CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter elucidates the theoretical frameworks of this study. It covers the relevant theories regarding the nature of culture, intercultural communication, culture barrier, and cultural adjustment. Thereby, those are provided concisely in the following sections below:

2.1 The Nature of Culture

Culture constitutes one of the most important parts in the society, and both of them are an integrated part to sustain the existence of human life. According to Nakayama (2009: 115), culture can be convinced as the creation of human beings that is persistently shared to future generations to keep the existence, such as behaviors, thoughts, values, and so forth. Culture is inclined to pursue the existence of a group of people by means of sharing attitudes, values, beliefs, and so on (Matsumoto, 2013). Eventually, it can be remarked that culture cannot be separated from human life in which it intends to sustain the existence of the society by virtue of sharing to further generations.

As theorized by Shiraev and Levy (2010: 18), there are three prominent aspects of culture that are constantly shared to the future generations. First is attitude in which it is composed of beliefs (political, ideological, religious, moral, and so on), values, common insights (theoretical, empirical), opinions, and
stereotypes. Second is behavior that comprises norms, rules, customs, traditions, habits, practices, and fashion. Third is symbol that encompasses tangible or intangible object, such as the color, sound, building, and etc. These three proper aspects of culture are profoundly resulted from culture, namely: the viewpoint of people thinking, fashion, architecture, and language. Thus, culture has been changing over times, but the common aspects are persistently growing up.

2.2 Intercultural Communication

Culture has an important part named communication, and both of them affect each other. Rogers (2002: 9) addresses that culture and communication cannot be differed since culture belongs to communication and vice versa. As stated in Adler (1991), in the cross-cultural communication concept, it can be defined as an understanding or interpreting of interaction among people that have an intercultural diversity. In transferring communication, there are two factors, namely: verbal and nonverbal messages. Dealing with the verbal message, it is an every single word in the sentences of communication. In contrast, the nonverbal message comprises intonation, expression, gesture, behavior, and physical setting. Consciously or unconsciously, a speaker is not aware of those two messages while she or he is sending the message.

Moreover, Martin and Nakayama (2010: 77) assert that cross cultural communication is both cultural and individual, personal and contextual, characterized by differences and similarities, static and dynamic, oriented to both
the present and the past, and characterized by both privilege and disadvantage. As a result, cross-cultural communication is the sharing of information or ideas among people from the different cultural backgrounds. It covers both the similarities and differences of each individual which participate in the different activities that exist in the community. In this case, an individual may have some behaviors which not shared by anyone else.

Every communication has a message sender and a message receiver. Adler (1991) remarks that communication has two parts of communication model, namely: sender and receiver. Understanding or interpreting the meanings and behaviors of person is gained from the person’s cultural background, thus every individual has different interpretation. Ultimately, it can be displayed in the following Figure 2.1.

![Communication Model of Cross-Cultural Communication](image)

*Figure 2.1 Communication Model of Cross-Cultural Communication*
Cross-cultural communication occurs when a person from one culture sends a message to a person from another culture. Cross-cultural communication occurs when the person from the second culture does not receive the sender’s message. When studying cross-cultural communication, people talk about how to understand culture and communication. Adler (1991) states that communication does not necessarily cause understanding. Cross-cultural communication constantly involves misunderstanding resulted from misperception, misinterpretation, and misevaluation. When the sender of a message comes from one culture and the receiver from another culture, the chances of accurately transmitting a message are poor. Foreigners see, interpret, and evaluate things differently, and consequently act upon them differently. In approaching cross-cultural situations, people should assume differences until similarity is proven. It is also important to recognize that all behavior makes sense through the eyes of the person behaving and that logic and rationale are culturally relative.

First is cross-cultural misperception which emphasizes there are no two national groups view the world in the same way. According to Adler (1991), perception is the process by which each individual selects, organizes, and evaluates stimuli from the external environment to provide meaningful experiences for himself or herself. For example, when Mexican children simultaneously viewed tachistoscopic pictures of a bullfight and a baseball game, they only remembered...
seeing the bullfight. Looking through the same tachistoscope, American children merely remember seeing the baseball game. Similarly, adult card players, when shown cards by researchers, failed to see black hearts and diamonds, or red clubs and spades. The children did not see both pictures and the adults fail to see unexpected playing card colors because it is resulted from the nature of perception. Perceptual patterns are neither innate nor absolute. They are selective, learned, culturally determined, consistent, and inaccurate.

