

Understanding the Non Verbal components of Cross Cultural Communication: A perspective of Soft skills.

Ms. Mitashree Tripathy¹

Assistant Professor, Dept. of Humanities, Orissa Engineering College, Bhubaneswar, Odisha, India,
mitashreetripathy84@gmail.com

Abstract: Communication is the core factor of cross cultural contact which embodies language ability and awareness of cultural differences. Dexterity in cultural interactions requires knowledge and skills in terms of accepted conduct in a particular cultural context. Hence, cross-cultural diffusion demands understanding and accepting of social conventions. Although cross cultural communication is indispensable, individuals face problems in understanding and accepting cultural differences. Cultural differences arise not only in food habits, dressing style and social customs but also in non verbal components like body language, punctuality, speech pattern, eye contact and many more. Encompassed in an environment where non verbal communication differs greatly from culture to culture, not accepting the differences apparently cause embarrassments, disappointments and misunderstandings sometimes resulting in conflicts. This paper emphasizes on the various aspects of nonverbal communication while communicating cross culturally and apparently learning and accepting cultural differences making it one of the essential perspectives of soft skills.

Key Words: Nonverbal communication, cross cultural communication, soft skills, cultural sensitivity.

Date of Submission: 24-09-2017

Date of acceptance: 06-10-2017

I. INTRODUCTION

Any communication between people done either purposefully or randomly through wordless transmission of ideas and information is nonverbal communication. The proverb ‘action speaks louder than words’ highlights the importance of non verbal communication in its truest form. Non verbal communication forms an essential component in building successful interactions with people. One of the distinct features of non verbal communication is that it is preminent than verbal communication. In the book “*Nonverbal communication*” Burgoon, Guerrero, & Floyd mention “(...) the nonverbal side of communication is crucial and often overshadows the verbal communication that is going on” (Burgoon, Guerrero, & Floyd, 2016, p. 1). Social interactions depend on the mutual ability to understand nonverbal communication. Another approach to non verbal communication in the book “*Communication in cognitive behavioural therapy*” suggests

“Any behaviour, intentional or not, with one common characteristic: that the signs and semiotic rules involved in the decoding and encoding of the message are not verbal in nature” (Michela Rimondini, 2014, p. 108).

Non verbal communication can be delivered by means of, body movements, eye contact, touch, time, space distance, clothing and appearances, facial expressions, speech including its tone, pace, stress, speaking type, emotion involved and voice quality. The importance of non verbal communication is largely predominant when different cultures meet and communicate with each other. The credit goes to globalization where

“Borders become markedly less relevant to everyday behaviour in the various dimensions of economics, information, ecology, technology, cross-cultural conflict and civil society” (Beck & Camiller, 2008, p. 20).

And because of globally interdependent cultures communication between them becomes difficult. As each culture has its own set of values, beliefs, customs, patterns, styles, food habits and other differences “the chances of misunderstanding and disagreement regarding nonverbal communication are high due to cultural differences because every culture differs from other” (Kaushal, 2014, p. 31).

Hence, it is important to be aware of the aspects of non verbal communication and how each aspect differs from each other in different cultures. Arguably, tolerance and understanding of cultural differences are new soft skills for the modern age (Christine Funk, 2017). Therefore, in order to have healthy interactions specially when with different cultures it is important to understand how each aspect of non verbal communication differs from culture to culture and how one must pay attention to the differences thereby practising tolerance, flexibility and acceptance as an incentive to cultural cohesion. This paper emphasizes on the many aspects of non verbal communication across cultures and provides a detailed description of each

aspect as portrayed culturally. The paper also accentuates on the various perspectives of soft skills best contextualised as cultural skills to enable people recognise cultural differences promoting a cordial ambience both in personal lives and business world.

Aspects of non verbal communication across cultures

The aspects of non verbal communication across cultures are not less substantial. Rather nonverbal communication occupies larger boundary of communication and therefore can sometimes be difficult to accept. Communicating verbally is easier than to express oneself without words because non verbal communication which may be accepted in our culture may not be accepted in other culture. In the book '*Communicating Across Culture*' Stella Ting-Toomey explains and

"(...) examines the basic functions of cross-cultural nonverbal communication and uses examples from the study of kinesics (facial and bodily movements), oculosics (eye contact), vocalic (e.g., tone of voice, volume), proxemics (spatial distance), haptics (touch), and chronemics (time) to illustrate the diverse nonverbal functions" (Ting-Toomey, Gu, & Chi, 2007, p. 116).

