

# **THE SOCIAL MEDIA** **and intercultural encounters**

Dur. 30 min



# THIS PRESENTATION

- **Part I**

Definitions of intercultural and cross-cultural  
Two methodologies – Conversational analysis  
& cultural discourse analysis  
Ongoing and future research areas

- Social media and the national identity

- **Part II**

Some examples

- Saying 'good night' in Bhutan
- Toasting to deities and hungry ghosts



## INTERCULTURAL ENCOUNTERS

- **Intercultural** communication is the study of persons and/or groups of people from different cultures interacting together
- Examples:
  1. Taiwanese students interacting with international students
  2. Interactions of members from two different sub-culture groups in a same city/country
  3. Interactions of members from two different social class in a same city/country



## CROSS-CULTURAL PHENOMENA

- **Cross Cultural** communication is the study of persons and/or groups of people from different cultures who do not interact, but you compare those in one culture with another
- Examples:
  1. Bhutanese parents' socialization approach compared with Taiwanese parents
  2. Japan's TV anchors news presentation style compared with Taiwanese TV anchors



# DISCOURSE ANALYSIS

- One QUAL methodology for intercultural and cross-cultural research is discourse analysis
- Discourse analysis is sometimes defined as the analysis of language 'beyond the sentence'
- Concerns with language use and how individuals accomplish personal, social, and political projects through language



# SUMMARY OF APPROACHES TO DISCOURSE

Approaches to Studying Discourse		Focus of Research	Research Question
<b>Structural</b>	Conversation analysis (CA)	Sequences of talk	Why say that at that moment?
	Variationist	Structural categories within texts	Why that form?
<b>Functional</b>	Speech Acts	Communicative acts	How to do things with words?
	Ethnography of Communication	Communication as cultural behaviour	How does discourse reflect culture?
	Interactional Sociolinguistics	Social and linguistic meanings created during communication	What are they doing?
	Pragmatics	Meaning in interaction	What does the speaker mean?



# CONVERSATION ANALYSIS

- Conversation analysis is particularly interested in the sequencing of utterances, i.e. not in what people say but in **how they say it**
- Discourse as language-in-interaction
- Language-in-interaction comes through in a sequence, in turns. Each turn has an implication for the next.
- e.g. Analysis of doctors delivering diagnoses – how do they tell the patients the bad news?



# CONVERSATION ANALYSIS

- **Opening and closing**
- **Adjacency pairs** (requests, invite, assessment, etc.)
- **Topic management** (Appropriateness of topic as related to the social-cultural norms)
- **Turn-taking** (a situation when a speaker takes the chance to speak. Differs from culture to culture)
- **Preference organization** (A pair which gives freedom in responding to some first pair part, whether it is preferred or dispreferred one)
- **Feedback** (How the listener responds to what is talking about by the speaker. E.g. head nodding )
- **Repair** (A correction of what has been said by the speaker about the previous statement they said during the conversation)





# THE ETHNOGRAPHY OF COMMUNICATION

- Ethnography of communication is the cultural approach to communication.
- It is based on the notion that the way we communicate is tainted by the culture we come from.
  - Some stereotypes:
    - Japanese : difficult to communicate
    - Italian: very talkative and friendly



# CULTURAL DISCOURSE ANALYSIS

**Culture** is “a historically transmitted expressive system of communication practices, of acts, events, and styles, which are composed of specific symbols, symbolic forms, norms, and their meanings. Culture is an integral part and a product of discourse systems (Geertz, 1973)

**Cultural Discourse Analysis (CuDA)** is way of investigating communication ethnographically (Cabaugh, 2007)



# 3 BASIC QUESTIONS

**Accomplishment:** What is getting done when people communicate in this way? (e.g. As we use discourse, we can create a deep sense of who we are)

**Cultural sequencing, or form :** What act sequence constitutes this communication practice? (e.g. - Social interaction is creatively composed through sequential forms, or interactional sequences, which have cultural integrity, from greetings to joking sessions, to good-byes)

**Cultural ingredients:** How is this communication practice put together? (e.g. Cultural structures, specific terms and phrases, which are deeply felt, commonly intelligible, and widely accessible to participants)



# 5 MODES OF ENQUIRY

**1. The Theoretical Mode** – What is the perspective of, and conceptual problem being addressed by, this study.

**2. The Descriptive Mode** – What actually happened as a practice of communication? What are the specific communication acts, events, or styles which can be, and subsequently are, recorded.

