

# KÜLTÜRLERARASI İLETİŞİM: BİR LİTERATÜR TARAMASI\*

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## ÖZET

İnsanoğlu var olduğu andan itibaren çeşitli ihtiyaçları karşılayabilmek için, kendi ihtiyaçları doğrultusunda iletişim kurmuştur. İletişimin esas amacı olan bu ihtiyaçların sayısı günden güne arttıkça, bireylerin de iletişim kurma çabası ve ihtiyacı da daha geniş bir çevreyi kapsamaya başlamıştır. Yakın çevresinde kişisel ve toplumsal ihtiyaçlarını gideremeyen bireyler bu vesile ile seyahat etmeye başlamış, bu seyahatler sayesinde de yeni kültürler tanıma imkanına sahip olmuştur.

Modern ulaşım araçlarının gelişmesi ile insanların sadece seyahat amaçlı olarak değil, yerleşmek ve orayı yaşadığı çevre haline getirmek için de başka kültürleri tercih etmesi ve bu kültürlerle içiçe yaşayarak benimsemesine de olanak sağlanmıştır. Daha iyi iş ve yaşam olanaklarına sahip olmak isteyen bu bireyler kimi zaman geçici olarak kimi zaman da kalıcı olarak farklı toplumlarda yaşamaktadır. Yeni tanıştığı farklı kültürün özelliklerini ve bu kültüre ait değerleri benimseyen ve iletişimini bu bilgiler doğrultusunda gerçekleştirmeye çalışan bireyler, yeni kültürün esas sahibi olanyani o kültüre ait olan bireyler tarafından da kabul görmektedir.

Günümüzde kültürlerin iletişimi, modern iletişim teknolojileri ve imkanları sayesinde artık dünya üzerindeki bütün toplumlar açısından kaçınılmazdır. Bu iletişimin gelişmesi ile dünya, gittikçe tek bir toplum gibi davranan ve tek bir kültüre ait şekilde yaşayan ortak bir hayat geliştirme durumuna gelmektedir. İlk kullanıldığı dönemde kehanet gözü ile bakılan *global köy* kavramı zaman içinde kendini bu şekilde gerçekleştirmeye başlamıştır. Bu gerçeğin farkında olan toplumlar, kültürlerarası iletişim becerilerini her gün daha fazla geliştirmeye çalışmaktadır.

Kültürler arasında gerçekleştirilen iletişimi engelleyen ya da kesintiye uğratan bazı faktörler ise, toplumların kendini geliştirip, yenilemesine de engel teşkil etmektedir. Bu engelleri aşmak da, öncelikle engel olan şartları anlamak ve psikolojik durumları bilmek, onları tanımaya çalışmak ve onlar hakkında mümkün olduğunca fazla bilgi sahibi olmak ile mümkündür.

Bu çalışmanın amacı, kültürlerarasında gerçekleştirilen iletişimin, dünya üzerindeki her bir bireyi ilgilendiren ortak bir iletişim olduğunu ve bu iletişimi nelerin engelleyip, nelerin geliştirdiği hakkında bir literatür taraması yapmak ve bu konuda verilen bilgileri derleyerek yeni bir kaynak sunmaya çalışmaktır.

*Anahtar kelimeler: Kültür, İletişim, İletişim teknolojileri, Kültürlerarası iletişim*

## INTERCULTURAL COMMUNICATION: A LITERATURE REVIEW

### ABSTRACT

Humanbeing has been communicating since the existence of human race to supply his or her needs. The quantity of needs that the main essence of communicating has increased, people has obliged to communicate in vider and vider environment. They cannot supply their needs in their own environment, have started to travel and meet other cultures thanks to them.

With the evolution of the easy travelling opportunities by the means of transport, people have had a chance to preffer to settle in another countries and also other cultures. The people who want to have better life and business conditions live in different societies sometimes permanently sometimes temporarily. If those people can communicate with the others according to host culture and values, can be accepted more easily.

In our days, intercultural communication is inevitable thanks to modern communication technologies. By the devolpment of the communication technologies the World has become common culture place and the people act like they belong to this common culture. When the first use of “Global Village” concept, it has seen like a prophet but now it became real in our time. The societies have noticed this, try to develop their intercultural communicational skills. Some factors that interrupt the intercultural communication have become obstacles for the countries to develop and innovate themselves. To overcome these obstacles can be possible by knowing and try to understand the circumstances and psychologic situations.

