellectual precedents, the statement of Leeds-Hurwitz is not an exaggeration, "The story of intercultural communication begins at the Foreign Service Institute" (Rogers et al 2002: 8).

Hall worked as an educator between 1950 and 1955 at the Foreign Service Institute (FSI), a support institution for the United States State Department that still exists. It was his task to prepare diplomats and government officials for their postings abroad. The study of intercultural communications developed by Hall and his linguist colleague George L. Trager[6] first attempted to relay anthropological knowledge comprised primarily of linguistic, archeological, social and cultural anthropological elements. They were hoping that it would lead their students to successful intercultural communication

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[4] Hall earned his PhD in archeology, and the classic holistic approach to anthropology considers archeology to be part of the study of humanity. Despite his shift from archeology to cultural anthropology, in fact, Hall did stay within the broader field of anthropology. (Note: B.P.)

[5] Kluckhohn worked at the intersection of psychology and anthropology. He believed in the impact of culture on one's personality. He tested his assumptions during his fieldwork among the Navajo. (Note: B.P.)

[6] Trager was a student of Edward Sapir (anthropologist) and Benjamin Lee Whorf (chemical engineer). Their ideas became well-known as the Sapir-Whorf hypothesis. They stated that language is more than just a means of communication; our native language affects the way we think about the world. (Sapir and Whorf worked among the Hopi and Shawnee Indians.) (Note: B.P.)

through a complex understanding of the culture. However, the Americans going abroad were far more interested in the minimal linguistic and cultural knowledge related to concrete interactions. Due to this, Hall began to address the cultural differences that arise in everyday situations (Rogers et al 2002: 4-9).

The development of intercultural communication in this manner determined its later fate. Today, the concept covers two educational/research fields that are quite different but are linked to a certain extent. Due to the practical and applied perspective employed by the FSI, intercultural communication in higher education for economics, international relations, languages and sometimes for communications means a kind of skillset concentrating on national characteristics. This approach is segmented by cultures, providing an understanding of a national character or essence that aids in everyday communication and successful survival for foreigners travelling to a given country. This view looks at intercultural communication as a non-formal part of international communication, interpreting it as a supplement to formal international communication (diplomacy) and the practical subordinate fields associated with it (e.g. protocol) (Martin – Nakayama 2010: 45-46).

Because complex communities with their own history and diversity are increasingly complicated and difficult to comprehend in our multifaceted world, it is not surprising that there is a strong desire to understand them simply and quickly. The great success of coffee table books created in this spirit is no surprise.[7] It is relatively rare to discuss theoretical questions

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[7] The Xenophobe's Guides (published by Oval Books, London) dealt with several nations. In Hungarian the books were published by Pannonica Kiadó (Budapest). The series is characterized as follows, 'A series that describes the unique character and behavior of peoples.' The highly popular book of Richard Hill entitled 'We Europeans' was originally

related to a contemporary dynamic and situational view of culture in university courses with this approach. In such approaches the emphasis is on superficial summarized description of languages and countries. It is no accident that these courses are called simply contrastive country studies ('kontrasztív országismeret' in Hungarian) in higher education. All of this is supplemented in some courses with limited theoretical materials as well. The goal of these is to provide an explanation for the stereotypically depicted cultural differences. The majority of these theoretical materials start off from the fundamental perception of culture as the national essence or national character (Leeds-Hurwitz 2010: 23-24). The most prominent representatives of this approach, and thus the theoreticians most often cited in intercultural communications courses with this perspective are Geert Hofstede and Fons Trompenaars. Both of these authors attempt to describe culture using certain theoretical models. Of these, perhaps Hofstede's onion model or Trompenaars' thoughts on cultural dimensions have garnered the greatest attention.[8]

This theory of intercultural communication has become outstandingly successful and has contributed a great deal not only to the spread of the concept, but has also undeniably pointed out the role of culture in the global economic and diplomatic system as well as in the media. However, this approach at the same time inevitably pushed aside the intensive relationship with cultural anthropology, while further invigorating the concept of cultural essentialism (McSweeney 2002). Thus, it is not by chance that it has been subjected to particularly serious criticism from representatives of contemporary analyses of culture, primarily cultural anthropology and ethnology (Laviziano 2005).

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published by Europublic in 1997. The Hungarian edition came out in 1999 by Geomédia (Budapest).

[8] Their popularization in Hungarian: Falkné Bánó 2001.

Edward T. Hall is also considered the founder of the critical approach to intercultural communications, although this branch avoided the pitfalls inherent in quick practical application. We should also add that it avoided the popularity and notoriety that comes with the superficial application as well. This concept of intercultural communication has always had a lasting relationship with the various branches of cultural analyses. The most important influence of anthropology and ethnology on this branch of intercultural communications is through its emphasis on the significance of certain fundamental concepts, such as culture, acculturation, ethnicity, and cultural identity. Alongside this, another significant influence from the same direction has highlighted the role of knowledge related to the theories and methodologies of qualitative fieldwork as well as self-reflection. Other ideas transmitted from anthropology and ethnology include cultural variability, ethnocentrism, and cultural relativism. In conclusion, the theory of this approach of intercultural communications strongly builds on the social construction of culture reflected in the reality of complex societies and the anthropological theories and methodologies related to the analysis of this.

The fundamental categories of this approach to intercultural communication are culture and identity. According to the fundamental hypothesis of this school, contemporary society is a collection of communities based on cultural identity. From this perspective, culture is not a closed, finite group of phenomena that can be summarized and described, but it is to a much greater extent a symbolic system and shared collection of knowledge that is constantly being created and defined. In this conception, the nation is only one type of cultural identity group, although it is a significant one. National culture is therefore perhaps the largest group culture that can be studied, although it is also not defined or closed, and it does not fully describe its members. Group cultures based on different identities can also cross over or overlap the boundaries of groups held together by symbolic forces, in particular as a result of digital and mobile communication technologies, globalized media and mobility.

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The basis of this approach to intercultural communication is the critique of direct compliance with the nation and culture. It tries to be sensitive to the cultural diversity of countries traditionally inhabited by communities of several nationalities as well as to the multiculturalization that is the result of the migration of complex societies. Due to the above, contemporary intercultural communication influenced by anthropology does not abolish the concept of national culture (although it does place it on a constructivist foundation), but it expands the range of intercultural encounters beyond this 'largest group culture that can be studied', or more precisely within it.

Intercultural communication oriented towards contemporary cultural theory hypothesizes intercultural encounters in the communication between groups created through the fragmented cultural identities of contemporary societies, so in other words within a single nation or even between groups of mixed nationality such as in the case of online sub-cultures. Therefore, intercultural communication can be researched without crossing national borders, and the incidence of intercultural encounters can be observed in our average everyday life. Symptoms of hybridization can be perceived within the fields of the global economy, consumption and style. Naturally, as a result of all of this, the critical reconsideration of the issues of intercultural and intracultural communication is unavoidable in this approach, as well as the full re-definition of the concept of interculturality, and thus the critique of the first approach presented above.

This perspective of intercultural communications is naturally primarily important for cultural anthropology and the study of communication and media. To replace intercultural communications using stereotypes and looking for a national essence, it is necessary to uncover the identity of globally connected, media-influenced group cultures in the fragments of our disjointed national cultures.

The true significance of this approach and this textbook is that it will lead through its insights to a new kind of (self) understanding of the future globally mobile intelligentsia. This calls for an interpretative understanding of contemporary societies. It wants to point out the inseparability of systems of communication and culture, and it attempts to discuss the cultural basis for the functioning of the media. Finally, it encourages a self-reflective reinterpretation of our own culture instead of a quick judgment of other cultures.

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1.2. Cultural sensitivity and European cultural self-reflection

Since its foundation, the academic study of intercultural communication has been linked to three basic disciplines: anthropology, linguistics and psychology. To this day, these three disciplines have provided this area of research with fundamental methodology and theory. An overview of recent approaches to intercultural communication clearly shows that researchers of the topic generally study intercultural communication from the perspective of one of these disciplines. They examine interactions within cultures as manifestations of cultural differences and differences in one's perception of reality, as misunderstandings due to discrepancies between linguistic forms and the underlying content or as misunderstandings that result from the projection of psychological differences.

This triad is, in fact, rooted in Edward T. Hall's pivotal work. The inception of intercultural communication as an area of study is evidently linked to Hall's work. Of course, it was not only in the years following World War II that the phenomenon of intercultural encounters 'suddenly' appeared in the world. There is no doubt that intercultural encounters have occurred since humans became creators of culture, but, from the perspective of intercultural communication, certain historical moments are considered outstanding. One example is the period of the Later Roman Empire when relative peace, stability and a solid state structure characterized large territories and fostered cultural exchange.[9] Still, it is undeniable that it was the period of Geographical

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[9] It is no accident that many consider this period as the beginning of tourism, too.

Discoveries that started the process leading to today's global cultural exchange.[10]

On the one hand, the geographical discoveries brought constant encounters with otherness and large numbers of reports about different cultures. This did not only force European thinkers to reconsider general cultural phenomena, but, by providing raw material to cultural self-reflection, it posed a fundamental challenge to the notion of European cultural superiority. This directly resulted in the emergence of anthropology, a holistic science studying humanity and especially its segment focusing on the social and cultural existence of humans.

The expression 'anthropology' derives from the Greek words ἄνθρωπος (anthropos = human) and λόγος (logos = study). It can briefly be defined as the scientific study of the origin and all the (biological, social and cultural) characteristics of humanity. Aristotle already used the concept in the 4th century B.C. referring to the study of the spiritual side of human essence. The expression became widely known in 18th-century philosophy, primarily in Immanuel Kant's Anthropology from a Pragmatic Point of View (*Anthropologie in pragmatischer Hinsicht, 1798*), which is a summary of the knowledge about man as a biological and moral creature.

These days, a quite short definition of anthropology would be the study of culture. Though it occurred centuries later, the formation of anthropology was a direct consequence of the geographical discoveries, which can be considered

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[10] Apart from this, geographical discoveries led to another phenomenon closely related to our topic, the inception of cultural anthropology.

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a major phenomenon of intercultural encounters. This is because it was indispensable to meet otherness in large numbers and reflect on it intellectually for people to start thinking about culture. The notion of otherness has always enthralled human imagination. In the age of discoveries, quite strong visions circulated in the world of the educated, as it is shown in the following illustrations of Olaus Magnus's 16th-century work titled *Carta Marina*.

Mysteries of the unknown world depicted in the Carta Marina.

(https://commons.wikimedia.org/wiki/File:Carta_Marina.jpeg#/media/File:Moskenstraumen.jpg)

The imagination of people of that time populated the world with eerie creatures. Apart from the monsters, strange lifestyles and unusual human beings turned up, too.

*(https://upload.wikimedia.org/wikipedia/commons/thumb/4/40/Illustration_from_Grand_V
oyages_by_Theodor_de_Bry%2C_digitally_enhanced_by_rawpixel-com_6.jpg/1024px-
Illustration_from_Grand_Voyages_by_Theodor_de_Bry%2C_digitally_enhanced_by_rawpixel-
com_6.jpg)*

Without going into detail regarding ancient and medieval beginnings, we are
going to examine the most important directions of the discoveries and the
records about encounters with otherness.

Having experienced their technological superiority, people of the time acted
based on their conviction and did not only bring Christianity to the newly
explored territories but annexed them to Portugal or Spain. The European
interpretation of their encounter with the natives, initially described as kind
and shy, is apparent in the illustrations of Theodore de Bry's grandiose work
Collectiones Peregrinationum In Indiam Orientalem et Indiam Occidentalem
published between 1590 and 1634.

The famous engraving included here shows the first landing of Columbus in Hispaniola. Natives wearing hardly any clothing present rich gifts to the confident and heavily armed Europeans dressed according to the fashion of the time. It is a joyful encounter, where everyone brings something to the other (Christianity vs. gifts) in the paradise of the New World.

El Almirante Christoval Colon Descubre la Isla Española, iy haze poner una Cruz, etc.

(https://picryl.com/media/el-almirante-christoral-colon-descubre-la-isla-espanola-iy-haze-poner-una-cruz)

Geographical discoveries fundamentally altered the European people's notion of the world. This was not only due to the rapid expansion of scientific knowledge but to their experiences about the diversity of culture, too. The records written during the age of discoveries represent a few, clearly distinguishable approaches. Some of them served the interests of the colonizers and devalued the newly discovered civilizations, which were sometimes described as being on the level of animals and lacking any intellect. Others spoke of the natives adoringly to express negative criticism towards European society.

Learning about other cultures as an instrument of colonization

Early examples of the accounts were written from the perspective of European superiority. In these pieces, the so far widespread image of the 'innocent natives' was replaced by writings about bloodthirsty primitives. The part of Theodore de Bry's work quoted above that relates a later period of colonization abounds in images depicting the cruelty of the natives.

Native cannibalism in de Bry's engraving

(https://picryl.com/media/os-filhos-de-pindorama-cannibalism-in-brazil-in-1557-b3b70e)

A classic example of the accounts aimed at justifying European cultural superiority is *La general y natural historia de las Indias by* Gonzalo Fernández de Oviedo y Valdés (1478-1557). This piece was one of the first texts that introduced exotic novelties such as the canoe, the pepper or smoking, to Europeans of the time. The first part of his work was published in 1535 in Seville titled *La Historia General de las Indias.*

Its English and French translations were finished by the middle of the 16th century and started to widely spread information about the New World. Apart from describing what was new and exotic, Oviedo also reported on events in the New World. In his accounts, there is no sign of the cruelty of Europeans. Each and every conflict between the natives and the conquistadors was started by the fault of the former. For centuries, his work was used to legitimize the Europeans' actions.

The cover of La Historia General de las Indias
(https://en.wikipedia.org/wiki/Gonzalo_Fern%C3%A1ndez_de_Oviedo_y_Vald%C3%A9s#/media/File:De_Oviedo_1557.jpg)
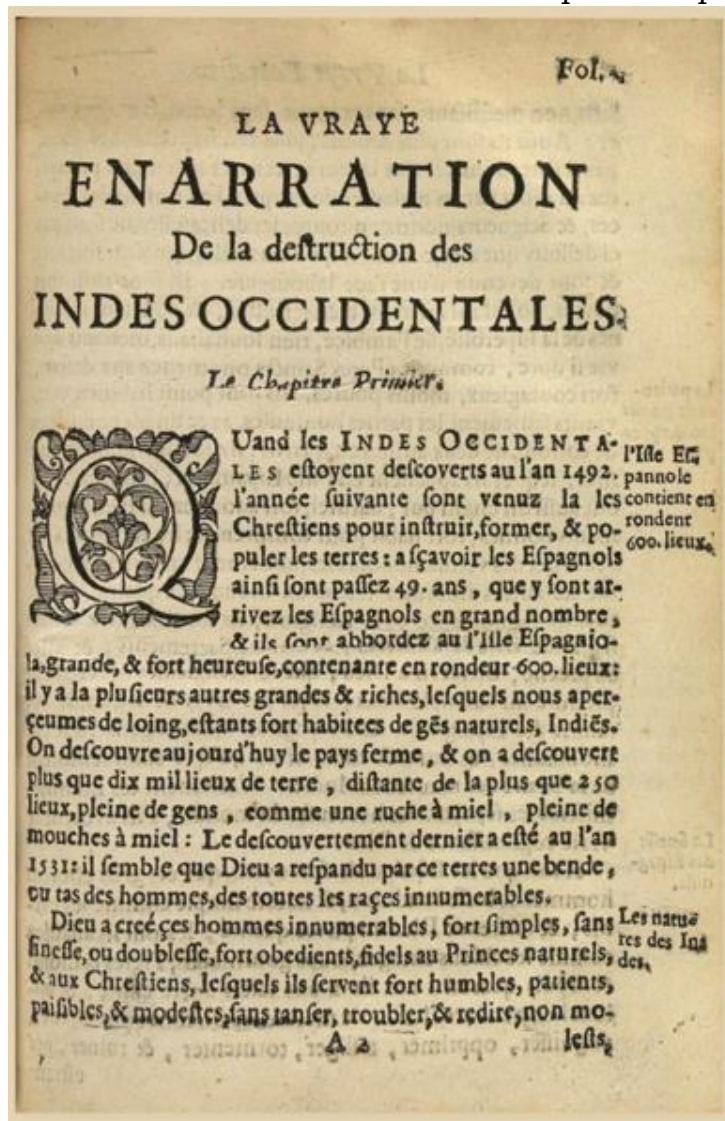
Idealization of newly discovered cultures

The first positive accounts of great significance about indigenous cultures can be linked to the friar, Bartolomé de Las Casas (1474/84?-1566). Las Casas arrived at the island of Hispaniola with his father in 1502. Originally, he was a conquistador, too, but, disgusted by the cruelties of the Europeans and the torture and murder of the natives, he became a priest. Las Casas saw with his own eyes how indigenous culture was completely wiped out partly because of the Europeans' immense desire for gain and the murders committed for this reason and partly because of the unknown diseases brought by the Europeans. In the beginning, as a priest, he was a missionary in today's Cuba. In 1520-21, he attempted to establish a more equal society in a colony in Venezuela. However, some people with interests in colonization sabotaged his work and staged a native uprising against him. In 1522, he entered the Dominican order.
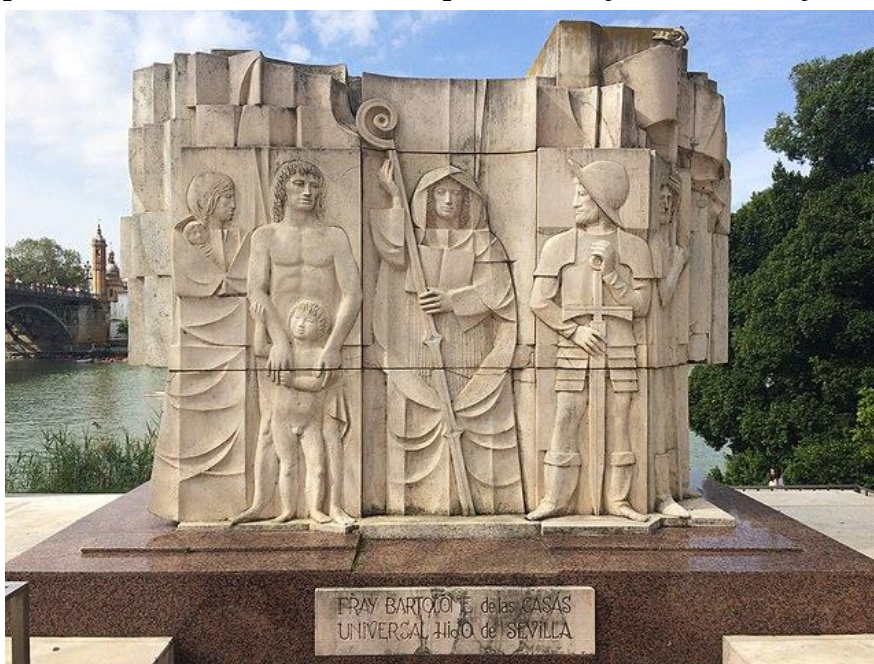
The memorial of Las Casas in Sevilla.

