

## 1. Nature of Intercultural Communication

“Come va?”

“Sono calda”

### Meanings

- (1) something done or to be done (as in “Get your *affairs* in order”)
- (2) a professional or public transaction (as in “*affairs* of state”)
- (3) a social occurrence or event (as in “Their wedding was a big *affair*”)
- (4) a romantic or sexual relationship (as in “Theirs was a steamy *affair*”)

### Utterance

- (5) I am involved in an *affair* right now, and thus cannot help you out.

a.C. “after Christ”

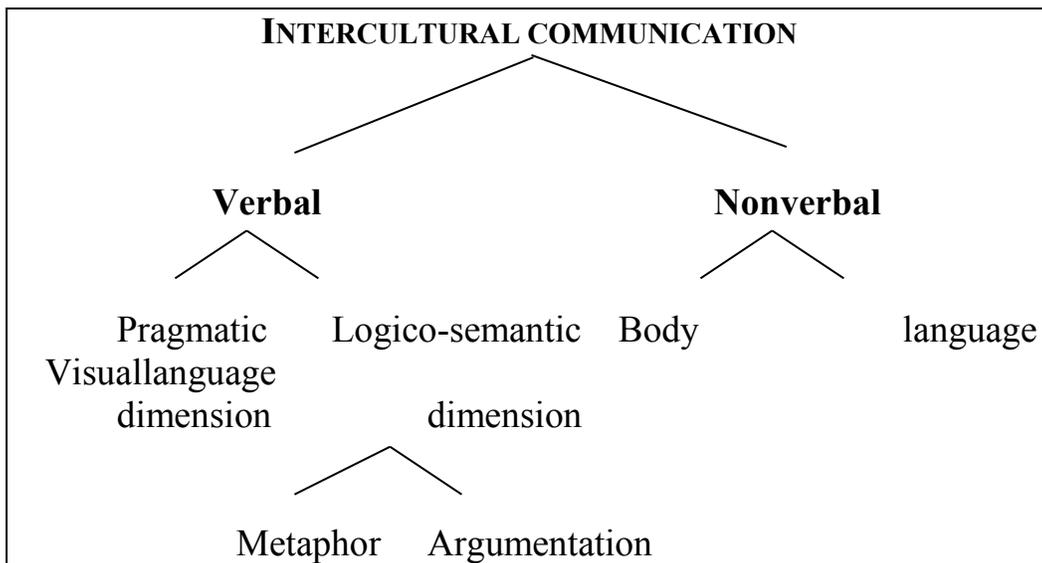
reservate

<b>English Word</b>	<b>Italian Cognate</b> <b>Appropriate Italian</b>		<b>Italian Meaning</b>
accident	accidente	<i>unexpected event</i>	incidente
argument	argomento	<i>topic</i>	discussione
assist	assistere	<i>to attend</i>	aiutare
brave	bravo	<i>good</i>	coraggioso
conductor (musical)	conduttore direttore	conduttore	<i>bus, train conductor</i>
confront	confrontare	<i>to compare</i>	affrontare
effective	effettivo	<i>actual</i>	efficace
factory	fattoria	<i>farm</i>	fabbrica
firm	firma	<i>signature</i>	ditta
library	libreria	<i>bookstore</i>	biblioteca
large	largo	<i>wide</i>	grande
lecture	lettura	<i>reading</i>	conferenza, lezione
magazine	magazzino	<i>department store</i>	rivista
sensible	sensibile	<i>sensitive</i>	sensato
stamp	stampa	<i>the press</i>	francobollo

- the *pragmatic* dimension, which involves knowledge of the meaningful verbal cues

and structures that can be applied to specific interactional settings;

- the *logico-semantic* dimension, which involves knowledge of how messages are organized and delivered in an appropriate social fashion. This implies, as will be argued subsequently, a control of the metaphorical and argumentative strategies that a language makes available to its native speakers.



