



Communicating Across Difference

All communication is cultural -- it draws on ways we have learned to speak and give nonverbal messages. We do not always communicate the same way from day to day, since factors like context, individual personality, and mood interact with the variety of cultural influences we have internalized that influence our choices. Communication is interactive, so an important influence on its effectiveness is our relationship with others. Do they hear and understand what we are trying to say? Are they listening well? Are we listening well in response? The answers to these questions will give us some clues about the effectiveness of our communication and the ease with which we may be able to move through conflict.

The challenge is that even with all the good will in the world, miscommunication is likely to happen, especially when there are significant cultural differences between communicators. Miscommunication may lead to conflict, or aggravate conflict that already exists. We make -- whether it is clear to us or not -- quite different meaning of the world, our places in it, and our relationships with others. In this module, cross-cultural communication will be outlined and demonstrated by examples of ideas, attitudes, and behaviors involving four variables:

- Time and Space
- Fate and Personal Responsibility
- Face and Face-Saving
- Nonverbal Communication

As our familiarity with these different starting points increases, we are cultivating cultural fluency -- awareness of the ways cultures operate in communication and conflict, and the ability to respond effectively to these differences.

Time and Space

Time is one of the most central differences that separate cultures and cultural ways of doing things. For some, time tends to be seen as quantitative, measured in units that reflect the march of progress. It is logical, sequential, and present-focused, moving with incremental certainty toward a future the ego cannot touch and a past that is not a part of now. This approach to time is called monochronic -- it is an approach that favors linear structure and focus on one event or interaction at a time. Robert's Rules of Order, observed in many Western meetings, enforce a monochronic idea of time.

For others, time feels like it has unlimited continuity, an unraveling rather than a strict boundary. Birth and death are not such absolute ends since the universe continues and humans, though changing form, continue as part of it. People may attend to many things happening at once in this approach to time, called polychronous. This may mean many conversations in a moment (such as a meeting in which people speak simultaneously, "talking over" each other as they discuss their subjects), or many times and peoples during one process (such as a ceremony in which those family members who have died are felt to be present as well as those yet to be born into the family).

It is also true that cultural approaches to time or communication are not always applied in good faith, but may serve a variety of motives. Asserting power, superiority, advantage, or control over the course of the negotiations may be a motive wrapped up in certain cultural behaviors. Culture and cultural beliefs may be used as a tactic by negotiators; for this reason, it is important that parties be involved in collaborative-process design when addressing intractable conflicts. As people from different cultural backgrounds work together to design a process to address the issues that divide them, they can ask questions about cultural preferences about time and space and how these may affect a negotiation or conflict-resolution process, and thus inoculate against the use of culture as a tactic or an instrument to advance power.

Fate and Personal Responsibility

Another important variable affecting communication across cultures is fate and personal responsibility. This refers to the degree to which we feel ourselves the masters of our lives, versus the degree to which we see ourselves as subject to things outside our control. Another way to look at this is to ask how much we see ourselves able to change and maneuver, to choose the course of our lives and relationships.

This variable is important to understanding cultural conflict. If someone invested in free will crosses paths with someone more fatalistic in orientation, miscommunication is likely. The first person may expect action and accountability. Failing to see it, they may conclude that the second is lazy, obstructionist, or dishonest. The second person will expect respect for the natural order of things. Failing to see it, they may conclude that the first is coercive or irreverent, inflated in his ideas of what can be accomplished or changed.

Face and Face-Saving

Another important cultural variable relates to face and face-saving. Face is important across cultures, yet the dynamics of face and face-saving play out differently. Face is defined in many different ways in the cross-cultural communication literature. In the broad definition, face includes ideas of status, power, courtesy, insider and outsider relations, humor, and respect. In many cultures, maintaining face is of great importance, though ideas of how to do this vary.

The starting points of individualism and communitarianism are closely related to face. If I see myself as a self-determining individual, then face has to do with preserving my image with others and myself. I can and should exert control in situations to achieve this goal. I may do this by taking a competitive stance in negotiations or confronting someone who I perceive to have wronged me. I may be comfortable in a mediation where the other party and I meet face to face and frankly discuss our differences.

If I see my primary identification as a group member, then considerations about face involve my group. Direct confrontation or problem-solving with others may reflect poorly on my group, or disturb overall community harmony. I may prefer to avoid criticism of others, even when the disappointment I have concealed may come out in other, more damaging ways later. When there is conflict that cannot be avoided, I may prefer a third party who acts as a shuttle between me and the other people involved in the conflict. Since no direct confrontation takes place, face is preserved and potential damage to the relationships or networks of relationships is minimized.

Nonverbal Communication

Nonverbal communication is hugely important in any interaction with others; its importance is multiplied across cultures. This is because we tend to look for nonverbal cues when verbal messages are unclear or ambiguous, as they are more likely to be across cultures (especially when different languages are being used). Since nonverbal behavior arises from our cultural common sense -- our ideas about what is appropriate, normal, and effective as communication in relationships -- we use different systems of understanding gestures, posture, silence, spacial relations, emotional expression, touch, physical appearance, and other nonverbal cues. Cultures also attribute different degrees of importance to verbal and nonverbal behavior.

Low-context cultures tend to give relatively less emphasis to nonverbal communication. This does not mean that nonverbal communication does not happen, or that it is unimportant, but that people in these settings tend to place less importance on it than on the literal meanings of words themselves. In high-context settings, understanding the nonverbal components of communication is relatively more important to receiving the intended meaning of the communication as a whole.

Another variable across cultures has to do with proxemics, or ways of relating to space. Crossing cultures, we encounter very different ideas about polite space for conversations and negotiations. North Americans tend to prefer a large amount of space, perhaps because they are surrounded by it in their homes and countryside. Europeans tend to stand more closely with each other when talking, and are accustomed to smaller personal spaces.

The difficulty with space preferences is not that they exist, but the judgments that get attached to them. If someone is accustomed to standing or sitting very close when they are talking with another, they may see the other's attempt to create more space as evidence of coldness, condescension, or a lack of interest. Those who are accustomed to more personal space may view attempts to get closer as pushy, disrespectful, or aggressive. Neither is correct -- they are simply different.

These examples of differences related to nonverbal communication are only the tip of the iceberg. Careful observation, ongoing study from a variety of sources, and cultivating relationships across cultures will all help develop the cultural fluency to work effectively with nonverbal communication differences.

Summary

Each of the variables discussed are much more complex than it is possible to convey. Each of them influences the course of communications, and can be responsible for conflict or the escalation of conflict when it leads to miscommunication or misinterpretation. A culturally-fluent approach to conflict means working over time to understand these and other ways communication varies across cultures, and applying these understandings in order to enhance relationships across differences.