

Communicating Differences

Culture, Media, Peace and Conflict Negotiation

Edited by
Sudeshna Roy and
Ibrahim Seaga Shaw



Communicating Differences

This page intentionally left blank

Communicating Differences

Culture, Media, Peace and Conflict Negotiation

Edited by

Sudeshna Roy

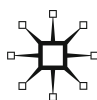
Stephen F. Austin State University, USA

and

Ibrahim Seaga Shaw

Northumbria University, UK

palgrave
macmillan



Selection, introduction and editorial matter © Sudeshna Roy and

Ibrahim Seaga Shaw 2016

Foreword © Daya Kishan Thussu 2016

Individual chapters © Respective authors 2016

Softcover reprint of the hardcover 1st edition 2016 978-1-137-49925-7

All rights reserved. No reproduction, copy or transmission of this publication may be made without written permission.

No portion of this publication may be reproduced, copied or transmitted save with written permission or in accordance with the provisions of the Copyright, Designs and Patents Act 1988, or under the terms of any licence permitting limited copying issued by the Copyright Licensing Agency, Saffron House, 6–10 Kirby Street, London EC1N 8TS.

Any person who does any unauthorized act in relation to this publication may be liable to criminal prosecution and civil claims for damages.

The authors have asserted their rights to be identified as the authors of this work in accordance with the Copyright, Designs and Patents Act 1988.

First published 2016 by

PALGRAVE MACMILLAN

Palgrave Macmillan in the UK is an imprint of Macmillan Publishers Limited, registered in England, company number 785998, of Houndmills, Basingstoke, Hampshire RG21 6XS.

Palgrave Macmillan in the US is a division of St Martin's Press LLC, 175 Fifth Avenue, New York, NY 10010.

Palgrave Macmillan is the global academic imprint of the above companies and has companies and representatives throughout the world.

Palgrave® and Macmillan® are registered trademarks in the United States, the United Kingdom, Europe and other countries.

ISBN 978-1-349-55655-7

ISBN 978-1-137-49926-4 (eBook)

DOI 10.1057/9781137499264

This book is printed on paper suitable for recycling and made from fully managed and sustained forest sources. Logging, pulping and manufacturing processes are expected to conform to the environmental regulations of the country of origin.

A catalogue record for this book is available from the British Library.

A catalog record for this book is available from the Library of Congress.

Typeset by MPS Limited, Chennai, India.

*This book is dedicated to my mother, Kalyani Chowdhury,
whose love and dedication reminds me to be the best
I can be, every day.*

– Sudeshna Roy

*This book is dedicated to my mother Haja Hassiatu Shaw of
blessed memory, who passed away in October 2011.*

– Ibrahim Seaga Shaw

This page intentionally left blank

Contents

<i>List of Figures and Tables</i>	ix
<i>Foreword by Daya Kishan Thussu</i>	x
<i>Acknowledgements</i>	xii
<i>Notes on Contributors</i>	xiii
1 Introduction – Communicating Differences: Toward Breaking the Boundaries for Peace and Conflict Research in Communication	1
<i>Sudeshna Roy and Ibrahim Seaga Shaw</i>	
Part I From Macro to Micro – Intercultural Communication at the Heart of Conflict Negotiation	
2 An Intercultural Peacebuilding Framework: Extending the Conversation through a Focus on Connections	15
<i>Mary Jane Collier</i>	
3 Reporting the Lee Rigby Murder and Anti-Muslim Hostilities in the UK in 2013: The Cultural Clash Communication and Human Wrongs Journalism Nexus	29
<i>Ibrahim Seaga Shaw</i>	
4 Peacebuilding through Dialogue in Northern Ireland	54
<i>John S. Caputo</i>	
5 Ethnic Conflicts and Deleuzo-Guattarian Rhizomes of Cultural Affirmation	68
<i>Mariam Betlemidze</i>	
Part II From Local to Global: Mediated Identities in Conflicted Cultures	
6 What's in a Name?: Examining Representation of Indian Ethnicities in Bollywood Movies in the New Millennium	87
<i>Sudeshna Roy</i>	
7 The Mediterranean Clandestine: A Friend or a Foe?	104
<i>Julia Khrebtan-Hörhager</i>	

8	Peace or Conflict Maker: The Role of News Media in South Korea's Multicultural Society <i>MiSun Lee and Jinbong Choi</i>	115
9	The Construction of Human Rights in US and Chinese Philosophical Discourse <i>Yanqin Liu</i>	131
Part III From Deconstruction to Reconstruction: Rebooting Frameworks of Education on Culture, Conflict, and Peace		
10	Narrative, Decolonial Education, and Societal Transformation <i>Patrick Belanger</i>	147
11	Pakistani Cultural Characteristics: Updated VSM Scores and Facework Geared towards Increasing Women's Access to Education <i>Rebecca Merkin</i>	168
12	Constructing Frostburg's 'Cooler' Future: Sustaining Campus and Community through a Dialogue Series in an Appalachian College Town <i>Elesha L. Ruminski</i>	182
13	Jewish-Muslim Women's Leadership Initiative: A Program for Peaceful Dialogue <i>Jing Lin, Sachi Edwards, and Sahar Khamis</i>	203
Part IV From Singular/Static to Multiple/Dynamic: Creative and Alternative Communication Approaches to Conflict Negotiation and Social Change		
14	Differing and Disparate Arguments about Gender Roles: Creating Peace through Talking about Threats and Relational Dialectics <i>Garry Bailey</i>	221
15	Ordinary Grocery Shopping for Promoting Peace and Justice: Global Impacts of Being a Conscientious Shopper <i>Max Saito</i>	235
16	Promoting Peace through Songs: Peace Activism during the Afghan Conflict <i>Roshan Noorzai and Claudia L. Hale</i>	251
17	Peacebuilding through Interfaith Dialogue: The Role of Faith-based NGOs <i>Nur Uysal</i>	265
	<i>Index</i>	279

