



Challenges of Communicating in Intercultural Communities

Wafa Ali Abd Elrazg Mktad *

Department of English Language and Linguistics, Faculty of Arts and Sciences- El marj,
University of Benghazi, Libya.

تحديات التواصل في المجتمعات متعددة الثقافات

وفاء علي عبد الرازق مختاظ *

قسم اللغة الإنجليزية، كلية الآداب والعلوم-المرج، جامعة بنغازي، ليبيا

*Corresponding author: wafamktad@uob.edu.ly

Received: May 13, 2025

Accepted: July 04, 2025

Published: July 14, 2025

Abstract:

This research paper sheds light on important topic which is the insensitivity in intercultural communication; that is to say, a lack of awareness and consideration for cultural differences such as values, norms, nonverbal cues of others. This lack can hinder the success in intercultural communication as a result of biases or stereotypes. By understanding this serious problem and knowing how to handle it effectively by creating atmosphere that allows interlocutors get " deep understanding" of others' cultures, beliefs and so on, so we can reduce or finish this obstacle. Data collected by using ordinal scale as a tool of measurement by reporting data in a form of ranking and ordains without confirming the variations' degrees between them. Type of this research is quantitative as it well known that data collected by ordinal scale is quantitative data. Data collected by using self-assessment questionnaire, which is adapted form. Participants number is 40, as they have chosen based on their experience of living abroad. The result, of data analysis indicated different interpretations that all leads to only one fact which deep understanding of other' cultural difference is a key factor in communicating successfully." respect, respect, and respect even if they are different "

Keywords: majority, intercultural communication, minority, diversity in culture.

المخلص

نبذه مختصره عن البحث هذا البحث يعرض مشكلة مهمه من شأنها عرقلة التواصل الاجتماعي في مجتمعات تضم فئات مختلفة ثقافيا وفكريا حيث ان هذا الاختلاف يسبب مشاكل عدة مثل التعصب والعنصرية وحب ابراز وتعزيز ثقافة عن الأخرى. هذا الاختلاف يمكن ان يعوق التفاعل الاجتماعي بشتى انواعه. من هذا المنطلق نجد ان التعايش مع المجتمعات الغربية بشتى اشكالها والوانها وثقافتها يحتاج الي إدراك اهمية احترام الثقافات الأخرى والتعايش على مبدأ احترام ولو كنت مختلفا عن الآخرين.

الكلمات المفتاحية: اغلبيه، اقلية، التواصل في مجتمعات متعددة الثقافات، الاختلاف في الثقافة.

Introduction

With the development of technology and the openness of the world, as well as the increase in international relations commercially, educationally, and politically intercultural communication have become an inevitable necessity between the countries of the world. At the present time, some individuals are having difficulty adapting to people who are culturally, ethnically, and religiously different from them.

In general, people have impressions and beliefs that differ from one person to another in regarding to intercultural communication. Some of them believe that the more interaction between peoples of different cultures, the greater the understanding and harmony between them. Despite this, there are many obstacles that will hinder intercultural

communication among these nations. Dupraw & Axner (2020) believe that interaction with people is not necessary an effective communication, as some interactions do not mean "understanding & harmony". Thus, interaction cannot be described as communication. In addition, Ingram (2020) observes that some obstacles across multicultural communities have proven since humans lack awareness and knowledge about the existence of these difficulties from the first place. Basically, cultures can be defined as a tool of expressing values and behaviors possessed by the owners of that culture. Therefore, we find people belong to the same culture act according to those standards that show their concepts in life. As a result, the more cultures multiply, the greater the challenges, and vice versa. It's worth noting that this culture usually forms a series of expectations about how its owners behave with other people who do not belong to that culture. Regarding to the verbal features within a culture, there is a basic code that appears in different verbal styles that indicated by the official language. As well as, the non-verbal system can be indicated by various of actions, signs, symbols, body language, personal and geographic space. Generally, intercultural communication is centered on both verbal and non-verbal symbols as a source of some challenges in the social interaction when more than one culture is involved Neuliep (2018). Globally, the cultural differences that emerge as a result of the multiplicity of customs, values, behaviors, and religions are a very important topic in understanding and overcoming problems in a society that has been forced by social and economic conditions to coexist in the midst of that diversity. Generally, this research paper targets a recent and interesting topic, which is "the challenges that face individuals in intercultural communication".

