

## **INTERCULTURAL COMMUNICATION: Theoretical Perspectives and Application**

**Kiran Ramachandran Nair\***

The subject of intercultural communication has assumed contemporary significance in the present world of unprecedented movement and contact with increasing intercultural encounters among and across human communities. But its practice can be observed and traced back to periods of history in some countries when developments in communication and transportation technology were still rudimentary. History traditionally specifies four main cradles of civilization from which cultural influences have spread to several parts of the world. Moving from East to West, they are China, the Indian subcontinent, the 'Fertile Crescent' and the Mediterranean, especially Greece and Italy. Of these four areas India deserves a larger share of credit than she is usually given because on a minimal assessment, she has deeply affected the religious life of most of Asia and has provided very important elements in the culture of the whole of South-East Asia as well as extending her influence, directly and indirectly to other parts of the world (Basham, 1979:1).

It could not have been possible for ancient India to decisively influence the course of world civilization without having a sound system to effect an intercultural transformation through communication. The composite culture of India, which has been acclaimed as the oldest, largest and most tenacious, has evolved out of a continuous process of enculturation. A mere socially complex and culturally diverse, pluralistic country than India has perhaps yet to be found in the annals of world history. The study of ancient cultures of Babylon, Egypt and Greece are of historical interest. But the study of Indian culture is of special significance to us, because it is still a living factor in the life of nearly one-seventh of the human race (Swami Ranganathananda, 1993). In the present era several factors have led to an increase in intercultural

---

\*Dr. Kiran Ramachandran Nair is lecturer at the Department of Communication and Journalism of Sri Padmavathi Mahila University, Tirupati-517 502, A.P. She is the editor of this issue of the Journal.

communication across linguistic, religious, ethnic, racial and national boundaries. The process and outcome of intercultural encounters have been explained by several theories, which have bearing on practical aspects of intercultural communication. This paper will outline some important theories of intercultural communication and focus on their relevance to the communication perspectives and processes in multicultural settings.

### **Factors Influencing Intercultural Communication**

Cultural adaptation, adjustment, identity and change has been felt in a larger or smaller measure in virtually all societies during the post-second World War period. Rapid industrialization, expansion in multinational trade and business, international relations, advancement in communication and transportation technologies have led to global interaction necessitating greater understanding and competence in intercultural communication. The post-second World War boom in student exchange, international contact and migration, formation of multicultural societies, technological innovations, international communication and diplomatic relations are also some major factors for increasing intercultural encounters. National development and modernization in several parts of the world with cultural diversity and subcultures demand a climate of harmony, peace and co-operation within and across countries. Cultural appreciation and preservation have become important social development goals leading to a blend of eastern and western values in several societies. The rise and growth in international movements such as the Peace Corps in 1960s, human rights, feminist and environment movements, have begun to use intercultural communication to achieve common objectives of human solidarity. Intercultural communication is also being practiced to promote social change through attempts to break down cultural stereotypes and prejudices, and hostility towards other cultures. Thus a myriad of economic, political and social factors have influenced the pace of intercultural communication.

## **Intercultural Communication Theories**

The conception of intercultural communication in the theories discussed here is primarily as direct, face-to-face communication encounters between or among individuals with differing cultural backgrounds. Apart from these experience the mass media have become the next major sources for indirect intercultural communication. People all over the world are exposed to information and messages through books, newspapers, magazines, radio and television programmes, movies and of late through the Internet. One example of intercultural contact through the mass media is the diffusion of styles of music among the youth in many parts of the world. Intercultural communication is defined as the communication process that occurs in a situation in which communicator's patterns of verbal and non-verbal encoding and decoding are significantly different, because of cultural difference (Kim and Ruben, 1988:305).

The term culture is used broadly and inclusively to refer to the collective life patterns shared by people in social groups such as national, racial, ethnic, socio-economic, regional and gender groups. Culture means the total accumulation of material objects, ideas, symbols, beliefs, sentiments, values and social forms which are passed on from one generation to another in any given society (Sastri, 1959). Culture is dynamic and changes, to respond or adapt to the flow of communication coming from intercultural contact or the mass media.

