

**SLOVAK UNIVERSITY OF AGRICULTURE IN NITRA**  
**FACULTY OF ECONOMICS AND MANAGEMENT**

1128705

**IMPORTANCE OF NONVERBAL COMMUNICATION IN  
BUSINESS NEGOTIATIONS – CULTURAL DIFFERENCES**

**2010**

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FACULTY OF ECONOMICS AND MANAGEMENT

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BUSINESS NEGOTIATIONS – CULTURAL DIFFERENCES**

**BACHELOR THESIS**

Study Program:	Medzinárodné podnikanie s agrárnymi komoditami
Branch of Study:	3.3.17 Medzinárodné ekonomické vzťahy
Department:	Katedra odborného jazykového vzdelávania
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**Nitra 2010**

**Zuzana Poláková**

## **Declaration of Originality**

I, the undersigned Zuzana Poláková, solemnly declare that the thesis “Importance of Nonverbal Communication in Business Negotiations - Cultural Differences” is a result of my own independent research and was written solely by me using the literature and resources listed in Bibliography.

I am aware of legal consequences in case the data are not true and correct to the best of my knowledge.

Nitra, May 12, 2010

### Acknowledgements

I would like to thank my supervisor Mgr. Andrea Holúbeková, PhD. for her help and support during the writing of my thesis.

## **Abstrakt**

Hlavnou myšlienkou tejto bakalárskej práce je zhrnúť informácie o komunikácií, jej funkciách a rozdelení na jednotlivé časti. Práca zahŕňa všeobecné informácie o neverbálnej komunikácií, jej definíciách, funkciách a najväčšia časť je venovaná základným prvkom neverbálnej komunikácie. Typické prvky obchodných rokovacích praktík vybraných krajín sú popísané v rámci hlavnej časti bakalárskej práce. V ďalšej časti sme sa zaoberali analýzou obsahov učebníc obchodnej angličtiny, pričom sme sa zamerali na prítomnosť tém spojených s neverbálnou komunikáciou. V práci je následne opísaná hodina obchodnej angličtiny pre študentov Fakulty Ekonomiky a Manažmentu v Nitre zameraná na neverbálnu komunikáciu. Posledná časť práce je venovaná vyhodnoteniu dotazníka pre zúčastnených študentov tejto hodiny.

Kľúčové slová: neverbálna komunikácia, kultúra, obchodné praktiky, protokol, analýza, pozorovanie

## **Abstract**

The main idea of this bachelor thesis is to bring together information about communication, its functions and division into particular parts. It includes general information about nonverbal communication, its definitions, functions, and the major part is devoted to the elements of nonverbal communication. The typical features of business negotiation practices of chosen countries together with specific characteristics of nonverbal communication are discussed within the main body of the bachelor thesis. The analysis of the contents of the chosen Business English textbooks is discussed as well. The main emphasis is paid to the presence of the topic connected with nonverbal communication. The lesson on nonverbal communication for the students of the Faculty of Economics and Management in Nitra is described. The last part of the thesis is devoted to the evaluation of the questionnaire for the participants of the lesson.

Keywords: nonverbal communication, culture, business practices, protocol, analysis, observation

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## **Introduction**

It has been claimed that our body sends out signals no matter where we are; what we are doing or what time of the day it is. Our body does not know how to lie; it cannot 'be turned off'. If we want or not, everything we do, we say, or just pretend, is related to nonverbal communication. It can be said that the one who knows the principles of nonverbal communication is 'the boss of the situation'.

Nonverbal communication is a very important part of our daily activities in common life as well as in business. In short, it is an inseparable part of our lives.

Non-verbal communication can be defined as the process of sending and receiving messages via means other than words, like facial expressions, gestures, behavior, tone of voice, etc. A number of writers and researches have examined this issue, notably Allan Pease, Kevin Hogan, Julius Fast or Sheila Steinberg and many others who are essential for our bachelor thesis.

Our thesis consists of four main chapters. The first chapter presents some definitions of communication in general and it also focused on the division of communication. In the second part of the first chapter, we aim at nonverbal communication. We focus on some definitions of nonverbal communication, functions of nonverbal communication and elements of nonverbal communication. In this part we also describe in more depth eyes, facial expressions, touch, gestures, territories and zones, personal space, postures and the appearance.

The second chapter is discusses the importance of nonverbal communication in the business environment and the goals of our thesis are stated there as well. In the third chapter we deal with materials and methods which we want to use to achieve the settled objectives.

The fourth part is devoted to cultural differences. At first, we mention some definitions of culture, then we continue with the Geert Hofstede's cultural dimensions, next we mention the topic of cross-cultural communication and existing barriers to the cross-cultural communication. The core part of the chapter is devoted to cultural differences among three chosen countries in using nonverbal communication. We have chosen three completely different countries, namely the United States of America, Saudi Arabia and Japan. Firstly, we compare the following business practices: appointments, negotiation practices and business entertaining, and secondly, we deal with the protocol,

i.e. we compare greetings, using titles, gift giving, gestures and also the appearance. The second part of the fourth chapter is focused on the analysis of the content of the chosen Business English Student's Books. In the following part of the chapter we describe a lesson on nonverbal communication. The last part presents the results of the questionnaire on the lesson.

The reason why we have chosen this topic is to learn more about gestures, facial expressions and other means of nonverbal behavior in different business environments. Our goal is also to bring the topic of nonverbal communication to the students and highlight its importance. We hope that after reading our thesis, readers will be able to understand the importance of body language in business, and they also will be able to communicate without words more easily than before.



