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COSMOPOLITANISM, INTERCULTURAL-COMMUNICATION AND CULTURAL DIFFERENCE: THE CULTURAL PRACTICES OF SAUDI MIGRANTS LIVING IN THE UK

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Abstract

The project will present a piece of novel research because it investigates an issue that has been neglected in the field of cosmopolitanism, with regard to communication and cultural differences in the context of everyday life. This study uses theoretical frameworks that involves cultural, media, diaspora and migration studies, and qualitative methodology aiming to understand of the cultural experience of Saudi migrant in the UK. This will support the analysis of cultural practices of Saudi migrants in the UK in the education and business sector to investigate the impacts that cultural difference has in their potential cosmopolitan experiences .This empirical research about Saudi diaspora in the UK will be carried out through qualitative methods; 1) in-depth interviews of 20 Saudi students and businessmen/women living in the UK; 2) participant observation of three Saudi families in the UK that will be picked up from the participants of the interviews.

Key words: *Intercultural communication, cosmopolitanism, migration, diasporas and intercultural competency, media.*

1. INTRODUCTION

As a part of the most recent phases of modernity and globalisation, there has been a notable growth in academic discussions about the idea of cosmopolitanism (cf. Fine and Cohen, 2002; Skrbis *et al*, 2004). This discussion is occurring against the background of an apparent increase in the global movement of people and the creation of multi-ethnic and multi-cultural societies in which people have experienced a significantly enlarged diversity of culture. Saudi people living in the United Kingdom (UK) were chosen because of the following three main reasons. Firstly, according to a survey on cultural difference presented in a local Saudi newspaper *Asharq Al-awsat*, 'Saudi people tend to feel they are different from other people, especially people from the West. They feel their interactions with people from other cultures are low and some consider that their cultural and traditional privacy could jeopardize their intercultural communication' (Alsohemi & Alghamdi , 2010). That could negatively effect their intercultural communication while communicating with people from different cultural context. Secondly, the close economic ties between the UK and Saudi Arabia as there are over 150 joint ventures between the UK and Saudi Arabian companies. Finally, my own experience as a Saudi person. I observe that many people in Saudi Arabia still perceive western cultures as very distinct from their culture but there is also an increasing number of Saudis who are, or seem to be cosmopolitans, individuals who are open-minded and understand cultural difference and view that the future of the country might lie in open communication and relations with the western world according to the Saudi Embassy in the United kingdom (Bin Nawaf ,2011).

The first aim of this research project is to investigate and analyse the process of intercultural communication in cosmopolitan Saudi migrants either studying in the higher education sector or working in the business sector in the United Kingdom, particularly in relation to the cultural differences in the areas of education and business. Interestingly, the report in the Saudi newspaper *Asharq Al-awsat* (2010) discussed above, suggests that their intercultural communication when talking to people of other cultural backgrounds is heavily based on the values and private traditions of the cultural system of Saudi Arabia. This may suggest that Saudis would have problems with intercultural communication when they are in other western cultures, such as, the UK and would not be able to have a cosmopolitan outlook when they are in such a culture. Me as a Saudi researcher have observed that although Saudi nationals living in Saudi Arabia do view western cultures as distinct from their own culture, there are increasing numbers of Saudis who do have a cosmopolitan outlook.

Possibly, the relatively small but increasing presence of Saudi nationals in the United Kingdom, particularly since the 1960s and increasing in the 2000s (Communities and Local Government, 2009, pp. 23-4), can be seen within this context, as having a cosmopolitan outlook, that is, being open-minded and accepting of cultural differences. Notably, the Saudi presence in the United Kingdom is significantly different from many other well-known immigrant communities, both Muslim and non-Muslim. The residential population of Saudi migrants is much smaller (only 5,026 Saudi Arabia-born Muslims were recorded in the 2001 Census); and it is more transient, with most individuals eventually returning to Saudi Arabia; both visitors and residents are predominantly business people and students in the English higher education in Universities and Colleges (over 50 percent of Saudi Arabians in England over the age of sixteen are students); and Saudis in the UK are generally in the higher socio-economic strata (Communities and Local Government, 2009).

This, however, is merely a snapshot of a period in time during a process of rapid change and development. For instance, in 2007 according to the Saudi Ambassador there were around 3,000 Saudi students in higher education in the UK (already a significant number), and he stated that this number would increase by 100% to 6,000 students by the end of 2009 (Albagmi, 2007; Communities and Local Government, 2009: 7). The Saudi Cultural Attaché in London has indicated that the number of Saudi students in the UK has increased in 2010 to around 16,000 students. Notably, most are funded by the Ministry of Education of Saudi Arabia, under the King Abdulla Scholarship. Given these numbers, one can conclude that the pursuit of higher education at an English establishment is the main reason for the majority of the Saudi migration to the UK, arguably giving this group of people a particular distinctiveness in comparison to other migrants.

Placing the Saudi migration in the context of globalisation and increasing intercultural communication, arguably it may be possible to observe a 'cosmopolitan outlook' in the Saudis who have temporarily migrated to the UK, which many theorists have argued can, at the very least, generate the possibility of a greater understanding and empathy among people of different cultures 'because of a greater familiarity with different cultures, societies and traditions' (Hopper, 2007: 159). More ambitiously, it could be argued that such cosmopolitan outlooks may signal the rise of a different mode of modern consciousness altogether, one that is beyond the confines of the "first modernity", globalisation, and the nation-state (Beck, 2002).

To explore these possibilities, this investigation is constructed to survey the thematic nexus of migration-cosmopolitanism-intercultural communication-globalisation-everyday-life to look in different places for new ways to understand how Saudi people's experiences in the UK have engendered cosmopolitan outlooks and forms of intercultural communication which has overcome or otherwise negotiated some, or all cultural differences. The increasing number of Saudis who are cosmopolitans – in its minimal sense, signifying that there is "a conscious openness to the world and

to cultural differences" (cf. Skrbis et al, 2004: 117), is being seen as a positive development for Saudi Arabia itself, according to the Saudi Embassy in the United Kingdom (2011). It is believed that these potential ''cosmopolitans'' are seen as important to the future of the country since they can further open up communication and relations with the Western world. Given that such hopes are placed on these "cosmopolitan Saudis", it is important to explore the ways researchers from around the world have understood cosmopolitanism as a theoretical framework, so that we can better anticipate, analyse and understand how Saudi cosmopolitan migrants in the UK may or may not contribute to such strengthening of Saudi-Western relations.

As a result of the discussion set out above, it can be argued that intercultural communication and cosmopolitanism goes hand in hand, alongside one another since the cosmopolitan individual from Saudi Arabia may well have an outlook that reflects openness to cultural differences, and this involves intercultural communication with other individuals who are from a different western culture, individuals in the UK. Presumably such individuals may use interaction in their intercultural communication that is not solely based on the values and private traditions of the cultural system of Saudi Arabia, since they are open to other cultural values and traditions. Thus, intercultural communication is an essential concept to investigate and analyse in this research project.

Since the first aim of this research project is to not only investigate and analyse the process of intercultural communication in cosmopolitan Saudi students or business people in the UK, it is also to investigate and analyse the intercultural communication of some of these cosmopolitans in relation to the cultural differences in the areas of education and business. Thus, a third concept that is equally as essential for investigation in this research is the notion of cultural differences.

