



**NON-VERBAL COMMUNICATION
(BODY LANGUAGE)
And CULTURAL DIFFERENCES**

Vedat ÇADIR

**Yüksek Lisans Tezi
İngiliz Dili ve Edebiyatı Anabilim Dalı
Danışman: Prof. Dr. Hasan BOYNUKARA**

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T.C.
TEKİRDAĞ NAMIK KEMAL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLİ VE EDEBİYATI ANABİLİM DALI
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TEKİRDAĞ-2019

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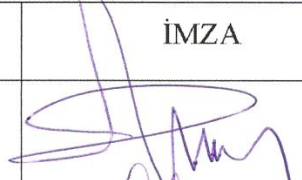
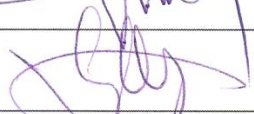
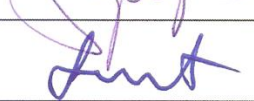
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Vedat ÇADIR tarafından hazırlanan “Non Verbal Communication (Body Language) and Cultural Differences-Beden Dili ve Kültürel Farklılıkları” konulu YÜKSEK LİSANS Tezinin Sınav, Namık Kemal Üniversitesi Lisans Eğitim Öğretim Yönetmeliği uyarınca 30/07/2019 Salı günü saat 10.00 ' da yapılmış olup, tezin OYBİRLİĞİ / OYÇOKLUĞU ile karar verilmiştir.

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ÖZET

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Sözcüklerin kullanılmadan iletişimi sağlayan bir çeşit iletişim yöntemi olan Sözsüz iletişim insanlar arasında kolay iletişim sağlamak için önemli bir yer arz eder. Kişilerin bir birini daha iyi ve daha kolay bir şekilde anlamalarını sağlar.

Bu tezde sunulan çalışma genel olarak altı kısımdan oluşmaktadır. Araştırma soruları, değişkenler, hipotezler ve çalışmanın amacını içerir. İkinci kısım insanların sosyal iletişiminde kullandığı sözsüz iletişimle ilgili bilgi sunmaktadır. Üçüncü bölümde sembolik sözsüz davranışlarla ilgili kapsamlı bilgi verilmektedir. Bazı Beden Dili ve anlamları dördüncü kısımda sunulmuştur. Beşinci bölümde farklı kültürlerle ait beden dili hareketleri sunulmuş ve onların anlamları belirtilmiştir. Son olarak altıncı kısımda Beden Dili özetlenip sonuca varılmıştır.

ABSTRACT

Institution, Institute,	: Tekirdağ Namık Kemal University, Institute of Social Sciences,
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Non-Verbal communication, which is a kind of communication without using words, is important for humans to communicate easily. It helps them understand each other easily and in a better way.

This study consists of six chapters general information related with the thesis is presented. It includes research questions, variables, hypothesis and aim of the study. Second chapter is related with Non Verbal Communication in Human Social Interaction, which gives detailed information about Non Verbal Communication. In the third chapter comprehensive information about Symbolic Non Verbal Behaviors is stated. Some body movements and their meanings are given in the fourth chapter. In the fifth chapter gestures used in different cultures and their meanings with attitudes and behaviors are presented. Finally, the conclusion is summarized in the sixth chapter about Non Verbal Communication.

Keywords: Non-Verbal Communication, Cultural difference, Body Language

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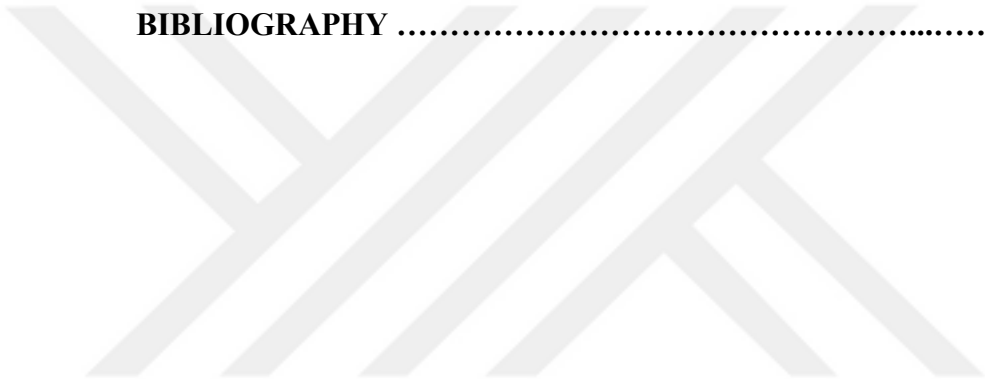
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CHAPTER 1

1.1. INTRODUCTION

People used different kinds of communication types throughout the history. In the first periods they used mimics, gestures, body actions. The invention of writing was a great revolution in humanity life. In spite of that remarkable advance body language, which has a great effect since the first ages, did not lose its importance any time. "Body language" which means "nonverbal communication" has a crucial importance to understand each other, and to set up strong relations for the speakers. "Successful human relations hinge on the ability to express oneself nonverbally and to understand of others by the nonverbal communication" (Burgoon & Buller, 1996). When people are not talking with each other, it is possible to take in nonverbal meanings by observing their actions as long as we know the meaning of body movement.

Nonverbal behaviors are multifunctional. That is, they are part of every communication purpose one can imagine. "It has been estimated that nearly two thirds of the meaning in any social situation is derived from nonverbal cues" (Birdwhistel, 1955).

Nonverbal communication is a kind of interaction that occurs with transmission of ideas and information between the speakers undertaken with randomly about intentionally and unintentionally by the help of wordless transmission. "The proverb, action speaks louder than words gives emphasis for the influence of non verbal communication in its best form Body Language shapes a crucial constituent in conforming successful intercommunications among people. One of the significant factor of non verbal communication is that it differs from than verbal communication." In the book *Nonverbal communication* Burgoon, Guerrero, & Floyd mention "the nonverbal side of communication is crucial and generally overshadows the verbal communication that is going on" (Burgoon, Guerrero, &

Floyd, 2016, p. 1). “ Social interactions build on the mutual ability to understand nonverbal communication”. There is a different perspective for non verbal communication in the book of *Communication in cognitive behavioural therapy*. It suggests “any behaviour, intentionally or unintentionally, with one common characteristic that the signs and semiotic rules involved in the decoding and encoding of the message are not verbal in nature” (Michela Rimondini, 2014, p. 108).

Non verbal communication should be transferred by the help of body actions, eye contact, touching, time, space distance, facial expressions, clothing and appearances, speech enclosures its tone, pace, stress, speaking type, emotion included and voice quality. The value of non verbal communication can be seen especially when different nationality people come across. The credit comes to globalization where “Borders become markedly less relevant to everyday behaviour in the various dimensions of economics, information, ecology, technology, cross-cultural conflict and civil society” (Beck & Camiller, 2008, p. 20).

And especially communication among the globally interdependent cultures become more difficult. Because of the variations of cultures values, beliefs, patterns, customs, food habits, styles, and other differences “the chances of misunderstanding and disagreement regarding nonverbal communication are high due to cultural differences because every culture differs from other” (Kaushal, 2014, p. 31)

Thus, it is crucial to know the forms of non verbal communication and how those meanings change from one to another in different societies. “Arguably, having information about the cultural differences and tolerance are new soft skills for the modern age” (Christine Funk, 2017). Hence, “in order to have good interactions especially when you are in various culture communities, “it is important to take in how each manners of non verbal communication changes depend on the cultures and how one must be careful about the differences through practising tolerance, flexibility and acceptance as an impetus to cultural cohesion. This research highlights on the many elements of non verbal communication across cultures on the globe” and gives comprehensive information of each aspect as portrayed according to cultures.” (Christine Funk, 2017) The study also points out on the different outlooks of soft

skills best reviewed as cultural abilities to help people identify cultural variations supporting a gracious environment in personal lives and real life.

Body Language takes a central part in human social behaviors, or bodily communication happens whenever one speaker affects the other speaker by the ways of facial expression, gestures, tone of voice, or any of the other canals.

People send some nonverbal signs, which are faster and closely connected with their speeches during their speaking. In the course of communication the nonverbal behaviors seem to be more natural and effective than the verbal codes. In addition to that they are closely coordinated to produce messages and they are well integrated for achieving a variety of communicative functions. Nonverbal signals are more dependable than verbal signals when deciding what signals are more dependable what something means. Abercrombie has an expression related with that subject: "we speak with our vocal organs, but we converse." (1968). Body parts are used by everybody to send messages but fewer people know that different body languages are used in different geographies on the world. A signal for 'yes' in one society may have the meaning 'no' in another; a gesture for 'good-bye' in one culture can be defined like 'come here' in another.

Business people, traders, teachers, and politicians know the significance of that issue and the priority of body language and non verbal communication; they have training on nonverbal communication before addressing people. As it is vital percentage of 9/11, airport and transit police have been trained on body language acknowledgement. However training in body language is not enough all over the world even in American campuses. Geographical, and cultural differences are the biggest reasons for that matter. So it must be known that educators take in not only how to take messages via body language but also what messages they may be sending even when there is not a verbal transferring. Misunderstanding of body language may be the reason for a long-lasting humiliation as well as a life warning.

Body language has a crucial importance around the world Edward T. Hall (1959), a popular social anthropologist, stated that in a normal conversation more than 65

percent of social meanings are transferred via the non-verbal channel. People living in different places of the earth, mostly Asian people, are more careful on body language than the people living in North American.

Wrong use of body language can have different results such; bad or even dangerous trials for message encoders. For instance check the down case:

In 1998, a just married American decided to have their honeymoon in New Zealand. When they arrived the country, they hired a car and toured till they missed a stop sign. A police officer pulled them over. They told the officer that they were new in town and were not aware of the local traffic so traffic officer just warned them instead of a ticket. In order to give the message as“thank you” gesture, the husband gave the 'thumb up' sign. The police officer wanted back up and hand cuffed the American person. (A 'thump up' is regarded as an impolite gesture in New Zealand.)

1.2. PROBLEM STATEMENT

What does the body language mean? Why do people use it in their communications? What makes it so much important?

1.3. VARIABLES

The dependable variable is the various changeable movements which people use during communication to give messages. The different variable is the meaning of these body movements and their importance can change the level of meaning of the speech.

1.4. HYPOTHESIS

People often use the same kinds of body movements which support their speech to be more effectively although, there are some differences in those movements and their meanings according to cultures, too.

1.5. PURPOSE OF THE RESEARCH

The target of this study is to reveal the effects of human body language on their verbal communication and cultural differences of body language. The meanings of these movements and whether people do them consciously or unconsciously are the main topics which would be researched on the study.

1.6. OVERWIEV OF THE METHODOLOGY

In descriptive part, the information about nonverbal communication will be presented. The second part will be about experimental research. In that section I intended to present information about people's behavior in different situations.

CHAPTER 2

NONVERBAL COMMUNICATION IN HUMAN SOCIAL INTERACTION

In the research through the time linguistics have noticed that the animals give some messages in accordance with their behaviors. “The discovery of the nonverbal communication started that it looked as if human NVC was like to animal social behaviors, and maybe conveyed similar messages. Humans also have a verbal channel of communication, but a complex set of vocal and gestured nonverbal signals, which affect meaning, emphasis, and other aspects of utterances accompany speech.” (Hinde, 1972)

2.1. WHAT IS COMMUNICATION

Communication is the action or procedure of transferring data to other people or living beings. There is a strong relationship between the human communication and other species. Thus etymology propose models of communication, which is appropriate for both human and animal communication. “During evolution some aspects of behaviors, such as displacement activities, intention movements or redirected activities would become specialized for communicative value. The notion of “message” has a wider extension than that of “signals” and may account for such a range of phenomena (Feyereisen & De Lanoy, 1991:47).

We should consider the costs and benefits of communication, which it implies for the sender and perceiver. Some signals have evolved to serve communication functions to see social interaction as “negotiations” in which any decision about the emission of a signal takes into account the behavior of the partner (Hinde, 1985; Wiley, 1983)

In another theory communication is similarized to an information theory, which is like a reduction of uncertainty. In this approach, the relationships between language and nonverbal communication are, merely metaphorical. So far human etymology has offered little insight into the use of language and into speech related behaviors, even if it demonstrates the diversity and wealth of other modes of communication.

