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Communication Barriers and Process of Feedback in Social Interactions

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Abstract

Barriers in a communication process hinder the intended feedback which, if not sent back to the message sender, disperse in the surrounding. This study intends to relate those communication barriers with the message-receiver, who instead of sharing his or her views back to the message-sender, contends to disseminate it among peer groups and social media platforms. The study conducted in-depth interviews of 9 students who were scrutinized as message receivers in their communication roles of parents-children, teacher-student, and religious scholars-religious follower. Five communication barriers; cultural, psychological, educational, economic, and religion were analyzed as hindering factors in a smooth communication process. The study found out that people, if suppressed for their feedback opinion, contend to multiple channels to do catharsis, consoling their ideology and attain resonating responses. Intra-communication, peer groups, and social media are those platforms that initiate a free flow of information from different message-receivers who could not give their feedback to the real message-sender due to pressure of cultural patterns, psychological divergence, educational incompatibilities, economic limitations, and religious conventions. Hence, the feedback message which was supposed to be shared with the parents, teachers, and religious scholars, reaches other segments of society which are not directly related to the particular communication.

Keywords: communication, barriers, feedback, social interactions.

1. Introduction

In the communication process, a sender sends a message to a receiver who, after receiving the message, responds to the sender with feedback, terming the process of communication as completed. The process of communication does complete in technical aspects as the sender and receiver of the message interacted with the same message and processed it as per their circumstances but, according to the researchers, certain circumstances do not let the receiver respond properly. It eventually turns out to be a dispersion of feedback through other means on different platforms which initiate a new dimension of discussions and arguments (McQuail, Windahl, 2015). Consequently, an answer which was supposed to be delivered to the sender exactly as thought is spread to the audience who is not directly involved in the communication process initiated earlier. Further, F.C. Lunenburg (Lunenburg, 2010) argued that communication is a complicated, cooperative process, so if there is a breakdown in a communicative process it may lead to the impediment of a successful transfer of understanding among the people. Consequently, the issues in any one of the aspects may lead to a reduction of communication success (Keyton, 2011).

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Moreover, individuals or groups of all the Social institutions have different levels of understanding which can capacitate a certain degree of dialogues or social interaction which may vary and differ from the existing ideas and beliefs. When children did not get a chance to give their feedback to their elders in the family, they are doing their catharsis through different ways, they opt for alternate ways for the flow of information e.g. social media. In educational institutes, students fear to denounce their teachers' opinions for being disgraced in front of the whole class when there is quite a probability of correction and addition to the existing knowledge of the former. In religious discussion, fear of being tagged as blasphemous and irreligiousness curtail the religious followers in sharing their true understanding of religion and their practice. Resultantly suppressing the innovative stances and discouraging the concept of open debate on any novel idea or belief in the society. This situation ultimately stops the people to engage in any kind of discussion due to an intolerant response from society and hence a social blockade of sharing ideas and thoughts occurs (Rebout et al., 2020). Therefore, it leads towards the communication barrier and stops the process of feedback in social interaction. The researchers undertook three social institutions, Family, Education, and Religion with regards to communication processes between their message disseminators and the respondents. In this study, elders and especially the parents in the family, Teachers in education institutes, and religious scholars in religious institutes are considered as the message senders and children in the family, students in the educational institutes, and religious followers in the religious institutes are considered as the message receivers. The researcher tried to find out the communication barriers in these institutions and the process of feedback in social interaction.