All communication is considered as 'intercultural' to an extent because culture is viewed as the life patterns of all levels of groups, which can discernibly influence individual communication behaviours. The degree of 'interculturalness' of a communication encounter depends upon the degree of heterogeneity between the experiential backgrounds of the individuals involved (Kim, 1988:12-13). Despite the complexity in intercultural encounters, the concepts and theories in intercultural communication may enable a clearer understanding of the processes involved and help in achieving more harmonious ways of communication among different groups of people.

A taxonomic approach to intercultural communication (Sarbaugh, 1988: 30-35) assumes that as the level of interculturalness increases, the energy required to communicate increases, and the possibility of achieving the intended outcome decreases. This assumption would be proved to be true only in rigid and exclusive cultures, which are sources of intercultural conflicts. But in India the assimilation synthesis of several cultural currents set in very early in history which helped to evolve a culture sponsored and nourished by a broad and tolerant 'Weltanschauung'. This philosophy of life is echoed in the hymn which forms the prayer of millions in India: "As the different streams having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee" (Swami Vivekananda, 1985: Vol.1, 3-4).

Indian culture has been continually shaped and reshaped by the various people who have habited the subcontinent such as the Sakas, the Huns, the Moghuls, the Pathans, the Portuguese, the French and the British. The incessant invasion of India by foreign powers for almost 1,500 years is an unparalleled experience by any nation. But survival and enrichment of Indian culture proves its resilience and adaptability which has imparted to it a genius for assimilation and synthesis making for the impressive continuity, through periodic renewals, down the millennia of history (Swami Ranganathananda, 1993: 52-53).

The four variables used to construct a taxonomy of intercultural communication are the worldview, normative pattern of beliefs and overt behaviours, code system and the perceived relation and intent in communication (Sarbaugh, 1987). The worldview encompasses a set of beliefs about the nature of life, the purpose of life and our relation to the cosmos which become part of the thought process sometimes even without conscious awareness about its acquisition. The *Rigveda* which forms the basis of cultural development in India expresses the wish that 'let noble thoughts come to us from every side'. From this wish emerged the Indian ideal that views all mankind as one family (*vasudhaiva kutumbakam*). This opened up smooth intercultural interaction and

exchange of diverse points of view. Its resistance of insularity and the ready admission of the ideas and visions of all major religions have enriched Indian culture through intercultural communications.

The normative patterns of beliefs and actions are the concept of a human being in any culture. The concept of a human being and the actions that constitute excellence serve as a measuring rod to assess the culture of a particular group of people. The essence of culture is revealed in the type of human being in whom that culture finds its own highest ideal manifested. There is no doubt about the spiritual ideal of Indian culture as the most admired hero of the Indian people is 'the man of God'. To elaborate further:

The ideal man of India is not the magnanimous man of Greece or the valiant knight of medieval Europe, but the free man of spirit, who has attained insight into the universal source... who has freed himself from the prejudices of his time and place (Radhakrishnan, 381-382).

India has clung to this ideal and produced from time to time great personalities such as the Buddha, Sri Ramakrishna, Swami Vivekananda, Aurobindo Gosh, Rabindranath Tagore and Gandhi who manifested universality and humanism, the twin ideals of Indian culture.

The code system includes verbal and non-verbal components, which includes the elements, structures, and psychological and sociological processes that influence the meanings in a language. Intercultural communication depends upon the sharing of common code system or the presence of communities or individuals who are bilingual. A person with bilingual or multilingual skills is more likely to act as a liaison or bridge to connect culturally different groups and therefore will play an important function in intercultural communication. Perceived relationship and intent (PRI) together constitute the compatibility of goals, hierarchy of relationship, positive or negative feelings and the intent of individuals involved in intercultural communication. Despite cultural differences there may be compatibility of goals such as engaging in international communication for conflict resolution, perceiving the

other as an equal in a relationship, and having favourable attitudes and intentions in communication. Religious, race, ethnic, caste and class conflicts are often seen as rising from a perception of persons in a superior/subordinate relationship with negative feelings towards one another and incompatible goals with the intent to harm or injure others. History is proof that the rigidity of cultures proceeds largely from exclusiveness of religious traditions and feelings of racial superiority.