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The aim of the study to evaluate the intercultural communication’s prohibitor and developer factors and the nature of intercultural communication as a common communication system in the world and interested each person on earth by the help of literature review and add a new source to the literature.

**Key words:** Culture, Communication, Communication technologies, Intercultural communication

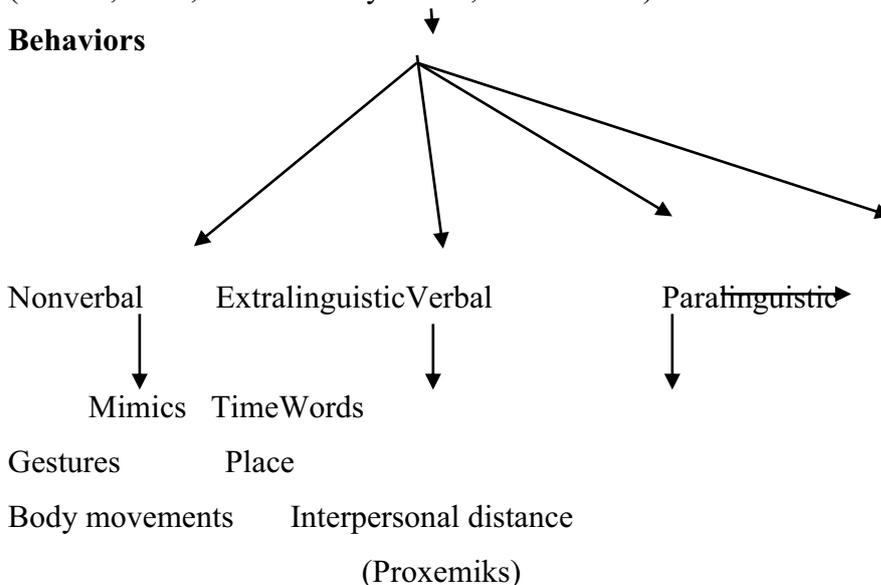
## 1. Culture and Communication

### 1.1.Culture

The origin of the “culture” word is the word “colere” in Latin. The meaning of this word is “caring” or “raising”. Voltaire used first time same meaning word “cultura” as “formation, progress and development of human mind” (Uzunçarşılı Soydaş, 2010: 31). Even the word culture is being used commonly in daily life, its meaning depends on the user and the context. For instance according to Edward T. Hall: “Culture is communication, communication is culture.” (Hall, 1959: 169). However there is no use of a common definition in intercultural communication area. (Kartarı, 2001: 13).

Cultures may occur in different ways depending generations, gender and relations by verbal, paralinguistic, nonverbal and extralinguistic behaviors. Paralinguistic elements are sound’s qualifications and forms. Nonverbal elements include mimics, gestures and other body movements. Extralinguistic elements involve time, place, distance and, social variables and, sometimes have functional supremacy (Oksaar, 1988, Translated by: Sezer, 2008: 36-57).

#### Behaviors



#### Social variables

Figure 1. Els Oksaar 1998 (Translated by: Sezer, 2008: 37)

Culture has different and, on and on self restorer structure in a historic process. Culture is a power brings together the society and, to form social identity the society must have a specific culture. Society adopts its own culture to new generations by “enculturation”. Culture improves continuously with some changes as a result of generations’ information transferring to each other and, acculturation processes with other cultures. But then the society’s own culture is being impressed adversely in consequence of the acculturation process, it causes cultural corruption and brings together the cultural degeneracy.

## 1.2.Communication

Communication concept is from “communicato” concept which based on “communis” concept. The meaning of this word is “collective” (Gökçe, 2003:7). When Sillars defined communication, he said: “ Communication can be defined as changing, receiving, delivering the knowledge, thought or opinion by writing, speaking and visual tools or use of their combine in order to be understood the material message by relevant persons. (Sillars,2001:1).