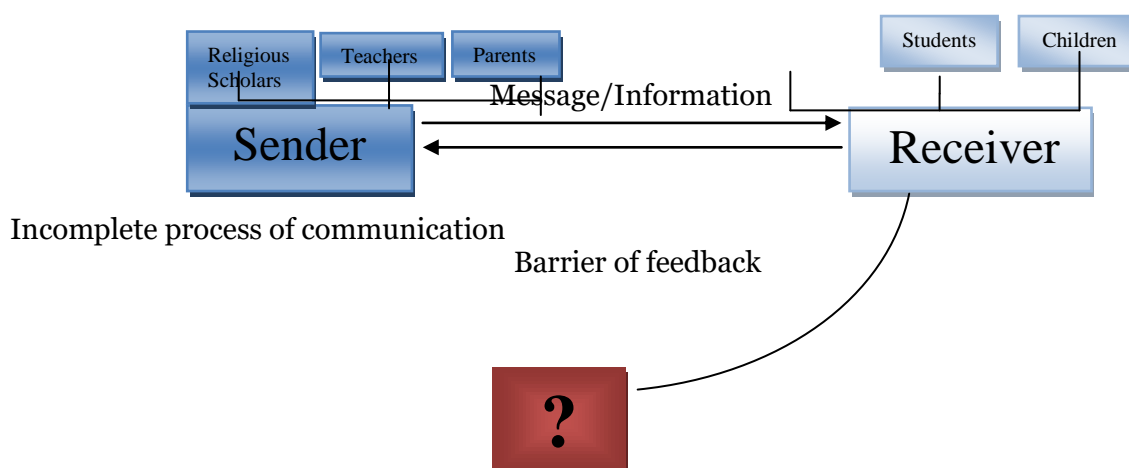


Fig. 1. Indecisive Feedback in Communication Process of Social Institutions

The researchers intended to evaluate four dimensions related to barriers in the communication process. firstly, if the message receivers respond as per their free will or they must mold their feedback according to the family, educational or religious setup. Secondly, do they express their internal feelings about that certain message with any other who is directly or indirectly not associated with that communication and its outcomes? Thirdly, do they share it with friends in their peer groups, argue it in some random manner on some social networking sites, relate it with social media memes, discuss it with the one they are at ease with, or they do not share with anyone. Fourthly, what are the cultural, psychological, educational, economic, and religious factors that hinder their feedback to be shared with the real message sender instead it reaches the audience who are not directly associated with the message?

A.F. Hannawa (Hannawa, 2015) described that people with less knowledge, fear of rejection, and isolation tend to suppress their responses to ideas and hold on to them until there comes a time when they release them in some way or the other. Parents in a family, teachers in any educational institute, and religious scholars in any religious institute are always in a dominant position to communicate their desired message with their children, students, and religious followers, respectively. But it is difficult to measure if the respondents of those messages convey their thoughts or answers as per their perceptions.

Similarly, their feedback techniques in which they sometimes remain silent by not replying give the feedback that was not intended, or by doing catharsis of discussing the outcome of that

communication with people other than the actual message sender (Mafela, 2013). Keeping in view the Pakistani social setup, the researchers derived five themes to investigate the respondents' communication feedback techniques. The researchers attributed these themes; cultural, psychological, educational, economic, and religious, with the respondents' social circumstances to analyze that how much these factors can affect in giving the exact communication feedback.

2. Materials and methods

The study implied a qualitative approach with an in-depth interview method for data collection. Nine respondents, who were students (for students-teacher communication and feedback), adults (parents-children communication and feedback), and religious followers (religious scholars and religious followers' communication and feedback) simultaneously, were purposively selected from the urban areas of Lahore. The selected sample age bracket remained 15 to 35 years old with minimum qualification as graduation with the male and female proportion of 5:4. The message receivers were interviewed as the research intended to study only the treatment of feedback by them. The students at the University of Management and Technology were purposively selected and divided into students, children, and religious followers' categories. Questions about the themes were asked from them while ensuring their identity to be confidential. They were also ensured about their comments for not being connected with any social, educational, and religious association to attain pure data without any artificial thoughts. Each interview took an average of 20 minutes which was audio-taped and transcribed afterward. Computer software NVivo was applied to assemble the assessment, management, and evaluation of the qualitative data produced.