Cultural rigidity is the product of the logical view of you 'or' I. India, on the otherhand, chose the spiritual view of you 'and' I. In this, she was inspired by her spiritual vision of the One 'in' the many (Swami Raganathananda, 1993: 53).

This vision has led India to strive for a peaceful cultural co-existence and programme of unity in diversity, instead of an aggressive, dull, dead uniformity.

### **Coordinated Management of Meaning (CMM) Theory**

The coordinated management of meaning (CMM) theory provides critical perspectives on the study of communication and culture (Cronen, Chen & Pearce, 1988). This theory takes communication to be the primary process rather than basing critique on individual rights, class relationships or other sources. In CMM theory, communication is not something individuals choose to do. It is the most fundamental human feature of lived experience. The CMM theory is intended to function as a lens through which the social world can be interpreted and critiqued. It is opposed to the procedure of treating culture as a set of dimensions of variables on which people differ. It does not accept behavioural norms, attitudinal tendencies, or common beliefs and values as providing sufficient insight into cultural differences. The conceptual understanding of events, objects, emotion and individuals are constructed in the process of communication. Concepts such as diversity, liberation and purification of culture are shaped and developed in the course of communication and continue to change with multicultural contact.

### **Interpretative Perspective to Cultural Identity**

The study of cultural identity on intercultural communication based on an interpretative philosophy of inquiry (Collier & Thomas, 1988) characterizes intercultural communication as contact between persons who identify themselves as distinct from one another in cultural terms. Cultural identity is based on identity formation and management in intercultural contact. Cultural identity is formed during a process of contrast of self to others and one's group to other groups. Identity creates a moral commitment and reinforces a sense of common origin. Intercultural communication is a process of comparison, judgments, ascriptions and negotiations of both persons' identities. One's own cultural identity may include stereotypes, opinions and meanings, and names about other cultural groups that have been passed down and are then modified and negotiated in intercultural contact. Cultural identity has been defined as identification with and perceived acceptance into a group that has shared systems of symbols and meanings as well as norms/rules for conduct. When individuals identify with cultural groups they are able to manipulate and understand systems of symbols and beliefs and are able to enact culturally appropriate and effective behaviour with members of that group. Cultural identity is dynamic and fluid because it is constituted and rendered in interaction, but it also has substance that is transmitted from generation to generation or from cultural group member to newcomer. The interpretative perspective of cultural identity should be applicable to the improvement of the quality of human contact in intercultural encounters.

### **Uncertainty Reduction Theory**

The uncertainty reduction theory is one of the few communication theories used to explain cross-cultural variations in communication, as well as intercultural and inter-group communication (see Berger, 1987). The theory assumes that individuals attempt to reduce uncertainty in initial interactions with strangers when they will be encountered in the future, can provide rewards, or act in a deviant manner (Berger, 1979). Uncertainty reduction theory has been used to explain communication

between people from different cultures and inter-ethnic communication in the United States (Gudykunst & Nishida, 1986). This theory has also been applied to intercultural adaptation (Gudykunst and Hammer, 1988). Reducing uncertainty and reducing/controlling anxiety are necessary and sufficient conditions for intercultural adaptation. Eight variables were related to reducing both uncertainty and anxiety: knowledge of host culture, shared networks, inter-group attitudes, favourable contact, stereotypes, cultural identity, cultural similarity and second language competence. Further, anxiety can be reduced due to the strangers' motivation to live permanently in the host culture, host nationals' inter-group attitudes and host culture policy toward strangers. Universalism or particularism in a culture is a major determinant of intercultural communication. People in individualistic cultures tend to be universalistic and apply the same value standards to all, while people in collectivistic cultures tend to be particularistic and apply different value standards for members of their in-groups and out-groups. In some collectivistic cultures (Japan and Hong kong) rules regarding in-groups, such as maintaining harmonious rules are endorsed highly, but not in individualistic cultures (England & Italy) (Argyle et al, 1986). In India (individualistic) people may follow behaviour patterns which go against the group. The uncertainty and anxiety reduction theory can have positive and negative outcomes for interpersonal relationships between members of different cultures.