Whorfian Hypothesis

Papago people of Arizona

## Plants

- (1) trees, which they have labeled “stick things” (*haiku uus*)
- (2) cacti, which they call “stickers” (*hoi*)
- (3) cultivated seasonals, which they designate as “things planted from seeds” (*haiku e es*)
- (4) wild seasonals, to which they refer as something “growing by itself” (*hejal vuus<sup>h</sup>nim*)

<b>Ital</b>	<i>orologio</i>	
<b>Engl</b>	<i>watch</i> (portable)	<i>clock</i> (non-portable)
	“device for keeping track of time”	

*orologio da polso* = wrist watch  
*orologio da tavolo* = table clock

*orologio da muro* = wall clock

Register

*Formal:* Good-bye!

*Mid-Formal:* Bye!

*Informal:* See ya'!

## Speech Acts

### Linguistic versus Communicative Competence

- approving
- arguing
- asking for opinions
- begging
- comparing
- congratulating
- demanding
- disapproving
- ending contact
- exchanging facts
- explicating family relations
- explicating social relations
- expressing notions of entity
- expressing notions of quantity
- expressing spatial relations
- forgetting
- getting angry
- initiating contact

- keeping track of time
- narrating
- offering to do something
- ordering
- reacting to statements
- remembering
- renouncing
- reporting
- self portrayal
- showing satisfaction
- showing surprise
- suggesting
- thanking
- understanding
- warning
- etc.

## Typical speech strategies in English

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<b>Function</b>	<b>Protocols</b>
<i>initiating contact</i>	“Hello!” “How are you?”
<i>ending contact</i>	“Good-bye!” “I’ve got to go!”
<i>thanking</i>	“Thank you!” “How nice of you!”
<i>congratulating</i>	“Good work!” “Congratulations!”
<i>showing satisfaction</i>	“I’m really pleased with you!” “That’s delightful!”
<i>approving</i>	“I agree with you.” “I commend you on what you’ve done.”
<i>disapproving</i>	“I disagree with you.” “What you’ve done is wrong.”
<i>showing surprise</i>	“Why did you say that?” “I’m surprised at what you said.”
<i>offering to help</i>	“May I help?” “Is there anything I can do?”
<i>renouncing</i>	“I’ll never accept that!”

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	“Just give it up!”
<i>suggesting</i>	“Wouldn’t it be better if you called her?”
	“Let me suggest that you do I right away.”
<i>warning</i>	“I’m concerned about what you said.”
	“Be careful!”
<i>begging</i>	“Please, don’t do it!”
	“I beg you not to do it!”
<i>reporting</i>	“She said that she was coming too.”
	“I heard that he had become rather rich.”
<i>comparing</i>	“He’s as smart as she is, don’t you agree?”
	“But she is much more clever.”
<i>remembering</i>	“I recall that she had already graduated.”
	“I remember those times very well.”
<i>forgetting</i>	“I forgot that.”
	“I didn’t remember that event.”
<i>self portrayal</i>	“I know I could have done it better.”

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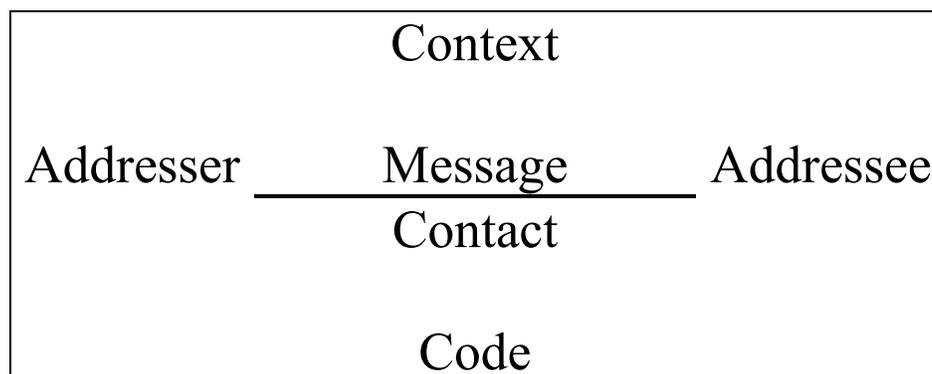
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	“I can do this, if pushed hard enough.”
<i>getting angry</i>	“I’m beginning to lose my patience with you!” “This is annoying!”
<i>understanding</i>	“I completely empathize with you.” “I realize it now.”
<i>ordering</i>	“Do it right now!” “Stop talking, please!”
<i>gossiping</i>	“Did you hear what he did?” “They say that she is not that rich!”

