

Business Communication in Call Centers: A Blessing or A Curse?

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ABSTRACT: As a matter of fact, communication plays a vital role in all societies and in all domains. The reason behind this fact is that it is an essential part of people's everyday life and, therefore, it can easily shape their relationships. The present paper tends, on the one hand, to shed some light on how communication helps in building strong relationships between people and, on the other hand, to explore how business communication can determine the relationship between the organization and the customers. To pave the way for this investigation, French call centers located in Morocco will be put under scrutiny.

KEYWORDS: Business Communication, Communication, Communication Models and Intercultural Communication.

INTRODUCTION

The study of communication has a long history. Its roots can be traced back at least to the ancient theorists and scholars, who have been interested in examining how man first acquired the ability to communicate through verbal and nonverbal symbols and norms. However, it should be acknowledged that although the study of communication has been around for centuries, it does not mean it is well understood. The reason behind this fact is that communication is an interdisciplinary process with various theories that may influence personal definitions and make each one approach it in a unique manner.

Certainly, communication is important both for individual and society. A person's need for it is as basic as the need to eat and sleep. In other words, communication is the key for social existence and the resource of transmission of ideas and experiences. In an attempt to clarify this fact, Dewey (quoted in Perry, 2002:5) mentions that "society not only continues to exist by transmission, by communication, but it may fairly be said to exist in transmission, in communication" [1].

Communication tends to govern the relationships between human beings. Every minute, people keep exchanging a great number of ideas and pieces of information. Their goal is to achieve effective communication and reach mutual understanding. This is what Jain, Sethi, et al. (2009:56) point out when they say that "we are exposed to innumerable bits of information, ideas and thoughts, which we process, evaluate and store. This daily stimulus changes us to some extent on a regular basis. The recipient becomes the communicator and this circle is repeated over and over again" [2].

Before going further into a discussion of the communication process, it is noteworthy to start by defining the term communication. In fact, the latter seems to draw its theories from various disciplines. But, in its simplest meaning, communication involves two or three people who come together to share, to dialogue and to commune; they may use verbal or non-verbal signs to send and receive messages, bearing in mind that these messages are closely connected to various attitudes, cultures and ways of behavior as Tehranian (quoted in Crowley and Mitchell, 1994:276) states when he mentions that "communication is viewed as the process of exchange of meaning by verbal and non-verbal signs operating through cosmologies, cultures, contents and conduits"[3]. Moreover, communication is believed to be fundamental to every area in the contemporary world because it encompasses a multitude of experiences, actions and events as well as a whole variety of meanings that people share together. To shed some light on this idea, Dewey (quoted in Perry, p.5) states that "men live in a community in virtue of the things they have in common, and communication is the way in which they come to possess things in common"[1].

Definitely, communication scholars approach the meaning of communication differently because of differences in values and cultures. Each scholar interprets human communication according to their own perspective, which might be different from the others. One of the best examples is represented by Richard West and Lynn Turner (2007:5), who believe that communication is "a social process in which individuals employ symbols to establish and interpret meaning in their environment" [4].

In their definition, the two scholars seem to direct their attention to five key elements, which are social, process, symbols, meaning and environment. First, communication is social since it involves people who come to interact with each other. For them, when two people meet, for instance, it is supposed that one of them is going to start

sending messages, while the other receives them and tries to decode them in order to understand what was meant by it.

Second, communication can be seen as a process because it is complex and dynamic. It keeps moving and changing over time and through participants from sender to receiver and from receiver to sender. West and Turner (p.5) note that “to suggest that communication is a process means that it is ongoing and unending. Communication is also dynamic, complex and changing” [4].

The third term is symbol, which is defined by West and Turner (p.7) as “an arbitrary label or representation of phenomena” [4]. Words are symbols for concepts and things_ for example the word love represents the idea of love; the word chair represents the thing we sit on. In brief, symbol, in the communication field, can refer to words or signs that can be used between people to make reference to concepts or things in general.