Furthermore, in-depth interviews depict an insight version of the interviewee's understanding of any ideology and by selecting less but most relevant respondents, it becomes rather comprehensive in extracting out the valid and most related insight information. The study relied on small sample size as P. Waikar (Waikar, 2018) stated that useful interpretative data can, whether in a small portion, can represent the whole background idea which any huge content of the irrelevant or unnecessary sample cannot. The researchers selected only three segments of communication patterns of parents-children, teachers-students, and religious scholars-religious followers since Pakistani society depends largely on the progress of youth developing and successfully communicating their families, educational institutes, and religion. Moreover, the factors which barred their communication to reach a conclusion, cultural values, psychological misinterpretations, illiteracy, economic discrepancies, and orthodox religious ideologies, are the essential intervening aspects which were needed to be studied with regards to the Pakistani social setup.

3. Discussion

The process of communication has been devised and modified throughout its evolutionary period. While the intermingling factor of barriers in a communication process has previously been studied with different dimensions. The current study underwent highlighting the communication process, possible barriers, and different dimensions of feedback. The Communication process is equally simplistic and complicated as well. There is research aiming at describing the phenomenon of communication with regards to its various aspects, associated factors, and elements. According to F.C. Lunenburg (Lunenburg, 2010), it is a process of human relationship because of the verbal exchange of facts and standpoints, without the application of technology. Whereas he further explained communication as the collection of notions the individuals have when they want to generate understandings in other minds using an orderly and lasting process of narratives, listening, and understandings. V. Bisen P. Bisen (Bisen, 2009) attributed communication as a performance that results in an exchange of meanings.

It is essential to have effective communication with a complete feedback cycle, fulfilling the purpose of not just the message sender but the receiver to apprehend the message and respond in the same frequency. According to Gamble et al (Gamble et al, 2013) "Communication is the core of our humanness" and thus "how we communicate with each other shape our lives and our world". Moreover, communication is termed successful when all the aspects of the communication process go well with the planning. It implies the receivers understand the messages in the manner they aimed. Feedback is vital in any communication process as D. Scott (Scott, 2012) stated that poor feedback precludes the receivers from comprehending the true intentions of the messages of the senders. It leads to the misconception of the messages as well as poor interactive communication. While "filtering information may result in an incorrect impression of the true situation" (Willson, 2014).

Barriers in the Communication Process

The receiver of the message scrutinizes the information under certain cultural, religious, economic circumstances, and behaviors. D.E. Broadbent (Broadbent, 2013) elaborated that “people perceive messages through mental, emotional, and psychological filters; that is, the meanings they attach to simultaneous messages are perceived as per the receiver’s understanding developed through education, experience, and exposure”. And when there erupts any disruption in terms of backlash by the message sender, rejection of the idea, criticism of response, degradation of thoughts, and suppression of creativity then those barriers of communication create mistrust for the message receiver.

K.U. Rani (Rani, 2016) further stated that “Cultural differences cause a breakdown in the communication process”. Unfamiliarity with the cultural values, assimilation of modernity in cultural aspects, and accumulation of new trends scare the culturally bonded population and it suppresses the innovation. Various traditions of “communication” of culture cause misconceptions if the people engaged in the communication process are unfamiliar with the traditions. Whereas there is a need to understand the nature of feedback which can be of any condition as many nonverbal messages are susceptible to multiple interpretations” (Islam, Kirillova, 2020). There arise barriers in the communication process when language problems or jargon cause ambiguity and sometimes delay and lazy transfer of information result in frustration and loss of speakers’ interest to continue (Ramlan et al., 2018). Sometimes there is fear or anxiety associated with either real or anticipated communication among people from different groups, especially cultural and ethnic groups” (King et al., 2013).