2.2. WHAT IS NONVERBAL COMMUNICATION? (NVC)

As it is described in the previous parts, people communicate with each other verbally. During verbal communication man do some movements with using their body like gazing, looking and etc. These actions solace the meaning of their verbal communication. They give secret messages to the opposite to enable understanding the other. This is regarded as Nonverbal Communication.

2.3. THE HISTORICAL BACKGROUND

The relationships between gestures and speech have been discussed throughout the history of thought. The first writings in the field concerned with the gestures of professional speakers; Orators and actors. Ancients treaties of rhetoric, such as Cicero’s De Oratore and Quintilian’s InstitutioOratorra in the first century A.D. gave advice that is still used in the training of public speakers. For Quintilian and others after him, the language of the hands seemed to be universal (Feyereisen& De Lannoy, 1991).

The use of gestures was thought to represent a former, “natural” state of language. This kind of hypothesis stresses the similarities between gesture and speech. Nevertheless, gestures would constitute a primitive way of communication shared by human beings and animals. The power of gestures in the feelings’ expression gives them the quality of a language of emotions is not that of understanding.

However, gestures and speech can not wholly substitute for each other, because each sense modality has specific characteristic. As Diderot wrote “There are gestures so sublime that the noblest eloquence could never translate them.” (Feyereisen& De Lannoy, 1991:1).

Psychology has inherited these issues. In some respects, gestures are considered to have the property of expressing the content of consciousness as words do (Wundt, 1973). This means, in contemporary terms, that gestures and words both set forth to the mental descriptions that comprise thinking. Thus, a terminology of gestures exists that exhibits variables from one culture to the other, like writing, the substations of visible signs for symbolic meanings. From this perspective, human communication consists, in equal proportions of verbal and nonverbal behavior.

Wundt held that “the primary cause of natural gestures does not lie in the motivation to communicate a concept, but rather in the expression of an emotion. Gestures are the first and foremost affective expressions.” (1973)

2.4. THE MAIN NONVERBAL SIGNALS USED BY PEOPLE

There are many types of which are affected by clothes, hair and skin while other forms can be classified under nine titles. Each of them has different characteristics in social situations. They should be classified like so:

2.4.1. Appearance

There are many kinds of elements which are changed by clothes, hair, skin, while other forms can be under control like bodily condition. In addition, “much time, money and effort elements are put into the control of appearance, and this can be regarded as special kind of NVC” (Rutter & Spethenson, 1977)

The basis of maneuvering appearance seems to be self-presentation. Accordingly people reflect messages related with their social positions, their statuses, or the social group they are in by choosing the suitable dressings. For instance; judges do not wear like hippies as appearance also transmits data about their characteristics and mood-euphoric extroverts do not choose dark suits with black ties. (Hinde, 1972) To sum up appearance helps you to have an effect on people and changes people's behaviors towards you.

2.4.2. Bodily Contact

Bodily contact which is related with variety of areas of the body, consists of configurations like hitting, kicking, pushing, stroking, touching etc. There are many cross cultural variations concerned with bodily contact styles and their frequency of usage. For instance there is a lot whilst in the notion of Africans and Arabs whereas it is very little in Japan and Britain. (Hinde, 1972). Bodily contact should be seen more common inside the family in many cultures. For instance, in America fathers only touch on the hands on male students. Furthermore they were affected by different sex friends much more widely than their fathers.

2.4.3. Facial Expression

The face is consequential part in nonverbal communication, which means it has a great effect. “Much facial expression of emotion in humans comes into sight culturally universal and mostly depend on leaning” (Ekman, 1969). Moreover facial expression is closely associated with speech. A perceiver should make numerous commentary of his reactions to what is being said by using mouth,

eyebrows, implying surprise, disagreement, puzzlement, anger, pleasure, etc. “A speaker accompanied this utterances with convenient facial expressions, which are used to modify or “frame” what is being expressed, presenting whether it is presumed to be funny, serious, important, etc.”(Trout & Rosenfield, 1980)

2.4.4. Gestures

The hands, head, feet and rest parts of the body should be worked in NVC in order to express the messages. Some gestures should influence emotional, arousal states which makes sustain bodily action while others appear to be telling of certain emotional moods, e.g. holds the fists in anger. Gestures have close relationship with the messages given by the speaker, especially; when his verbal power collapses or when outstanding shapes or seizures are being stated. “Hand movements and gestures should be related with speech to point out the internal form of utterances, and to central the synchronizing of revelations.” (Hinde, 1972)

2.4.5. Head –nods

Another seemingly trivial signal is the head-nods. Head nods have an crucial affect on “floor-appointment” in that a head-nod lets the other consents to continue for talking (Ruter & Stephenson, 1977). In another way quick head-nods give the message that the nodded hopes to speak. Thus, head-nods take part in and “gestured dense” like the other bodily movements.

2.4.6. Looking

Looking is another important part among the main NVC signals. While the conversation is happening each person looks at each other, “different durations from 1 to 10 seconds, for 25 % - 75% of the time periods of mutual gaze, or eye touching, are rather shorter” (Hinde, 1972). Looking has a crucial role in communicating impersonal attitudes and building relationships. “During the action of looking transmits a signal to the other that a certain amount of interest is being taken in him,

and interest is a sort, which is signaled by the conveying with facial expression” (Argyle, 1988)

2.4.7. Position

It refers to the angle, which people stand or sit in front of each other. The usual scope is from head-on to side-by-side. However, it depends on the position. “Accordingly close friends should stand side-by-side position but in a meeting people lean to select head on, while in other positions 90 degree is most common in England and the America” (Sommet, 1965; Cook 1970)

2.4.8. Proximity

Remoteness between the people gives us the information about the closeness. It is understood that there are cultural variations. “Hence Latin Americans and Arabs stand too nearby, while Scots, Swedes, and the English stand much far away” (Hinde, 1972). Closeness is regarded to show and apparently communicate the similarities among them when a number of people are available.

2.4.9. Stance

Cultures identify the types of standing, sitting or lying. Posture has a culturally described message. There are elements about the stance to be accepted in specific positions as mosque, celebrations. “Posture is used to transmit interpersonal notions.” (Rutter & Stephenson, 1977). Then, posture should be signal for standing; someone who is going to take accusation sits in a straight up posture (looking towards the other). Posture changes with emotional state. Thus face or voice is not well connected with face or voice. For instance anxiety does not affect the face but should be noticed in posture.

2.5. THE DIFFERENT FUNCTIONS OF NVC

NVC is used to empower the effect of verbal communication and to replace verbal communication. We should categorize the main features of NVC like;

2.5.1. Managing the Immediate Social Situation

Animals coordinate whole of their social life with NVC What is interesting is that humans use similar signals to set up similar relationships. They are divided into three main topics,

First one is interpersonal attitudes. These are attitudes towards the others present the main dimensions are found to be inferior superior, and like dislike. “A superior mental outlook can be supported by

- a- Stance of body erect, head held up
- b- Facial verbalization-unsmiling, haughty
- c- Tone of voice-loud, resonant, commanding
- d- Appearance-clothes indicating high status and
- e- Looking-staring the other down” (Hinde, 1970)

Emotional states is the second topic. They are the states of individual. The most common emotions are anxiety sadness, anger, joy, depression, etc. “And an anxious state, state for instance can be demonstrated by other.

- a- Pitch of voice
- b- Facial expression-tense claspings of objects, or typical bodily activity,
- c- Smell of diaphoresis,
- d- Gaze short glances, aversion of gaze “Emotional states can be by speech, but probably statements will not be meaningful unless supported by right NVC, and NVC can give the message without the speech.”(Hinde, 1972)

The last topic about managing the Immediate Social Situation is self-presentation. Message should be given with group members, personality, occupation,

sexual availability. “A person might want to be seen as an eccentric, upper-class, and inventor or as important, left wing, intellectual. This can be done by;

- a- Appearance-especially clothes
- b- NVC aspects of speech especially accent, loudness, speed, etc.
- c- General style of verbal and nonverbal performance” (Hinde, 1972). In addition, using words should make self presentation.

2.5.2. Sustaining Verbal Communication

Speech has a marvelous importance on human social behavior. But linguists often forget the role of NVC in conversation. “We speak with our vocal organs, but we converse with our whole body” (Abercrombie, 1968)

2.5.3. Vocal and Kinesics NVC which Affect the Memory of Utterances

In order to use a language effectively person must consider some items, too. “A person would not be accepted as speaking a language exactly, indeed he would not be understood, if he did not transfer his sentence in the pitch pattern, stress pattern and temporal pattern of grouping any pausing proper for that language” (Hinde, 1972). The meaning of a sentence depends on their prosodic features. Some kinesics signals, which can influence the content of a sentence by;

- a- Connecting on the utterance, e.g. indicating either it is supposed to be funny or serious
- b- Giving illustrations of shape or movements
- c- Pointing to people or objects
- d- Providing emphasis
- e- Providing the punctuation, displaying the grouping of phrases and the grammatical structure. (Ekman and Freisen, 1967)

It has been discovered that speech goes together with bodily movements; like hand or head positions. Equal verbals are paragraph or long unit of speech, sentence,

words or phrases. The nonverbals are postural position, hand movements head or arm position, facial expressions, gaze shifts, etc.

2.5.3.1. Floor-Apportionment

Floor-apportionment is an important concept under that heading. It should be described like that. "During the conversation of two or more people are talking they take it in turns to talk, and generally run to succeed a fairly smooth synchronizing sequence of utterances, without too many interruptions and silences" (Hinde, 1972). At the first meeting as the people start speaking, there is a period of adjustments; one person must speak the other person must speak faster.

2.5.3.2. Feedback

During someone is talking, he needs fitful, but certain, feedback on how others are answering, in that way he can adjust his revelations appropriately. He has to be aware of whether the listeners take in, believe or unbelieve are surprised or bored, agreement or disagreement, annoyed or glad. This fact could be supplied by verbal mattering, but it is in fact supplied by careful observing of the other's face. The body message supported by eyebrows signal surprise, puzzlement, and etc. while the mouth points outhappiness and unhappiness.

2.5.4. Replacing Verbal Communication

Verbal communication can be impossible, or fail to work, for any sense, in which event NVC take over.

2.5.4.1. Sign Languages

The deaf and dumb language is a broadly known sample. More easily understandable sign languages have been used with a lot of circumstances when speech is very hard e.g. in broadcasting, in too noisy environments and by the divers swimming under the water. Many regional tribes like Australian aboriginal tribes have used a gesture language, formed on signs for objects and actions that makes possible of giving messages in order to supply communication and is used in some ritual

circumstances. While English deaf and dumb language learned by chimpanzee called Washoe is based on words.

2.5.4.2. Neurotic Symptoms

“Some doctors react that the symptoms of some intellectual patients are a sort of NVC; used when speech does not work.” (Trout and Rosenfold, 1980). Thus psychometric symptoms may be signals seeking attention, love and sympathy, or may be intended to control the behavior of others

2.6. THE PERCEPTION OF NVC

For NVC to have any effect it must not be consciously perceived. The term is used here to refer to more than the reception of size, brightness, etc. and to include cognitive activities of interpretation. “There has been a great deal of experimental work on social perception, but much of it has unfortunately been of a very artificial kind, so rather than little is known about perception during real social interaction.” (Hinde, 1972)

2.6.1. Interpretation as Personality

Since different people need to be treated differently interactions try to categorize each other. They categorize one another in terms of age, sex, social class, occupation, and in terms of personality traits. All these categorizations are made on the basis of verbal and non-verbal cues, but NVC is of particular importance. Physical cues which are used in this way include skin color, hair color and length, size of forehead, height, eye wrinkles, make-up, thickness of lips, size of nose, and shape of chin. These features may be taken as evidence of category-membership or as a bar for inferring personality qualities “e.g. intelligence” (Hinde, 1972). It seems very clear, that individuals concentrate on certain categories of dimensions.

The main cues we have on others are shift or gaze, head-nods and small movements of the eyebrows and a part of the face. Most people are not consciously aware that they are receiving this information, but it is clear that they are making use of it from the lawful relationships found between these cues and other aspects of performance (Hinder, 1972). This perceptual information is obtained mainly by means of intermittent visual scanning of the others face.”