Research question

- *How do languages differences affect global communication?*
- *To what extent, can cultural differences hinder the social communication?*
- *what role do biases and discriminations play in creating obstacles in intercultural communication?*

Literature review

Intercultural communication

Initially, through the first interpretation for the meaning of "intercultural communication" we can say that it is the process of communication cross culture. If we want accuracy in interpreting this term, then there is need to question the word "culture". That is to say, what culture is meant here? Is it the culture of one ' own society, or is it the opposite? In order to clarify the whole picture, many definitions and interpretations need to be reviewed. Fundamentally, intercultural communication means coexistence in an environment where many cultures exist together. In addition to the exchange of information and knowledge at multiple levels of perception, as well as, the control and harmony between people who do not belong to the same culture, religion, value or place. In other words, the mutual interaction that appears in communication cross cultural boundaries Jens A. (1985). Furthermore, Ting Toomey (1999) describes intercultural communication as the process of negotiation the shared meaning in participation among multicultural groups. However, it is worth noting that some scientists have reduced the meaning of the term " intercultural communication" to includes only communication between multinationals as mentioned by Cudykunst (2003), while others have expanded the definition to include; ethnic, different sexual, religious, and regional participation as mentioned by Judith (2007).

Challenges & intercultural communication

There are many obstacles that impede socialization in a multicultural, ethnic, and religious environment. This research paper aims to present a number of challenges agreed upon by many researchers and scientists. Perhaps the most important obstacle is language. For more illustration, Bama (2020) insists that humans face linguistic difficulties represented in slangs, terminology, grammar, and dialect. For example, we can imagine a situation in which a person borrow the meanings of certain words and generalizes those meanings to another linguistic context without taking into account that this context belongs to a different community. At this level of perception, there is no doubt misunderstanding will occur, and that person may lose communication with others. Based on the aforementioned, we can conclude that language whether verbal or non-verbal, is a very effective and influential factors with regard to intercultural communication. As well as, knowing the foreign language is not necessary enough for successful communication. As illustrated by Dupraw & Axner (2020) lack of knowledge of non-verbal symbols such as tone of voice, gestures, facial expression, and so on can be an important factor in impeding intercultural communication. Another obstacle is "tendency to evaluate". That is to say, this type of evaluation means to prejudge the words, actions, and arguments of others without any attempt to understand the intended meaning. In other words, not giving them an opportunity to adequately express their opinions and arguments which may contain a different other meaning than what the interlocutors understood. Dupraw & Axner believe that unbiased interpretation is required to understand the behavior and intention of others. To follow up, individual's behaviors which do not compatible to behaviors, and cultures of others cross communities will be understood wrongly. Furthermore, another challenge is high anxiety. Generally, anxiety is a factor that arises as a result of different circumstances surrounding individuals such as a new place, strangers, and of course the new cultures. In other words, such circumstances raise the level of anxiety and thus hinder intercultural communication. In addition, multiculturalism is an essential element in raising the level of anxiety because people

do not how to deal with those cultures, or are confused about how to respond to others who differ from them in customs and traditions. Basically, there are confusion and anxiety about everything they want to say or do Baran (2020). Another difficulty regarding to intercultural communication is stereotype. In fact, this term was introduced by the journalist Walter (1922) in his book "public opinion". This term refers to the selective way that is used to regulate and simplify perceptions of people. For more clarification, when people try to stereotype others, they classify them into groups each one has characteristics that distinguishes it from others, but the real problem lies as a result of ignoring the individual differences between people in each group, which makes them fall into error because of the generalization and prejudgment of one's behavior that may reflect something different from its predetermined group as it was classified by the name of stereotypes. However, the consequences that arise from stereotyping can affect negatively the intercultural communication. To follow up, a basic challenge that can exist largely in multiple cultures communities is prejudice. It is a term that used to reflect "a negative attitudes" towards others as based on the wrong assumptions and the consequences of inflexible stereotypes. Prejudiced actions include unjustified hatred towards a specific group or individuals of that group without having any previous experiences to judge through them, just a bias because they are different from them. Actually, prejudice is described as universal psychological phenomenon because the readiness to behave negatively with strangers who differ from us is a natural feeling Ziva & Bonnie (1993). A serious problem in communicating culturally is discrimination. It can be described as not giving everyone the right he deserves as a result of his membership or belonging to unflavored group. As well as, it can be defined as unfair treatment or the stage in which there is no equality between people because of the differences in race or culture. The last challenge to be mentioned is racism. At the individual level, it can be seem in the same way as prejudice since racism can reflect a negative character that appears in the behaviors, beliefs, and attitudes that people show against individuals who do not belong to their race. At the cultural level racism also presents by rejecting cultural differences cross communities, or by negative evaluation that is based on biased expectations as a result of the racial difference Myron & Jolene (2010).

