



# Intercultural Listening And Reading

Tilin Kuslini



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Cetakan Pertama : Juli 2023

Hak Cipta 2023, pada Penulis. Diterbitkan pertama kali oleh:

**Perkumpulan Rumah Cemerlang Indonesia**  
**ANGGOTA IKAPI JAWA BARAT**

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- Cet. I – : Perkumpulan Rumah Cemerlang Indonesia, 2023  
; 18 x 25 cm  
ISBN : 978-623-448-589-9

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## **PREFACE**

It is essential for everyone to understanding intercultural because more interaction occurs between people from many areas, or even, countries, nowadays. The world become borderless, not just face to face interaction but also chats in social media, or internet. There are many platforms or applications to create interactions or chats and relationships so that communication between people and even between nations easier to do.

People and every area or country has unique characteristics and culture, so to get mutual communication needs knowledge to handle it well. Intercultural is studied for that purpose. Without studying intercultural well, communication difficulties may occur.

This book is intended to equip students with the ability to understand what an intercultural concept is, the reasons why one should understand interculturality, with more emphasis on listening and reading aspects. Various situations related to cultural uniqueness are presented in this book in the form of illustrations presented both in the form of reading text, audio and video. The hope is that students will be able to establish communication in their relationships with other people who come from various ethnic, regional and national backgrounds.

Besides being intended to be a reference book for intercultural listening and reading courses, this book is also very useful for those who are interested in increasing their knowledge of how to communicate successfully.

For beginning, of course there are still many things that need to be perfected in this book regarding aspects of intercultural listening and reading. However, at least the book is meant to provide an alternative for procuring intercultural listening and reading references, which are arguably still few in Indonesia.

Author

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## **PART I INTERCULTURAL LISTENING AND READING (OVERVIEW)**

# CHAPTER 1

## WHAT WE SHOULD KNOW ABOUT INTERCULTURAL

### What Is Intercultural?

Jumlah penduduk negara Indonesia per 31 Januari 2023 adalah 273,52 juta jiwa dan merupakan negara berpenduduk terbanyak di Asia Tenggara (Worldometer, 2023). Adapun jumlah penduduk Indonesia tercatat tumbuh 1,07% secara tahunan (year-on-year/yoy). Secara global, Indonesia menempati peringkat keempat dengan jumlah penduduk terbanyak dunia hingga saat ini.

We are part of this huge crowd of people as we live in this global village and share information about some of these people whenever we read a newspaper or magazine, watch TV or simply buy some products made somewhere at the other part of the world from the perspective of the location of the country we live. But learning about other people and their cultures is not necessarily passive. D. C. Thomas and K. Inkson admit that “we are all living increasingly global lives. And we are beginning to see and understand the importance of the process known as globalization, particularly the way it affects the lives of people” (2009, p. 7).

Globalisation means an increase in the permeability of traditional boundaries, not just those around business organisations but those around countries, economies, industries, and people (Parker, 1999).

Inevitably, globalization brings about interactions and relationships between people who are culturally different. In the academic world today, as participants of the exchange programmes, visiting lecturers or plenary speakers, or even as tourists and family members, we cross the boundaries of many countries, meet many people from other cultures, speak with them or correspond with them by e-mail. This globalization of people creates a new and major challenge for everyone – to cross not only the frontiers of the country but to bridge the cultural boundaries of that country. Culture is the aspect of the global context that is most often overlooked (Thomas & Inkson, 2009, p.9).

According to merriam-webster.com/dictionary intercultural is occurring between or involving two or more cultures.

Intercultural communication essentially means communication across different cultural boundaries. When two or more people with different cultural backgrounds interact and communicate with each other or one another, we can say that intercultural communication is taking place. So intercultural communication can be defined as the sharing of information on different levels of awareness between people with different cultural backgrounds, or put simply:

individuals influenced by different cultural groups negotiate shared meaning in interactions.

### **Intercultural vs multicultural vs cross cultural**

You may have also come across the terms multicultural communication and cross-cultural communication. How do these differ from intercultural communication? Let's take a look!

#### **Multicultural communication**

**Multicultural** refers to how a group or team is composed, in particular a group that is made up of people with different nationalities. In fact, communication in multicultural settings has become commonplace today.