List of Figures and Tables

Figures

3.1	Representing data in Table 3.1: coverage of Rigby murder and anti-Muslim hostilities (23 May–30 May 2013)	38
3.2	Representing data in Table 3.2: coverage of Rigby murder and anti-Muslim hostilities (31 May–10 June 2013)	41
3.3	Representing data in Table 3.3: coverage of Rigby murder and anti-Muslim hostilities (23 May–30 May 2013)	43
3.4	Representing data in Table 3.4: coverage of Rigby murder and anti-Muslim hostilities (31 May–10 June 2013)	46
8.1	Image of immigrants	126

Tables

3.1	Official state sources' (OSS's) and non-official civil-society sources' (NCSS's) coverage of Rigby murder and anti-Muslim hostilities (23 May–30 May 2013)	38
3.2	Official state sources' (OSS's) and non-official civil society sources' (NCSS's) coverage of Rigby murder and anti-Muslim hostilities (31 May–10 June 2013)	40
3.3	Islamophobic discourse (ID) and anti-far-right conservative English discourse (AFRCED) of the Rigby murder and anti-Muslim hostilities in the six British newspapers (23 May–30 May 2013)	43
3.4	Islamophobic discourse (ID) and anti-far-right conservative English discourse (AFRCED) of the Rigby murder and anti-Muslim hostilities in the six British newspapers (31 May–10 June 2013)	46
8.1	Topics of news story	123
8.2	Image of immigrants	125
8.3	Source	127
11.1	Hofstede's and VSM rankings	173
15.1	Personhoods of being smart vs. being conscientious	240

Foreword

In a world scarred by conflict and confrontation, intercultural understanding and accommodation is becoming increasingly important both as a policy imperative and in the everyday reality of life. Society is undergoing rapid changes due to forces of globalization, mobility and migration, technological evolution, and the media's presence in all facets of life. As a result, the essence of how we communicate in relationships, between and across cultures, in organizations, through education and in moments of conflict and crisis, is undergoing an unprecedented transformation.

This collection of readings deploys multi-disciplinary perspectives to highlight the growing importance of intercultural communication in a wide range of contexts, from conflict mediation and negotiation, to war and peace journalism, human rights and peace education. The contributions examine these issues in a holistic fashion, promoting intra-field dialogue and a more rounded approach towards peace-building, social justice and change. The essays in this volume provide an extremely useful compendium for scholars and students of communication and media studies and highlight the many connections between and among these distinctive areas of the discipline.

The increasing diversity of human societies, due to global forces of mobility and migration, brings people closer geographically and virtually, and requires new discourses and approaches to concepts of difference and multiculturalism, inclusion, and intercultural awareness. Such debates in the arenas of public policy and education can be fruitfully informed by the contributions of communications scholars and practitioners. The chapters, specially commissioned for this volume, deploy diverse theoretical and methodological approaches and include examples from different parts of the globe, demonstrating the variety and vitality of intercultural interactions.

What makes this particularly interesting and useful for students and scholars, as well as policy-makers, is its capacity to strike a balance between engaging with theoretical debates about cultural dimensions of communication and rich empirical research, based on various case studies. These span the globe: from peace initiatives in Kenya to an educational program for US students in Northern Ireland, to Canadian efforts to promote indigenous–non-indigenous reconciliation; from

Pakistan's Right to Free and Compulsory Education Act, to a Jewish-Muslim dialogue program among women undergraduates in the midst of the Israeli-Palestinian conflict, and the role that faith-based organizations can play in peace-building.

Other themes included in the book are the representations of minorities and 'Islamic' terrorism in the mainstream media and popular cinema, and how Afghan songs were promoting peace during the years of conflict. The terrain thus covered is diverse, fascinating, and full of extremely interesting and innovative descriptions and analyses of the importance of cultural communication that enriches our understanding of how it could be used for conflict resolution and reconciliation. The other major strength of the volume is its successful combination of the work of established and emerging scholars in this field – such academic conversation is extremely valuable.

The book is neatly divided into four parts. Essays in the first part address the need for and effectiveness of intercultural communication at the macro as well as micro levels. Part II of the book focuses on issues surrounding identities in conflict areas, and examines how cultural constructions of ethnicity and identity affect conflicts. Education about culture, peace, and conflict is discussed in essays in Part III of this volume, while the final part explores alternative theories and approaches to communicating culture, peace, and conflict.

There are implications for race, gender, ethnicity, ideology, and institutional power in these essays and together they pave the path for alternative approaches to teaching, talking, and educating about culture, peace, and conflict. The peace-building measures discussed in the book would be useful for academics, policy-makers, and non-governmental organizations dealing with conflicts and their aftermath. The editors, Sudeshna Roy and Ibrahim Seaga Shaw, deserve commendation for putting together an extremely useful and timely read.