Cultural differences can be generally thought of as those specific aspects of a particular culture that makes a culture unique and different to another culture. Individuals are clearly aware of such differences, as we would expect, and as noted in the Saudi newspaper *Asharq Al-awsat* (2010), discussed above, that Saudi nationals feel distinctly different from individuals in the West. The culture is shaped by the values of a particular society. Values are enduring beliefs that are regarded as preferable to another belief (Samovar and Porter, 2000: 10). We each have our own individual values, however, there are values that tend to pervade a culture and these are called cultural values. Cultural values inform our perceptions and behaviour and have a significant impact on our intercultural communication (Samovar and Porter, 2000). This is the reason why the concept of cultural differences, which are underpinned by cultural values, is an essential concept for investigation and analysis in this research, since the extent, and the nature of an individual's intercultural communication is connected to their cosmopolitanism. Furthermore, cultural values refer, for example to religion, human nature, individualism, family, materialism, science and technology, gender role, and equality (Samovar and Porter, 2000).

Cultural values arise from the nature of the society, and refer to particular aspects of a society. In Saudi Arabia the cultural values could reasonably be expected to be influenced by the particular interests and the features of life of the people living in Saudi Arabia. For example, the values are no doubt influenced by the Muslim religion and the fact that the country is the leading country of oil production. Additionally, the values are probably influenced by the stratification system and the territory of the country. Each territory has some nomadic or semi nomadic people. Indeed, it was observed in 1950, that half of the population in Saudi Arabia was living as nomadic tribes. Tribal affiliation is the main form of classification of the people based on their bloodline. By way of contrast, the cultural values in the UK are probably influenced by, for example religion, family forms, gender roles and materialism.

The participants in this research will be asked questions about their knowledge and their experiences of cultural differences whilst living in the UK, specifically in relation to those people they interact

with. Presumably, the participants will come into contact with people from many different cultural backgrounds whilst in the UK, as we would expect. Since many students attending higher education in the UK come from overseas and business men/women are very often from overseas. Thus, it will be interesting to study intercultural communication and cultural differences since the information from the interviews will provide rich material about their intercultural communication with people from many different cultural backgrounds. It is assumed that such information will provide a valuable awareness into the nature of the participant's cosmopolitan outlook, if of course they have an outlook that negotiates or accepts cultural differences and they are open-minded. It will also provide information about the differences in cultures, and if they have the same cosmopolitan outlook with people from all cultures, or particular cultures, such as people from the East or the West.

To conclude, it is clear that the concepts of cosmopolitanism, intercultural communication and cultural differences are intertwined and related; consequently these concepts are considered to be essential components for investigation and analysis in this research. Furthermore, it could be argued that the concepts of intercultural communication and cultural differences can be considered as the research tools for understanding cosmopolitanism, since both concepts underpin cosmopolitanism.

2. COSMOPOLITANISM

In terms of the definition of cosmopolitanism, cosmopolitanism is notoriously difficult to define precisely or completely (cf. Beck, 2002; Pollock *et al*, 2000; Skrbis *et al*, 2004). It has been described, studied and theorised in many disciplines by scholars of sociology, anthropology, moral philosophy and cultural studies. While these different disciplines provide differing and sometimes distinctive perspectives, perhaps the most common element of cosmopolitanism is "openness to the world" (Beck, 2002: 36; Ong, 2009, pp. 454, 455; Skrbis et al, 2004: 117; Werbner, 2006: 497).

I have divided the definition of cosmopolitanism into two aspects. The first one refers to cosmopolitanism as an ideal, normative concept, and ideology. In this part, I looked at the cosmopolitanism that has been elaborated as a normative concept (Kleingeld and Brown, 2011). For example, in the early 20th century, Boehm (1931) defined cosmopolitanism as a rational attitude, which prompted a person to replace his attachments to his more direct native land with a similar type of link, but to the entire world, which he or she comes to consider as a superior and a greater homeland. Boehm (1931) differentiated the concept of cosmopolitanism from related ideas, such as, "internationalism" and "universalism" by noting the origin of the word in late ancient Greece. The Greek idea of citizenship primarily influenced the nature of cosmopolitanism in which the prospective cosmopolitan moves from his internal social group to a broader unity. The word was originally coined by Diogenes of Sinope (403 – 323 BCE) when he declared that, "I am a citizen of the world," which might be even better understood by rearranging the Greek words to read, "My *polis* is the *cosmos*" (Betti, 2011: 4).

Although most contemporary theorists of cosmopolitanism have related the idea of cosmopolitanism to a new phase of modernity, or a transcendence of nationalism (Beck, 2002). Indeed, Fine (2007) noted that the concept of cosmopolitanism existed long before nationalism (and, therefore, modernity), and suggests that cosmopolitanism is an idea that has been struggling to be fully realised since ancient times (2007: ix, cf. Fine and Cohen, 2002). However, as Betti (2011) has argued, the central Greek ideas of *cosmos*, which is the view of the universe as a beautiful harmonious order and the source of universal standards and imperatives, and the *polis* which is the view of a highly communitarian structure of relations, has tended to be overlooked almost completely in contemporary theorising about cosmopolitanism. Instead, contemporary cosmopolitan theorising is grounded in modern and postmodern notions of both the individual and of freedom (2011: 5-7).

Moreover, the critique of cosmopolitanism has perhaps as long and eminent a history as the idea of cosmopolitanism itself. For instance, the liberal theorist John Rawls has argued that the world-state advocated by politically-minded cosmopolitans throughout history (including Immanuel Kant and his vision of a global, cosmopolitan federation of republics), would be dangerous, as it would not have been with competing independent powers to combat the potential rise of despotism (Rawls, cited in Kleingeld and Brown, 2011). Others, such as the communitarian Will Kymlicka, have envisaged the surrender of national sovereignty advocated by cosmopolitanism as a violation of a people's fundamental right to self-determination (cited in Hollinger, 2001). In addition to these objections to the principle of a cosmopolitan world state (or cosmopolitan federation of political associations), there exists several serious questions and doubts about the reliability of such an ideal. Many have argued that an effort to hold all states accountable to the cosmopolitan ethos would be an exercise in futility. Others, such as the eminent sociologist Nathan Glazer, have argued that such a cosmopolitan political arrangement would stretch the limits of human loyalty (Glazer, 2002; Hollinger, 2001; Kleingeld and Brown, 2011). On the other hand, another set of critics have seen such cosmopolitan political efforts as a subtle ruse for imposing new forms of Western, or specifically American, imperialism, and therefore, not contributing to more freedom or openness (Betti, 2011; Fine, 2003; Fine and Cohen, 2002). Indeed, in an extremely critical view, cosmopolitans have been portrayed in various times and places throughout history as treasonous, disloyal, dangerous, espousing bourgeois decadence, and, at the very least, suspicious (Conversi, 2000).

Beck (2006) claimed that cosmopolitanism has become "the defining feature of a new era, the era of reflexive modernity, in which national borders and differences are dissolving and must be renegotiated in accordance with the logic of a 'politics of politics'". It is in this context that cosmopolitanism is used as a new – and even revolutionary – standpoint to understand and re-cast previous understandings of the social world (2006: 2-3). Such a radical cosmopolitan frame of reference is not only seen as a "scientific" or analytic need by its advocates, but as a profoundly moral one as well (cf. Beck, 2002; Brink-Danan, 2011; Fine and Cohen, 2002; Delanty, 2006; Featherstone, 2002; Ong, 2009). This is the basis for Beck (e.g., 1999, 2002) advocating a change from a "methodological nationalism" to a "methodological cosmopolitanism". The assumptions behind many concepts in the social sciences whether it be class, the economy, political associations, or identity have been taken for granted and simply expected that they were established and bounded by the nation-state. Once this assumption is challenged, declared Beck (e.g., 2000b, 2005, 2006) an entirely new range of possibilities and interpretations opens up, not only scientifically, but politically.