**Multicultural** refers to a society that contains several cultural or ethnic groups. People live alongside one another, but each cultural group does not necessarily have engaging interactions with each other. For example, in a multicultural neighborhood people may frequent ethnic grocery stores and restaurants without really interacting with their neighbors from other countries.

#### **Cross-cultural communication**

**Cross-cultural** means comparing two or more different cultures; so cross-cultural communication examines the varying communication styles of different cultural groups.

**Cross-cultural** deals with the comparison of different cultures. In cross-cultural communication, differences are understood and acknowledged, and can bring about individual change, but not collective transformations. In cross-cultural societies, one culture is often considered "the norm" and all other cultures are compared or contrasted to the dominant culture.

#### **Intercultural Communication**

**Intercultural**, finally, refers to exchanges taking place between different cultures.

**Intercultural** describes communities in which there is a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas and cultural norms and the development of deep relationships. In an intercultural society, no one is left unchanged because everyone learns from one another and grows together.

So, in a nutshell, intercultural communication relates to interactions among people from different cultures, while cross-cultural communication involves comparing interactions among people from the same culture to those from another culture.

## **Why People Needs To Learn Intercultural?**

We all find cultural differences hard to deal with. We all tend to play be like me with the people we are getting to live, study or work with.

According to D. C. Thomas and K. Inkson, the list of the most common intercultural failures could be the following one:

- Being unaware of the key features and biases of our own culture. Just other cultures may seem odd to us, ours is odd to people from other cultures.
- Feeling threatened or uneasy when interacting with people who are culturally different. All of us find difference threatening to some extent.
- Being unable to understand or explain the behavior of others who are culturally different. When we use a be like me approach to explain the behavior of others, we are often wrong, because their behavior may not be based on the same goals or motives as ours.
- Being unable to transfer knowledge about one culture to another culture.
- Not recognizing when our own cultural orientation is influencing our behavior. Much of our behaviour is programmed by culture at a very deep level of consciousness, and we are often unaware of this influence. Behaviour that is normal to us may seem abnormal or even bizarre to culturally different others.
- Being unable to adjust to living and working in another culture. The severity of culture shock may vary, but it affects us all.
- Being unable to develop long-term interpersonal relationships with people from other cultures, because even if we learn how to understand them and communicate with them a little better, the effort of doing so puts us off trying to develop the relationships any further (2009, p. 11–12).

Under the recommendation of the European Parliament and the Council of 18 December 2006 eight Key Competences for Lifelong Learning have been approved for the knowledge-based society of the European Union. What are these key competences?

1. Communication in the mother tongue
2. **Communication in foreign languages**
3. Mathematical literacy and basic competences in science and technology
4. Digital competence
5. Learning to learn
6. **Social and Civic competences**
7. Sense of initiative and entrepreneurship
8. **Cultural expression**

**Communication in foreign languages** is the ability to understand, express and interpret thoughts, feelings and facts in both oral and written form in an appropriate range of societal contexts in languages other than the mother tongue.

**Social and civic competences:** Social (interpersonal, intercultural and social competences) cover all forms of behavior that one must master as an individual in order to be able to participate in an efficient, constructive way and resolve conflict in social life, in interaction with other individuals in personal, family and public contexts.

**Civic.** The scope of civic competences is broader than that of interpersonal competences by virtue of their existence at societal level. They can be described as the set of competences that allow the individual to achieve participation in civic life.

**Cultural expression** comprises an appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, corporal expression, literature and arts. The backbone for all the three Key Competences is Intercultural competence, which to a large extent appears to be the ability to cope with one's own cultural background in interaction with others (Beneke, 2000). It becomes evident that Intercultural Competence becomes the key competence of the citizens of the 21st century (Deardorff, 2006, 2009).

### **What is Intercultural Competence?**

Scholars have written on this topic for over five decades. Their voices from different cultures and fields represent different visions of the target competence. In this lecture you will be introduced to some of them. First of all, some common features, typical nearly of all the Intercultural Competence Models should be pointed out: All the models of Intercultural Communicative Competence include three perspectives:

- **affective or intercultural sensitivity** – to acknowledge and respect cultural differences;
- **cognitive or intercultural awareness** – self-awareness of one's own personal cultural identity and understanding how cultures vary;
- **behavioural or intercultural adroitness** – message skills, knowledge of appropriate self-disclosure, behavioural flexibility, interaction management and social skills

Intercultural Communicative Competence: "Someone who has intercultural competence has knowledge of one, or, preferably, more cultures and social identities and has the capacity to relate to new people from other contexts for which they have not been prepared directly". (Byram & Fleming, 1998).