Daya Kishan Thussu
Professor of International Communication
University of Westminster, London

Acknowledgements

We are indebted to Palgrave's anonymous reviewers whose comments and suggestions sharpened and enhanced the focus of the volume immensely. We acknowledge with thanks the permission granted by Dr Elizabeth Bloodgood and Dr Shelley Dean to cite their article titled 'Where Have All the Protest Songs Gone? Social Movement's Message and Their Voice in Politics'. We also acknowledge with gratitude the support, patience, and guidance provided by Palgrave senior acquisitions editor for Film, Culture, and Media Studies, Ms Felicity Plester. Many thanks also go to Ms Sneha Kamat Bhavnani, Palgrave editorial assistant for Film, Culture, and Media Studies. She was always understanding, patient, and ready to help in any way she could. Last, but not the least, my heartfelt love and thanks to Sudeshna Roy's sweet daughter, Trishala, for spending hours of her time in helping me standardize the references and in-text citations for half the chapters in this volume.

Notes on Contributors

Garry Bailey is an associate professor at the Duncum Center for Conflict Resolution at Abilene Christian University teaching conflict resolution courses in the areas of Conflict and Communication Theory, Ethics, and Culture. His background is in intercultural and organizational communication, and his research interests are in seeking peace in the contexts of gender roles, race conflict, and restorative justice practices.

Patrick Belanger is Assistant Professor of Humanities & Communication at California State University, Monterey Bay. Drawn to the challenge of bridging diverse publics, he researches communication-based approaches to peacebuilding. He holds a BA and MA from Simon Fraser University and a PhD (Communication) from the University of Southern California.

Mariam Betlemidze is a doctoral candidate in the Department of Communication, University of Utah. Her current research focuses on multimedia activism at its intersection with affect, sexuality, and social change. Through the French poststructuralist lens, she studies how human and non-human actors create networks and assemblages that traverse spatial and temporal barriers. Prior to her graduate career in the United States, she worked as a journalist and a communication officer for media, humanitarian, and non-governmental organizations covering the conflict zones of the South Caucasus.

John S. Caputo is a professor and Walter Ong, S. J. Distinguished Scholar of Communication and Leadership Studies at Gonzaga University. He holds a PhD from the Claremont Graduate School. His areas of expertise include intercultural communication, media and social values, and communication theory. He is the author of five books, and more than 35 articles and chapters. His guest editorials have appeared in newspapers, he has been a guest on radio and television programs, speaks internationally about media and social values, and has been honoured as a Visiting Scholar-In-Residence at the University of Kent at Canterbury, England. He has received numerous teaching awards and directs the Gonzaga-in-Derry and Gonzaga-in-Cagli, Italy Projects.

Jinbong Choi is an associate professor in the Department of Media & Communication at the Sungkonghoe University and the author of seven books. His research papers appear in several academic journals including

Public Relations Review, *Journal of Business & Technical Communication*, *TEXT & TALK*, *Global Media Journal*, *Journal of Media and Communication Studies*, and so on. He holds a PhD from the Department of Communication Studies at the University of Minnesota, Twin Cities. He has taught at the Texas State University-San Marcos, Minnesota State University-Mankato, and the Bemidji State University.

Mary Jane Collier is Professor of Communication at the University of New Mexico. She has published *Community Engagement and Intercultural Praxis: Dancing with Difference in Diverse Contexts* (2014) and various journal articles on peacebuilding and conflict. She has been awarded the National Communication Association International and Intercultural Communication Division Distinguished Scholarship Award.

Sachi Edwards is an adjunct faculty member in the Higher Education, Student Affairs, and International Education program at the University of Maryland, College Park. Her research and scholarship focus on pedagogical pathways to peace and social justice, indigenous, and spiritual approaches to learning, and the impact of religious identity on socio-cultural power dynamics.

Claudia L. Hale is Professor Emerita of Communication Studies at Ohio University. Her research interests include interpersonal and organizational communication, conflict management, and peacebuilding. She holds a PhD from the University of Illinois.

Sahar Khamis is an associate professor in the Department of Communication at the University of Maryland. She is an expert in Arab and Muslim media and former Head of the Mass Communication Department in Qatar University. She is former Mellon Islamic Studies visiting professor at the University of Chicago. She holds a PhD in Mass Media and Cultural Studies from the University of Manchester.

Julia Khrebtan-Hörhager is Assistant Professor of Communication at the Colorado State University, Fort Collins, a leader of education abroad programs, and recipient of a 2012 International Communication Association Top Paper Award for her work on German-Italian intercultural relations. Her research and teaching interests include intercultural/international communication, European studies, conflict, international cinematography, and critical media studies.

MiSun Lee is an ABD doctoral candidate at the School of Communication & Arts, Yonsei University, Seoul, South Korea. She completed her BA and MA at the School of Journalism and Mass Communications, University

of Minnesota, Twin Cities, US. She has presented at many national and international conferences.

Yanqin Liu is a doctoral student in the Hugh Downs School of Human Communication at Arizona State University. She focuses primarily on social influence and health communication as well as interpersonal communication in intercultural contexts. Prior to starting her doctoral work, she studied intercultural conflicts at the University of Utah.

Jing Lin is Professor of International Education Policy at the University of Maryland. She has published extensively on Chinese education, culture, and society, and East–West dialogues. Other important strands of her research are peace education and environmental education, and spirituality, religion, and education.

Rebecca Merkin is Associate Professor at Baruch College – City University of New York in New York. Merkin completed her PhD at Kent State University and her Graduate studies at Boston University. Her research interests lie in the area of intercultural communication, focusing on cultural differences in order to communicate beyond those differences.

Roshan Noorzai is a native of Afghanistan. His research interests include peace and conflict studies, political communication, and ICTs for development.