In fact, Beck (1999) has issued a "Cosmopolitan Manifesto" to this end. As he ambitiously argued:

The *Communist Manifesto* was published a hundred and fifty years ago. Today, at the beginning of a new millennium, it is time for a Cosmopolitan Manifesto. The *Communist Manifesto* was about class conflict. The Cosmopolitan Manifesto is about transnational-national conflict and dialogue which has to be opened up and organized. What is to be the object of this global dialogue? The goals, values and structures of a cosmopolitan society. The possibility of democracy in a global age (Beck, 1999: 14).

In more perhaps extreme moments, Beck (2002) has approached cosmopolitanism almost as a political ideology, with its "enemies" identified as nationalism, globalisation, and democratic authoritarianism, in a highly rhetorical, partisan, and one-sided way. Nationalism is portrayed as the greatest existing threat to the culture political freedom; globalism is seen as a global economic system which produces massive inequalities and injustices; while democratic authoritarianism is used to describe the façade of democracy which exists in the modern state. The solution, according to Beck, is the emergence of a "cosmopolitical movement" in dialectical opposition to these phenomena (2002: 38-41).

It should be noted that these examples of cosmopolitan utopianism, however desirable one may believe them to be, precisely illustrated why Fine and Cohen (2002) expressed such caution, as mentioned above. Fine (2007) noted how these cosmopolitan advocates in their enthusiasm often turn cosmopolitanism into ''something fixed, abstract and absolute''; they exaggerated the so-called death of the nation-state and newness of the current situation, and raise cosmopolitanism as an almost pure ideal, while denigrating nationalism (and whatever other "enemies" they may identify) as one-sidedly bad, basing their cases on arguments with apparent straw men (cf. Kleingeld and Brown, 2011).

For Derrida (2001), a post-Enlightenment cosmopolitan must be hybrid, polyglot and grafted on to vernacular cultures, as opposed to being Eurocentric, universalistic, and hegemonic. Boundaries between hosts, guests, and strangers must not only be blurred; active de-stabilisation of such identities must take place, radically moving beyond the confines of current and conventional notions of hospitality (cited in Featherstone, 2002, pp. 6-8). Benhabib (1998) intimated such an idea of openness in her discussion of European citizenship when she asserted, "democracies should be judged not only by how they treat their members, but by how they treat their *strangers*" (1998: 108). Indeed, cosmopolitanism is seen as potentially providing a powerful set of practices which can result in the reform of Western "Subjektivitätsprinzip" [subjectivity principle] (Skrbis et al, 2004: 132). Mihelj et al (2011) similarly advocated an openness to the other that can potentially lead to a modification of one's own attitudes and practices and the creation of new ways of thinking and acting. For this to occur, a cosmopolitan interaction needs to involve not only talking, but also listening to the other, and, above all, "openness to the possibility that the other is right'' (Mihelj et al, 2011). Derrida goes further and outlined the potential for a new cosmopolitics in a call for "open cities", or "cities of refuge", across the world.

Perhaps more seriously, normative cosmopolitan theorists throughout history have often been blind to their own exclusivities. For instance, when theorists uphold the Greek idea of the "citizen of the world", they often overlook the fact that in ancient Greece only men were citizens, thus excluding both women and slaves (Fine and Cohen, 2002: 137). Immanuel Kant presented his cosmopolitanism at the same time as he enthusiastically espoused and taught an explicitly racist geography proclaiming the racial superiority of the White race of Northern and Western Europe over the rest of the world, elaborating in detail the social backwardness and physical repulsiveness of "Negroes", Hottentots, Javanese, Jews, and "people of the far north", for example (cf. Fine and Cohen, 2002; Giaccaria, 2012; Malcolmson, 1998). Today's cosmopolitans may also be blind to their own biases toward the experiences and prejudices of well-travelled elites, persons who come from countries which do not generally need visas to travel, such as intellectuals supported by public and/or corporate funding, and global adventurers, such as economic, artistic, or intellectuals whose lived experience has often displayed profound indifference for the well-being of actual persons, as opposed to abstract ideals (Agathocleous and Rudy, 2010; Delanty, 2006; Featherstone, 2002; Skrbis et al, 2004).

In this regard, Skrbis et al (2004) quite sensibly called for an ethical modesty and a purging of political utopianism from any cosmopolitan theory. They insisted that: "We cannot assume that cosmopolitanism is good, or that it will make the world a better place. It might be better described as another iteration in Western liberal forms of self-government and self-understanding; no doubt cosmopolitanism is not solely a Western ideal, but it has made a notable recent appearance in the Western humanities and social sciences" (2004: 132).

The other prominent approach to cosmopolitanism discussed in this work is considering cosmopolitanism as an actual, real-life phenomenon. It is argued that one of the key structural settings engendering cosmopolitanism is global migration. However, we must be careful in considering the relationship between cosmopolitanism and such physical movement. Holton (2009), for example,

pointed out that there are different types of movement, only some of which can be classified as migration or resettlement, but which still may have some relation to it, for instance, tourists who travel to visit their relatives in a foreign country. These are non-migrants who may participate in a living form of cosmopolitanism. At the same time, not all migrants can be said to automatically have a cosmopolitan outlook. The extent of each participant's sense of cosmopolitanism, in this research, their views on cultural differences and whether they are open and accepting of such cultural differences will be explored through the interview questions.

Since this research is concentrating on the Saudi migrants who live in the UK, I am focusing in this project on migration and resettlement because it is one of the theories that sets out a frame work for this study. Consequently, it is essential to discuss the issues that these migrants could face and the issues that could influence them in their daily lives in order to be aware of the intercultural communication between the Saudi migrants, the participants in this research and other people from a different cultural background. This will provide the opportunity to encounter the cosmopolitan outlook in these migrants.

In a similar vein, Featherstone (2002), Werbner (2006), Pollock *et al* (2000) and others, have argued that researchers needs to focus more closely on cosmopolitan practices of marginal migrants, not just the "global elites, or the artists, intellectuals and tourists from the West," as these marginal migrants have created cosmopolitan practices and geographies often as important as those of the elite. (This is certainly the case with regard to some violent, terrorist, and criminal activities, for instance, but also in terms of non-elite global religious movements.) One example of such research is Rami Nashashibi's (2011) thesis entitled "Islam in the 'hood", which explored the rise of what he identified as "ghetto cosmopolitanism". Similarly, Shipps (2006) noted that the surprising cosmopolitanism of Salt Lake City, Utah, the global centre of Mormon faith. These are examples of what Pollock et al (2000) identified as the "vernacular cosmopolitanism" or Gidwani (2006) has called the "subaltern cosmopolitanism". These marginal cosmopolitan migrants tend to ''develop a knowledge and openness to other cultures, in a similar process, but with different cultural hybrid results, to those evolved by elite groups'' (Featherstone, 2002: 2) due to their distinctive cultural, social, economic, and ideological contexts.