**3. The Interpretive Mode** – What is the significance and importance of that phenomenon to participants? – Provide an interpretive account of the practice, identifying the premises of belief and value that are active when one does such a thing.



# 5 MODES OF ENQUIRY

**4. The Comparative Mode** – How is this communication practice like and unlike similar others in other cultural discourses, or in other speech communities?

**5. The Critical Mode** – Does this practice advantage some more than others? – The task is to evaluate the practice from some ethical juncture



# ON-GOING/COMPLETED RESEARCH

1. Influence of Buddhism in Communication Behavior in Bhutan
2. WeChat Spirituality: Of Changes, Continuity and Technological Affordances in Bhutan
3. Toasting to deities and hungry ghosts: A cultural discourse analysis of social drinking in Bhutan
4. Unpacking and describing interaction on Chinese WeChat: a methodological approach
5. Saying goodnight in Bhutan: Discursively constructed mobile chronotopes in a Buddhist online community
6. Social media and the discursive construction of national identity
7. This is not a song. This is me: A contextual analysis of Bhutan's first rapper
8. Call me Sir: A CA of the changing styles of greetings and closings in Bhutan



# Q&A



Dorji Wangchuk, University of Macau

- **EXTRA MATERIALS**





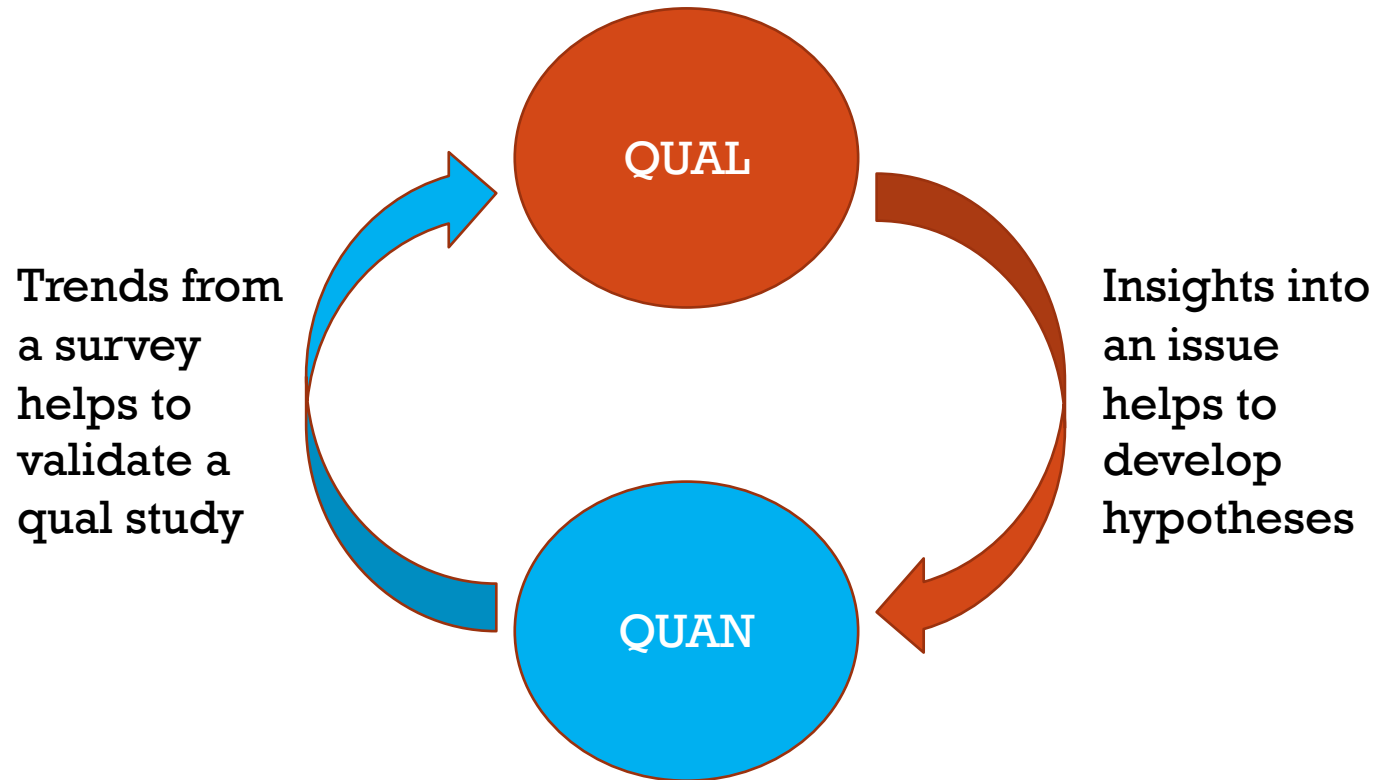
# QUAN **vs** QUAL DEBATE

- **Quantitative methods**
  - Good to the question 'what'
    - Description of trends (e.g. *What is the prevalence of radio listening in Bhutan? Ratings for radio and TV shows, audience preferences to programming*)
    - Findings correlations (e.g. *relation between car purchases and NCD*)

# QUAN **vs** QUAL DEBATE

- **Qualitative research**
  - Good at responding the question ‘*why*’
    - Provides depth and detail: Goes beyond the numerical counts and into describing attitudes, feelings and behaviours