Sudeshna Roy is Associate Professor of Communication Studies at Stephen F. Austin State University, USA. She has co-edited the book *Transatlantic Relations and Modern Diplomacy* (2014) and is writing her first solo-authored book on media representation in the BRICS countries. Her articles have appeared in peer-reviewed journals such as *International Communication Gazette*, *China Media Research and Media*, *War and Conflict*. She is the chair of Diaspora and Media Division of International Association for Media and Communication Research (IAMCR) and has chaired the Peace and Conflict Communication Division of the National Communication Association (NCA).

Elesha L. Ruminski is Associate Professor of Communication Studies at Frostburg State University (FSU) in Western Maryland. She holds a PhD in Rhetoric from Duquesne University in Pittsburgh. She has coordinated and facilitated community dialogues supported by the Maryland Judiciary's Mediation and Conflict Resolution Office, Mountainside Community Mediation Center, and the Maryland Commission on Civil

Rights. Also the coordinator of Leadership Studies at FSU, she co-edited the scholarly collection *Women's Communicative Leadership Development: From Ceilings of Glass to Labyrinth Paths* (2012).

Max Saito is Associate Professor of Communication at Westfield State University in Westfield, Massachusetts. He teaches communication courses focused on addressing the intersection of race, gender, sexuality, class, nationality, and consumption.

Ibrahim Seaga Shaw is Senior Lecturer in Media and Politics at Northumbria University in Newcastle-upon-Tyne. He is the author of two books, *Human Rights Journalism* (2012) and co-editor of *Expanding Peace Journalism* (2012). He is also author of *Business Journalism: A Critical Political Economy Approach* (2015). Shaw holds a PhD from the Sorbonne, and has a background in journalism spanning 20 years having worked in Sierra Leone, France, and Britain. Shaw is also Secretary General of the International Peace Research Association (IPRA).

Daya Kishan Thussu is Professor of International Communication at the University of Westminster. Author or editor of 17 books, among his key publications are: *Mapping BRICS Media* (2015); *Communicating India's Soft Power: Buddha to Bollywood* (2013); *Media and Terrorism: Global Perspectives* (2012); *Internationalizing Media Studies* (2009); *News as Entertainment: The Rise of Global Infotainment* (2007); *Media on the Move: Global Flow and Contra-Flow* (2007); *International Communication – Continuity and Change*, third edition (2016).

Nur Uysal is Assistant Professor of Strategic Communication in the Diederich College of Communication at Marquette University, Wisconsin. Uysal conducts research in intercultural communication, corporate social responsibility, and public diplomacy and holds a PhD from the University of Oklahoma. Uysal's research is published in top-tier strategic communication journals, including *International Journal of Strategic Communication*, *Public Relations Review*, and *Journal of Public Affairs*.

1

Introduction – Communicating Differences: Toward Breaking the Boundaries for Peace and Conflict Research in Communication

Sudeshna Roy and Ibrahim Seaga Shaw

Society is undergoing rapid changes due to forces of globalization, mobility of people, technological evolution, and the media's ubiquitous presence in all facets of life. As a result, the essence of how we communicate in relationships, between and across cultures, in organizations, through education, and in moments of conflict and crisis, is undergoing multi-faceted transformation. This volume brings together an eclectic and significant collection of essays representing influential theories, ideas, methods, and case studies in culture, media, conflict, and peace communication from diverse scholars who provide a thorough understanding of what entails processes of communicating differences in a conflict-torn world.

The problems of communicating about culture, conflict, and peace resonate with what founder of conflict and peace research Johann Galtung (2004) called cultural violence, and which he categorized as Attitude in his ABC (*Attitude, Behavior, and Contradictions*) Conflict Triangle. Most of the violence and conflict/crisis we experience in the world today can be traced back to the idea of *Attitude* (cultural violence) represented in, for example, hate speech, persecution complex, myths, and legends of war heroes, religious justification for war, discrimination on the basis of skin color, gender, religion, sex, etc., 'choseness'/being the chosen people', civilizational arrogance, and more (Galtung, 2004; Lynch and McGoldrick, 2005, p. 38; Shaw, 2012, p. 12).

This notion of cultural violence as an invisible indirect form of violence, which Chow-White and McMahon (2012) call 'cold conflict', suggests a clear overlap between the theories of communication, human rights, social justice, and peacebuilding. When one takes part in a communication exercise, one is essentially contributing to the creation of peace, which can also be central to the promotion and protection of

human rights and bring about social justice in many instances. Yet, as we continue to witness acts of extremism and terrorism in this world, it is important to understand that it is not just the lack of the human right to communicate that can lead to indirect forms of cultural or structural violence, or direct forms of physical violence, but also the failure to strike the right balance between this right and the right of others to enjoy their religious freedom without being subjected to hate attacks.

What is more, the problem of communicating differences can lead to direct political violence as well as the clash of cultures involving Islamophobia on one hand and extremism and terrorism on the other. Moreover, there are other challenging issues of patriarchy and gender discrimination that fall well within the purview of cultural conflict, as well as other forms of discrimination. Take for example the shooting incident in 1989 in Montreal by a young man which left 14 young women dead. The burning issue of discrimination against women appeared to be the root cause. Marc Raboy described the emotional event in the following way:

On 6 December 1989, late in the afternoon, a young man armed with a semi-automatic rifle burst into a classroom at the Ecole Polytechnic de Montreal (the engineering faculty of the University of Montreal). He separated the people present into two groups, men and women. Then, according to witnesses, he cried: 'You're all a bunch of feminists. I hate feminists', and opened fire. In a rampage through the building lasting barely 15 minutes, he murdered 14 women. Then, he killed himself.