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# 1 Theoretical Background

## 1.1 Definition of Communication

The English word ‘*communicate*’ comes from the Latin word ‘*communicare*’. It means to give or to share. Wright (1989, p.1) mentions that nowadays it means “*to give and share information and ideas*”. (Wright, 1989, p.1) “*Communicate can mean talk together, discuss, or tell*”, completes (Wright, 1989, p.1). He thinks that “*people communicate in order to cooperate with others, or to attract them, persuade them, organize them or control them...*”. (Wright, 1989, p.1)

The general definition of communication is offered by Barker (2007, p. 5) who simply characterizes communication as “*a process of sending and receiving messages, usually between two or more people within some sort of context*”.

Sundararajan (2006, p. 3) maintains that “*communication is transfer of information from one place to another, or exchange of thoughts and ideas between individuals or among groups*”. He also highlights that “*communication is science and practice of transmitting information*”. (Sundararajan, 2006, p. 3)

According to Brosnahan (1990, pp. 6-8) “*communication is a process of sending and receiving messages*”. He also assumes that “*human communication is usually divided into writing, speech and gesture and on this basis communication is divided into verbal and nonverbal*”. (Brosnahan, 1990, pp. 6-8)

The next definition of communication is presented by Fiske (2002, p. 1), who thinks that “*communication is one of those human activities that everyone recognizes but few can define satisfactorily. Communication is talking to one another, it is television, it is spreading information, using internet, telephoning*”. He also assumes that “*all communication involves signs and codes. Signs are artefacts that refer to something other than themselves, and codes are the systems into which signs are organized and which determine how signs may be related to each other*”. (Fiske, 2002, p. 1)

To sum it up, communication is mainly a face-to-face process of sending and receiving information between two or more people. Next we can move to the communication process which we consider to be important to mention in our bachelor thesis.

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### 1.1.1 Division of communication

There exist a lot of different kinds of communication. We have chosen those ones which are necessary for our thesis:

1. Interpersonal communication. The term ‘inter’ means ‘between’ and therefore the interpersonal communication is a face-to-face communication between people. The main advantages of this communication are that “*participants of communication are able to see each other and observe facial expressions and other nonverbal behavior while they are exchanging verbal messages*”. (Steinberg, 2006, p. 21)

Savov (2009) presents the following structure of interpersonal communication:

- Sender – a person who sends particular information,
  - Communiqué – a content of information which is sent by a sender,
  - Medium – communication tools used to intervene information,
  - Communication situation – conditions, in which the information is sent,
  - Receiver – a person who receives information. (Savov, 2009)
2. Intrapersonal communication. The term ‘intra’ means ‘inside’, and therefore the intrapersonal communication can be described as a monolog. The monolog is a one - way communication, i.e. a person communicates with him or herself. The main feature of intrapersonal communication is that there is only one participant. The intrapersonal communication enables us to make sense of the world around us by expressing and interpreting our own messages. According to Szarková (2002, p. 27, translated by the author) a typical examples of intrapersonal communication or monolog are “*lecture, review, or recitation*”.
  3. Mass communication. Steinberg (2006, p. 22) describes mass communication as “*a communication to large masses of people who do not know each other and who are usually not in the same place. A typical characteristic of mass communication is that it is mediated*”. It means that the message or information is intervened through an electronic medium such as radio or TV. “*When you read a book, watch a movie, or listen to the news on the radio, you are a part of mass communication*”, highlights Steinberg (2006, p. 22). The main disadvantage of mass communication is “*a little or no opportunity for you to interact directly with the person or people conveying the message due to the difficulty of providing feedback*”. (Steinberg, 2006, p. 22)

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4. Verbal communication is defined as an indispensable component of the interpersonal communication between a sender and a receiver in a given situation without using any medium. The verbal communication assumes physical and active participation of both partners and it also assumes using the same language. We use verbal communication for a lot of purposes. According to Szarková (2002, p. 25, translated by the author), verbal communication is divided into:

a) Oral communication - Kaul (2006, p. 10) implies that “*anything emanating from the mouth is referred to as oral*”. Kaul (2006, p. 11) distinguishes these kinds of oral communication: “*face-to-face communication, telephone, presentation, public speech, interview, meetings*”.

b) Written communication - “*Written communication is the most formal of all types of communication.*” explains Kaul (2006, p.12) Forms of written communication are “*reports, illustrations, memos, telegrams, FAX, e-mails and others*”. Kaul (2006, p. 12).

5. Nonverbal communication is a process of sending and receiving information without words. In more detail, we will deal with nonverbal communication in the following chapter.

## **1.2 Nonverbal communication**

In this chapter we will focus on nonverbal communication. In the first part of our bachelor thesis we would like to write about the history of nonverbal communication. The second part will focus on definitions and functions of nonverbal communication, then we will move to the process of nonverbal communication, its importance for business and also everyday life. The core of our bachelor thesis will be aimed at particular components of nonverbal communication and cultural differences.

### **1.2.1 Definition of nonverbal communication**

There are scores of definitions used by researchers and scholars to define nonverbal communication. We want to present only a few of them.