2.7. INDIVIDUAL DIFFERENCES IN NVC

There are some individual variations in the using of nonverbal signals. For example people vary in their preferred proximity. There are also characteristics expressive styles in the use of bodily movements, and in looking behavior, lengths of utterances, etc. (Kendon and Cook, 1969)

Every body will use many types of non-verbal behavior forms in variant circumstances, and can be friendly, hostile, inferior and superior, on hard occasions just as they are able to play a number of different games. An individual's performance in different occasion is not very regular. The behavior they emit does not depend on their personality alone; it depends on (1) the rules governing particular situations, (2) the role-relations of those present i.e. they behave differently to males and females, and to those who are older and younger, and (3) the personalities of the others. “We have recently learned that an individual has a limited number of social performances, each of which is used for a range of social situations and relationships: personality could be regarded as the sum of these performances” (Argyle and Little, 1971).

2.8. NONVERBAL COMMUNICATION IN SOCIAL INTERACTION

In social interaction there are streams of verbal in non-verbal signals, which are closely inter-twined, and go in both directions (Argyle, 1988). Most human social interaction includes as well as nonverbal communication.

2.8.1. Response Sequence

One approach is to study the statistical probability that some response of X's will be followed by some response of Y's. One of the most common kinds of sequence is where Y produces a similar response to X. It is found that if X smiles or nods his head Y is likely to do the same (Rosenfield, 1967). The same applies to posture, gesture and to various aspects of verbal performance. Such rapid responses are unthinking and can be described as unconscious imitation. If it interact or becomes aware of what is happening he is liable to prevent himself from doing it.

Another important response sequence is that produced by reinforcement. The following non-verbal signals have been found to act as reinforcers, head-nods, smiling, gazing at the other, leaning forward, looking interested, and making encouraging noises (Williams, 1964).

2.8.2. Skilled Sequences of Response

“Social interaction can not be analyzed wholly in terms of S-R sequence since each interactor has goals. These consist of desired behaviour by others, or particular types of relationship or interaction, directed towards eliciting the desired responses, are taken. For example if Y is too dominant for X's liking. X may sit more upright, tilt his head back slightly. And speak more loudly. These sequences of responses have some of the characteristics of motor skills, such as driving a car “(Argyle, 1988).

2.8.3. Equilibrium Process

There is more to interaction than individuals responding to one another such as individual differences. Those present must behave in highly coordinated way for there is to be any interaction at all. One equilibrium has been established it proves very resistant to change. For some combinations of people, equilibrium is very difficult or impossible, e.g. if one wants to dominate, or one wants to be intimate and others want to be formal and distant (Hinde, 1972)

2.9. THEORY AND EXPLANATION

There are three main theoretical approaches to the explanation of human NVC. Though each is concerned with rather different aspects. We shall outline a fourth approach, which incorporates features of the other three, and adds considerations from social psychology (Hinde, 1972)

There are three main functional types of human NVC (1) Signals used to conduct the immediate social situation. These are similar to the signals used by animals. (2) Signals used to maintain verbal communication. These do not occur in animals, are used in close coordination with speech. They are fast moving and probably have a complex temporal structure. (3) Replacing verbal communication. Gesture languages are developed when language is convenient, are often based on language, but may be independent of it.

2.9.1. The Linguistic Approach

Prosodic vocal signals and certain kinetic signals are closely coordinated with language, affect the meaning of utterances, and form part of a total communication system with a definite structure. Other nonverbal signals, such as direction of gaze, also operate in a structural way, for example in governing the synchronization of speech and in negotiating greetings. Language in order to communicate at all must follow certain grammatical rules. The meaning of a word depends partly on the other words with which it is grouped: similar considerations may apply to NVC, and NVC may have some kind of syntax, governing both its own sequences, and the links with language. The verbal communication system and its accompanying physical structures are primary, and that non-verbal signals are inevitably acquired in order to make communication feasible to control synchronizing, provide feedback, etc. (Argyle, 1988)

2.9.2. Sociological Approaches (Symbolic interactions and ethnomethodology)

In social life there are definite rules governing what shall happen for example, at committee meetings, in church. In other situations there are implicit rules which are less obvious, but which become obvious when they are broken (Hinde, 1972). The structural-linguistic approach is concerned with the rules, which NVC must follow to coordinate with speech and to communicate. The sociological approaches are concerned with the rules, at a larger level. They govern styles of behavior and sequences of events in particular situations and settings.

Sociologists have also emphasized the subjective meanings given to nonverbal signals by the culture and by particular groups. The importance of nonverbal acts, which have culturally defined and publicly shared meanings, is shown in rituals and ceremonies, like marriage. While this approach emphasizes the meanings given in a particular culture, there is no reason why it should not be able to accommodate meanings of a universal biological origin (Argyle, 1988).

2.9.3. A Social Psychological Method

It must be accepted that most human social behavior involves speech. And those speeches involve different kinds of NVC styles. That NVC may depend on similar structures to speech or have been learnt as part of the skill of verbal communication. The contribution of the sociological approach must also be recognized. There are abundant cultural differences in many aspects of NVC. The same signal can have various dissimilar meanings depending on the culture and the situation. To all this a social psychological dimension may be added. Interaction system is varied according to social settings, groups, and cultures, to deal with particular communication needs.

Thus interpersonal emotions and attitudes are presented freely in the family, where more breakable relationships have to be assisted. On the other hand there is virtually non self-presentation in the family, where it is pointless. In some situations it is prevented or controlled by the wearing of uniforms. Nonverbal signals play a

number of crucial roles in sustaining verbal communication under usual conditions. If these conditions are changes in any way there are adjustments in the NVC. For example, when visual cues are removed, as on the telephone, auditory cues replace them for purposes of feed-back and floor-apportionment.

Systems of gestures are developed in situations where speech is impossible. Just after an order of communication has been authorized in a society or a cultural group, it has to be learned by new members. This may take place through imitation, combined with the reinforcement of successful performance. There may also be trial or error learning. (Mcphail, 1967) found that adolescents engage in a lot of experimental behavior much of which is awkward, aggressive and quite unsuccessful. But that is replaced by more effective “mature” behavior after the age of 17 to 18. Learning by explanation and understanding is not common in the case of NVC which is usually emitted and received in a spontaneous manner, below the conscious threshold (Argyle, 1988).

CHAPTER 3

SYMBOLIC NONVERBAL BEHAVIOUR: TALKING THROUGH GESTURES

3.1. INTRODUCTION

Gestures, which has an important part in communication, are one of the most interesting aspects of kinetic behaviour and, as such, have been the subject of many studies. Gestures are mainly actions before becoming means of communication. They are also visually guided to reach a goal in the physical environment (Feldman & Rime, 1991).

We can group gestures mainly into two major groups according to Kendon (1983). Semiotic, which mainly considers what modalities gestures have in relation to their meaning, and functional, which primarily considers the ways in which gestures are used in relation to the accompanying discourse. The semiotic classifications divided among gestures that convey their meaning through indication; gestures that in some way indirectly explain their meaning, and gestures in which the relationship between the form of movement and expressed meaning is purely conventional. Generally, the functional grouping distinguishes gestures playing a direct role in the conversation; thus they are inseparable from concomitant discourse; gestures that, despite their importance to the interaction, are not linked to the conversation finally, gestures whose significance expresses either the psychological conditions or the mental processes of the encoder and that, according to some authors, should not strictly speaking, even be considered as gestures (Feldman & Rime, 1991).

Hinde (1972), identified a series of gestures in several cultures that consist of placing one's hand over one's face, mouth or eyes. These gestures are connected with

shyness and embarrassment and seem in some way, to be derived from the act of hiding.

3.2 SYMBOLIC GESTURES, GESTURAL SYSTEMS AND SIGN LANGUAGE

In some situations verbal language can not be used due to different reasons (e.g. in the case of external restrictions or serious sensorial deficiencies). Sometimes gesturing is used as a substitute for the spoken word, resulting in gestured systems and sign languages. These kinds of things are the cause of using body language.

Saitz and Cervenka (1972) studied the gestures used in Colombia and the United States: some gestures were used with the same meanings in both cultures, whereas others were used differently. Some of the more common ones are shown in Table 2.

<i>Gesture</i>	<i>Meaning</i>
Head-nod	Agreement
Shake fist	Anger
Clapping	Approval
Raise Hand	Attention
Shrug Shoulder	Disinterest
Point	Give direction
Shake hands	Greetings
Extend Hand	Invite to dance
Action of shooting self	Faux pas
Rub Stomach	Hungry
Rub hands	Cold
Rub palms	Anticipation
Yawn	Boredom
Wave hands	Goodbye

Table 1 Gestures commonly used in Colombia and the Unites States

Source: Saitz & Cervenka (1972)

The investigation brought out important differences in the use of gestures, as well as in the meanings attributed to them in each locality. The most important of their result is the fact that for certain gestures such as the hand purse (figure 1, gesture 1), the vertical horn-sign (gesture, 2) the horizontal horn sign (gesture, 3) the ring (gesture 4), and the thumb up (gesture 6), in which nonverbal components other than the hand configuration are important. In addition to that the attribution of meaning became rather difficult.

For more gestures, the Morris (1979) research brought out the similarities between geographic distribution and origin of the gesture. For example, the gesture defined as the head toss (figure1, gesture 6), which signifies negation, is us used among the various Italian localities considered in the research-only in a southern part of Italy with clearly definable boundaries.

In an investigation on the origin, evolution, and geographic distribution of certain affirmative and negative gestures the geographic distribution of the head toss in south Italy conforms closely to the Greek settlement established 3000 years ago, thus showing the tendency to preserve this symbolic gesture. (Feldman & Rime, 1998).

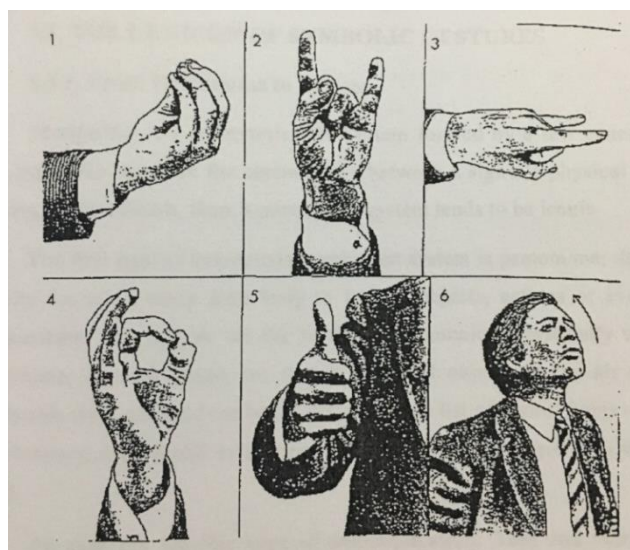


Figure 1 (1) Delicious, (2) to be ready for flying, (3) to be allowed to flying, (4) perfect, (5) Okay, (6) No

When we use of verbal language is not possible for different reasons, gestures are organized into gestural systems that replace verbal language. Examples of this are the signs used in airports, in kitchen and TV studios and by referees in sporting events.

In certain cases the gestural systems become so complex and articulated as to assume the characteristics of a language proper. We then find ourselves faced with so called sign languages containing a collection of signs that provide an extremely large number of possible combinations organizes according to precise syntactical rules (Feldman & Rime, 1991)

Sign languages should be changed according to social or cultural causes too, determined by social or cultural causes. They are often considered as “alternative” languages like that of the Australian aborigines, some Trappist orders and Native Americans. But the sign language used by the deaf is the one in which the greatest interest has been shown (Baker & Cokeley, 1980).

3.3. THE LEXICON OF SYMBOLIC GESTURES

3.3.1. From Pantomime to Lexicon

Pantomime is a communicational system formed by a few generative inference rules, typically based on the resemblance between a signal’s physical aspects, and its meaning. By definition, then a pantomime system tends to be iconic.

The first type of human communication system is pantomime; the natural human capacity for using one’s own body to imitate objects, actions or events in order to communicate. The system we use to try to communicate gesturally with strangers is pantomime, in such cases; we sketch form of objects in the air or imitate their movements with our hands or body. A lexicon is a list of lexical items-

correspondence rules between signals and meanings-coded and stored in memory. (Feldman & Rime, 1991).

An example for this type of communication: Tom and Maria are watching animals in a forest, now and then showing each other the animals they see, but without speaking, so as not to scare them. Tom wants to communicate silently to Maria that he has seen a dog. He might draw the air an imagery tail and bark, from which Maria can understand that Tom has discovered a dog. If Tom later shakes his arms to mimic wings, Maria may infer that Tom has sighted a bird. Even another person, Robert, who does not know what Tom and Maria are doing, could understand that Tom wants to give the message of dog or a bird.