Oskay also defined communication:” Communication is emotion, thought, judgement and, manner information that is realized in social life or society that is consisted of people who have the same feelings sourced same life experiences against the same problems, subjects, concepts, and express them to each other; inform and transfer to each other about the changes about the subjects, the concepts and, the events in the environment ” (Oskay,1992: 15).

Fiske said : “ Communication is a social interaction style by messages.” (Aktaran: Fidan, 2009: 20). These are some definitions among over a hundred definitions of communication.

As the people can not communicate mentally, they make use of such symbols as sound, subject, motion and color and, these symbols differs from culture to culture (Kartarı, 2001: 19-20). In the communication process if the message receiver and sender have common culture, the meaning of the messages have close meaning (Uzunçarşılı Soydaş, 2010:132-133). In order not to disrupt the communication process, cultural values and style of the person wanted to communicate should be considered and behaved according to them (Uzunçarşılı Soydaş, 2010: 109).

Koester and Olebe have defined eight important communication behaviors for all cultures about intercultural communication skills (Uzunçarşılı Soydaş, 2010: 144):

<b>Respect</b>	To respect and show positive point of view skill for someone else
<b>Orientation to knowledge</b>	The terms that the persons use in order to explain themselves and the environment
<b>Empathy</b>	Trying to perceive the world as the others’ perspective
<b>Mission role manners</b>	The manner to generate ideas as solving problems with the group
<b>Relational role mnners</b>	The manners about interpersonal accord and mediation
<b>Interaction management</b>	The skill to manage the speeches
<b>Uncertainty tolerance</b>	The skill to behave as if having no difficulty to handle new and uncertain situations
<b>Interaction posture</b>	The skill to behave to other person without judging and making no descriptive assessments

**Figure 2. Lustig and Koster: 22 (As cited in: Uzunçarşılı Soydaş, 2010:145)**

The two words in the definitions of culture: “learning” and sharing” are enough to be understood the importance of the communication on occurring, developing and, interacting to other cultures. Because for learning and sharing there must be communication. Communication requires some codes and symbols that must be learned. It is a fact that each cultural schema and social behaviors’ each act includes communication. So communication and culture must work together. Culture can not be known without a communication work, as so the communication can not be understood without knowing the cultural base of it (Jandt, 1995: 22).

## **2. Intercultural Communication and Cultural Differences Models**

Ethnic identity is a group of thoughts about the ethnic society a person is a member of and, ethnic culture is a group of thoughts about personal identity and the feeling of belonging to a specific ethnic group (Martin ve Nakayama,1999: 74). In this context culture defines how a person perceives things, comments that perceptions and responds verbally or nonverbally to them (Kartarı, 2001: 99). Culture acts as a curtain between the person and the outer world and, defines what should be ignored and how should be perceived the perceptions by that person (Hall,1976: 84).

When Hofstede explained cultural differences, he used “onion diagram”. According to this diagram, culture occurs in four different shapes. The core of the onion is “ values “ and it is enclosed by “ rituals” facing by “ heroes “ and, on crust there is “ symbols “ (As cited in: Uzunçarşılı Soydaş, 2010: 56).

Symbols are words, gestures, pictures, clothes, hair style or subjects having specific meanings. The people are in the same culture can recognize them but in each culture there occur new symbols, the old ones disappear, imitated by other cultures so the crust is symbols. Heroes may be artists, virtual characters, war heroes, saviors who display exemplary behaviors and have qualifications that the culture cares and, persons are more and more influenced by the heroes when they are defining their own fashion by the development of visual communication. Rituals are collective practices protected and seen as social necessity in cultures such as saluting, respecting manners, social or religious ceremonies. Values are the center of the cultures. These values are the first cultural elements learnt unconsciously and, the feelings between the most positive and the most negative points that used for discrimination as good-bad, normal-abnormal, clean-dirty, natural-artificial, beautiful-ugly etc. (Kartarı, 2001: 59-60).

Hofstede revealed four different cultural value dimensions. These are individualism-collectiveness, power range, masculine-feminineness and, avoid the ambiguity. In individualism and collectiveness dimension Hofstede displayed the role differences of the person and the group. According to this, if the person’s needs have more priority on the society’s needs then that culture is individualist; if the society’s needs have more priority on the person’s needs then that culture is collective. As a result of the research it is found that the societies have collective cultural features consisted of extended families, propinquities and, care “us” concept are mainly on earth. (As cited in: Uzunçarşılı Soydaş, 2010: 57-58). For example, U.S.A is one of the limited individualist cultures in the world and, “I” concept is improved much in this country. On the other hand, Turkish society is a very good example of collective culture (Uzunçarşılı Soydaş, 2010: 57-58).