(https://commons.wikimedia.org/wiki/File:Monumento_a_Bartolom%C3%A9_de_las_Casas_(Sevilla).JPG)

In his role as the first resident bishop of Chiapas, for instance, he made several attempts at balancing the interests of the conquests, the indigenous peoples and evangelization. His efforts brought virtually no result except for a few laws recognizing certain rights of the natives. His work about the eradication of indigenous societies titled A Short Account of the Destruction of the Indies (*Brevissima relación de la destrucción de las Indias*) was published in 1552 and relates events that he was a personal witness to. At an old age, he wrote *De thesauris in Peru,* in which he questioned the legitimacy of the institution of slavery against the natives. Thanks to his efforts, the slavery of the indigenous peoples in the Americas was abolished in 1542.

French translation of Las Casas' work

(https://commons.wikimedia.org/wiki/File:Bartolom%C3%A9_de_Las_Casas,_La_vraye_Enarration_De_la_destruction_des_Indes_Occidentales,_1620.png)

Cruelties of Spanish conquistadors - illustration from Las Casas's account
(https://picryl.com/media/bartolome-de-las-casas-regionum-355385740-mg-8867-100-17-90d09f

The noble savage

The fundamental difference between the two approaches (namely, that natives are not human or inferior to humans vs. they are humans of full potential carrying a soul) raised the question of the missionary principle, that is, whether natives can be evangelized. Mainly thanks to Las Casas's efforts, Pope Paul III promulgated his bull, Sublimis Deus (1537) which stated that the natives were rational beings with souls, forbid their enslavement and called for their evangelization.

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In part, Las Casas's work, in which he contrasts native culture characterized by equality and non-violence with the corrupt societies of Europe, led to the idealization of indigenous cultures. This conflicting depiction of the Old and New Worlds helped the emergence of the myth of the noble savage, which made a significant impact on European culture.

The "noble savage" became the symbol of pure, simple and sincere existence. In the beginning, at the starting point of their evolution, the natives were described as savages, who, however, ended up living in equal, just and free (in a sexual sense, as well) societies. As a result of the changes mentioned above, indigenous cultures were described as the opposite of European culture. This did not only become the basis of criticism against European culture, but directly challenged European cultural superiority. After the age of discoveries and partly as a result, European literature systematically broke down the idea of their supremacy. In utopian fiction (Morus), the traveller explores perfectly organized societies. In fantastic literature (Swift), the newly met worlds serve as a critique to our own. Robinsonades (Defoe) are about the difficulties of surviving in nature and co-existing with other cultures. In his Essays, Michel de Montaigne gives a start to the fundamentally relativist criticism of Europe. Writings by Voltaire (L'Ingénu) and Diderot (Addendum to the Journey of Bougainville) are about the equality of non-European civilizations. At the end of the day, the two basic reactions of Europeans to their encounters with otherness, "barbaric" and its positive reflection the "noble savage" reveal the European people's struggle for self-identification. By the end of the 18th century, all this did not only dissolve the notion of culture as a unified process, but paved the way for the inception of anthropology by multiplying the experience of cultural diversity and clarifying its relevance.

Few good descriptions

What has been described above clearly shows that the majority of contemporary representations were not born with the purely scientific aim of learning about other cultures. Directly after the geographical discoveries, detailed accounts were extremely rare. Perhaps the most significant of the few early writings, and considered as the first example of modern ethnography by some, was Franciscan friar Bernardino de Sahagún's (1499-1590) pivotal work The Universal History of the Things of New Spain (*Historia general de las cosas de Nueva España*), which he wrote for seven years while working among the Aztecs (the Nahua).
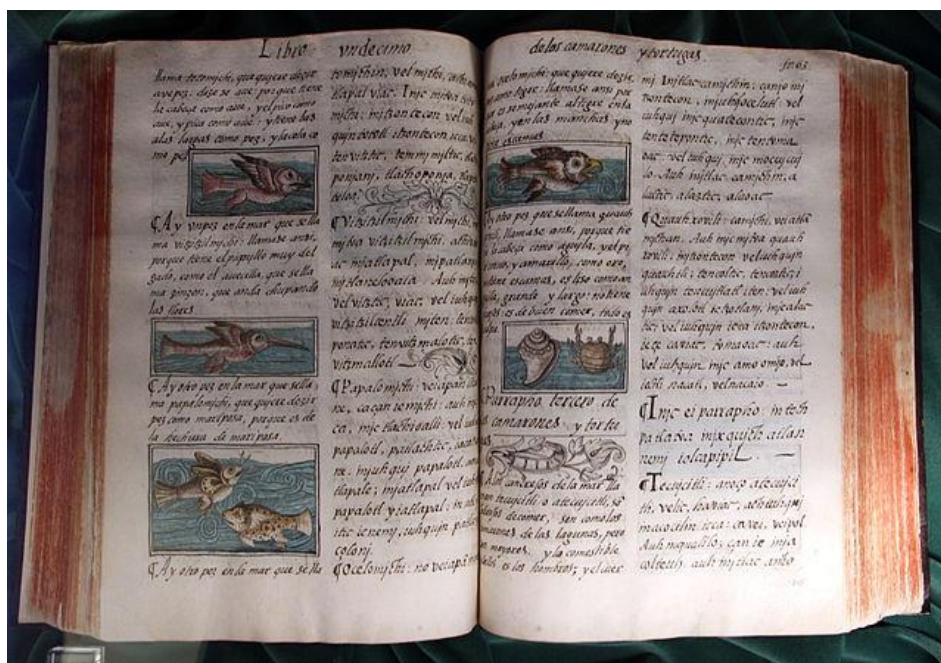
Sahagun's work

(https://commons.wikimedia.org/wiki/File:Centro_america,_bernardino_de_Sahag%C3%BAn,_historia_general_de_las_cosas_de_nueva_espa%C3%B1a,_1576-77,_cod._m.p._220.JPG)

The piece is also known as the Florentine Codex. Until 1829-30, its publication was forbidden because of its harsh criticism of the conquistadors and the detailed description of a pre-Christian ancient religion. Due to the methodology he used, Sahagún's work is considered to be the first anthropological fieldwork. He spent a long time, 60 years, in the 'field', learnt the language of the natives and recorded the results of his research from their perspective. He personally talked to the witnesses, usually older people, used questionnaires and checked his data. He worked with three groups of participants and recorded the time and place of the observations. In addition, Sahagún compiled the Spanish and Latin dictionaries of the nahuatl language.

Aztec warriors in the Florentine Codex

(http://en.wikipedia.org/wiki/Image:Florentine_Codex_IX_Aztec_Warriors.jpg)

2. Living abroad - course information

2.1. Basic information

Course title: Living Abroad, Reflecting the Intercultural Experiences
Training programme: Business Administration and Management BSc
Course code: 60B205
Semester: elective
Prerequisite: none
Evaluation: exam mark (1-5)

2.2. Learning outcomes

The course has double aims. On the one hand it tries to introduce their temporary place of residence, Szeged, to the foreign degree students. In the framework of contemporary cultural and social theory it aims to open up the contemporary social and cultural changes of the town. At the lectures selected pieces of the cultural landscape of the town will be presented. On the other hand this course aims also to introduce the basics of intercultural communication. The theoretical foundations of intercultural communication are brought closer to the students by discussing their experiences. The most important aim of the course is to provide analytic frameworks to reflect on the cultural and psychological effects of migration happening with the students. This way the course **contributes to the following competencies**, which are listed as required learning outcomes of the 'Business Administration and Management' training programme:

a) **regarding knowledge, the student**
- knows and keeps the rules and ethical norms of cooperation and leadership as part of a project, a

team and a work organisation;
- possesses the know-how required to complete basic leadership and organisation related tasks and is capable of preparing, launching and leading small to medium sized projects and enterprises;

b) regarding competencies, the student
- can uncover facts and basic connections, can arrange and analyse data systematically, can draw conclusions and make critical observations along with preparatory suggestions using the theories and methods learned. The student can make informed decisions in connection with routine and partially unfamiliar issues both in domestic and international settings;
- Can cooperate with others representing different professional fields;
- Assumes the role of leader and organiser in project- and group work after acquiring the necessary practical know-how and experience while also carrying out assessment and evaluation tasks;
- Can present conceptually and theoretically professional suggestions and opinions well both in written and oral form in Hungarian or in a foreign language according to the rules of professional communication;

c) regarding attitude, the student
- Behaves in a proactive, problem oriented way to facilitate quality work. As part of a project or group work the student is constructive, cooperative and initiative.
- Is open to new information, new professional knowledge and new methodologies. The student is also open to take on task demanding responsibility in connection with both solitary and cooperative tasks. The student strives to expand his/her knowledge and to develop his/her work relationships in cooperation with his/her colleagues.
- Is sensitive to the changes occurring to the wider economic and social circumstances of his/her job, workplace or enterprise. The student tries to follow and understand these changes.
- Is accepting of the opinions of others and the values of the given sector, the region, the nation and Europe (including social, ecological and sustainability aspects).
- Keeps the principles of lifelong learning inside and outside the

world of labour.

d) regarding autonomy and responsibility, the student
- Takes responsibility for his/her analyses, conclusions and decisions;
- Is capable of organising, leading and directing organisational units, work teams, enterprises or minor economic institutions independently taking responsibility for the institution and its workers;
- Takes responsibility for his/her work and behaviour from all professional, legal and ethical aspects in connection with keeping the accepted norms and rules;
- Completes his/her tasks independently and responsibly as a member of certain projects, team tasks and organisational units;
- Holds lectures and moderates debates independently. Takes part in the work of professional forums (both within the economic institution and outside of it) independently and respectfully.

2.3. Topics of the course

Migration – reasons, causes and types, effects
Adaptation – stages, theoretical models
Culture shock
The effect of migration on personal identity
Culture – origin, meanings
Cultural relativism and ethnocentrism
Reasons to study intercultural communication?

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2.4. Readings

Core readings

Judith Martin, Thomas Nakayama: Intercultural communication in contexts. 5th ed. 2010. McGraw Hill, New York
selected chapters:
- Why Study Intercultural Communication?   pp. 3-44.
- Culture, Communication, Context, and Power   pp. 83-120.
- Social Science Perspective on Language   pp. 219-227.
- Interpretive Perspective on Language   pp. 228-232.
- Understanding Intercultural Transitions   pp. 305-347.

Further readings

Adrian Holliday, Martin Hyde and John Kullman: Intercultural communication: an advanced resource book. 2nd ed. 2010. Routledge, Abingdon.

Tracy Novinger: Intercultural communication : a practical guide. 2001, University of Texas Press, Austin.

Thomas K. Nakayama, Rona Tamiko Halualani (eds.): The handbook of critical intercultural communication. 2010, Blackwell Publishing, Chichester.

2.5. Assessment

Exam:

- multiple choice test on the basis of lectures and readings at the end of the semester (100 points)

Extra points:

- Pechakucha20x20 presentations (PechaKucha 20x20 is a simple presentation format where you show 20 images, each for 20 seconds. The images advance

automatically and you talk along to the images.) Self-critique is the first step to understand and accept others. This is why topics can ONLY be self-reflexive presentations of your culture. The pechakucha should be agreed with and presented to the instructor: - your critical thoughts on your nation; - tensions in your society (ethnic, religious, social, cultural, economic); - the things you would change in your society [NO touristic marketing videos, no propaganda, etc.] (max. 10 points) (How to Make a Pecha Kucha: https://www.youtube.com/watch?v=32WEzM3LFhw&t=6s)

Grading:
0-8 – fail (1)
9-11 – sufficient (2)
12-14 – average (3)
15-17 – good (5)
18-20 – excellent (5)

3. Guideline for the assessment

3.1. General information

The exam is a multiple choice test. The test consists of 20 questions. Each question has four answers from which one is correct. Some questions include charts, models, images.

Registration

Students must register for the exam through the electronic system (Neptun). One exam date is provided each week in the exam period. In case of fail mark, students must register for a new exam and appear again. In case a student would like a better mark, they can register for a new exam date (in line with the general exam regulations). In this case their mark will be based on their performance at the new exam.

At the exam

- The venue of the exam is shown by the electronic system (Neptun).
- Please, be at the exam venue on time to be able to start the test together with the group.
- 25 minutes is provided for the exam.
- The exam mark is provided in three days time through Neptun.

3.2. Preparation for the exam

The curriculum has two components. Component A deals with the social and cultural history of Szeged and Hungary. It touches on questions like the Hungarian language and the

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origin of the population. This is not part of the evaluation. Its aim is to help the everyday adaptation of the students. Component B deals with intercultural communication theory. To help the understanding of these there are discussions and tasks in the classes connecting the theoretical material to personal experiences of the students. Intercultural communication theory is part of the evaluation.

4. Self-assessment sample test

Choose one answer from a), b), c) or d)!
Duration: 25 minutes

NAME:
Neptun CODE:

1) Cultural relativism is
a) The experience of being between two or more cultural positions. As international migration increases more and more people are living on the border physically, making frequent trips between countries, or living on the border psychologically between bicultural identities.
b) The view that all beliefs, customs, and ethics are relative to the individual within his own social context. In other words, "right" and "wrong" are culture-specific; what is considered moral in one society may be considered immoral in another, and, since no universal standard of morality exists, no one has the right to judge another society's customs.
c) The meaning of a message that tells others how they should respond to the content of our communication based on our relationship to them.
d) It is the tendency to believe that one's ethnic or cultural group is centrally important, and that all other groups are measured in relation to one's own. Such individual will judge other groups relative to his or her own particular ethnic group or culture, especially with concern to language, customs, and religion.

2) In the Stress-Adaptation-Growth adaptation scheme which state constitutes this: "Response behaviors: selective attention, denial, self-deception, avoidance, withdrawal, or hostility, cynicism"
a) transformation
b) stress
c) adaptation
d) growth

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3) What is self-reflection?

a) our image as our cognition recognizes it in a mirror

b) examination of our thoughts and feelings and our determination to get to know them

c) examination of the intention of our communicative partner

d) the memory fragments we store in our cognition about our childhood

4) Adaptation can take place in several different ways if we are examining its effect on identity. One of the following though is not a valid one. Which one is not correct?

a) Assimilation

b) Segregation

c) Cosmopolitanism

d) Integration

5) Below you see an adaptation scheme. Find the right names of its stages!
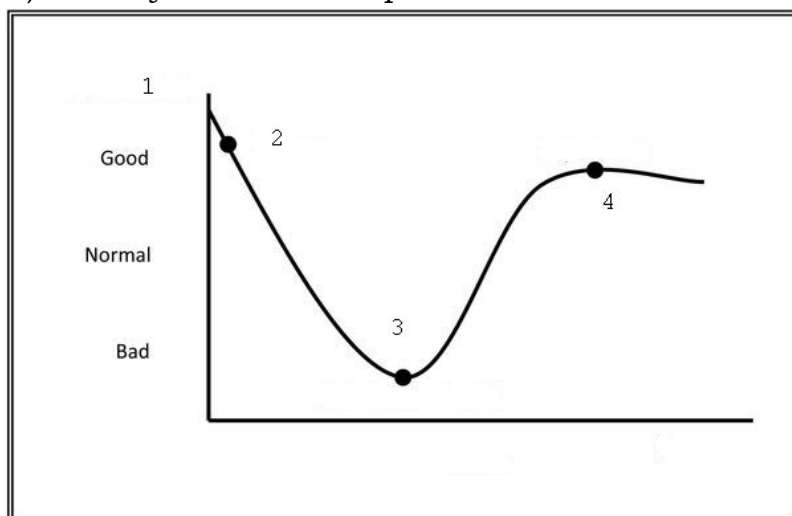
a) 1. State of mind; 2. Adjustment; 3. Honeymoon; 4. Crisis

b) 1. State of mind; 2. Crisis; 3. Honeymoon; 4. Adjustment

c) 1. State of mind; 2. Honeymoon; 3. Crisis; 4. Adjustment

d) 1. Honeymoon; 2. Crisis; 3. Adjustment; 4. State of mind

6) What is empathy?
a) recognizing the differences in space used in different cultures
b) recognizing emotions that another person experiences
c) recognizing the gestures of other cultures
d) recognizing the meaning of a handshake in different cultures

7) What is the technological imperative among the reasons to study intercultural communication?
a) Cultural origin does not have an effect on the ability to use modern communication technology
b) Apple fundamentally influenced communication technology in every human society
c) War images are globally spreading by communication technology
d) Communication technology has brought the world much closer together, even without physical proximity

8) Marshall McLuhan, a prominent mediatheorist, used the expression of "global village" to describe that:
a) as a result of population growth urban spaces and semi-urban spaces exchange villages
b) technology allows us to experience other cultures that are not our own
c) because of migration people from other cultures can be our neighbours
d) globalization brings us rural products from other cultures

9) What is the meaning of "melting pot"?
a) A special kitchen equipment spread by the global appearance of McDonald's
b) It describes the effect of global consumption where we are melting products (food, spices, fashion) of other cultures to our own culture
c) It's the dominant metaphor used to understand assimilation and acculturation of immigrants in America
d) It refers to downtown areas in global cities where the population has truly mixed origin

10) Below you see an adaptation scheme. Find the right names of its stages!
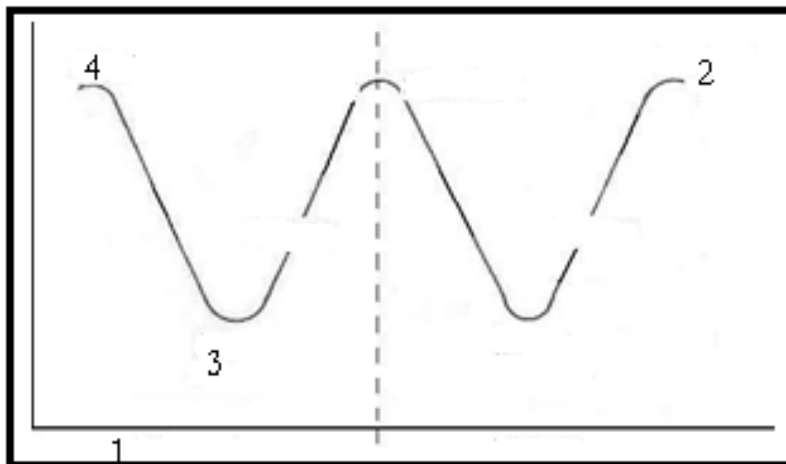
a) 1. State of mind; 2. Arrival; 3. Honeymoon; 4. Return Home
b) 1. Time at home; 2. Culture shock; 3. Honeymoon; 4. Reintegration
c) 1. Time abroad; 2. Reintegration; 3. Culture shock; 4. Arrival
d) 1. Honeymoon; 2. Adaptation; 3. Reintegration; 4. Arrival

11) Who is a sojourner?
a) people who are travelling around the world with only a backpack
b) people who are in a preparatory phase for longer space travel
c) people who move into new cultural contexts for a limited period of time
d) people who consist a special segment of tourists (i.e. pilgrims)

12) What is assimilation?
a) A type of cultural adaptation in which an individual expresses little interest in maintaining cultural ties with either the dominant culture or the migrant culture.
b) A type of cultural adaptation in which an individual gives up his or her own cultural heritage and adopts the mainstream cultural identity.
c) The policy or practice of compelling groups to live apart from each other.
d) A sense of in-betweenness that develops as a result of frequent or multiple cultural border crossings.