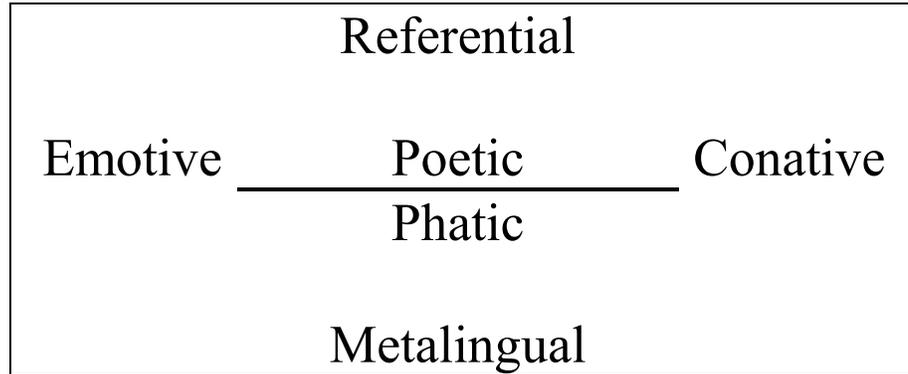
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What is communication?

Roman Jakobson



Jakobson’s constituents



Jakobson's functions

### Jakobson's communicative functions

Constituent	Function	Speech Sample
<i>addresser</i>	<i>emotive</i>	"You should believe me."
<i>addressee</i>	<i>conative</i>	"I didn't realize that you were right."
<i>context</i>	<i>referential</i>	"As I said, that puzzle has only one solution."
<i>message</i>	<i>poetic</i>	"I like to hike with my bike."
<i>contact</i>	<i>phatic</i>	"Hi! How's it going?"
<i>code</i>	<i>metalingual</i>	"The word noun is a noun."

Conversation between two different languages

A: Hey, hello. Nice to meet you here.

B: Indeed. How's it going?

A: It is not going well. Among other things, I have had various personal problems; my job is now insecure. Would you like to know anything else?

B: That's OK. Sorry to hear about all that.

Another one

A: Do you always eat marmalade?

B: No, but I eat jam regularly.

A: How can you eat traffic?

B: No, not a traffic jam—jam!

Wierzbicka

Anglo-Saxon doctors and nurses are accustomed to thinking that pain should be borne stoically and that one should only cry in real extremity. Therefore they are unsympathetic to people who complain, cry and scream at pains which can be considered

minor, a behavior acceptable to Italians and Greeks. This can lead to very unsympathetic treatment by doctor and nurses, and to the general idea that Mediterranean people are cowardly because they complain about things that only hysterically cowardly Anglo-Saxons would mention.

Denotation versus connotation

Metaphorical competence

A: Your idea is actually parallel to mine.

B: Excuse me professor, I do not understand. Why geometry?

A: It's just a way of speaking.

B: Oh, I understand. Ideas are like lines. Thanks.

[the body or mind is a container of needs and desires]

(1) How many needs do you have (inside)?

(2) How many desires do you have (inside)?

[needs and desires are entities that go up/down]

(3) His needs are constantly going up.

(4) His desires are also going up all the time.

[needs and desires are impediments]

(5) Her needs are getting in the way.