Hofstede defined power range as the degree of assumption of a country’s agencies’ and institutes’ weaker members on the power distribution inequality. In low power range

countries each child is treated as a grown up and, encouraged to have individual freedom. In this kind of cultures the education is student centered superior and subordinate normally have same rights and duties. In high power range cultures the child is on an equal neither with his parents in house nor the teachers in school. Superiors and subordinates are tied to system of hierarchy and this inequality is seen normal. (As cited in: Kartarı, 2001: 70-73). In some cultures the persons have less power accepted the unequal distribution of the power so, the power range became larger among the persons in these societies (Sargut, 2001: 182).

Hofstede's another cultural classification masculine-feminineness qualifications are in this way: In feminine societies people and warm relationships are important. Persons must be humble, there is a sympathy to the weak one, the teachers treat friendly are appreciated and, girls and boys have the same subjects in school. In masculine societies Money and goods are important, persons are expected to be avid and assertive, girls cry, boys do not cry, there is a sympathy to the strong one, successful teachers are appreciated and boys and girls have different subjects in school (Hofstede, 1994: 96).

If in a society recklessness and materialist values are prioritised but the value to the people are in background so the dominant culture is masculine; if the interpersonal relationships are important and, the people are valuable so the dominant culture is feminine (Sargut, 2001: 175).

Another classification is avoid the ambiguity. According to Hofstede's model there are some societies avoid high and low ambiguity. Societies avoid high ambiguity displays aggressive and devastating attitudes. Their communication style contains loud voice, body movements and abreacting. In a Lynn's study the risk level of getting cardiovascular disease arising from stress is high in this kind of cultures. In societies avoid low ambiguity, uncertainty are not perceived as threat so, the level of anxiety is low, abreacting is not approved, they can be defined as silent, controlled and even lazy (Uzunçarşılı Soydaş, 2010: 75).

Cultural anthropologist Edward T. Hall categorised cultures as "high and low context cultures" and "monochronic and polychronic cultures" The cultures communicate in low context there is no need personal relationships, communication is verbal and direct, reports, data and, statistics are preferred to reach to knowledge, reading is prioritised for gaining knowledge. In high context cultures personal relationships are prioritised; knowledge is delivered by such elements as nonverbal communication, intonation, silence; immediate surroundings is preferred to reach the knowledge and, gossiping or listening is preferred to gain knowledge instead of reading (Uzunçarşılı Soydaş, 2010: 52-53).

Monochronic and polychronic cultures are specific time systems of cultures In monochronic cultures time is planned and categorised and, sectioned so, it is perceived as a material value and is valuable. West Europe and North America cultures tend to be monochronic. In polychronic cultures interpersonal interactions are more valuable than plan and, they act more flexible than monochronic cultures about using time (Kartarı, 2001: 44-45).

According to Kluckhohn's and Strodtbeck's "value orientation" approach there are revealed three assumptions. The first one is the necessity to find solutions to common human problems by the people of all cultures; the second one is these solutions differ in the area of potential solutions and also they are limitless; the third one is even if a culture prefers one of the solutions, the other potential solutions will be still valid for other cultures. They defined these five human problems as human nature, human-nature

tendency, time perception, activities and social relationships (Uzunçarşılı Soydaş, 2010: 81-82).

### 3. Intercultural Communication and Globalization

The concept “Global village” of McLuhan displayed in 1960 is totally actualized in our days as a result of people’s travelling more a lot and use of media. The borders among countries expired anymore in the cultural sense and, a lot of members of different cultures on earth can live in very far from their culture without feeling like a stranger. International monetary policies, energy, climate worries and drug trafficking direct to act together and cooperation the nations but concordantly the ethnic stress in the cultures makes the nations stand apart (Jandt, 1995: 387).