Hogan (2008, p. 8) maintains that “*nonverbal communication is a process of sending and receiving messages without using words*”. Examples include body language, facial expressions, gestures, movement, touch, distance, eye contact, and so on. Nonverbal communication includes the above mentioned things but it also includes

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*“how people dress, societal norms on dress and behavior, the jewelry people wear, the tattoos people reveal, the distance people stand from each other, the way people use time, the way people use space and even the tone and pitch of people’s voices”.* (Hogan, 2008, p. 8)

Kumar. N. (1997, p. 30) mentions that *“nonverbal communication plays a vital role in getting through to other people. It can be as effective or ineffective as words themselves. It can also occur on a level at which no words can possibly convey their meanings”.* He also assumes that *“there are a number of bodily channels through which unspoken communication is carried out i.e. touch, proximity, loudness as well as softness of the voice, gestures, facial expressions and the chemistry of human emotions are channels used in nonverbal communication”.* (Kumar, 1997, p. 30)

Kumar. V. (2003, p. 7) understands body language *“as the unique non-verbal channel of communication, by which we convey information, or express ourselves through conscious or subconscious gestures, body movements, and facial expressions. These means of communication can be a deliberate replacement of our speech, they can reinforce it, or reflect our mood. Body language comprises body gestures and verbal signals. Many signals are inborn, some are learned, others are genetically transferred, or acquired in different ways”.* (Kumar, 2003, p. 7)

On the other hand, Borg (2008, p. 5) compares nonverbal communication to the acting a performance on the stage. He thinks that *“actors have to be masters of body language to convince us to believe in the role they are playing”.* Borg (2008, p. 5) Because we act out certain 'roles' in everyday life, both in our personal lives and especially at work, body language is the way in which our bodies communicate our own or 'character's' attitudes. Borg (2008, p. 6) is convinced that *“nonverbal communication is conveyed through our demeanor – via posture, gestures, eye contact, voice, confidence – and we have to become experts in conveying the right impression to be 'believable'”.*

### **1.2.2 Functions of nonverbal communication**

Functions of nonverbal communication play an important role in understanding nonverbal communication. Argyle (1988, p. 104) concludes that there are five primary functions of nonverbal bodily behavior in human communication:

1. *“Expressing emotions,*
2. *Expressing interpersonal attitudes,*

- 
3. *Accompanying speech in managing the cues of interaction between speakers and listeners,*
  4. *Self-presentation of one's personality,*
  5. *Rituals (greetings)". Argyle (1988, p. 104)*

### **1.2.3 Elements of nonverbal communication**

According to Hogan (2008, p. 36), there are the following key elements of body language: *"eyes, face (or facial expressions), gestures, posture, touch, movement, appearance and voice"*. All of them work together as one mechanism and play an important role in nonverbal communication.

#### 1.2.3.1 Eyes

Oculistics is a science discipline which deals with eyes and eye contact. *"An eye contact is an important channel of interpersonal communication and helps to regulate the flow of communication.* (Boothman, 2002, p. 34) Hogan (2008, p. 37) mentions that *"eyes have a huge impact on communication and are a key component of our body language.* Eyes are powerful nonverbal sign, which can disclose something we want to hide. (Hogan, 2008, pp. 37-38)

Zeus (2000, p. 177) assures *"that the importance of eye contact in communication cannot be overestimated. Generally, though, eye contact expresses interest and a desire to listen. While lack of eye contact usually demonstrates nervousness, insecurity or indifference, excessive eye contact can be seen as hostile and intimidating. General rule is to maintain eye contact for a few seconds, then look away or at the person's body gestures, then resume eye contact, and so on"*. (Zeus, 2000, p. 177)

On the other hand, not making an eye contact is also powerful and essential. *"You might break eye contact and look away as a signal to the other person you are ready to end the conversation, are bored with the subject of the conversation, or are frustrated that the other person is talking too much. Looking away can also be a sign of submission; women tend to do this a lot during the first few interactions with someone whom they find attractive"*, adds Hogan (2008, p. 38)

Eyebrows play also an important role in the eye contact. *"The eyebrows come nearer to the eyes when we are thinking hard, and they come nearer together in the middle, rise when we are surprised and come towards each other when we are unhappy.*

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*In many times, these movements are ickle, nevertheless they can tell us a lot*”, adds Wright (1989, p. 36).

#### 1.2.3.2 Face (facial expressions)

Mimicry is the basic means of nonverbal interpersonal communication. It means the expression of face, and movement of muscles on the face. Mimicry is defined as the direct reflection of internal psychical state of people. (Szarková, 2002, p. 40, translated by the author)

According to Szarková (2002, p. 41, translated by the author) mimicry is created by:

- Expressions of mouth (all kinds of smiles),
- Expressions of eyes (all kinds of glances),
- Expressions and movements of eyebrow and eyelids,
- Expressions and movements of chin, muscles of cheeks and chest.

Hogan (2008, p. 40) considers *“our face or facial expressions the most important nonverbal behavior of all. Your face is the focal point of conversation and interaction, so the impact of its movements and expressions is magnified. The face is a tool for communicating emotions and feelings, but it is also important for regulating and directing an interaction.*” (Hogan, 2008, p. 40)

*“The power of facial expression for attracting and engaging someone else is so big that it can become a misused tool for manipulating or otherwise influencing another person“*, writes Hogan (2008, p. 41). It is clear that people from the same culture can better recognize each others’ facial expressions. (Hogan, 2008, pp. 41-42)

Using facial expressions can be different from country to country. For example Americans tend to express more emotions by using facial expressions than Japanese do. On the other hand, Japanese focus on eyes when they want to understand something.

Hogan (2008, p. 41) recognizes the following emotions which are expressed by facial expressions the most: happiness, fear, disgust, anger, sadness and surprise.