D. Van Camp, J. Barden, L. Sloan (Van et al., 2016) noted that the individuals who are “intrinsically religious” hold fewer prejudices against others in contrast to “extrinsically religious” people. According to M.J. Brandt, D.R. Van Tongeren (Brandt, Van Tongeren, 2017) the religious inclination helps in understanding the prejudiced thoughts of religious people. According to them, religious fundamentalism led to conflicts when individual opinions and strict obligations are involved in the disagreements. Nevertheless, when the disagreements become conflicts, the prospect of disagreement exists at various stages for various people, who termed as, the “tolerance for the disagreement” (Teven et al., 1998). Moreover, according to Barnidge “tolerance for disagreement” is defined as “the degree to which we can deal with disagreement from another person before we take it personally” (Barnidge, 2018).

Dimensions of Feedback

Religious arguments and feedback in such conversations, at times, become so crucial that people avoid giving any remark which might be considered as ill or unsacred to the religious people. As stated by P.O. Ottuh, M.O. Jemegbe (Ottuh, Jemegbe, 2021) that “religious fundamentalism” implies that the religious bigots hold a particular truth; wherein there is no scope for dialogue. Communication is considered one of the critical social phenomena that impact the growth of public relations and dynamically help in the process of opinion-making (Kühne, Schemer, 2015). People tend to disperse their reserved thoughts and reviews to multiple platforms while the latest technology of social networking websites is one of them. As stated by A.M. Kaplan, M. Haenlein (Kaplan, Haenlein, 2010), it can be termed as “a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0 and that allow the creation and exchange of User Generated Content”. Y. Ten (Ten, 2017) described that Social media facilitates people to express their opinions and feel them involved in social processes. Nevertheless, the opposite views state that it entails detrimental effects, for instance, confidentiality problems, data load, authenticity aberration (Keller, 2013).

However, social media is acknowledged as a critical interactive tool for the general public who open modern facilities for useful debates and helps communities to manage dynamic and complex situations successfully (Soto, Gomez, 2011). It develops deep interaction with all the users in an efficient communication network. Besides its advantages, the use of Social Media jeopardizes the risks relating to security, confidentiality, and its functionality (Machamara, Zerfass, 2012). The contemporary social media communication tools, it has led to an effective means to reach, engage and enhance accessibility to reliable communications on the issues of development (Dunu, Uzochukwu, 2015). Moreover, the analysts concur that social media facilitate people to portray themselves, create and maintain communal interactions with others, and communicate with the social links. However, a critical aspect of “social media” implies: “... extent to which once-passive audiences can engage with media producers and fellow consumers. Dispersion of information and

possible feedbacks through social media networking platforms helps in building a strong network of ideas. This is commonly linked to a democratization of the media: the expanded interaction of members of the community through the media, and the ability of user communities to have greater editorial roles in shaping the content they consume and recommend to peers in their social networks” (Chen, Vromen, 2012).

The psychological studies pointed out several developmental tasks that the youths of the society need to a meaningful and successful changeover to maturity. Indeed, a major developing objective is personality formation that relates to adjust to the maturing bodies and thoughts, developing and apply abstract skills in decision making, to identify important ethical norms, principles, and their communications with parents, and other (Simpson, 2001). The identity characteristic of youths deals with the socio-cultural, political, and ethnic standards. One of the aspects of identity development of youths is the determination of self and how they communicate with particular social groups in the society. Hence, the social theory explains the processes wherein the youths relate to their behaviors, capabilities, and viewpoints to others, to realize their selves (Fong et al., 2016).

Nevertheless, the Internet presents prospects for staying in touch with peers and for individual research. In contrast, constant peer presence could be challenging to free oneself from further group stresses. Besides, extreme connectivity behavior relates to high impulsivity and creates an adverse interaction with their parents (Waller, Süss, 2012). The significance and potential strength of feedback are deep-rooted, both in the academic as well as in other occupations. Due to that reason, there is a need to offer feedbacks following different kinds of evaluation (Norcini et al., 2011).