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13) What is separation?
a) The activity of migrating across the borders of one or more nation-states.
b) A relatively short-term feeling of disorientation and discomfort due to the lack of familiar cues in the environment.
c) A type of cultural adaptation in which individuals maintain both their original culture and their daily interactions with other groups.
d) A type of cultural adaptation in which an individual retains his or her original culture while interacting minimally with other groups.

14) What is intercultural identity?
a) Identity based on a specific foreign culinary element
b) Identity based on a specific far away religion
c) Identity based on two or more cultural frames of reference
d) Identity recognizable from a specific dress

15) Below you see a table presenting the motivation of migration and the types of the migrants. Two pieces of information is missing from the table. First, find the term marked with 1.

Motivation for Migration	Short-Term Duration	Long-Term Duration
1. Forced	2 Short-term refugee	Immigrant Long-term refugee

a) culinary
b) touristic
c) study
d) voluntary

16) Below you see a table presenting the motivation of migration and the types of the migrants. Two pieces of information is missing from the table. Now, find the term marked with 2.

Motivation for Migration	Short-Term Duration	Long-Term Duration
1. Forced	2 Short-term refugee	Immigrant Long-term refugee

a) tourist
b) sojourner
c) culinary critic
d) journalist

5. Migration: reasons, causes and types

Users guide: the following chapters shortly summarize the main theoretical concepts, point out the exact part of the reading which deals with the given issues. The correct interpretation is helped by reflection questions pointing out the focus of the studied issues and making the understanding personal. The material is supported with a lot of further readings and video material.

Our world is deeply influenced by *migration*. Your presence here in Szeged is also part of this process. Migration and its effects on personal identity is probably the best way to start this course. This is a perfect occasion to learn to be *self-reflective*, which is an important basis for *cultural relativism*. In this part of the course you will get to know the variations of *migrant-host relationships*, the concept of *hybridity*, the different *models of adaptation*, the concept of *culture shock*, the individual *traits influencing adaptation*, the concept of *liminality* and of *multicultural identity*.

KEY AND COMPULSORY TEXT FOR THIS TOPIC:
MARTIN, JUDITH N. - NAKAYAMA, THOMAS K.: INTERCULTURAL COMMUNICATION IN CONTEXTS. [MCGREWHILL, 2012, 5TH ED.] PP. 309-342.

I) WHAT IS MIGRATION AND WHO ARE THE MIGRANTS? HOW LARGE IS THE GROUP OF MIGRANTS WORLDWIDE AND IN CERTAIN LOCALITIES?

Our key text defines migrant as an individual who leaves the primary cultural context in which he or she was raised and moves to a new cultural context for an extended time (Martin – Nakayama 2012: 310).

See an overview of the topic from Joern Barkemeyer and Jan Kuenzl. Their introduction argues that „almost everywhere on the world, international migration is a hot topic. Most of the time the debate about migration is fierce and charged with prejudices and fears.

At the political level, this has far-reaching consequences, ranging from electoral victories of populist right-wing parties to the increasing isolation policy of Europe and the United States. But what exactly is migration? What are its causes? And what are problems and opportunities?" Check their presentation at: https://www.youtube.com/watch?v=lOZmqIwqur4

Social and cultural effect of migration reach us through media representation which is influenced by several factors. To gain a real image about migration I suggest you to surf on the Pew Research Center's special page where you can discover the in- and outflux of migration from country to country. (http://www.pewglobal.org/2016/05/17/global-migrant-stocks/) Economist also created a short presentation about the same topic, but please, keep in mind this was made well before the current migration crisis, back in 2009.
(https://www.youtube.com/watch?v=hcoOENLfpUI)

To help our better understanding on the mixed group of migrants the table in our key text is suitable:

TABLE 8-1 FOUR TYPES OF MIGRANT GROUPS		
Motivation for Migration	**Short-Term Duration**	**Long-Term Duration**
Voluntary	Sojourners	Immigrant
Involuntary (Forced)	Short-term refugee	Long-term refugee

(Martin – Nakayama 2012: 310-313)
REFLECT: USE THE KEY TEXT AND THE PROVIDED HELPING MATERIALS TO UNDERSTAND THE DIFFERENCES AMONG THE ABOVE CATEGORIES!

II) WHAT REASONS CAUSED THE CURRENT MIGRATION CRISIS WHICH DEEPLY INFLUENCES HUNGARIAN SOCIAL AND POLITICAL DISCOURSE (AND IN THIS WAY HAS AN EFFECT ON YOUR LIFE ALSO)?

We have to be aware of the sizes and causes of the current crisis, so check this video "in which John Green discusses the Syrian refugee crisis and the growing number of refugees from Syria, Afghanistan, and Eritrea crossing the sea with the help of smugglers to seek refuge in European Union nations. Also discussed: The difference between migrants and refugees, the rights of refugees as established by international law, the globalization of all regional crises, and how the death of 3-year-old Alan Kurdi galvanized the world."
(https://www.youtube.com/watch?v=KVV6_1Sef9M)
REFLECT: CONSIDER THE VAST DIVERSITY OF MIGRATION AND THE HOMOGENEITY IN MEDIA REPRESENTATIONS!

III) WHAT ARE THE EFFECTS OF MIGRATION ON HOST SOCIETIES?

There is a widespread debate on the effect of migration in host societies. Whereas the economic effects is usually considered positive there are concerns about the cultural effects. See the lecture of Philippe Fargues about some effects delivered in the International Migration Institute: Demographic change, international migration & development
(https://www.youtube.com/watch?v=JFtD19Zd7-I)
REFLECT: HOW YOUR FAMILY, FRIENDS OR SOCIETY THINKS ABOUT THE EFFECT OF MIGRATION!

6. Adaptation: stages, theoretical models

1) WHAT IS THE ORIGIN OF THE CONCEPT?

Adaptation is not only a human cultural process. Every creature tries to survive in the environment available for them. Check this short clip of how animals adopt to the natural environment.
(https://www.youtube.com/watch?v=fRX2JtKFUzk)

Nature had and still has an effect on humans. Watch Sweet Natural Living's rather relaxed style video which introduced in the following way. "The human being is obviously a tropical animal. This is where we originated and this is where we "belong", biologically speaking. Due to our adventurous and curious nature, we have explored vast areas of the earth, well beyond our natural habitat, and that's great! What a blessing it is to be human! However, strictly in terms of health, it's not really a good thing. We have NOT adapted to a cooler climate, we have MADE adaptions. Tools.

As we moved further north out of Africa and the temperatures sank, we made clothing, and fire to keep us warm. This means we dealt with the situation WITHOUT having to physiologically adapt. However, clothes are not an equivalent of skin and fur. Our skin is a living structure. Clothing is dead and performs no vital functions, and in fact positively hinders the natural functions of our actual skin underneath. It's very important for good health to have the skin exposed to the air and sunshine, preferably at all times! Artificial heating typically also means sitting inside a building for large parts of the day, where the air quality is not as good. So our tools for survival in an unnatural climate unfortunately does not make up for not being where we "belong" and is in fact a problematic aspect in itself.

Evolution is such a complex and interesting topic, and is very difficult to really discuss with any certainty. How does it work? How does it happen? Survival of the fittest? Evolutionary leaps? Genetic mutations? How does a species develop? Natural selection? Origin of the species? These are all subtopics under the genre Evolution Theory. We do not claim to KNOW all there is to know about this, but here's our thoughts, some of our ideas and observations anyway. Please comment and share yours too!"
(https://www.youtube.com/watch?v=7LVHaYSCOlI)
REFLECT: CONSIDER THE PRIMORDIAL USE OF CULTURE IN OUR STRIVE TO SURVIVE UNNATURAL ENVIRONMENT!

II) WHAT IS CULTURAL ADAPTATION AND WHAT THEORETICAL MODELS DO WE HAVE ABOUT IT?

In the broadest sense of the concept we can call cultural adaptation every human adaptation which takes place with the help of culture. Compared to adaptation observable among animals cultural adaptation usually does not involve the change of human body and takes places in rather short period of time. Read Rob Boyd's article Culture: the Engine of Human Adaptation.
(http://www.beinghuman.org/article/culture-engine-human-adaptation)

Intercultural communication developed several models for the better understanding of cultural adaptation.

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Adaptation Model 1.)

The Anxiety and uncertainty management model of adaptation was developed by communication theorist William Gudykunst. According to our key text Gudykunst "stresses that the primary characteristic of relationships in intercultural adaptation is ambiguity. The goal of effective intercultural communication can be reached by reducing anxiety and seeking information, a process known as uncertainty reduction.

There are several kinds of uncertainty. Predictive uncertainty is the inability to predict what someone will say or do. We all know how important it is to be relatively sure how people will respond to us. Explanatory uncertainty is the inability to explain why people behave as they do. In any interaction, it is important not only to predict how someone will behave but also to explain why the person behaves in a particular way." (Martin – Nakayama 2012: 321-22) Cf. this model with the flight or fight model of adaptation which can be found in our key text.

REFLECT: HOW DID YOU PREPARE FOR YOUR STAY IN HUNGARY? WHAT KIND OF UNCERTAINTIES CAN YOU REMEMBER FROM THAT TIME?

Adaptation Model 2.)

Stress-adaptation-growth dynamic is an adaptation model, describing the changes in the individual in three phases. Young Yun Kim, who developed the model, "suggests that adaptation is a process of stress, adjustment, and growth. As individuals experience the stress of not fitting in with the environment, the natural response is to seek to adjust. This process of adjustment represents a psychic breakdown of previously held attitudes and behaviors—ones that worked in original cultural contexts. This model fits very well with our dialectical approach in its emphasis on the interconnectedness of individual and context in the adaptation process." (Martin – Nakayama 2012. 324-25.)

1. Stress: normal response in alien environment → personality disintegration, lack of stability → defensive mechanism to minimize that → response behaviors: selective attention, denial, self-deception, avoidance, withdrawal, or, hostility, cynicism

2. Adaptation: stress is temporary; leads to adaptation (you have to react)

3. Growth: the stress-adaptation experiences bring change
→ internal transformation
→ creative responses to new circumstances
→ coping ability grows

REFLECT: RECOLLECT YOUR MEMORIES OR REFLECT ON YOUR PRESENT FEELINGS: WHAT KIND OF RESPONSE BEHAVIORS CAN YOU DETECT IN YOURSELF? RECOLLECT YOUR FIRST SUCCESSFUL ADAPTATIONS (USUALLY SHOPPING) WHEN YOU ACHIEVED YOUR FIRST SUCCESSFUL CHALLENGE IN THE HOST SOCIETY!

Adaptation Model 3.)
Norwegian sociologist, Sverre Lysgaard, developed the most well-known adaptation theory on the basis of his interviews conducted among students studying in US.

The U-curve theory of adaptation
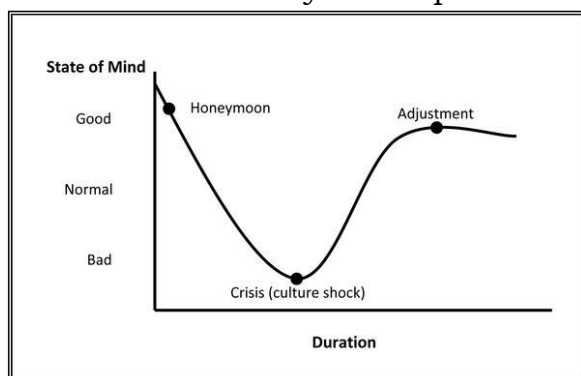
Lysgaard "was interested in understanding the experience of cultural adaptation. His results have been confirmed by many other subsequent studies and have been applied to many different migrant groups.

The main idea is that migrants go through fairly predictable phases in adapting to a new cultural situation. They first experience excitement and anticipation, followed by a period of shock and disorientation (the bottom of the U curve); then they gradually adapt to the new cultural context. Although this framework is simplistic and does not represent every migrant's experience, most migrants experience these general phases at one time or another.

Honeymoon / Anticipation: The first phase is the anticipation or excitement phase. When a migrant first enters a new cultural context, he or she may be excited to be in the new situation and only a little apprehensive.

Culture Shock: The second phase, culture shock, happens to almost everyone in intercultural transitions. Individuals face many challenges of transition in new cultural contexts. Culture shock is a relatively short-term feeling of disorientation, of discomfort due to the unfamiliarity of surroundings and the lack of familiar cues in the environment. Kalvero Oberg, the anthropologist who coined the term culture shock, suggests it is like a disease, complete with symptoms (excessive hand washing, irritability, and so on). If it is treated properly (that is, if the migrant learns the language, makes friends, and so on), the migrant can "recover," or adapt to the new cultural situation and feel at home (Oberg, 1960).

Adaptation / Adjustment: The third phase in Lysgaard's model is adjustment, in which migrants learn the rules and customs of the new cultural context." (Martin – Nakayama 2012: 327-331)

There are several personal accounts on this model of adaptation. Check e.g. this one: https://www.youtube.com/watch?v=klASsZPCToU
REFLECT: CONSIDER THE EFFECT OF A LENGTHY STAYS ABROAD ON YOUR KNOWLEDGE, ROUTINES AND YOUR WAY OF LIFE!

III) CAN WE REALLY GO HOME AFTER A LONGER STAY ABROAD WITHOUT ANY CHANGES?

W-curve model of adaptation
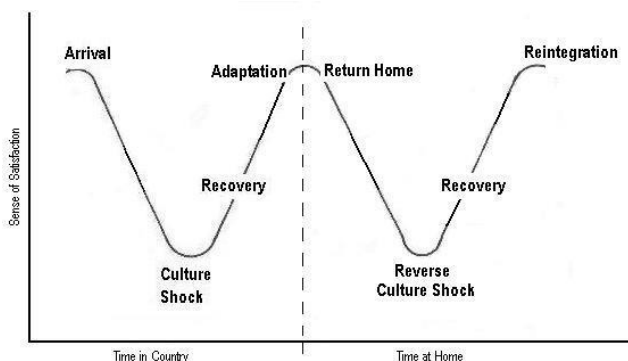
Migration studies points out that a lengthy stay abroad will have some effect on our daily life. We will change even though we try to resist. Most of us are actually happy to let in new habits into our lives. As our key text says: "When migrants return home to their original cultural contexts, the same process of adaptation occurs and may again involve culture, or reentry, shock depicted by the W-curve model (Gullahorn & Gullahorn, 1963).

Sometimes this adaptation is even more difficult because it is so unexpected. Coming home, we might think, should be easy. Scholars refer to this process as the W-curve theory of adaptation because sojourners seem to experience another U-curve: the anticipation of returning home, culture shock in finding that it's not exactly as expected, and then gradual adaptation (Storti, 2001).

Other terms for the process of readapting to one's home culture include: reverse culture shock, reentry shock, and repatriation. There are two fundamental differences between the first and second U-curves, related to issues of personal change and expectations (Martin, 1984). In the initial curve or phase, the sojourner is fundamentally unchanged and is experiencing new cultural contexts. In the reentry phase, the sojourner has changed through the adaptation process and has become a different individual. The person who returns home is not the same person who left home." (Martin – Nakayama 2012: 331-333) There is a fictitious documentary on the

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adaptation models, take a look: https://www.youtube.com/watch?v=FmyWVpoFW88

Further reading: Chapter 4. in Bennett, Milton J.: Basic Concepts of Intercultural Communication. Boston – London: Intercultural Press, 2013. [use it through EbscoHost from the University Library]
REFLECT: DO YOU KNOW ANYONE AROUND YOU WHO ALREADY STAYED FOR A LONGER TIME ABROAD? CHAT WITH HIM/HER ABOUT THE EFFECT OF THE OTHER CULTURE ON HIS/HER LIFE!

IV) WHAT IS CULTURE SHOCK?

Culture shock "is a relatively short-term feeling of disorientation and discomfort due to the lack of familiar cues in the environment." (Martin – Nakayama 2012: 328) Culture shock is probably the most well-known and studied concept in connection with migration. There are countless funny or more serious flicks on culture shock. Check these ones:
Culture shock in
China:https://www.youtube.com/watch?v=ajNh3NwVj1s
Culture shock of Chinese students in Europe:
https://www.youtube.com/watch?v=O7xfk8pNZ4w
Further reading: Bakic-Miric, Natasa: An Integrated Approach to intercultural Communication. Newcastle: Cambridge Scholars, 2012. [use it through EbscoHost from the University Library] pp. 60-62.
REFLECT: RECOLLECT YOUR MOST STRIKING EXPERIENCE AFTER ARRIVING TO HUNGARY WHICH SEEMED TO BE QUITE NORMAL FOR THE LOCALS!

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Európai Szociális Alap

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BEFEKTETÉS A JÖVŐBE

V) WHAT INFLUENCES THE SERIOUSNESS OF CULTURE SHOCK AND ADAPTATION?

There are certain individual traits which influence adaptation and the seriousness of culture shock. Social status: high status migrants usually find their way more easily in host societies. Gender: gender roles can differ between cultures, which can cause problems for migrants. Age: generally we can say that younger individuals adapt easier. Personality: openness and empathy helps adaptation. Context: host and guest cultures can have previous contact which can create friendly, neutral or non-friendly context. Cultural difference: difference of the host & guest cultures can range from minimal to extreme, which influences the migrant individuals' chance for adaptation. Check this personal record on cultural adaptation and identity – a personal record:

https://www.youtube.com/watch?v=CiT344IdpmU

REFLECT: DO YOU KNOW MIGRANTS WHO LEFT THEIR CULTURE AT A RELATIVELY LATER PHASE OF THEIR LIFE? HOW DO YOU SEE THEIR COPING ABILITY WITH THE GUEST SOCIETY?

7. The effect of migration on personal identity

1) HOW DO LOCAL COMMUNITIES AND MIGRANTS COPE WITH THE CULTURE OF THE OTHER?

There are diverse reactions among the migrants and diverse counter-reactions from host societies on the cultural difference of the migrants.