(Raboy, 1992, p. 133)

This might have largely sounded, at the time, like an act of a lunacy perpetrated by a single member of society. However, the underlying cause of this act is not exposed in such an explanation. Such an act comes from the influences of the ideological, invisible crises of everyday life associated with the idea of the growing empowerment of women in a society that was, and perhaps still is, largely characterized by patriarchy and gender discrimination.

The question is obviously raised as to how this shooting to death of 14 young female students can be compared to present day politically and ideologically motivated conflict, and acts of terrorism motivated by religious extremism. They are similar mainly in the sense that they are all categorized as direct visible violence, which is the manifest *Behaviour* in Galtung's ABC Conflict Triangle (2004). They are also similar in that

they all happened as a result of some form of cultural violence or failure of intercultural communication: Islamophobic discourses in the case of contemporary acts of terror, and anti-feminist discourses in the case of the Montreal shooting. Examples of such failures abound, and appear, in fact, to be on the increase.

Although communication processes have enormous potential to bring about conflict transformation and peacebuilding, scholars need to focus more on the 'what' and 'how' of constructive contributions, as well as the underlying conceptualization of peace and communication. It is clear that there are many 'fields' within the field of Communication that are feeding conflict and peace studies in largely insulated ways. There needs to be more cross-pollination within the field in order to enable a greater understanding of the field and thorough engagement with what is an important and increasingly vibrant area of activity. While there have been few isolated cases of research on issues of cultural identity, intercultural communication, and communication diversity, there is little evidence of a scholarly volume that looks at the idea of communicating differences using the lenses of culture, media, peace, and human rights. It is in the context of addressing this gap that the current volume has been conceived.

The present volume brings together essays from scholars and practitioners from the various fields within the discipline of Communication Studies whose work demonstrates the importance and viability of approaching issues of conflict from an intra-disciplinary perspective. The various fields within Communication Studies that are integrated in this volume are intercultural communication, media studies, rhetoric, peace journalism, human rights journalism, conflict management and mediation, peace education, and peacebuilding. The volume highlights the many connections between and among the distinctive areas of study in order to tease out the possibilities of promoting intra-field dialogue and a more holistic approach towards peacebuilding, social justice, and change.

Individuals and groups with diverse backgrounds, values, and beliefs, situated in a variety of cultural, political, economic, and institutional structures need to grapple with ideas of diversity, difference, and multiculturalism. The ways in which these fundamental issues are debated in today's society helps pave the path towards a more inclusive, culturally conscious world that allows for dialogue and debate with regard to public policy, educational reform, and sustainable peace. Communication scholars and practitioners have made rich contributions in advancing the causes of intercultural awareness and a more peaceful society for the past several decades. Many of them have made these contributions

from different focus areas. Some examples of approaches with different foci are: peacebuilding from an intercultural perspective; conflict resolution at the workplace; interpersonal conflict mediation; critiques of conflict reportage in the media; and a multitude of other approaches. Their work has made an impact in a variety of social arenas including but not restricted to social justice, citizen participation, student education, information dissemination, global north-south dialogue, intercultural understanding, gender perspectives, and critiques of existing peacebuilding and conflict management practices and institutions. However, continuous social changes around us engender the inclusion of nuanced perspectives about peace and conflict management as well as insight into newer forms and forums of expression in communication. For example, research in new media provides fresh avenues of reaching peacebuilding objectives and goals, or approaches to conflict management from grassroots women workers and organizers.

There are several important contemporary factors that need to be considered as scholars and practitioners contend with the ideas of sustainable peacebuilding and greater understanding between people across the world. Some of these factors are simultaneously oppositional and complementary in nature, such as: forces of globalization and the historical specificity of the nature of conflict; cultural diversity and indigenous perspectives about peace and conflict; traditional representation of interests; and technologically evolving forms of the portrayal of involved constituents. It then becomes imperative that scholars and practitioners keep the channels of dialogue and mutual understanding of each others' works open in order to further contribute to bodies of work in this area. Longitudinal research as well as short-term case studies offer newer understanding of causes of conflict. Challenging existing frameworks and co-constructing more relevant approaches to conflict management and cultural dialogue provide all involved with tools that are crafted from contemporary social processes and offerings. Critiques of political, economic, cultural, and other macro-social issues igniting overt and covert forms of conflict become a necessary step towards the prevention of the same in the future. These undertakings and pursuits need to be thorough, consistent, and continuous through inevitable change. The nature of conflict is changing and so are cultures and peacebuilding endeavors.

This volume helps to build bridges across perspectives to provide for a larger array of solutions for sustainable peace and cultural understanding in intercultural and global contexts. The volume is a meeting ground of ideas and approaches in the form of essays that identify areas

of convergence between the aforementioned disparate fields within Communication Studies. The essays embrace a variety of theoretical and methodological approaches including critical, interpretive, rhetorical, social scientific, and pragmatic.

What is conflict?

The very conceptualization of conflict encompasses the idea of intra-disciplinarity within it. An attempt to fix the meaning of conflict is futile since almost all the fields within Communication deal with some aspects of it. Just a cursory examination of the top professional Communication associations in the world, such as the International Communication Association, the National Communication Association based in the US, the International Association for Media and Communication Research, and the Association for Education in Journalism and Mass Communication, shows that the various divisions within the field are dealing with multitude of conflict issues. While different divisions facilitate communication scholars' congregation around clusters of similar ideas, and tease out theoretical and practical solutions to conflicts, the divisions also sometimes hinder scholars from seeing useful connections and creative approaches towards conflict negotiation and peacebuilding.

