“This broad introduction to intercultural communication, uncommon for its inclusion of ethics, civic engagement, and global media, also integrates popular culture examples likely to appeal to students.”

Wendy Leeds-Hurwitz, Villanova University, USA

“Well written, lively, and practical, Intercultural Communication for Everyday Life is the first intercultural communication textbook to challenge students to think critically about civic and political engagement in intercultural contexts. Bravo!”

Robert Shuter, Diederich College of Communication, Marquette University, USA

“Baldwin, Means Coleman, González, and Shenoy-Packer have written an intercultural communication text that starts with a rich conceptualization of culture while, at the same time, focusing students on basic concepts, key terms, and frameworks in a rigorous but approachable style.”

Michael Hecht, The Pennsylvania State University, USA

Even if you never leave your own country, you cannot help but cross paths with people of different cultures in our connected and fast-paced world. Written for students studying intercultural communication for the first time, this textbook gives a thorough introduction to inter- and cross-cultural concepts with a focus on practical application and social action. The book brings together a group of authors from diverse backgrounds (rhetoric, media studies, organizational approaches, and interpersonal communication) to present a broad view of “communication” that incorporates scientific, humanistic, and critical theories.

The text highlights and critiques key theory and research in an accessible and engaging manner but is written with a complex version of culture in mind. It incorporates examples from around the world that represent a variety of differences, including age, sex, race, religion, and sexual orientation. Pedagogy is woven throughout the text with student-centered examples, applications, critical thinking questions, and a glossary of key terms, and it extends beyond the book with online resources for both students and instructors. The text not only helps students understand other cultures, but it also encourages them to be more aware of and civically engaged in their own culture with suggestions for individual intercultural effectiveness and giving back to the community in socially relevant ways.

Online resources for students and instructors can be found at www.wiley.com/go/baldwin.

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Intercultural Communication for Everyday Life
Intercultural Communication for Everyday Life

John R. Baldwin, Robin R. Means Coleman, Alberto González, and Suchitra Shenoy-Packer
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Global needs meet an engaged community

There are increased interconnections in the world at large—from international business and education opportunities to domestic and international crises. There is open conflict in Syria, Burma, Somalia, and Colombia, and dormant conflicts, quiet but never quite resolved, in Palestine, Cyprus, Northern Ireland, and many other places. Recent natural disasters of cataclysmic proportions have struck Indonesia (2004), Japan (2011), and Haiti (2012), each demanding forces of collaborating international and domestic workers. Governments work across cultures and across nations (concepts we will treat separately in this book) to fight against the international flow of the drug trade, human trafficking, and other issues. And, at the same time, we have seen great changes within and across societies, from the “Arab Spring” and the overthrow of several totalitarian governments to the renewed debate over same-sex marriage in the United States in 2013.

Grand-scale problems require complex solutions; and these solutions require the synergy of efforts of people with different cultural perspectives. But even if we do not see the connection of global issues to our own lives or ever travel abroad, culture touches our lives. We live in a multicultural, global economy, where, to survive, most large businesses employ, buy, and sell across cultural and national lines. Many of us, regardless of our country of residence, have doctors, teachers, bosses, students, or employees from “cultures” besides our own. With new and interactive media, we might play online games, chat, or develop friendships or romances with people in other lands without leaving our own borders. Besides this, we each live within and are influenced and sometimes constrained by our own cultures. The more we know about our own culture, the more effective we will be where we live, the more we can engage in issues and problems within our own community (which have cultural elements), and the more we will see the strengths and limits of our own culture. As we see these strengths and limits, we will have more likelihood of being able to make choices and change those cultures.