Intercultural competence

Basically, intercultural competence can be seen as a key component for successful participation between people who do not belong to the same cultural boundaries. As well as the notion of intercultural competence has been described accurately as a complex skill of several capabilities which it turn achieves the required efficiency in the performance in a medium that characterized by diversity of its population Fantini (2020). In addition, Robert (1962) proposed the term "universal communicator" to describe a person who has breath perception to deal with others. This person usually is capable to accomplish effectively any intercultural communication. Such a person has several advantages such as stability, integrity, wisdom, extroversion, and personal features. Furthermore, the socialization among multicultural nationalities, the remarkable increase in the political and the economic relations, and as a result of the modern means of communication has made the intercultural competence as important topic for research. In fact, intercultural competence is strongly required for adaptation within cultural boundaries. As an example, the interaction between emigration and multicultural communities. As it is well known the emigration to a foreign place requires adaptation to the new environment. Also, it cannot be neglected that the most important element of adaptation is knowing the policies "education policies, integration policies, and forging policies", customs, and cultures of the host society so that the displaced can coexist normally without any problems or difficulties Rathje (2006). However, despite all attempts made by scientists to find a unified definition of intercultural competence, they did not succeed in that. Indeed, this term is still under investigation and modification because of its great importance and impact on the world Thomas (2003). Basically, the competences that link to those communicative skills including; the use of language, and skills that do not compatible with a purely transactional use of language are called "extra- linguistic competences" of which cultural knowledge is subset. To be more accurate, extra-linguistic competence can be defined in terms of all knowledge arising from deep analysis of interpretation and thinking about culturally specific codes embodied in social communication.

Basic components of intercultural competence

As mentioned recently in (2023) by Consul Teaching for training and consulting agency, intercultural competence can be seen as content that reflects the following qualities; *mindfulness, intellectual flexibility, motivation, and tolerance for uncertainty* see diagram 1. First of all, *motivation* is explained as a state of satisfaction and desire to stand in intercultural communication, whether this kind of motivation is extrinsic or inherent both of them contribute strongly to the success in intercultural environment. Second, *mindfulness* is a state that embodies a complete awareness of what has been learned and what is actually happening in cultural communication, which requires mental focus and intellectual flexibility. Third, *intellectual flexibility* can be defined in terms of the desire to obtain the best results, such as readiness for a permanent ability to evolve and renewal by using the current knowledge then refining it into new skills instead of employing it to the old classification. The last component is *tolerance for uncertainty*. This component materializes in reflecting our uncertain behavior and circumstances. Some individuals behave better in certain situations than others. Uncertainty is created sometimes in intercultural meetings. In addition, when dealing with people who are not similar to us, those who differ ethnically, sexually, and culturally, we often think carefully about how to deal with them or what we should say or not say.

Elements of Intercultural Competence

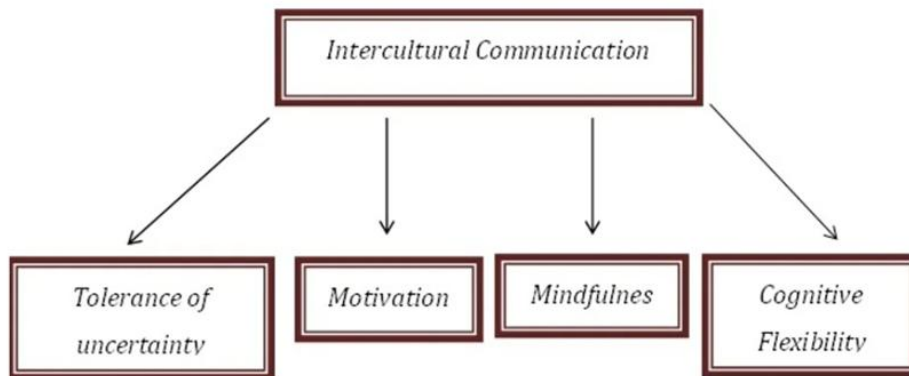


Figure 1. Elements of Intercultural Competence.

Intercultural competence as a continuum

After all attempts to study all forms of dealing that individuals went through during their living in multicultural societies Bennett (1986) decided to summarize the outcomes of these attempts and highlight the most important things that individuals went through in various stages until they were able to find the appropriate mechanism that allows them to adapt to these societies. Bennett wanted to clarify the reason behind this mechanism that makes differences between individual's intercultural competence. That is to say, why some of them reached at high level of intercultural competence, where others have not been able to develop their intercultural skills. Bennett wanted to facilitate the way for all those interested in the subject of multiculturalism and its impact on social communication, so he decided to complete a work that summarizes all stages that individuals go through in a foreign community until they reach a stage of overcoming intercultural challenges. The result of Bennett's work is *the development model of intercultural sensitivity (DMIS)*.