As for the term meaning, West and Turner strongly recommend that symbols must go hand in hand with meaning. For them, if there is no understanding behind communication, it is impossible to talk about meaning because the latter refers to “what people extract from a message” (West and Turner, p.7)[4]. Therefore, it is believed that meaning can only be conveyed when the receiver of the message decodes it in the right way and understands what the sender wanted to mean by it. Of course, the messages may include different interpretations, but a correct understanding of the message proves that meaning can be conveyed.

The last key term for West and Turner is environment. This term refers to “the situation or context in which communication occurs. The environment includes a number of elements, including time, place, historical place, relationships, and a speaker’s and listener’s cultural backgrounds” (West and Turner, p.7) [4]. Undoubtedly, the environment can exercise a big influence on people when they interact. For example, people who interact, but are not in the same place, or people whose cultural backgrounds are different from each other, may not feel at ease when they communicate with each other and, consequently, effective communication will surely be impaired (See Stella Ting-Toomey, 1999) [5].

Since the present paper is mainly devoted to focus on business communication, I will try to show how the latter is really different from the other types of communication. To pave the way for the analysis, I have chosen the example of French call centers located in Morocco in order to explore how communication may be impacted by the way a Moroccan agent gets in touch with a French customer during a service interaction. Nowadays, people’s everyday context for doing business has changed from face-to-face interactions to the most developed means of communication like the telephone or Internet transactions (See Stanley Baran and Dennis Davis, 2006) [6]. More importantly, communication in the business world is considered as an interactive connection between the company and customers, whose main aim is to keep in touch with valued customers, provide timely and trustworthy information on services as well as communicate proactively with customers in case there is a problem. To make this idea clearer, Jain, Sethi, et al. (p.57) points out that “organizations continue to strive for satisfied loyal customer bases in an attempt to enhance the sustainability of their business and secure future revenues and growth” [2].

COMMUNICATION MODELS

As has already been demonstrated, communication is approached differently. This is why a big number of theorists and scholars founded what they termed models, which in their analysis can provide an excellent explanation for people, who are interested in knowing how people communicate with each other. This is what Macquail and Windhal (quoted in Salwen and Stacks, 2019, p.69) point out when they say that a model “seeks to show the main elements of any structure or process and the relationships between (and among) these elements” [7].

The Linear Model

The first model to start with is founded by two American researchers, Claude Shannon, a professor at the Massachusetts Institute of Technology, and Warren Weaver, a consultant on the projects at the Sloan Foundation. Shannon and Weaver were interested in radio and technology and wanted to identify the main actors that participate in the communication process. The result was the Linear or Mathematical model.

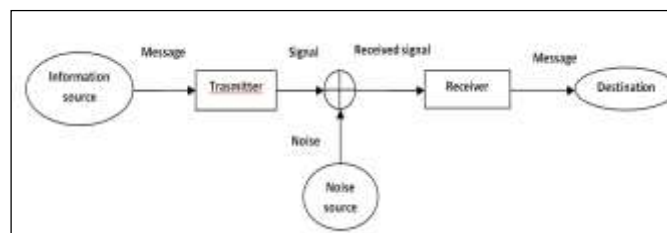


Fig.1 Shannon and Weaver (1949)

Shannon and Weaver believe that communication is only one-way round, which implies that it moves from sender to receiver. More importantly, the two researchers insist on the role of Noise, which means anything not intended that can break the communication process. This can happen during face-to-face communication, or long-distanced one as Hill, Watson, et al. (2007:9) shows when they mention that “Noise is the salient feature of Shannon and Weaver model. . . .It means interference: something or some things, which get in the way of the clarity of the message” [8]. In fact, Shannon and Weaver tried to identify various types of Noise, but for the purpose of our analysis, we will be satisfied with three types, which are semantic, technical and psychological.

Certainly, the semantic Noise has to do with the language used between individuals or individuals. Apparently, when two people, for instance, get in touch with each other, their language must be simple, clear and well understood for both of them. If one of the speakers finds some difficulties to understand the meaning of the message, the semantic Noise will be a definite result as Hill and Watson (p.6) point out when they argue that “semantic Noise occurs when messages are misunderstood, misinterpreted or misconstrued, and arise out of the language being used by one or more of the participants in the communication process” [6].