Whether we are discussing world-level crises or community issues, there is a bright spot as we talk about social issues, and that is the rise of involvement of citizens in the public sphere—at least in some ways. Russell Dalton (2009) reports statistics showing that while the younger generation (Gen Y) has a decreased sense of citizen “duty” in terms of things such as following the law without thought, or voting, they have an increased sense of citizen “engagement”, which includes seeking to understand opinions of others, “direct action, and elite-challenging activities” (p. 32). Engagement and duty are both impacted by things such as level of education, racial background, and religiosity. Increasingly, companies are encouraging their employees to participate in the community, and universities are promoting civic and political engagement.
There seems to be a fresh wind in the air as students in secondary schools, colleges, and universities seek to give back to the community. After a post-2005 decline, voluntarism increased to a high-point in 2011 (“Volunteering and Civic Life,” 2012; Volunteering/Community Service, 2010), and service learning opportunities at universities abound. Some have said that one of the characteristics of the up-and-coming generation is a sense of social responsibility, though one study suggests that the Millennial Generation “may not be the caring, socially conscious environmentalists some have portrayed them to be” (Chau, 2012). Instead, they might be focusing more on “money, image, and fame”. Statistics suggest that, at least in terms of volunteering, 16–18 year olds and those aged 25 and older historically volunteer more than the 18–25 set (Volunteering/Community Service, 2010). Students (especially in Western cultures like the United States, where “pragmatism” or “practicality” is a core value) have always wanted to study “what works”—what leads to better message production and consumption, better workplace practices, better relationships. But many students today often also seek ideas to help them engage better with the community. And knowledge of culture is central to such engagement.

Why another intercultural text? (Features of this book)

The need for solutions for community, as well as the growing interest in community engagement, is a driving force for the present book. We have three main goals in writing this text. First, we want to provide responsible knowledge of things cultural. Many introductory textbooks present simple explanations of things for the student new to cultural issues. We believe students are capable of deep thought, so, where possible, we introduce basic ideas, but then challenge students to critical thought about those ideas. Our second goal is for readers to be able to take something practical from the text for their own workplaces, relationships, and schooling, the traditional focus of intercultural studies. But the third goal is to bring an imagination of possibilities for community engagement—civic or political. We want to encourage readers, and ourselves as authors, to find ways to make the knowledge practical for making people's lives better, to address social issues, to meet the personal needs of people in our lives and in our classrooms. With this in mind, this book has several distinctive features:

- The authors write for introductory readers, with clear definition of terms, but use original frameworks and introduce theories in a way that does not condescend to the reader.
- We treat culture complexly. While we sometimes discuss national cultures, through most of the book we see cultures as distinct from national boundaries. Some cultures cross national boundaries, and a single city might have people of many different cultures within it. There are regional, urban—rural, or other cultural differences within nations; even organizations have cultures.
- We construct a vision of culture that uses examples from around the world as much as possible, seeking to remove some of our own U.S.-centric bias as authors, and we use examples that relate to a variety of types of diversity, including age, sex, race,
Preface

religion, and sexual orientation. While these, in and of themselves, do not constitute cultures, they often contain cultural elements, and there are cultural constructions of how a society treats different groups that deserve our attention as engaged citizens.

As authors with diverse backgrounds—rhetoric, media and African American studies, organizational communication, and intercultural/interpersonal communication—we (re)introduce notions to the study of intercultural communication not present in many books, including large sections on intercultural ethics and chapters on media, rhetoric, and globalization.

Throughout the book, we promote civic engagement with cues toward individual intercultural effectiveness and giving back to the community in socially relevant ways; we do this throughout the chapters and with discussion questions and engagement activities at the end of each chapter.

We weave pedagogy throughout the text with student-centered examples, thought (or “text”) boxes, applications, critical thinking questions, a glossary of key terms, and online resources for students and instructors. These online resources include sample syllabi, test questions, glossary terms, power points, and class exercise options.

Focus and direction of this book

With these goals in mind, our text begins with a discussion of the foundations of intercultural communication. In chapter 1, we introduce several reasons why it is important to study intercultural communication, with updated situations and examples of world and community diversity. In chapter 2, we introduce our central concepts of political and civic engagement and discuss the importance and nature of ethical intercultural communication and cultural research. We then turn to different ways to define culture (chapter 3).

The second portion of the book focuses on elements that inform the intercultural communication process, starting with the foundation upon which all communication rests—values, beliefs, and world view (chapter 4). We consider the view we have of ourselves as that relates to the groups to which we belong—identity (chapter 5)—and then look at our attitudes towards those of other identities (chapter 6).

In the third part of our book, we look at the exchange of messages through different channels. We begin with verbal communication—that is, face-to-face communication as it relates to the use of words in interaction (chapter 7). We next consider the various channels of face-to-face communication that do not use words—nonverbal communication (chapter 8). This includes discussion of things such as space, time, touch, eye contact, and gesture. We examine messages given by speakers or in texts to persuade—rhetoric (chapter 9). Finally, we look at aspects of mediated communication, in terms of how we mediate identity and culture (chapter 10).