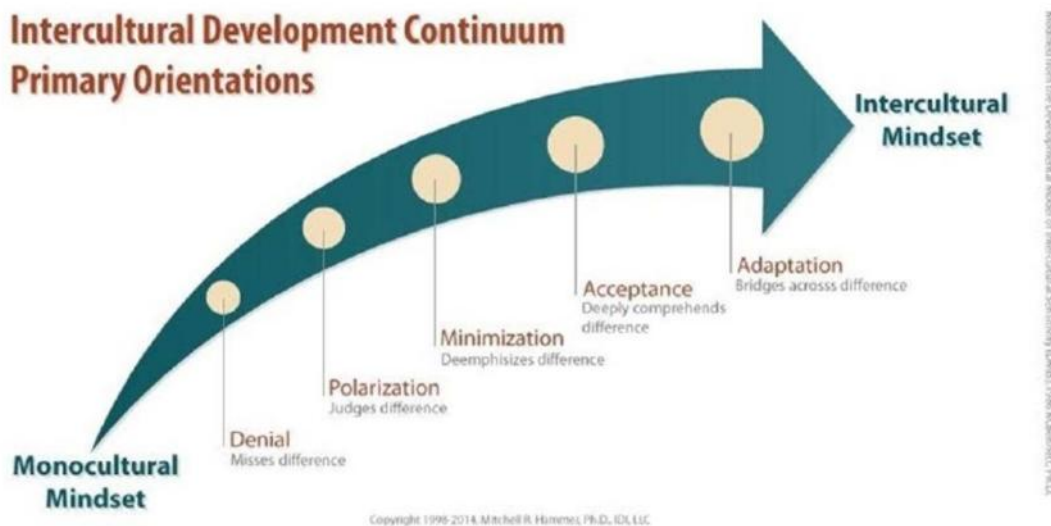


Figure 2. Intercultural development continuum.
Source: IDI, LLC (2017).

Bennett's DMIS

Bennett (1986) produced the development modal of intercultural sensitivity. This modal is considered as one of the most prominent and important modals in intercultural communication. It is sometimes called "Bennett Scale" see figure 3.

M. Bennett (2004) summarized the challenges that individuals face during their stage of development to be cultural competent, which he described as change from ethnocentrism to ethno relativism. These terms were used to describe different conditions where the term ethnocentrism is used to indicate to the cultural experience of people as the center to reality. That is, in the primary socialization process people receive their own beliefs, values, and behaviors that shape their first impression of this world so they are unquestioned, while the term ethno relativism is the exact opposite of ethnocentrism. It used to refer to individual's own beliefs and behaviors that depend on the realism that they created in a medium in which several possibilities exist.

Basically, intercultural competence is described as a continuum of experiences from ethnocentrism to ethno relativism. The first stage of individual' s experience is called "denial". This term is used to refer to the stage of denial of other cultures in the mind of a monoculture person. This negligence can be a result of ignoring or lack of prior knowledge of cultural differences. The second stage is called "*polarization*". This term expresses a state in which there is a mental assimilation of cultural differences, thus this assimilation results in a feeling of discomfort which leads to judge over those differences. Third stage is called " *a minimization midst* ". To achieve universalism, there are tendencies to not focus or listen to any cultural difference for the benefit of all. The fourth stage is called " *acceptance midst*". At this stage, people are aware of all cultural differences, thus they accept them appropriately, and are good at dealing with them in a perfect way. The last stage is called "*adaptation*" or intercultural midst. at this stage, there is no longer any value for any cultural challenges in communication, as experiences and benefits are exchanged without cultural differences being an obstacle.

In order to create a new turning point in terms of intercultural behaviors, there is an urgent need to integrate cultural self-awareness with awareness of others, so that there will be a real adaptation cross multicultural community without any challenges.