3.3.2. Symbolic Gestures, Word Gestures and Sentence Gestures

Symbolic gestures from a lexicon whose signals are gestures. According to Ekman and Friesen (1969), a symbolic gesture is a gesture that in a given culture has a largely shared meaning and therefore can be translated into words quite easily and unequivocally. In figure 2, gesture 7.8.9 and 10 are examples of Italian symbolic gestures. Respectively, they mean “I”, “a lot”, “what are you doing?” and “to eat” . Gestures 11 (figure 2) and 5 (figure 2) are both Italian and American symbolic gestures, meaning “afterwards” , “tomorrow” and “OK”.

We can divide into two types of communication system about on lexicon: a holophrastic lexicon, and an articulated lexicon. The two lexical system differ in the kinds of information they convey. A holophrastic lexicon is a whole speech act carried in one signal. Each item in such a lexicon may be paraphrased by a whole sentence, and it might be called a sentence item. That kind of item exists in all languages as interjections, like “say!” “Oh!” and “help!” These words have the meaning of complete sentence. For example, “say!” might be paraphrased, as “I am surprised at this”, “help!” as “please help me!” and the like. Every verbal language contains a few sentence items that form a holorastic Lexicon (Tames, 1974).

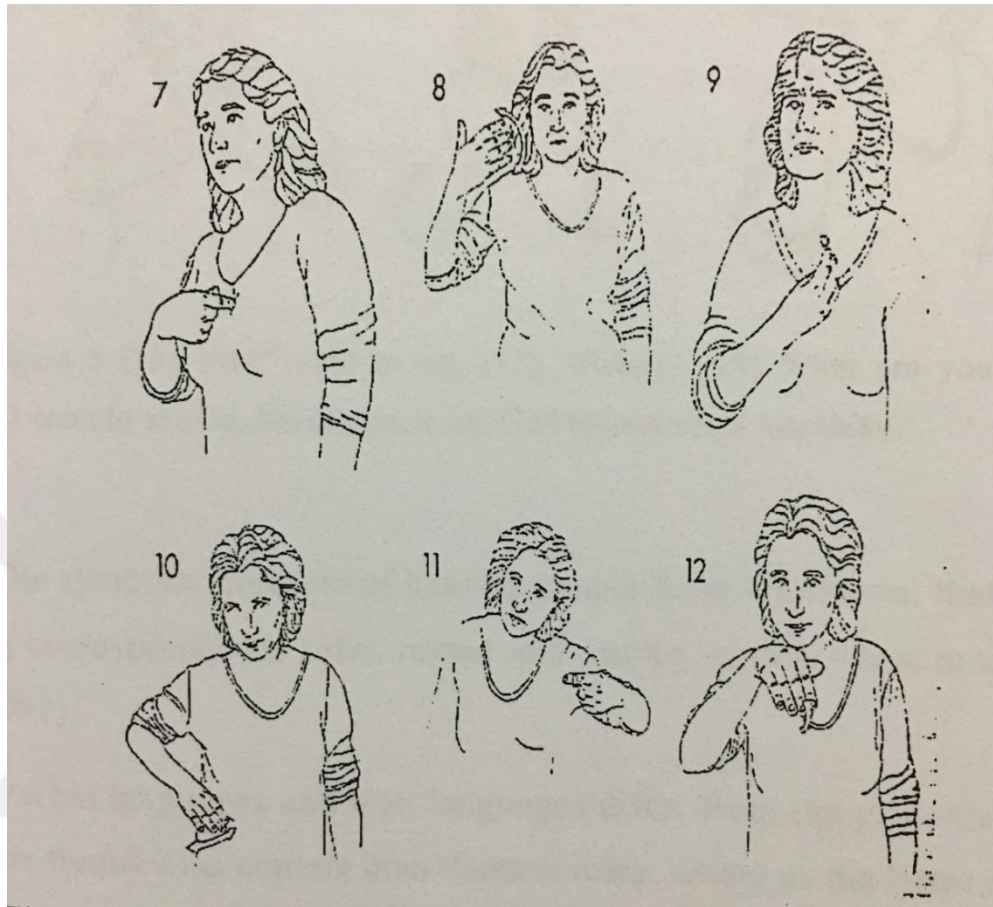


Figure 2 (7) I, me, (8) a lot, (9) what are you doing/saying? (10) to eat, (11) afterwards, tomorrow, (12) come here.

Gesture 12 (figure 2), which gives the message of “Come here”, is a sentence gesture, as it always refers to some person coming to some place, the person being the hearer and the places being near the speaker. In contrast, in figure 3, gesture 14 (which means “to eat”), gesture 13 (which means “you”), and in figure 2, gesture 11 (which means “afterwards”) are word gestures. They have the meaning of just a predicate or an argument, not of a whole sentence.

Briefly, the symbolic gestures used by hearing people, in contrast with verbal and sign languages, form only a lexicon, partly of the holophrastic and partly

of the articulated type. But they do not form a language, if they are not governed, by syntactic rules.

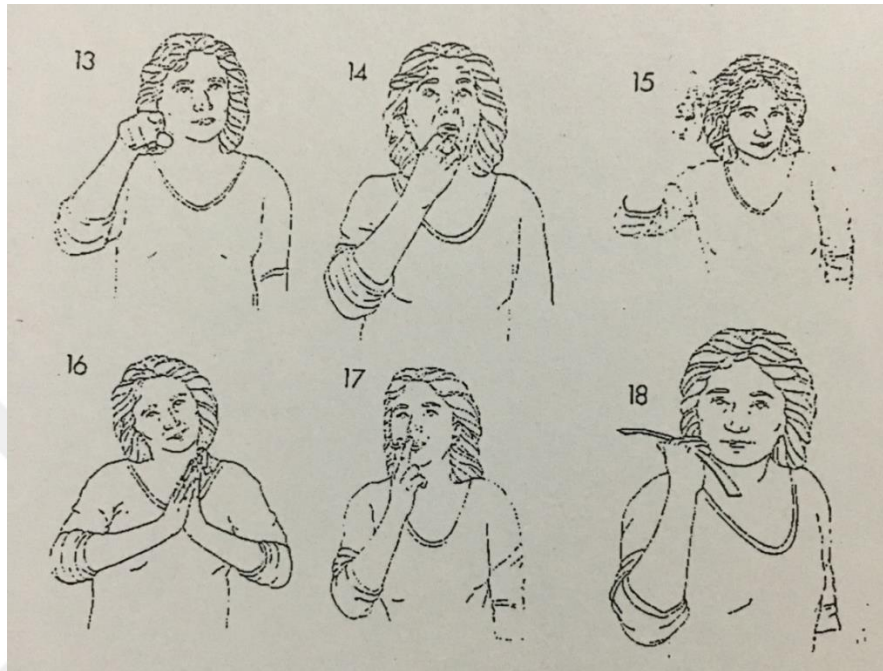


Figure 3 (13) you, (14) to eat, (15) victory, (16) what are you doing/saying? (17) cigarette, I want to smoke. He smokes a lot, (18) behind me, hitchhike.

The symbolic gestures of hearing people form a Lexicon, that is, a set of signal-meaning correspondence rules coded and stored in long term memory (Feldman & Rime, 1991).

Verbal languages and sign languages differ from the gestures of hearing people in that the former also contain combination rules, whereas the latter do not. Apart from this difference, the former two kinds of lexicon—that of a language and that of a system lacking syntactic rules are largely similar.

3.3.2.1. Synonymy

In a verbal language we can observe the phenomenon of synonymy. Pairs of words, like speech and language, to say and to tell, or sweater and pullover, are synonymous. They have more or less the same meaning.

There are synonyms among symbolic gestures at the same time. For example gestures 15 (figure 3) and 5 (figure 1) both have a meaning of “victory” or “succeeding in some enterprise”. But in this case, too, the meaning of the two gestures is not exactly the same.

3.3.2.2. Ambiguity

Ambiguity is an important feature of words. Each word has a few different meanings or readings. A word's different meanings may seem to another one. That is called polysemy. If they do not have a common part of their meaning, homophony is linked with one another. An example of polysemy is ring, meaning both a “circular object that people put on their fingers” and a “place where boxing and wrestling matches are held.” An example of homophony is the word “watch”, which has completely unrelated meanings that we can paraphrase as either “look” or “o'clock”. Ambiguity and the distinction between homophonic and polysemic items can be found also in symbolic gestures. A case of gestured homophony is gesture 15 in figure 3, which in Italy means both “Victory” and “May I go to the bathroom?”

3.4. NAMING THROUGH PANTOMIME

Pantomime is a gestural system of communication that hearing people may happen to use any time they need to “invent” a new language. Especially when communicate with a stranger with whom you do not share a language, you may use gestures that she can understand. Such gestures are iconic. The beginning of a pantomimic system was investigated in a study of how people name through pantomime (Feldman & Rime, 1991). The research found out that cognitive mechanisms work when people try to express the meaning of nouns through gestures.

3.5. FACIAL COMPONENT OF SYMBOLIC GESTURES

The need to consider other expressive elements used in communicating the meaning of many signs also been demonstrated, such as the nominal components, that is, facial expressions and body movements (Baker & Padden, 1917)

Baker-Shenk (1985) showed that the accompanying facial expression might have semantic syntactical as well as regulatory functions in the discourse with one of the most apparent functions of the facial expression being the use of the face to express adverbs. Transferring these considerations to the symbolic gestures used by hearing people, we can then consider the same structural elements of both manual and facial components. For some gestures to which facial expression is crucial, the results obtained in relation to both the distribution of the gestures and the meaning attributed to them leave us somewhat perplexed.

In figure 4 the first gesture (presenting the hand purse as the common manual component) signifies a real question and is accompanied by a questioning face with a fixed, severe expression. The second gesture signifies a rhetorical question with an ironic component, criticism and is accompanied by a facial expression showing skepticism and / or sarcasm (Feldman and Rime 1991).



Figure 4 The two facial expressions accompanying the hand purse.

The gestures of the second pair signify “much” or “so much” when the hand movement is accompanied by a facial expression with lowered lip angles and a raised chin. When puffed-out cheeks accompany the hand movement, it means “too much” or “how boring” (figure 5) (Feldman & Rime, 1991).

The facial expression accompanying the hand movement would represent the element that differentiates between the two gestures of each pair. The relationship between the manual and the facial components is not consistent. In some cases they both are important and carry out a complementary role in representing the meaning. However, in other cases, a component may be only a secondary accessory (Baker-Shenk, 1985).

Facial expressions might be the only form of nonverbal communication that could be considered universal. It was Charles Darwin who first proposed that all cultures express emotions the same way with their faces, a hypothesis that was supported by laboratory studies in the 1960s. Researchers determined that there are six universal facial expressions: anger, disgust, fear, happiness, sadness and surprise [source: Matsumoto]. In recent years, other researchers have discussed that looks of disdain and embarrassment may also constitute universal expressions. No matter where you are, it seems, you must remember that your body is always saying something, even when you're not speaking.

3.6. THE CROSS CULTURAL STUDY OF GESTURES

Postures receive different connotations according to the culture the “open” posture of a woman (elbows far away from the body, legs stretched out, knees apart, etc. versus the “closed” posture: arms crossed, elbows next to the body, knees pressed together etc.) is judged positively in the United States but considered immoral in Japan (Feyereisen & De Lannoy, 1991)

Gestures following speech are more common in some cultures than in others and that they may take different forms for different ethnic groups. Gestures

performed (while speaking by Jewish immigrants from Italy. Some differences appeared in spatial and temporal characteristics (Feldman & Rime, 1991).

The Jews accomplished the movements in the frontal and vertical planes and used mostly their hands and forearms independently; the broader gestures of the Italians also occupied the lateral plane and the use of the both arms simultaneously. Other dissimilarities concerned the social and ecological attitudes of gestures. The Jewish immigrants often spoke close to or during the time touching their partner whereas the Italians retained greater inter individual distances. (Feyereisen & De Lannoy, 1991).

It should be emphasized that even when some movements seem to bear a universal meaning, as it is the case with some facial expressions and gestures of emotion used in social encounters, culture may exert an influence by prescribing or repressing their public manifestation. Consequently, people from different ethnic backgrounds may differ in their ability to understand nonverbal signals. For instance, the gestures of touching the arms or the shoulder of others to express sympathy or reassurance is not allowed in the same circumstances in all societies (Feyereisen&Lannoy, 1991).