This table sums the variants:

| TABLE 8-2 MIGRANT–HOST RELATIONSHIPS		
	Migrants Value Host/Majority Culture	**Migrants Devalue Host/Majority Culture**
Migrants devalue own/minority culture	Assimilation	Marginalization
	Hybridity	
Migrants value own/minority culture	Integration	Separation

(Martin – Nakayama 2012: 314)

A) IS IT POSSIBLE TO LOSE ONE'S OWN CULTURE?
Assimilation is "a type of cultural adaptation in which an individual gives up his or her own cultural heritage and adopts the mainstream cultural identity." (Martin – Nakayama 2012: 314) Here is a moving documentary, "Kill the Indian, save the man.", on the role of boarding schools in the assimilation of American Indians:
https://www.youtube.com/watch?v=FOe-x1aUP2o

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MAGYARORSZÁG
KORMÁNYA

BEFEKTETÉS A JÖVŐBE

There are examples physically closer also. We should keep in mind, that the Carpathian basin is an ethnically rather heterogeneous territory.
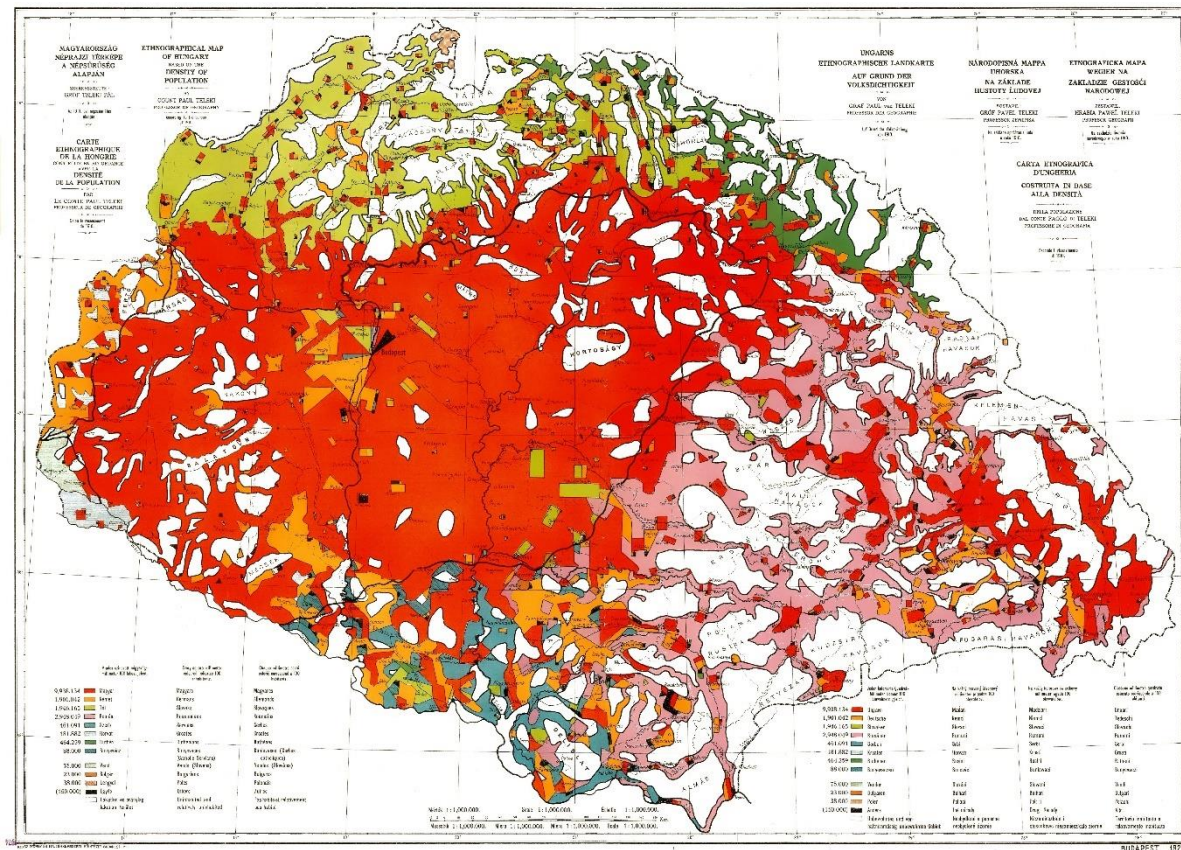
(https://hu.wikipedia.org/wiki/F%C3%A1jl:Ethnographic_map_of_hungary_1910_by_teleki_carte_rouge.jpg)

See this map detail from 1910 on the surroundings of Szeged. (Every color means a different nationality.) State powers in the past century tried to assimilate the minority populations.
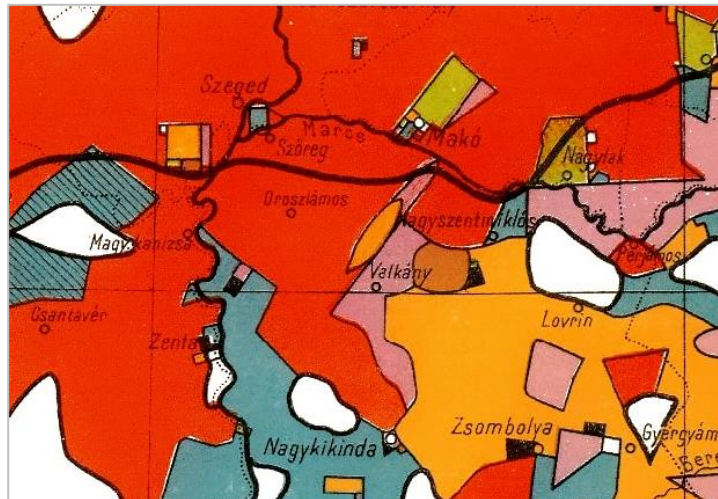
Ethnic complexity is still a fact in 2002.

(https://upload.wikimedia.org/wikipedia/commons/2/25/Vojvodina_ethnic2002.jpg)

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B) WHAT IS SEGREGATION?

Segregation is "the policy or practice of compelling groups to live apart from each other." (Martin – Nakayama 2012: 316) Check these period photos on the segregation in the southern USA:

https://www.youtube.com/watch?v=c-7eNRB2_0Q

In Hungary the existence of so-called Roma quarters on the edge of certain settlements is an example that every human society has the tendency of segregation.

These places usually lack basic infrastructure. There were several attempts to diminish these segregated settlement parts mostly without any result.

(Image:
https://commons.wikimedia.org/wiki/File:Cig%C3%A1nytelep_fortepan_28434.jpg)

C) HOW CAN CULTURES SEPARATE?

Separation is "a type of cultural adaptation in which an individual retains his or her original culture while interacting minimally with other groups. Separation may be initiated and enforced by the dominant society, in which case it becomes segregation." (Martin – Nakayama 2012: 315-316) The Amish, a Protestant community in the US, is a good example of self-segregation.

(https://upload.wikimedia.org/wikipedia/commons/thumb/3/39/Amish_people.jpg/640px-Amish_people.jpg)

Check this award winning documentary, The Amish - A People of Preservation, on one of the best known examples of self-separation: https://www.youtube.com/watch?v=vrWOih3xKXQ

The 1985 film, The Witness, with Harrison Ford is a relatively good account the life of the Amish. (http://www.imdb.com/title/tt0090329/)

D) How can you be alone in a culture?

Marginalization is "a type of cultural adaptation in which an individual expresses little interest in maintaining cultural ties with either the dominant culture or the migrant culture." (Martin – Nakayama 2012: 318) Our key text gives an example: "For example, women from overseas who marry U.S. military men may find themselves living in relatively isolated parts of the country upon their husbands' return to the States. These women, sometimes called "war brides," become marginalized by the dominant society. They cannot find a local community of people with whom to share their native culture and language, nor can they participate in U.S. culture as a result of linguistic, cultural, and sometimes prejudicial barriers. These women may also be rejected by their husbands' families, leading to further marginalization." There is a pretty fine webarchive, Canadian War Brides, full of statistics, statements, commemoration. Check it: http://www.canadianwarbrides.com/intro.asp

E) Is there an ideal way for two cultures to live together?

Integration is "a type of cultural adaptation in which individuals maintain both their original culture and their daily interactions with other groups." (Martin – Nakayama 2012: 316-318)

Integration nowadays is considered as the best solution for the individual to live in his/her new society. In the framework of the 'Refugees, migration and intercultural dialogue of the Creative Europe' program of the European Commission there is a call for refugee integration projects now. „The general objective of this call for proposals is to support projects facilitating the integration of refugees in Europe, enhancing mutual cultural understanding and fostering intercultural and interfaith dialogue, tolerance and respect for other cultures."

The specific objectives are: „help refugees socialise and express themselves without necessarily speaking immediately the host country language be learning platforms in a wider sense, fostering respect and understanding for diversity, intercultural and civic competencies, democratic values and citizenship give EU citizens the opportunity to discover, learn from and understand the values and cultures of refugees and - in the process rediscover and enrich their own support the showcasing and co-creation of cultural and/or audiovisual works across Europe offer the possibility of collaboration with organisations in other sectors in order to stimulate a more comprehensive, rapid, effective and long-term response to this global challenge."

Further info: https://ec.europa.eu/programmes/creative-europe/cross-sector/refugees-migration-intercultural-dialogue_en

REFLECTION: CONSIDER YOUR OWN CULTURE AND FIND EXAMPLES FOR THE DIFFERENT ADAPTATION METHODS ABOVE.

8. Culture in our global world

KEY AND COMPULSORY TEXT FOR THIS TOPIC:
MARTIN, JUDITH N. - NAKAYAMA, THOMAS K.: INTERCULTURAL COMMUNICATION IN CONTEXTS. [MCGREWHILL, 2012, 5TH ED.] PP. 84-93.

A) HOW DO WE USE THIS TERM IN THIS COURSE?
In this course we use the term building mostly on the teachings of contemporary cultural anthropology. Culture is understood as "a socially constructed and historically transmitted pattern of symbols, meanings, apprentices, and rules. A historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life." (Martin – Nakayama 2012: 87)
REFLECT: FIND SOME BASIC SYMBOLS OF HUNGARIAN/EUROPEAN CULTURE. TRY TO REFLECT ON THE MEANING OF THEM IN YOUR OWN CULTURE AND TRY TO COLLECT YOUR KNOWLEDGE ON THE MEANING OF THAT SYMBOL IN HUNGARIAN/EUROPEAN CULTURE.

b) WHAT LEVELS OF MEANINGS ARE INCORPORATED IN THIS KEY CONCEPT?
Culture is a scientific term with one of the most complex histories behind it. Moreover, it is used in our daily parlance with a largely different meaning. In the layers of the term there is human history with all its fate, failures, and achievements. Our key text quotes communication scholar Wen Shu Lee's ideas about the different layers of culture. Try to understand it always keeping in mind that this is a scientific text, not a statement on certain cultures.

"1. Culture - unique human efforts (as different from nature and biology). For example, "Culture is the bulwark against the ravages of nature."
2. Culture - refinement, mannerism (as different from things that are crude, vulgar, and unrefined). For example, "Look at the way in which he chows down his food. He has no culture at all."

3. Culture - civilization (as different from backward barbaric people). For example, "In countries where darkness reigns and people are wanting in culture, it is our mandate to civilize and Christianize those poor souls."

4. Culture - shared language, beliefs, values (as different from language beliefs and values that are not shared; dissenting voices; and voices of the "other"). For example, "We come from the same culture, we speak the same language, and we share the same tradition."

5. Culture - dominant or hegemonic culture (as different from marginal cultures). For example, "It is the culture of the ruling class that determines what is moral and what is deviant." [This definition is a more charged version of definitions 2, 3, and 4 through the addition of power consciousness.]

6. Culture - the shifting tensions between the shared and the unshared (as different from shared or unshared things). For example, "American culture has changed from master/slave, to white only/black only, to antiwar and black power, to affirmative action/multiculturalism and political correctness, to transnational capital and anti-sweatshop campaigns." (Martin – Nakayama 2012: 85.)

Watch this funny and short summary with examples on the multiplied meaning of culture:

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https://www.youtube.com/watch?v=Me2HlTQPS40

Further reading: Piller, Ingrid: Intercultural Communication. A Critical Introduction. Edinburgh: EUP, 2011. [use it through EbscoHost from the University Library] pp. 9-16.

Bakic-Miric, Natasa: An Integrated Approach to intercultural Communication. Newcastle: Cambridge Scholars, 2012. [use it through EbscoHost from the University Library] pp. 13-14.

REFLECT: ARE YOU ABLE TO GRASP SOME OF THE ABOVE MEANINGS OF CULTURE IN YOUR CULTURE?

C) HOW CAN WE UNDERSTAND ANOTHER CULTURE?

There is a binary opposition to describe the different ways we approach another culture. We born and are mostly raised as ethnocentrists, meaning we have a "tendency to think that our own culture is superior to other cultures." (Martin – Nakayama 2012: 5). Contrary to that, social scientists (and you are also studying a social science) are globally view that all beliefs, customs, and ethics are relative to the individual within his own social context. In other words, "right" and "wrong" are culture-specific; and, since no universal standard of morality exists, no one has the right to judge another society's customs.

Check these flicks with a lot of examples on ethnocentrism and cultural relativism:

https://www.youtube.com/watch?v=HlXAeOnU520

https://www.youtube.com/watch?v=li49eAKJCwY

Here are some practical suggestions how to overcome ethnocentrism:

https://www.youtube.com/watch?v=Hxb-2Vs513s

https://www.youtube.com/watch?v=uqFv1aM8vqU

https://www.youtube.com/watch?v=QTWXlrce8kk

We Hungarians (and some other European cultures) have a rather strange habit, the so-called pigsticking. Check this grotesque flick on the custom: https://www.youtube.com/watch?v=tnsUd9m7eRQ

From the perspective of another culture this is cruel and brutal. In the local culture this has a completely different meaning. Pigsticking is an occasion of strengthening family ties and get hold of good quality, handmade food. Being a social scientist we cannot be short sighted to see the difference!

Further reading: Bakic-Miric, Natasa: An Integrated Approach to intercultural Communication. Newcastle: Cambridge Scholars, 2012. [use it through EbscoHost from the University Library] pp. 32-37.

Stewart, Edward C. et al: Cultural Assumptions and Values. in: Bennett, Milton J.: Basic Concepts of Intercultural Communication. Boston – London: Intercultural Press, 2013. [use it through EbscoHost from the University Library]

REFLECT: DO YOU SEE ANY HABITS IN YOUR CULTURE WHICH COULD BE CONSIDERED STRANGE FROM THE PERSPECTIVE OF ANOTHER CULTURE?

D) WHAT HAPPENS WITH THE IDENTITY OF THOSE TRAVELLING A LOT OR RAISED IN BICULTURAL FAMILIES?

Quickening migration created special variants and modifications of identity. Transnationalism is "the activity of migrating across the borders of one or more nation-states." Whereas multicultural identity is "a sense of in-betweenness that develops as a result of frequent or multiple cultural border crossings." (Martin – Nakayama 2012: 341) For this latter one read Peter Adler's influential essay, Beyond Cultural Identity: Reflections on Multiculturalism here:

http://www.mediate.com/articles/adler3.cfm

For transnationalism see Piller, Ingrid: Intercultural Communication. A Critical Introduction. Edinburgh: EUP, 2011. [use it through EbscoHost from the University Library] pp. 68-73.

REFLECT: CONTEMPORARY CULTURAL THEORY USES THE WORD CULTURAL BROKER FOR THOSE WHO ARE ABLE TO CULTURALLY 'TRANSLATE' CONCEPTS BETWEEN DIFFERENT CULTURES. DO YOU KNOW SOMEBODY AROUND YOU WHO IS DEEPLY ROOTED IN TWO CULTURES AND IDENTIFIES WITH BOTH?

9. Reasons to study intercultural communication

KEY AND COMPULSORY TEXT FOR THIS TOPIC:
MARTIN, JUDITH N. - NAKAYAMA, THOMAS K.: INTERCULTURAL COMMUNICATION IN CONTEXTS. [MCGREWHILL, 2012, 5TH ED.] PP. 4-39.

Further reading on icc: Piller, Ingrid: Intercultural Communication. A Critical Introduction. Edinburgh: EUP, 2011. [use it through EbscoHost from the University Library] pp. 5-9.
For the history of the discipline see the first couple of chapters of Everett M. Rogers, William B. Hart, Yoshitaka Miike: Edward T. Hall and The History of Intercultural Communication: The United States and Japan. Keio Communication Review No. 24, 2002.
(www.mediacom.keio.ac.jp/publication/pdf2002/review24/2.pdf)

A) WHAT IS THE EFFECT OF TECHNOLOGICAL DEVELOPMENT ON INTERCULTURAL COMMUNICATION?
Communication technology has brought the world much closer together, even without physical proximity. The vast expansion from telephone to television, email, fax, etc., but first of all the web quickened that process.

Marshall McLuhan, a prominent mediatheorist, used the concept "global village". See his thoughts in CBC TV at https://www.youtube.com/watch?v=HeDnPP6ntic. McLuhan pointed out that technology allows us to experience other cultures that are not our own and even to develop complex relationships with them. We have to keep in mind the mediarepresentation of other cultures, exoticism, thematic channels.
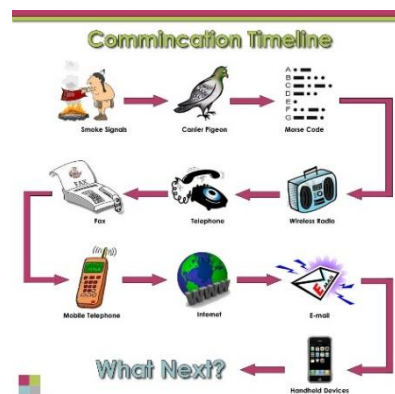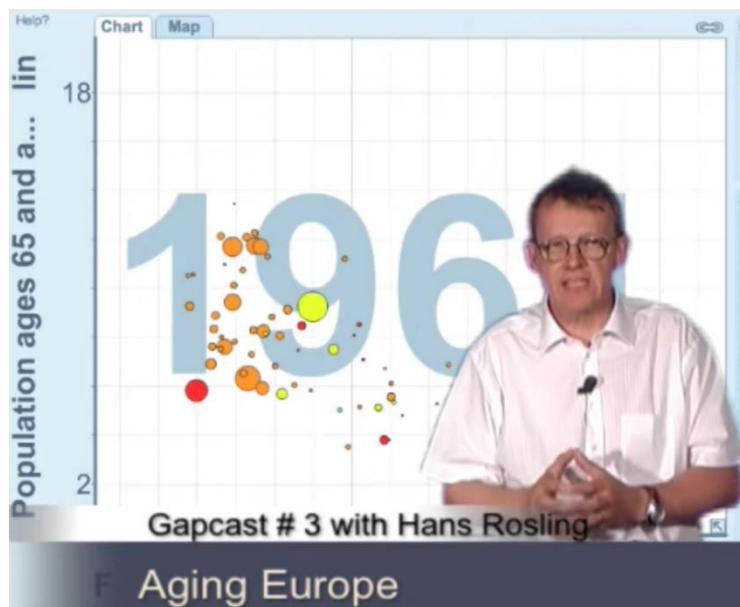
Besides communication technology, the technological development of mobility also enhances the chance to meet other cultures.