When we try to apply this model on the case of French call centers located in Morocco, we realize that Moroccan employees are forced to use only French in order to get in touch with their French customers and satisfy their needs. Therefore, Shannon and Weaver’s Noise is likely to occur and represent a big barrier with negative consequences on the communication process in these centers. It should be mentioned that although Moroccans are said to be good speakers of French, they still, in fact, find that the slang, jargon, or accent used by the French customers, who may come from different areas from France, as well as the speed at which they deliver their messages is beyond their linguistic abilities. Of course, this does not mean there is no comprehension of the message, but it simply means that there is no proof or guarantee that all the messages between senders and receivers are well got and well understood.

The second type is a technical Noise. In this type, Shannon and Weaver “estimated that even 40% of a telephone conversation was impeded by a technical noise, we would still get the gist for exchange.” (Hill, Watson, et al., p.9) [8]. As mentioned earlier, both scholars were concerned with communication through technological tools such as the telephone and the radio, Therefore, both of them believe that telephone conversations can be easily affected by this technical noise. However, they consider the redundancy, which may occur in the language people use in their everyday context such as repetition, the use of some familiar words or the inclusion of some familiar sentences not central to the main message, an important way that may lead to the confirmation or clarification of messages. To confirm this fact, Hill, Watson, et al. (p.9) believes that “Pauses, Hums, and Aahs” help towards the clarification of messages. On the telephone, they tell the other end of the line that you are listening, paying attention.”[8].

In a call center situation, the technical noise may suddenly appear during a telephone conversation between a Moroccan agent and the French customer. Since French customers think that they are interacting with real French agents talking from somewhere in France, Moroccan agents can find themselves facing a difficult situation where they are obliged to use redundancy in their messages, represented in repeating some sentences that are not central to their messages, or bringing new expressions that are not significant to their speeches, which makes French customers do not feel at ease and, quickly, show their dissatisfaction.

As for the third and last type of noise, it is the psychological one. In fact, this type refers to “a communicator’s prejudices, biases and predispositions toward another or the message.” (West and Turner, et al., p.11) [4]. More importantly, this type seems to be concerned with the psychology of both participants in the communication process. As a matter of fact, to talk about effective communication and mutual understanding between communicators means that participants need to share something in common and need to feel happy and comfortable while talking to each other.

Nevertheless, when we direct our attention to the case of French call centers located in Morocco, we come to realize that the psychological noise is likely to occur from time to time. Generally speaking, it seems that most Moroccan call center agents are not happy and do not feel at ease while getting in touch with French customers. This is due to the fact that Moroccan agents are forced to hide their real identities by masking their real names and changing them for French ones. At the same time, French customers already have in mind that the agents with whom they get in touch may not necessarily be French. Therefore, a number of messages that are exchanged between agents and customers are affected by this type of noise.

The Interactional Model

In 1954, another researcher in the field of communication named Wilbur Schramm dealt with communication from another perspective. He created what he termed the Interactional model, which examines the relationship between the sender and receiver of the message.

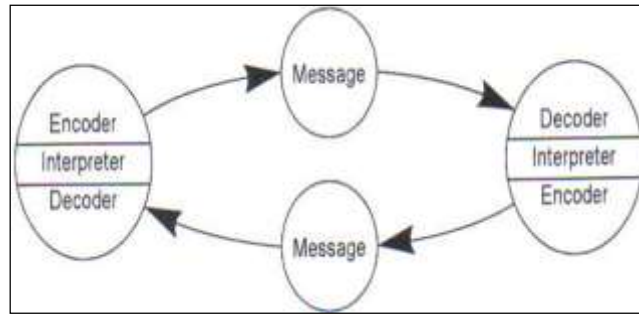


Fig.2 WilburSchramm (1954)

Unlike Shannon and Weaver who suggest that a person can be either a sender or receiver of the message, Schramm describes the communication process in a different way. For him, communication is not only a one-way round, but rather two-way rounds, which implies that the message goes from sender to receiver and from receiver to sender. This idea is clearly demonstrated by West and Turner (p.12) when they refer to Schramm's model, stating that "communication goes in two directions: from sender to receiver and from receiver to sender. This circular process suggests that communication is ongoing." [4].

