Different Aspects of Intercultural Nonverbal Communication: A Study

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ABSTRACT: Communication is a dynamic and wide process with its ever changing roles of sending and receiving information, ideas, emotions and the working of mind. Communication is not only a word but a term in itself with multiple interpretations. Out of a number of forms, there are two very important kinds of communication, verbal and non-verbal and the relation between them is inseparable. Non-verbal communication keeps the major portion of the periphery occupied and in absence of it communication can never happen. In the era of caveman, just using nonverbal communication could help to understand the other person, but in the complex society of today both verbal and non-verbal forms of communication are needed to fully understand each other. We start taking lessons in nonverbal communication from the very starting of our life from parents and the society in which we are surviving. There is a very common perception among people that for understanding any oral message we have to concentrate and subsequently be able to understand the nonverbal elements, but in reality nonverbal communication is not as easy to understand as it seems to be. Often it is misinterpreted and because of that wrong message is understood by the receiver. Another widely accepted fact states that by focusing upon the body language of a person we can predict how he/she feels about any situation. But all that varies from context to context, from culture to culture. Studies in the field of nonverbal communication have well illustrated the fact. Since nonverbal behavior arises from our cultural common sense, we use different systems of understanding gestures, postures, and silence, emotional expressions, touch, physical appearance, and other nonverbal cues including personality. This paper focuses mostly upon the basic understanding required to be taken into consideration while understanding non verbal elements along with verbal elements in different cultural settings.

Keywords: Intercultural Communication; NVC in Politics; Factors affecting Cross-Cultural Communication; NVC in Gender.

INTRODUCTION: Nonverbal communication refers to all that stimuli which takes place between people communicating with each other both intentionally and unintentionally. In an intercultural setting, successful interaction depends not only upon the understanding of verbal message but also equally on nonverbal aspects as well. One of the varied characteristics of nonverbal communication is that it is less systematic than the verbal communication; it is culture-bound and indistinct.

Nonverbal communication is defined in many ways. According to Burgoon, Buller, and Woodall (1989), nonverbal communication is the unspoken dialogue which involves the messages conveyed beyond the words. Similarly, DePaulo and Friedman (1998) write that "nonverbal communication is the dynamic, mostly face-to-face exchange of information through cues other than words". Knapp and Hall (2006) specify the three major components of nonverbal communication, *the communication environment*, *the communicators' paralinguistic characteristics* and the *nonverbal be-*

haviours such as body movements and positions. Applbaum et al. (1979) describe the role of nonverbal communication as the major resources of meaning people obtain in communication. This view is also supported by Mcneill (2000), who argues that nonverbal communication plays an indispensable role in the process of face-to-face interaction.

With the development of globalization, intercultural communication has become more frequent and more significant than ever before (Wang, 2007). As an international language, English has played an important role in facilitating the communication between people with different cultural backgrounds. It seems that intercultural communication will be successful, as long as the speaker has achieved high proficiency in the language, namely English. However, it is indicated in many studies that the failure or misunderstandings in intercultural communication are largely caused by the misinterpretation or misuse of nonverbal behaviours (Arasaratnam & Banerjee, 2007; Ma, 1996). It is, therefore, important to raise the awareness of the non-

verbal communication in the process of intercultural communication.

There is well known saying, "actions speak louder than words." This statement further reinforces the significance of nonverbal communication. Nonverbal communication is very significant and noteworthy in intercultural situations and its importance in our global society is quite evident. In our human relations, two-third of the communication taken place through nonverbal means. Because of the stated fact, the chances of misunderstanding and disagreement regarding nonverbal communication are high due to cultural differences because every culture differs from other. Therefore, successful interactions in such situation depend largely upon a clear understanding of nonverbal messages along with the verbal ones.

Nonverbal communication is one of the key aspects of communication. It includes function, such as repeating, complementing, and contradicting a verbal message. For example, if a person is saying no to anything and is nodding his head as yes, so in that situation the verbal message is not matching with nonverbal one. As a result, the other person listening will be confused because there is no coordination between verbal and nonverbal means. Apart from this, it also governs our social and professional relations, such as nonverbal cues conveying when we should speak and when we should remain silent. Finally, it can even amend a verbal message through mimics, gestures and facial expressions, particularly when people do not share the same language.