Hence, it is required to understand the importance of each to overcome cross-cultural issues and avoid misunderstanding. Non verbal communication goes abreast with verbal communication where nonverbal communication is subtler than the later. With speech come body language and any unevenness between the two cause serious effects. While speech sometimes may not disclose the hidden meaning, body language does it perfectly well.

"Body language can be subtle or blatant; it can be consciously sent and unconsciously received; it can be carefully practised and displayed but also physiologically uncontrollable;" (Furnham, 1999, p. 2).

The effect of body language is immense as it reveals the hidden intentions and behaviours. When appropriately carried body language helps tremendously to put forth the right message. "Body language includes facial expressions, gestures and postures..." (Rizvi, 2005, p. 99). When no word rightly matches our feelings or thought we generally tend to use some kind of body language to express ourselves. Facial expressions gestures and postures are the most important components of body language. Facial expressions expressing sadness, happiness, anger, stressfulness, fear, disgust, surprise can be easily recognised and interpreted in many cultures. But in some cultures even the simplest of facial expressions vary. Let's take for example

"In Mediterranean cultures, it is common to exaggerate signs of grief or sadness, while Chinese and Koreans prefer to conceal emotions and not engage in animated facial expressions. In Thailand, a smile is a sign of friendliness; in Korea and Japan it can be a sign of shallowness" (Steers, Nardon, & Sánchez-Runde, 2011, p. 219).

In the Japanese culture, while a smile can be used to signal joy, it can also be used to mask embarrassment, hide displeasure, or suppress anger. In Russia, facial expressions serve as important negotiation cues. U.S Americans are taught to "open conversations with a smile and to keep smiling. Russians tend to start out with grim faces, but when they do smile; it reflects relaxations and progress in developing a good relationship" (Ting-Toomey, Gu, & Chi, 2007, p. 121-122). Scandinavians generally do not convey emotions through facial expressions as that is considered a weakness.

Gestures like nodding head, shaking hands, waving hands, kicking, exercising, spitting, holding hands, high fives, bowing, crossing fingers, stretching legs, thumbs up, victory sign, pointing, folding legs, swaying and many more. Though there are infinite gestures yet their meanings and interpretations vary from culture to culture.

"For example the ring gesture in France switches from OK in the north, to zero in the south... In Middle East, Africa, and India, generally a person nods in disagreement and shakes head in agreement. In some cultures, nodding may simply mean continued attention, not necessarily agreement. (Earley & Ang, 2007, p. 175). "The beckoning 'come here gesture observed in many Asian cultures(e.g., China and Japan) with the palm down and the fingers waving toward the body can signal " go away" to most North American. (Ting-Toomey, Gu, & Chi, 2007, p. 124)".

Egyptians never point at another person but constantly do gestures with their hands while communicating. This would be considered impolite. (Morrison & Conaway, 2006, p. 157). Northern people don't much use their hands than Latins or Arabs. (...)The formal Germans and Japanese can go through several meetings maintaining the legs-together position. (Lewis, 2006, p. 161)

The human body can form several body postures all asserting different meanings and interpretations in different cultures. Leaning back, leaning forward, slouching, standing straight, standing with shoulders leaning on the wall, standing with crossed arms and many more are portrayed differently across cultures. For example, "People in the United States are sitters, whereas people in some rural parts of Mexico are squatters." (Ferraro, 2012, p. 79). Though this is a posture of relaxing still the posture differs as we move from one culture to another. In the United States, standing shows respect while in many Polynesian cultures, people sit down.

Generally one leans back in chairs and stretches legs n desk which portrays a rather relaxed and informal posture.

