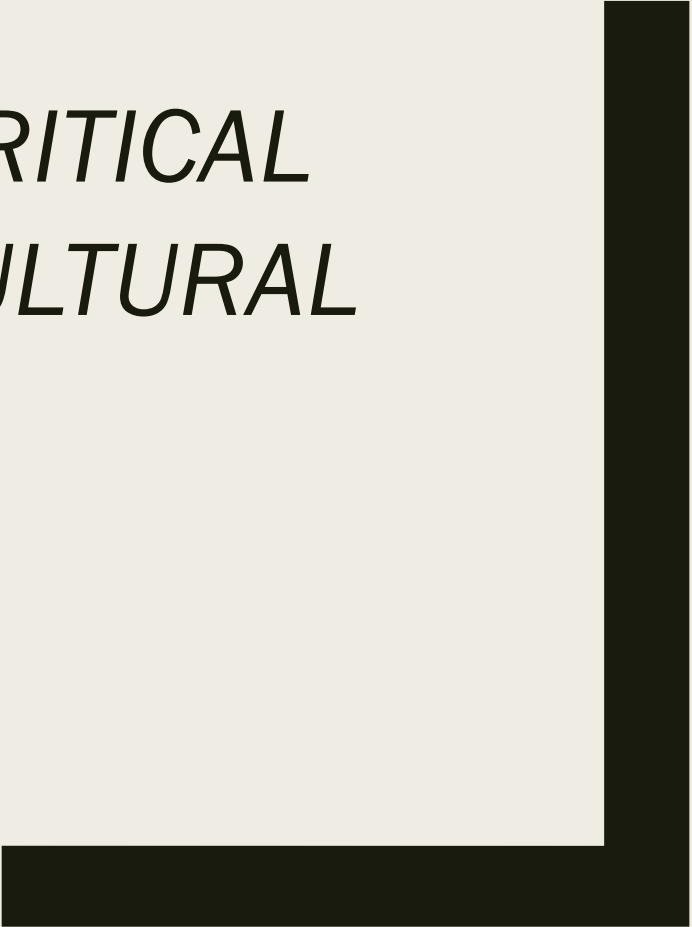




*‘BEYOND OTHERNESS: CRITICAL
PERSPECTIVES IN INTERCULTURAL
COMMUNICATION’*

Dr Giuliana Ferri
Brunel University London



Aims

To problematise:

- Implicit hierarchy Western/non-Western cultures
- Idea of otherness

Theoretically informed methodologies to research interculturality beyond the self/other binary

The field of intercultural communication

The idea of 'the other'

Western hegemony

Culture as the boundary between 'us' and 'them'

Applied to language teaching, business, diplomatic relations, Higher Education

Creation of an 'intercultural industry'

Critical intercultural communication

- Problematizes the notion of culture as an attribute of the other
- Uses critical pedagogy principles
- Promotes intercultural awareness and intercultural responsibility towards the other
- Ideal of a transparent model of communication that erases conflict and misunderstanding

Implicit bias in narratives of emancipation and awareness: 'giving voice to the other'

Epistemic violence (Spivak, 1988)

Who speaks for the 'other'?

Who gives voice to the 'other'?

Interrogating knowledge production in interculturality:

- interrogating the binary self/other
- problematising the narrative of awareness, competence and intercultural responsibility

Methodological implications

*This is not the same as saying that we are all different and therefore all the same; rather, it is to say that there is variability within presumed categories of people and if we want to understand how power works we need to **invest careful attention to particularity and avoid the trappings of binary logics.***
(Warren, 2008, p. 295)

Capturing the complexity of intercultural experiences, embodiment.

Linear narratives vs multiplicity, disruption, miscommunication, power imbalance and injustice.

Own complicity with hegemonic practices.

Beyond 'the other'?

Subjectivity composed of multiple and intersecting subject positions, not monolithic 'cultural other'

Including the non-human: cultural artefacts/the technological world and its effects on communication/ the natural world and the effects of environmental changes on global inequalities

Incorporate the question: **What does it mean to be human?**

"A cyborg world might be about lived social and bodily realities in which people are not afraid of their joint kinship with animals and machines, not afraid of permanently partial identities and contradictory standpoints."

(Haraway, 1991, p. 154)

Intercultural journeys reveal how subjectivity is shifting and multiple, and the result of an active engagement with the world through which it constructs meaning and finds purpose.

Spivak, G. C. (1988). Can the subaltern speak? In Nelson, Cary; Grossberg, Lawrence (eds.). *Marxism and the Interpretation of Culture*. Basingstoke: Macmillan. pp. 271–313.

Braidotti, R. (2017). Posthuman critical theory. *Journal of Posthuman Studies*, 1(1), 9–25.

Haraway, D. (2016). Manifestly Haraway. The cyborg manifesto. The companion species manifesto. *Companions in conversation* (with Cary Wolfe). University of Minnesota Press.

Kramsch, C. (2010). *The multilingual subject*. Oxford University Press.

Lather, P. (2013). Methodology-21: What do we do in the afterward? *International Journal of Qualitative Studies in Education*, 26(6), 634–645. <https://doi.org/10.1080/09518398.2013.788753>

Warren, J. T. (2008). Performing difference: Repetition in context. *Journal of International and Intercultural Communication*, 1(4), 290–308. <https://doi.org/10.1080/17513050802344654>