Nonverbal communication is hugely important in our any kind of social or professional interaction because people tend to look for nonverbal cues when the verbal messages are unclear or ambiguous (especially when different languages are being used). "Since nonverbal behavior arises from our cultural common sense, we use different systems of understanding gestures, postures, and silence, emotional expressions, touch, physical appearance, and other nonverbal cues." (LeBaron, 2003).

Intercultural Communication: *Human beings draw close to one another by their common nature but habits and customs keep them apart. (Confucius)*
Intercultural communication is a form communication that aims to share information across different cultures and social groups. It is used to describe the wide range of communication processes and problems that naturally appear within an organization made up of individuals from different religious, social, ethnic, and educational backgrounds. In this sense it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. It also involves understanding the different cultures, languages and customs of people from other countries. Intercultural communication plays a very significant role in social sciences such as anthropology, cultural studies, linguistics, psychology and communication skills.

Now as a fact, widespread population migrations have changed the demographics of several nations and new cultural identities and communities have been born. All civilization depends upon each other for different reasons. Therefore, the better our intercultural communication skills, the easier it will be for us to take and mark our place in international global society. Typically more interest is always focused on verbal communication rather than nonverbal communication. Unfortunately, as a result people make great efforts to improvise their vocabulary but neglect nonverbal communication cues. Therefore, it is important to raise responsiveness of the nonverbal communication in the process of intercultural communication. This paper deals with some of the means of nonverbal communication and ways of understanding and resolving the cultural disagreements and difficulties. The main purpose of my study is to examine the role of nonverbal behavior in the context of intercultural communication. In particular, the study further identifies the importance of understanding and using nonverbal behaviour when living in an English-speaking country.

Today the world doesn't look that big and huge as it seemed to be in the past. According to Y. Wang, people are forced to live in this global world. With the increase of globalization, intercultural communication has become more significant than ever before. (Wang Y., 2007).

The term 'intercultural communication' was first used by Edward T Hall in his famous book, *The Silent Language.* Hall has been universally recognized and acknowledged as the founder and initiator in the realm of intercultural communication. *The Silent Language* has placed a serious emphasis on "nonverbal" communication, and a significant contribution of the book was its discussion of unseen aspects of human communication, namely *proxemics* (how space affects communication) and *chronemics* (how time affects communication).

Now frequent researches in the field of nonverbal communication have swiftly increased over the last few decades, and are quite relevant in business industry, media, international relations, education, and indeed in the realms of interpersonal and group dynamics.

According to Shi-Xu, there are three significant positions that should contain a meaningful measurement of intercultural communication. First, intercultural communication should be judged at the level of social acts and not just should base upon language interpretation. Secondly, intercultural communication is a socially structured action or message, therefore the meaning of communication cannot be diminished by words. Thirdly, intercultural communication does not make a room in power vacuum. Intercultural communication was situated in the context of imbalance of power and inequality in resources, between the east and the west, the north and the south, men and women, the minority and the majority.

Study of Non Verbal Communication in Politics:
In the contemporary international world, great attention and care is taken to bridge cultural differences among world leaders whenever they meet so that it could be ensured that nothing is missed, or misunderstood. Cultural differences have significant effects upon diplomatic negotiations. If fail to understand and appreciate these differences, then it can have serious consequences for negotiations. Successful leaders communicate effectively—not only with their words, but also through nonverbal actions. Some politicians understand the effect of body language on the public and try to use it for their advantage. For example, a politician who stares out into the distance during another speaker's speech is subconsciously telling the audience that he or she doesn't think that the person speaking deserves his or her attention. Even a smile can give away a politician's true feelings.

The most effective leaders always broadcast charisma and confidence. They always connect with others and arouse interest. They show emotions. They are labeled as "visionaries." Nonverbal communication has been a critical component of American presidential debates from the very beginning. In 1960, Richard M. Nixon's five o'clock shadow helped make him look pale, sickly, and thin. Michael Dukakis was criticized in 1988 for his lack of emotion and stiff posture. George H.W. Bush looked at his watch during a 1992 debate suggesting impatience, boredom, or lack of interest.