The feedback barrier in academia usually restricts the efforts of educators who provide feedback and as well restrains the acceptance of feedback by the pupils particularly those that are successful in the evaluation (Archer, 2010). Thus, for example, youths, when they are assured about their good performance, search for feedback for not getting details for themselves, however, express or pass data to others (Mahfoodh, 2017). Furthermore, several studies showed that poor performers are less probable to look for feedbacks. However, mentors should certify that the youths comprehend the feedback communication. Otherwise, ambiguity and vagueness would cause greater cognitive load for the youths that could harm the feedback responsiveness (Shute, 2008).

Nevertheless, although the feedback communication is comprehended, the youths should be keen to consent to the feedback and apply it. However, they would not utilize feedback if the data verified what they knew beforehand (Hattie, Timperley, 2007). However, the feedback may be rejected if it lacked reliability since the feedback provider has not perceived the learners directly. As well, the youths are anxious concerning the feedback information received which contests their evaluation of their capabilities. Critical feedbacks could lead to powerful emotional responses which could impede efficient progress (Tekian et al, 2017). Some youths seem more involved in utilizing feedbacks for increasing their confidence instead of improving their knowledge as well as skill shortcomings.

4. Results

Many studies denoted that Pakistani social, the educational and religious institute has certain communication patterns motivated by set norms, values, traditions, customs and conventions (Aslam, 2018; Bashir et al., 2013; Islam, 2004; Safdar, Khan, 2018; Sajjad, Dad 2012; Shah, Amjad, 2011; Toor, 2005). These set indicators are transferred to the new generations by the elders who are culturally, psychologically, educationally, economically, and religiously patronized and patterned so.

Culture: cultural norms and values impact the communication process and feedback.

Culture is a collection of norms and values experienced and transferred by a generation to another through traditions and customs. It has a larger verbal and non-verbal demonstrative aptitude which lets its components, including individuals, evolve and modernize it with time. Many participants stated that their cultural identity overshadows their responses to a stereotypical idea promulgated by the institutional authorities. They hardly think of going against it as it will be an unnecessary confrontation. The following quotations reveal the respondents’ perception of cultural aspect in hindering feedback during relevant debates: “I tried to change my family’s mindset to avoid a typical three-day marriage ceremony but the fear of family relatives’ comments on being miser and disrespectful demotivated me to utter this plan among them. I relied on sharing this

idea with my friends who were flexible enough to listen to it and on Facebook where only those people could comment who were likeminded.”

“I am being a female in our society could not wear jeans and T-shirt among my family members and people know me. But I wear those dresses, which are stylish and modern for my family, among my close friends and sometimes I share my pictures on social media which help me present a modern side of me.”

Pakistani culture has traditions and customs which denote its identity but when any new idea assimilates or accumulates in existing values, it is considered as an outside element and sometimes, very hard to become a part of it. Therefore, any modern advancement is culture initiates from those segments of society who take up the challenge by popularizing the innovation among youth through modern social media platforms.

Psychology: attitudes and behaviors impacting the responses.

Attitudes are a depiction of emotions and behaviors which are influenced by social experiences and understandings. Social setups shape individuals' attitudes which are showcased through verbal and non-verbal communications in their surroundings. Successful communication is dependent on the message sender's attitude and behavior as it sets the extent of limit for the message receiver. While the respondents contended to their personal experiences as: “I fear the anger of my parents, teachers and religious clerics who have the authority to denounce my stance on every point. I get scared and keep silent when I am unable to say anything which will make them satisfied.”

“I do not talk to religious clerics because I know they are conservative and will give a narrow-minded answer to my question. That is why I either keep my religious queries inside me or I share with someone who I feel will be flexible and won't judge my religion by my less knowledge.”

“Teachers think they have a final verdict on any issue they discuss in class, but I have many times kept my questions to myself and later expressed with my friends, which I wanted to ask from my instructors. There is the pressure of exams grading and insult among other class fellows.”

“My father is educated and very friendly with me. He let me talk and express my ideas even in front of my brothers, he let my suggestion or opinion prevail in the family. I fear religious scholars as they always judge you and ultimately give fatwas. So, I do not talk about religious ideas among people who I think have the same mentality. My teachers are friendly and let me question even if I ask a childish question. I feel confident while asking questions from my mentors.”