Further reading: Dean Barnlund: Communication in a Global Village. In: Bennett, Milton J.: Basic Concepts of Intercultural Communication. Boston – London: Intercultural Press, 2013. [use it through EbscoHost from the University Library]

REFLECT: CONSIDER THE COMMUNICATION TOOLS THE DIFFERENT GENERATIONS OF YOUR RELATIVES USE TO KEEP IN TOUCH WITH YOU?

B) HOW DEMOGRAPHY AND INTERCULTURAL COMMUNICATION IS RELATED?
Western societies are aging. Even the European Commission published a short flick to tell this to the European population (European Economy Explained - Going further together - The ageing population - https://www.youtube.com/watch?v=zlSQEpG1AcQ) For a more scientific account check Professor Hans Rosling on Ageing Europe (https://www.youtube.com/watch?v=QHCt6PmSs0k)

A number of Western societies invited immigrants to their societies to keep up the welfare state. Nowadays there are more non-European immigrants & more intra-European migrants than ever before. (Cf. London as a city with one of the largest Hungarian populations.) Immigration significantly altered the social and especially cultural landscape. This caused anti-immigrant hysteria. Especially in a period of economic decline (which took place from 2008) an increase in anti-immigrant sentiment is predictable.
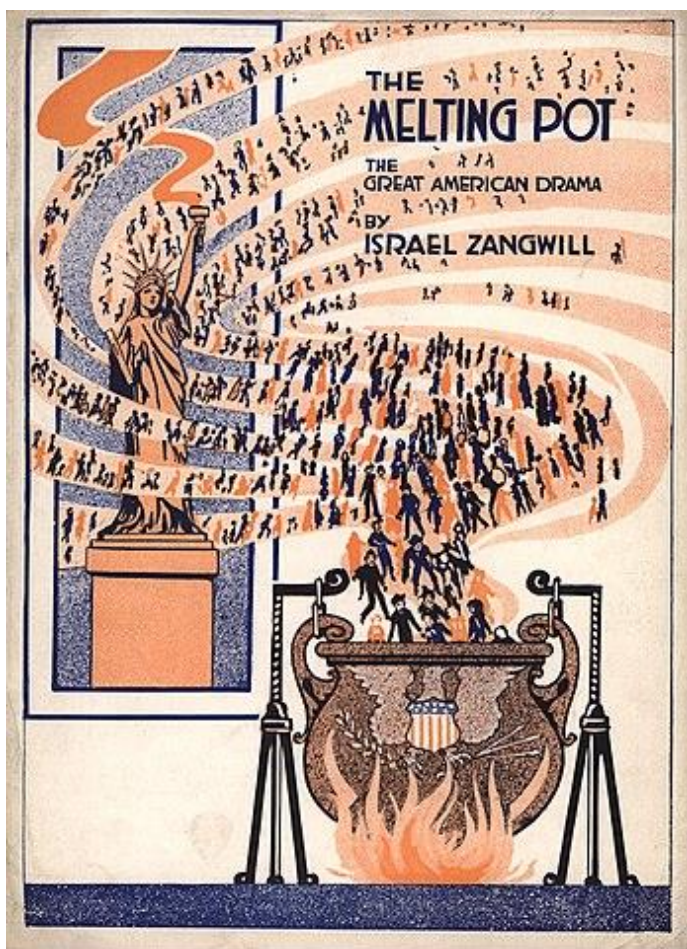
The so called "melting pot", a "metaphor that assumes that immigrants and cultural minorities will be assimilated into the U.S. majority culture, losing their original cultures", was criticized as cultures never really melted together → cf. no global culture, but hybridization.

REFLECT: CONSIDER THE INTERRELATEDNESS OF AGEING, ECONOMIC PROSPERITY AND CHILD BIRTH RATE.

(https://en.wikipedia.org/wiki/File:TheMeltingpot1.jpg)

C) WHAT IS THE EFFECT OF THE GLOBALIZATION OF ECONOMY ON INTERCULTURAL COMMUNICATION?

The creation of a world market in goods, services, labor, capital, and technology accelerated in the past century. The outsourced work creates not only economic changes locally, but through cultural differences in business practices there are a further reaching effect. Moreover, multinational companies are employing culturally diverse workforce which is a challenge to manage. There is a Volvo Group conference keynote lecture entitled Intercultural Management in the age of Globalisation which is freely available here: https://www.youtube.com/watch?v=OYOil8b3o70

Further reading: Sooknanan, Prahalad: Intercultural Communication in the Global Workplace. In: Patel, Fay - Mingsheng Li - Prahalad Sooknanan: Intercultural Communication: Building a Global Community. New Delhi: Sage, 2011. [use it through EbscoHost from the University Library] pp. 90-113.

Bakic-Miric, Natasa: An Integrated Approach to intercultural Communication. Newcastle: Cambridge Scholars, 2012. [use it through EbscoHost from the University Library] pp. 125-149.

REFLECT: WHAT CAN BE AN OFFICIAL HOLIDAY OF A GLOBAL COMPANY? DO SOME RESEARCH AND FIND OUT!

10. The role of situational exercises in learning intercultural communication

This course inevitably has an intention to make a change in your view on other cultures. As you are all preparing to find work in international business it is no surprise that the course intends to form you into an emphatic, tolerant and culturally relative person. These are qualities necessary to be successful in international business environment.

It is well known that to develop into a culturally relative individual the first step is always to distance ourselves from our own culture. In this way we gain the necessary perspective and freedom to understand and accept other cultures. Distancing ourselves from our culture can emotionally be rather stressful. The feeling of totality and dominance we have been socialized in during our childhood is a strong bond and is truly hard to overstep. As most of us grew up in monocultural environments it is an enormous step to recognize and accept the relativity of our own culture.

However, there are useful exercises to help these inner changes. Most of them tries to point out that every culture is creating its own version of reality. This version is constructed from the point of view of the given culture. In the following you will have the chance to get to know some of these exercises.

# 11. Social reality is a construction (mental geography) (exercise 1)

We all take our culture, nation, history and country for granted. We are not questioning the emotionally based knowledge we have been socialized in while growing up. For example we learn numerous facts about our country in an institutionalized (in school) or un-institutionalized (at home) way. Besides these facts we attach feelings to our country, usually we even personalize it as father or mother. (For example, Hungary is a woman, called Hungaria, and Hungary is a motherland.)

Moreover we connect different associations, meanings to certain territories of our countries. The reason why we think and feel certain territories to be more important is not because of geographical facts. It is history (and let's not forget this is different from the past), memory and emotional attachment. The meanings associated with a given territory shape our view of our country. In this way we see (and feel) our country differently than even the most educated foreigner, who only learned about our country.

All of these pieces of knowledge create a certain interpretation, a certain version of our country. We could call this perception mental geography which is based on a (just partly factual) knowledge shared by our fellow countrymen. Mental geography is basically a cognitive phenomenon, but we can gain an insight into these rather subjective interpretations of the national space by asking members of a nation to draw a map and characterize it with a closed set of parameters. Here are some examples made by foreign students studying in the international economy program in Szeged.
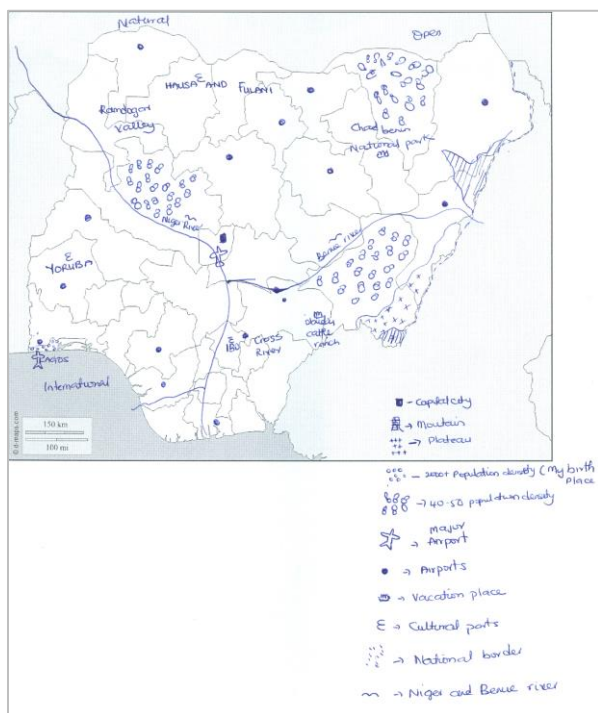
Analyze the map of Nigeria drawn by a student from that country. Not surprisingly we have the tendency to provide information based on our studies. Even though the student was asked to write down associations, the official maps he used to see overwrote this intention. In spite of that the map already shows a characteristic of the country which is unknown for the outer observer: ethnic complexity. Ethnic heterogeneity is one of the most important features which can influence the mental geography of the citizens of a country and which can be hidden for the outsiders.
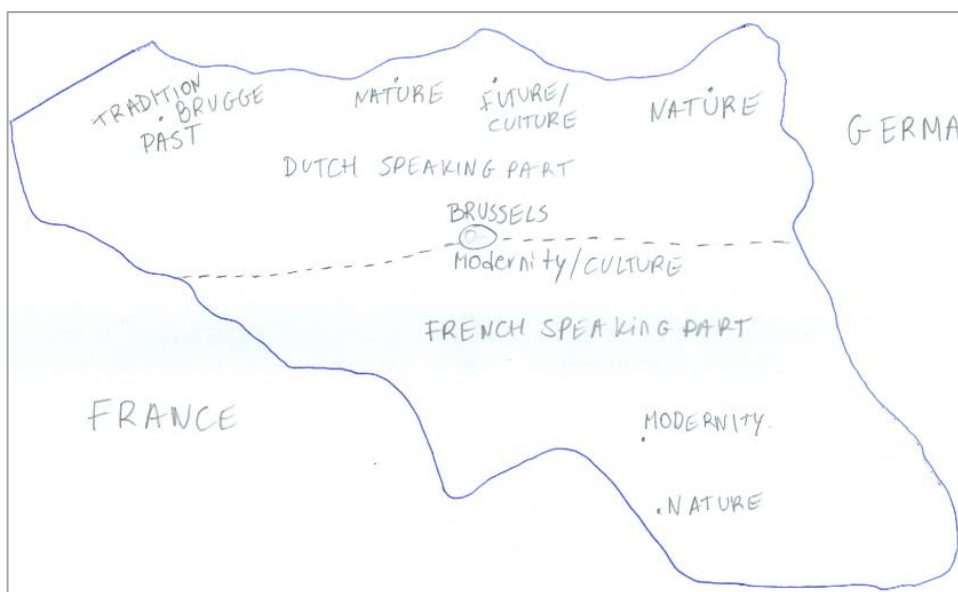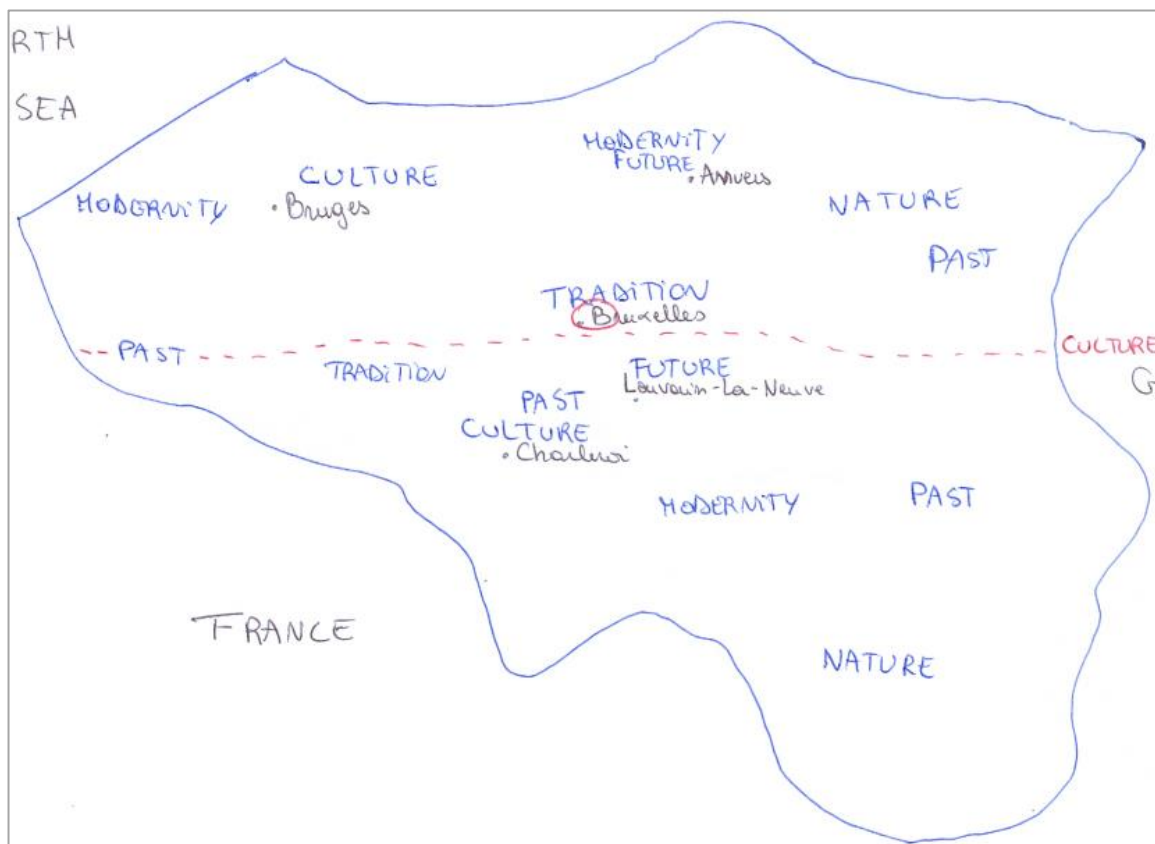
Compare the two images of Belgium. Both images were drawn by French speaking Belgian students. The task was to use the oppositional pairs tradition vs modernity, nature vs culture, and past vs future to characterize different regions of Belgium. My aim with this exercise is to deconstruct the monolithic images we have of our countries. As you can see the two students interpreted certain places differently. E.g. the famous town of Brugge/Bruges means tradition/past for one of them, and culture for the other. Even they use the name differently: one is using the Dutch name for this Dutch town, whereas the other is using the French name for the town.

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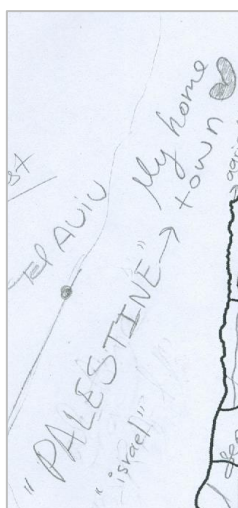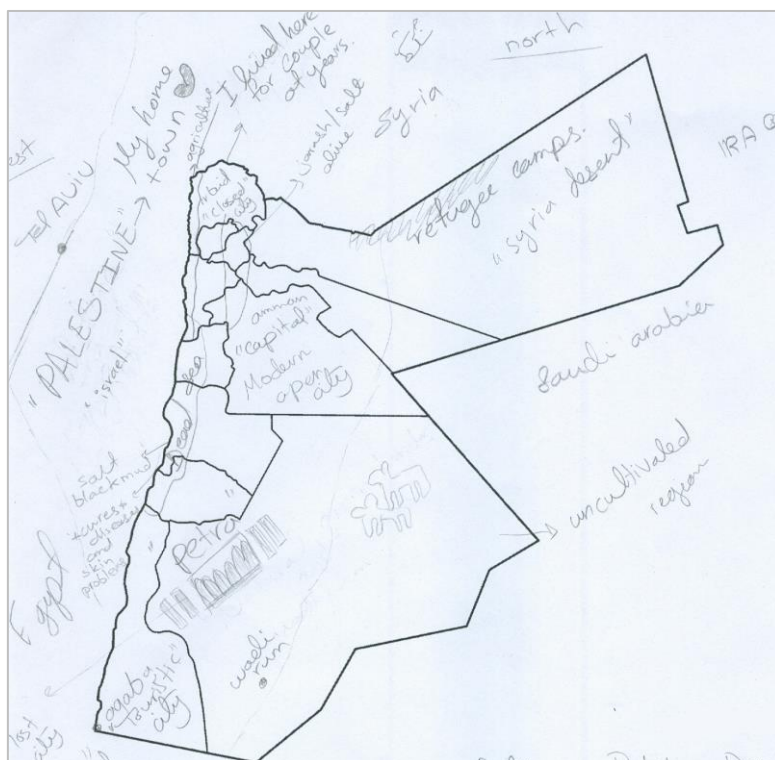
Not surprisingly ethnic tensions are one of the most frequent features on these maps. At the same time they are one of the best phenomena to reveal how differently cultural (i.e. ethnic) groups see the world around themselves. Look at the map of Jordan above. Do not miss the emotional side notes reflected in the different writing of Palestine and Israel by this Palestinian student.