Basically, and unlike the linear model, which focuses on Noise, the present model seems to place a big emphasis on feedback. The latter, as Schramm argues, allows participants of the communication process to check whether or not their messages are clear and understood. In an attempt to clarify this fact, West and Turner (p.12) argue that "feedback also helps communicators to know whether or not their message is being received and the extent to which meaning is achieved." [4].

To make his model more special, Schramm draws our attention towards another feature, represented in what is called a person's field of experience.

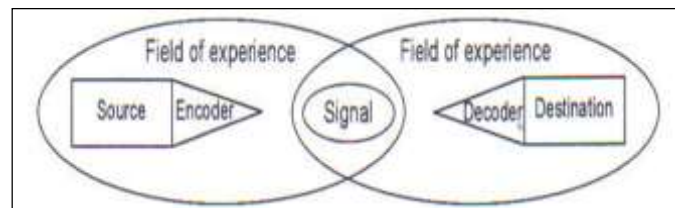


Fig.3 Schramm (1956)

For Schramm, the field of experience remains a significant component of the communication process because it takes into consideration languages, cultures, norms, habits as well as verbal and nonverbal presentations of people. Building on this fact, it may be assumed that when people send and receive messages, the field of experience can really stand as an obstacle in front of people's abilities to understand each other and interpret the messages in the right way. This fact is also clearly shown by West and Turner (p.13) when they claim that "each a person brings a unique field of experience to each communication episode, and these experiences frequently influence the communication between people." [4].

It should be noted that the act of encoding and decoding messages is very important not only for Schramm, but for all communication model-makers as well. Thus, Schramm differs with the others in that, he argues, during human interactions, people communicate better with others who share with them the same attitudes, values and beliefs. For him, communication is very effective and mutual understanding can easily be achieved only when people share the same field of experience. Hill, Watson, et al. (p.11) seem to acknowledge this fact because they say that "when there is a sharing of culture, language, values and experience, there is the probability of mutual understanding". [8]

Undoubtedly, the Interactional model is also applicable to the case of French call centers located in Morocco. Certainly, there are big numbers of Moroccan agents who work inside these centers, and whose field of experience is totally different from that of their French customers. They interact with each other for the sake of doing business. Nevertheless, because of differences in the field of experience in terms of language, culture, norms and habits, many serious problems are likely to happen.

To provide concrete examples, we use the example of the French customer, who might be suspicious that he is not talking to a real French person, may ask some simple questions, which are not central to the main message, but can disturb the relationship between participants such as: what is the weather like today? Such a question will surely create a lot of problems at the level of communication. Definitely, the weather in France is not the same of that in Morocco and, therefore, the Moroccan agent may give a wrong reply. Another vivid example can be a simple mistake in grammar or vocabulary made by the Moroccan agent, who obviously is not a native speaker of the French language, nor is he specialized in it. For example, saying "on étions" instead of "on était" may break the

cultural and linguistic codes of the French language between speakers and, as a result, meaning will be sacrificed. When you submit your final version, after your paper has been accepted, prepare it in two-column format, including figures and tables.

The Transactional Model

In 1970, one of the greatest communication model-makers called Barnuld also dealt with the communication process from another perspective that is completely different from his previous colleagues. He created what he termed the Transactional model, where he seems to direct his attention to the role of both senders and receivers in the communication process. For him, it is very difficult to claim that one of the communicators is more important than the other, but rather both of them are responsible for the impacts and effectiveness of communication. In line with this fact, West and Turner (p.13) point that “to say that communication is transactional means that the process is cooperative; the sender and receiver are responsible for the effect and effectiveness of communication” [4].