#### 1.2.3.3 Gestures

Neuliep (2006, p. 290) points out that *“gestures are nonverbal messages that tell us how to interpret verbal messages“*. In other words, we 'talk' with these gestures. We use 700,000 of them. In common life we make hundreds of these gestures a day, but these gestures are important also in business and mean much more than we are aware of. (Wright, 1987, p. 27)

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Hogan (2008, p. 43) recognizes gestures as *“movements used to communicate a message or enhance the communication of a message. Unlike other elements of body language, to be considered a true gesture the movement must be deliberate and intentional”*. For instance, if you stand up to just walk across the office that is a movement, but it is not a gesture. If you walk across the room in an exaggerated way, such as taking especially large steps, then it is considered a gesture. *“Your choice to exaggerate the walk is a deliberate action for the purpose of communicating or enhancing the communication of your message”*, explains (Hogan, 2008, p. 43)

There are many categorizations of gestures but in our thesis we would like to focus on Pease’s work (Pease, 1981, see Appendix A) and Hogan’s work (Hogan, 2008).

Pease (1981) recognizes the following categorization of gestures:

1. Hand and arm gestures:

a) Hands clenched together - it seems to be a confidence gesture as some people who use it are smiling and are happy. But the research also shows that it can be a frustration gesture, signaling that the person is holding back a negative attitude. The gesture has three main positions: hands clenched in front of the face (see appendix B-B1), hands resting on the desk (see appendix B-B2) or on the lap when the person is standing (see appendix B-B3). (Pease, 1981, p. 39)

b) Steepling hands - *“This gesture is frequently used in superior/subordinate interaction and that it can be an isolated gesture which indicates a confident or ‘know-it-all’ attitude”*, explains Pease (1981, p. 40). This gesture is used by managers when giving instructions or advice to employees. It is typical among accountants, lawyers, managers and the likes. (Pease, 1981, pp. 40-41)

c) Gripping hands, arms and wrists - Pease highlights that these gesture positions are a sign of confidence or superiority. This gesture position has three variations:

- The palm-in-palm gesture (see Appendix C-C1)
- Gripping the wrist (see Appendix C-C2)
- Gripping the upper arm (see Appendix C-C3)

2. Hand – to – face gestures:

a) The mouth guard - the mouth is one of the few adult gestures. The hand covers the mouth and the thumb is pressed against the cheek as the brain subconsciously instructs it to try to suppress the deceitful words that are being said. (Pease, 1981, p. 47)

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(see Appendix D-D1). If the person who is speaking uses this gesture, for example during a business meeting, it indicates that he/she is telling a lie. If, however, he/she covers his/her mouth while his/her business partner is speaking, it indicates that he/she thinks the business partner is lying. (Pease, 1981, p. 48)

b) The nose touching - the nose touch gesture is a sophisticated, disguised version of the mouth guard gesture. One explanation of the origin of the nose touch gesture is that, as the negative thought enters the mind, the subconscious instructs the hand to cover the mouth, but at last moment, in attempt to appear less obvious, the hand pulls away from the face and a quick nose touch gesture is a result. (Pease, 1981, p. 48) (See Appendix D-D2). Like the mouth guard gesture, it can be used both by speakers to disguise their own deceit and by the listener who doubts the speaker's words. (Pease, 1981, p. 48)

c) The eye rub - this gesture is the brains attempt to block out the deceit, doubt or lie that it sees or to avoid having to look at the face of the person to whom he is telling the lie. Men usually rub their eyes vigorously and if a lie is a big one, they will often look away. (See Appendix D-D3) Women use a small, gentle rubbing motion just below the eye. (Pease, 1981, p. 49)

d) The fingers in the mouth - the fingers are placed in the mouth when a person is under pressure. This gesture is an outward manifestation of an inner need of reassurance. (See Appendix D-D4). (Pease, 1981, p. 51)

### 3. Arm gestures

*“Hiding behind a barrier is a normal human response that we learn at an early age to protect ourselves.(...) Many people claim that they habitually take the arms folded position because it is comfortable. Any gesture will feel comfortable when you have the corresponding attitude; that is, if you have a negative, defensive or nervous attitude, the folded arms position will feel good”.* (Pease, 1981, p. 58)

Arm – cross gesture - there are many arm-folding positions, but we will discuss only the most common one. The standard arm-cross gesture (see Appendix E) is a universal gesture signifying the same defensive or negative attitude almost everywhere. It is commonly seen when a person is among strangers in public meetings, queues, cafeterias, elevators or anywhere where people feel uncertain or insecure. (Pease, 1981, p. 59)



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#### 4. Leg gestures

Crossed legs are a signal that a negative or defensive attitude may exist. It is the normal crossed-leg position (see Appendix F-F1) used by European, British and Australian cultures and it may show a nervous, reserved or defensive attitude. Appendix F-F2 shows the leg cross where an argumentative or competitive attitude exists. *“It is the sitting position used by many American males who have a competitive nature. This being the case, it is difficult to interpret the attitude of an American during a conversation, but it is obvious when this gesture is used by a British citizen”*. Pease (1981, p. 65) When the crossed legs are combined with crossed arms, the person has withdrawn from conversation. (Pease, 1981, p. 65)

#### 5. Head gestures

The head nod is a common gesture in most European countries and it is a positive gesture used in most cultures to describe ‘Yes.’ The headshake, usually meaning ‘No’, is also *“claimed by some to be an inborn action; however, others have theorized that it is the first gesture a human being learns”*, states Pease (1981, p. 75).