### **Communication Accommodation Theory**

The communication accommodation theory combines prepositions from speech accommodation theory and ethono-linguistic identity theory that is applicable to intercultural settings. Speech Accommodation Theory (SAT) with its emphasis on discourse, paralanguage and nonvocal behaviour has recently been renamed Communication Accommodation Theory (CAT) (see Giles et al, 1987). It is concerned mainly with the communicative moves speakers make in interactions relative to the social and psychological contexts in communication and relative to each other's communicative characteristics. The

communication accommodation theory (CAT) is, therefore, particularly relevant in analyzing the complex process underlying intercultural communication. This theory makes specific predictions about how stereotypes and initial attitude affect speaker and listener behaviour, and about the consequence of this behaviour for evaluations of the encounter by participants (Gallois, Stokes, Giles & Coupland, 1988).

### **Network Theory in Intercultural Communication**

The network theory in intercultural communication treats individuals as embedded in social relationship networks which are influenced by and in turn influence the structure and characteristics of these networks (Yum, 1988). The network theory is also concerned about the formation, expansion, maintenance and dissolution of communication structures. Assuming that intercultural communication is more heterogeneous than intercultural communication, the network theory proposed that intercultural networks are more likely to be radial than interlocking, less likely to be multiplex, more likely to consist of weak ties than strong ties, to have weaker transitivity effects, and to have structures in which intermediary roles are more important than intercultural networks.

If intercultural communication is conceptualized as an interaction process between people, groups or organizations who have significantly different cultural origins, the network theory explains the context and social environment in which the encounter takes place. In homogeneous groups, an individual's friends tend to be friends with each other, thus forming an interlocking personal network. However, in intercultural situations, the high level of heterogeneity would make it less probable that one's intercultural contacts would form relationship with one's intercultural contacts. Thus intercultural networks are radial in nature and less dense. The degree to which multiple message contents flow through two individuals and the extent to which they have multiple role relationships is referred to as multiplexity (Rogers & Kincaid, 1981:133). Developing multiplex relationships, especially of a personal nature, with members of different cultural groups are often perceived as difficult or

undesirable (Kim, 1986). If intercultural contacts tend to fail to develop into close friendships and only remain uniplex links, such links are more likely to be weak than strong. Empirical evidence proves that stronger the tie connecting two individuals, the more similar they are, in various ways (Granovetter, 1973: 1362). Cultural groups that lack intercultural communication skills must depend on intermediaries or those with bilingual skills to establish intercultural contacts. In homogeneous groups, transitivity plays a greater role in the form of strong loyalties and strong emotional obligations rather than in intercultural relationships. The network theory thus focuses on groups and social effects especially in the context of intercultural communication, which is sensitive to both process and relationship issues.

### **The Convergence Theory and Intercultural Communication**

The convergence theory regards communication as a cybernetic process in which two or more individuals share information and converge toward a state of greater uniformity by reducing each one's own uncertainty not only about what the other person means but also about what one means oneself (Kincaid 1988). It is assumed in intercultural communication that the initial differences affecting communication between members of different cultures are expected to diminish over time with frequent contact. The emergence of mass culture as a phenomenon worldwide follows from this observation. The convergence theory studies the process of intercultural communication taking the case of immigration. If communication between members of an immigrant cultural group and the host culture is unrestricted, then over time, the values of the immigrant group and the host culture will converge toward a state of greater uniformity. The impact of a small group of immigrants into a culture increases the diversity in the host culture whereas larger groups may influence the host culture towards convergence. Such an impact may lead to cultural assimilation or the "melting pot" phenomenon. Historically groups that migrated to other geographical regions become isolated from their original culture and thereafter evolved a distinct culture of their own. This pattern is the source of the most of cultural diversity found in the world today. Contemporary migration is

into a larger, preexisting host culture rather than into unoccupied territory.