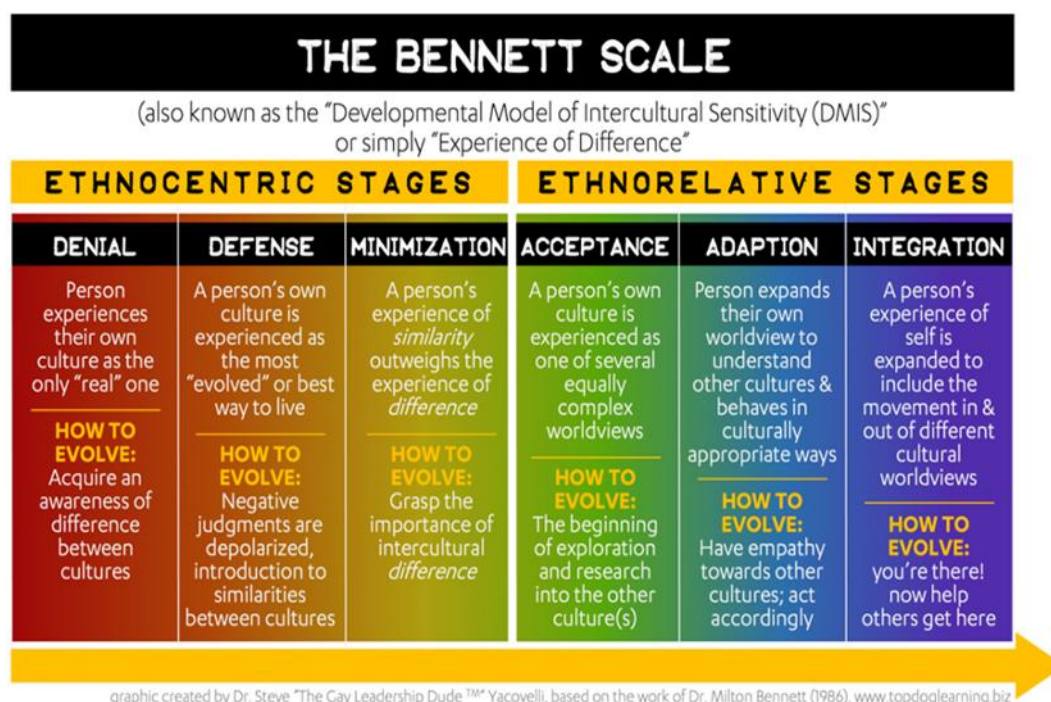


Figure 3. graphic created by Dr. Steve " the gay leadership Dude",
based on the work of Milton Bennett (1986) .www.topdoglearning.biz

Methodology

Measurement tool:

"Ordinal" scale was used in this study as a tool of measurement by reporting data in a form of ranking and ordering without confirming the variation's degrees between them. The main reason for choosing this method of measurement lies in the ease of the data analysis process as it makes the comparison between complicated variables, as it deals with classification of data in an organized manner.

Type of research:

The type of this research is quantitative, as it is well known that data collected by ordinal scale measurement is quantitative data which have normally existing orders. That is, it can be easily ranked or grouped.

Data collection :

Self-assessment questionnaire was used as a method for collecting data, as some forms were delivered to the participants via email, and others through direct communication with them. This questionnaire was adopted, source; *adopted from cultural awareness self-assessment form 3, 1 CANS, Washington state board for community and technical, adult basic & literacy educators, P.O.box42496,711capital Blvd., from <http://www.literacynet.org/icans/chapter05/cultural3.html>*. (See a copy of the used self-awareness evaluation questionnaire at the end).

Participants

Participants in this study were chosen because they had the experience of living with people from different cultures. some of them reside in America, some in Britain, and some of them studied for a period abroad. All of them are Arabic. The majority have previous experience of coexistence in multicultural societies. Their number is 40, their sex is males and females. The average of their ages is between 35 to 60.

Data analysis & discussion

1. First statement in the cultural awareness self-evaluation questionnaire

Points	No ability demonstrated	Minimal ability	poor	fair	average	Very Good	excellent	outstanding
Percentage	0%	0%	10%	15%	0%	10%	25%	40%
Frequency	0	0	4	6	0	4	10	16

The first statement in the cultural awareness self-evaluation questionnaire relates to the degree of listening to others, who are culturally different, about the effect of one's own culture. The highest percentage of responses was given between two levels, where the first highest one is 40% to indicate outstanding level of listening, and the second highest point is 25% which represents an excellent level of listening, as we see that those percentages indicate the more frequent individuals' responses that are between 10 to 16. On the other hand, the lowest percentage is 10% to indicate very good level of listening, the other lowest point is 10% to indicate poor level of listening and 15% indicates fair level, the table above shows the most frequent response (mode) is 4. Through the percentages that mentioned, we can notice that the highest percentages mean that some, but not all participants are culturally aware. That is, some participants show lack of interest in the attitudes of others in terms of the influence of their cultural beliefs.