#### 6. Thumbs gestures:

a) The ring or ‘OK’ gesture was popularized in the USA during the early nineteenth century. The ring itself represents the letter ‘O’ in the ‘OK’ signal. This gesture is common to all English speaking countries, but there also exist differences in using this gesture. For example in France this gesture means ‘zero’ or ‘nothing’; in Japan it can mean ‘money’. (Pease, 1981, p. 12 ) (see Appendix G-G1)

b) Thumb –up gesture is gesture typical for Britain, Australia and New Zealand (see Appendix G-G2) which can has three meanings; “it is commonly used by hitch-hikers, second meaning is an ‘OK’ and when the thumb is jerked sharply upwards it becomes an insult signal, meaning ‘up yours’. In some countries, such as Greece, its main meaning is ‘get stuffed’, so we can imagine the dilemma of the Australian hitch-hiker using this gesture in that country”. (Pease, 1981, p. 12)

On the other hand, Hogan’s (2008) categorization of gestures differs from Pease’s categorization. Hogan (2008, pp. 44-45) recognizes:

1. Speech-independent gestures - these types of gestures are defined by a word or a short phrase. Most of speech-independent gestures have the same meaning within a culture where they are used. (Hogan, 2008, p. 44) Here are some

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examples of speech-independent gestures and their common meanings according to Hogan (2008, p. 44):

- *“Shoulder shrug - ‘I don’t know’ or ‘I don’t care’,*
- *Ring gesture (a thumb and forefinger placed together to form a circle)—‘good’ or ‘okay’ in the United States; ‘you’re nothing’ or ‘you’re worthless’ in France; ‘money’ in Japan; and various vulgar sayings in Italy, Greece, and Turkey,*
- *Arm wave - ‘hello’, ‘goodbye’ or ‘I am over here’,*
- *Forefinger vertical to lips - ‘be quiet’ or ‘stop talking’,*
- *Arm straight in front, palm facing forward - ‘stop’ or ‘stay back’,*
- *Forefinger held up - ‘look up’, ‘wait a moment’ or ‘stop’,*
- *Thumbs up - ‘yes’, ‘good work’, ‘I understand’ or ‘let’s go’”.* (Hogan, 2008, p. 44)

2. Speech-related gestures - this category is used for deliberate movements that accompany speech or that are directly related to what is being said. According to Hogan (2008, p. 45), they typically fall into one of these general categories:

- *“Gestures related to what the speaker is talking about, whether the topic is abstract or concrete,*
- *Gestures indicating the speaker’s relationship to or with the topic,*
- *Gestures used to punctuate or emphasize something the speaker says,*
- *Gestures used to regulate the flow of conversation between two or more people”.* (Hogan, 2008, p. 45)

#### 1.2.3.4 Posture

Brosnahan (1990, p. 43) states that *“posture is like the way the body is held in sitting or standing. Posture, is, frankly, rather hard to separate from body gesture, but is here limited to a few of the 1000 or so different attitudes that can be sustained for a considerable length of ments involving the entire body, but posture will also include continued movements such as walking and running. Posture displays physical condition, mental alertness, emotional state, personal status, social attitudes, sometimes even occupations.* (Brosnahan, 1990, p. 43)

Pease (1981, pp. 54-56) implies that the posture is the way we feel, you sit or stand. It also expresses the first impression we make and describes our confidence, openness and also attitude.

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Hogan (2008, p. 49) offers these smaller contributing aspects of posture:

- *“Head position—tilted up, tilted down, tilted to the side,*
- *Shoulder position—forward, back, shrugged, tilted, slumped,*
- *Arm position—rigid, up, down, forward, straight, bent, crossed,*
- *Hips and legs—square and aligned, weight shifted to one side, one knee bent, hip thrust to either side, turned sideways, legs crossed”.* (Hogan, 2008, p. 49)

#### 1.2.3.5 Touch

Haptics focuses on touching as an element of communication, indicating both the type of touches as well as its frequency and intensity. Touches can be defined as communication which includes handshakes, holding hands, kissing (cheek, lips, hand), back slapping, high fives, a pat on the shoulder, and brushing an arm. (Pease, 1990, pp. 29-30)

According to Hogan (2002, p. 46) there are four main categories of touch:

- *“Professional - a personal trainer positioning you properly during an exercise, a dentist working on your teeth, a doctor examining you, a beautician cutting your hair,*
- *Social - a handshake, offering a hand to steady someone entering or exiting a vehicle, helping someone on or off with her coat,*
- *Friendship - a pat on the back, a touch of the arm, a hug, an arm around the shoulders, Intimacy - a kiss, a full embrace, holding hands, a touch o the cheek, rubbing the shoulders or the back”.* (Hogan, 2002, p. 46)

Now we would like to deal with some kinds of touch in more depth:

#### 1. **Shaking hands**

Shaking hands is an inseparable part of starting and ending e.g. business meetings. Pease (1981, p. 30) states that *“shaking hands is a relic of the caveman era. Whenever cavemen met, they would hold their arms in the air with their palms exposed to show that no weapons were being held or concealed”.* (Pease, 1981, pp. 30-31)

Pease (1981, p. 34) considers these types of shaking hands to be very important:

- The glove

*“The glove handshake is sometimes called the politician’s handshake”*, writes Pease (1981, p. 34). He (1981, p. 34) assumes that *“the initiator tries to give the*

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*receiver the impression that he is trustworthy and honest, but when this technique is used on a person he has just met, it has the reverse effect. The receiver feels suspicious and cautious about the initiator's intentions. The glove should only be used with people to whom the initiator is well-known". (see Appendix H-H1)*