As stated before, while Shannon and Weaver, in their Linear model, build their arguments on the fact that there should be a sender who sends a message to the receiver who gets it and tries to decode it in order to achieve meaning, Schramm, in his Interactional model, sheds much light on the feedback as well as the field of experience for both encoder and decoder of the message. For Schramm, these two elements are the main components that help to achieve meaning. However, in the Transactional model, Barnuld stresses that all the components of the communication process have to work together and cooperate in order to share meaning. More significantly, Barnuld believes that messages should be interconnected to each other and any change in one of them will, no doubt, affect the following ones. To illustrate this point, West and Turner (p.14) assert that “one message builds on the previous message; therefore, there is interdependency between and among the components of communication. A change in one causes a change in others” [4].

Also, the Transactional model suggests that when people get in touch with each other, both participants should cooperate to reach effective communication and reach mutual understanding. This means that they need to negotiate meaning between them. For instance, if one of the speakers uses some strange words in his language, which are not clearly understood, the receiver, in turn, may express his confusion or show his dissatisfaction so that the sender would re-express his message in an easier and clearer way.

In an attempt to connect this model to the case of call centers located in Morocco, I would like to remind, first, that the main missions of call centers is to get in touch customers for the sake of doing business. So, a French call center that is implemented in Morocco is manned with Moroccan agents, who wish to meet the needs of their French customers by either selling them some products such as perfumes, watches and glasses, for example, or by solving some technical problems related to their telephones, fax or Internet connections. But, since all the customers of call centers are French, Moroccan agents are obliged to speak only in French and here problems may arise. As a matter of fact, the French customers might use, in their language, some private jargon that the Moroccan agents may not be able to understand because they are not native speakers of the French language and because they are not aware of the linguistic differences that exist between French people who may call from the north, south, east or west. Therefore, Moroccan agents will show somehow their confusion or misunderstanding towards the received messages and, in this case, French customers may, in turn, feel unhappy with the inability of the Moroccan agents to understand their language during the interaction. As a result of this fact, most French customers decide to redefine their terms and then continue the conversation or hang up.

In brief, it can be safely argued that the model of Barnuld is very applicable to the case of call centers located in Morocco. This means that every single detail is very necessary during a business interaction, which implies that cooperation and negotiation of meaning between senders and receivers is believed to be the best way to achieve effective communication. Otherwise; various problems of communication would be inescapable.

INTERCULTURAL COMMUNICATION

After dealing with the communication models and their contribution to the understanding of communication, I would like to move to talk about an important type of communication, which is of great interest and significance to this paper. It is what researchers call intercultural communication. However, before exploring this type, I would like, first, to start by saying that intercultural is a new academic field of research; it dates back to 1950s by the famous anthropologist Edward Hall. The purpose of intercultural communication is to shed some light on the differences disturbing the sending and receiving of messages between people from diverse cultural backgrounds.

In fact, the study of intercultural communication is very attractive and beneficial to any society or culture. This is true, especially to some developed countries like the Unites States or Britain, for instance, because these countries represent a focal point of immigration for different people coming from various cultural backgrounds (See L. Samovar and R. Porter, 2004) [9]. As an example, a Moroccan student who studies at a French university in France may interact with international students, coming from different parts of the world, and also with other Moroccans

coming from different cultures within Morocco itself. Therefore, cultural differences become easily obvious in all human aspects, including language, attitudes, identities and assumptions, which implies that messages will be affected in the way they are sent or received. Within the same context, Hill, Watson, et al. (p.148) argues that “cultural identities, assumptions and expectations can significantly influence perceptions and judgments of behavior and thus affect the way messages are encoded and decoded” [8].

Interestingly, the study of intercultural communication remains very significant. Its significance lies in the fact it seeks to understand what is happening when two people from two different cultural mind sets interact. In other words, intercultural communication “offers the opportunity to increase understanding of other peoples and cultures.” (Steinfatt and Christopher, quoted in Salwan and Stacks, 2019:30) [7]. In addition to this, the importance of this study is also relevant to the world of business, as businessmen or companies feel obliged to expose their employees to special languages and cultural trainings so that they would be able to deal with their customers overseas and, consequently, protect their businesses. To clarify this fact, Steinfatt and Christopher (quoted in Salwan and Stacks, p.327) point out that “intercultural does not occur in a vacuum. It occurs in real situations with real people who have goals, desires and much to gain or lose from the way a series of interconnected human interactions progresses” [7].