This volume lets the reader take a peek at a variety of conflicts spanning from interpersonal, intercultural and mediated to folk and peace studies, and a multitude of theoretical implications and innovative practical implementations of the theories. The scope of a reader is frequently witnessed in learning about various theories and case studies within a particular area of communication. This volume is able to go a step beyond and demonstrate the integration of theory and its application not only within such areas, but also amongst them.

Organization and overview of the book: main themes and objectives

We have organized *Communicating Differences* into four main parts, each covering a complex set of related ideas that reflect the changing nature of culture, conflict, and peace in a mediated world.

The volume begins with Part I, From Macro to Micro – Intercultural Communication at the Heart of Conflict Negotiation, consisting of four chapters that address the need and effectiveness of intercultural communication at the macro as well as micro level, theoretically and

empirically. This part identifies for the reader the variety of ways in which cultural settings influence the way conflicts are managed, negotiated, and interpreted. A theoretical framework for the necessity of intercultural communication in processing issues of conflict is also discussed. In Chapter 2, Mary Jane Collier extends the framework for intercultural communication and peacebuilding co-developed with Benjamin Broome, by featuring the benefits of orienting to connections and intersections of elements and processes. This approach is applied to a case study of the work of International Peace Initiatives (IPI) in Kenya. The value of incorporating this framework is illustrated by attending to context as overlapping macro, meso, and micro level frames; recognizing the interrelated personal, relational, and structural dimensions of peacebuilding; demonstrating how these dimensions are intersecting, contextually contingent, and communicatively constructed as well as produced; and showing how the framework can accommodate integrated theoretical perspectives. In Chapter 3, Ibrahim Seaga Shaw draws on cultural studies, critical theory, and Galtung's idea of indirect cultural violence to provide an analysis of how micro conflict events are portrayed through the discourses of macro events to represent UK Muslims in a largely negative light based on systemic and deliberate patterns of stereotyping. The micro event he analyses is the framing of the isolated incident of the murder of British soldier Lee Rigby in Woolwich in May 2013 by two Muslims. The macro discourse he refers to is the general framing of Muslims who support right-wing extremist groups in the UK. The conflation of the micro and the macro happens in the media representation of these events and alleged Islamic extremist phenomena in the UK. In Chapter 4, John S. Caputo interweaves theory and practice, intercultural and international communication, and micro and macro, with the help of dialogic theory. In order to understand the role of intercultural communication in peacemaking, Caputo describes a project that brought US students to Northern Ireland to work collaboratively with a grassroots organization named *The Junction: Community Relations and Peacebuilding in Derry*, who have used the process of dialogue, ethical remembering, and healing to facilitate working with former combatants to build a lasting peace. This chapter is a wonderful example of theory in action, where intercultural communication adds a measurable understanding of causes and history of a conflict leading to the development of a shared community through storytelling. In Chapter 5, Mariam Betlemidze brings to light factors of intercultural, interethnic, and international cooperation that are hidden under transcendent strategies of the conflicting stakeholders of the

South Caucasian conflicts. This chapter offers Deleuzo-Guattarian and Badiouian ideas to challenge existing perspectives on South Caucasian conflicts that reveal multiple images of dynamism, desired productions, and states of endless becomings. The multiplicity of understanding of the conflict is at once beneficial and problematic in nature. However, the author demonstrates how affirmative philosophy is a useful tool for unlocking the potentials of these multiplicities in a way that helps stakeholders move from confusion to clarity.

The second part of the volume, *From Local to Global: Mediated Identities in Conflicted Cultures*, moves on to issues of identities in areas that are experiencing conflict in the world. In this part, the reader begins to understand the complexities brought about by cultural conflicts that heavily influence the construction of identities of stakeholders with local as well as global impacts. The identity construction process is further complicated by the pervasive presence of media, at a pace that has never before been experienced. The part contains four chapters that focus on case studies from particular areas of the world as well as theoretical understandings of ideological underpinnings and processes of ethnic conflicts. In Chapter 6, Sudeshna Roy strives to deconstruct the politics of representation of the many Indian ethnicities represented in Bollywood movies in the new millennium. The author conducts a critical discourse analysis of the ten highest grossing Bollywood Hindi movies of the current century to unearth discourses of marginalization, extreme stereotypes, and disenfranchisement embedded in the ideological 'othering' of minorities in these movies. The case studies highlight how the global econo-political scenario has a local influence through the extension and cementing of popular stereotypes of Indian ethnicities that may or may not parallel social and political conditions in the country's complex class, ethnic, racial, and religious hierarchies. In Chapter 7, Julia Khrebtan-Hörhager demonstrates how intercultural cinematography brings the local and the specific to the levels of the global and the universal. Cinema assumes a pedagogical role in the lives of audiences, and serves as a means of teaching culture and conflict. Using intercultural cinematography as a peacebuilding methodology and epistemology, the author focuses on the dynamics between the 'self' and the 'other' as represented in the Italian film *Quando sei nato non puoi più nasconderti*. The film addresses particularities and possibilities of communication dynamics between the local population in Italy and the incoming immigrant population, a subject increasingly relevant and currently being debated in the contemporary context of the European Union response to the immigration