Our final section contains issues and contexts of intercultural communication, starting with the impacts of globalization, especially on media (chapter 11), then moving to cross-cultural adaptation and intercultural communication competence (chapter 12), intercultural relations, conflict, and negotiation (chapter 13), political communication (chapter 14), and finally the organizational context (chapter 15).
The order is intended to be flexible for the instructor. As we have used drafts of this text in our own teaching, we find that, after the foundational chapters, each chapter stands on its own; we can choose the chapters that best meet our needs, for example, with a special unit on media (or leaving media out), or skipping over the section on personal relationships. We encourage the student reading this preface to start each chapter you read by looking at the objectives at the top of each chapter—those are things that we, the authors, felt were most important as we wrote. Then read the discussion questions at the end. As you read, start with an understanding of the larger structure and bolded terms in the chapter, before you try to learn specific details.

In each area, there are areas for practical applications of culture to work and school, ways in which knowledge of culture will teach us about ourselves and give us more freedom over our choices, and aspects that will allow us to be more effective and engaged citizens in our communities.

References


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About the website

This text has a comprehensive companion website which features the following resources for instructors:

- Powerpoint slides to accompany each chapter
- Sample syllabi for both undergraduate and graduate courses
- Testbank, containing problems for each chapter, along with answers
- Glossary
- Exercises for all chapters, along with a resource list and some general assignments.

Please visit www.wiley.com/go/baldwin to access the materials.
Part opening page  The book is divided into four parts. Each part opens with a list of the chapters it contains, followed by a short introduction summarizing the purposes of each chapter.

Chapter opening page  Each chapter opens with a list of the main chapter objectives and the chapter table of contents.

End-of-chapter pedagogy  Each chapter ends with a summary, a listing of the key terms in the chapter, discussion questions, action points, details of further resources under the heading "For More Information," and references.
Key terms and glossary

Key terms are introduced in bold and clearly defined both in the text and in a complete glossary at the end of the book.
What do you think? These boxes ask the reader to think critically on an issue or examine their own opinions on a subject.

Pop culture This feature uses examples from the media and pop culture as jumping off points for the reader to apply their knowledge.
If you try to build a structure of some sort, you know that you need certain materials to make it—bricks, wood, plastic, metal—and some plan for the structure—a blueprint. As you consider these things, you will need to think of how the building will be used. Will it be a restaurant? A bank? A hockey rink? But before you lay the first brick, you must make sure that your building is on firm footing: you need a good foundation.

In the same way, we will soon describe the things that make up intercultural communication (part two), the ways we use it (part three), and the different functions we can use it for (part four). We provided a general road map to the book at the end of the Preface. But before we do any of that, we need to lay a groundwork—a foundation—of some basic principles. That is the purpose of the first part of the book.

In chapter 1, we provide a rationale for studying intercultural communication. Many companies and students no longer require a reason for studying intercultural communication, as the need for skills in this area are part of conventional wisdom. Still, you may find the facts in the section interesting, and as you talk to future employers of your skills in intercultural communication, some of them may still need convincing of the need to consider culture. Even though there are many benefits of studying intercultural communication, there are also some limitations, which we also address. Finally, we speak briefly about the history of the study of intercultural communication. We speak of it because it gives us context for what we study, and context is important to understanding what we do and why we do it. We treat it briefly, as we want to keep our focus primarily practical.

Chapter 2 introduces what we feel are the most important principles for practicing and researching intercultural communication. We could, here, discuss what it means to be a
“competent” communicator across cultures, but we need to know more about sending and receiving messages first. It is important that we be aware of what it means to be ethical in our communication, so we discuss different ethical approaches in depth. It is an ethical position by the authors that leads us to feel that communication—and intercultural communication especially—should be related to civic and political action, so we introduce these terms and their relationship to intercultural communication. Finally, as much of what we understand about culture involves research of some sort, we introduce different ways of seeing the world as they relate to studying culture and communication.

Finally, in chapter 3, we are ready to introduce a definition of culture; but we notice that defining culture is not that easy, because people from different disciplines often see culture in different and opposing ways. We discuss some of these ways and provide our own tentative definition. We describe some of the key components of culture, such as values, norms, and beliefs, and then provide a model to help explain the influences that might be present, to greater or lesser degrees, in any communication, but especially in intercultural or intergroup communication.