I am arguing here that cosmopolitanism is not necessarily related to travel or movement. It can be more extensive than that. It can be a form of "non-physical movement", such as the communication through media technology, is possible through imagination (Holton, 2009). For example, people's knowledge about other cultures that they have not visited is increased by watching films or reading books about other cultures (Gudykunst and Mody, 2002). Indeed, even before the current wave of communications technology, the pre-eminent Enlightenment theorist of cosmopolitanism, Immanuel Kant, famously never left his hometown of Königsberg, however, his ambition to cosmopolitan engagement and his emotional interest to other have encouraged him to be one of the famous theorist of cosmopolitanism (Saalmann, 2009; Skrbis et al, 2004).

In today's world, mediated communication is extremely relevant to cosmopolitanism because of the extent to which it has facilitated contact between people from different cultures through the traditional and new media. Cosmopolitanism as a theoretical approach has recently resurfaced as one of the ways to consider the consequences of the rise in social contact over political and cultural borders of all countries and it has established a sympathetic theoretical framework that focuses on the nexus of ''globalisation, nationalism, population movements, cultural values and identity'' (Skrbis et al, 2004: 131). Cosmopolitanism, then, is not simply – or even necessarily – a product of physical movement. The relationship between movement and cosmopolitanism is not a straightforward one, and must be thought through carefully.

Nevertheless, it has been argued that the movement of people, ideas, technology, and practices provides a necessary context in which cosmopolitanisation tends to occur (cf. Beck, 2002). Conversi (2000,p8) has noted that for many outside of the West (and some inside), cosmopolitanism is associated with Westernization, not only because this movement occurs within a framework of Western hegemony and dominance, but also because ‘‘it betrays a rational [and peculiarly Western] way to legitimately impose particularistic values, habits, languages and norms upon the entire ecumene’’.

One of the cosmopolitanism critiques has focused on westernisation as the cosmopolitanism context, however; it should be noted that Western hegemony and imperialism is not the only context in which global movements of goods, people, ideas, technologies and practices have occurred in human history (Featherstone, 2002; Malcomson, 1998). Andre Gunder Frank (e.g. Frank and Gills, 1993) has powerfully argued for the recognition of the historically continuous, economic, social, military, technological and political connectedness of Asia, Europe, and Africa over 5,000 years, building on the first trading networks between the civilisations of Mesopotamia, Egypt, and the Indus Valley in 3,000 BCE and eventually encompassing the entire globe (with Western Europe being a relatively late entrant). The ancient global cities of Alexandria, Persepolis, Ephesus, Petra, Angkor, Pompeii, Tanis, Nimrud, Palmyra, Sanchi, Anuradhapura, Constantinople, Changan, Karakorum, Samarkand, Bukhara, Shakhrisabz, Merv and so many others cities have been equally cosmopolitan as today’s New York, London, Paris, Los Angles, Tokyo, Mumbai, Shanghai, Dubai or Singapore. Indeed, many of these ancient cities or their regions have remained cosmopolitan in many ways that are often ignored or unrecognised by people in the West.

These non-Western historical cosmopolitanisms have been under-researched, but from his personal experience of travel, Malcomson (1998) has argued that:

As far as cosmopolitanism is concerned, I would venture that the rest of the world has almost nothing to learn from the West. Those aspects of Western culture that make sense as universals, are inherently non-Western. As for the extension of cosmopolitan ethical practice, I tend to think that will come from the non-Western world, which is today the more natural forcing ground of cosmopolitanism. Among other things, those outside the West have a far greater self-interest in true – that is, non-imperial (and non-“rational”) – cosmopolitanism. (Malcomson, 1988: 242-3)

That being said, none of these other cosmopolitanisms are likely to have been perfect, and cosmopolitanism has perhaps always and has been everywhere in the world existing with a long history of arrogance (cf. Malcomson, 1998).

These discussions of non-western historical cosmopolitanism are important to this research project because the subject of this study is a group of Saudi individuals who come from a community with a history of engagement with the foreigner on cultural differences. Particularly given the fact that Saudi Arabia is a major global pilgrimage site, specifically for the world’s estimated 1.57 billion Muslims (Pew Research Centre, 2012). Each year, Saudi Arabia receives over 2 million foreign pilgrims (Saudi e-Government National Portal, 2012) from virtually every country on the planet, speaking a multitude of languages with a kaleidoscope of different cultural and ethnic backgrounds. (Indeed, the word “Mecca” refers to the Muslim holy city located in Saudi Arabia, and this has become a part of the English language, and is it used to signify any place which specially attracts people from far and wide, coming from a particular group or with a particular interest.) Saudi Arabia’s global religious significance is combined with its leading position in the modern global oil industry, attracting billions of dollars in foreign investment from around the world, this in turn allows Saudi Arabia to be a major source of global investment (Emirates 24/7, 2012). In addition, Saudi Arabia has a long history of cosmopolitanism in the city of Jeddah with over 1,000 years of participation in international trade (Jeddah Municipality, 2012).

This suggests that there may be a Saudi cosmopolitanism that already exists in Saudi Arabia. Perhaps, then, Saudi immigrants may be bringing their own cosmopolitan sensibilities and outlooks to the United Kingdom. However, not all Saudis may be equally exposed to the various aspects of Saudi cosmopolitanism (although it has been argued that cosmopolitanism is central to Saudi religious identity in one form or other (cf. Meijer, 1999). My research into the cosmopolitan experience of Saudi migrants in the UK is informed by such a perspective, contextualising and containing the dominant theorising by the normative (Western, liberal-left) cosmopolitans theorists.

This is particularly important since the dominant strands of thought in Islamic societies are tend to be heavily critical of and sometimes in hostile opposition to the idea of western Enlightenment. Normative western cosmopolitanism would be unlikely not be attractive to a majority of Saudis in that case. A rejection of western normative cosmopolitanism, however, should in no way be interpreted as a rejection of cosmopolitanism in all its various forms. In this debate there is the Islamic Enlightenment, which refers to the mental enlightenment that works within the Islamic framework, this provides an alternative framework which perhaps could be explored in my research (Sabagh, 2005).

I have also classified two types of cosmopolitanism in this project. The first type of cosmopolitanism is related to its theoretical distinctions. For example, cosmopolitanism has been related to democracy, human rights, justice and politics (Beck, 1999, 2000, 2006; Brennan, 2001; Tomlinson, 2002; Delanty, 2006; Scheffler, 1999; Held, 2009). Whereas, others have connected it to cultural, social, media and philosophical conditions (Beck, 2002, 2003, 2006; Szersynski and Urry, 2000; Held, 2003; Scheffler, 1999; Saito, 2011; Waldron, 2000; Beck, Sznaider, 2006; Woodward *et al*, 2008; Corpus Ong, 2009; Featherstone, 2001; Saalmann, 2009). Still others have examined cosmopolitanism more concretely as being the practices, attitudes, morality and competence associated with it (Woodward et al, 2008; Delanty, 2006; Malcomson, 1998; Hangers, 1990, 1996; Mihelj et al, 2011).