CHAPTER 4
SOME BASIC FACIAL AND BODY EXPRESSIONS
4.1. SOME BASIC EXPRESSIONS

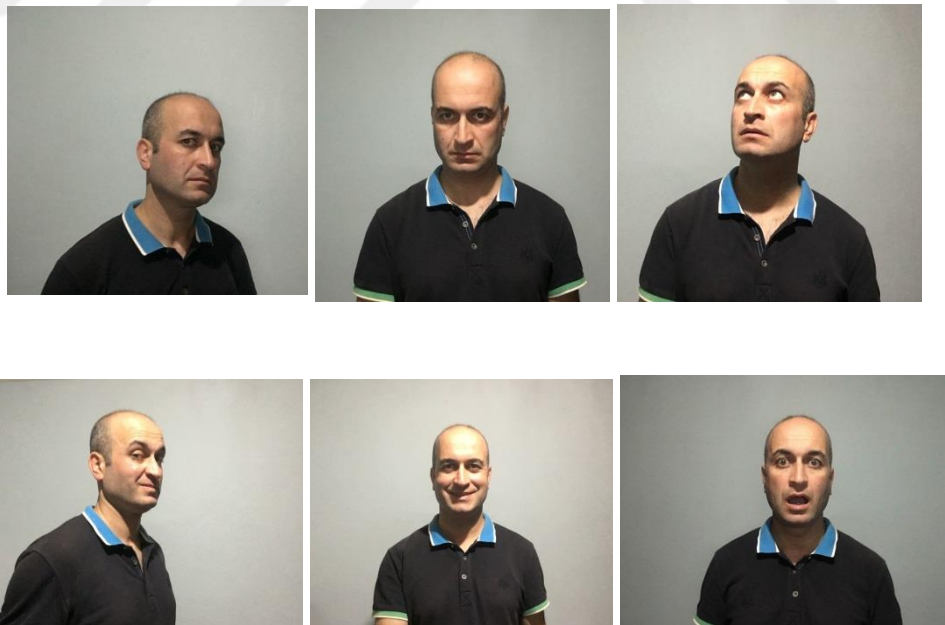


Figure 5

4.1.1. Facial Expression Has Various Meanings and Different Sources

Many different kinds of messages can be transferred by the body part messages of body which is send “ by the general shape, stance, orientation (pose), and position of the head as well as the shapes and positions of facial features (e.g., eyes, mouth), color and condition of the skin, shapes of wrinkles, folds and lines.” They are similar whereas some of them are more changeable. Facial expression which sets of muscular movements formed by facial muscles is the most significant reason of change. “As general, muscular activity makes expressive differences on background of more changing slowly or static revealing sources.”

4.1.2. Multiple Messages in Nonverbal Communication

Answering to most of the studies face can help to transfer many different messages. And the characteristic of these messages are related with the person. Many kinds of researches have been done in order to find these messages. “Another prospect on the range of facial messages is to acknowledge objective information and ever more abstract generalizations or conclusions about characteristics more remote from these specific observations becoming increasingly difficult to confirm”.

(<http://face-and-emotion.com/dataface/expression/information.jsp>).

4.1.3. Emotion and Facial Expression

Either emotion or its interpretation is not ideas universally determined by psychologists. “The word expression involves the reality of something which is stated. Research points out that people classify emotion of faces in a similar way across cultures that similar facial expressions tend to occur as an answer to particular emotion eliciting events and that people produce reflection of emotion faces that are characteristic of each definite emotion. In spite of some unsettled theoretical implications of these findings, a group view is that in searches of human feelings, it is usually beneficial to be the aware of meaning what facial expressions mening to each specific emotion and the answer is stated below parts.”(<http://face-and-emotion.com/dataface/expression/information.jsp>).

By the time of a facial expression is matched with a mental state it reveals proficiency of the categories of human affection into which expressions can be allowed. For happiness scientists have a common idea and latest reseaeches have revealed that facial expressions can be selected dependably about seven different types. “By the results of the present development of scientific tools for facial analysis, such as the Facial Action Coding System, has promoted resolving category arguements. The most promoted categories are discussed in the following lines.”(<http://face-and-emotion.com/dataface/expression/information.jsp>). There are some thumbnails of emotion faces, facial analysis, facial expression illustrations commentary on the articulate aspects of each feeling face.

4.1.3.1. Happy

Happy expressions are not difficult to take in as they are universal and are commented as transferring messages connected with enjoyment, pleasure, gladness, positive mood and friendliness. “Models of happy expressions are the most obvious of all feelings to find in photographs and are easily produced by people on demand in the absence of any emotion. Indeed, happy expressions may be accepted behaviours as they are used very often to hide other emotions and receive or shape other people.” (<http://face-and-emotion.com/dataface/expression/information.jsp>).

4.1.3.2. Sad

Sad expressions are generally evaluated like opposite to happy ones, but this outlook is too simple although the action of the mouth concerns is completely different. Sad expressions have the message of loss, bereavement, discomfort, pain, helplessness, etc. From past to nowadays American culture has a tendency against public displays of sadness by men, which may account for the relative ease of finding pictures of sad expressions on female faces. “A common sense view, shared by many psychologists, is that sad emotion faces are lower intensify forms of crying faces, which can be observed early in newborns, but differences noted between these two expressions challenge this view, though both are related to distress. Although

weeping and tears are a common concomitant of sad expressions, tears are not indicative of any particular emotion, as in tears of joy.”

4.1.3.3. Anger

In the modern societies that expression is commonly seen, because of the daily stresses and disappointments caused it to rise, however the expectation of revenges diminished with the higher sense of personal security. Anger conveys messages about hostility, opposition and potential attack. “Anger is a common response to anger expressions thus creating a positive feedback loop and increasing the likelihood of dangerous conflict. Until recent times, a cultural prohibition on expressions of anger by women, by particularly uncontrolled rage expressions, created a distributions of anger expressions that differed between the sexes. The uncontrolled expression of rage exerts a toxic effect on the angry person person and chronic anger seems associated with certain patterns of behavior that correspond to unhealthy outcomes, such as Type behaviour”. (<http://face-and-emotion.com/dataface/expression/information.jsp>).

4.1.3.4. Fear

“Fear expressions are not often seen in societies where good personal security is typical, because the imminent possibility of personal destruction, from interpersonal violence or impersonal dangers, is the primary elicitor of fear. Fear expressions convey information about imminent danger, a nearby threat, a disposition to flee or likelihood of bodily harm.”

4.1.3.5. Disgust

“Disgust expressions are often part of the body’s responses to objects that are revolting and nauseating, such as rotting flesh, focal matter and insects in food or another offensive materials that are rejected as suitable to eat. Obnoxious smells are effective in eliciting disgust reactions. Disgust expressions are often displayed as a commentary on many other events and people that generate adverse reactions, but

have nothing to do with the primal original of disgust as rejection of possible foodstuffs.”

4.1.3.6. Surprise

“Surprise expressions generally occur in response to events that are unanticipated and they convey messages about something being unexpected, sudden, novel or amazing. In short, surprise expression is often comes with other expressions that are emotion in response to the surprise feeling or to the object of surprise, emotions such as happiness or fear. Surprise expressions occur far less often than people are disposed to say, That surprises me, etc., because in most cases, such phrases indicate a smile not an emotion. Surprise is to be distinguished from startle, and their expressions are quite different”.

(<http://faceemotion.com/dataface/emotoion/expression.jsp>).

4.2. SOME BODILY EXPRESSIONS

As spoken languages, body language has words, connectors, sentences even punctuations. In other words each gesture has a meaning like a single word. Moreover one word sometimes have more than one meaning.

1. Raising Arm

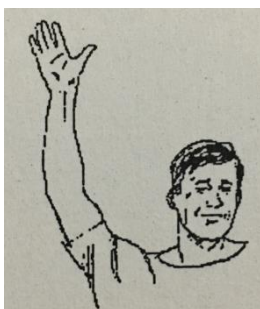


Figure 6

Meaning: Request for attention.

Action: The arm is raised high in air, palm showing and held there until the gesture has been acknowledged.

Locality: Widespread

2. Arms Shove!



Figure 7

Meaning: You are talking nonsense.

Action: The arms mime the action of shoveling up manure and throwing it over the shoulder.

Locality: North America

3. Beard Grow



Figure 8

Meaning: How boring

Action: The hand is placed under the chin and then drawn downwards as if stroking or measuring along beard.

Locality: Holland, Germany, Austria and Italy.

4. Beard Wag



Figure 9

Meaning: You are old.

Action: The fingers of one hand are held beneath the chin and wiggled.

Locality: Saudi Arabia.

5. Body Kowtow

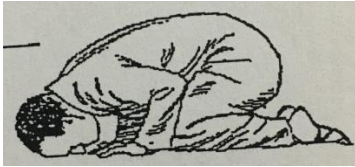


Figure 10

Meaning: Subordination

Action: The body kneels down and the head is then lowered until it touches the ground.

Locality: Throughout the Muslim world.

6. Throwing Breasts



Figure 11

Meaning: Big breasts

Action: The gesturer mimes the act of flipping two pendulous breasts back over the shoulders.

Locality: South America

7. Cheek Lather



Figure 12

Meaning: You want to jerk with me.

Action: The right forefinger does a round motion on the cheek seemingly foaming the skin just early than shaving.

Locality: France

8. Cheek Screw



Figure 13

Meaning: She is beautiful.

Action: The stiff forefinger is screwed in to the cheek.

Locality: Italy and Libya.

9. Buttock Pat



Figure 14

Meaning: Encouragement

Action: The male companion's buttock is given a single, friendly pat.

Locality: Primarily North American but now also in Europa.

10. Touching Brow



Figure 15

Meaning: I can not do it

Action: The tip of the forefinger touches the centre of the brow-ridge, between the eyebrows.

Locality: Saudi Arabia.

11. Raising Arms



Figure 16

Meaning: Triumph

Action: The arms are fully raised, unusually without any elbow-bend. Often they are slightly splayed, creating a V shape.

Locality: Wide spread

12. Armpit Tickle



Figure 17

Meaning: Poor joke.

Action: The forefinger conspicuously tickles gesturer's own arm pit.

Locality: Indonesia

13. Cheek Down Rub

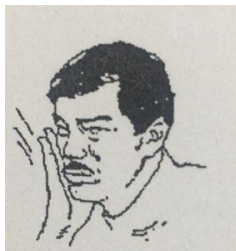


Figure 18

Meaning: I promise.

Action: The palm knocks the cheek with hand then rubbed downwards.

Locality: Saudi Arabia.

14. Belly Press

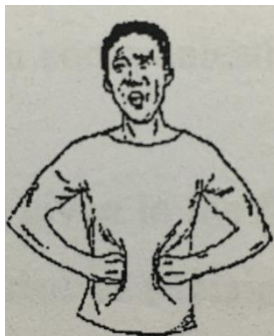


Figure 19

Meaning: Hunger

Action: When the mouth is open the fists are pushed hard to the belly

Locality: Latin America.

15. Pinching Cheek

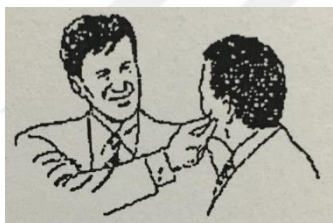


Figure 20

Meaning: Affection of playful.

Action: The skin of a friend's cheek is softly pressed between thumb with forefinger.

Locality: Mostly seen in the Mediterranean Region.

The manner of non verbal communication beyond societies are very important. Moreover nonverbal communication has a stronger role in communication and so it can not be sometimes easy to accept.

Communion by the help of using verbal language is easier than using non verbal communication as it can not be accepted or has different meanings in other societies. In the book of *Communicating Across Culture* Stella Ting-Toomey writes and “ (...) examines the basic functions of cross-cultural nonverbal communication and uses examples from the study of kinesics (facial and bodily movements), oculosics (eye contact), vocalic (e.g., tone of voice, volume), proxemics (spatial distance), haptics

(touch), and chronemics (time) to illustrate the diverse nonverbal functions” (Ting-Toomey, Gu, & Chi, 2007, p. 116).