“(…) but the Swiss and Germans would think such a posture rude. Same interpretation is carried on by the European and the Asians. (p. 79). British commoners standing before the queen or being honoured by the royalty in a ceremony of knighthood would be expected to bow, curtsy or kneel. (...) The act of bowing in Germany does exist till now. While the same act in U.S is irritating. Turning one’s back is a clear nonverbal indicator in the United States. (...) Two white, middle-class Americans have no difficulty conversing while walking next to each other with an occasional turn of the head, (...) Arabic cultures insist on a high degree of eye contact when conversing.” (Ferraro, 2012, p. 82)

Eye contact is considered to be one of the most delicate forms of communication seems to have a very strong connotation and should never be underestimated. Every movement related with eyes emphasize a certain meaning which may vary depending on perception and culture. Eye contact in simple terms denotes two people looking at each other at the same time “Eye contact (...) is a strong message of interest, involvement, acceptance, rejection, or annoyance. (Chaturvedi & Chaturvedi, 2011, p. 102. He further explains various interpretations of eye movements.

“(…) rolling one’s eye is associated with restlessness and contempt. Staring can communicate threat. Wide open eyes show wonder or shock. A wink following a statement negates the seriousness of the statement made. Raised eyebrows or a wrinkled forehead symbolize objection and questioning. Avoiding eye contact shows nervousness or evasiveness” (p. 102).

Like any other component of non verbal communication eye contact or the study of eye related movement is highly culture bound. Communication interpretation through eyes greatly varies from culture to culture. “In U.S people tend to look at others more while listening than while speaking”. (Hamilton & Kroll, 2013, p. 140). While the Britishers look away while communicating and tend to look at the speaker only when they are finished symbolizing the turn of the listener to speak. Arabs, Latins, Indians maintain eye contact a little longer than usual. This invokes discomfort among cultures like North America. “In Dominican republic, losing eye contact will likely be interpreted as a sign that the person has lost interest in the conversation” (Baack, Harris, & Baack, 2012, p. 520) Addressing people of higher status too has a code of conduct in most of the cultures. For example, “In many parts of sub- Saharan Africa, direct eye contact must be avoided when addressing a person of higher status” (Ferraro & Briody, 2017, p. 76).

While speech is a verbal communication, there are other qualities involved with speech. These hidden qualities are the non verbal components which signify the emotions and the intentions attached with the speech. The vocal messages involved with speech like pitch, quality, volume, intonation, stress pattern, rhythm, and speech are considered to be the non verbal components which reflect the intentions of the speaker. The emotions attached with speech are clearly signified through these non verbal qualities. Thus “paralanguage (also called as vocalic) is concerned with study of vocal cues (...) that convey meaning in verbal communication. (Jackson, 2014, p. 109).

Paralanguage as an essential component of non verbal communication vary from culture to culture. In most of the cultures, speaking in a high volume exhibits sincerity where as in some other cultures it is considered offensive. The volume of speech too varies culture wise. Asians and Europeans generally speak in low volumes as compared to the North Americans. “A fall in tune, for instance, generally signals in Western cultures that the speaker has completed their turn”.(Maude, 2016, p. 96). Dominance in attitude and intention too is judged by the various factors of voice. For example, “Dominance in the United States is indicated by loud, low pitched, and fast speech, whereas in Germany dominance is indicated by soft, low-pitched, breathy speech” (Thomas, Peterson, & Thomas, 2014, p. 126). It is interesting to note here that silence too is an essential factor of paralinguistic features of non verbal communication. “Silence refers to the absence of sound. Both positive and negative attitudes can be expressed through silence.” (Maude, 2016, p. 109). Remaining silence during communication may intend lack of understanding or denial. “Most US Americans don’t seem able to cope with more than 10 or 15 seconds of silence- whereas in general Asians can endure silence for much longer periods than can Westerners.” (Christopher, 2012, p. 95). Sometimes silence in communication can be deadly as there are different modes of interpretation. Greeks understand silence as denial and the Egyptians understand silence as consent. In one such fatal incident when the Egyptians wanted permission to land on Greek, they comprehended the silence of Greeks as consent and landed only to be fired to have violated their disagreement.

The use of space during communication or the distance maintained by the speaker and the receiver during a communication differs and is interpreted vividly. Any difference in following the rule might end up with impolite behaviour or even can be considered as threaten. It is therefore wise to understand the special distance in communication as used by different cultures. Sven Rosenhauer in the book “*Cross –Cultural Business Communication: Intercultural competence*” mentions about the study where Hall had distinguished between public distance, social distance and personal distance.