Ong (2009) has usefully attempted to organise these various approaches into four large categories, which form a continuum of cosmopolitanisms, representing various ways in which individuals embody or "perform" cosmopolitanism in their own lives. The first is "closed cosmopolitanism", which is the conscious rejection of openness, falling back on the comforts of the similar and the predictable, and erecting walls of impenetrability against outsiders. It is odd that Ong chooses to call this cosmopolitanism at all, but he justifies its inclusion by referring to it as a transient position, adopted in certain circumstances but not others (Ong, 2009, pp. 454, 464). "Instrumental cosmopolitanism" is the second form, defined as the making use of one's knowledge of the world primarily to promote oneself, materially, socially, or otherwise. It is usually tied to elitism, status building, and power-seeking. The third form is "banal cosmopolitanism", meaning the many mundane, unremarkable, common ways in which our worlds are deterritorialised, from media consumption, eating habits, travel, multicultural interactions in our local towns, boroughs, cities, etc. The final form is "ecstatic cosmopolitanism" which is the active embrace and celebration of cosmopolitan ideals (Ong, 2009, pp. 454-7).

The second type of cosmopolitanism is the actually existing cosmopolitanisms. For instance, Malcomson (1998) has argued that "actually existing cosmopolitanism" has been neglected in the academic debate, and has briefly identified some of these. They include the old, often non-Western cosmopolitanisms mentioned above, that were often brought about through a religion-military expansion. These are often regarded as "spiritual cosmopolitanisms". The other kind he has called "anti-imperial" or "extra-national" cosmopolitanism, characterised by people who look outside their own social situations for their social and political role models, such as, the American Baptist preacher, Rev. Martin Luther King, reading the Indian nationalist and Hindu, Mahatma Gandhi, about principled protest and effective change. The third type is called the "merchant cosmopolitanism",

which in a similar way to spiritual cosmopolitanism is also very old. This type not only encompasses wealthy elite globetrotters at the cutting edge of late capitalism, but also small merchants, traders, and migrant workers. Finally, there is an "entertainment cosmopolitanism", which spreads ideas, languages, and cultures, in sometimes surprising ways, to sometimes surprising corners of the world. Furthermore, Malcomson (1998) had made the interesting observation that all these types of actually existing cosmopolitanisms tend to involve people with limited choices entering something bigger than their immediate cultures, through a mix of choice, necessity, and coercion.

3. RESEARCHING COSMOPOLITANISM

With regard to an empirical research agenda around cosmopolitanism, there had been none of any significance in the social sciences until recently. In 1999, a number of researchers in cultural studies and anthropology began to be interested in cosmopolitanism. Some significant qualitative research and ''conceptual advances'' followed, however this was not built upon until Beck presented his ideas in the following decade, when he provided ''a more systematic empirically focussed agenda'' (Holton, 2009: 118-119). Beck's (2002) agenda contained 13 sub-areas that needed detailed research including dual citizenship, political representation for cultural minorities, cross border mobility, global communication patterns and international travel. Yet Skrbis et al (2004) remained highly critical of much of the theorising on cosmopolitanism for its lack of attention to its empirical dimensions. Although the concept of cosmopolitanism is being increasingly used in sociology and other popular discourse, there remains much disagreement and uncertainty about its precise meaning, which makes empirically-based research made on the topic difficult and problematic (Fine, 2007).

One of the first questions that need to be tackled in researching cosmopolitanism is to be clear about the unit of analysis, the individuals with a cosmopolitan nature. As indicated in the literature review above, one cannot simply assume that all travellers or migrants are cosmopolitan, or that all migrants have the same level of cosmopolitanism. Neither can one necessarily exclude non-travellers and migrants. In addition, the literature review has made it clear that there is not one type of cosmopolitan. The different types of cosmopolitans, including the elite, instrumental, vernacular, subaltern, and need to be identified and surveyed.

With regard to this research project, questions can be asked as to whether there exists a group or groups of Saudi migrants living in the UK who would fit within Held's (1995, 2003, 2009) profile of cosmopolitanism, that of being at the forefront of forming principles, foundations and lifestyles that are conducive to the emergence of world democracy. Or, if whether there exists Saudi migrants who more closely fit Lasch's (1996) idea of the "revolt of the elites", a section of upper and middle class groups who have failed to maintain a sense of responsibility to their excluded fellow citizens (Beck, 1999; Delanty, 2006; Featherstone, 2002). Questions may also be raised about those travelling elites who experience the freedom of interaction and physical mobility, as to whether they stand in opposition to people who are restricted to a particular place (Featherstone, 2002). Therefore, it will be interesting to see if this research project and investigation reveals an alternative in different form of cosmopolitanism within the migration setting.

In this way, the subjects involved in empirical research and investigation can provide new and unexpected insights into the theory of cosmopolitanism. Indeed, as Pollock et al (2000) have argued:

As a historical category, the cosmopolitan should be considered entirely open, and not pregiven or foreclosed by the definition of any particular society or discourse. Its various embodiments, including past embodiments, await discovery and explication. In this way, the components of the linked academic-political activity of cosmopolitanism become mutually reinforcing: new descriptions of cosmopolitanism as a historical phenomenon and theoretical object may suggest new practices, even

as better practices may offer a better understanding of the theory and history of cosmopolitanism (2000: 577-578).

The other, important related methodological question which arises from the literature review is to decide what type of cosmopolitanism to examine, and additionally, from what perspective. This project will focus on cultural cosmopolitanism, which will be understood through the phenomenon of societal pluralisation, with examples being "found in [the] theories of mobility and forms of consumption, hybridities, networks and even modernity itself" (Delanty, 2006: 31). Cultural cosmopolitanism is defined by Held as ''the capacity to mediate between national traditions, communities of fate, and alternative styles of life. It encompasses the possibility of dialogue with traditions and discourses of others with the aim of expanding the horizon of one's own framework of meaning and prejudice'' (Held, 2003: 525).

Following Ong (2009), we may operationalise cosmopolitanism as "an identity that we develop in particular contexts and express in different ways to suit particular purposes and, crucially, can be examined empirically by reception and ethnographic approaches" (2009: 454), This perspective will help us more critically examine the practices and strategies of cosmopolitan Saudis by placing actions and events in the context of a continuum of possibilities. We can ask why certain forms of cosmopolitanism are manifested in particular contexts and not others, thus generating deeper and more rigorous perceptions.

Finally, although "cosmopolitanism [still] needs to be pinned down empirically" (Skrbis et al, 2004: 132) in the academy as a whole, this research project will discuss the key issues and processes of cosmopolitanism reviewed above, in order to investigate and analyse the nature and processes of the cosmopolitan Saudi person's intercultural communication and interaction skills, ability, and competence, with a view to examining how these are affected by other aspects, such as social identity.

4.INTERCULTURAL COMMUNICATION

The first aim of my research project is to investigate and analyse the process of intercultural communication, as noted in the introduction, in cosmopolitan Saudi migrants either studying in the higher education sector or working in the business sector in the UK. Consequently it is important for me to set out a literature review of the concept of intercultural communication.

The notion of intercultural communication is according to Stier (2006) concerned with internationalisation. In Swedish dialogue the term *kulturmőte* literally means cultural *encounter*. This term has been applied to any communication between cultures. Regrettably, the notion of encounter is commonly analysed with no regard to the nature of the processes involved in such an encounter. However, Stier (2006) claimed that intercultural communication must be observed and analysed as a series of complicated procedures not only just as an encounter. Furthermore, intercultural communication is seen as an academic *discipline* by some social scientists and this means a section at least, of communication is anchored in its characteristic assumptions of ontology, epistemology and axiology. Moreover, intercultural communication is the field of interest for many disciplines, such as, sociology, psychology, media, education, cultural anthropology, management and language and linguistics; consequently that is why it is observed as an object of study or a problem to be invested by these disciplines.