    - Allow openness: By allowing subjective experiences to be shared and to expand on their responses, new topics show up (e.g. *Bhutanese are vulnerable to technology. Cannot differentiate between offline and online relationships*)

# CIRCLE OF COLLABORATION



# QUAL STUDY

- **We are story tellers.** Qualitative methods allows you to tell stories unlike in the quantitative world. Most of my papers always starts with an introductory story
- **Not a dry reporting of the data.** Engages the reader at a more than to cognitive level but also at an emotional level
- **No use of unread papers** – There are enough data to show that most academic papers are unread.
- **Deeper understanding** – Qual studies are better at deeper understanding



## ■ Doctor telling the mother about son

*From Maynard (2004, p 63)*

- 1      Dr Y:    From the:: test results (0.3) he seems to function (0.6)  
2                    comfortably (0.2) you know and (achieve) some kind of you  
3                    know happy and responsive  
4                    (0.2)  
5      Mrs R:   Ye [e:s ]  
6      Dr Y:        [ .h ]hh ON THE LEVEL of about you know three (0.1) and  
7                    a half year old child  
8      Mrs R:   mm



*From Maynard (2004, p 63) [follows from previous]*

1 Dr Y: I feel very strongly that, you know, because he (0.4) tests  
2 some kind you know, functions between mildly retarded and  
3 borderline level [.hhhhh ] he needs special class placement.

4 Mrs R: [Mm hmm]

5 Dr Y: (Yeah) the (.) class for (0.2) .hh educable mentally retardet  
6 (0.2) will be the best (.) for his (0.8) you know?  
7 functioning and emotional, he's still not ready you know  
8 enough [to be more- ]

9 → Mrs R: [Are y- are you tr]yin' ta tell me that you feel he  
10 is: s:lightly mentally re [tard]ed?

11 Dr Y: [Yes.]

— Dr. moves from test to treatment