“(…) public distance as the distance used for public speaking; social distance , as the distance used for interactions among acquaintance; personal distance for interaction among friends and intimate distance as the distance used for embracing , touching or whispering” (Rosenhauer, 2007, p. 31).

He further writes about the space bubble which expands or contrasts according to different cultures. (Thomas, Peterson, & Thomas, 2014, p. 126) in another sub heading of proxemics suggest about five different cultures who maintained greatest conversational distance namely Scots, Swedes, U.S people, Italians and Greeks. They further claim that North American maintain the conversational distance of 20 inches, while Greeks a little closer of 10 inches and Arabs the closest. In the book “*Academic Communication Skills: Conversation Strategies for International Graduate*” Li-Shih Huang writes about the environmental factors in different cultures which affect the special distance during communication. Huang claims,

“(…) those from warmer climates, e.g. Latin America, prefer close distances, whereas those from colder climates, e.g. Nordic cultures, seem to prefer relatively large physical distances during interpersonal communication” (Huang, 2010, p. 5).

Learning with proxemics can help understand cultural aspects of special distance and avoid misunderstandings.

Researchers and studies conducted on the basis of touch or physical contact termed it as Haptics. According to Stella Ting- Toomey in her book “*Communicating across Culture*” she mentions “Haptics studies investigate the perceptions, functions, and meanings of touch behaviour as communication in different cultures” (Ting-Toomey, Gu, & Chi, 2007, p. 130). The sense of touch is encoded and decoded in various ways across cultures.

The Haptics conduct include shaking hands as a greeting, patting shoulders indicating congratulations, linking arms conveying the bond as shared by two people, joining palms as a form of social greeting, holding hands conveying closeness, caressing symbolizing sympathy for someone or an act of console, hugging portraying happiness all convey different meanings. But before coming to any conclusion one must understand that people’s use of touch in certain culture may be misunderstood in another giving vent to misunderstandings.

“(…) in South Africa, white people generally prefer to maintain a social distance and often tend to feel somewhat embarrassed when touched. However, among black people, touching is considered normal.” (Steinberg, 2007, p. 101).

While Arabs tend to use a lot of touching during interpersonal communication, The British however, avoid touching most often. Similarly, Italian-American exhibit more touching than the Anglo- Americans. The conception of touching among the same gender and touching among the opposite gender too is notably varied among different cultures. Full embrace between males is acceptable in many Latin American cultures than it is accepted in Britain or the United States. Linking arms between two male in Arabs and Latin America is considered normal. While in many Asian countries two females holding hands of each other is a taboo. In global business touching female colleagues apart from handshakes and mild pat on the shoulders may be misinterpreted. The act of brushing even accidentally in Northern Europe may result in sexual harassment.

Time, undoubtedly is one of the most vital yet most ignored component of non verbal communication. Dale G. Leathers and Michael Eaves in their book “*Successful Nonverbal Communication: Principles and Applications*” define chronemics as “the way members of a given culture define, experience, structure, and use time” (Leathers & Eaves, 2015, p. 311). The non verbal channel, chronemics is recognised in two ways, monochromic and polychromic time.

Monochromic cultures use time by doing only one thing at one time. They don’t believe in spontaneity. Western cultures such as United Nations, Switzerland, Scandinavia, Germany are recognised as monochromic cultures. People of monochromic concept are punctual and they don’t beat around the bush. “It is more typical of the Western than the Eastern world, and in the West predominates in North America and Northern Europe.” (Novinger, 2001, p. 61) They come straight to the point.

Polychromic cultures construct time for doing multiple works at a time. They tend to multi task even in business dealings. Latin America and Southern European operate on polychromic time structure. Also Northern Europeans and Northern Americans do simultaneous activities.

Cultures also differ in terms of their beliefs in past, present and future. For example, Chinese and Vietnamese and many Asian cultures strictly believe in their ancestors and relate their present with those that have already passed before them. This concept generally is absent in Mexican and Latin cultures where they believe only in present. Countries like America have a future and a goal oriented approach to life. Certain cultures take time very seriously. They can’t tolerate unpunctuality as they consider it to be rude and arrogant. “The Finns are one of the most punctual people in the world. For them lateness demonstrates an insulting lack of concern” (Morrison & Conaway, 2006, p. 164). It is therefore important to understand that when expectancy with time is neglected there can be severe discord and misunderstanding in relationships..