(6) Her desires are getting in the way.

[needs and desires are pliable objects]

(7) Your needs are distorted.

(8) (?) Your desires are distorted.

[needs and desires are entities having or lacking strength]

(9) (?) She has strong needs.

(10) She has strong desires.

[needs and desires are luminescent or non-luminescent]

(11) You have very clear needs.

(12) You have very clear desires.

(13)(?) You have dark needs.

(14) You have dark desires.

[needs and desires are plants]

His needs are growing.

His desires are growing.

(1) The lecturer *gave* his audience many interesting ideas to think about.

(2) I didn't *get* anything from our conversation.

(3) He *gave* me his word.

(4) Do you *get* what I am saying?

## Gesticulants

[the body or mind is a container of needs and desires]

(1) How many needs do you have?

*Quanti bisogni hai?*

(2) How many desires do you have?

*Quanti desideri hai?*

[needs and desires are entities that go up/down]

(3) His needs are constantly going up.

*I suoi bisogni stanno sempre andando su.*

(4) His desires are also going up all the time.

*Anche i suoi desideri stanno andando sempre su.*

[needs and desires are impediments]

(5) Her needs are getting in the way.

*I suoi bisogni costituiscono un ostacolo.*

(6) Her desires are getting in the way.

*I suoi desideri costituiscono un ostacolo.*

[needs and desires are pliable objects]

(7) Your needs are distorted.

(?) *(No discernible Italian version)*

(8) (?) Your desires are distorted.

(?) *(No discernible Italian version)*

[needs and desires are entities lacking or having strength]

(9) (?) She has strong needs.

(?) *Lei ha dei forti bisogni.*

(10) She has strong desires.

(?) *Lei ha dei forti desideri.*

[needs and desires are luminescent or non-luminescent]

(11) You have clear needs.

(?) *Tu hai dei chiari bisogni.*

(12) You have clear desires.

*Tu hai dei chiari desideri.*

(13) (?) You have dark needs.

(?) *Tu hai dei bisogni oscuri.*

You have dark desires.

*Tu hai dei desideri oscuri.*

[needs and desires are plants]

(14) His needs are growing.

*I suoi bisogni stanno crescendo.*

(15) His desires are growing.

*I suoi desideri stanno crescendo.*

## Culture and texts

- foundational and reference texts, such as sacred texts, historical rituals, foundational myths, charters, sayings, monuments, literary works, festivities, culinary traditions, and the like
- verbal (written and oral) and nonverbal historical texts, including texts that are designed to preserve the ongoing history of a community
- texts recording and enshrining civic obligations and ethical principles
- texts that record and encode constitutions, laws, and other verbal and nonverbal systems for everyday interactions

- implied texts, which are the written and unwritten rules of interaction and discourse.

## Calquing

B: How many years do you have (*Quanti anni ha*)?

A: I have many of them (*Ne ho tanti*)  
(Delivered ironically, but not understood by B in an ironic sense).

B: But you carry them well (*Ma li porta proprio bene*).

A: Thanks.