Similarly Clinton's body language is one of the interesting fields for political researchers. His nonverbal communication style draws many researchers' attention. Let me reinforce my point with some examples. Both Clinton and his spouse Hillary were masters of nonverbal communication. When accusations were made in the media, the president and his wife were seen holding hands. When the fires of accusation were made most intense, Ms. Clinton was seen publicly leaning tightly against her husband's chest. The mes-

sage was obvious: "Forget all these allegations; there is nothing wrong here." (Foster, 2000)

Former U.S. president Bill Clinton often bit his lip when trying to appear emotional, such as when he apologized for the affair with Monica Lewinsky. Did that small gesture win him the public's sympathy? (See: www.bodylanguageexpert.co.uk/body-language-politicians.html)

The gesture dubbed as the "Clinton thumb" after one of its most famous users, Bill Clinton, is used by politicians to provide emphasis in speeches. This gesture has the thumb leaning against the thumb-side portion of the index finger, slightly projecting from the fist. This gesture was likely adopted by Clinton from John F. Kennedy who can be seen using it in many speeches and images from his political career. (Mankiewicz, 2009)

The current president of U.S., Barack Obama, also has very interesting nonverbal behavior. One of the politicians characterized his body language as the following: *"Obama is a good speaker, but his stylistic range is pretty limited. His Style lacks the common touch of Roosevelt, Truman, Johnson, Carter, and Clinton. That's a political problem for him."* However, Obama's success in leadership is sometimes attributed to his use of appropriate body language, most notably, his brilliant smile.

Studies show that people prefer more attractive speakers to less attractive. The other facial gestures that work well for public speakers are three universally understood ones: *opening the eyes, raising the eyebrows,* and *nodding the head.* President Obama, for example, uses each of these gestures, but in particular he is a great 'nodder'. Watch any speech delivered by him, and you will see him nod at the ends of phrases and sentences. This has the effect of affirming through body language to what his content is saying. It's one reason why we find him so convincing as a speaker and president (Cost, 2008).

Studies show nonverbal communication is the emotional meaning behind what is said. People react effectively to what they see, or to the tone of voice that is used to speak the words they hear. Everything include dress, the extent of physical space between the speaker and audience, hand gestures, body movement, mimics, and tone of voice can make or break a leader's message.

The Factors Affecting Cross- Cultural Communication: Culture directly affects the communication process in an international setting through seven variables:

1. language

2. environmental and technological considerations
3. social organization
4. contexting and face-saving
5. authority conception
6. nonverbal communication behavior
7. time conception

These seven items form the acronym LESCANT.

1. Language: Language is most important but sometimes it emerges as a barrier in an intercultural setting. Difficulties with language fall basically into three categories: *gross translation problems*, *the problems in conveying delicate distinctions from language to language, and cultural-based variations among speakers of the same language.*

In English, for example, the mild difference between the words "misinterpret" and "misunderstand" can prove significant in a sensitive situation because both the words carry different meaning and should be used appropriately. Similar example is to be found in words "wedding" and "marriage" since wedding is the ceremony and marriage is the bond which people share after their wedding.

Now dialectical differences within the same language often create gross errors. One frequently cited example of how variations within a single language can affect business occurred when a U.S. deodorant manufacturer sent a Spanish translation of its slogan to their Mexican operations. The slogan read "if you use our deodorant, you won't be embarrassed." The translation, however, which the Mexican-based English-speaking employees saw no reason to avoid, used the term *"embarazada"* to mean "embarrassed." This provided much amusement to the Mexican market, as *"embarazada"* means "pregnant" in Mexican Spanish.

Finally, national prejudices and class distinctions are often reinforced thorough sociolinguistics—the social patterning of language. For example, due to regional prejudice and racism certain accents in the United States are associated with urban areas (e.g., a Bronx accent), with rural regions (e.g., an Appalachian accent), or race (e.g., Black English). Similarly, some cultures use sociolinguistics to differentiate one economic class from another. Thus, in England, distinct accents are associated with the aristocracy and the middle and lower classes. These distinctions are often unknown by foreigners.

2. Environment and Technology: The ways in which people use their resources often shifts drastically from culture to culture. Most people have their own ways of looking at the environment and they use technology according to their own culture. This, in turn, may make it difficult to accept or even to understand those views held by other cultures.

2.1 Issues of Environment: There are five major areas of attitudes of a nation's physical characteristics and natural resources which result in cultural environmental setting. These are:

1. climate
2. topography
3. population size
4. population density
5. the relative availability of natural resources

These five sources of environmental differences arise when people communicate on a wide spectrum of business-related subjects. Notions of transportation and logistics, settlement, and territorial organization are affected by topography and climate.