- The dead fish

According to Pease (1981, p. 35) *"few greeting gestures are as uninviting as the dead fish handshake, particularly when the hand is cold or clammy. The soft, placid feel of the dead fish makes it universally unpopular and most people relate it to weak character, mainly because of the ease with which the palm can be turned up. Surprisingly, many people who use the dead fish are unaware that they do it". (Pease, 1981, p. 34) (see Appendix H-H2)*

- The knuckle grinder

*"The knuckle grinder is the trademark of the aggressive 'tough guy' type. Unfortunately, there are not effective ways to counter it, apart from verbal abuse or physical action such as a punch on the nose!". Pease (1981, p. 35) This type of shaking hands is used by aggressive people and their purpose is to keep us at the distance. (see Appendix H-H3) This style of handshake is typical for people brought up in countries with larger intimate zone to save their personal territory. (Pease, 1981, p. 35)*

We would also like to mention the group of gestures which is called double-handed handshake, e.g. when we shake with the right hand and with the left hand we touch the person's elbow or arm. This gesture indicates bigger sincerity, honesty and also trust. This group of gestures includes: the wrist hold (see Appendix I-I1), the elbow grasp (see Appendix I-I2), the upper arm grip (see Appendix I-I3) and the last one is the shoulder hold (see Appendix I-I4). (Pease, 1981, pp. 36-37 )

## 2. Patting on the back

This touch belongs to the category of friendship touches. This touch is typical for British or American people. *"If they like to hug you but they feel they should not, so they pat you instead", explains Wright (1989, p. 41)*

## 3. Shoulder hold

This touch belongs to the category of intimacy touches. This touch is quite common for a *"young man to put his arm round the shoulder of his girlfriend", states Wright (1989, p. 41).*

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#### 4. A full hug

This touch belongs to the category of friendship touches and it is common among family members, between lovers etc. It can also occur after a great success or when somebody arrives after long time. Then it is a gesture of welcoming. (Wright, 1989, p. 42)

#### 5. Kissing

This touch belongs to the category of intimacy touches. In some countries it is quite common for men to kiss each other as a greeting. In the United States or Arabic countries it is rarely done. (Wright, 1989, p. 42) But on the other hand, for example in France, women and men usually kiss each other, when meeting. In Slovakia, kissing is common in some families as a welcome greeting and it is also the expression of love between lovers.

#### 1.2.3.6 Territories and Zones

Proxemics is a science discipline which deals with territories, zones and also personal space. Szarková (2002, p. 41, translated by the author) explains proxemics as a medium of nonverbal communication, which means the distance which a sender and receiver keep during communication process.

According to Neuliep (2006, p. 304) *“proxemics refers to the perception and use of space, including territoriality and personal space. Territoriality refers to physical geographical space, personal space refers to perceptual or psychological space”*. Neuliep (2006, pp. 304-305) also explains the personal space as the “bubble” of space that humans carry with them in their day-to-day activities. (Neuliep, 2006, pp. 304-305)

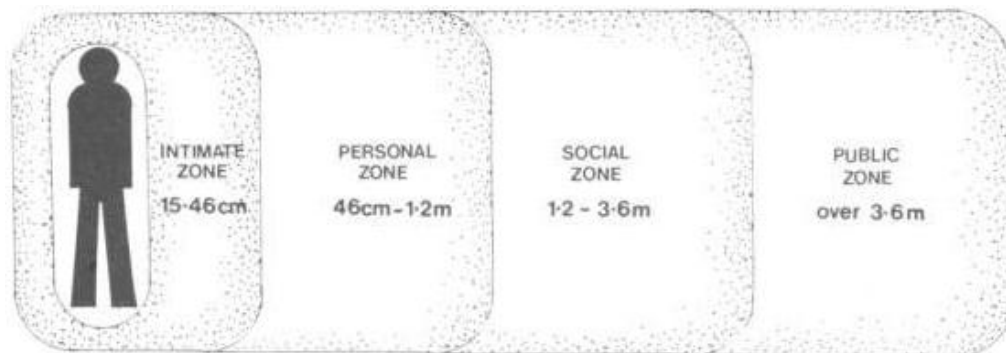
Brosnahan (1990, p. 86) defines territory as *“a physical, social, and physic space people want and need for integrity, freedom, privacy and security. It is highly developed in all cultures and differs importantly from one culture to another”*.

To sum it up, territory is an area or space which a person claims as his/her own. Each person has his/her own personal territory which includes the area which exists around him/her.

Pease (1981, p. 20) divides zones into 4 groups:

- *“Intimate zone (between 15 cm and 45 cm) –this zone is the most important and includes lovers, parents, spouse, children, close friends and relatives and also mom and baby,*

- 
- *Personal zone (between 46cm and 1,22 meters) – this is the distance that we stand from others at cocktail parties, office parties,*
  - *Social zone (between 1,22metres and 3,6 meters) – we stand at this distance from strangers, the postman, the local shopkeeper, the new employee at work and people whom we do not know,*
  - *Public zone (over 3,6metres) – this zones is address to a large group of people, this is the comfortable distance at which we choose to stand, public speaking”. (Pease, 1981, p. 20)*



Picture 1 Zones distances (Pease, 1981, p. 21)

Pease (1981, p. 20) also maintains that “a person enters our intimate zone for two reasons. First, if the stranger is our close friend or relative. The second reason is that the stranger is adverse and wants to attack us. While we will tolerate strangers moving within our personal and social zones, the intrusion of a stranger into our intimate zone causes physiological changes to take place within our bodies. The heart pumps faster, adrenalin pours into the bloodstream and blood is pumped to the brain and the muscles as physical preparations for a possible fight or flight situation are made”. (Pease, 1981, p. 20)