Ulf Hannerz indicated the twentieth century has a very important place in the world’s culture history. According to this, humanbeing farewells the world has cultural mosaic consisting of pieces defined dogmatically and seperated by borders in this era. The world is getting to be the only place and, there arise always cultural interaction and cultural union (Compiled by: King, 1998: 139).

Although there occur same life styles as a result of intercultural communication effects, it can not be said that there occur entirely global homogeneous culture (Uzunçarşılı Soydaş, 2010: 20). As a result of globalization, the communication among people of different cultures cause to be effected from them and these cultures are known.

### 4. Intercultural Communication and Acculturation Process

Acculturation is a cultural change process as a result of communication between two cultural groups. There are some changes occur in acculturation process. These changes consist of physical chenges, to start to live in a new environment, a new style house and, increasing population density. Biological changes are some changes as new nutritional habit, new diseases and so on. Cultural changes can sampled as politic, economic, technic, linguistic, religious and social institution changes. Behavioural variables and sanity changes like orientating to new social environment are in pysichological changes range (Gülнар ve Balcı, 2011: 110-112).

Any migrant aims to supply his needs from another country can escape from acculturation fact, however acculturation degree changes from person to person. Similarities between a person’s main culture and new culture are the most important factors of acculturation process. Young migrants can adopt better than the old ones. Meanwhile educational background and the person’s personality effect the desire to adopt to new culture (Jandt, 1995: 291-292).

#### The value placed on maintaining one's original cultural identity

YesNo

With the other societies Yes

Relationship values No

Union	Assimilation
Seperation	Alienation

Figure 3. Dimensions of acculturation consisting relations with the other cultures and original cultural identity(Jandt, 1995: 293, Figure 15.1)

## **5. Intercultural Communication Influencing Factors**

### **5.1. Body Language**

People make an effort to understand the words in their daily speeches. In other words people try to find out the meanings of the words in their daily speech. Whereas the people should pay attention to the visual codes in communicational codes. Likewise such indicators reinforce and display the verbal communication as voice toning, facial expressions, mimics, gestures, body movements etc. display the meaning of words faster. In other words, nonverbal communication occurs by such indicators as gestures, mimics, body movements or vocal qualifications and, specially forms an important aspect of communication especially face to face communication. Namely no communication can be thought without visual indicators. Because visual indicators are always effective on defining the meaning and the frame of especially face to face communication (Gökçe, 2002: 107-108).

In a study belongs to John Graham it is emerged as a result of comparing intercultural differences' language and nonverbal communication patterns that understanding the speech is not about what is said, it is more about how it is said and, there are more differences in nonverbal communication (Briggs, 1998: 12). For example, glances have different meanings according to the aim, power relation and, culture (Erdoğan, 2005: 200). In America and England direct eye contact is a demonstration of sincerity on the other hand in Japan culture, it is thought as a rude behavior (Uzunçarşılı Soydaş, 2010: 115).

While communicating in both immediate surroundings, social life and also with the people from different cultures and countries body language is used first and it is being tried to understand people's body language. Thus in the communication by body language understanding people's emotions and thoughts becomes harder and harder according to the degree of cultural differences. (Baltaş ve Baltaş, 2002: 22). As a conclusion before to communicate with the people from different cultures it is supposed to be learnt how they use their body language.

### **5.2. Norms**

From the point of intercultural communication the norms are protected and transferred to next generations can be said are briefly manners and customs. Manners are known as must be obeyed rules, attitudes and behaviors by the people blong to a culture. They are not in written form but act as law. In intercultural relations it is an obligation to know the manners of communicated culture. On the other hand customs are a behavior style that are based on the culture and applied within certain dimensions. Customs organizes the social life and, are effective on applying the rules. In marriage methods, salutation, feasts, mourning rituels and so on situations, customs define the manners and attitudes (Kartarı, 2001: 180-181).

Social values of the person who belongs to the cultural system that internalized in the people's personalities and, organize those people's acts by a normative pressure, form the institutional structure of the social system. The point of the cultural studies' try to pull the attention is: Each activities that obeys the rules and, has meaning can not be explained by normative pressure. That is to say there are two different rules that people obey in their activities. On one hand there are organizer rules are the social norms that force or oblige the people to obey the rules and, on the other hand basic rules that people follow while they are communicating with the others (Alasuutari, 2000: 31).