With these foundations—a reason to study culture and communication, an understanding of ethical communication and civic engagement, and an view of the nature of culture—we will be able to look more closely at the components that impact the creation and interpretation of messages between and within cultures.
Chapter 1

A rationale for studying intercultural communication: Why should we know about other cultures?

Chapter objectives
After this chapter, you should be able to:

➔ Provide several reasons, with evidence, as to why it is important to study intercultural communication

➔ Describe possible limitations of studying intercultural communication

➔ Summarize briefly the history of intercultural communication as a field of research

Building a rationale: Why do we need to know about intercultural communication?

The history and focus of intercultural communication: Where did we come from?
In 1994, a tsunami hit countries in the Indian Ocean, triggered by an earthquake measuring 9.1 on the Richter scale—the power of about 23,000 atomic bombs (National Geographic News, 2005). The tsunami destroyed whole cities and vast tracts of farmland and made many formerly occupied islands uninhabitable. It killed more than 225,000 people in countries including Indonesia, India, Sri Lanka, Thailand, and the Maldives (Brunner, 2007). The World Bank Fact Sheet (Tsunami recovery in Indonesia, Dec, 2006) listed the need for 80–100,000 homes and noted the destruction of more than 2000 schools and 100 health facilities. The World Bank enlisted the help of 15 nations and international agencies (the World Bank, the Asian Development Bank, and the European Commission) to help with the repair and restoration of the region (Aceh Post-Tsunami Reconstruction, 2006). Many such disasters have occurred since, including the 2011 earthquake and resulting tsunami in Japan (see Figure 1.1).

In this story, we see a major international crisis that required multicultural and multinational cooperation. While this case reflects an obvious need for intercultural communication, individuals can also benefit from such an education, even if they never travel outside of their hometown. Many students around the world today are re-investing in their community, with a sense of social responsibility that surpasses that of their parents. Many readers of this book are members of that generation, but even those of different ages may find themselves increasingly aware of the world around them. In this chapter, we highlight the importance of understanding intercultural communication. We then turn our attention to the reasons that we should bring that understanding back to the communities—local, regional, and world—in which we live.

**Figure 1.1** International workers cooperate after the Japanese Tsunami of 2011. What role could you have in international cooperation to solve world problems? Source: YONHAP/EPA.
Building a rationale: Why do we need to know about intercultural communication?

Many university researchers, journalists, business leaders, civic leaders, and bloggers around the world have begun to call our attention to the need to understand cultures and intercultural communication. Whereas at one time, one had to justify the need for an organization or individual to study other cultures, in today’s globalized world such a need seems simply to be assumed. The reasons and benefits of studying intercultural communication are broad, from personal growth to community investment to financial incentives. We review these and other motives here.

But before we begin, we should probably define some key terms. Each of these is complex, and we will discuss them in more detail in chapter 3. We will define culture simply as the way of life of a group of people, including symbols, values, behaviors, artifacts, and other shared aspects. Culture continually evolves as people share messages, and, often, it is the result of struggle between different groups who share different perspectives, interests, and power relationships (Hecht et al., 2006). For our purposes, communication is the process of creating and sending symbolic behavior, and the interpretation of behavior between people. And intercultural communication occurs when culture impacts the communication between two or more people enough to make a difference. This differs from international communication, which focuses on media systems. Communication between diplomats and international politicians is intercultural, but this is a special type of communication as the communicators represent not only their own interests, but also those of larger organizations or nations. This last form of communication might take place for economic advancement or for the addressing of world problems. UNESCO, in its 2009 World Report executive summary, highlights the need for dialogue across many areas of social and global development. In its closing recommendations, it advocates the development of guidelines for cross-cultural dialogue, the creation and distribution of audio-visual (mediated) materials that are culturally sensitive, the promotion of (cross-cultural) media literacy, the development of minority–majority member dialogues within national cultures, and the creation of “real and virtual forums” for the development of “cultural intelligence” in the business and marketing world (UNESCO, 2009, p. 35). In fact, the name of the UNESCO report involves “cultural diversity” and “intercultural dialogue.” But as we shall see, addressing global problems is only one reason to study intercultural communication.

The personal growth motive

Many students live in the here and now—the world of room- or apartment-mates, school or sports organizations, and jobs. Our first motive has to do with the benefit to you, as a person, of learning about other cultures. While there are many personal benefits in learning about other cultures, we will focus on three: worldmindedness, self-awareness, and personal empowerment.