Intercultural Communicative Competence according to Alvino Fantini (2000):

Intercultural Speaker should have the following attributes: respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humour, tolerance for ambiguity, willingness to suspend judgment.

The following objectives are closely linked to this definition of the learner as an Intercultural Speaker. He/she should develop:

- the ability to identify areas of conflict in the relationship between two given communities;
- the ability to explain conflicting behaviour and beliefs;
- the ability to resolve conflict or to negotiate acceptance of unresolved conflict;
- the ability to evaluate the quality of an explanatory system and the ability to construct such a system on the basis of data from an interlocutor from a specific cultural background.

A number of skills are proposed in order to deal with the obvious issue of cultural difference. The scientists' insights allow them to group them under the generic term of life skills which is defined as an affective capacity to relinquish ethnocentric attitudes towards and perceptions of other and a cognitive ability to establish and maintain a relationship between native cultures and foreign cultures. The following examples illustrate this approach:

- Knowing how to identify the ethnocentric effects of a document from the learner's own culture;
- The ability to identify situations in which different national values are enhanced or belittled;
- The ability to put one's viewpoint and system of values in perspective in given situations.

### **Intercultural Communicative Competence:**

Definitions stress development of skills that transform one from a monocultural person into an intercultural person.

The intercultural person is one who respects cultures and has tolerance for differences (Belay, 1993; Chen and Starosta, 1996; Chen, 1989, 1990), e.g., identify four skill areas:

- personality strength,
- communication skills,
- psychological adjustment,
- cultural awareness.

**Personality strength.** The main personal traits that affect intercultural communication are:

- self-concept (refers to the way in which a person views the self),
- self-disclosure (individuals' willingness of individuals to reveal the information about themselves to their counterparts openly and appropriately),
- self-monitoring (using social comparison information to control and modify one's self presentation and expressive behaviour),

- social relaxation (the ability to experience reveal little anxiety in communication).

Effective communicators must know themselves well and, through their self awareness, initiate positive attitudes. Individuals must express a friendly personality to be competent in intercultural communication.

**Communication skills.** Individuals must be competent in verbal and nonverbal behaviours. Intercultural communication skills require:

- message skills (refer to understanding and use of the language and feedback), - behavioural flexibility (the ability to select an appropriate behaviour in diverse contexts),
- interaction management (handling the procedural aspects of conversation, such as the ability to initiate a conversation),
- social skills (a person's other-orientation ability to interaction, such as attentiveness and responsiveness).

**Social skills** are **empathy** and **identity maintainance**. **Empathy** is the ability to think the same thoughts and feel the same emotions as the other person.

**Identity maintenance** is the ability to maintain a counterpart's identity by communicating back an accurate understanding of that person's identity.

In other words, a competent communicator must be able to deal with diverse people in different situations.

**Psychological Adjustment.** Effective communicators must be able to acclimate to new environments. They must be able to handle the feelings of „culture shock“, such as frustration, stress, and alienation in ambiguous situations caused by new environments.

**Cultural Awareness.** To be competent in intercultural communication, individuals must understand the social customs and social system of the host culture. Understanding how people think and behave is essential for effective communication with them.

### **The intercultural speaker model**

This approach is distinguished by such features as:

**The language learner** is viewed as an intercultural speaker (as opposed to a native speaker). He/she is seen as a person who crosses frontiers and is to some extent a specialist in the transit of cultural property and symbolic values. Rather than focusing on the concept of national territory which governs the traditional descriptions used to present a culture to somebody who is familiar with it, our description focuses on the concept of frontiers. There is a rejection of metaphorical representations of a frontier as a line which can be considered to be attached to the transmission of values between the native culture and the foreign culture (being learned, and vice versa). It should be noted that the foreign/native culture relationship is often considered irrelevant in educational contexts, because

it signifies the passage from the lesser known to the better known, or because it is assumed to be a symmetrical relationship and therefore equivalent to the native culture/foreign culture relationship (Zarate,1998p. 11-14) .

We're going to focus on D. Deardorff's Process Model of Intercultural competence which explains the process of how to get interculturally competent in the clearest way.