### **Systems Theory of Intercultural Transformation**

The systems theory focuses on the process of intercultural transformation. A gradual change that takes place in the internal conditions of individuals as they participate in extensive intercultural communication activities (Kim & Ruben, 1988). The theory examines why and how intercultural transformation occurs. Intercultural communication has been approached as a problem in the case of uncertainties they present. Many social scientists have used the concept of "culture shock" to explain an individual's early encounter to a different culture. Other similar experiences include 'role shock' (Bymes, 1966; Higbee, 1969), 'language shock' (Smalley, 1963), 'culture fatigue' (Guthrie, 1966, 1975) and 'transition shock' (Bennett, 1977). Culture shock has been described as a form of personality maladjustment, which is a reaction to a temporary unsuccessful attempt to adjust to new surroundings and people (Lundstedt, 1963: 8).

The Learning/Growth Approach to international communication proposed by Adler (1987) views cultural shock in the broader context of intercultural learning and growth. According to Adler, culture shock is thought of as a profound learning experience that leads to a high degree of self-awareness and personal growth. Rather than being only a disease for which adaptation is the cure, culture shock is likewise at the very heart of the cross cultural learning experience. It is an experience in self-understanding and change (Adler, 1987: 29). The cross-cultural learning experience is a transitional one enabling an individual to move from low self and cultural awareness to a state of high self-and cultural awareness (Adler, 1987: 15).

The systems theory articulates the relationship between intercultural encounters, culture shock experiences and adaptive transformation in individuals. In this theoretical framework, culture shock is viewed as neither "positive" nor "negative" necessarily, but as an integral and inevitable part of the process of becoming intercultural. It is seen as a

process of individual transformation - a value-neutral phenomenon that occurs naturally through intercultural communication experiences. Intercultural transformation refers to the process of change in individuals beyond the cognitive, affective and behavioural limits of their original culture (Kincaid & Ruben, 1988:306).

Intercultural communication experiences are inherently stressful. Individuals facing culture shock situations must alter some of their existing cultural patterns of communication. This requires the suspension or change of old cultural ways and the accommodation of some new cultural ways. The creation of a new cultural system enables the individual to be better adapted to subsequent intercultural encounters.

The theories of intercultural communication discussed above are by no means a complete account but provide a fairly comprehensive sweep of the subject and its processes. These theoretical perspectives provide an understanding of how intercultural communication works in various social systems to affect individuals' behaviour and their identity within a culture.

### **Implications**

Communication and culture are fundamental life process, which evolve over time affecting the social life of individuals in communities all over the world. The increase in interculturalness in global and domestic interaction can be felt in every facet of human affairs. A successful business manager in a multinational company cannot be highly ethno-centric, an effective diplomat must communicate with great sensitivity and understanding of the social skills of the local culture, a teacher in a multiethnic urban school must be able to deal competently with children and their parents, whose culture attributes are different from one's own (Kim and Ruben, 1988: 299). The changing circumstances thus demand the ability of individuals to understand and adapt to the changing culture and technological dynamics and the implications thereof.

Multicultural societies, the diversity of cultures and subcultures in almost all parts of the global have led to a need for a clear intercultural

vision. Theoretical perspectives in intercultural communication provide ways of explaining differences between and the interdependence of cultures. International communication is another contemporary concern that is closely linked to communication and culture. The role and effect of culture on peace negotiations, peace process across cultures, the areas of power, mutual trust, stereotyping, hostility, mass media policy and functioning are all emerging areas of research in intercultural and international communication. All communication including intercultural activities are grounded in language, either in the verbal or non-verbal mode. The critical role of language usage through communication to negotiate different facets of identity and relation of the different levels and functions of language usage have impact on the collective life of a culture. The links between language, culture and identity have an important implication for intercultural communication and adaptation.