Even the people agree on what must be done or not, they do not act always according to cultural insinuations' or other people's expectations. Some anthropologists defend the necessity to separate "ideal culture" and "real culture". Ideal culture is the declaration of people about what they do or should do, however the ideal culture is what they actually do. Culture is both personal and social and also on earth and, in the mind of persons (Kottak, 2002: 67-68).

### **5.3. Religion**

Anthropologist Anthony F.C. Wallace defined the religion as: "The beliefs and rites are interested with supernatural beings, energies and powers" (Wallace, 1966: 5). On the other hand Durkheim emphasized the religion is a social unity factor: "Religion is a beliefs and practices poem about holy things –ordained and forbidden-. Those beliefs and practices gather the acceptor people as a spiritual society called church. Religion idea can not be separated from church idea." (Kurt, 2008: 73-93).

The founder of religion anthropology is English Sir Edward Burnett Tylor. According to him the genesis of the religion can be explained in this way: People try to understand happenings and situations that they can not explain by referring daily experiences. Tylor believed our ancestors' interests were attracted by especially death, dreams and trance subjects. During dream and trance people see some images that can be remembered after awaken from them. So Tylor became this conclusion: Primitive men's attempt to explain their dreams and trance state urged them to believe that there were two existences in their bodies. One of them was active in their daily life and the other one was active in trance or dreams. When the second existence leave the body permanently the person dies. Namely the death is a leaving soul from the body. In Latin soul means "anima" so Tylor called that belief as "animism". According to Tylor animism, namely the first state of religion, was a spiritual existence belief. He claimed that the religion was a gradually evolved version of animism and, monotheism and polytheism developed afterwards (Kottak, 2002: 305).

"Religion institution have more important place than medicine or implementation of laws in intercultural communication. Because even believe in same religion the members of different cultures perceive religion in different ways from each other and there can be observed some differences in religious applications define their behavior. In some cultures effectiveness of religion on social life is more significant than in other societies." (Kartarı, 2001: 47)

### **5.4. Language**

Anthropologic studies about prehistoric societies showed the drawings on cave walls were the ways to deliver messages. Following was speaking face to face period. In those periods there were developed primitive language pattern by using the voice in different ways and, gestures and mimics. By the way of language's appearance in this way quickening and developing the communication got easier and, used language got rich by the effects of needs and society's structural relations (Önür, 2002: 65).

Language as one of the most important intercultural difference's causes informs about cultures' specialities and values, at the same time effects cultural behaviors. Growing of cultural values is in direct proportion to development of language. For instance in Eskimo culture "snow" has an important place so there are a lot of words about "snow" and in the same meaning with the word "snow" (Uzunçarşılı Soydaş, 2010: 40).

Language plays an important role on protecting cultural identity as much as social and individual relations. The depth and historical development of the culture are reflected to language so it can be said the language is the mirror of the cultures (Fidan, 2009: 76).

## **6. Intercultural Communication Prohibitive Factors**

### **6.1.Cultural Shock**

Cultural shock is a fact for almost all people who switch to from culture to another one. People can not be accommodate themselves have this feeling in the short term, they feel themselves out of this environment and people around them and also remain insensitive about the signals from the environment. However the ones who in a position not to understand properly the content of new culture can experience the cultural shock in low level. In cultural shock period people can experience identity crisis besides disharmony. This is because the identity of specific culture members is originated and shaped by that culture. It is inevitable that in people's mind who meet information about new culture, often form some question marks about identities. Especially the negative feeling about not to show actual identity while people use another language is the most important part of identity crisis is experienced in cultural adaptation process (Martin ve Nakayama, 2005: 105).

There can be mentioned four stages of cultural shock. First of all is to have *first enthusiasm*. In this stage person find everything around new, riveting and surprising. A lot of things resemble the things of original culture glitter. After this stage the person passes the stage that be feeled hostility and nervousness. In this stage all attention focused on the things different from original culture. Then the person enters *incrementally orientating* process. In this stage the person feels a tiny bit comfortable in this new culture and, breakoff phenomenon decreases. At last The person passes to adaptation and biculturalism period. This period is the final stage where the person have the ability to live according to both original and new culture's specialities (Jandt, 1995: 288).