### **Process Model of Intercultural competence**

Out of many frameworks and ICC definitions that can be used to guide higher education efforts to help students not only to get along better with those from other cultures, but work together on the pressing global challenges that confront humankind of the 21st century, D. C. Deardorff developed a Process Model of Intercultural competence. The scholar conducted a national study in the USA, which provided such a research based Competence framework. She involved the most outstanding intercultural experts of the country into the research, and all the scientists arrived at the consensus that Intercultural Competence may be defined as "effective and appropriate behavior and communication in intercultural situations". The elements, or components, they agreed on were categorized into attitudes, knowledge, skills and internal or external outcomes. Each of them will be discussed in detail.

### **Attitudes**

As defined by Merriam-Webster on-line dictionary, attitude is "*the way you think or feel about someone or something*"; "*a feeling or way of thinking that affects a person's behavior*", "*a way of thinking and behaving that people regard as polite/impolite; friendly/rude, etc.*"

Psychology dictionary: "*An expression of favour or disfavor towards a person, place, thing or event*".

Key attitudes are considered to be those of **respect, openness, curiosity** and **discovery**. Openness, curiosity and discovery imply willingness to risk and to move beyond one's comfort zone. In communicating respect to others, it is important to demonstrate that others are valued. This begins through showing interest in others – in their families and their cultures, and in simply listening attentively. These attitudes are foundational to the further development of knowledge and skills needed for intercultural competence, as well as crucial for successful intercultural dialogue.

### **Knowledge**

What knowledge is needed for intercultural competence? Intercultural experts agree on the following: cultural self-awareness (meaning the ways in which one's culture has influenced one's identity and worldview).

Culture-specific knowledge, or a “laundry-list” (Thomas & Inkson, 2009, p. 15) that provides each individual who is to have intercultural interactions with a list “everything you need to know” about the particular country. Deep cultural knowledge (including understanding other worldviews) and sociolinguistic awareness, and the importance of understanding the world from others’ perspectives.

### **Skills**

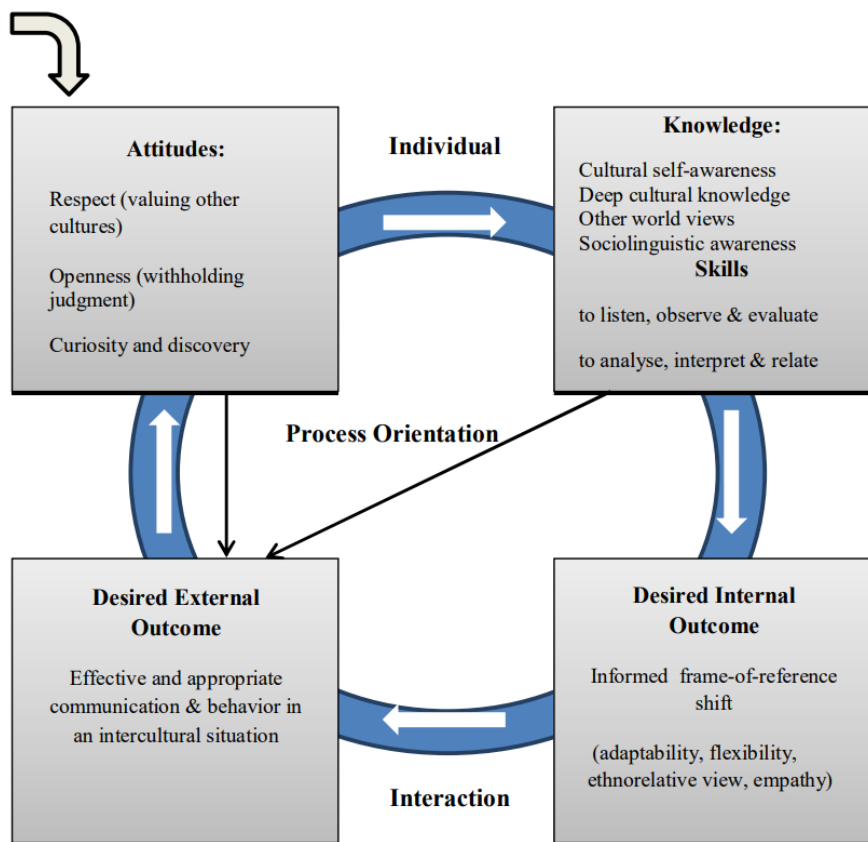
According to D. Bok, “students are able “to think interculturally”, therefore, the skills address the acquisition and processing of knowledge: **observation, listening, evaluating, analyzing, interpreting and relating.**