Intercultural communication is greatly facilitated by a culture that is broad, tolerant and universal in character. The non-fundamentalist nature of the mind and society in India right from the beginning, its receptiveness to new ideas from all possible sources and readiness to assimilate them is echoed in the Vedic wish: "Let noble thoughts come to us from every side" (*Rigveda*, 1-69-1). Such an attitude has encouraged Indian culture to leave its imprint on several South-East Asian countries during the long course of their historical contacts. The cultural imprints can be seen in the spheres of political and social institutions, language, religion, art and architecture in South-East Asian countries of Java, Borneo, parts of Celebes and Sumatra, Cambodia, Siam, Burma, Laos and Thailand. The cultural history of India is replete with the encounters of several religious and racial communities, such as refugees persecuted in their own countries. But the awareness of the divine in all human beings which is a recurring theme in all the hymns, poems, art and philosophy in India helped to establish intercultural relations cutting across all racial, creedal, religious and socio-political divisions.

Intercultural communication has become important for members of an immigrant group, but also for the development and well-being of the host culture. Missionaries and refugees also need to incorporate within

themselves the communication pattern of the environment. Any individual who has benefited from intercultural communication and adaptation will possess an affirmative or favourable attitude towards other cultures and have the capacity to participate in varied experiences. The problems of millions of people struggling to emancipate themselves can only be mitigated with a more universal and inclusive motive towards human solidarity. The rejuvenation and preservation of the human spirit in the present age characterized by exclusive survival and destruction of others in the name of trivial encounters (political order, social control, ethnic cleansing, and religious fundamentalism) is the paramount need of the hour. Swami Vivekananda's banner raised more than a century ago: "Help and not fight", "assimilation and not destruction", "harmony and peace and not dissension" (1985, Vol.1: 24) must inspire intercultural accommodation and transformation among people everywhere.

## References

1. Alder, P.S., (1987). "Culture Shock and the Cross-cultural Learning Experience", in L.F. Luce & E.C. Smith (eds.), *Toward internationalism* (pp. 24-35) Cambridge MA: Newbury, (Original work-published in 1972).
2. Argyle M., Henderson M., Bond M., Iizuka Y., & Coniarello A., (1986). "Cross-cultural Variations' in Relationship Rules", *International Journal of Psychology*, 21, 287-315.
3. Basham A.L., (ed.) (1975). *A Cultural History of India*, Delhi: Oxford University Press.
4. Bennett J., (1977). "Transition Shock: Putting Culture Shock in Perspective", in N.Jain (ed.), *International and Intercultural Communication Annual*, 4, 45-52.
5. Berger C.R., (1979). "Beyond Initial Interactions", in H. Giles & R.St. Clair (eds.), *Language and Social Psychology*, Oxford: Basil Blackwell.
6. Berger C.R., (1987). "Communicating under Uncertainty", in M.E.

- Roloff & G.R. Miller (eds.), *Interpersonal Processes*, Newbury Park, CA: Sage.
7. Byrnes F.C., (1966). "Role Shock: An Occupational Hazard of American Technical Assistants Abroad", *Annals*, 368, 95-108.
  8. Colliner M.J. & Thomas M., (1988). "Cultural Identity: An Interpretative Perspective", in Y.Y. Kim & W.B. Gudykuns (eds.), *Theories in Intercultural Communication*, (pp. 99-120), Newbury Park, CA: Sage.
  9. Cronen V.E., Chen V. & Pearce, W.B. (1988). "Coordinated Management of Meaning: A Critical Theory", in Y.Y. Kim & W.B. Gudykunst (eds.), *Theories in Intercultural Communication*, (pp. 66-98), Newbury Park, CA: Sage.
  10. Gallois C., Stokes A.F., Giles H., & Coupland N. (1988). "Communication Accommodation in Intercultural Encounters", in Y.Y. Kim & W.B. Gudykunst (eds.), *Theories Intercultural Communication* (pp. 157-185), Newbury Park, CA: Sage.
  11. Giles H., Garrett P. & Coupland N., (1987). "Language Acquisition in the Basque Country: Invoking and Extending the Intergroup Model", Paper presented at the Basque Conference, Madrid, Spain.
  12. Granovetter, M. (1973). "The strength of Weak Ties", *American Journal of Sociology*, 78, 1360-1380
  13. Gudykunst W.B. & Hammer M.R., (1988). "Strangers and Hosts: An Uncertainty Reduction Based Theory of Intercultural Adaptation", in Y.Y. Kim & W.B. Gudykunst (eds.), *Intercultural Adaptation*, Newbury Park, CA: Sage
  14. Gudykunst W.B. & Nishida T., (1986). "Attributional Confidence in Low and High Context Cultures", *Human Communication Research*, 12, 525-549.
  15. Guthrie G.M., (1966). "Cultural Preparation for the Philippines", in R.B. Textor (ed.), *Cultural Frontiers of the Peace Corps*, Cambridge: MIT Press.