### **6.2.Stereotypes and Prejudices**

Stereotypes are generalisations about a person or a group. The person categorises different ones from himself and sets pulses some manners against to them (Lustig ve Koester, 1999: 145). The word *stereotype* was used firstly by Walter Lippman as an ethnical group members' having basic judgements of that group (Jandt, 1995: 54). This kind of behaviors cause communicational disconnections in terms of people expect cliché behaviors from the people communicated with (Uzunçarşılı Soydaş, 2010: 136). Stereotypes are attributed to all group so the interpersonal differences are ignored and, it causes misleading (Lustig ve Koester, 1999: 151).

Stereotypes can be thought as negative judgements but they can be positive. For example some people think all the doctors are intelligent and wise people. Stereotypes are very harmful in communication and, they can block communication in at least three ways. First of them repetitive stereotypes reinforce accepting the correctness of the things and, TV has a significant place for this. For instance Arabian society is perceived as rich, barbaric, womaniser and terrorist souled that is because they are shown in this way on TV regularly. On the other hand it is thought that hitches are thought belong to society because of stereotypes are also thought belonging to each person in that society. This perspective hinders the communication because if there is a stereotype as the society is not honest and it means all society members are not honest so the person can think communicating is dangerous. The third prohibiter factor is the perception of

thinking the society members' behaviors are always snide because of those stereotypes. For instance a person thinks Armenians are not honest when sees an Armanian takes a package from his car thinks he is steeling something from him (Jandt, 1995: 54-55).

A person's individual standards about way of behavior towards strangers are about if his prejudice level are low or high. A person has low prejudice level acts in an unprejudiced way about communicating with the others and, when he displays higher prejudice level than he can accept and, it makes him feel guilty and criticise himself. On the other hand a person has high prejudice level act in manner towards strangers without staying loyal to any standards and, the standards mean nothing to him. Thus he does not feel guilty not to display the behaviors that are expected from him while communicating with the strangers (Gudykunst, 2004: 135-136).

Just as the stereotypes, the prejudices once occurs and then it is very hard to destroy them. Because people's acts are directed by subconscious so the person do not notice the need that he must change them(Martin ve Nakayama, 2005: 51). Prejudiced person ignores or makes fit the truths are not proper to his opinions. The bond between stereotype and prejudice is the fact about the prejudices are originated from stereotypes (Uzunçarşılı Soydaş, 2010: 138).

### **6.3.Ethnocentrism**

Ethnocentrism was used for the first time by W.G. Sumner in 1906 for stating the beginning of efforts to establish himself to own sociocultural environment and, the thought his own culture is more significant than the others cultures. However the ethnocentrism brings along the results to see other cultures as less valuable and moving away from the new culture (Kartarı, 2001: 185). The people meet ethnocentric attitude display defensive and aggressive behavior and in this way they can not feel in safe and comfortable. From this aspect ethnocentrism affects adversely (Uzunçarşılı Soydaş, 2010: 140). As the person has ethnocentric mentality so he misreads the messages from the strangers (Gudykunst,2004:134).

Thinking own culture and country are better than others' is not actually a bad idea. In fact on establishment the standard of judgement and important cultural specialities it has an important role. But high level ethnocentrism directs the person to think the other cultures standards of judgements are not valuable and good so the person do not believe in them. In this way it makes a comminicational barrier on the point about not to respect the others' point of view (Martin ve Nakayama, 2005: 46). Its prohibiting the communication puts idea and ability exchange away (Jandt, 1995: 43).

## **7. Television and Internet in the Effects of Media to Intercultural Communication**

Transit to mass media or in other saying modern communication process began with the invention of press in West (Önür, 2002: 73). Invention of the press is revolutionary not only in terms of communication but also culturally. Thanks to the press, information became common rapidly among societies (Zillioğlu, 1996: 55).

By means of industry culture began with industrilization, steamboats and railways developed and, books and ideas gained geographical mobility so they could be moved everywhere easily (Zillioğlu, 1996: 55). With the huge development of communication technologies societies could reach informtion age and it brought the result that the world's globalization (Bülbül, 2000: 20).