That's why, it has an immense importance to be aware of the significance of each to run over multi-cultural issues and prevent misunderstanding. “Body language comes along with verbal communication where nonverbal communication is more sophisticated than the past ones. With speech come body language and any irregularity around the two reason serious effects. While speech sometimes may not reveal the secret meaning, body language reveals the truth perfectly well. Body language can be delicate or obvious; it can be transferred willing or unwillingly as it happens uncsciously too. It can be cautiously adapted and displayed but at the same time physiologically uncontrollable;” (Furnham, 1999, p. 2).

“The effect of body language is immense as it reveals the hidden intentions and behaviours. When appropriately carried body language helps tremendously to put forth the right message. Body language includes facial expressions, gestures and postures...” (Rizvi, 2005, p. 99). We often apt to use a sort of body language to express ourselves when the words does not enough to state our feelings or thought “Facial expressions gestures and postures are the most important integrals of body language. Facial expressions expressing sadness, stressfulness, anger, fear, disgust, happiness surprise can be effortlessly known and define in many societies.” However in some cultures even the most plain facial expressions differs and can be different than others. Let's take for instance “In Mediterranean cultures, it is common to exaggerate signs of grief or sadness, while Chinese and Koreans prefer to conceal emotions and not engage in animated facial expressions. In Thailand, a smile is a sign of friendliness; in Korea and Japan it can be a sign of shallowness” (Steers, Nardon, & Sánchez-Runde, 2011, p.219).

For instance; in japan, a smile can have different meanings such as signal of joy, or it can also used for embarrassment, suppress hatred, hide displeasure. In Russia, facial expressions gives important consultation hints. U.S Americans are taught to “open conversations with a smile and to keep smiling. Russians tend to start out with grim faces, but when they do smile; it reflects relaxations and progress in

developing a good relationship” (Ting-Toomey, Gu, & Chi, 2007, p. 121-122). Scandinavians often do not choose expressing their emotions through facial expressions because it is considered to be a weakness for them.

“Gestures such as nodding head, kicking, shaking hands, holding hands, waving hands, crossing fingers, exercising, spitting, high fives, thumbs up, bowing, stretching legs, victory sign, pointing, swaying, folding legs, and many more. There are too many gestures but their meanings and interpretations can be different from culture to culture. For instance the ring gesture in France exchanges from OK in the north, to zero in the South region. In Middle East, India and Africa usually a man nods in disagreement and shakes head in agreement. In certain societies, nodding may simply mean continued attention, not necessarily agreement.” (Earley & Ang, 2007, p. 175). “The beckoning, come here gesture observed in many Asian cultures (e.g., China and Japan) with the palm down and the fingers flapping toward the body can signal go away to most North American.” (Ting-Toomey, Gu, & Chi, 2007, p. 124)”. “Egyptians never point at another person but sometimes do gestures with their hands during the communication process. This would be accepted as a rude behaviour.” (Morrison & Conaway, 2006, p. 157. “Latins or Arabs use their hands more than Northern people. (...) The formal Germans and Japanese can go through several meetings maintaining the legs-together position.” (Lewis, 2006, p. 161)

“The human body can form several body postures all asserting different meanings and interpretations in different cultures. Leaning back, leaning forward, slouching, standing straight, standing with shoulders leaning on the wall, standing with crossed arms and many more are portrayed differently across cultures. As people in the United States are sitters, whereas people in some rural parts of Mexico are squatters.” (Ferraro, 2012, p. 79). So that is a relaxing stance which changes from culture to another. In America, standing has the meaning of respect whereas it means to sit down in Poynesian Culture.

In general a person sits and stretches legs on a chair which shows a quite relaxed and informal manner. “(...) but according to the Swiss and German culture that is quite rude and impolite. The same comment worths by the people live in

Europa and Asia regions. (p. 79). British commoners standing before the queen or being honoured by the royalty in a ceremony of knighthood would be expected to bow, curtsy or kneel. (...) The act of bowing is still alive in Germany for now. Contrary to that, this is irritating in America. Turning one's back is a clear nonverbal indicator in the United States. (...) Two white, middle-class Americans have no difficulty conversing while walking next to each other with an occasional turn of the head, (...) Arabic cultures insist on a high degree of eye contact when conversing.” (Ferraro, 2012, p. 82) Eye contact is usually accepted the most effective part of communication which seems to have a very powerful relationship and may not at any time be minimized. The movements connected with eyes should give different messages according to cultures interpretations. Eye contact in simple terms of communication occurs with two people looking at each other simultaneously. “Eye contact (...) is a strong message of interest, involvement, acceptance, rejection, or annoyance. (Chaturvedi & Chaturvedi, 2011, p. 102. He further explains various interpretations of eye movements. “(...) rolling one's eye is associated with restlessness and contempt. Staring can communicate threat. Wide open eyes show wonder or shock. A wink following a statement negates the seriousness of the statement made. Raised eyebrows or a wrinkled forehead symbolize objection and questioning. Avoiding eye contact shows nervousness or evasiveness” (p. 102).

As the additional parts of non verbal communication making connection via eyes or analysing eyes are extremely cultural obligation. Communication interpretation with eyes differs according to the societies. “In U.S people tend to look at others more while listening than while speaking”. (Hamilton & Kroll, 2013, p. 140). “While the Britishers look away while communicating and tend to look at the speaker only when they are finished symbolizing the turn of the listener to speak. Arabs, Latins, Indians maintain eye contact a little longer than usual. This invokes discomfort among cultures like North America. In Dominican republic, losing eye contact will likely be interpreted as a sign that the person has lost interest in the conversation” (Baack, Harris, & Baack, 2012, p. 520) Addressing people of higher positions too has a code of charge in most of the civilizations. For instance, “In many

parts of sub-Saharan Africa, direct eye contact must be avoided when addressing a person of higher status” (Ferraro & Briody, 2017, p. 76).

Speech is a kind of verbal communication which has a lot of qualities. These secret parts are the non verbal items which gives messages of feelings and the purpose of the speaker.

“The vocal messages involved with speech like pitch, quality, volume, intonation, stress pattern, rhythm, and speech are considered to be the non verbal components which reflect the intentions of the speaker. The emotions attached with speech are clearly signified through these non verbal qualities. Thus paralanguage (also called as vocalic) is concerned with study of vocal cues (...) that convey meaning in verbal communication.” (Jackson, 2014, p. 109).

Paralanguage is an important part of communication and it differs depend on the culture. In most of the cultures, speaking louder gives the message of sincerity but it is accepted like offensive in some other cultures Moreover the volume of speech changes, too. When it is compared the result shows that Asians and European people in the normally speak in low volumes contrary to the North Americans. “A fall in tune, for instance, generally signals in Western cultures that the speaker has completed their turn”.(Maude, 2016, p. 96). For example, “Dominance in the United States is indicated by loud, low pitched, and fast speech, whereas in Germany dominance is indicated by soft, low-pitched, breathy speech” (Thomas, Peterson, & Thomas, 2014, p. 126). In addition to that it should be stated that silence has a big role as paralinguistic features of body language communication. “Silence refers to the absence of sound. Both positive and negative attitudes can be expressed through silence.” (Maude, 2016, p. 109). “Remaining silence during communication may intend lack of understanding or denial. Most US Americans don’t seem able to cope with more than 10 or 15 seconds of silence- whereas Asians can endure silence for much longer periods than can Westerners.” (Christopher, 2012, p. 95). Silence can be interpreted differently according to societies as Greek accept using silence for denial whereas the Egyptians interpret as consent. “In one such fatal incident when the Egyptians wanted permission to land on Greek, they comprehended the silence of Greeks as consent and landed only to be fired to have violated their disagreement.

The use of space during communication or the distance maintained by the speaker and the receiver during a communication differs and is interpreted vividly. Any difference in following the rule might end up with impolite behaviour or even can be considered as threaten. It is therefore wise to understand the special distance in communication as used by different cultures. Sven Rosenhauer in the book *Cross – Cultural Business Communication: Intercultural competence* mentions about the study where Hall had distinguished between public distance, social distance and personal distance. (...) public distance as the distance used for public speaking; social distance, as the distance used for interactions among acquaintance; personal distance for interaction among friends and intimate distance as the distance used for embracing, touching or whispering” (Rosenhauer, 2007, p. 31).

“He further writes about the space bubble which expands or contrasts according to different cultures” (Thomas, Peterson, & Thomas, 2014, p. 126). He wrote that; Scots, Swedes, U.S people, Italians and Greeks created the best speaking space. According to their research; North American makes of 20 inches, while Greeks a little closer of 10 inches and Arabs the closest distance during speaking. In the book “*Academic Communication Skills: Conversation Strategies for International Graduate*”. Meanwhile, Li-Shih Huang pointed out “the environmental reasons which affect the space during the process of communication. Huang claims, (...) those from warmer climates, e.g. Latin America, prefer close distances, whereas those from colder climates, e.g. Nordic cultures, seem to prefer relatively large physical distances during interpersonal communication” (Huang, 2010, p. 5).

According to Stella Ting-Toomey in her book “*Communicating across Culture*” she mentions “Haptics studies investigate the perceptions, functions, and meanings of touch behaviour as communication in different cultures” (Ting-Toomey, Gu, & Chi, 2007, p. 130).

The sense of touching has many different meanings for the societies and cultures. “The Haptics accept shaking hands as a greeting, patting shoulders indicating congratulations, linking arms conveying the bond as shared by two people, joining

palms as a form of social greeting, holding hands conveying closeness, caressing symbolizing sympathy for someone or an act of console, hugging portraying happiness all convey different meanings.” (Ting-Toomey, Gu, & Chi, 2007, p. 130). Overall we must know the fact that touching someone can lead to maintain a social distance and often tend to feel somewhat embarrassed when touched. However, among black people, touching is considered normal.” (Steinberg, 2007, p. 101). Unlike the The British people, Arabs use touching during their interpersonal communication. The same resul should be observed with Italian-Americans, too. Whereas the Anglo- Americans avoid touching, Italian-Americans use it. Touching style should be varied due to genders. For the Arab and Latin Americans Linking arms between two male is normal, but two females holding hands of each other is accepted unnormal in many Asian countries. In the globally world business touching of female colleagues apart from handshakes can be misinterpreted. Besides brushing act even by chance in Northern Europe can lead completion sexual badgering.

“Time, undoubtedly is one of the most vital yet most ignored component of non verbal communication. Dale G. Leathers and Michael Eaves in their book *Successful Nonverbal Communication: Principles andApplications* define chronemics as the way members of a given culture define, experience, structure, and usetime” (Leathers & Eaves, 2015, p. 311).

Social anthropologist, Edward T. Hall thinks that in an ordinary dialogue between two people, just 35% of the social meanings is in fact transmitted by words. So, more than 65% of the messages are transmitted by the body (non-verbal channel).

Thus when we examine the communication parts of our body it is clear to state these informations.

4.3. NON VERVAL MESSAGES

4.3.1. Head

Nodding the head

“Yes” in mostly geographies

“No” in some parts of Greece, Romania, Bulgaria, and Turkey

Rocking head slowly, back and forth

“yes, I’m listening” in most Asian cultures

Tossing the head backward

“yes” in Thailand, the Philippines, India, Laosn

4.3.2. Face

Facial expressions tell emotion, and set mindsets...

The Asians are accepted as unfeeling at times

mixed-up emotion

4.3.3. Eyes

Eye contacts

Supported in America, Canada, Europe

Impolite mostly in Asian countries and in Africa

Raising eyebrows

“Yes” in Thailand and some Asian countries

“Hello” in the Philippines

Winking eye

Sharing secret in America and Europe

teasing gesture in other places

Closed eyes

bored or sleepy in America

“I’m listening and concentrating.” in Japan, Thailand, China

4.3.4. Ears

Ear grasp

“I’m sorry.” in some parts of India

Cupping the ear

“I can’t hear you.” in every societies

Pulling ear

“You are in my heart” for Navajo Indians

4.3.5. Nose

Holding the nose

“Something smells bad.” universal

Nose tap

“It’s confidential.” England

“Watch out!” or “Be careful.” Italy

Pointing to nose

“It’s me.” Japan

Blowing nose

In many Asian lands, blowing the nose in the community is regarded ‘disgusting.’

4.3.6. Cheeks

Cheek screw

gesture of praise - Italy

“That’s crazy.” Germany

Cheek stroke

“pretty, attractive, success” most Europe

4.3.7. Lips and Mouth

Whistle, yawn, smile, bite, point, sneeze, spit, kiss..