Now population size and the availability of natural resources influence each nation's view toward export or domestic markets. The United States and China, for example, both have massive domestic markets and are rich in natural resources. Both nations export out of choice and foreign markets in such countries are seen as secondary markets with a cultural emphasis on domestic markets. By contrast, Switzerland, with neither a large domestic population nor abundant natural resources, is culturally oriented toward export with foreign markets as their primary markets and the domestic Swiss market is considered as comparatively negligible secondary market. Population density and space used also influences the development of different cultural perceptions depending upon how space and materials are used. Thus, how people lay out or use office space, domestic housing, and buildings in general shifts from nation to nation. For example, in many nations the size, layout, and furnishings of a business office communicate a message. The message communicated, however, varies from nation to nation. Much more obvious example would be the contrast between the U.S. or French executive office and the "open system" offices of Japan. In the open system office, Japanese department heads have no individual offices at all. Instead, their desks are simply one of numerous other desks placed in a regularly patterned arrangement in a large open area. No partitions are used between the desks at all and no individual offices exist. Yet each person in this less open system office is strategically placed in a way that communicates his or her rank and status just as surely as the U.S. or French individual office system. Thus, the department heads' desks are normally placed at a point farthest from the door where the department heads can view their whole department easily at a glance. Moreover,

further status may be indicated by placement near a window. Now if we unaware with this understanding then we will definitely misinterpret the message and as a result will be lost.

2.2 Issues of Technology: Generally, cultures may be divided into three approaches toward technology: (1) control; (2) subjugation, and (3) harmonization.

In control cultures, such as those of northern Europe and North America, technology is viewed as an innately positive means for controlling the environment. For example, if a road approaches a mountain in a control culture, a tunnel is blasted through the mountain. If the tunnel collapses, the cultural view is that the technology was inadequate to the task and needs to be improved.

In subjugation cultures, such as those of central Africa and southwestern Asia, the existing environment is viewed as positive and technology is viewed with some skepticism. If a road approaches a mountain, the road may simply stop at the mountain. If a tunnel is used and does collapse, the cultural view is that the very idea of going through the mountain was misguided, not that the technology was inadequate.

In harmonization cultures, such as those common in many Native American cultures and some East Asian nations, a balance is attempted between the use of technology and the existing environment. In these cultures, neither technology nor the environment are innately good and members of such cultures see themselves as part of the environment in which they live being neither subject to it nor master of it.

3. Social Organization: Social organizations are often culturally determined. One must take care not to assume that the view held in one's own culture is universal on such issues which are reflecting the culture's social organization, educational values, class structure and social mobility, job status and economic stratification, religious.

There are many cultural variations in different social organizations based on nonverbal communication. Different cultures use different systems of understanding facial expressions, colors, gestures, special relations, touch, silence, physical appearance and treatment of time.

Even though some facial expressions may be similar across cultures but their interpretations are different from culture to culture. These differences of interpretation may lead to conflict. In Japan, when someone dies in family, they smile. That means that they are in grief. For a Westerner, it will be a confusing situation. In Asian cultures smiling is used to cover emotional pain. Americans think that direct eye contact express-

es honesty. On the other hand, the Japanese avoid eye contact as a sign of disrespect. Generally, people frown or cry when they are sad or angry. But the Chinese, the Japanese and the Indonesians are quieter. In Arab and Iranian cultures, people express sadness and anger openly and they shout and mourn very loudly. Different cultures assign different meanings to colors. In China *red color* signifies *wealth* but in France and in the United Kingdom it symbolizes *masculinity*. On the other hand, the Japanese assign *red color* the meaning of *anger* and in many African countries this color means *death or wickedness*. The United States gives to *green color* the meaning of *capitalism and envy*. In Ireland, it signifies *patriotism*, in Egypt *strength and fertility* and among the Japanese it signifies *energy and youth*. In Europe, *black color* mostly means *death*. However, in parts of Malaysia, this color signifies *courage*. In much of Europe, in the United States and in many Muslim and Hindu countries, *white color* is the *symbol of purity* and *peace*. On the contrary, in Japan and other Asian countries, it symbolizes *death and mourning*. In Iran, *blue color* is a symbol of *something negative*. In Egypt it means *truth and virtue* and in Ghana it is a sign of *happiness*. *Yellow color* symbolizes *richness and authority* in China and *joy and wealth* in Egypt. In the United States, *yellow color* is a symbol of *lack of courage and caution*. I have only written about some of various meanings of colors in different cultures.

Now there are a lot of examples of nonverbal gestures which have different meanings in different cultures. The *"Ring" or "OK" gesture* indicates "Everything is OK" in English speaking countries. In Japan it can mean *money*. In France, it can be interpreted as *zero or nothing*. In Indonesia, this gesture also means *zero*. This gesture is used in some Mediterranean countries to imply that a *man is homosexual*.