Perspectives of soft skills to understand cultural differences

In an atmosphere where cultures collaborate, one needs to analyze not only communication and interpersonal skills carefully but also be creative enough to decipher non verbal communication clearly. When individuals engage themselves in practising cross cultural communication, they tend to connect their beliefs and assumptions with what they are experiencing in reality. Mike Hogan in his book *“The Four Skills of Diversity Competence”* writes, “Learning diversity competence requires new cultural information so that we can begin to perceive and think about cultural diversity in fresh and positive ways” (Hogan, 2013, p. 19). Misunderstanding cultural contexts during an attempt to communicate across cultures creates cultural barriers which are often so complex and intriguing that only a small space is left for positive judgement and self- starting approach towards overcoming setbacks. It is important to understand that while emotional intelligence, leadership qualities, lateral thinking are important components of soft skills to develop interpersonal skills, understanding cultural differences and overcoming pressure during the process is also equally important.

Hence it is very much approved to apply the perspectives of soft skills in order to analyse, understand and accept cultural differences. It is an undeniable fact that emotions and behaviour which we present before people of various cultures are going to affect how they perceive us and our culture. Apparently, it is our self presentation that is going to help or hinder during interactions across cultures. Application of soft skills or people skills in a broader platform like that of a cross cultural context can prove beneficial in perceiving cross cultural diversities leveraging the distance. Following are few important skills one can adapt to understand the non verbal components across cultures and accept cultural differences.

Paying Attention- It is obvious that people of their respective culture practise ethnocentrism where they believe their culture is the best and the non verbal components they use, carry the same meanings across cultures. However, paying attention to the body languages and other aspects of other cultures not only help us get aware of their culture but also provides ways to communicate easily.

“Careful observation is the secret to effective non-verbal communication across cultures” (Reynolds & Valentine, 2011, p. 93).

A little research pertaining to minute details before communicating with the culture is considered wholesome. “Learning to “read” what a person is saying with gestures, postures, clothing and eye movement is a part of understanding the whole message being conveyed” (MacLean, 1999, p. 24).

Skills like observation and paying attention heighten understanding the cultural differences and pave a way towards recognising similarities in body language.

Managing Anxiety- Anxiety arises from any feeling of discomfort, uneasiness, worry, nervousness and suspicion that something negative may take over any moment. Interactions with other cultures where language is unknown and where much of the communication is dependent on wordless messages, often lead to anxiety. Adjusting in such a situation can be very challenging and stressful. Common activities like need to call, avail transportation, getting food as per choice, when not attained results in frustration. All cultural groups follow stereotyping technique where they generalize other culture and believe that the customs, values, are also the same everywhere.

“There is also a tendency in all cultures to evaluate the ingroup positively and outgroups negatively (...) conveyed non-verbally” (Krumov & Larsen, 2014, p. 116).

Hence, fear and anxiety in communication often result in avoidance and further resulting in stress. Communication ultimately gets hindered. Therefore, a need to learn new approaches to do everyday tasks is a must. In *“Communicating across Cultures at Work”* Oliver and Maureen Guirdham emphasizes on anxiety management in various cultural contexts. He writes,

“Managing uncertainty and anxiety in intercultural encounters requires the skills to make accurate predictions, tolerate ambiguity, be mindful, empathize, self-monitor and adapt behaviour through cultural relativism and biculturalism” (Guirdham & Guirdham, 2017, p. 197).

Demonstrating positive intentions towards bonding and exhibiting self disclosure through verbal or non verbal clues help manage anxiety to a great extent. Managing anxiety can lead to effective communication across cultures. **Sensitivity and Adaptation-** Adjusting in a culture that is way different from that of one’s own can often be a challenging process.