However, it should be mentioned that the study of intercultural communication seems to be a bit different from the other studies as it tends to address culture in a direct way. This fact reveals that many theorists and researchers believe that culture is a powerful force that can determine how people should behave in their daily lives. For them, people will continue to encounter difficulties when they meet with others from different cultural backgrounds, when they negotiate ideas in another language, or when they apply for a job in an organization whose corporate culture is different from theirs. The solution, for them, is that people should do their best to improve intercultural communication and reduce or minimize anxiety, prejudices and conflicts that exist between them and others. This is what Steinfatt and Christopher (quoted in Salwan and Stacks, p.327) point out when they say that “people who must work in multicultural or cross cultural settings, or those who train others are concerned with providing practical advice for improving intercultural communication and easing the way of the trainee in the unfamiliar cultural setting” [7].

Generally, it is widely acknowledged that culture and communication are inseparable. While communication is regarded as the process of expressing ideas, information or feelings, culture proves to be able to influence all the factors that shape how individuals, groups or organizations respond to, or create messages to achieve effective communication and reach mutual understanding between people from different cultural backgrounds. To show that culture seems to control people’s lives, Hall (quoted in Jameson: 2007:199) confirms that “culture is not an exotic notion studied by a select group of anthropologists in the South Seas. It is a mold in which we are all cast, and it controls our life in many unsuspected ways.” [10]

More importantly, it is widely approved that people also need to be aware of the importance of being opened to other cultures. The reason behind this is that people must not be satisfied with what they know about their native culture, but rather must understand that knowing about other cultures as well as their specificities and differences will, no doubt, lead to a mutual understanding among people coming from different places. In this regard, Steinfatt and Christopher (quoted in Salwan and Stacks, p.324) assert that “it is unlikely that people unfamiliar with their own culture, except through their experience of living in it, will fully appreciate the differences between their culture and other” [7].

Arguably, Hill, Watson, et al. argue that it is possible to talk about a number of factors that can affect intercultural communication negatively. However, for the present paper, attention will be directed only to those which may cause real harm, namely ethnocentrism, stereotypes and prejudices.

First, ethnocentrism, according to Hill and Watson, et al. tends to assign negative evaluation to other cultures, starting from one’s own culture’s principles. In other words, ethnocentrism is the fact of looking at one’s own culture, practices, beliefs and norms, for example, as being superior to the other ones. This idea is best explained by Levine and Campbell (1972:163) who argue that “there is tendency for all cultures to be ethnocentric and this will be an obvious potential source of friction when those from different cultural backgrounds encounter one another” [11].

More specifically, ethnocentrism strongly emphasizes the division between “us” and “them”. The people of the former always look at themselves as being good, clean and pure since they believe that they don’t make mistakes and, as a consequence, should be followed. Conversely, the people of “them” are judged weak and inferior because they are not up to the level, and do not know how to behave, which implies that they should remain as followers.

Second is stereotype. In fact, it is argued that this term was first used by a French journalist called Walter Lippman in 1922 in order to refer to some assumptions used by a category of people towards another, based on ethnic group membership. As for Hill and Watson, et al. (p.164), they believe that cultural stereotypes are similar to other kind of stereotypes, which may be the main cause of miscommunication and misunderstanding between people. This is why they confirm that “stereotypes lead us to assume that all those we have grouped together, based on assumed shared characteristics, are indeed the same; this assumption often leads to inaccurate and ill-defined perceptions of others along with a tendency to over-look individual variations in behavior” [8].

Stereotypes, indeed, tend to develop ready-made generalizations about other people. Stereotypical attitudes may derive from various resources such as: mass media, parents, friends or relatives; and most people show readiness to be influenced by these sources, which may create lots of problems.