4. Contexting and Face-Saving: Communication largely depends upon the context in which the communication is set. The more information sender and receiver share in common, the higher the context of the communication and the less necessary to communicate through words or gestures. Communication, then, can be seen as being high or low in contexting. Edward T. Hall was the first person to coin the term "contexting." Hall has divided context into two categories, "High context and low context."

Table.1 illustrates the list of countries according to their cultural context

High Context Countries	Mid Context Countries	Low Context Countries
Japan	England	United States

China	Italy	Denmark
Mexico	France	Sweden,
Greece		Norway
The Arab countries		Germany
Brazil		The German-speaking portion of Switzerland
Korea		

In high context cultures, the emphasis on words chosen in general and on the written word in particular is relatively weak since words provide only one aspect of the context of the communication. As a result, how something is said matters more than what is actually said. By contrast, in low context cultures, the actual words matter more than the intended meaning. What is actually said—and especially what is actually written—matters more than the context in which it was said. In low context cultures, written agreements are seen as binding while personal promises are viewed as nonbinding. In direct contrast, high context cultures are more likely to hold a flexible understanding of written agreements while holding personal promises to be more binding. High context cultures, as a result, find that their interpersonal behavior is governed by individual interpretation (that is, the context of the relationship) while low context cultures find that their relationships are dictated by external rules.

5. Authority Conception: Different cultures often view the distribution of authority in their society differently. The view of authority in a given society affects communication significantly as it reinforce how a message will be received which is based on the relative status or rank of the message's sender to its receiver. Therefore in a relatively decentralized environment people generally pay attention to a person based on how convincing an argument he or she puts forth, regardless of that person's rank or status within the organization or society at large. By contrast, in a highly centralized culture, a relatively high-ranking individual's words are taken very seriously, even if one disagrees.

6. Nonverbal Behavior: Among the most varying dimensions of intercultural communication is nonverbal behavior. Knowledge of a culture represents only a portion of what that person has communicated. Much of nonverbal communication may be broken down into six areas: dress; kinesics, or body language; eye contact; haptics, or touching behavior; proxemics, or the use of body space; and paralanguage. Any one of these areas communicates significant information nonverbally in any given culture.

One of the most apparent differences is the interpretation of dress. The message given by polished shoes, for instance, could easily be lost on a culture in which sandals are the standard footwear. Similarly, a woman's decision to wear her best suit would be lost in a culture in which no women wear business suits. People often struck to cross cultural ethnocentric prejudices regarding what they believe as proper dress. Thus, a European or American may condemn a Saudi or Iranian in traditional dress. Similarly, a Saudi or Iranian may consider immoral the bare face, arms, and legs of a European or American woman in business attire.

Some kinesics behavior may carry distinctly different meanings in more than one culture. In such cases, all parties recognize the gesture, but interpret it differently. During George Bush's visit to Australia while he was president, he held up two fingers in a V sign. In both countries the symbol is widely understood, but in the United States the "V" symbol is a sign of good will, victory, and unity, while in Australia it carries a vulgar, sexual meaning.

Haptics or touching behavior also reflects cultural values. In a generally non haptic society such as Japan, touching another person in a business setting even with a handshake is traditionally considered wrong and foreign. The United States itself is a fairly non haptic society, particularly between men. In many cultures men often walk with arms interlinked or hold hands while in U.S., males doing this might be considered as homosexual.

7. Temporal Conception: Cultural communication is also affected by cross-cultural differences in temporal conception or the understanding of time. Mostly in U.S. and Northern European countries, people take time as inflexible, a thing to be divided, used, or wasted. But this is not, however, a universally accepted view. How one uses time, may profoundly affect the way in which social and professional interactions are conducted in various parts of the world. Now most cultures fall into two types of temporal conception. The first type includes preset schedules in which the schedules take priority over personal interaction. Edward Hall coined the term "monochronic" to describe this system of temporal organization. By contrast, those who follow what Hall termed as "polychronic" temporal organization, ranks personal involvement and completion of existing contacts above the demands of preset schedules.

The influence of temporal conception on communication is widespread. This is further complicated by the fact that no culture is exclusively polychronic or

monochronic. Members of any culture lean to one direction or the other, although the cultures as a whole may organize their thoughts and conceive of time more one way or the other. The central issue here is to keep alert to communication differences that would indicate that one culture was more monochronic or polychronic in orientation, and to adapt one's communication strategies accordingly.