“My mother discourages me to speak up for some important point as she has been through a family setup who thinks bad of a woman expressing her opinion. I, too, have to stay silent on many issues on which I have my stance, but I rely on social media posts to express and relate my suppression and helplessness.”

The respondents revealed multiple psychological issues and aspects which they claim to be the most vital in presenting their opinion or views as feedback to their message sender. They further proclaimed that society needs a complete psychological uplifting and overhaul to make feedback smoother and flexible. Few respondents negated the family and religious perspective to be a psychological barrier by stating that it is a reason for not following religion and disrespecting the family norms which result in such confusing debates.

Education: Educational environment, degree, instructors, and academic pressure regarding feedback.

Education and literacy are vital elements of a society to develop a socially knitted and united community. Moreover, it is stimulated by communication bonds among the social institutions, groups, and individuals. The respondents expressed their views as: “I don't think religious people are educated enough to talk to. They have a typical reply to every innovative question I have. It's better to present your idea in front of the whole world of social media where everyone has its own choice of response and sometimes you find good people to learn the religion from.”

“My mother is not educated but she has a beautiful temperament of listening and patience of a saint. I always share my problems with her and take her words seriously. I am not happy with today's teachers' attitude who feel like an expert in education and do not let us educate ourselves in a flexible sphere. It is always better to learn from people on the street, friends, video tutorials, books, and others rather than being taught by teachers.”

“Our teachers want to listen what they want to listen. They hate arguments on the ideas which they are adamant about. Educational institutes are just those places where we come to get

degrees after a certain period. It is not a place to create new ideas with your imagination. So, I talk through my writing, novels, blogs, and vlogs.”

“Education is so mandatory that I feel frustrated at times due to people’s unawareness with simple ideas. There should be some app (software) which can translate my thoughts and feelings to the other in the same manner the other person could understand.”

The literacy rate in Pakistan is drastically poor and not every person can go to colleges and universities for higher education. Thus, the level of communication is not always inspired by educational background but through irrelevant contexts of religion, ethics, moral values, etc. There prevails a stigma that if an educated person talks of make others understand about a new thing, manner, or act, he or she is mocked and discouraged for his educational superiority and sophistication. Whereas there is commercialization in the education industry which makes it difficult to hire a big number of trained professionals. Thus, educational institutes rely on less trained talent who, after becoming teachers, showcase more of their personality in their profession than being professional at their jobs with their respondents (students). The fear of being insulted by the teacher discourages the students to ask questions and eventually allowing them to express their views about the teacher, education, system, and everything in a covert, derogatory and ill-mannered way to others.

Economy: Financial caliber and economic status in the communication feedback process.

Economic status is the outcome of how an entity is enabled with financial and monetary facilities. It relates to the power and control enjoyed by the people who hold high economic status as compared to those who are less influencer among their peer groups and social gatherings due to poor economic status. The interview respondents thought: “I feel bad when people respond after judging you based on your dress, family background, wealth, cars, expensive mobile phone gadgets. I can feel it in my classroom when teachers prefer to talk and reply to those students who come from rich families. Poor students, like me, remain reluctant and hesitant to comment on those topics which require a wealthy background pertaining knowledge of expensive cars, brands information and trips to foreign countries.”

“Religious scholars are always welcoming to those who look miserable or low profile. They have envious and hatred feelings for those who wear jeans pent and t-shirts. I think they hate modern dresses just because they can’t wear them due to religious stigmas. Thus, rejecting a comment or argument coming from a modern person with stylish dressing.”

“I see clerics behaving extraordinary and giving protocols to those people who come from a wealthy family. It’s like, you have to be a rich person to win your argument over anyone.”

The economic factor of a person lets him, or she enjoy a status of being respected among those who are deprived of all those privileges. Thus, setting a benchmark of economic hazard for those who cannot afford to speak up and share their thoughts due to lacking financial standing in society.