crisis brought on by the Syrian civil war. The author provides concrete examples of the *reel to real* inclusive strategies of de-escalating the complex relationships between the European 'self' and the immigrant 'other'; and examines its impact on the multicultural dynamics in the European Union. In Chapter 8, MiSun Lee and Jinbong Choi conduct longitudinal analysis of news media coverage of South Korean immigrant community. The South Korean government has promoted immigration within the last decade. As a result the foreign population (mostly from South Asia) has soared in the country. The authors highlight how Korea is in a transitional period. They adapt from Western experiences of immigration, acknowledging the importance of journalists' role in social change and apply those learnings to the news media experience in South Korea, providing a local application of global theories of news media with regard to immigration. They explore four Korean national newspapers in 2005 and 2011 to examine how newspapers represent immigrants and whether the attitude of news coverage has changed over the time that the government has concentrated its efforts on inviting more immigrants to the country. Rounding up this part, in Chapter 9, Yanqin Liu applies a comparative approach to examining the construction of human rights in China and the US. Human rights are a controversial topic in most countries and especially between the US and Chinese cultures. Although both cultures emphasize the importance of human rights, the US and China have different understandings of what constitutes human rights. These differences derive from a variety of factors, including historical, cultural, and philosophical contexts. By using qualitative discourse analysis, this chapter focuses on the origins of human rights in the US and China, as well as the differences and similarities of human rights construction, in order to explore the possibility of sharing common philosophical foundations for human rights dialogue between the US and China.

The third part, *From Deconstruction to Reconstruction: Rebooting Frameworks of Education on Culture, Conflict, and Peace*, focuses on how peace and conflict is constructed, deconstructed, co-constructed within frameworks of educational institutions and what changes they are undergoing in the various case studies identified in the essays. There are implications for race, gender, ethnicity, ideology, and institutional power in these essays, and together they pave the way for alternative approaches to teaching, talking, and educating about culture, peace, and conflict. In Chapter 10, Patrick Belanger addresses the Truth and Reconciliation Commission of Canada's work to promote Indigenous–non-Indigenous reconciliation through public narrative. Since truth

and reconciliation are not concomitant, the author is reluctant to assume that merely accurate knowledge of the historical events of racism will catalyze a realignment of socio-political relations. He therefore examines a communicative model for motivating both conceptual *and* material evolutions: the theory of interest-convergence. The author demonstrates how crucial it is to challenge racism in school curricula as well as in broader media discourses, and the usefulness of a rigorous communication strategy that covers multiple bases rather than relying on sanguine assessments of audience motivations. In Chapter 11, Rebecca Merkin describes the different forces attempting to improve education for women in Pakistan, including the famous case of Malala Yousafzai. She then deconstructs the text of the Pakistani government's newly enacted constitutional amendment, known as the Right to Free and Compulsory Education Act, in order to elucidate how this text is inadequate to effect improved education for women in Pakistan. In addition, its cultural dimensions are analysed and updated using data collected on the basis of Hofstede's (1994) Value Survey Module. The results of the updated cultural characteristics from the Pakistani data are applied to the current situation of women's education in Pakistan. Finally, given Pakistan's cultural characteristics, this chapter concludes with ideas for possible peacebuilding efforts to improve women's education in Pakistan. In Chapter 12, Elesha L. Ruminski examines how a community slogan has prompted dialogue about a particular college town's identity while supporting a broader initiative of promoting alternative dispute resolution supported by the Maryland Judiciary's Mediation and Conflict Resolution Office (MACRO). The slogan, formed through a MACRO-sponsored community dialogue series, inspires a dialogic process that calls for Frostburg community members to ask themselves – and each other – who they are and what is unique and important to them and their community, providing an opportunity to examine dialogic outcomes rhetorically and to understand opportunities for dialogic peace education. The chapter provides reflections on the considerations and implications of the dialogue process for peacebuilding and peace education. In Chapter 13, Jing Lin, Sachi Edwards, and Sahar Khamis present a case study of a Jewish-Muslim dialogue program called the Women's Leadership Initiative (WLI). The program brought together Jewish and Muslim undergraduate women to explore the possibility for peace in the midst of the ongoing Israeli-Palestinian conflict. This chapter describes the processes, challenges, and outcomes of the WLI, and shares insights for future intergroup dialogue facilitators, practitioners, and participants. Specifically, the chapter discusses

the difficulty and importance of learning about, and accepting, multiple perspectives; the participants' desire to focus on religious beliefs as a unifying factor, and the implications of doing so; and the participant-led initiatives that resulted from the semester-long program.

The final part of the volume, *From Singular/Static to Multiple/Dynamic: Creative and Alternative Approaches to Cultural Communication, Peacebuilding, and Social Change*, includes essays that have a variety of alternative theories and approaches to communicating culture, peace and conflict phenomenon. In Chapter 14, Garry Bailey looks at gender roles in relationships with a particular interest in processes of peacemaking. Gender roles are shown to range from patriarchal and hierarchical complementarian to egalitarian and radical feminist. Because gender roles differ and are often the focus of conflict for people, there are differing and disparaging arguments about these roles. Gender peacemaking is suggested as a response to gender threats using dialectical peace processes. In Chapter 15, Makato Saito explores how ordinary grocery shopping can contribute to the promotion of peace and justice both nationally and globally, while strengthening local food and economic systems. In the chapter, the author compares and contrasts shopping practices in conventional stores and food co-ops highlighting how the same communicative practices of grocery shopping may manifest themselves in the light of food and economic systems, public health and environmental stewardship, and reducing fossil fuel consumption. Using the Cultural Discourse Analysis theory, Saito demonstrates how being a conscientious shopper at a food co-op can outsmart being a smart shopper at a conventional supermarket that constitutes patriotic communicative practices as civic engagement. In Chapter 16, Roshan Noorzai and Claudia L. Hale explore the effectiveness of Afghan songs promoting peace during years of conflict. For this study, the authors analysed songs and interviewed a number of singers. The authors conclude that songs were used as an alternative channel of communication not only to express opposition to war but also to inform and educate masses and warring parties about peace and co-existence. In fact, protest songs became a major cultural capital for peace activism in post-Taliban Afghanistan. Finally, in Chapter 17, Nur Uysal builds on Abu-Nimer's (2001, 2002, 2003) work on religion as a source of peace to explore some of the ways in which faith-based organizations can play a key role in contributing to peacebuilding. Through qualitative field research, this chapter aims to explore the value of interfaith dialogue. A case study on a faith-based organization inspired by a transnational movement originated in Turkey was