The more intimate our relation with other people is, the closer we are permitted to move within their zones. The good example is a new employee who can have a feeling that other staff members are cold to him, but they are only keeping him at the social zone until they know him better. (Pease, 1981, p. 20)

#### 1.2.3.7 Appearance

Often we can identify the person and the culture where she or he belongs to according to his or her physical appearance. Communication is connected with the visual observations of the other’s physical appearance, too. Most of cultures are identified especially by the help of physical appearance. In every culture, men and

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women dress differently. Neuliep (2006, p. 315) mentions this example: “*in the United States male infants are traditionally dressed in blue and female infants are dressed in pink*”. In most Islamic cultures, Muslim women are easily recognized by their headscarves, or turbans, which are important symbols of religious faith among Muslims. Women in Saudi Arabia must dress conservatively and their hair must be covered. In Japan, the kimono is the traditional long wear with long sleeves. This national dress is typical for both genders men and women. (Neuliep, 2006, pp. 315-317)

Hogan (2008, p. 51) mentions the following appearance factors to be taken into account:

- Body shape and size
- Facial shape
- Eyebrows
- Hair
- Height
- Clothing
- Color
- Accessories and jewelry
- Tattoos and body decoration
- Rough or smooth skin
- Cleanliness
- Manicured nails

Whether we like it or not, appearance and physical attractiveness have a strong influence on how others receive and perceive our communication messages”. (Hogan, 2008, p. 51)

#### 1.2.3.8 Voice

Hogan (2008, p. 57) characterizes voice as “*a nonverbal tool that includes aspects such as tone, pitch, tempo, emphasis, emotion, and so on. Vocal aspects can be used deliberately to shape and influence nonverbal cues and how they are perceived by others*”. Hogan (2008, p. 57)

Neliep (2006, p. 302) divides paralanguage into two categories:

1. Voice qualities (pitch, rhythm, tempo, articulation, and resonance of the voice),
2. Vocalizations (laughing, crying, sighing, belching, swallowing, snoring and so on).

Other paralanguage vocalizations include no fluencies, such as ‘uhm’, ‘ah’ and ‘uh’. Silence is also considered to be within the domain of paralanguage. (Neuliep, 2006, pp. 302-303)

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The common aspects of voice according to Hogan (2008, p.54) are as follows: tone, pitch, emphasis, volume, tempo, contrasts, accent, emotion, clarity, hesitation, pauses, language.

We can mention some examples connected with voice. Imagine that our voice is soft, tender, breathy and high pitched. The first impressions that others have of us is that we are quiet, shy and introvert people. But on the other hand, when our voice is very deep, loud and robust, the first impression others have of us is that we are bold, knowledgeable and that we believe in ourselves.

#### 1.2.3.9 Time

*“Chronemics refers to the nonverbal channel of time”*, explains Neuliep (2006, p. 317). According to Ubrežiová (2009, translated by the author), Trompenaars looks at two aspects of culture’s relationship to time. The first is a country’s focus on the past, present, or future and how these relate to each other. In the past oriented society, tradition and history are important; a present oriented country focuses on what is going on now, including activities and relationship. The future oriented culture uses the past and present to gain future advantages.

The second aspect of the time dimension is sequential versus synchronic. People in sequential cultures do one thing at a time, make appointments and arrive on time, and generally stick to schedules. In synchronic countries, people do several activities at the same time.



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## 2 Aims of the Thesis

There are several reasons why nonverbal communication is so important in our everyday lives and also in business situations. It seems almost incredible but nonverbal aspects of communication have been studied only since the 1960s. But nowadays a great attention is paid to nonverbal communication and it is a subject of many studies.

We do not speak only with our mouth. Our body, facial expressions, gestures, mimicry, postures, movements with hands, etc. can tell a lot about us. Therefore, it is good to know what particular gestures, movements or postures mean. Nonverbal communication is also very important in the business environment. It is vital to know how to control our body, because sometimes it tells more than we want to be told. (Pease, 1981, pp. 9-10)

Nonverbal communication variables play a major role in affecting the meaning of messages in business communication contexts. Consequently, business communicators need to have a general understanding of nonverbal communication and to recognize how such behaviors as body postures and movements, eye contacts, facial expressions, seating arrangements, vocal cues, spatial relationships, and personal appearance affect the ways their verbal messages are received by others. If business communicators want to ascribe meaning to others' nonverbal behaviors, they should take care to interpret the nonverbal message in its proper context, realizing that people respond differently to different stimuli and that some nonverbal behaviors vary in meaning across cultures. Businessmen can apply their understanding of nonverbal communication to personal interviews to show their true feelings of immediacy, potency, and responsiveness, to relax others, and to achieve maximum effect from the interview situation. They can also observe and adjust seating arrangement, room decor, and eye contact between group members to increase productivity at conferences and in small group discussions. (Boothman, 2002, pp. 87-90)

We have chosen the topic of nonverbal communication because we would like to highlight its importance in common life as well as in business; and our main purpose is to point out the lack of attention which is paid to the topic of nonverbal communication in Business English textbooks. Therefore, we want to prepare additional materials for those teachers of the Department of Professional Language Education who teach Business English. The material will contain information about differences in body language of the inhabitants of three completely different countries, namely the USA,

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Japan and Saudi Arabia. We will also prepare some exercises on nonverbal communication which can be used within Business English lessons.