Second is cross-cultural misinterpretation in which interpretation occurs when an individual gives meanings to their relationships. It is the process of making sense out of perceptions. Interpretation organizes people’s experiences to guide their behavior. In line with people’s experiences, they make assumptions about their perceptions. Furthermore, they will not have to redecode meanings each time they encounter similar situations. For instance, people make assumptions about how doors work, based on their experience of entering and leaving rooms, thus people do not have to relearn each they have to open a door. Similarly, when people smell smoke, they commonly assume that there is a fire. They do not have to stop and wonder if the smoke indicates a fire or a flood. Their consistent patterns of interpretation help them to act appropriately and quickly within their day-to-day world.

Third is a cross-cultural misevaluation. Even more than perception and interpretation, cultural conditioning increasingly affects evaluation. Evaluation involves in judging whether someone or something is good or bad. Culturally,
people accommodate their own culture as a standard of measurement, judge to seem their own culture as normal and good. Their own culture becomes a self-reference criterion since no other culture is identical to their own cultures as inferior. Evaluation rarely facilitate to understand or communicate with people from another culture.

Knowing *cross-cultural communication*, it brings people to their own cultural identity and background. According to Martin and Nakayama (2000: 18), a study of intercultural communication can be asserted as the process of understanding another culture that will end to one’s own culture. It has implication that people will encourage the new communicative skill and ethical responsibilities through studying cross-cultural communication.

**2.3 Cultural Barrier**

Culture barrier probably occurs to overseas students who are living in another country. According to Koenig (2016), culture barrier refers to difficulty in communication that occurring when people of other cultures interact. Similarly, cultural barrier is a different cultural norm in every region even in countries (Cohen, 1999). Different culture triggers a restraint between two people emotionally and behaviorally. In addition, language and region are the other aspect of culture barrier. Accordingly, conducting the research is an important thing to do when people want to go travelling. It is conducted in order to make an easy communication.
Language presents the most significant single culture barrier. When two individuals do not share a common language, it reflects that they will also suffer from other barriers, such as a lack of shared body language and cultural context. This leads to difficulty navigating even the most basic situations and can even cause more serious miscommunication.

Customs in cuisine differ between social groups and can often be a cause for concern. Animal kept as pets in one culture might be used as a source of food in another. Some cultures employ dogs and horses in this manner, a practiced viewed as normal in most of the world and as distasteful in parts of the Western world. Like many barriers this can cause enmity and tension.

Religious groups like the Cristian Scientists have strictures and other religious laws against accepting blood transfusions and related procedures. This can cause extreme friction between members of the faith, most members of the medical profession and family members outside of the church.

### 2.3.1 Culture Barrier Aspects

According to Farnen (2016), there are six types of culture barrier in which the travelers or international students frequently experience. Even more, those are elaborated in the following parts:

a) Language Differences

Language differences are an obvious barrier to intercultural communication. If you speak only English and a shopkeeper speaks only
Japanese, you will not be able to communicate verbally. Even if you have studied the language or an interpreter is available, thus dialects, different accents, and slang probably can result in the problems. More simply, words do not necessarily translate from one language to another language in a clean one-to-one correspondence. The similar English words may have different meanings to people from different cultures.

b) Body Language

People sometimes take offense due to differences in body language across the cultures. For example, a businessman from Latin America might stand closer to a client than someone from North America. It may make the North American feel crowded and want to back away. People from Southern Europe typically use more eye contact than Brotons and Americans, which may make the English speakers uncomfortable. Because the French likely smile less than Americans, sometimes Americans think they are not friendly.

c) Level of Context

Most English speaking cultures are low-context. In these cultures, saying “no” when you mean “no’ is just considered straightforward or honest. In Japan, high-context cultures expect the listener to pick up more meaning from the general situation. For example, most Asian sometimes say “yes” or “maybe” when they actually mean “no,” according to the
Diversity Council Asians often consider and outright refusal blunt rather than honest.