On a rather more personal level, intercultural competence refers to the level at which people effectively adopt a form of verbal and non-verbal communication that is suitable for the particular cultural context. This process needs a particular level of knowledge about the person or people you are communicating with as, well as skills in both verbal and non-verbal messages (Neuliep, 2006).

The appropriateness and effectiveness of verbal and non-verbal messages are significant and considerable features of intercultural competence.

The concept of intercultural communication is not new. It has occurred whenever people from diverse cultures have encountered each other. However, within the last thirty years, researchers have started to study the elements of intercultural communication and what is happening in intercultural communication when its process is used by people from different cultures. It is acknowledged by researchers that cultural differences are a fact in our lives. Now, people want to know how these differences are reflected when they come together to communicate (Samovar and Porter, 2000).

Starting with the impacts of interpersonal communication on intercultural communication competency, gaining competence in new cultures is a major challenge for people who are used to living in a different cultural community. Furthermore, to be accurate in interpersonal communication we need competency in both verbal and non-verbal communication (Molinsky et al., 2005). Samovar and Porter (2000) have suggested that there are three elements of intercultural communication that could influence situations when people from different cultures are together: perception, verbal courses and non-verbal courses.

Firstly, perceptions refers to ‘‘the process by which an individual selects, evaluates and organises stimuli from the external world’’ (Singer, 1987: 9). In addition, Singer (1987) has noted that ‘‘we experience everything in the world not as it is but only as the world comes to us through our sensory receptors’’ (1987: 9). Samovar and Porter (2000) have clarified what Singer noted; they claimed that our culture has given us a criterion of perception that is why the world looks, tastes, sounds and feels the way it does. There are three main sociocultural elements that effect both perception and communication; values, the word view and social organisations.

Value has been defined in the following way. It ‘‘is an enduring belief that a specific conductor end-state of existence is personally or socially preferable to another’’ (Samovar and Porter, 2000: 10). It is clear that each one of us has our own values; however, there are values that tend to pervade a culture and these are called cultural values. Cultural values inform our perceptions and behaviour and these have the largest impact on our intercultural communication. Furthermore, cultural values refer, for example to religion, human nature, individualism, family, materialism, science and technology, gender role, and equality (Samovar and Porter, 2000).

With regard to the notion of the world view, it is the underlying culture of the society that names many things we are familiar with in our daily lives, for example, nature, life, death, God and many other issues related to the meaning of life and being. The relation between the world view, communication and culture is set out by Pennington (1985) when she stated that ‘‘if one understands a culture’s world view and cosmology, reasonable accuracy can be attained in predicting behaviours and motivations in other dimensions’’ (1985: 32). In addition, Samovar and Porter (2000) claimed that our world view is helping us to find our place and rank within the universal. However, Olayiwola (1989) has argued that the world view also affects the life of a nation economically, socially and politically. Although the impacts of the world view in culture are felt very deeply and profoundly, its influences are usually subtle and do not emerge in obvious ways (Samovar and Porter, 2000).

The last sociocultural element that influences perception are social organizations. This entails a consideration of the ways in which cultures organize themselves in relation to the institutions within a particular culture. Social institutions take diverse formations and can be formal and informal. The family and the government help to determine how we recognize the world and how we perform in the world. The words of the American Author William Thayer, ‘‘as are families, so is society ’’, clearly express the role of family and how it is important to both the culture and individuals within that culture (cited by Samovar and Porter, 2000: 12). The family is the only teacher for the child that

helps to shape the culture. However, Samovar and Porter (2000) stated that talking about formal and informal government as a social organization means more than a political system within a culture. The importance of community, state or government is observed by the historian Theodore Gochenour. When he argued that ‘‘the cultural traits of people are rooted in the history which has moulded them’’. The history can answer many questions about culture; in addition, it serves the origin of ideals, cultural values and behaviour (cited by Samovar and Porter, 2000: 12).

Second, verbal communication refers to the ability to represent feelings and ideas throughout the use of words. Ralph Emerson stated that ‘‘language is the archives of history’’ that means it is impossible to isolate our language from our culture. Since language is not only a form of maintaining culture, but also a means of cultural sharing (cited by Samovar and Porter, 2000: 14). In other words, the verbal communication refers to the spoken and written language between people that can be transmitted face to face or via TV, paper and the internet (Mansour, 2007). Nieto and Booth (2009) have suggested that a good way to learn the verbal communication of another culture is through the learning of a second language. They stated that when people learn a second language, they are expected to build a new social context as well as a new reality of experience. Thus, the speakers in any social interaction have built a shared social world through an intercultural competence that helps in understanding this world.

Finally, non-verbal symbols are used to show the internal states, or feelings of an individual. Non-verbal language is considered as the most important element of language to be understood when communicating with people from different cultures. It includes three particular categories, which are body behaviour, time, and space (Samovar and Porter, 2000). In addition, non-verbal communication is the transmitted messages by other means rather than words. According to Albert Mehrabian ‘‘the words we use account for only 7% of our emotional impact on others. Our tone of voice account for 38%; facial expression account for 55% of the impact on others. Therefore, 93% of the emotional impact comes from non-verbal behaviour’’ (Mansour, 2007: 34). Non-verbal communication could supplement verbal communication (Mansour, 2007); however, non-verbal communication is more believable than verbal communication.

Moreover, non-verbal communication has many forms, such as, gestures, facial expressions, eye contact, positioning, time, quality of voice and appearance (Mansour, 2007). The most common form of non-verbal communication is gestures, which differs to other non-verbal communication forms across different cultures (Molinsky et al., 2005). Mansour (2007) identified gestures as ‘‘the movement of hands and eye contact during conversation [that] convey a positive attitude and friendship’’ (2007: 36). Edward Sapir (1949) described gestures as the most significant part of the ‘‘secret code’’ of a group of culture that is ‘‘written nowhere, known by none and understand by all’’ (1949, cited in Molinsky et al., 2005: 381). The study by Molinsky et al. (2005) which has focused on gesture and intercultural communication was divided into two studies. The first study examined the association between the lengths of stay in a foreign culture and the ability of people to recognize gestures accurately and whether this ability is related to self-reported intercultural competence positively by non-native people. Molinsky et al., (2005) suggested that in a foreign cultural setting the ability to recognize gestures connected positively with the adaptation to a particular culture. Furthermore, the relation between the length of stay in an unfamiliar culture and the recognition of gestures was found to be positive. Another finding in the first study by Molinsky et al., (2005) indicated that recognizing gestures was positively linked with self-reported intercultural communication competence. The second study by Molinsky et al., (2005) examined the question of a positive relationship between recognizing gestures and the evaluation of intercultural communication competence from first study (1) could be replicated; when an evaluation was ran by a native observer. The result of the study showed that the native observer assessed intercultural communication competence and this connected positively with the performance on a gesture

recognition test. Therefore, these two studies confirm and clarify the high level of importance that is attached to non-verbal gestures in the intercultural adaption process. To sum up, language as a verbal communication is effected by culture as well as the non-verbal communication; therefore, it is necessarily to learn all about the verbal and non-verbal communication of the people we interact with in a foreign culture and society to enhance our communication with them and to become open minded (Seiler and Beall, 2005).