### **Internal Outcomes**

The attitudes, knowledge and skills ideally lead to an internal outcome that consists of flexibility, adaptability, an ethnorelative perspective and empathy. These occur within the individual as a result of the acquired attitude, knowledge and skills necessary for intercultural competence. Ultimately, empathy plays a crucial role in reaching the desired external outcomes – with empathy focusing more on “the platinum rule” of doing to others what they wish to have done to them. Once empathy is developed, individuals are able to see from others’ perspectives and to respond to them according to the way in which the other person desires to be treated. Individuals may reach these internal outcomes with varying degrees of success.

### **External Outcomes**

The summation of the attitudes, knowledge and skills, and the internal outcomes, is demonstrated through the behavior and communication of the individual. How effective and appropriate is this person in intercultural interactions? This behavior and communication become the visible external outcomes of intercultural competence. This then becomes the agreed definition of the intercultural scholars, that intercultural competence is an effective and appropriate behavior and communication in intercultural situations. It is also important to understand the implications of “effective” and “appropriate” behavior and communication. Effectiveness can be determined by the interlocutor but the appropriateness can only be determined by the other person - with appropriateness being directly related to cultural sensitivity and the adherence to cultural norms of that person. These five overall elements are visualized through the model of intercultural competence.



D. C. Deardorff, Developmental Model of Intercultural Competence, 2006, 2009.

This framework illustrates that it is possible for an individual to have the requisite attitudes and be minimally effective and appropriate in behavior and communication, even without further knowledge or skills. Adding the necessary knowledge and skills may ensure that an individual is more effective and appropriate in his/her intercultural interaction. With added flexibility, adaptability and empathy, one can be even more effective and appropriate in intercultural interactions, thus, demonstrating degrees or levels of Intercultural Competence. This framework also illustrates that Intercultural Competence is a lifelong process, and there is no one point at which an individual becomes completely interculturally competent. It is interesting to note, that intercultural scholars in the US could not agree on the role of language in Intercultural Competence development, noting that language alone does not ensure one's competence in a culture. Thus, language is a necessary but not sufficient skill for Intercultural Competence. Language, however, can be a notable vehicle through which to understand others' worldviews.

## CHAPTER 2

# INTERCULTURAL: LISTENING

### Concepts Of Intercultural Listening

*If we can change ourselves, we can change the world...This is the essence of compassionate listening: seeing the person next to you as part of yourself...As the Compassionate Listening Project has pointed out, when you approach a moment without judgment and can connect with the sacredness of the agency of each soul, we can transform the moment...[and] evolve.*

*~ Rep. Dennis Kucinich (Hoffman, 2013, p.317)*

*We have two ears and one mouth so that we can listen twice as much as we speak. ~Epictetus.*

Listening seems like a natural and automatic process. However, though it is a process, it is far from intuitive or obvious. While preparing to write this chapter, we noticed that most materials on listening stem from a primarily American cultural perspective. Nevertheless, of course, it is not. Different cultures listen in different ways. A student from Cameroon noted that in his culture, noted that "...communicating with family means avoiding eye contact with parents or elders within both family and society in general. To communicate respect, we look down. Giving a speech where we need to look into our professors' and classmates' eyes is scary. Also, to listen, we look down to show respect."

This chapter includes two sections. Section one will define listening and its processes and address barriers to listening and poor listening behaviors. In section two, we will address different skills for improving one's listening in intercultural communication contexts.

### Section One

#### Learning Outcomes

- Define Listening.
- Discuss some of the environmental and physical barriers to effective listening.
- Explain how cognitive and personal factors can present barriers to effective listening.
- Discuss common bad listening practices.

### Listening Defined

"Listening is the learned process of receiving, interpreting, recalling, evaluating, and responding to verbal and nonverbal messages"

(Communication, 2016, p. 230). **Understand that listening is a choice.** Hearing is not a choice.

Instead, according to Kristin Fuller (2021) who wrote *The Difference Between Hearing and Listening*, Psychology Today, posted July 8, 2021 “...[hearing] is a physiological reaction caused by sound waves ...that stimulate the ear’s... sensory receptors. Our brain screens only a portion of stimuli and allows only a select few to come into focus. It is a passive process depending upon and responding to select auditory stimuli (selective hearing) requiring no attention. Indeed, as it is ingrained and familiar, it may only hear what is ingrained and reinforce stereotypical or prejudicial views due to one’s familial upbringing and comfortable cultural cues.