First, learning about cultures and intercultural communication can simply help us better understand others in the world. Bradford ‘J’ Hall (2003) lists “freedom from ignorance” as one of the benefits of studying intercultural communication (p. 22). Knowing about other cultures helps us to be more responsible employees, travelers, consumers and producers of media, and world citizens, bringing to each interaction
an increased awareness of others and competence. Hall states, “As we are freed from ignorance and negative attributions, we are able to build better relationships. . . with a wide variety of people” (p. 22). Communication and contact over time can bring us, in both our face-to-face and socially mediated interactions, from a state of ethnocentrism, where we feel that our way is best, to a state where we see the value in the perspectives and ways of living of others. The greatest benefit will come from both education and contact, as these can help us to appreciate cultural difference within our own nation and across borders (see chapter 5).

As we learn more about other cultures, we also learn more about our own cultures and about ourselves. The more people study other languages, the more they learn about their own language; much the same is true when studying cultures. If you grow up in a culture that makes arguments through deductive, linear logic (“If A is true, and B is true, then C must be true”), you may never be aware of that approach to argumentation until you study or live in a culture in which one makes an argument through an extended, even circular story.

Finally, knowledge of and extended experience with other cultures make us more flexible as individuals. Young Yun Kim and Brent Ruben (1988) suggest that learning new cultures gives us new ways to think, feel, and act. We might, over time, become “intercultural persons,” able to move freely between cultures, or at least understand different cultural perspectives more easily. This knowledge makes us aware that the things that we always took for granted as simply fact, or “natural,” are, in fact, cultural. We realize that what we always thought was friendship, success, beauty, family, or democracy is in fact something that our culture has defined for us, and often such forces are not simply the neutral flowing of culture from one construction of beauty to another, but are manipulated by corporations, advertisers, politicians, and citizens who benefit from particular views of the world. Knowledge of cultures gives us the agency to choose between different ways of being a friend or being successful. It “gives us a broader view of our own lives and the problems we face” (Hall, 2003, p. 22), even if our choices are constrained by social, political, and economic circumstances.

The social responsibility motive

We are not simply isolated individuals—we live in contact with others, and we have responsibility to live together peaceably and ethically (see chapter 2). But, as Marshall McLuhan’s (1962) metaphor of the Global Village illustrates, our communities become more interconnected because of increased technology, media, and ease of travel. In addition, more and more people share this planet with its limited space and resources. As well, a complex web of changing labor relations, social policies, tribal and international conflicts, religious fervor, and other things lead to an increase in social problems. Some of these come from the growing stress on the environment brought about by an increase both of people and of industry. As we face global environmental change (and debate the causes of that change), there is an increased need for global discussion among leaders for policies that are equitable to nations and that can seek to preserve and improve the environment. One such effort was the Kyoto Protocol (2012), an initiative by the United Nations Framework Convention on Climate Change, aimed at encouraging 37 industrialized nations to work more actively to reduce greenhouse gases.
Chapter 1   A rationale for studying intercultural communication: Why should we know about other cultures?

Of course, the environment is only one of the issues that demand global cooperation. A global population clock (Current world population, n.d.) gives the population of the world, at the writing of this paragraph, as 7,109,925,897. According to the World Bank (2013), about 20% of those live in poverty (defined here as less than $U.S. 1.25 income per person per day), or 1.22 billion in 2010. Although it is good news that poverty is down from 43% of the earth’s population in 1990, poverty still remains a pressing problem. But how we address it requires a “dialogic” approach (Martin, et al., 2002), in which we talk with people within the situation to understand their own view of poverty and how to address it (see chapter 2). A UNESCO World Report (2009) advises, “Cultural perspectives shape how poverty is understood and experienced” (p. 25). Developmental approaches must take into account local cultural perspectives to be successful. This holds true for issues such as human trafficking, drug trafficking, child soldiers, violence against women, and the search for cures for illnesses such as HIV/AIDS, cancer, or heart disease.