Towards the end of 1900s, the beginning of rising the place of information sector in economy, new social period generated with a kind of technological blast is continuation

of industry society's the development process according to some or is a revolution to others that happened silently (Önür, 2002: 102).

Because of effective presentation television is one of sociocultural sources used often on establishing the methods of satisfying the needs. It is a unique communication tool thanks to its central location in houses. Audiences use this tool in order to organize and build their environment, ease interpersonal communication, reach a lot of people and exclude most of them, learn social behavior and roles, display individual abilities and, sometimes dominate the other people (Lull, 2001: 150).

While communication technologies are growing quickly, informatic society occurs by the use of internet thanks to huge interest of new generation. With the talent to inhold all media all at once, the internet becomes the easiest way to reach cultures and societies with the size of the mass that is reached. Computer based communication is interpersonal and mass at the same time. Internet has full potential on delivering messages to the large masses. As a global phenomenon the internet is used in almost all industrialized societies and forms an important part of emergent world (Aktaran: Gülnar ve Balcı, 2011: 69).

### **Conclusion**

Intercultural communication subject is one of the most popular research objects in recent years. Even the amount of the studies on this subject enable to research, literature search shows that any study can be domineer on this extensive subject. So each study is very significant in terms of being a source to the next study.

Lack of communication is impossible. People communicate by using some factors as verbal, nonverbal and paralinguistics. The development level of communcation reflects on the culture. Because the culture is transferred and developed by communication. Culture is a set of values that enables the person's belonging to society and shapes the person's life and personality from childhood. Culture's flexible and dynamic structure is important on the existence of the societies and transferring them to the next generations. As one of the most researched subjects of social sciences culture has pretty wide and versatile content suitable for being studied in respect to each society's culture hasits own stylemarks.

The anthropologists who examines societies claim that occurence of the cultures can be possible by sharing common specific values. Language, religion, norms and nonverbal communication styles' using commonly in order to be understood easily, make possible the cultures have common names. The cultures which are varying in the values that have, bring along the societies in different structures. Some societies are individualistic and others are collective, in some power range is low, in some it is high, some societies have masculine specialities and others have feminineness and, in some societies avoid the ambiguity in high degree and the others in low degree. Grouping the societies according to these specialities helps useful studies about them to take shape easily.

A person belongs to those societies by nature and so accepts the other soceties as strangers. After passing to another culture by necessity or volunteer, the person gets over small or wide scale cultural shock and then he begins to know and adopt that culture in time. It is directly proportionate to the time he spends in the new culture. The person who can adapt the new culture is progressively acculturized and, as a result of this process can be assimilated. It is known that the migrants live in a new culture for many years, experience reverse cultural shock.

A person should see and know other cultures as an extension of his own culture and think them as important as his own culture. Otherwise it can not be possible to get rid of the ethnocentric point of view that mentioned in this study. Ethnocentrism is very wrong point of view that can be start in individualistic level and involve all society. Moreover prejudices and stereotypes that should be overcome can interrupt individual and social development.

Thanks to intercultural communication that occurs in a more useful way in our days, people begin to be tolerant of each other, as a result of this they have understood to the importance of working together for the well being of the world.

Since intercultural communication has being occurred fruitful, the word “us” substitutes the word “I”. For example in recent years the world’s countries sign together on such subjects as starving countries, global warming, peace on earth, fight against drugs, human rights etc.

With the entering information era intercultural communication almost realizes itself and gives its place to global communication. This extensive communication forms common cultural values that are shared by all people on earth by the effect of the media. People try to learn others’ languages instead of fearing from the different people and, try to understand the people who act according to their religion, manners and customs instead of judging and questioning them.

Between two people or two societies, communication is very fragile subject that can be succeeded a lot of things by its existence or lost them without it. The communication between two people is already complicated enough, it is not possible to be master the process of intercultural communication and resolve it entirely. However to study and examine this subject is very important for gaining favor on developing and regenerating the cultures.

It is impossible to know in detail and examine intercultural communication process as it has a new identity from day to day. But the common point of all the studies about it is the knowledge about yesterday is the light source of tomorrow. Reaching to ideal life that the earth’s people common matter is only possible by interacting with the other cultures and fix the wrong things about itself by applying the right things of the other culture.

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