Some maps even prove that we can have rather incorrect views on the world around us. In the above image drawn by a German student the division of post-WWII Germany is exchanged. In reality Eastern Germany was occupied by the Soviet Union. Besides this mistake the student did not miss to mark the historical size of the territories occupied by Germans. Nostalgia, history and nationalism always walk hand in hand in creating our feelings towards our mother country.
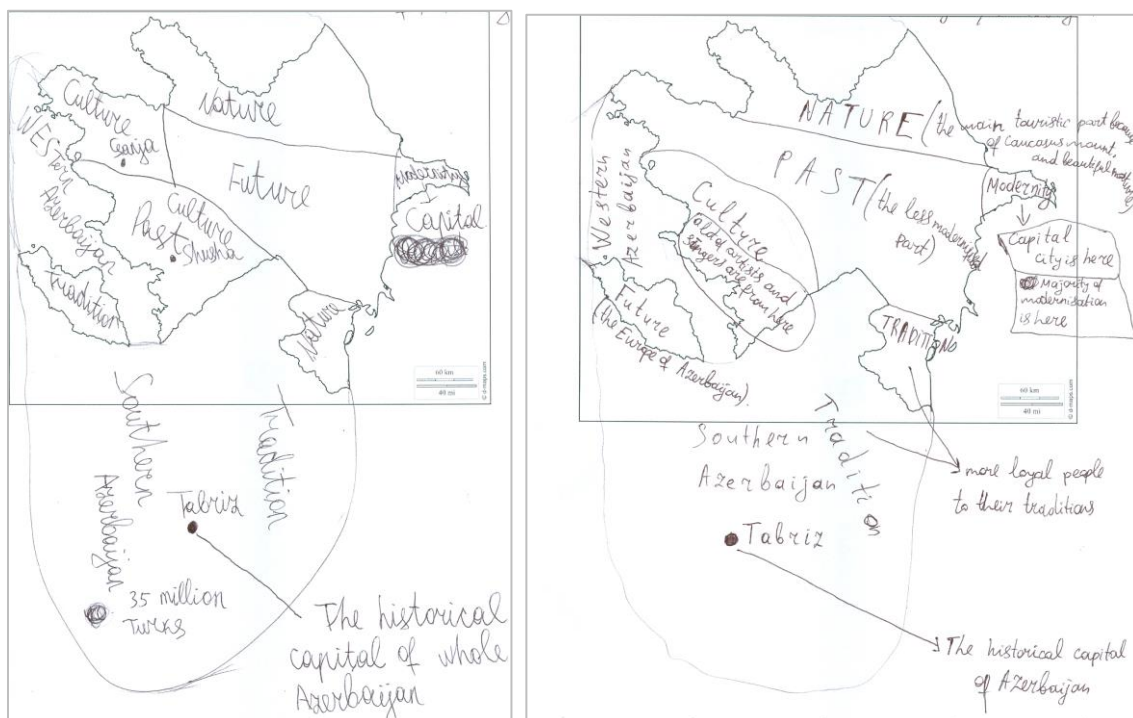
Sometimes this is very strongly socialized into members of a group. Here are two maps drawn by Azerbaijani students. Both of them are interpreting Northern Iran as Southern Azerbaijan. This is a widely shared idea in Azerbaijan.
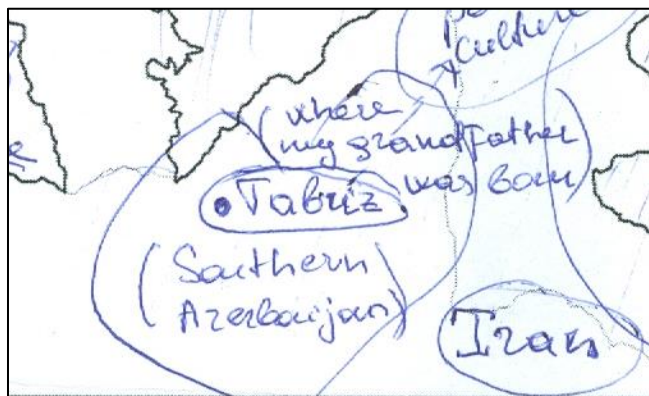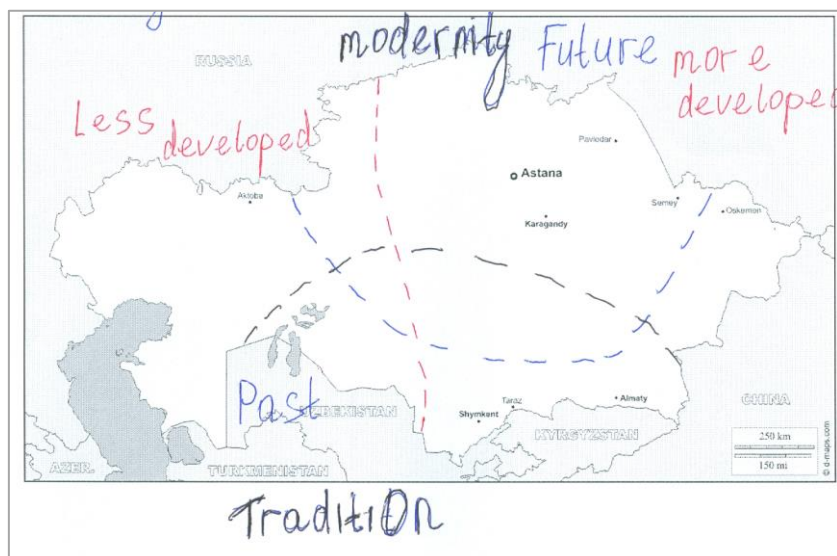
Compare the two images of Kazakhstan both drawn by Kazakh students. As you see even two members of the same group can attach rather different associative content to their country. One of the students divided up the country and created 'regions' using the given oppositional pairs. In case of the other student the oppositional pairs serve only as a starting point and she attaches further information to different regions.

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In some cases current conflicts are reflected on the maps like in the case below in Turkey.

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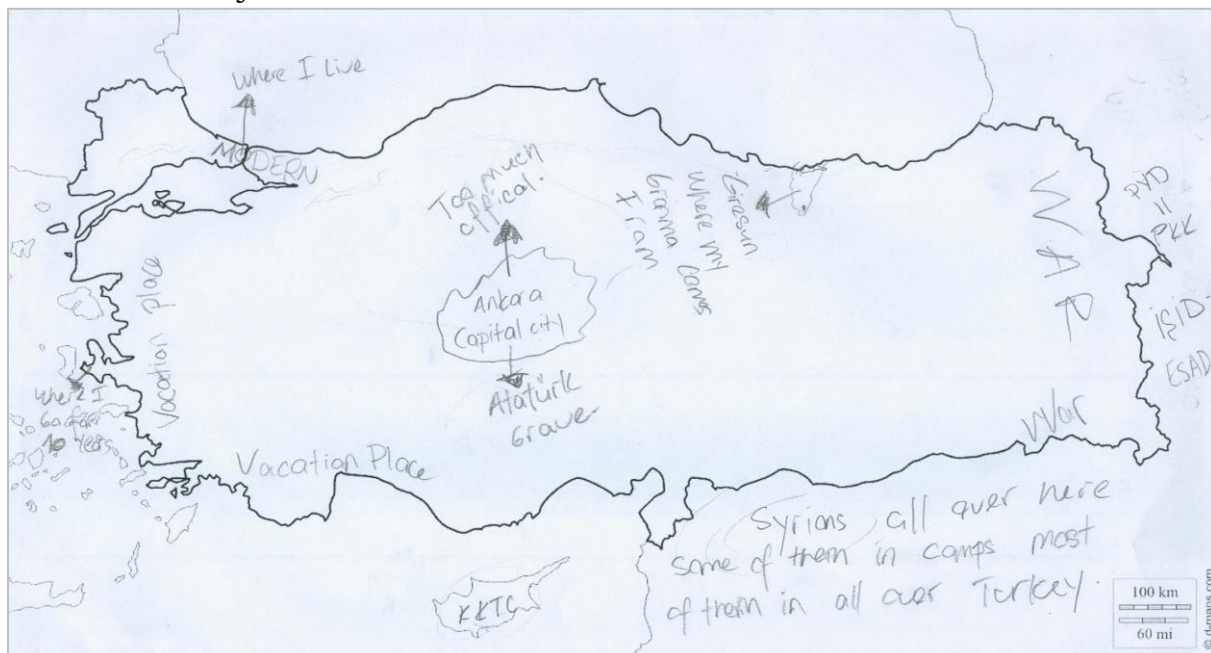
After drawing a map which connects the territory of another country to your country, it is always a good exercise to ask how members of the other group would react to your map. Mental geographies, inclusive and exclusive represent the views of our group. Drawing them helps to question them, helps to reflect on them. Through this you can make the first step to recognize the particularity and subjectivity of mental geographies. This is the first step to recognize other views of the world, which later can contribute to the acknowledgement of these views.

12. Immerse in local culture
(exercise 2)

Another way to turn into a culturally relative individual is analyzing the culture which is your temporary place of residence for quite a long time. According to previous research and my personal experiences even though you arrive with a rather limited set of goals to another culture (i.e. studying) during the years spent here most of you will incorporate local habits, customs, recipes to your lifestyle, and will bring personally important objects with you. During the days, weeks, months you spend here, you are analyzing the local context and gain a better and better understanding of it.

To achieve that better understanding naturally you have to be exposed to the other (i.e. local) culture. Not surprisingly most of you are not initially interested to dive deep into the local culture. As we have discussed that in TOPIC 1, PART B in connection with Adaptation Model 2 arriving to another culture is a stressful experience. One reaction to that stress is avoidance and withdrawal. Not the best mental status to get to know another culture.

This exercise aims to help you to overstep this withdrawal. The task is to visit interesting events and places in the local culture. You can gain some extra points counted into your final assessment in case you are reflecting on your feelings in the form of writing a blog entry on your experiences. It is important to stress that there is no normative expectation in connection with the blog entry's content: I hope you are ready to write about your feelings, emotions, experiences, it can be about your concerns, critiques while visiting an event or place suggested by the teacher of the course. I strongly hope that every evening you spend at a festival in Szeged or every afternoon you spend in the local museum will not only help you to feel settled, but also to gain a better understanding of the local culture.

Years ago when starting this course for foreign students I decided that we should help those students who will come later to understand their temporary place. That is why I set up a blog to share the experiences foreign students gain here in Szeged. Here is some exemplary entry to help you understand the style, the tone and the content. (Grammar and spelling mistakes were not edited in the following examples.)

Blog entry 1
Eurodinner ESN: a great experience!

Tuesday on the 15th November 2016 was organized a dinner by the members of ESN Szeged where everyone could share a traditional dish from its country of origin. Between spanish, turkish, bulgarian, german specialties and other meals, we were entitled to a mixture of flavours and good discoveries. To represent Belgium, my choice was to put the "Carbonade Flamande" in the menu of the day. Back on the preparation, the comparisons and especially the discoveries taste.

It was organized in a building not so far from the TIK, library of the university. All the food was on a big table and everyone could taste each speciality. There were tortillas, "Quiche Lorraine", paella but too some meals I haven't known. It was honestly very tasty. But the room was very crowded and we didn't have enough place to enjoy correctly the food. Too, there were people who didn't cook for the event but came. It was bad for this because for example I spend money to prepare my speciality but not them. However, they didn't feel the proudness to cook something special from their country and my first goal was to share the belgian identity.

But what about this famous "Carbonade à la flamande"?

First, it is a typical dish of Belgium and Northern France who consisting of pieces of meat simmered in a beer sauce.

The name "Carbonade" comes from the word "coal" ('Charbon' in French) because of the high number of mines during the past in this region. The word "Flamande" shows the area where it cook was called in the past as "Flemish territory". The meal consists of chopping beef, pork or horse meat and cooking it with belgian beers and onions. It is sometimes prepared with gingerbread and a little brown sugar or Liège syrup to bring a sweet taste to the dish.

And what about the event?
With what I heard, it was successful. I'm happy because it was the first time I cooked it. The pan was so quickly empty. But that shows it was great and tasty. I would like to thank my mother for the advice.
To summarize, it was a very nice evening where we could share our specialities, culture. I believe people will keep a nice image of Belgium, a so little country but with a lot of specialities.
X (Belgium)

[This blog entry is a fine example to understand the chance to get to know other cultures while in abroad. A foreign student community in itself is a small 'culture'. That culture is formed by the differentness of the monolithic local culture: everybody is a constitutive part of it who does not belong to the locals. Such an international evening presented here helps to understand that this small culture is in itself a mixture of several large cultures.]

Blog entry 2
Finding tips at the Reök Palace
In the way to the University, every student can recognize beautiful building with wavy walls and floral decorations that grabs your attention at first sight. And every time when you walk the Tisza Lajos körút you may wonder about palace.

Each year Reök Team gives a chance to the international students to enter the mind-blowing history of this palace. A lot of visitors can know that Three-storey palace was designed for Ivan Reök and his family by Ede Magyar in 1907. However not a lot of people know why does building have floral patterns of lilies and ivy creep give a motif of water? Why on the top of the building there is a black eagle which is not so recognizable by visitors? Why were windows shaped like in this way? After answering you can find that, every detail directly links to the owner of Reök Palace. Therefore, this difference makes you try to find tips about Ivan Reök and his family, to think deeply and not just to admire the Reök Palace.

However, our free guided tour did not include visiting galleries that is good somehow because now I have a reason to discover this building again and again.
What I figured out that this Art Nouveau is the case when it is better to pay attention to small details not to the whole picture.
Y (Kazahstan)

[This entry shows us that our first and initial approach to the local culture is fundamentally touristic.

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Arriving to a place where we plan to live for years we first look around with the interested eye of a tourist. It is a good approach to act like a tourist in the first weeks as we will gain some understanding of the locality which will be a context for our everyday life for years.]

Blog entry 3
Paprika Fest at Alsóváros

Szeged is a small city. However, it does not mean there is nothings to enjoy. Well, there are lots of things that we can have fun with friends! Almost every week or two, some festivals are held for everyone. For example; wine festival (two weeks ago), paprika Show (this weekend), etc. On 1st of October, I and friend went to paprika festival which was held in Mátyás Király tér. The place is not so far away from Szeged University, approximately 20 minutes walk took us there.

When I got there, first thing came to my mind was, the atmosphere was very peaceful and chill. Elderly people were singing on a stage which was really fantastic, children were running around their parents with laughter. A breeze blew from trees was comfortable as well.

*Walking around some shops, there were not only paprika stuff but also accessory shop, hand-made skincare shop and more. Therefore, there were lots of things to look around. The thing I
really like is, they explained their*

products how to use/cook kindly but did not force to buy. No pressure. They were very nice.

Compare to my country's festival, one thing which is really different is, they do not use big voice to gather customers or catch customer's attention. I prefer this type of communication which is calm and respectful.

The church right behind shops is absolutely amazing. I had never got a chance to get into a church at that time, so it was the first time for me to be in. I was very fascinated by drawings on a wall, sculptures and architecture. I never imagined the celling is that high. Every single object is beautiful and hold my breath!

There were a few people just sitting on chairs and relaxing. Now, I am interested in being in a church on Sunday to see what people do or even take part in because It must be different atmosphere and it will be a new experience for me. To conclude that day, it was really nice opportunity to know and explore this city. There is much greenery so I could feel very relaxed and happy.

About products sold by shops, the price is affordable, some shops give a sample to try a taste so that we can make sure before purchase.

I would recommend to visit next year if you have not been there! It will be a very nice day!!

Z (Japan)

[This entry is a fine example to make active steps to get to know the local culture. Festivals and feasts are always harder to understand as they are encompassing complex meanings into ritual forms of the local culture. At the same time it is a perfect occasion *to feel* the other culture. And let us not forget, spending years in another culture will create a certain feeling of belonging to the local culture in most of you. As the feeling of belonging is just partly logical and reasonable, it is partly emotional, such occasions are always a step further to understand the local culture.]

Blog entry 4
Hungarian national holiday in Szeged
On the 23rd October 1956 in Budapest, the national revolt was declared against the Hungarian People's Republic and its policies of Soviet Union. This movement, originally a student one, led to the Hungarian Revolution. The 60th anniversary of this event is the perfect occasion to observe the National Day in Hungary. In memory of students, why not consider a student city like Szeged. Here is the content of this article about the 23rd October 2016.

At 9.45, just in front of the 'Polgármesteri Hivatal', on the 'Széchenyi Square', the flag was raised, synonymous of the beginning of the festivities. The musicians played their instruments and some soldiers in typical outfit drew up the Hungarian flag, accompanied by important people in the eyes of the city. The atmosphere was quiet but sound. There was a group of young students for the occasion, certainly to attract attention from an early age.

The flag waved, the procession marched to the 'Rakóczi Square', followed by spectators. There were speeches locations including a taking??, as well as songs from young children. Moreover, flower wreaths were laid, one by one, next to the statue of Imre Nagy, the national hero of 1956. After a few photos, a second appointment was standing in the 'Rerrich Béla Square', in homage to the "Polish October" which took place simultaneously with the Uprising in Budapest and with at least one common goal: their opposition against their People's Republic under the Soviet and Stalinist regime.

In the afternoon, an historical walk was organized in front of the 'TIK', the library of the University of Szeged. Some guides helped us to understand the reasons and the impacts of the revolution in Szeged. But it was only in Hungarian. Maybe a better-promoted student movement could be more attractive.

If we compare with Belgium, there are less festivities, or maybe it's a bad impression. But we should be aware that the History and the culture are different. For example, the Hungarian independence happened during the 20th century and the Belgian one during the 19th century.

To conclude, the national day was very interesting because we feel that this country has a rich historical background. However, the streets were not so crowded, almost empty. Actually, we can understand this atmosphere because Szeged is a student city. Maybe it would be better to go in Budapest for this crucial day, but I don't have any regrets for this 60th edition in this city. We felt it was more an instructive day than a festive one, following the not so old independence. Hungarian history is a little bit more clear to me.
G (Belgium)

[This entry is a fine example that symbolic events in the host society could be strange for a foreign visitor, but also could raise interest.]

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Blog entry 5
When « Erasmus » matches with « solidarity »

Whereas a whole nation is currently in migration, a lot of organisations are taking place in Europe. It's also the case in Hungary with « MigSzol » or « Migrants Solidarity », a movement that we can find in several cities near the boundary.
Zoom on Migszol Szeged.

Those who think that « Erasmus » doesn't rime with humanitarian aid are totally wrong !
It's true that this kind of things is not the first that is on top when we are thinking about that sorte of stays.
Nevertheless, versus the Syrian migration, some foreign students couldn't remain inactive.

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That's why they have decided to become volunteers joing the movement « MigSzol ». This organisation has several challenges : collecting food scarcity, welcoming the migrants day after day or helping them to circulate all around the country.

The missions of the volunteers are very simple, coming from sorting of clothes, to discharging of trucks full of donations or the supervision of the transit camp at Szeged Station. These jobs are not massive, and don't take many time but they represent a lot for the people waiting for care and help.

More, the language is not a problem. That's the proof that this kind of action has really its place in an Erasmus stay. Indeed, several volunteers have sometimes travelled from Germany or Austria to help the organisation, one week-end long. Everybody is welcome, for 1 hour or more, whatever the language, or the origin. To resume, Working for MigSzol is maybe the occasion to remember that solidary is totally international.
Further informations : Facebook group : « MigSzol Szeged »

Anne-Cécile (Belgium)

[This entry exemplifies the very fact that the temporary place of residence of an academic migrant could provide such contexts when one leaves the splendid isolation behind and involves oneself into the most disturbing local happenings.]

Blog entry 6

Market of hand-made things

Apart from the usually shop centers, markets and shops in Szeged we can enjoy with little markets with hand-made things. This is one that was organized in the garden of Rongy Pub, and although the small size of the place, there were a lot of different things to buy.

The first thing that I figure out when I were there (and I don't expected that) was that in the entrance there were two ponies in order to children ride them to take a walk. It was funny because while children wait for the ride, they were playing in a straw, which made a beautiful image.

Besides this curious thing, there were quite a lot of stands there with people who give you different food to taste, as mushrooms with feta cheese and tomato sauce, and to buy like ham or spice sausages. There were also a lot of spices to buy, the famous paprika, honey and different kinds of jam.

Leaving in one side the food, there were a lot of rings, earrings, bracelets, bags... made by hand, a lot of kinds of clothes (scarfs the most)... But there were also stuffed animals, wood toys, and even decoration things made with forks.

It was a great experience although in my country this kind of markets are quite the same, but it is good to see that not just the big centers of shopping have clients, and I hope that this kind of hand-made or second-hand things continue existing for a long period of time.