d) Value of Time

Not all cultures think about time in the North American linear fashion. In America, punctuality is important, but Latin and Middle Eastern cultures put a higher value on relationships. For instance, you will complete your conversation with someone even if it makes you late to a meeting. A culture’s view of time also affects how it sees deadlines. For example, North American consider making a crucial deadline whether on the job or in college. People from Asia or South America are more likely to view deadlines as less important than results over the long haul.

e) Negative Stereotypes and Prejudices

Stereotypes and prejudices about people from other cultures can result in the communication problems and give offense. Ethnocentrism, or a belief that your own culture is better rather than others, can lead to act superior toward other groups and not treat them well. For example, a teacher in a American college may think that students from a certain culture are lack strong of English skills or are incapable of good work. This prejudice can lead the teacher to treat the student unfairly.

f) Feelings and Emotions

Individual from the United Kingdom and Japan typically keep a tight control of their emotions, while Italian and French are more comfortable
expressing their feelings. Loud talking might embarrass an Englishman, for example, but an Italian may just be expressing excitement. Differences in culture and communication styles can ever cause fear. As a result of this anxiety, people from different cultures may pull back and avoid trying to communicate at all.

After knowing the culture barrier aspect previously, the researcher decides that there are several aspects culture barrier that must be concern. They are:

*Language Differences*, in communication language differences constitute the most crucial barrier. Pronouncing words or sentences orally result in verbal communication process, and they have a risk of various interpretations. Since language is a free code that has meaning depends on the definition in according to the nation's background, ethnicity, race, or a certain group of people. Nevertheless, there are limitations on how far two people can have the same sense of the words, thus sometimes it can result in leading to differences in the interpretation of those words. Even the same word, it can affect a response and a different interpretation.

*Body Language*, it is one of the non-verbal communication. Non-verbal communication can be convinced as a communication process that is not resulted from the language and the words are spoken, but delivering of meaning without words that reflected in the body language and verbal intonation. Body language can be the opposite to what was said. For instance, when someone should say politely to someone who is not preferred, may verbally someone can use words properly and fairly polite. As a matter of fact, there is a possibility the body attempts to rebel
in various ways, for example by shaking hands for a minute or maybe trying to avoid eye contact. In this case, the body language as opposed to spoken language so that there are two different signs. Just as when sad or angry, some people may frown, scowl, or even cry. In Arabian culture and the Iranian people openly express their grief. They lamented loudly, while those from China, Japan, and Indonesia are quieter than them.

*Level of Context*, it is a container that limits the actions of communication resulted from the psychological, social, and cultural. By knowing the context, it will simplify the communication process with others. Somehow, the level of different levels of understanding the context of words in interaction can trigger the cultural barriers. The more the difference of context in a way to communicate between one another, the greater the chances of a misunderstanding that occurred in relation to communication barriers between different cultures.

*Value of Time*, time is an prominent variable that underlies all intercultural communication situations. The difference values which are sufficiently varying between each state can lead to communication barriers between different cultures. The dimension of time regarding the perspectives of how and to what extent an objective to keep the time used. It can affect the speed of time and patterns of time in a particular culture. More importantly, how time constraints and control objective can influence people from different cultures with different time orientation.

*Stereotypes and Prejudices*, stereotype is an opinion or an idea regarding people from a particular group in which those opinions are merely dealing with that
these people are included in that particular group. These groups may come from individual, group, culture, nation, or even religion. This can lead to prejudice and stereotypes build either as individuals or groups. Accordingly, there is a few people makes a stereotype as a reason to exclude or even discriminate other groups. Several important points about the stereotype here include assessments that are subjective. It can be either positive or negative impression. Negative stereotypes can lead to discriminatory prejudices and consider their group is better than the other.

*Feeling and Emotions,* the expression of emotions and feelings are the pivotal part of a communication and social interaction. Varying forms of emotional expressions can be viewed from several kinds of stimulation. It can be seen in the form of voice, face, tongue, or gestures (gesture, the background of each country vary and one's mental condition will influence how each individual responds in a specific situation). Regarding Indonesia and Singapore, despite being in the same continental region, those two countries have different cultures to be sure. Expression of Indonesia with Singapore is quite different, if in Indonesia we will see many people who are friendly and smiling even met for the first time. Nevertheless, in Singapore where we will meet paced modern life that is attached to mental and habits of the population who are lack of social interaction.