Kiss. In parts of Asia, kissing is accepted a warm sexual act and not allowable in public places. Kissing sound ; which is used to take attention in the Philippines, beckons a waiter in Mexico.

Finger tip kiss. In France, it has several messages, like “That’s good!, That’s great! That’s beautiful!”

Open mouth and showing the open mouth is accepted unkind, rude in most of the lands.

4.3.8. Arms

There are some cultures as the Italians. They use the arms freely. But some others like the Japanese, they are more reserved; it is considered impolite to motion with broad activities of the arms.

The behaviour of folding arms is accepted by some social observers as a sign of blocking self, “I am taking a defensive posture,” or “I disagree with what I am hearing”. Most of the cultures comment that stance like aggression, resistance, impatience, or even anger.

Holding arms back or grasping hand gives the message of ease and control.

On the contrary holding arms in front, grasping hands, common practice in most Asian countries, is a sign of mutual respect for others.

Hands are used for non-verbal communication like the other parts of body. Hand waves are generally used for the message of greetings, beckoning, or farewells

“good-bye” wave can be interpreted by Americans as the gesture of “come here” whereas Italians do not. The American “good-bye” wave is accepted a meaning as “no” in places of Europa and Latin America.



Figure 21 Handshaking is a kind of greeting in many Western cultures.

In the Middle East, a kind embrace is suitable as well as direct eye contact is evaluated inappropriate in most Asian cultures.



Figure 22 Hand holding among the same genders regarded respect and special friendship in Asian and some Middle Eastern countries.

Right hand; hand has exclusive meaning in many populations. In most of the Middle East and Asia countries, people use their right hand or both hands to give their cards or gifts, or serve dishes of food.

Left hand is thought dirty in most of the Middle East countries like the parts of Indonesia.

Hang loose; (thumb and little finger extended)

Can have variant meanings:

in Hawaii, it's "Stay cool," or "Relax."

in Japan, it stands for six.

In Mexico (do vertically), it is, "Would you like a drink?"

Clapping hands;

In Russia and China people applause when they greet someone.

In many central and eastern Europe, audience oftenly applause in rhythm.

4.3.9. Fingers

The “O.K.” signal. (the thumb and forefinger form a circle) means

“fine,” or “O.K.” in most cultures,

“zero” or “worthless” in some parts of Europe

“money” in Japan

Rudeness is an insult in Greece, Russia, Italy, Turkey, Brazil, Russia.

4.3.10 Legs and Feet

In Asia, try not to use your toes to point. Moreover putting feet on a table or desk is rude behaviour in Asia and some European countries. Sitting cross-legged, while common in North America and some parts of Europa, is unkind in other places of the globe. In addition sitting posture in a solid and balanced position is regarded prevailing custom.

In the Middle East and most parts of Asia, resting the ankle over the other knee and pointing the sole of your shoe at another person, are considered rude gestures.

4.3.11. Walking

Walking is another item which can show many features of a culture. For instance, in parts of Asia and some of the Middle Eastern countries, men who are friends may hold their hands while walking.

In Japan and Korea, older women generally walk a pace or two behind male companion. Asians generally think western women as fearless and offensive, for they walk with a longer pace and more straight up posture



Figure 23 Eye contact may have different meanings in different cultures.



Figure 24 Some muslim countries have laws about not to have eye contact between opposite genders.



Figure 25 Hand signals can be misinterpreted in some parts of the world.



Figure 26

In order to make a more powerful communication with people, speakers must pay attention to the clues they get from body language. Thus, we can understand what people are telling even they do not speak.

4.4. Three Most Common Cross-Cultural Gestures

Here are the most commonly used gestures. The meanings and interpretations of three common hand gestures according to cultures are; the *Ring*, the *Thumb-Up* and the *V-sign*.

4.4.1. The Ring

That gesture became so popular in America in the early nineteenth century especially by the magazines and newspapers that were outsetting a trend or using basics to make short common phrases. There are various opinions about what the primaries 'OK' originally stands for 'all correct' which was regularly misspelled as 'oil korrekt', while others say that it has reverse meaning like the opposite of 'knock-out' that is, KO.

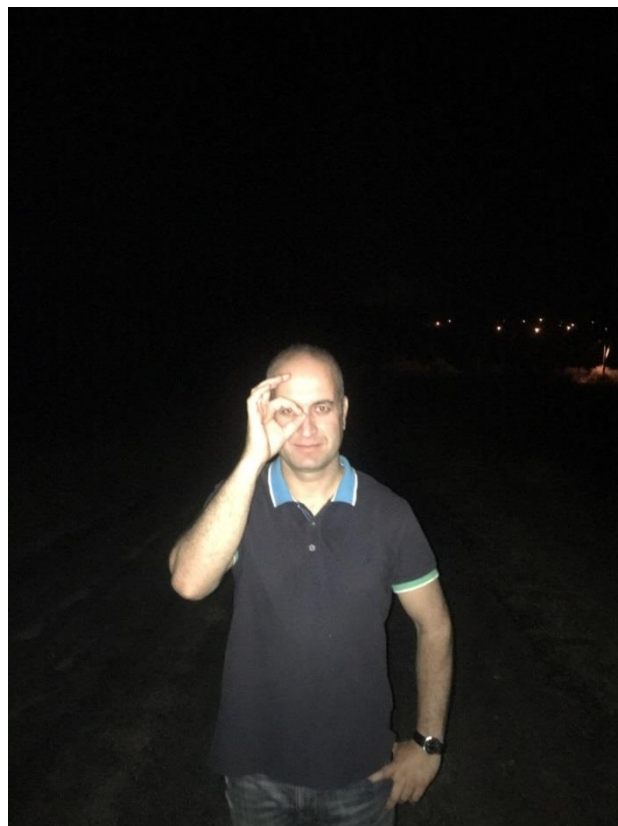


Figure 27

'OK' to a Western person, 'money' to a Japanese, 'zero' to the French, and insulting to the Turks and Brazilians

The 'OK' meaning is mostly the same for all English-speaking countries. Besides its implication is becoming more popular everywhere due to American TV and films, but it has some other meanings at the different parts of the world, too. In France and Belgium it is used for giving the message of 'zero' or 'nothing'. Imagine that you are in a Paris restaurant for a delicious dinner the waiter showed you to your table and asked, 'Is the table OK?' You glared him the OK signal and he answered, 'Well, if you do not like it here we'll find you another table...' He had thought in the OK signal as meaning 'zero' or 'worthless' which means he thought you did not like the table.

When you flash the 'OK' gesture to tell a French person their cooking is delicious and they'll likely throw you out.

In Japan it means 'money'; so when you're making trade or job in Japan and you make this sign for 'OK' then a Japanese can think that you're asking them money as bribe. In some of the Mediterranean countries it is generally used to present that a man is homosexual. When you thid sign for a Greek, he can think you're inferring you or he is gay, while a Turk may think you're telling him an 'arsehole'. It's not commonly used in Arab countries as it is used as either a threat indicator, vulgarity or as an indecency.

In the 1950s, American President, Richard Nixon visited Latin America on his election tours to patch up strained relations with the local people. When his plane landed he flashed American 'OK' signal to the locals everybody was shocked and they began booing and hissing at him Being unaware of local body language traditions, Nixon's OK signal had a meaning as 'You're all a bunch of arseholes.'

In your international trips, the best way is always ask the locals to show you their disrespect signals to prevent any probable embarrassing situations.

4.4.2. The Thumb-Up

That sign has different meanings especially at the places such as the US, Singapore, Australia, South Africa, and New Zealand where the British culture has effects. "The Thumb-Up gesture has three meanings: first; it's generally used by

hitch- hikers that are thumbing a lift, but when thumb is jerked sharply upwards it becomes an insult, meaning 'up yours' or 'sit on this'. In some places, like Greece, the thumb is thrust forward and its main meaning is get stuffed!”

(https://westsidetoastmasters.com/resources/book_of_body_language)

As it is stated in the previous parts, when Europeans begins counting from one to five, they begin with the Thumb-Up to tell 'one', the index finger is 'two', while most English-speaking people count 'one' on the index finger and 'two' on the middle finger. In that example the Thumb-Up stands for the number 'five'.



Figure 28 This can mean 'Good', 'One', 'Up yours' or 'Sit on this' depending where you live

“Being the most powerful digit on the hand it is used as a sign of power and can be seen protruding from pockets and sport jackets. The thumb is also used, in combination with other gestures, as a power and superiority signal or in situations where some people try to get us under their thumb. The thumb is referred to in this expression because of its physical power.”

(https://westsidetoastmasters.com/resources/book_of_body_language)

4.4. 3. The V-Sign

This sign is widely used in Great Britain, New Zealand and Australia, moreover it gives the message 'up yours'. Winston Churchill used the 'V for victory' sign during the Second World War, but his two-fingered model was done with the palm facing out, as the palm faces opposite the speaker for the immoral hateful communication.



Figure 29 That gesture means 'two for an American, 'Up yours' for British and 'Victory' for a German.

The history of that gesture turns back to the English archers who used these two fingers to fire their arrows. That two-fingered V gesture was popular as a goading signal in battle by the British to give the message of 'I've still got my shooting fingers' for their rivals.

In some parts of Europe, however, the palm-facing-in version has the meaning 'victory' so an Englishman who uses it to tell a German 'up yours' could leave the German thinking he'd won a prize. In some places of Europe people

evaluate that sign as number two, according to that a waiter can understand 2 cups of coffee to an American, English or Australian.

4.4.5. Perspectives of Soft Skills to Understand Cultural Differences

Cross-cultural communication can sometimes be difficult in different geographies on the World. As the meanings of signs and gestures are changeable; some of them are acceptable in one culture maybe unacceptable in another culture. When people are in another society or meet with a different nationality person they may suffer from disorientation and frustration. So, it is inevitable to learn the body language of different cultures. Facial expression is has the most important role about nonverbal communication in all cultures. However, it can be difficult to take in the meanings, intentions by observing facial expressions sometimes as there are many facial expressions, such as those for happiness, sadness, fear, and anger, it may be hard to distinguish which expression the person is attempting to send. According to Carey's report, "facial expressions [are the most] obvious ones [that] can be very misleading, because most [people] are pretty good at covering a lie" (<http://faculty.tru.ca/jhu/Cross%20Cultural%20Nonverbal%20Communication.pdf> 350). Especially in North America, people pay more attention on the people gestures and mimics as they help make an easier and more powerful dialogue.

Eye contact is a crucial aspect of communication, and it is a valuable source of information in many cultures. Levin and Adelman state, "[in] a conversation too little eye contact may be seen negatively because it conveys lack of interest, inattention, or even mistrust" (346). For instance, in the United States, eye contact is a basic and expected form of nonverbal communication as is a firm handshake. In France, people do not toast without eye contact because it is regarded a symbol of politeness and respect. On the contrary, this can not be right in some other parts of the world such as parts of Asia, Africa, and Latin America. People avoid direct eye contact as a sign of respect.

Body gesture is a different way of nonverbal communication people use daily. Examples of body gestures include instinctively beckoning to a waiter, and initiating a business presentation with visual signals to greet people. In Thailand, people snap their fingers to call a waiter for fetching their bill whereas Americans go to the counter to get their bill. McShane mentioned that Westerners tend to appreciate a firm handshake as a sign of strength and warmth in a friendship or business relationship (336). In contrast, people greet one another by putting their hands together just as we pay respect to the Lord Buddha. Moreover, in some cultures people say good-bye by waving their hands while the others embrace one another. In Bulgaria, when people nod their heads, it means “no,” but in other parts of the world, nodding their heads means “yes.”

At the place where the people from different cultures confront, a person has to know information about the other cultures and analyze communication and personal abilities in order to create a successful nonverbal communication. In addition to them during the cross cultural dialogue, they sometimes wish to add their beliefs and expectations with what they are experiencing in reality. Mike Hogan writes in his book *“The Four Skills of Diversity Competence”* writes, “Learning diversity competence requires new cultural information so that we can begin to perceive and think about cultural diversity in fresh and positive ways” (Hogan, 2013, p. 19). “Misunderstanding cultural contexts during the communication of across cultures creates cultural difficulties which are often so complex and intriguing that only a small space is left for positive judgement and self- starting approach towards overcoming setbacks. It is important to understand that while emotional intelligence, leadership qualities, lateral thinking are important components of soft skills to develop interpersonal skills, understanding cultural differences and overcoming pressure during the process is also equally important.”