Raquel (Spain)

13. Reflexivity in practice
(exercise 3)

To understand the concept of cultural relativity is always one of the hardest parts of intercultural classes. Reflexivity is probably the most important element we have to use to be culturally relative. Reflexivity "at one level can be understood as a process of continuous self-monitoring including the use of knowledge about personal and social life as a constitutive element of it. In this way the modern person can be grasped as a 'reflexive project', that is, the ordering of self-narratives through self-reflection constitutes self-identity. Here identity is understood in terms of the self as reflexively understood by persons in terms of their biography." (Barker 2004:174-175)
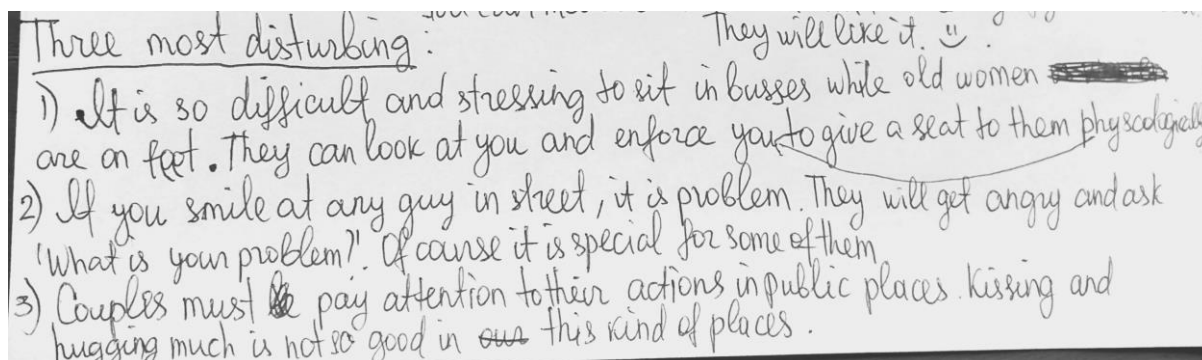
To reach that personal level of reflexivity we have to be aware of the fact that reflection is vital to react on certain social situations and to gain the most out them. Reflection, which is nicely detailed in this video (https://www.youtube.com/watch?v=ObQ2DheGOKA) means that we critically think about what we did in a certain social context, as a result we reach a conclusion and based on that we adapt that to our future behavior. This cycle can be repeated in this way helping our development. The education researcher, David Kolb developed a scheme to understand how reflection can be used in learning. According to him, the concrete experience is followed by reflective observation which then leads to abstract conceptualization. Applying the new knowledge gained in this way is the stage of active experimentation.

Critical self-reflexivity is a social science concept. Detailed in that video (https://www.youtube.com/watch?v=YPP_5mWjNtc) it is clear, that the reflection described above can be applied to the social science research project also. Self-reflexivity became an important element of contemporary cultural anthropology. Reflexivity is a typically modern phenomenon.
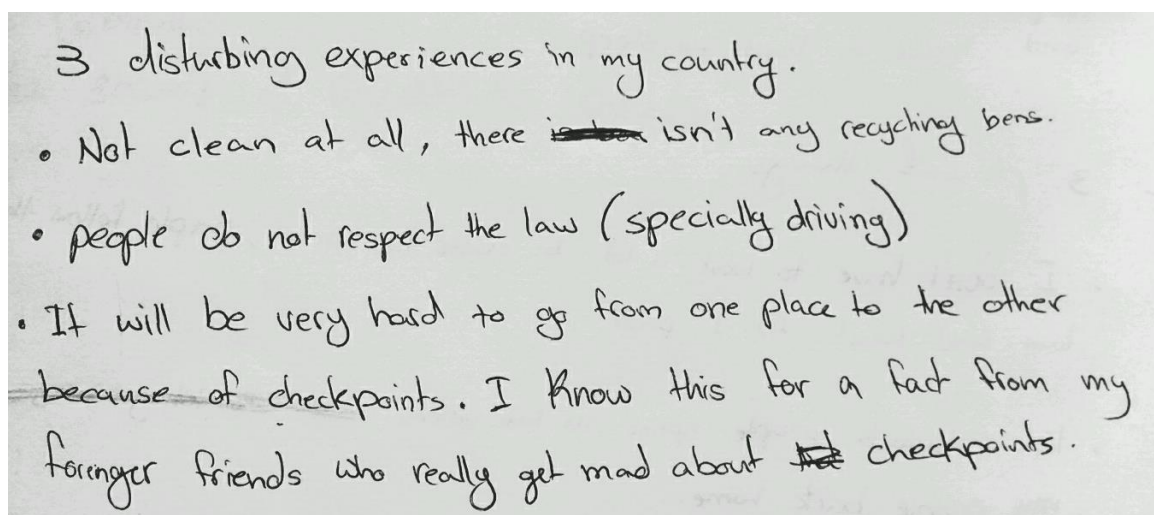
"The cultural rise of reflexivity is connected to the emergence of modernity in that modern life involves the constant examination and alteration of social practices in the light of incoming information about those practices. Traditional cultures value stability and the place of persons in a normatively ordered and immutable cosmos so that the order of things in life is the way it is because that is how it should be. Here, identity is primarily a question of social position. By contrast, modernism values change, life planning and reflexivity so that for moderns identity is a reflexive project. " (Barker 2004: 175)

In our classes we have used reflexivity as an introduction to cultural relativism. After staying only some weeks here you have been asked to write down the three most pleasant and most unpleasant experiences about Hungary and the Hungarian people. Naturally arriving to a foreign country from a rather distant homeland you had striking observations and you have recorded annoying characteristics of the locals. In such cases one tends to generalize some assumptions and there is a threat to end in a morally superior position. To avoid creating stereotypes right after this task you have been asked to write down the three most pleasant and most unpleasant experience a foreign traveller can face in your country. Turning the original task into its contrast helps us shed light on the relativity of our judgements.

Unfortunately half of the class simply avoided to answer that task or even completely misunderstood or denied its role suggesting to visit his/her glorious homeland. The other half of the group provided very valuable material and either immediately understood the role of this task or was just open to try him/herself. Reading these opinions one can see the effect of immediate contrastive tasks.

Three most disturbing: They will like it. ☺

1) It is so difficult and stressing to sit in busses while old women ~~...~~ are on feet. They can look at you and enforce you to give a seat to them physcologically.
2) If you smile at any guy in street, it is problem. They will get angry and ask 'What is your problem?'. Of course it is special for some of them
3) Couples must ~~be~~ pay attention to their actions in public places. kissing and hugging much is not so good in ~~our~~ this kind of places.

Some of the opinions reflect on the behavioural, normative and protocol differences. In such cases even typical generational problems are quoted which can be similar in rather different countries and does not really a specificity of a given country.

3 disturbing experiences in my country.

• Not clean at all, there ~~is too~~ isn't any recycling bens.

• people do not respect the law (specially driving)

• It will be very hard to go from one place to the other because of checkpoints. I know this for a fact from my forenger friends who really get mad about ~~the~~ checkpoints.
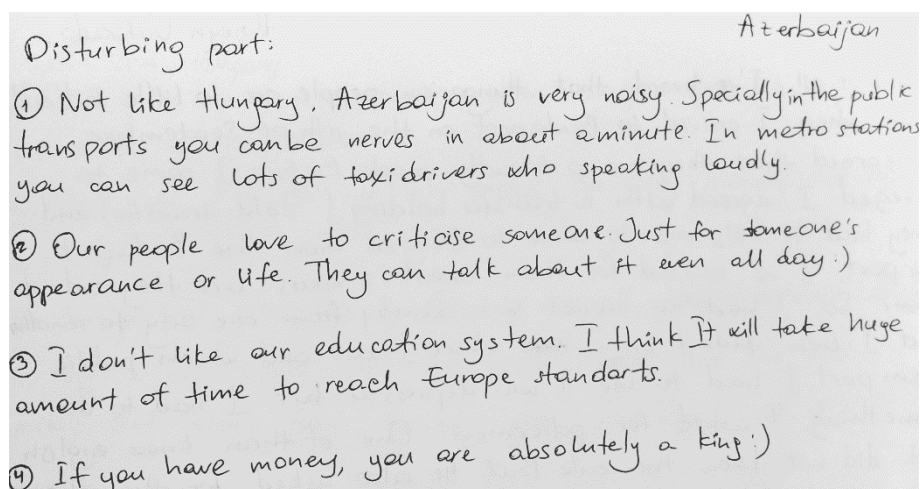
It is a natural trend to point out some larger, 'contextual' problems, that cannot be changed by everyday local citizens. This distances the origin of the 'disturbing experience' from the locals. Military checkpoints in an occupied territory is a typical example in the above quotation.

> 3 disturbing moments: ① People can easily split to streets throw the rubbish.
> ② The sounds of city is so complex.

Such textualisation which tries to distance the problems from the everyday reality of the home environment ('The sound of the city is *so complex.*') is mixed with harsh descriptions and critique ('People easily split on the street, throw rubish').

> ① The security of the overall country is quite poor, leading to terrorists attacks and other problems often. But things are getting better day by day.
>
> ② There are limited things for a forgiener to eat and drink. for e.g they don't have pork or alcohal anywhere. They have things which are only used in the country by its own people.
>
> ③ Lack of educated people, leading to many problems. Like people don't follow rules.

However, in several texts critique appears, which is the first step to distance ourselves from our internalized culture and in this way be ready to analytically look on our dominant culture.

> **Disturbing part:**
>
> Azerbaijan
>
> ① Not like Hungary. Azerbaijan is very noisy. Specially in the public transports you can be nerves in about a minute. In metro stations you can see lots of taxi drivers who speaking loudly.
>
> ② Our people love to criticise someone. Just for someone's appearance or life. They can talk about it even all day :)
>
> ③ I don't like our education system. I think it will take huge amount of time to reach Europe standarts.
>
> ④ If you have money, you are absolutely a king :)

Direct comparison with another country can open room to gain an intercultural identity and in this way make oneself ready to accept the differences of another culture.

14. Interiorise an unknown territory (exercise 4)

The concept of mental maps first appeared in behavioural geography. It tries to shed light on the process through which human individuals attach feelings, emotions and meaning to their known physical environment. According to Sarre mental maps are 'A model of the environment which is built up over time in the individual's brain' (Graham 1976: 259.) Mental maps make clear that our space perception is thoroughly subjective and individual. In this way it is an important and useful tool to formalise how human beings construct the world around them. A mental map is a good first step to recognise and reflect on the relativity of our judgements.

Mental maps can be rather different. At least three major types can be pointed out though. Drawings are either pointing out and surround different areas, structured by streets or centred around miniature iconic representations of the most important buildings and sights. With spending more time in the given foreign environment mental maps become more and more elaborate. Here is an example of a very basic mental map of a foreign student about Szeged.
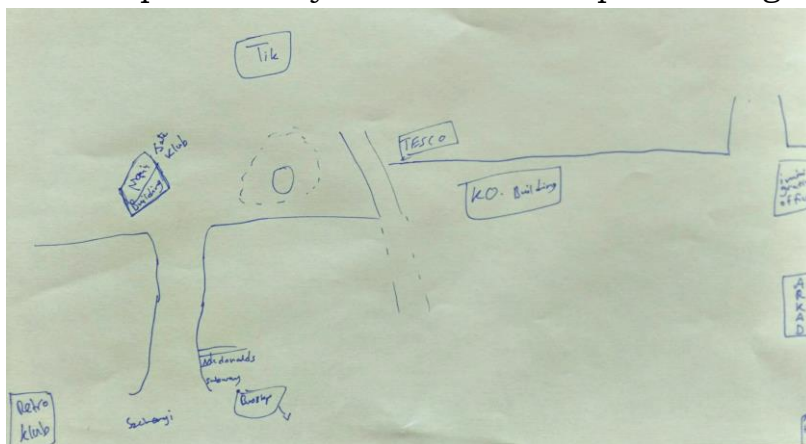
As we can see the most important places needed for study (KO building, TIK), for survival (Tesco, Arkad, immigration office, bus stop) are only supplemented by some spots for relaxation (Retro, Jate Klub). The spatial structure is truly sketchy, even the directions are not represented correctly.
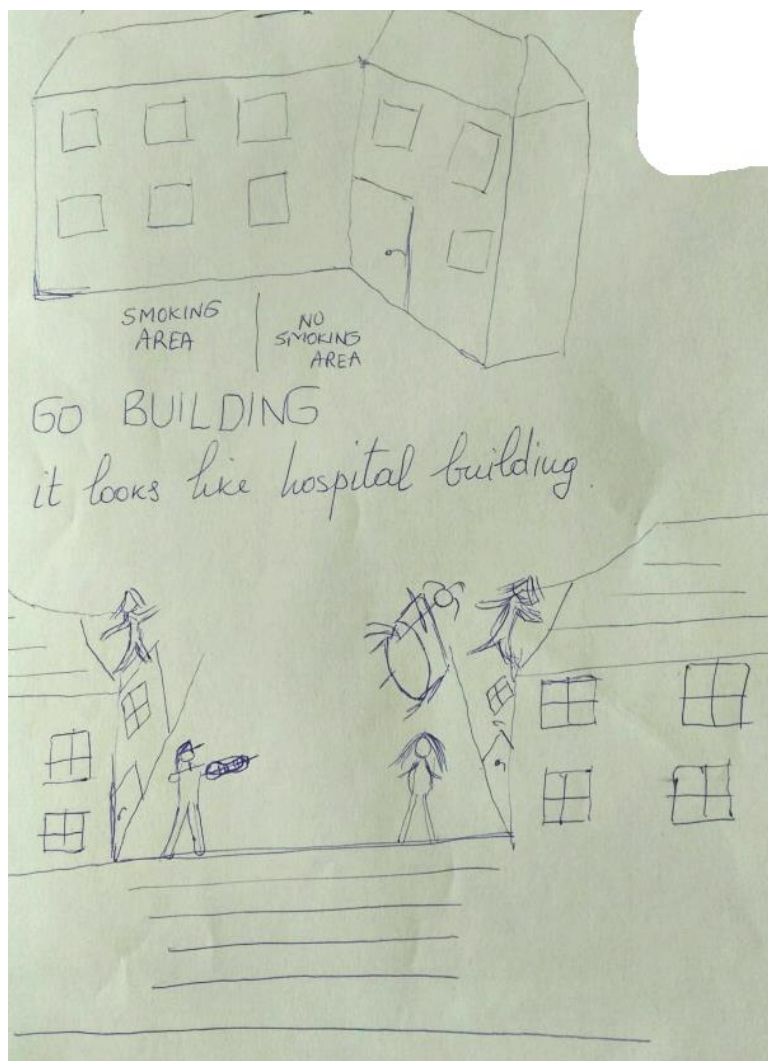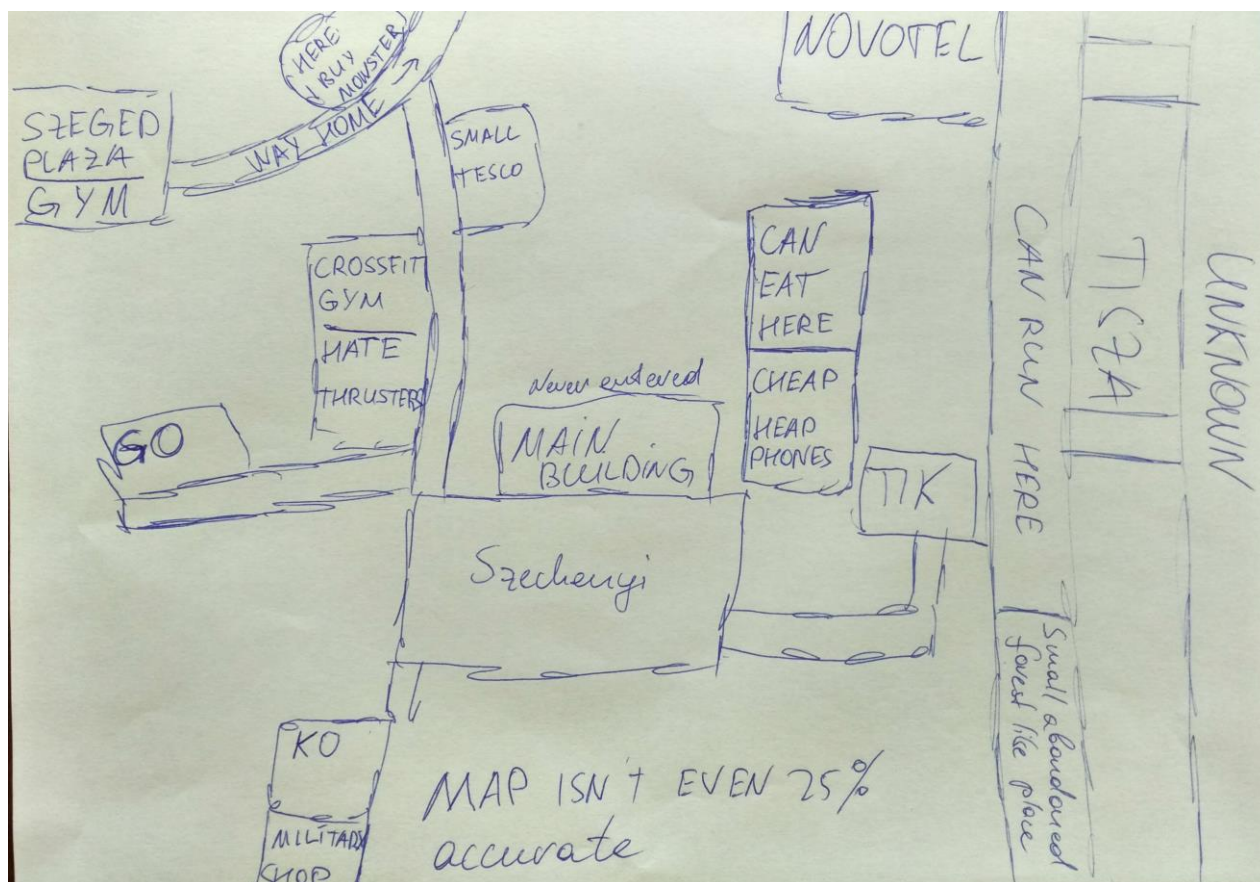