2. Second statement believing of foreign culture

Points	No ability demonstrated	Minimal ability	poor	fair	average	Very good	excellent	Outstanding
Percentage	15%	0%	15%	0%	40%	25%	0%	5%
Frequency	6	0	6	0	16	10	0	2

The second statement relates to the extent to which individuals believe in the mental abilities and the value of the foreign cultures of others. The highest percentages ranged between 25% very good level of believing, and 40% average level of believing. On the other hand, the lowest 5% to indicate outstanding level of believing, while the percentage of 15% was given to poor level which indicates discrepancy in opinions between support and rejection of the ideas of benefiting from the foreign cultures, as well as we can see the highest frequent response is 6 clear discrepancies between responses.

3. Advising others about success in dealing with diversity in cultures

Points	No ability demonstrated	Minimal ability	poor	Fair	average	Very good	excellent	Outstanding
Percentage	15%	5%	5%	5%	15%	15%	25%	15%
Frequency	6	2	2	2	6	6	10	6

The third statement relates to the extent to which people are willing to give advice to culturally different people about how to be successful in their culture. Amazingly, the highest percentage of responses is 25% to indicate an excellent level of agreement, while the other percentages were 15% average level, 15% outstanding level, 15% very good level of agreement, 15% no ability demonstrated, and 5% poor level and 5% fair level, 5% minimal ability level of agreement. Through the disparity of these percentages, it is clear to the researcher that there is a reluctance to intervene in solving the problem of culture diversity, and this disparity shows that the minority has a spirit of understanding and dealing with others those who belong to other societies, but the responses of the majority confirm that cultural differences could be a double-edged sword, as we can see the mode is 2 the most frequent number.

4. Giving support to strangers

points	No ability demonstrated	Minimal	poor	faire	average	Very good	excellent	Outstanding
percentage	10 %	15 %	0%	0%	0%	15%	25%	35%
Frequency	4	6	0	0	0	6	10	14

The forth statement relates to the extent to which participants give their support to strangers who are rejected by other members of their culture. The highest percentage was given to indicate outstanding level of support is 35%, and the second highest is 20% which represents an excellent level of support, as well as 15% was given to very good level of support. On the other hand, the lowest percentage is 5% for poor agreement, 15% for minimal ability of support and 10% for no ability demonstrated. Based on the previous mentioned percentages, we can say that there is some degree of sensitivity toward strangers and some rejection for dealing with them specially if they were rejected by other members of society.

5. Apologize for any harm caused to others as result diversity in cultures

Points	No ability demonstrated	Minimal	poor	fair	average	Very good	excellent	Outstanding
percentage	0%	10%	5%	20%	0%	15%	20%	30%
frequency	0%	4%	2%	8%	0%	6%	8%	12%

The fifth statement relates to the extent of apologizing for any behavior that hurt others as a result of being culturally different. The highest percentages of positive responses are 30% to indicate outstanding level of agreement, 20% to indicate an excellent level of agreement, and 15% very good level of agreement. On the other hand, the lowest percentages are 10% minimal ability level of acceptance, 5% poor level of agreement and 20% fair level for apology. Through the aforementioned percentages, we notice that there are a significant number who accepted the principle of apology, while there are also a few percentages who rejected this principle. This result, can also confirm by looking to the mode in the table above which is 8.

6. Biases as a result of being culturally different

Points	No ability demonstrated	Minimal ability	poor	fair	average	Very good	Excellent	Outstanding
Percentage	10%	15%	0%	15%	10%	15%	25%	10%
Frequency	4	6	0	6	4	6	10	4

The sixth statement relates to the extent of bias towards one's own culture in any discussion or stress about cultures, and the extent to which the "the principle of my culture is the best" is imposed. The highest percentage is 25% to indicate an excellent level of agreement, 15% very good level of bias towards one's own culture, 10% outstanding level of bias, we can see in table above that the most frequent responses are between 6 which show some people's biases. The lowest percentage is 10% to indicate zero level of cultural bias; to mean no bias towards one's own culture, 15% to indicate minimal ability, 15% fair level of bias and 10% average level. Clearly, the data showed some degrees of cultural bias which is a normal feeling of identity. We can notice that in the table above that the mode is between 6, 4 which most frequent responses indicating some degree of cultural bias.