conducted. The findings from the case study revealed that interfaith dialogue plays a multifaceted role in the peacebuilding process. The study suggests that faith-based NGOs could be a viable opportunity for future peacebuilding processes and that a cultural communication perspective to interfaith dialogue could further increase the role of faith-based NGOs in peacebuilding processes across the world.

All the essays together argue that if social justice, social change, and peace are to be accomplished at various degrees of incremental success, then readers need to widen their horizons, and become creative in the ways in which they approach cultural conflicts or sustainable peacebuilding ventures. The essays point to learnings from the mistakes and successes of the past by deconstructing the underlying structural causes of political, economic, and cultural similarities and differences, reconceptualizing the taken-for-granted and identifying unconventional, cross-disciplinary methods to educate and inform ourselves in order to take action in matters of culture, peace, and conflict.

References

- P. Chow-White and R. McMohan (2012) 'Examining the "Dark Past" and "Hopeful Future" in Representations of Race and Canada's Truth and Reconciliation Commission', in I.S. Shaw, J. Lynch and R. Hackett (eds) *Expanding Peace Journalism: Comparative and Critical Approaches* (Sydney: Sydney University Press) pp. 345–373.
- J. Galtung (2004) Violence, War, and their Impact: On Visible and Invisible Effects of Violence, them.polylog.org/5/fgj-en.htm, date accessed 27 May 2015.
- J. Lynch and A. McGoldrick (2005) *Peace Journalism* (Stroud: Hawthorn Press).
- M. Raboy (1992) 'Media and the Invisible Crisis of Everyday Life', in M. Raboy and B. Dagenais (eds) *Media, Crisis and Democracy: Mass Communication and the Disruption of Social Order* (London: Sage) pp. 133–143.
- I.S. Shaw (2012) 'Stereotypical Representations of Muslims and Islam following the 7/7 Terrorist Attacks in London: Implications for Intercultural Communication and Terrorism Prevention', *International Communication Gazette*, 74, 509–524.

Part I

From Macro to Micro – Intercultural Communication at the Heart of Conflict Negotiation

This part is dedicated to providing a jumpstart to conceptualizing the variety of cultural contexts within which conflict can raise its head. Conflict could be part of a macro-culture, crossing local boundaries to encompass issues that transcend regions and may exist among groups internationally, or may even be found within a dominant group in a culture. Collier's Chapter 2 takes the reader through an intercultural communication-based peacebuilding framework to her work with the International Peace Initiative in Kenya. Shaw, in Chapter 3, highlights how macro-cultural conflicts such as Islamophobia spread across countries and cultures and how media depict such conflicts. Conflict could also be localized amongst a group of people who share patterns of learned and shared behaviors and ideas in localized regions, among particular groups, such as ethnic groups, racial groups, genders, and age categories. Readers will be able to discern such a conflict in Caputo's Chapter 4 on the dialogic approach to cultural conflict negotiation in a small town in Northern Ireland. Another glimpse of a micro-cultural conflict can be found in Chapter 5, where Betlemidze highlights how a theoretical approach could clarify understanding of conflict in the Caucasus.

2

An Intercultural Peacebuilding Framework: Extending the Conversation through a Focus on Connections

Mary Jane Collier

I am grateful to Sudeshna Roy for the opportunity to expand an earlier conversation about intercultural communication and peacebuilding that Benjamin Broome and I began some years ago. We offered our first articulation of a framework for intercultural peacebuilding in Broome and Collier (2012). We continue to believe there is great potential for scholars interested in culture and communication to contribute to peacebuilding scholarship and practice. In this chapter, with Ben's encouragement and support, I build on that conversation. Below, I first conceptualize intercultural communication and describe its centrality in peacebuilding. Next, I introduce a case study and situated examples of my work with an international nongovernmental organization, International Peace Initiatives (IPI). I concentrate on several IPI projects with which I have been involved over the years in order to better illustrate the value of incorporating a framework with multiple dimensions, different contextual frames, and diverse perspectives on culture and communication into peacebuilding work.

Next, using that case study, I detail the importance of attending to context as macro, meso and micro level frames for peacebuilding. Fourth, I explain the value of recognizing the interrelated personal, relational, and structural dimensions of peacebuilding, as well as offer selected examples of how these dimensions are intersecting, contextually contingent, and communicatively constructed/produced. Fifth, I show how the peacebuilding framework accommodates multiple theoretical perspectives, goals, and diverse methods. Sixth, I argue that reflexivity and reflective practice are essential to address cultural difference, interculturality, and intersectionality; and to recognize levels of privilege, status positioning, equity, inclusion, and justice. I point out