Remember, though, that hearing is not listening. There are “...significant differences between the two, with one (listening) being more active, requiring effort, and the other (hearing) being involuntary and natural...passive, physical act that requires one sense and has to do with the perception of sound. It does not rely on concentration. Hearing is like collecting data; we hear sounds and words all day long, even if we are not paying attention to them...[This is akin to] passive listening, characterized as being disconnected, inattentive, and unreceptive. A passive listener has no desire to contribute effectively to the conversation...[and] most likely already has an opinion formed and is unwilling to work with the other individual to come to a solution” (Fuller, 2021) When actively listening from an intercultural perspective, we must closely examine our preconceived prejudices, biases, and stereotypes, whatever their cause, so that authentic communication between oneself and the unknown “other” can occur.

Visual stimuli (what we see – and we do see things differently due to our visual physical ability in addition to any physical barriers that might detract from seeing) are often not considered part of listening, though they affect listening. When we hear a speaker, we take nonverbal cues from their facial and bodily expression and eye contact rather than simply from listening to their words. In Chinese culture, making direct eye contact signifies anger and is a personal challenge. In Japan, pointing fingers at another is “calling them out” or blaming them for something – and thus can indicate a higher position or status that may lead to problems in a business context.

Remember that visual cues absent in phone calls, texts, and emails often lead to misunderstandings that visual and auditory cues help clear up. Further, listening is a skill one can cultivate. Individuals from the deaf community remind us they still listen – just differently than one who has the physical ability to hear.

Notice, though, that the interpretation of how and whether one is listening is often found within a cultural context. For example, giving eye contact in an American context would be seen as a direct and helpful communication tool, not an aggressive “stare down,” yet, some Asian and African cultures view direct gazes

as inappropriate. Looking through the Cultural Atlas, you will find some countries use eye contact in the same way Americans do. Observing and adapting to the communication partner will be helpful in an intercultural communication conversation or interview. Consider the many questions going through one's head: "Is my partner looking down—maybe I should look away?" or "Is this person giving me the stare-down?" Listening skills, especially in an intercultural setting, take time to cultivate, and interpretation of the message is challenging. Learning the skills of active and compassionate listening then assists one in developing intercultural communication competence.

### **The Process of Listening**

Intercultural Communication, like all communication, seeks to share and understand the meaning in diverse settings. Below, Green, Keith Green, Fairchild, Knudsen & Lease-Gubrud (2018) explain the process of listening in the materials accessed from their creative commons OER book, *Introduction to Communication: A Free, Open-Source, Introductory Communication Studies Text*, as follows: Human relationships are built on communication. As we speak and listen, learn about each other, and get to know each other in personal ways, relationships grow and thrive. Our relationships (intercultural as well) are characterized by how we communicate, including what we talk about, when we talk about it, and how we respond.

The substance of relationships is how we communicate. Interaction is comprised of what we tell each other (disclosure) and how we attend to each other's disclosure (listening). We engage in four communication behaviors: listening, speaking, reading, and writing. Of these four, listening is by far the most frequently used.

According to the International Listening Association: 'Listening is the process of receiving, constructing meaning from, and responding to spoken and/or nonverbal messages' (Verderber and MacGeorge, p. 197).

Ever since the first effort to study and assess listening time, the Rankin study of 1926, researchers have looked at how we use each of these behaviors within our overall communication package (Brownell, 2010). Taking into account a range of studies since Rankin's first in 1926, we can estimate the breakdown of our communication behaviors. The specific distribution of our individual communication behaviors [such as listening] will change daily and according to variables such as jobs, interests, and activities....'The most used communication behavior, listening, is rarely taught as a unique, identifiable skill. "Listening is the most relational of all our communication behaviors. How we listen to another affects our relationships more than anything else we do. Too often, we focus on what to say when we need to focus far more on just listening to what the other person is saying. When others focus on us, attending to what we have to say, and

listening and understanding our concerns, they give us a powerful message of worth and value (Green, Fairchild, Knudsen & Lease-Gubrud, 2018, Module 5, Section 1).