7. Respect the cultural diversity

Points	No ability demonstrated	Minimal ability	poor	fair	Very good	v. good	excellent	Outstanding
Percentage	0%	5%	0%	5%	0%	10%	25%	55%
Frequency	0	2	0	2	0	4	10	22

The seventh statement relates to the respect of others even if they are culturally different. The highest percentage of responses is 55% to indicate outstanding level of respect and 25% an excellent level of respect, as it is clear that the highest points of frequent responses are between 22 outstanding to 10 excellent which confirms respect of the cultural diversity. In contrast, the lowest percentage is 5% to indicate minimal ability of respect, 5% to indicate fair level of respect and 10% very good level of respect. Generally, we can say that the majority voted to support respect of others even if they do not belong to their culture, but this cannot hide the fact that some participant still show some discrimination against strangers. also, the most frequent number is 2 indicating to minimal ability and fair points of respecting.

8. Mixing with others among culturally different groups

points	No ability demonstrated	Minimal ability	Poor	Fair	Average	Very good	Excellent	Outstanding
percentage	0%	15%	5%	15%	0%	15%	25%	25%
Frequency	0	6	2	6	0	6	10	10

The eighth statement relates to the extent to which individuals mix with others when they exist among culturally different groups. The highest percentage is 25% to indicate outstanding level of mixing with multicultural groups, 25% an excellent level of mixing, while 15% was given to fair level of mixing and 15% to show a very good level. In contrast, the lowest percentage of disagreement is 15% to show minimal ability and 5% fair level of mixing with other nationalities. Totally, it seems to be clear that the majority support mixing with multicultural groups. That is could be a good sign of cultural awareness among participant, despite of 15% show dislike of mixing with multicultural groups. As the highest frequent number, we can see in the table above is 6 which also confirm the differences in people's opinions between neutral and supportive, which can be interpreted as a sign of respect for others regards of their cultures.

9. Dealing from people outside the dominant culture

Points	No ability	Minimal ability	Poor	Fair	Average	v. good	Excellent	Outstanding
percentage	0%	5%	20%	30%	15%	25%	5%	0%
Frequency	0	2	8	12	6	10	2	0

The ninth statement relates to the extent of dealing (work, train, select, and promote) with people from the outside dominant culture. On one hand, the highest point is 30% to indicate fair level of dealing with people from the outside dominant culture, 25% very good level of acceptance, 15% for average level of agreement, 20% to indicate poor level of agreement, as we can notice that the most frequent response is 2. This result indicated that there are a fair number of people who accept dealing with foreigners. On the other hand, the lowest percentage is 5% to show minimal ability of dealing, 5% to indicate an excellent level of agreement to deal with multicultural groups even if they do not belong to the dominant culture. Apparently, there is a clear sensitivity towards individuals who are from the outside dominant culture since some individuals showed dislike of dealing.

10. Making fun of others' cultures.

Points	No ability demonstrated	Minimal ability	Poor	Fair	Average	v. good	Excellent	Outstanding
percentage	0%	10%	25%	10%	15%	5%	5%	30%
frequency	0	4	10	4	6	2	2	12

The tenth statement is about the idea of making fun of other people's cultures, and the extent of intervention to stop such bad manner. The highest percentage is 30% to indicate outstanding level of intervening to stop such behavior, 25% to show poor level of intervening, 15% to the average level, as the most frequent responses are between 2 and 4 pointing to some people's refusal to underestimate the culture of others while others shows the different side. The lowest percentage is 5% an excellent level, 5% very good level, 10% show fair level, and 10% to indicate minimal ability of intervening to stop such sarcastic behavior. Based on the previous mentioned percentages of the participants' responses, we can say that there is a good percentage against making other people's culture subject of fun or laughter, and at the same time we can notice that there is a clear percentage confirming that there is a group of people who does not care about the feelings and cultures of others, and this thing can be an obstacle to social communication.

Conclusion

This paper discussed a prominent topic that is related to language learning in multicultural environment. This topic is "challenges in intercultural communication". In this paper, the writer has focused on many obstacles that could be serious issues in personal communication with others who belong to different cultures. Several issues considered by research studies as a problematic and could be main reason for disruption of social communication. Actually, these problems arise as a result of lack of cultural awareness, and ignoring the deep understanding of other's values, feelings, and attitudes, as some individuals consider such issues to be unimportant while others deal with those problems randomly which exacerbates the situation to the point where there is no future contact. In this research paper, many obstacles that have proven to cause problems during intercultural communicating by research studies are reviewed including language, racism, discrimination as well as political, ethnic, and religious

bias. Generally, by analyzing the data collected by self-awareness questionnaires, it became clear to the writer many crucial points that can be summarized as follows; there is some bias towards the culture of individual, but not others' cultures. Also, some racism and discrimination were observed among some of the participants, but it could not reflect any truth, as some negatives responses cannot be generalized to all. In addition, it was noted that good percentages who showed positive responses and such thing can be a good indicator of their cultural awareness. It is worth noting that some people may pretend to be idealistic in order to hide their cultural partisanship or to show the opposite of reality, which makes it difficult to reach the truth, but the thing that research studies agreed upon, including this research paper is that multiculturalism may be a serious obstacle if it is not realized in order to avoid any misunderstanding or problems.