“Cultural sensitivity begins with the appropriate use of knowledge about people’s cultural background combined with the ability to respond to intercultural processes with a range of interpersonal skills appropriate to effectively manage cultural differences” (Gurung, 2014, p. xii)

However, being sensitive towards culture can lead to a positive response towards cultural change and adaptation. Adaptation develops through the knowledge of the cultural information and being able to overcome cultural barriers. Skills like self assessments towards cultural competencies, self preparedness to effective response and self motivation to continue to learn more about cultures help in adapting cultural diversities.

Mutuality and Respect- Learning about other cultures opens doors to countless experiences and widens our minds to infinite visions to find differences and commonalities across cultures. The integration of mutuality and respect for each other's culture embraces difference of views, opinions, beliefs, values and also arouses willingness to be open minded to cultural behaviour among people. "They look for the common ground between diverse opinions and integrate differences to free creativity and foster innovation" (Yoshida & Geller, 2012, p. 23).

Bias free, non- prejudice attitude, fair-mindedness, appreciation and understanding are some of the important skills towards practising mutuality and respect for cultural differences.

II. CONCLUSION

The non verbal components of cross cultural communication should be taken into account irrespective of their complexity and the inseparable relation they share. Although the non verbal components create misunderstandings and conflicts when studied generically across cultures, it must not be overlooked that perspectives of soft skills like learning non verbal language, anxiety management, adaptation, mutuality and respect trigger diversity management and assist in embracing cultural differences. Attaining skills and abilities to be culturally sound doesn't mean to champion or to become adept in a set of behaviours rather establishing skills to analyze cultural differences and extending possibilities to deliver high level of performance each time. These skills carry a great potential surfacing non verbal communication being transformational to think about cultural differences. This indicates that holding proficiencies and abilities of so called soft skills can prove beneficial for social efficacy and mental well- being. This paper highlights the relevance of soft skills in understanding the non verbal components across cultures and helps manage diversities across cultures.