Such limited maps sometimes concentrate only on the most important space which is meaningful for the individual. On the above map we could probably recognise the Rector's Office and the KO building. Besides the place where a large number of classes are held, the GO building is represented in detail. Commentary, personal feelings ('looks like hospital building') are appearing even on this very limited map, which shows us how deeply personal and constructed these maps are.
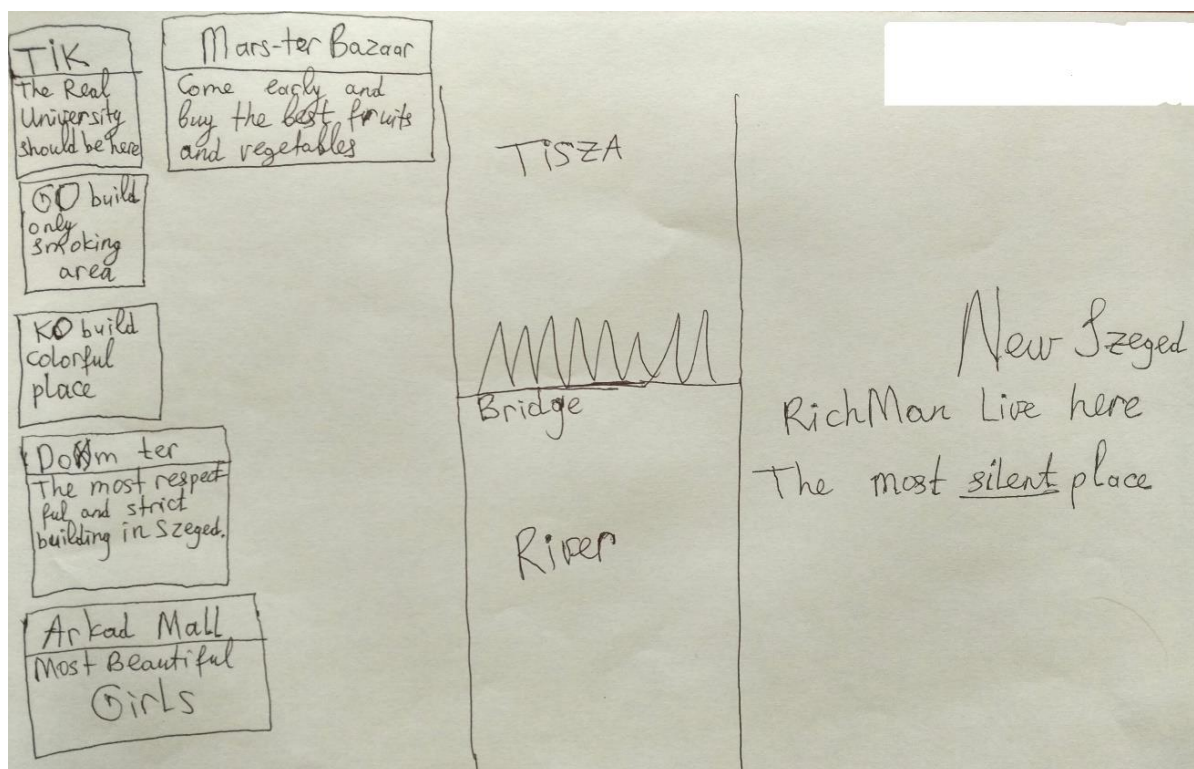
Commentaries and evaluations usually form earlier then our ability to reach a structural understanding of the foreign environment. On the map above we are only able to recognise Szeged as a city divided by a river. No other structural representation is present on the map. At the same time it not only provides a list for the most important locations for a foreign student, but it is also full of evaluations. Descriptions ('Dóm tér – the most respectful and strict building in Szeged'), survival suggestions ('Mars tér bazaar – come early and buy the best fruits and vegetables'), critique ('TIK – the real university should be here') and commentary ('Arkad mall – most beautiful girls') can be found on such maps.

Commentaries and evaluations:

A typical map showing certain territories of the city in a rather sketchy way, but at the same time clearly marking the personal relationship to certain places ('I like it!').

This drawn survival guide is not really useful to find places in the city, but provides clues to certain spots. Even though New-Szeged, the side of the city facing the downtown on the other shore of the river, is very close, it is a terra incognita for most of the foreign students. As only some dormitories and the buildings of the biological sciences can be found there several foreign student never really discover that area.
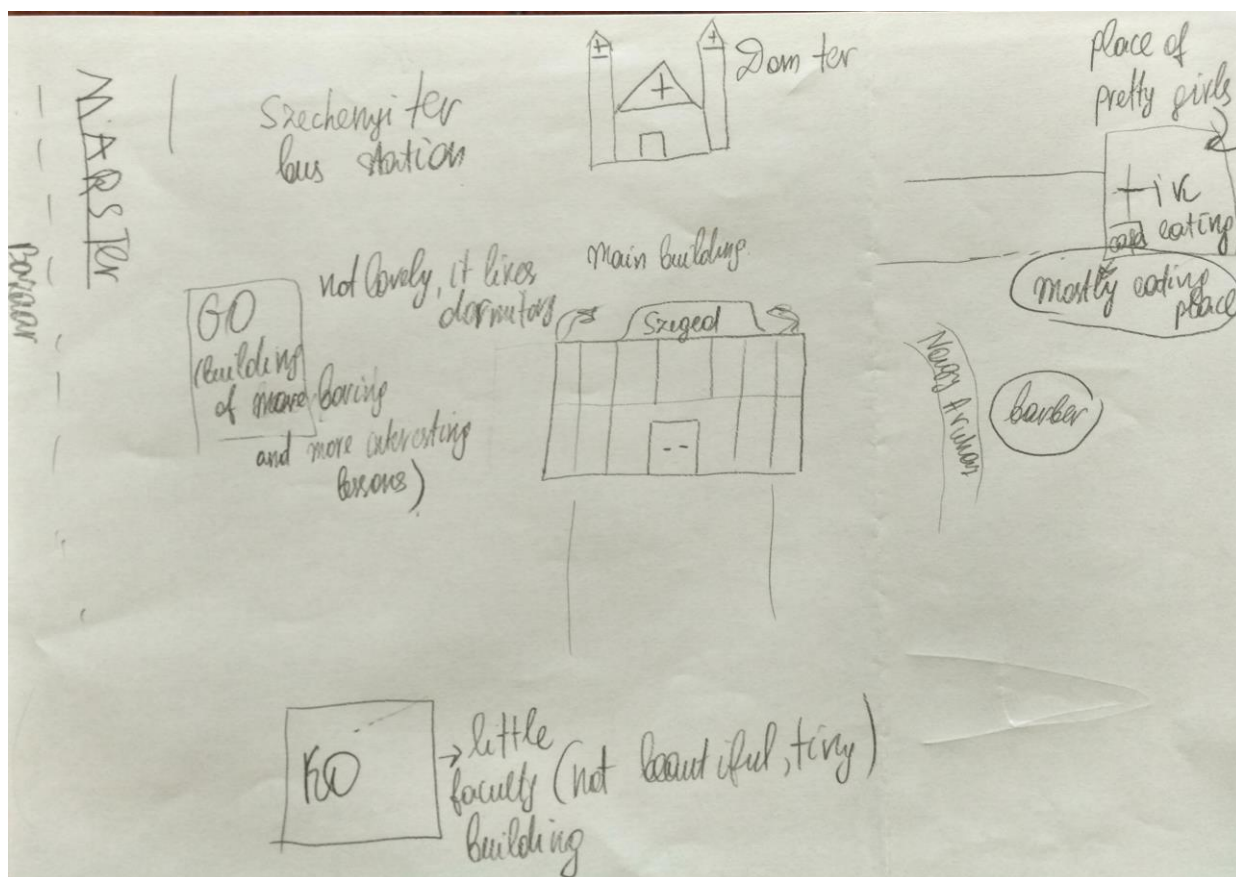
Above a typical representation of space with small iconic copies of the most important buildings of the downtown. This map at the same time is also full of commentaries and shows how the individual has already attached personal meaning to the foreign environment.
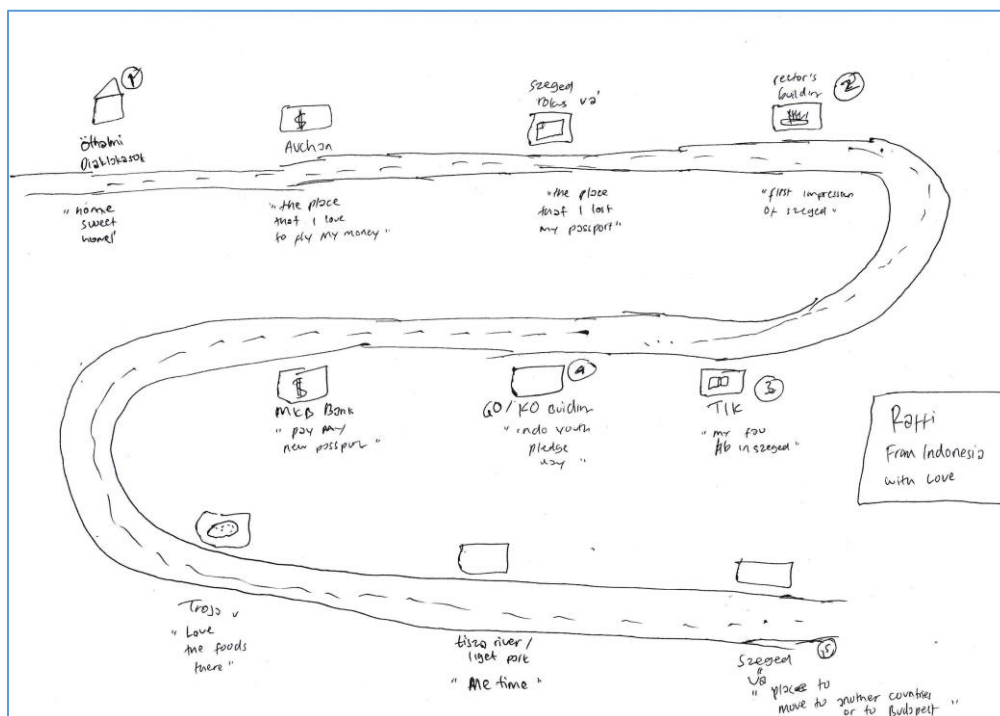
Some students interpret the town as a route. In this approach only the places important for the map creator appear on the map. At the same time these places show up as if they would be in a straight order in space. These places are sometimes fulfilled with very personal meanings ("Tisza river / Liget park 'me time' ") or not necessary positive memories ("the place I lost my passport").
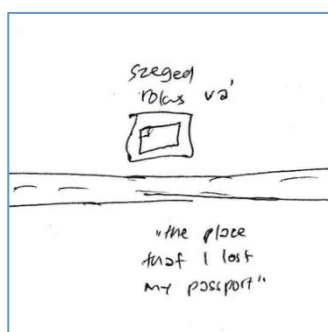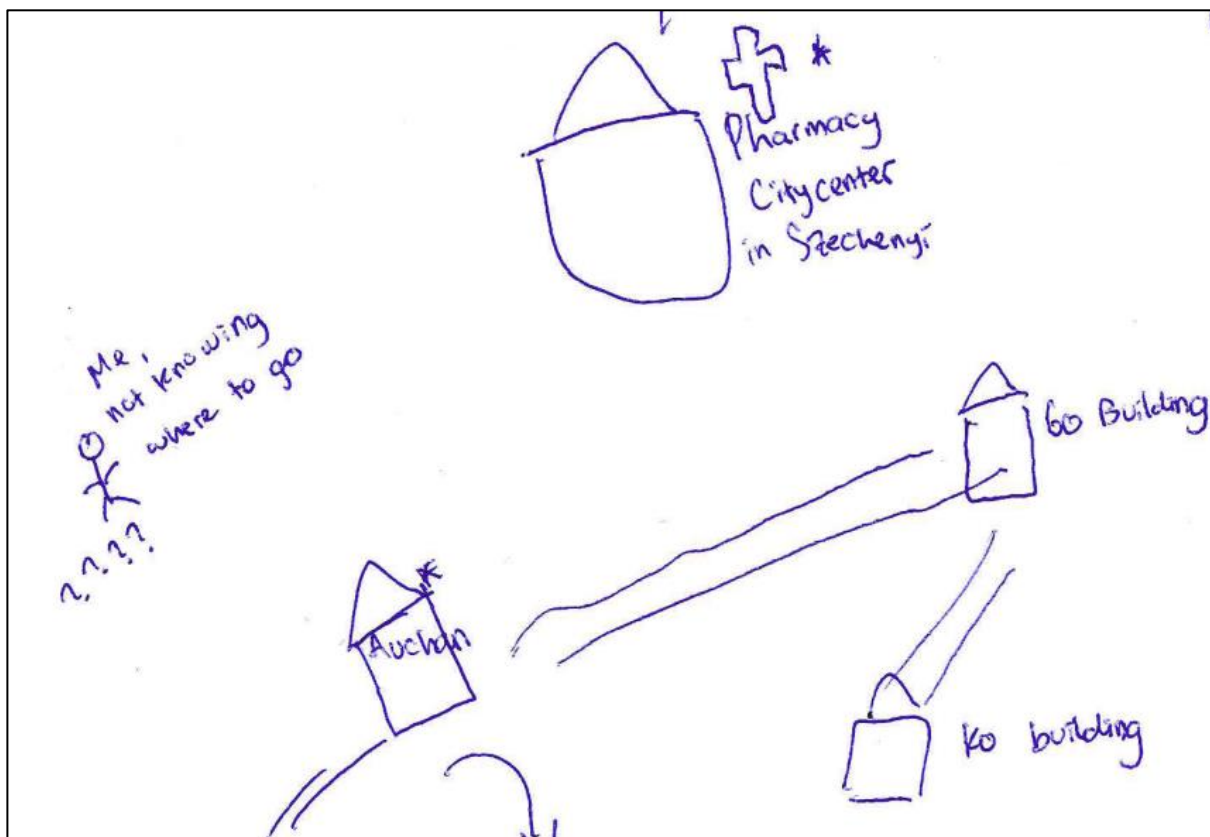
In very rare occasions students even reflect on themselves, pointing out that they are physically lost in the foreign city or mentally disoriented while straying abroad.

15. Discover your multicultural self
(exercise 5)

The concept of intercultural self is based on several key issues of intercultural communication. First of all it needs a basic understanding of how personal identity is built into a unique system in each individual from rather common single individual identity elements. These common identity elements (physical, biological, cultural traits) make us similar to a lot of other humans. At the same time the unique structure of these identity elements make us special, individual and original.

Circles of Your Multicultural Self

What identities make up who you are?

Who you are? How would you describe yourself?

I am the oldest student among the Bachelor students 30 years old

I am a Logistics Specialist with over than 6 years of exp

I Love to deal with Challenges, it makes me stronger

I Love donkeys and dogs

I Love walking with Friends for very long distance

NAME:\

it's very hard for me to adapt with new friends

I am a hiker and I have climbed most of the mountaines in Jordan

my dream is to create my own Logistics company

To discover our intercultural self this typical class room exercise aims to open up the multinational students in the classroom for each other, provides a basis for discussion, but at the same time it serves as a tool for self-reflection. As we have pointed out earlier self-reflection is probably one of the most important capacity of humans. As this can increase our awareness of our culture and identity self-reflection has a prime importance in intercultural communication.

Circles of Your Multicultural Self

I'm Lao

What identities make up who you are?

Who you are? How would you describe yourself?

I listen to music while I'm learning

Positive thinking

I'm the youngest person in my family

NAME:

I like dog

I love smiling

I'm friendly

I always hungry
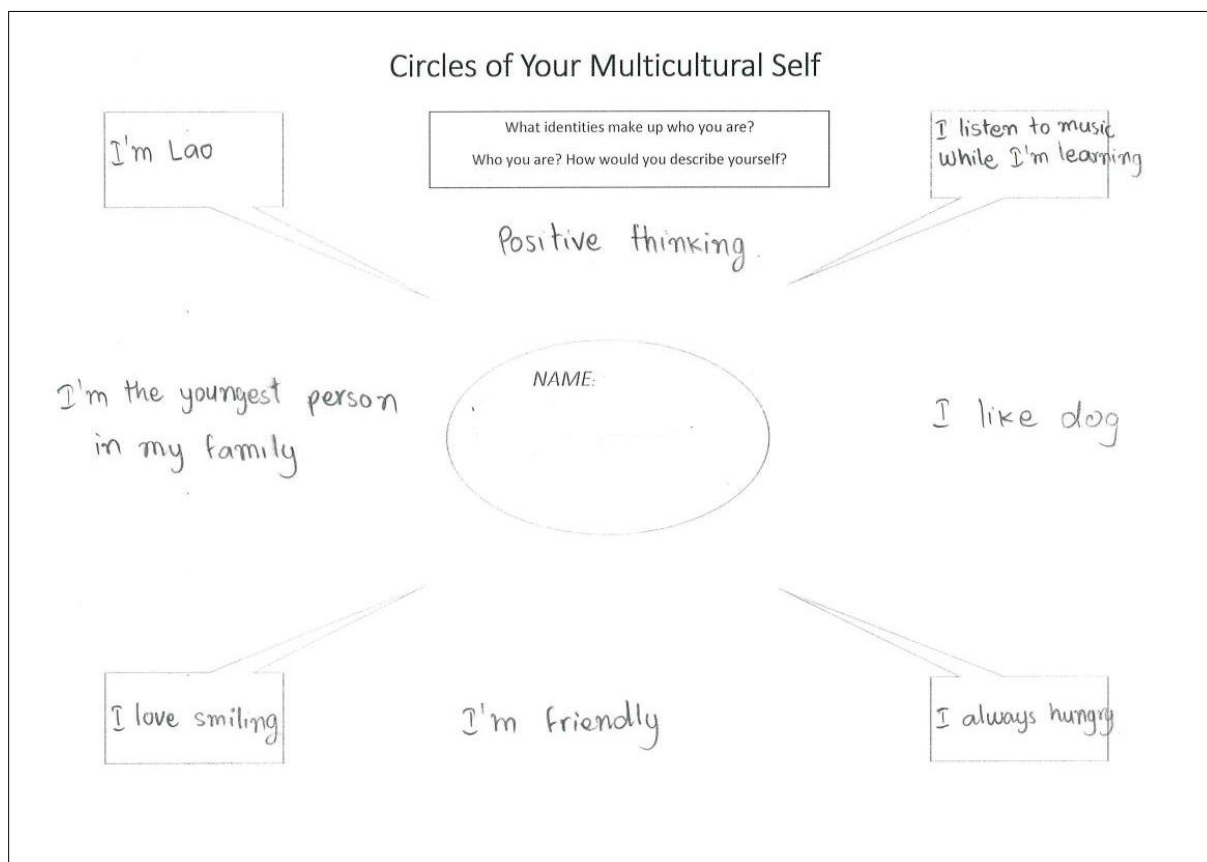
In the exercise students have to record their four most important identity elements (characteristics). Carefully choosing them, meditating on the hierarchies of personal characteristics this part of the exercise provides a moment of reflection. After this first phase the results are discussed together. The second phase of the exercise is to write down the next four most important characteristics. This is a repetition of the self-assessment previously experienced. Next the students form pairs, exchange the papers and discuss their identity compositions. Finally the students have to introduce their discussion partner to a third student.

Circles of Your Multicultural Self

What identities make up who you are?

Who you are? How would you describe yourself?

I'm From Morocco 19 years old

I'm freindly and kind

I'm a little bit sensitive

I Love my culture

"Moroccan Culture" "It's intresting"

NAME:

my name "Asmaa" signify "plural of names" in my language

I'm studying Business administration and managment

I don't like this domain "Business..." Because I love mathematic and Physics... .

I Love travel and discover new cultures