Recently, intercultural communication has appeared through many different levels, such as, in the area of media communication. For example, people may gain knowledge about other cultures that they have not visited watching films or reading books that have been produced by people from other cultures. In addition, Gudykunst and Mody (2002) stated that international organization works through the ''global link disconnected cultures'' to help the understanding of both similarities and differences between a group of interactants. Gudykunst and Mody (2002) argued that all interpersonal communication in the future would be increasingly mediated through many technologies, such as, the World Wide Web, which will bring people from different cultural contexts in contact with each other. Therefore, media studies are related to this thesis in terms of the role of the media communication in shaping people's assumptions about other cultures.

This part about the media needs to expand later on particularly, the topics about media and diaspora to explore the effect that media has on migrants' culture.

5. COSMOPOLITANISM AND INTERCULTURAL COMMUNICATION

I argued that the concepts of cosmopolitanism and intercultural communication are intertwined and related to one another. This section will discuss the reasons for this relationship in more detail. I noted from the literature in the field that effective intercultural communication is thought to be based on a person's ability to suspend or adjust some of their native cultural habits and practices, to learn and accommodate other people's cultural practices, and to be able to adequately cope with the dynamics of cultural difference and unfamiliarity (Clarke et al., 2009). This is highly relevant for this study of the cosmopolitanism of Saudi students in the UK, since it appears to be a core skill necessary for cosmopolitan interaction to occur. The positive benefits arising from an effective intercultural communication are varied, and include, for example, the development of international, national and local businesses. More ambitious cosmopolitan idealists, such as Saalmann (2009) optimistically declared that "People are willing to interact with other people across borders and will build a cosmopolis, as soon as they have understood, what they get in return: emotional care, cognitive respect and social appreciation on a global level, which are greater value than those on a community level. Thus, intercultural communication has a strong potential to foster cosmopolitanism'' (2009: 6). It is clear that intercultural communication is an essential concept to be investigated and analysed since it is a skill that enables a cosmopolitan interaction to occur. Consequently, it can be concluded that the two concepts work hand in hand in a relationship.

Idealist and utopian visions of cosmopolitanism are often tied and inseparable to ideas, such as the "global village", which has in large measure, through developments in technology, politics, and sociology, have been in existence for at least two decades (Neuliep, 2006). Holton (2009) noted that the movement across national boundaries might enhance or hinder positive cosmopolitan relationships with people from different cultures. Indeed, the other side of the "global village" vision is that diverse people have different beliefs, opinions, values and attitudes, and their interaction can lead to the possibility of conflict and violence. There are many barriers that can cause negative relations between migrants and native people, particularly when solidarities and common contact are hindered. This may sometimes erupt into violence as some practices of the native people can exclude

migrants and deprive them of social recognition and political rights, while some migrants prefer to stay with groups from their country of origin for ‘‘resources and sociability’’ (Holton, 2009: 41). On the other hand, working with other people from different cultures, building friendships with them or getting married to them, establishing a neighbourhood or encountering them as citizens could generate positive relationships between migrants and people from the host country. Therefore, if people from different cultural backgrounds are to communicate effectively and live well together, an enormous transaction of knowledge, sensitivity and flexibility are necessary for this to occur (Seiler and Beall, 2005). With the increasing levels of interpersonal cosmopolitan interaction, the importance of intercultural communication has accordingly increased, in order for people from different cultural backgrounds to understand and negotiate the cultural differences between them (Seiler and Beall, 2005). Intercultural communication enables people to understand, negotiate, and hopefully accept cultural differences. This therefore confirms that intercultural communication enables individuals to actually develop a cosmopolitan outlook and be open to the cultural differences of other people.

The concept of intercultural communication is also linked to the idea of intercultural competence. Clarke et al (2009) have defined intercultural competence as the “knowledge, skills and attitudes/beliefs that enable people to work well with, respond effectively to, and be supportive of people in cross-cultural settings” (2009: 174). The concept of intercultural competence is essential in this project in order to explore its influences on migrants’ everyday lives while living in different cultural contexts. Given the importance of the quality of relationship between migrants and other residents, these relationships are examined in this project to identify processes of intercultural communication and interaction through social and cultural practices.

There are other important concepts related to this study that have not developed yet, it will be discussed later on, such as the concept of diaspora. According to Shuval (2000):

‘‘The term diaspora has acquired a broad semantic domain. It now encompasses a motley array of groups such as political refugees, alien residents, guest workers, immigrants, expellees, ethnic and racial minorities, and overseas communities. It is used increasingly by displaced persons who feel, maintain, invent or revive a connection with a prior home.’’

From the definition above we can see that the concept of diaspora is also relevant to this study because the group of Saudi migrants in the UK created diaspora in the UK, therefore it is necessary to include this concept to the project in order to see how is the cultural practice of this particular group will look like in the context of diaspora.

6. METHODOLOGY

The methodology will be a qualitative combination of in-depth interviews and participant observation. The qualitative research method is essential to this research for many reasons: the data from the in-depth interviews will arise from a cross cultural form of research, and this is highly relevant for the time we live in, where the variety of human practice in societies is experiencing profound cultural and political changes (Smith, 2003). The data will provide valuable knowledge about a research area that is not been researched in the past, and it will provide knowledge about the subjective experiences of Saudi nationals; the research will draw on the individuals lived-experience of the social reality and the senses that the individuals give to those experience based on their own perceptions (Liamputtong, 2010); this kind of in-depth research seeks to collect data from a small sample to obtain rich, high quality information, and to focus on the individuals activities in-depth by interviewing and observing the individuals in their own homes. Interestingly, Morley’s 1970s-1980 is an example of this kind of research which is called *The Nationwide Studies* (Beck et al, 2004).

6.1. In-depth interviews

The reasons behind the choice of the interview method in this study are as follows: The in-depth interview has the advantage of simplifying the gathering of complicated data; the questions for this type of method enable both a level flexibility and a level of directness; you can form as many question as you want from the main research question, for example by probing the individual for reasons why they answered that way, and seeking more clarification on the answers given like why this answer and when you ask for more clarification. Consequently, the questions are open-ended questions designed to allow the individual to in-depth about particular questions, on the other hand, if the answer is short the researcher has the opportunity to probe the individual for more information or clarification; it allows the interviewer to explore the individual's own personal experience or life realm (Holstein and Gubrium, 1995); the in-depth interview provides the researcher with the opportunity to find out the hidden perceptions and attitudes about elements of the individual's activities that could not be simply observed and we seek information about, for example, a particular piece of behaviour, thought, feeling and situations; this enables what the person is thinking in their mind, thus, to know what in the person's mind rather than inserting something in his or her mind (Patton, 1990). In-depth interviews will be carried out with a sample of (20) cosmopolitan Saudi migrants living temporarily in the UK. The sample will be comprised of academics and business people because they are the most representative group of the Saudi population living in the UK (Communities and Local Government, 2009). The reason for choosing 20 participants for the sample population is to enable the researcher to analyse the interviews in a more manageable way.

The initial sample will be selected from the Saudi social club in Nottingham and Manchester, the Saudi cultural bureau and the Saudi embassy in London. Therefore, there are three specific cities in the UK that are involved in this study; Such cities were chosen for the following reasons: Manchester is a city which contains a large number of Saudi students; London is the capital of the UK and most of the Saudi businessmen live there, as well as, both the Saudi embassy and the cultural bureau are located in London; and Nottingham because I have built a network of contact with Saudi Arabians and they will form the basis of my initials sample. Then, a snowball method will be used if necessary since it seems to be the most appropriate way for cross cultural research projects to find more participants. The snowball method entails the researcher starting with people he or she knows, and later progresses to enrol more participants' by contacting the original participants in order to enlarge the potential pool of the study participants. This way of finding participants will help the researcher to become known to others possible participants by a process of positive recommendation; however, it could limit or restrict the participants' diversity (Liamputtong, 2010).