Study of Nonverbal Communication in Gender Aspects: How does our gender affect us in our intercultural interactions? Gender has a great influence on all sides of human communication and raises many profound social matters.

There is communication specialization between men and women, men being more accurate with vocal and women with visual communication. Research has shown that girls display more nurturance communication behaviour than boys and this would account for a higher sensitivity to nonverbal cues (Bullies & Horn, 1995).

Do males and females interact accordingly to different nonverbal agendas? Communication between men and women is considered to be cross-cultural communication and women and men are from different planets. They speak as if they have different dialects and sometimes don't even understand each other completely. Therefore, in the peculiar situation, what thing helps us to understand the opposite sex? The answer is nonverbal communication.Some gender aspects of nonverbal communication are reliable across cultures. For example, research has shown that the emotions of *enjoyment, anger, fear, sadness, disgust,* and *surprise* are expressed in similar ways by people around the world. Differences remain in surface with respect to which emotions are acceptable to display in various cultural settings, and by whom. For example, it may be more socially acceptable in some setting in the United States for women to show fear, but not anger, and for men to display anger, but not fear.

In most Westernized countries it is considered normal for two men to shake hands. In some Asian and Islamic countries it is considered normal for men to kiss each other, either on the cheeks or on the lips. Some countries also consider men holding hands to be normal. In most westernized countries men kissing or holding hands in public would be viewed as homosexual behaviour (see, http://en.wikipedia.org/wiki/Body Language).

Islamic cultures generally don't approve of any touching between opposite genders (even handshakes), but consider such touching (including hand holding, hugs) between members of the same sex to be appropriate.

When travelling to other societies, it is important to understand that there are likely to be significant gender differences in paralanguage in addition to distinctions in clothes and ornamentation. In North America, for instance, men generally prefer face to face conversation, and maintain direct eye contact longer. In contrast, women often converse standing side by side but closer together than in typical of men. Male handshakes lean to be firmer. North America women usually are more reserved in their use of bold gestures but use more facial expressions (especially smiles) and are more skilled in interpreting them.

In Japan, women most often speak with an artificially high pitch, especially when conversing with men in a business or official setting. This is part of the general deference traditionally shown to men. However, recent research indicates that the pitch of female voices has begun to lower. It has been suggested that this change is connected with the increased economic and political power of Japanese women.

It has been suggested women's lower status may negatively influence perceptions of power and therefore hinder credibility and persuasiveness. Although gender was not investigated in a study by Aguinis, Simonsen and Pierce (1998), it was found that nervous facial expressions and indirect eye contact hindered perceptions of power and credibility.

According to Becky Michele Mulvaney it is useful to view gender communication as a form of intercultural communication. First, the author considers that gender is both an influence on and a product of communication. In short, Mulvaney highlights the primary role played by communication in gender issues. Second, descriptions of some salient elements of intercultural communication Mulvaney maintain that gender communication is a form of intercultural communication. Finally, according to the author gender communication plays an important role in developing effective intercultural communication skills.

CONCLUSION: The studies show that inappropriate nonverbal behaviours may cause potential conflicts in intercultural communication. Intercultural communication refers to the communication between people from different cultures. According to Samovar and Porter (1991) intercultural communication occurs whenever a message is produced by a member of one culture for consumption by a member of another culture, and the message must be understood. Because of cultural differences in these kinds of contacts, the potential for misunderstanding and disagreement is

great. To reduce this risk, it is important to study intercultural communication.

A culturally-fluent approach to conflict means working overtime to understand these and other ways communication varies across cultures, and applying these understandings in order to enhance relationships across different cultures.

Cultural communication research tends to focus on understanding communication within one culture from the insider's points of view. Understanding cross-cultural communication should be a prerequisite to understanding intercultural communication because cross-cultural communication looks at how people from differing cultural backgrounds endeavor to communicate. Thus, the core of cross-cultural communication is to establish and understand how people from different cultures communicate with each other. A new challenge for cultural fluency as a guide to effective intercultural communication is to generate approaches of investigation on how people from different cultures and speaking different languages actually influence each other in specific intercultural contexts.

The role of the right strategy of intercultural communication is very important in avoiding misunderstanding. Globalization demands a greater need for intercultural contact and interdependence. People of this globalizing world are obliged to redesign intercultural communication to achieve effectual intercultural communication proficiency.

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