Reference

1. Barna, L. (2000). Intercultural communication stumbling blocks. Portland , OR: Portland university .web.
2. Bennett, M.,J. (1986). A developmental approach to training for intercultural sensitivity. International journal of intercultural relations,10(2), 174-196.
3. Bennett, M.,J., &Allen, W. (2003). Developing intercultural competence in language classroom. Greenwich ,CT: Information Age Publishing.
4. Consul –Tech (2023). Training & consulting agency.
5. Dupraw, M.,& Axner, M.(2020). Working on common cross cultural challenge. New york, NY: AMPU.Web.
6. Fantini, A.,E.(2000). A general concern: developing intercultural competence. Retrieved from <http://www.sit.edu/publication/docs/competence.Pdf>, 23.9.2019
7. Gudykunst, W., B.(2003). Intercultural communication. In W.B. Gudykunst (Ed.), cross- cultural & intercultural communication, 163-166. Thousand Oaks, CA: Sage.
8. Ingram, P.,(2020). An overview of diversity awareness. State college , PA: Penn State University. Web.
9. Jens, A.(1985). Intercultural communication, papers in anthropological linguistics 12, university of Goteborg, Department of linguistics.
10. Judith , N., M., & Thomas, K., N., (2007). Intercultural communication in context. McGraw Hills, Boston, USA.
11. Myron ,W.,L., & Jolene, K.,(2010). Intercultural competence, interpersonal communication across cultures. Pearson Education, INC.
12. Neuliep, J.,W.,(2018). Intercultural communication , A contextual Approach (seven edition, S. publication ,Inc., USA.
13. Rathje, S. (2006). Intercultural competence. Fremds prachenunterricht.11(3).
14. Ting- Toomey, S.,(1999). Communication across cultures, New York, The Guilford Press.
15. Thomas, A.(2003). Intercultural competence –challenge/ problem & competence. Erwagen, Wissen, Ethik 14(1),221-228.
16. Walter, L., (1992). Public opinion – New York: Harcourt Brace, 25.
17. Ziva Kunda & Bonnie Sherman- Williams(1993). "Stereotypes & the construal of individuating information". Personality & social psychology Bulletin.

Appendix 1

Cultural Awareness Self-Assessment Form

For each statement circle the numerical score that best represents your performance, skill, or ability using the following scale: 7 = Outstanding; 6 = Excellent; 5 = Very good; 4 = Average (good); 3 = Fair; 2 = Poor; 1 = Minimal ability; 0 = No ability demonstrated.

- | | |
|--|-----------------|
| 1. I listen to people from other cultures when they tell me how my culture affects them. | 7 6 5 4 3 2 1 0 |
| 2. I realize that people from other cultures have fresh ideas and different points of view to bring to my life and to the workplace. | 7 6 5 4 3 2 1 0 |
| 3. I give people from other cultures advice on how to succeed in my culture. | 7 6 5 4 3 2 1 0 |
| 4. I give people my support even when they are rejected by other members of my culture. | 7 6 5 4 3 2 1 0 |
| 5. I realize that people outside my culture could be offended by my behavior. I've asked people if I have offended them by things I have done or said and have apologized whenever necessary. | 7 6 5 4 3 2 1 0 |
| 6. I realize that when I am stressed I am likely to make myself and my culture right and another culture wrong. | 7 6 5 4 3 2 1 0 |
| 7. I respect my superiors (boss, teacher, supervisor, group leader, etc.) regardless of where they are from. I do not go over their heads to talk to someone from my culture to try to get my way. | 7 6 5 4 3 2 1 0 |
| 8. When I am in mixed company, I mix with everyone. I don't just stay with people from my culture, or only with people from the dominant culture. | 7 6 5 4 3 2 1 0 |
| 9. I go out of my way to work with, recruit, select, train, and promote people from outside the dominant culture. | 7 6 5 4 3 2 1 0 |
| 10. When people in my culture make jokes or talk negatively about other cultural groups, I let them know that I don't like it. | 7 6 5 4 3 2 1 0 |

TOTAL POINTS: _____