Religion: Religious obligations, restrictions, conservatism, and liberalism.

Religion is a system of belief and faith that regulates the lives of its followers. The set ideas remain fixed in nature as a manuscript of doctrine defined by the divine authorities. The religious followers go to different lengths to apprehend and inquire about a problem related to any aspect of life, they depend on religious clerics to guide them about the religious teachings and paths. The respondents argued about their religious communication as: “I feel the religion is an open sphere where people can discuss their problems to seek a way out but people in our society, who rules the religion, become the final authority and label any extraordinary question as unsacred and prohibited.”

“I am not a good religion practitioner as that is because of the reason that religious scholars and teachers do not let people ask what they feel instead they direct people to ask what should be asked.”

“I do not ask any question to anyone about religion because I fear getting a fatwa or being called blasphemous. I even stop to ask basic questions from people as it might hint them anything irrelevant and they blame me for disrespecting even if I have very good intentions in the back of my head.”

“Social media is the only source where I do catharsis of my religious thoughts and inquire anything by remaining anonymous. This is the only way I can escape being labeled as blasphemous or unreligious.”

Pakistan is an Islamic country by religion and has deep roots in religious ideological history. Religious fundamentalism is a prevailing element of Pakistani society that hinder in allowing common people to ask questions and feedback about their cognitions.