In addition to social issues, wars and armed conflicts are occurring throughout the world. One website, Wars in the World (2012) outlines “hotspots” involving 61 different nations and 313 militias and separatist groups. In many cases, struggles are not armed, but are battled over prestige, social status, and social capital within nations, as groups strive to gain recognition and equal opportunity within their own countries, from the Roma in Hungary and other European nations to the Ainu of Japan. This includes struggles for equality for groups of different races, sexes, sexual orientations, and religious affiliations. Some might include within this discussion social class inequalities. For example, Global Finance’s online magazine (Global Finance, n.d.) ranks counties based on how great the difference is between poorest and richest families, with Chile, Turkey, Mexico, and the United States being at the unequal end of the spectrum, and Slovenia, Denmark, and Norway having the most equality in incomes. Difference in worker pay may be another indicator of inequality. A popular Internet image (see Figure 1.2) points out supposed disparity among CEOs and average employees in certain countries. However, a Tampa Bay Times online news article links to reports that show that the U.S. figure has no basis in research (Tampa Bay Times, 2012). The article cites several reputable organizations like the Institute for Policy Studies and the Economic Policy Institute to note that the current ratio is probably only somewhere between 185 to 1 and 325 to 1. Such discrepancies led to the 2011 Occupy Wall Street movement and the protest for economic justice for the “99%.” U.S. American CEOs don’t consider the contrast to worker pay or even to their cross-national peers, to be important. Rather, they consider their pay comparable to peers in other high-producing industries.

ON THE NET

The UN Framework Convention on Climate Change lists 191 nations that have ratified the Kyoto Protocol, established in 1997 to reduce greenhouse emissions: http:// unfcc.int/kyoto_protocol/status_of_ratification/items/2613.php. Is your nation among those that have ratified it? Go onto websites such as http://www.guardian.co.uk/news/datablog/2011/jan/31/world-carbon-dioxide-emissions-country-data-co2 or http://www.carbonplanet.com/country_emissions to see where your country ranks in total and per capita emissions. What are some of the reasons that some of the countries with the highest production of greenhouse gases might not ratify an agreement such as the Kyoto Protocol? What are the implications for such choices for citizens of the countries involved?
The economic motive

Even though movements like Occupy Wall Street claim economic injustice, in part, at the hands of big business, we could not exist without corporations, and they have made contributions to societies worldwide. Most students work for some organization at some point in their lives, and it is the business context that provides our next motive for the study of intercultural communication. An E-How Money Internet site (Nelson, n.d.) suggests corporate profitability as the first motive for knowing how to communicate well across cultures. The article cites Wal-Mart’s failed $US 1 billion expansion to Germany, led by an American manager who sought to import American practices and clerk–customer relations that just did not make sense in Germany. The company eventually withdrew from Germany.

It should come as no surprise to us that such difficulties would occur, with an ever-expanding and ever-more-interconnected international economy. Multinational corporations continue to grow, constituting an ever-increasing piece of the world economy. Several writers have argued that some multinational corporations (MNCs), such as Wal-Mart, Exxon Mobil, General Motors, and British Petroleum (BP), surpass many nations when comparing company revenues to gross domestic product (de Grauwe & Camerman, 2002). The International Trade Administration, in the United States, reports that manufactured exports support six million jobs, or nearly one out of five manufacturing jobs in the United States (Ward, 2009). Such statistics represent trends around the world. A joint study by the International Labour Office and the World Trade Organization reports that in the mid-1980s, 30% of world GDP was related to global trade; that figure had risen to 60% of world GDP by 2007.

Both the OECD and current CEOs (in an interview study of 1500 CEOs worldwide by an IBM “CEO Study”) see a coming shift in global economic power from developed nations to developing nations (Radjou & Kalpa, 6 Aug, 2010). This is evidenced by world events, such as when the nation island of Samoa changed time zones from one side of the dateline to the other, skipping Friday, December 30, 2011, altogether. This changed its alignment from the United

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<thead>
<tr>
<th>Country</th>
<th>Ratio of pay</th>
<th>CEO : Average worker</th>
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<tbody>
<tr>
<td>Japan</td>
<td>11.1</td>
<td></td>
</tr>
<tr>
<td>Germany</td>
<td>12.1</td>
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<td>France</td>
<td>15.1</td>
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<td>Italy</td>
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<td>Canada</td>
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<td>Britain</td>
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<td>Venezuela</td>
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<tr>
<td>United States</td>
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**Figure 1.2** This Internet image suggests a greater disparity in pay between senior employees and average workers in some nations than others. However, some research suggests the figures may be exaggerated. What are the benefits or issues of having extremely highly paid CEOs? Source: *Tampa Bay Times*, 2012.