REFERENCES

- [1] Burgoon, J. K., Guerrero, L. K., & Floyd, K. (2016). *Nonverbal Communication*. London: Routledge, Taylor & Francis Group.
- [2] Rimondini, M. (2014). *Communication In Cognitive Behavioural Therapy*. Place of publication not identified: Springer.
- [3] Beck, U., & CAMILLER, P. (2008). *What is globalization?* Cambridge: Polity Press.
- [4] Kaushal, S. (2014). *Different Aspects of Intercultural Nonverbal Communication: A Study*. Asian J. of Adv. Basic Sci, 31. doi:<http://oaji.net/articles/2014/548-1416046240.pdf>
- [5] Funk, C. (2017, February 1). *The Best Way To Educate Yourself*. Retrieved July 20, 2017, from <http://bookboon.com/blog/2017/02/soft-skills-accepting-understanding-cultural-differences/>
- [6] Ting-Toomey, S., Gu, L., & Chi, R. (2007). *Communicating Across Cultures*. Shanghai: Shanghai Foreign Language Education Press.
- [7] Kinesics. (n.d.). Retrieved July 20, 2017, from <http://www.thefreedictionary.com/kinesics>
- [8] Furnham, A. (1999). *Body Language at Work*. London: CIPD Publishing.
- [9] Rizvi, M. A. (2005). *Effective Technical Communication*. New Delhi: Tata McGraw-Hill.
- [10] Steers, R. M., Nardon, L., & Sánchez-Runde, C. (2011). *Management Across Cultures: Challenges And Strategies*. Cambridge: Cambridge Univ. Press.
- [11] Stoy, A., & Richter, L. (2015, June 29). *Nonverbal Communication : Different Cultures, Different Meanings for Project Teams*. Retrieved July 20, 2017, from <http://www.brighthubpm.com/monitoring-projects/85141-project-communication-tips-nonverbal-communication-in-different-cultures/>
- [12] Earley, P. C., & Ang, S. (2007). *Cultural Intelligence: Individual Interactions Across Cultures*. Stanford, CA: Stanford Business Books.
- [13] Morrison, T., & Conaway, W. A. (2006). *Kiss, Bow, Or Shake Hands: The Bestselling Guide To Doing Business In More Than 60 Countries*. Avon, MA: Adams Media.
- [14] Lewis, R. D. (2006). *When Cultures Collide: Leading Across Cultures*. London: Brealey.
- [15] Ferraro, G. P. (2012). *The Cultural Dimension Of International Business*. Upper Saddle River, NJ: Pearson Education.
- [16] Chaturvedi, P. D., & Chaturvedi, M. (2011). *Business Communication: Concepts, Cases And Applications*. New Delhi: Pearson.
- [17] Hamilton, C., & Kroll, T. L. (2013). *Communicating For Results: A Guide For Business And The Professions*. Boston, MA: Cengage Learning.
- [18] Baack, D. W., Harris, E. G., & Baack, D. (2012). *International Marketing*. USA: SAGE Publications.
- [19] Ferraro, G. P., & Briody, E. K. (2017). *The Cultural Dimension Of Global Business*. Abingdon, Oxon: Routledge.
- [20] Jackson, J. (2014). *Introducing Language And Intercultural Communication*. Abingdon: Routledge.
- [21] Christopher, E. M. (2012). *Communication Across Cultures*. Houndmills, Basingstoke: Palgrave Macmillan.
- [22] Maude, B. (2016). *Managing Cross-Cultural Communication: Principles And Practice*. London: Macmillan Education.
- [23] Thomas, D. C., Peterson, M. F., & Thomas, D. C. (2018). *Cross-Cultural Management: Essential Concepts*. Thousand Oaks, CA: SAGE Publications, Inc.
- [24] Rosenhauer, S. (2007). *Cross-Cultural Business Communication: Intercultural Competence As A Universal Inter Culture*. Berlin.
- [25] Huang, L. (2010). *Academic Communication Skills: Conversation Strategies For International Graduate Students*. Lanham: University Press of America.
- [26] Steinberg, S. (2007). *An Introduction To Communication Studies*. Cape Town, South Africa: Juta.
- [27] Leathers, D. G., & Eaves, M. (2015). *Successful Nonverbal Communication: Principles And Applications*. Place of publication not identified: Routledge.
- [28] Novinger, T. (2001). *Intercultural communication: a practical guide*. Austin, TX: University of Texas Press.
- [29] Samovar, L. A., Porter, R. E., McDaniel, E. R., & Roy, C. S. (2016). *Communication between cultures*. Boston, MA: Cengage Learning.
- [30] Liu, S., Volcic, Z., & Gallois, C. (2010). *Introducing Intercultural Communication Global Culture and Context*. London: SAGE Publications.
- [31] Earley, P. C., Ang, S., & Tan, J. S. (2010). *CQ: Developing Cultural Intelligence At Work*. Stanford, CA: Stanford Business.

Understanding the Non Verbal components of Cross Cultural Communication: A perspective of Soft ..

- [32] Hendon, D. W., Hendon, R. A., & Herbig, P. A. (1999). *Cross-cultural business negotiations*. Westport, CT: Praeger.
- [33] MacLean, P. J. (1999). *The Supervisor's Big Book of Answers*. Silver Creek Press.
- [34] Hogan, M. (2013). *Four Skills Of Cultural Diversity Competence: A Process For Understanding And Practice*. Belmont, CA: Wadsworth.
- [35] Reynolds, S., & Valentine, D. (2011). *Guide to Cross-Cultural Communications*. South Asia: Pearson Education India.
- [36] Krumov, K., & Larsen, K. S. (2014). *Cross-Cultural Psychology Why Culture Matters*. Charlotte: Information Age Publishing.
- [37] Guirdham, O., & Guirdham, M. (2017). *Communicating Across Cultures at Work*. London: Palgrave MacMillan.
- [38] Gurung, R. (2014). *Multicultural Approaches to Health and Wellness in America*. Westport: ABC-CLIO.
- [39] Yoshida, B. F., & Geller, K. D. (2012). *Communicating Across Cultural Differences: Transnational Leadership*. New York: AMACOM Div American Mgmt Assn.

International Journal of Humanities and Social Science Invention (IJHSSI) is UGC approved Journal with Sl. No. 4593, Journal no. 47449.

Ms. Mitashree Tripathy “Understanding the Non Verbal components of Cross Cultural Communication: A perspective of Soft skills..” International Journal of Humanities and Social Science Invention(IJHSSI), vol. 6, no. 9, 2017, pp. 82-88