The third factor used by Watson and Hill, et al. is about prejudice. The latter seems to be different from stereotypes, in that prejudice can be seen as a consequence of stereotypes, especially when they are very harmful. Generally speaking, prejudice may refer to a negative attitude towards the members of a certain group of people. This is what Richard Jenkins (1996:701) believes when he states that “prejudice is a negative feeling towards a group.” They also add that the term usually “implies negative feelings not based on adequate or valid data about the group” [12].

Sometimes, some people find it very difficult to change their attitudes, which are based on prejudices because they are inculcated in their minds. However, the problem becomes very noticeable when these prejudices become common among people from different cultural mind sets because they will surely lead to the failure of intercultural communication. To shed light on this point, Hill, Watson, et al. (p.166) also notes that “it is often difficult to change attitudes based on prejudices as they are resistant to appeals to reason. Prejudice can be present in many social encounters, and clearly such attitudes...constitute a formidable barrier to successful intercultural communication” [8].

Moving to the world of business, intercultural communication also proves to be very relevant. As a matter of fact, the rise of international businesses and the global competitions between organizations has led to an increasing number of businessmen travelling across the globe. For this category of individuals, the need to face the complexity of human diversity has become a daily task, especially when they are forced to get in touch with customers from different backgrounds.

It should be mentioned that the success of multinational corporations is, most of the times, linked to the nature of agents and their customer (See Vasirani and Mohapatra, 2012) [13]. Ideally, this should be a two-way interaction where both parties can benefit from each other. But, problems start to arise when individuals try to judge and interpret the behavior of each other according to their cultural backgrounds, which may result in a false interpretation of what the sender has originally meant. In trying to assert this fact, Beamer (quoted in Luring, 2011:234) states that “intercultural communication is hindered when signs are not recognized because individuals are using values and norms of one culture to explain the behavior of individuals from another” [14].

To overcome this problem, it is suggested that people who work in business, especially in multinational corporations, should have a reasonable understanding of intercultural communication, which show that speakers need to know about other people’s cultures before doing business with them, because the more they know about them, the more they can adapt to their frame of work and, therefore, will easily understand their messages. More significantly, businessmen will be able to step outside their cultural backgrounds and create a new context where they will meet their customers and share success as Bolten (quoted in Varner, 2000:43) argues: “when two business people from different cultures interact, they bring their own backgrounds with them, but they also step outside their own cultural and business environment and create a new context” [15].

Certainly, the case of French call centers located in Morocco remain one of the best examples in this context since we have communication among individuals or groups who belong to different cultural backgrounds, interacting in a business environment. As mentioned before, the people working inside these centers are Moroccans whose cultural behavior, values, attitudes, norms and traditions are completely different from their French customers. Thus, because of the linguistic and cultural adaptations imposed on the Moroccan employees, represented in changing their real names for French ones and also using the French language instead of their mother tongue, the majority of Moroccan agents are not happy with this type of work and always express their dissatisfaction and dismay towards the differences and the impacts they may have on their managerial abilities and communication strategies.

More importantly, it is widely acknowledged that intercultural communication should give much interest to the goals and activities of the company, which implies that agents need to create a pure business environment where they can meet the requirements of their customers, but in call centers located in Morocco, things seem to be a bit different as employees are asked to put their cultural environment aside and care only for the goals and objectives of the center.

CONCLUSION

Understanding business communication strategy is very interesting for companies because it helps in creating customer awareness and loyalty. When an effective communication between a company and its customers takes place, a better relationship will result and customers will be more loyal and satisfied. More specifically, when a customer makes a visit or a call to a company, it means that they have already decided that they want your service or a product. This is why it is believed that companies must give much importance to business communication. This means that every single point during the interaction between the company and customers is, indeed, of paramount importance in order to reach customer satisfaction and loyalty. It should be mentioned that in case customers do not experience a sense of happiness with regard to their expectations, they will look for alternatives

for their services and products. To overcome this problem, business communication tends to tell dissatisfied customers what the company is planning to do for them in the future to solve their problems. Experiences proved that the majority of customers do not only care for solutions or services, but also for the type and quality of interactions.

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