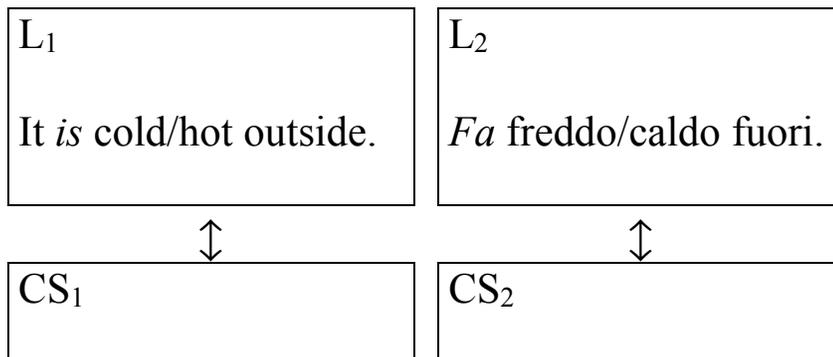
L<sub>1</sub> = the native language

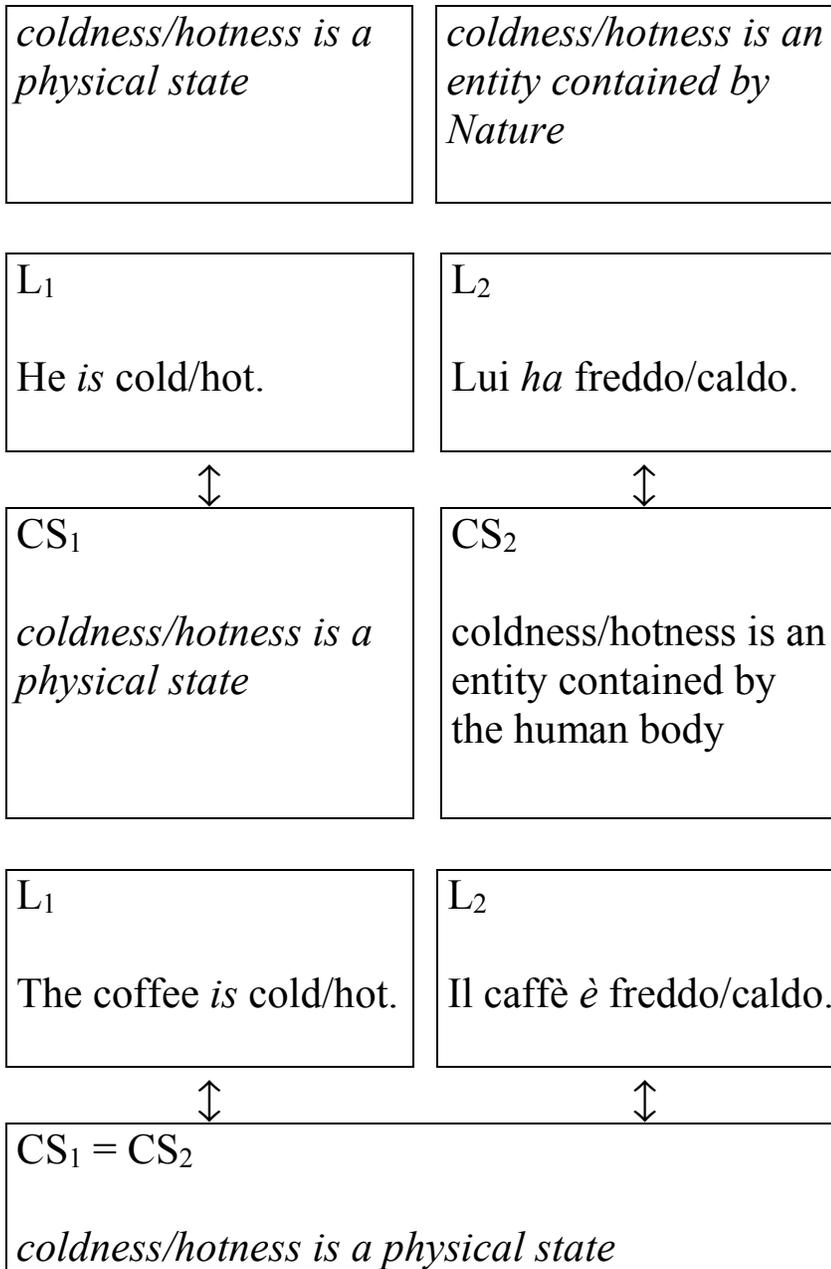
CS<sub>1</sub> = the native conceptual system

L<sub>2</sub> = the common language (or koiné)

CS<sub>2</sub> = the conceptual system of the target culture

## Caldo





Problems of communication

Problems of interaction

# Problems of understanding