### 2.3.2 The Factor Affecting Culture Barrier

Most of people experienced culture barrier when they enter a new environment. Therefore, being out of place, make some people feel anxious even
feel as like an alien. Oberg argued that people suffer from culture barrier because of some reasons such as weather, food, language, aggressive attitude toward the host country (mental attitude), educational system, transportation trouble, and shopping trouble (1960). If people cannot treat those causes properly, they will experience culture barrier deeply. Yet, if they can, they can recover the culture shock and adapt to the new cultural environment.

However, Ward (2001:72-90) assumed that culture barrier is affected by some factors such as life changes (food, cloth, language, body contact (touching or standing close), financial state, the degree of friendliness and intimacy between married and unmarried women, time, religion, transportation, etc), personality (personal flexibility, tolerance of ambiguity, hardiness, mastery, self efficacy, and self monitoring), and social support (family, friends, acquaintances, marital relation, and the frequency of interaction of the host culture). Those factors may influence the new comers in confronting the new environment by which they will face the great changing of culture; their own culture to the host culture. Consequently, the new comers suffer from culture barrier.

In general, culture barrier is viewed as negative impact which reduces functioning in intercultural setting. Many factors affect culture barrier which are pointed out, both internal factors and external ones. Therefore, these causes force one to be aware in adjusting in new cultural setting.

2.3.3 Culture Barrier Solution
L’Fayette (2006) remarks that culture barrier can be coped by means of five steps. First and foremost is by getting out the community. One of the most significant procedures to overcome barriers to cultural adjustment is to avoid staying at home all the time. When you protect yourself from what is around you, it makes you difficult to learn about your new environment. Getting out may mean attempting traditional foods, sampling local entertainment, learning the history of your community or event just figuring out how to navigate the city or town where you are living.

Second is by absorbing the local media. Watching television, reading newspaper, and researching magazine articles will facilitate you to gain better ideas of the cultural norms, interest, and even politics of a new environment. It might take a better understanding of people who live there and assist you to behave as you begin interacting more often with those around you. If you are in a country where your native language is not spoken, exposing your self to local media will help you to enhance your foreign language skills also.

Third is by keeping in touch with friend and family in home country. Keeping in touch with them like sending email or sms, making a call, and so forth. It makes you feel comfort and still has their support in your stressfull condition of your cultural adaption. With their supports, you will feel motivated to continue your adaptation and integrate to the local culture.

Fourth is enrolling in a language course. Language barriers can be the biggest obstacles for many people who come to cultural adaptation. You are
supposed to improve your ability to speak with the language used by people in your environment although they do not speak your language. Many of the larger cities have language schools or courses that are provided for foreigners. Thereby, you may take or follow one of them. If you do not know anyone yet, you can use internet to browse for class times and location.

Fifth is by talking to people around your environment. It is intended to make you have friends in your new circumstances and provide you supports for new arrivals to any country or community.

2.4 Cultural Adjustment

Kim and Gudykunst (in Martin and Nakayama, 2000: 209) define that cultural adjustment is a long-term process of adjusting and finally feeling comfortable in a new environment. When people living in a new culture, it can be jarring and very difficult to process, especially if it is extremely different from their cultures. A person is introduced into a new culture which can feel a variety of different sensations. For instance, people probably may feel frustrated since they cannot communicate or become angry because certain cultural norms do not make sense. In some cultures, spitting in public is considered bad manners to overcome their culture barriers.

2.4.1 Stages of Cultural Adjustment
Over the years, there are numerous adaptations of the different stages of the theory of cultural adjustment. Many theories describe how people adapt/adjust to new cultural environments. The adaptation pattern is based on the circumstances and the new comers itself. One of the most well-known models was the U-Curve Model.

