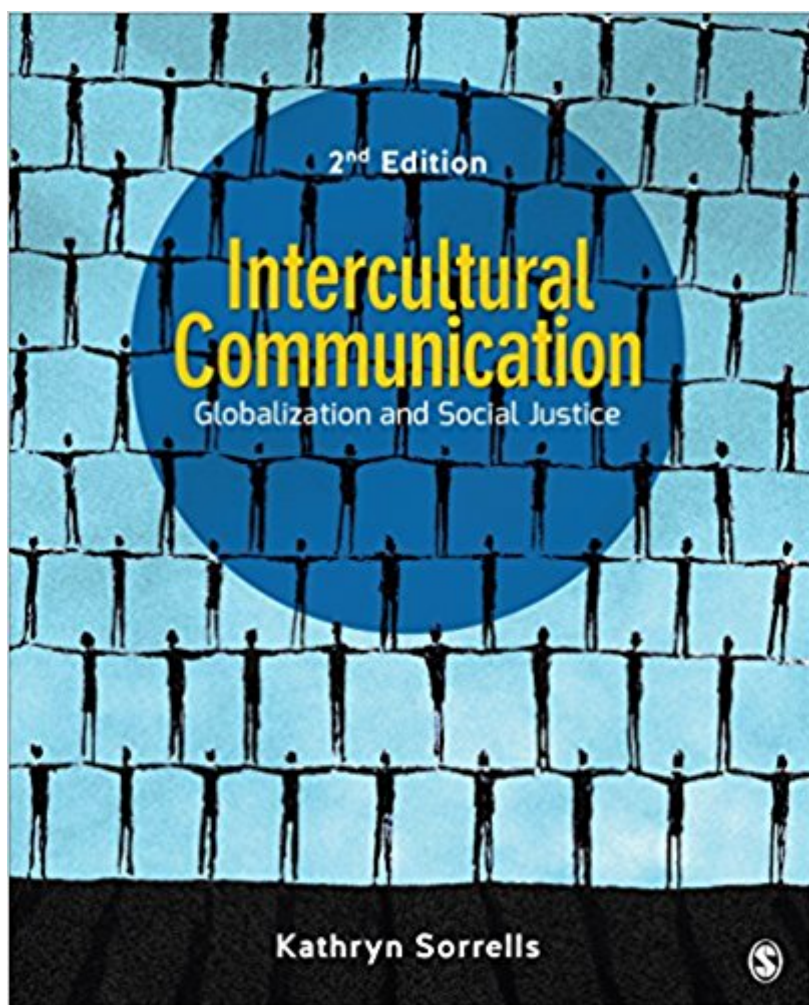


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Intercultural Communication: Globalization And Social Justice



Synopsis

Intercultural Communication: Globalization and Social Justice, Second Edition, introduces students to the study of communication among cultures within the broader context of globalization. Kathryn Sorrells highlights history, power, and global institutions as central to understanding the relationships and contexts that shape intercultural communication. Based on a framework that promotes critical thinking, reflection, and action, this text takes a social justice approach that provides students with the skills and knowledge to create a more equitable world through communication. Loaded with new case studies and contemporary topics, the Second Edition has been fully revised and updated to reflect the current global context, emerging local and global issues, and more diverse experiences.

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Customer Reviews

...Because of the author's compelling critical perspective and astute observation of social injustice, it is definitely a recommended read.--Ellen Van Praet, Ghent University

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good rental

Perfect!

Excellent book

Inaccurate, false information in some chapters.

As expected! Thanks!

This textbook is a watershed in intercultural studies and practice. Not only is it up-to-date with rich examples and commentary taken from contemporary events, but most importantly it gives us paradigms and perceptual frameworks with which to understand ourselves and others at the various levels in which culture both creates us and is expressed by us. Putting it all together could well be an appropriate subtitle for the volume. From the point of view of how we discover and identify culture, the author offers a key set of three perspectives or levels from which we can examine it. The author describes these as the micro (the cultural orientations to behavior, which we carry), meso (how these play out given group's thinking, histories and identities), and the macro (the power of political and economic factors and how these are spread by media discourse can live in are socially constructed realities) These frames, or as she also calls them "entry points", allow us to examine ourselves fully from a cultural perspective. Much of what we have called intercultural work has been created at the micro perspective, and unfortunately seems to have often stalled there. What Sorrells provides us with in this book spends some but little time there; rather she helps us to understand missing elements, (e.g., body bias, the cultural influence of artifacts and space) as well as the larger contexts and dynamics in which this micro level is both shaped and plays itself out. Sorrells has come under criticism both from students and outsiders for heavy emphasis on social justice, which this reader feels is unwarranted, as it seems to be the elephant in the room a taboo too large to recognize and deal with. The fundamentalism of many interculturalists seems to have borrowed the US street caution, "Don't talk about religion or politics it's bad for business." At best we attend to address these things among trusted friends, to preach to the choir, or insinuate in Facebook forays. Thus, we ignore the essential cultural nature of the economy, the political system, and the role of media as cultural intermediaries, despite the fact that they influence everything we think, feel, and do. While we draw stipends from our intercultural businesses, without this broader perspective we are likely to be the crew

occupationally assigned to "rearranging deck chairs on the Titanic. Despite the proclivity of some readers to focus on Sorrells' preoccupation with race, gender, and other social issues as a rant rather than a remedy, it is important to note her presentation of a comprehensive Intercultural Praxis Model early on. This enables the reader and user to intelligently organize and deal with what follows. Exercises and activities found at the end of each chapter consistently help call on this model as an agenda for exploring in personal and group experience what has been examined and highlighted in the chapter. Nor is Sorrells hesitant to deal with globalization, despite its complexity, as a process that both sees culture as a resource and uses it as a commodity. All the more reason for globalization to be carefully examined, deservedly finding its way into the subtitle of the book. One of the other gratifying aspects of this volume is the author's frequent return to the historical roots of the ideas, movements, and cultural framing that we take for granted. Readers may be surprised by the author's frequent discussion of hip-hop culture as an example or a model of cultural construction and its dynamics. This culture is set in and evolving from the larger cultural forces that, as we have mentioned, are likely to be ignored. Using the hip-hop culture provides a somewhat manageable stage on which to view a set of cultural dynamics in their full sociopolitical setting. The primary target readership for this textbook is found in the classrooms of US academic institutions, and thus the lion's share of stories and examples are set in the USA or pointing to its involvement internationally and are inevitably influenced by that cultural environment. However, it is important to remember that US classrooms are peopled by diversity both domestic and international interacting with each other. Nonetheless, I strongly recommend the book to those teaching and training in non-US contexts, with the suggestion that they do their own work in similarly examining and presenting the stories and dynamics of their own national or regional culture. Quoting one of the illustrations of the book, a young woman protesting heightened restrictions on the headscarf in France holds a placard reading, "The veil covering your eyes is more dangerous than the one covering my hair." She could well be speaking to us as interculturalists reluctant to enter the larger frames in which to view culture in our everyday work.

Horrible book.

Textbook

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