I will use a combination of informal interview and semi-structured interview:

In this research the informal interview will be used to enable the participants to speak comfortably without any feelings of stress or anxiety as a result of being interviewed. The individual being interviewed may not always be aware or realize that he or she is in interview that is an informal interview as this type of interview depends on the unprompted creation of questions in the normal influx of the interaction between the researcher and the interviewee. In addition, this kind of interview allows the researcher to spontaneously react to the differences in the comments of each individual and the changes in the flow of the conversation in each interview. Furthermore, it opens up a high range of benefits for the researcher throughout the interview, such as having the advantage of taking a slightly more direct position to increase the range of the answers and the insertion of relevant probing questions, as a response to such answers. In some cases, the interviewer might not take notes during the interview but the interviewers can write down notes immediately after finishing the interview, noting what they observed and learnt from the person being interviewed. Furthermore, in

other cases it is appropriate to use a tape recorder or take notes (Patton, 1990). In this study the tape recorder will be used.

Although the informal interview is more comfortable for the person being interviewed, it is more difficult for the researcher to analyse and collect the systematic data. This is because the diversity of discussion drawn from different people and different questions will lead to a variety of answers. As a result of the variability of the answers it is hard to gather them together and analyse them, so the researcher will need considerable time to analyse the responses of each individual (Patton, 1990). Therefore, to avoid this problem with the informal interview I will organise a set of 'predetermined' questions to be asked during the interview and other question will be developed from the dialogue and that what is called semi-structured interview (Whiting,2007).

Semi-structured interview also used in the investigation about the opinion and view of the participants in regards to sensitive issues related to them as well as the diverse experience of the participant in term of their education level, private traditional level and personality (Barribal and While, 1993). Hence, this study will use semi-structured interviews in order to explore the experience of Saudis living in the UK and the sensitive issues that hinder or encourage the communication between them and the people from different cultural settings.

The participants in this research will be asked questions about their knowledge and their experiences of cultural differences and cosmopolitanism whilst living in the UK, specifically in relation to those people they interact with. Presumably, the participants will come into contact with people from many different cultural backgrounds whilst in the UK, as we would expect. Since many students attending higher education in the UK come from overseas and business men/women are very often from overseas. Thus, it will be interesting to study intercultural communication and cultural differences since the information from the interviews will provide rich material about their cultural experiences with people from many different cultural backgrounds. It is expected that such information will provide a valuable insight into the nature of the participant's cosmopolitan outlook, and cultural differences and similarities between the East and West.

Analysis will occur after thematic analysis has been undertaken on the data, and various themes within the data as a whole will be set out that best answers the questions of the research. The interviews will be analysed through the grounded theory method which ''consists of systematic indicative guidelines for collecting and analysing data to build middle-range theoretical framework that explain the collected data'' (Denzin and Lincoln 2003: 249-250).

The interview will be in Arabic language to avoid any problems related to language and to encourage the participants to engaged in the interview in more comfortable way.

6.2. Participant observation

Participant observation has been defined by Bogdan (1973) as a research method where the main activity of it is considered by protracted period of interaction and observation with the topic in the place where the participant usually spends their time.

Participant observation is appropriate methodology for research providing it meets particular conditions. First, it is suitable when the study is involved with individual perceptions and the individual is observed on the basis of trying to observe the reality of the situation for the participant, thus, from the insider's point of view. Second, when the investigation of the phenomenon is noticeable within an everyday life setting; participant observation is required. Another condition for participate observation is the ability of the researcher to obtain access to a convenient situation. Moreover, if the phenomenon is adequately restricted in size and place to be reviewed as a case, participant observation is useful. In addition, this method is beneficial if the research questions are

suitable for the case study. Finally, participant observation can be better anticipated when ‘‘the research problem can be addressed by qualitative data gathering by direct observations and other means pertinent to the field setting’’(Jorgensen, 1989: 13).

Participant observation is considered generally as both the main and the characteristic approach of anthropology studies for many reasons. ‘‘First, it enhances the quality of the date obtained in fieldwork. Second, it enhances the quality of the interpretation of the data whether this data is collected throughout the participant observation or by other methods’’ (DeWalt and DeWalt, 2011: 10). Therefore it is able to work in both ways as a date gathering and an analytical tool. Moreover, this kind of method supports the creation of a new study and the hypotheses that justified the observation (DeWalt and DeWalt, 2011).

In this project, participant observation will be carried out with the six families of Saudi academics and business people during a period of three months, to observe their trans-cultural communication in the context of their everyday life. The sample will be chosen from the participants of the interviews. The sessions of participant observation will be planned with the families and could include any of the following. Meetings with the families in their home while watching TV and drinking coffee together or in social occasions when the families mix with other non-Saudi people, such as at birthday parties or going out to public spaces like restaurants and parks.

7.CONTRIBUTION TO THE FIELD

This research will contribute to expand the understanding of cosmopolitanism through a qualitative empirical work of the intercultural communication practices of potential cosmopolitan Saudi people living in the UK.

The research originality lies in theoretical and empirical investigation of an issue that has been neglected in the field of cosmopolitanism; migration, communication and cultural differences in the context of everyday life

This study will add to the literature the experience of cosmopolitanism of the Saudi diaspora in the UK for many reasons. First, the lack of knowledge and relevant literature that address the experience of Saudi diaspora in the UK regarding their engagement with cultural differences, development of their intercultural communication and embracing of a cosmopolitan mentality and life style has lead to this research to be situated in the field of cosmopolitanism, diaspora, and intercultural studies thus aiming to develop a theoretical framework to inform future studies.

Second, what makes this project unique is its empirical qualitative framework which investigates the cosmopolitan experiences of Saudi diaspora in Britain. This research is following Beck’s (2002) critique on the lack of empirical research on cosmopolitan cultural experiences, and his suggested research agenda containing many sub-areas that need empirical research such as, representation of cultural minorities, cross border mobility, global communication patterns and international travel. This research project will empirically analyse the key issues and processes of cosmopolitanism, as well as, some of these sub areas that Beck raised, which are closely linked to this project in term of the exploration and analysis of the cultural dynamics of Saudi diaspora living in different cultural context.

The motivation for this study is threefold. First, in the context of globalization, the existence of Saudi Arabia in the economic and political world affairs -specially the economic affairs between the UK and Saudi Arabia- has increased the needs for research about Saudi cultural and communicational experiences in Western cultures. Second, the number of Saudi students businessmen/women are increasing each year in the UK, which draws attention to the need to investigate their intercultural

communication in the context of cultural differences and cosmopolitanism in order to understand the communication pattern, and the negotiation of cultural difference of this group who may have cosmopolitan outlook. Finally, the distinct culture between Saudi Arabia and the UK could make the experience for this group unique in terms of cosmopolitanism, intercultural communication and cultural differences.

The research has reach the necessary academic maturity in theoretical terms to move to the next stage when the fieldwork and critical analysis will take placed based on the literature review that has been developed.

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