“The U-curve model is a theory of cultural adaptation positing that migrants go through fairly predictable phases excitement/anticipation, shock/disorientation, adjustment in adapting to a new cultural situation” (Martin and Nakayama, 2010:327). This theory conducted by Lysgaard who interviewed the Norwegian students’ studying in the United States. This model included four different stages. For more details, those are provided concisely in the following sections below:

a) **Stage 1: The Honeymoon Stage - Initial Euphoria or Excitement**

The first stage of cultural adjustment is Honeymoon stages. After the stress of determining where to study overseas and completing the numerous pre-departure requirements, you prepare to leave. There is the excitement and anticipation of spending time in a new country mixed with the sadness of leaving family and friends. You find yourself stepping off the plane and into a new place. Everything seems different, new, and exciting. The language is different, the food is interesting, and the buildings are charming, you are eager to meet host country friends and everything is wonderful. Although, you miss your family and friends, the novelty and excitement of experiencing a new environment outweigh the loss. This is
the first phase of many new experiences, much excitement, and adoration. You feel great, and this is the perfect way to start your time abroad.

b) Stage 2: The Frustration Stage - Cultural Confrontation

After about three to six weeks, the things you may have found exciting and wonderful begin to appear as more of a problem. Your feelings can shift from very positive to extremely negative. The language is a challenge and sometimes translation can be tiring. You decide that the charming building does not have all the conveniences you are accustomed to at home. Homesickness may also contribute to your feelings of discomfort. You have developed "culture shock" in which people feel when they move for an extended period into a culture that is different from their own. Culture shock results from the experience of encountering ways of doing, organizing, perceiving or valuing things that threaten your basic, unconscious belief that your ways are "right." It is cumulative, building slowly from a series of small events that are difficult to identify.

Symptoms of culture shock vary from individual to individual. Some students may have little or no reactions or symptoms during this phase. Others may feel tired all the time, both physically from trying to understand the language, customs and a myriad of unfamiliar daily tasks, and emotionally, because as hard as you try to reach out and connect, you realize that you will never really be one of the locals. Disappointment and
irritability can set in. Suddenly, the food is inadequate, the facilities aren't clean enough, people are abrupt, and the bureaucracy is relentless.

c) Stage 3: The Recovery Stage - Cultural Adjustment

Eventually, you are starting to feel more at home. You perceive comfortable and competent in the culture and have adjusted to the differences. You have made friends and may feel that your language skills are really just beginning to develop as you had expected. You start to look forward to further interactions in the host country and what you can learn throughout the remainder of your experience. Congratulations, you have adjusted and adapted!

Undergoing this cultural adjustment is in itself a learning experience and an opportunity to grow. It is a way of sensitizing yourself to another culture at a level that goes beyond the intellectual and rational. Once you have gone through the uncomfortable stages of psychological adjustment, you will be in a much better position to fully appreciate the cultural differences that exist.

d) Stage 4: The Home Stage – Acceptance

This final phase occurs when the new culture no longer feels "new", but it seems like a second home. Now you are able to compare your host culture to your home culture and find things you like more or less in each. These differences do not matter for you since it might be a source of diversity.
The first stage of U-curve is the euphoria or excitement phase. When the new comers enter a new culture for the first time, they may be excited in the new situation and somehow anxious. For instance, someone who is adapting to a new job in a new city and region of the country may experience more anxious than excitement during the first part of the transition.

During the second phase, the new comers have initial feelings of optimism and challenge in which these feelings give them way to frustration and confusion because they are unable to interact in a meaningful way in a new culture. Moreover, they may experience disorientation or even lost of identity.

Finally the third phase is the recovery of adjustment/adaptation and assimilation. The resolution of these difficulties leads to restoration of confidence and integration with the new culture by adapting/adjusting the new culture. The new comers will learn the rules and customs of the new culture they entered such as learning the language, changing some aspects of their behavior to the new one, etc.

The last stage is Mastery stage, where people become master in the culture and stable in a new environment. The U-curve seems to represent the short-term of the new comers. A series of U-curves can represent a more accurate model of long-term adaptation to the new cultural context. During living in the host country, the new comers substitute their feeling between feeling relatively adjusted and the experiencing culture shock. Then, over the long period, the new comers can diminish culture barrier.