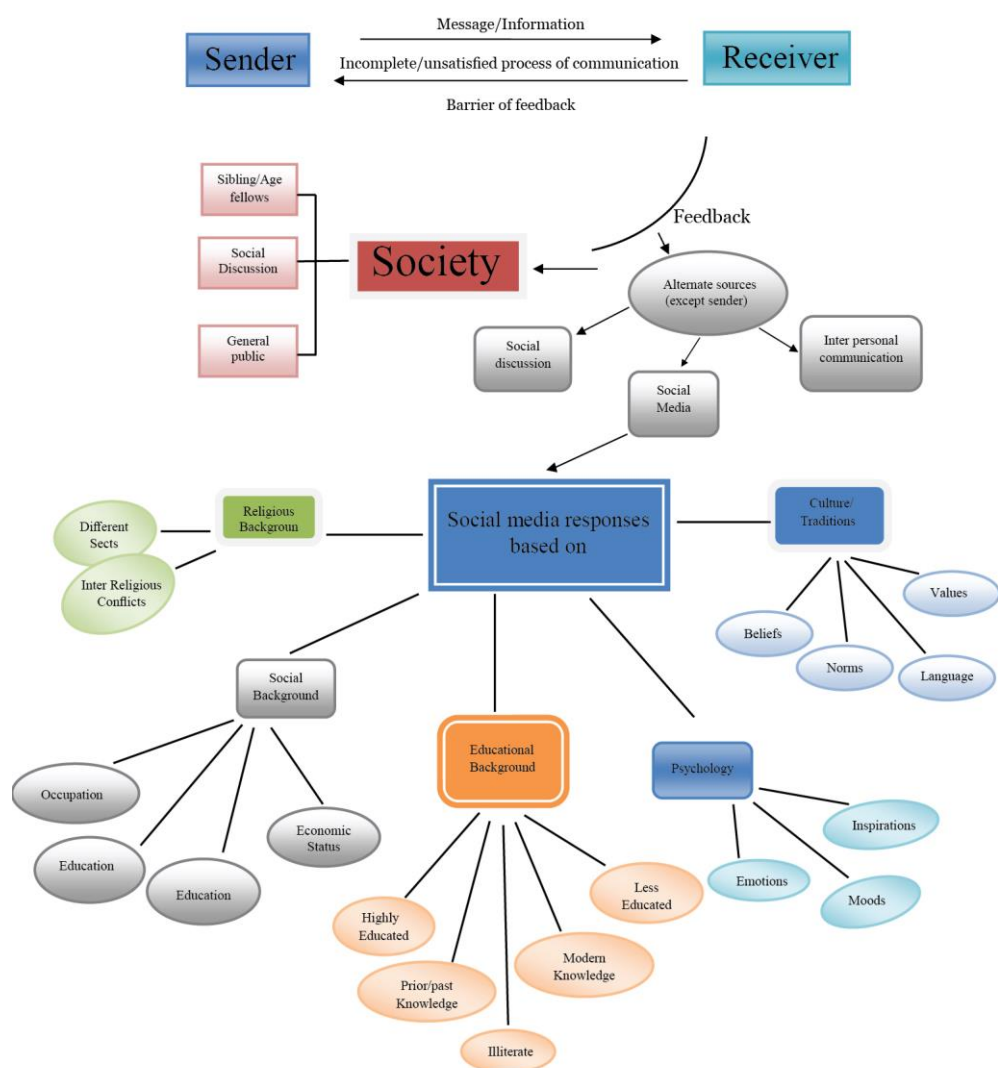


Fig. 2. Dispersion of feedback due to socio-eco-cultural, educational and religious barriers

4. Conclusion

Social institutions of family, education, and religion are dependent on communication processes by their members. A continuous course of communication enables advancement thus ensures its strengthened base. Whereas Pakistani society is in a stage of slow pace towards achieving a point where communication patience, tolerance, and forbearance have a long way to go. Families are culturally bound to their traditions, customs, and values so much that elders of a family setup discourage any innovative idea or thought by the youngsters with the fear that it might eliminate their family repute, social dignity, and cultural values. Resultantly, the youngsters in families and those with less economic status and less educational background share their opinions on social media platforms and with peer groups. Which pave way for a never-ending debate of certain issues with no specific answer to them. Therefore, the message sending authorities counter this view that it is better to have a limited or specific answer to any question rather than multiple stray and betraying opinions which result in nothingness but chaos.

Literacy is also another weak aspect of Pakistani society which becomes the reason for the communication barrier in a lot of scenarios. Lack of teachers training, commercialization of educational institutes, poor syllabi and curriculum, economic factors in the education sector, illiteracy, conservative mindset, and ignorance are the leading factors for communication hindrances among the public. Teachers' incompetency to satisfy a student's query results in

suppressing the student's demoralization and for him, opening new platforms to express his thoughts and get multiple responses to learn from. Illiteracy of parents and stereotypical knowledge of religious scholars who do not adhere the modern advancement, make the children and audience, respectively, reluctant to respond to any idea which dissonates with their cognition. Students do catharsis of such incomplete discussions with their teachers through social media groups where they have the freedom to abuse, call names, make fun or say whatever they want. This happens due to their understanding that the teacher will not let the students go against his or her views and eventually the whole class is bound to obey whether wholeheartedly or halfheartedly.

The religious association of a follower makes him bound to act and practice according to the surroundings. Whenever a follower questions the conventions, he or she is stated indifferent or tagged as a deviant. Who, after not finding the answers to his or her questions, seeks knowledge from other sources consisting of flexible educated peers, liberal social gathering, and social media platforms? Thus, making it a taboo of a religious matter to be discussed in fear. Therefore, people in certain circumstances of educational poverty, economic deprivation, psychological pressures, cultural restrictions, being accustomed to specific family values, and religiously orthodox, create an atmosphere of communication blockade. Hence, the people on the message receiving end, having their ideas, which may be new, wrong, or irrelevant, fear to express in front of the educational authority, family's elders, and religious scholars. They sometimes keep the responses to themselves and omit them verbally or nonverbally on real virtual platforms.

Thus, by spreading those messages to different channels and platforms, the orientation of the message, the intention of the idea discussion, the pattern of argument, and elements of content disperse in manifold layers which kick start new debates. Resultantly, a talk between two or more people could have an impact on the message receivers finds new destinations of healthy discussions and sometimes an unbridled communication process with a never-ending solution.

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