Listening is rarely taught as a unique, identifiable skill. Listening is the most relational of all our communication behaviors. How we listen to another affects our relationships more than anything else we do. Too often, we focus on what to say when we need to focus far more on just listening to what the other person is saying. When others focus on us, attending to what we have to say, and listening and understanding our concerns, they give us a powerful message of worth and value.

Listening in an intercultural context is the process by which people of different cultures listen to each other to facilitate good communication. Notice above that the process of listening demands that we mindfully listen to what the “other” is saying. In doing so, we lift the speaker who, because we listen, feels that their message is important, meaningful, and therefore appreciated. Likewise, when those we speak to listen genuinely, we feel affirmed; we receive a “...powerful message of worth and value” (Green, et al.,2018)

### **Listening Model**

Below, Green, Keith Green, Fairchild, Knudsen & Lease-Gubrud (2018) explain listening model. As you review this model, you will notice that the process is very similar to the selection, organization, interpretation process of perception. Just like other aspects of communication, listening is a multi-faceted process. Judi Brownell (2010), author of *Listening: Attitudes, Principles, and Skills*, proposes the HURIER model as a description of the listening process.

The HURIER acronym stands for:

H=hearing

U=understanding

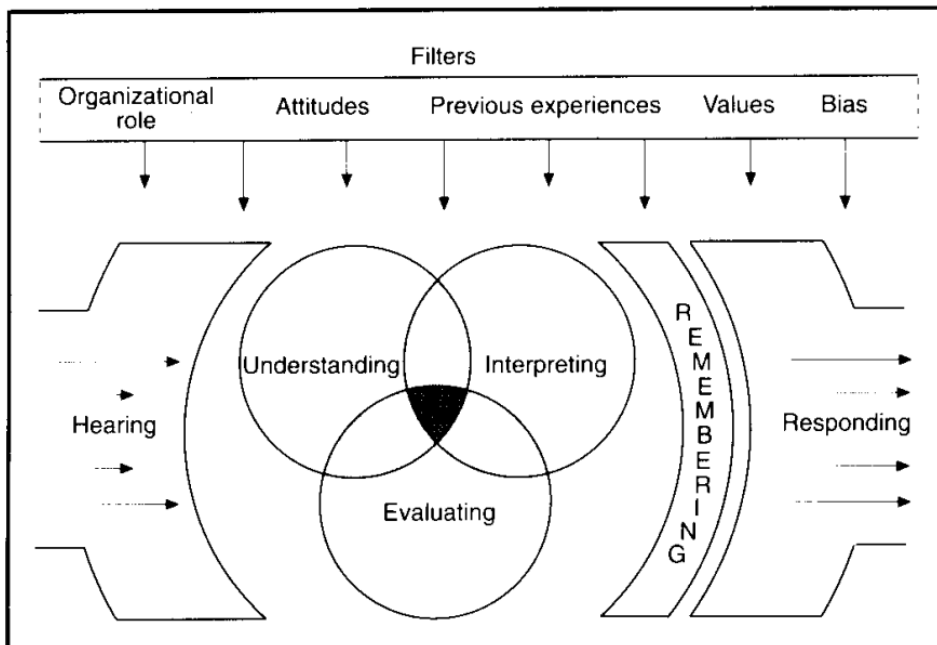
R=remembering

I=interpreting

E=evaluating

R=responding

The HURIER model is not a series of steps; the model functions to process interdependent components of stimuli.



*HURIER Listening Model*

The listening model can be explained:

- **Hearing** is when we listen someone says about the words and sentences. Beside processing the stimuli, the hearing stage also addresses our need to focus and concentrate on the message.
- **Understanding** is decoding the message. We attach meaning to the symbols we receive, so we are focusing only on the verbal message.
- **Remembering** is retaining what we have heard to be able to action the message.
- **Interpreting** is taking the message we have decoded, consider the whole communication package of nonverbal and verbal, and look deeper at what was meant and what underlying messages may be involved.
- **Evaluating** is making judgments about what we have heard. In a critical listening situation, we obviously need to make careful judgments about what we are being told. In an interpersonal setting, we need to make judgments of the degree of the emotion and what our role as a friend may be.
- **Responding** refers to how we react to the message. We need to consider what is more appropriate or less appropriate as feedback. We also need to realize our comments, questions, or even nonverbal feedback can send strong messages about the worth of the other person and the importance of their concern.