16. Guthrie G.M., (1975). "A behavioral Analysis of Culture Learning", in R.M. Brislin, S. Bochner & W.J. Lonner (eds.). *Cross-cultural Perspectives on Learning*, New York: John Wiley.
17. Higbee H. (1986). "Role Shock - A New Concept", *International Educational and Cultural Exchange*, 4(4), 71-81.
18. Kim Y.Y. (1986). "Understanding the Social Context of Intergroup Communication. A personal Network Approach", in W. Gudykunst (ed.), *Intergroup Communication*, London: Edward Arnold.
19. Kim Y.Y. (1988). "On Theorizing Intercultural Communication", in Y.Y. Kim & W.B. Gudykunst (eds.), *Theories in Intercultural Communication*, Newbury Park, CA: Sage.
20. Kim Y.Y. & Gudykunst W.B. (eds.), (1988). *Theories in Intercultural Communication*, Newbury Park, CA: Sage
21. Kim Y.Y. & Ruben B.D., (1988). "Intercultural Transformation: A System Theory", in Y.Y. Kim & W.B. Gudykunst (eds.), *Theories in Intercultural Communication*, Newbury Park, CA: Sage
22. Kincaid D.L., (1988). "The Convergence Theory and Intercultural Communication", in Y.Y. Kim & W.B. Gudykunst (eds.), *Theories in Intercultural Communication*, Newbury Park, CA: Sage
23. Lundstedt S., (1988). "An Introduction to Some Evolving Problems in Cross-cultural Research", *Journal of Social Issues*, 19(3), 1-9.
24. Nair Kiran Ramachandran. (1977). "Religion, Culture and Development", in M.R. Dua & T. Manonmani (eds.), *Communication and Culture: New perspectives and Applications*, New Delhi: Galgotia Publishing Co.
25. Radhakrisnan S., (1940). *Eastern Religions and Western Thought*, 2<sup>nd</sup> edition, London: Oxford.
26. Rogers E. & Kincaid D.L., (1981). *Communication Networks: Toward a New Paradigm for Research*, New York: Free Press.
27. Sarbaugh L.E., (1981). *Intercultural Communication* (rev.ed), New Brunswick, NJ: Transaction.

28. Sastri K.A.N. (1959). "The future for Traditional Cultures", in *Traditional Cultures in South East Asia*, (UNESCO), Orient Longman.
29. Smalley, W.A. (1963). "Culture Shock, Language Shock and the Shock of Self-discovery", *Practical Anthropology*, 10, 49-56.
30. Swami Raganathananda (1993). *The essence of Indian Culture*, Calcutta: Advaita Ashrama.
31. Swami Vivekananda (1985). *The Collected Works of Swami Vivekananda*, Vol.1, Calcutta: Advaita Ashrama.
32. Yum J.O. (1988). "Network Theory in Intercultural Communication", in Y.Y. Kim & W.B. Gudykunst (eds.), *Theories in Intercultural Communication*, Newbury Park, CA: Sage.