([http://www.ijhssi.org/papers/v6\(9\)/Version-4/M0609048288.pdf](http://www.ijhssi.org/papers/v6(9)/Version-4/M0609048288.pdf))

Thus it is very much approved to apply the perspectives of soft skills in order to analyse, understand and accept cultural differences. It is an important reality that feelings and behaviour which we present before people of various cultures are

going to affect what type of they perceive us and our culture. Obviously, “it is our self presentation that is going to help or hinder during interactions across cultures as the result. Application of soft skills or people skills in a broader platform like that of a cross cultural context can prove beneficial in perceiving cross cultural diversities leveraging the distance. Here are few important skills one can accept to take in the non verbal components across cultures and adopt cultural differences.”

([http://www.ijhssi.org/papers/v6\(9\)/Version-4/M0609048288.pdf](http://www.ijhssi.org/papers/v6(9)/Version-4/M0609048288.pdf))

“Careful observation is the secret to effective non-verbal communication across cultures” (Reynolds & Valentine, 2011, p. 93).

A little research pertaining to minute details before communicating with the culture is considered wholesome. “Learning to read what a person is saying with gestures, postures, clothing and eye movement is a part of understanding the whole message being conveyed” (MacLean, 1999, p. 24).

“There is also a tendency in all cultures to evaluate the ingroup positively and outgroups negatively (...) conveyed non-verbally” (Krumov & Larsen, 2014, p. 116). “Fear and anxiety in communication often result in avoidance and further resulting in stress. Communication ultimately gets hindered. Therefore, a need to learn new approaches to do everyday tasks is amust. In *Communicating across Cultures at Work* Oliver and Maureen Guirdham emphasizes on anxiety management in various cultural contexts. He writes, “Managing uncertainty and anxiety in intercultural encounters requires the skills to make accurate predictions, tolerate ambiguity, be mindful, empathize, self-monitor and adapt behaviour through cultural relativism and biculturalism” (Guirdham & Guirdham, 2017, p. 197).

Showing positive aims towards bonding and exhibiting self disclosure by verbal or non verbal clues help succeed anxiety to a great extent. “Managing anxiety can lead to effective communication across cultures. Sensitivity and Adaptation- Adjusting in a culture that is way different from that of one’ s own can often be a challenging process. “([http://www.ijhssi.org/papers/v6\(9\)/Version-4/M0609048288.pdf](http://www.ijhssi.org/papers/v6(9)/Version-4/M0609048288.pdf))

“Cultural sensitivity begins with the appropriate use of knowledge about people’s cultural past living combined with the ability to respond to intercultural processes with a range of interpersonal skills appropriate to effectively manage cultural differences” (Gurung, 2014, p. xii)

“Mutuality and Respect- Learning about other cultures opens doors to countless experiences and widens our minds to infinite visions to find differences and commonalities across cultures” ([http://www.ijhssi.org/papers/v6\(9\)/Version-4/M0609048288.pdf](http://www.ijhssi.org/papers/v6(9)/Version-4/M0609048288.pdf).) It makes positive effects to our opinions, beliefs, values and also arouses willingness to be open minded to cultural behaviour among people. “They look for the common ground between diverse opinions and integrate differences to free creativity and foster innovation” (Yoshida & Geller, 2012, p. 23).

CHAPTER 5

5.1. Intercultural Communication

It concentrates on dissimilarities in language and structure designs the theory of universal communication boosts the understanding of the differences among the speakers from different national societies

5.1.1. Intercultural Verbal Communication Advice

- Try to talk gently**
- Duplicate as needed**
- Be honest and understanding**
- Keep it clear and brief**
- Expose and display by using samples / demonstrations**
- Control the other speaker's understanding with questions, "What do you understand?" do not say "Do you understand?"**
- Be calm, use support and compliment honestly**
- Observe for body language hints to take in real purpose in communication.**

5.1.2. International Gestures Quiz

Imagine that you're retraveling to a country where you don't speak the language. You didn't have time to pick up a dictionary or a book of common phrases, so you'll have to get around using only hand gestures. At a restaurant, you try to indicate which dishes you'd like by nodding or giving the server a thumbs-up, but all you get is the opposite of what you wanted and an offended look. No one will look you in the eye, and one person seemed downright affronted by your attempt to point out on a map where you'd like to go. What gives?

We may think that nonverbal communication is universal, but it's not. Every culture has authentic interpretations about body language, gestures, posture and carriage, vocal noises (like shrieks and grunts), and degree of eye contact.

Have a glance to these pictures displaying gestures and try to predict their meaning (some gestures have multi meanings);



Figure 30



Figure 31



Figure 32



Figure 33



Figure 34



Figure 35



Figure 36



Figure 37

5.1.3. The Cultural Test

“How much information you have about the body language, do you have enough informain about cultural differences? Check yourself with this exercise - hold up your hand to display the number five - do it now. Then change it to the number two. Thera are some clues; If you're Anglo-Saxon, there's a 96% chance you'll be holding up your middle and index fingers but If you're European, there's a 94% chance you'll be holding up your thumb and index finger. Europeans start counting with the number one on the thumb, two on the index finger, three on the middle finger, and so on. Anglo-Saxons count number one on the index finger, two on the middle finger and finish with five on the thumb.”

(https://westsidetoastmasters.com/resources/book_of_body_language/chap5.html)

Now check the following hand signals and see how many different meanings you can assign to each one. Every correct answers equal, one point and reduce one point for a wrong answer. The real meanings are written at the end of the page.

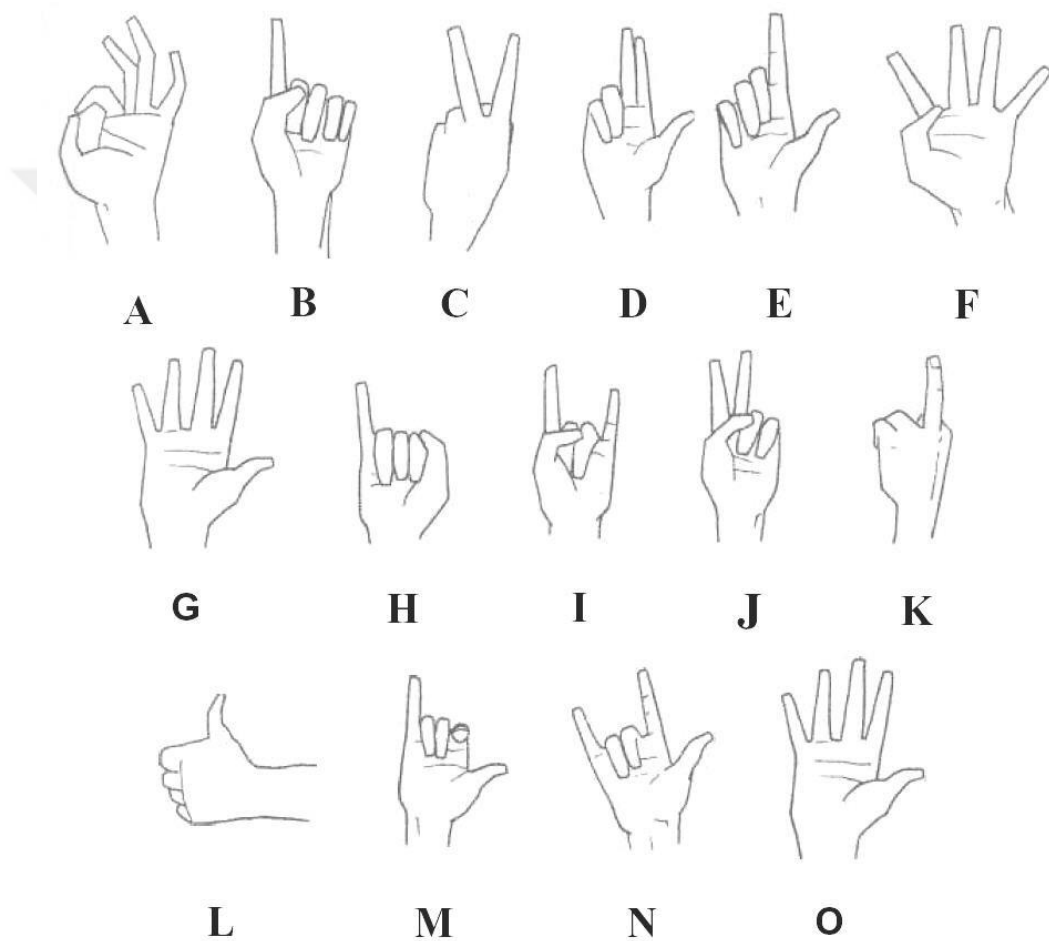


Figure 38 Each correct answer worths one point.

A.

“Europe and North America: OK

Mediterranean region, Russia, Brazil, Turkey: An orifice signal; sexual insult; gay man

Tunisia, France, Belgium: Zero; worthless

Japan: Money; coins

B.

Western countries: One; Excuse me!; As God is my witness; No! (to children) OK

C.

Britain, Australia, New Zealand, Malta: Up yours!

USA: Two

Germany: Victory

France: Peace

Ancient Rome: Julius Caesar ordering five beers

D.

Europe: Three

Catholic countries: A blessing

E.

Europe: Two

Britain, Australia, New Zealand: One

USA: Waiter!

Japan: An insult

F.

Western countries: Four

Japan: An insult

G.

Western countries: Number 5

Everywhere: Stop!

Greece and Turkey: Go to hell!

H.

Mediterranean: Small penis

Bali: Bad

Japan: Woman

South America: Thin

France: You can't fool me!

I.

Mediterranean: Your wife is being unfaithful

Malta and Italy: Protection against the Evil Eye (when pointed)

South America: Protection against bad luck (when rotated)

USA: Texas University Logo, Texas Longhorn Football Team

J.

Greece: Go to Hell!

The West: Two

K.

Ancient Rome: Up yours!

USA: Screw you!

L.

Europe: One

Australia: Sit on this! (upward jerk)

Widespread: Hitchhike; Good; OK

Greece: Up yours! (thrust forward)

Japan: Man; five

M.

Hawaii: 'Hang loose'

Holland: Do you want a drink?

N.

USA: I love you

O.

The West: Ten; I surrender

Greece: Up Yours -- twice!

Widespread: I'm telling the truth

What did you score?

Over 30 points: You are a well-travelled, well-rounded, broad-thinking person who gets on well with everyone regardless of where they are from. That means people love you.

15-30 points: You have a basic awareness that others behave differently to you and, with dedicated practice, you can improve the understanding you currently have.

15 points or less: You think everyone thinks like you do. You should never be issued a passport or even be allowed out of the house. You have little concept that the rest of the world is different to you and you think that it's always the same time and season all over the world. You are probably an American.”

(https://westsidetoastmasters.com/resources/book_of_body_language/chap5.html)



CHAPTER 6

As the global communities carry on to mix and cultures collide, it is compulsory for everybody to be more sensitive, aware, and more observant to the myriad motions, signs, gestures, and body language that we come across every day and every moment. And as we come across with different cultural borders on the globe, it would be convenient for us to be respectful, learn, and take in more effeciently, with powerful "silent language" of signs and gestures.

People choice communicating with whom they feel relaxed and it descends to sincerity and good manners. At the time you go to a foreign country, or unknown places focus on decreasing the level of your body language till you have the chance to detect the local people's behaviours. "A simple way to learn and understand cultural body language differences is to record several foreign films and replay them with the sound off, but don't read the subtitles. Try to work out what is happening then watch again and read the subtitles to check your accuracy."

(https://westsidetoastmasters.com/resources/book_of_body_language/chap5.html)

When you are in a foreign culture, ask the local people to show you how to be polite in another culture with the things done.

“Cultural misinterpretation of gestures can produce embarrassing results and a person's background should always be considered before jumping to conclusions about the meaning of his or her body language and gestures.”

(https://westsidetoastmasters.com/resources/book_of_body_language/chap5.html)

People use both verbal and nonverbal communication in order to present their feelings and thoughts in conscious or unconsciously. It is simple that nonverbal communication messages may have a lot of meanings according to the geographical region or the cultures. So, it has a great importance for people about being aware of the meanings of them. Otherways that situation can lead to misunderstandings. Thus it is very fundamental as it has a great importance to learn the nonverbal expressions belong to differnt cultures other cultures.



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