To sum it up, the goals of our bachelor thesis are as follows:

1. comparison of business etiquette and nonverbal means of communication of three chosen countries,
2. analysis of the contents of ten Business English textbooks,
3. preparation of a lesson on nonverbal communication as an additional material to the textbook 'English for Business Studies' (Mackenzie, 2008),
4. preparation of a questionnaire for students who will actively participate in our lesson on nonverbal communication.

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### 3 Materials and Methods

To achieve the objectives discussed in the previous chapter, we have decided to use the following methods:

1. **Comparison** - We will choose three countries completely different from our culture and also completely different from each other. We will try to point out that nonverbal communication, nonverbal signs and behavior are used all over the world, but very often they have different meanings in different cultures. Our goal is also to highlight specific features of the business practices of individual countries e.g. the importance of appointments, negotiation practices and business entertaining, and the protocol where we will focus on the importance of greetings, using titles, gift giving, differences between gestures and also the appearance.
2. **Analysis** of the content of the chosen Business English Student's Books. The main purpose of this analysis is to stress the lack of topics which are connected with nonverbal communication. We will choose ten Business English textbooks to confirm our assumption.
3. **Observation** – We will observe a lesson on nonverbal communication which will be prepared by the author of the thesis and conducted by the thesis's supervisor.
4. **Questionnaire** – We will prepare a questionnaire for the students who will actively participate in our lesson on nonverbal communication. The main aim of the questionnaire will be to find out how much students know about nonverbal communication, which nonverbal gestures they use every day, if they are aware of the importance of nonverbal communication in business and also if they welcome the topic aimed at nonverbal communication. We also want to know in which areas the knowledge on nonverbal communication can be used.

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## 4 Results and Discussion

### 4.1 Cultural differences

Cultural differences are the last chapter of our project. We would like to focus on the definition of culture, on cross-cultural communication and barriers to effective cross-cultural communication. Last but not least, we want to present some ideas of the famous anthropologist Geert Hofstede (2003) about cultural dimension. At the end we will introduce three chosen countries and their profiles, i.e. their culture, customs, values, business etiquette and also negotiation techniques. These countries are The United States of America, Japan, and An Arabic country.

#### 4.1.1 Definition of culture

A single definition of culture is not adequate because the concept is too complex. Indeed, defining culture has become a study itself. In 1952, researches recognized more than 160 definitions of culture (Kroeber and Kluckhohn, 1952). Taylor (1871, p.1) proposed one of the earliest definitions of culture as *“that complex whole which includes knowledge, beliefs, art, morals, law, custom another capabilities and habits acquired by man as a member of society”*.

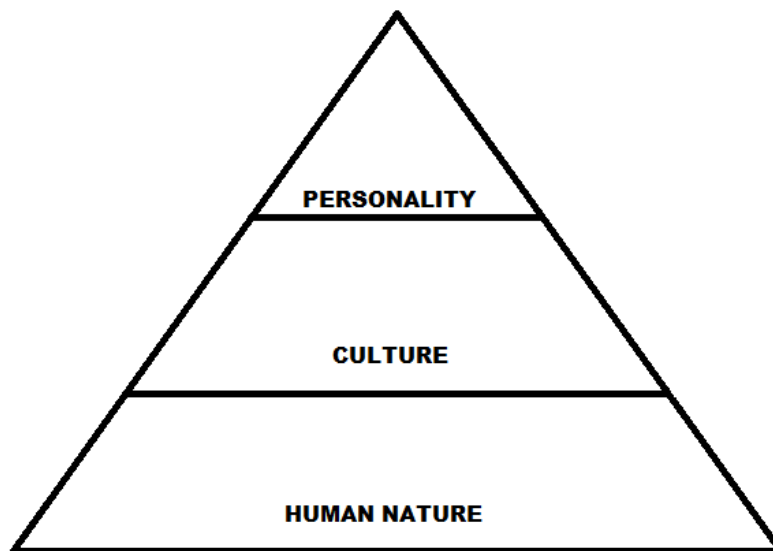
Culture is a comprehensive summary of learned behavior, which is typical for by certain members of society. (Horská, 2007, p. 27, translated by the author) This definition includes three characteristics of culture:

1. Culture is the comprehensive way of behavior, which is consistent and compatible in all its components;
2. Culture is learned behavior – it is not biologically transferable or heritable, but it depends on the environment in which the individual grows;
3. Culture is behavior which is typical for a group of people or society and it also suggests the way of their life. (Horská, 2007, p. 27 translated by the author)

Hofstede (2003, p. 2) characterizes culture as *“the collective mental programming of the human mind”*. Nunez et al (2007, p. 4) understand the word 'collective' as *“the group or subgroup we belong to”*. But on the other hand, we cannot think that the whole country is one big group, which shares one set of cultural values, norms and patterns, because there exist a large number of subcultures for example *“a regional culture, middle class culture, or company culture, each with their different programming”*, assumes Nunez at all (2007, p. 4).

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In this subchapter it is also necessary to mention three levels of human mental programming according to Geert Hofstede. (see Picture 2)



Picture 2 Three levels of uniqueness in human mental programming (Hofstede, 2003, p. 4)

There are three levels of programming:

1. Human nature

Hofstede (2003, p. 5) characterizes human nature as *“everything what human beings have in common: it represents the universal level in one’s mental software”*. Simply said, human nature is the ability to feel love, anger, joy, sadness, the need to associate with other people, to observe the environment and talk about it with others. Each of these above mentioned things *“is modified by culture”*, writes Hofstede (2003, p. 5).

2. Personality

*“The personality of an individual, on the other hand, is her/his unique personal set of mental programs which she/he does not share with any other human being”*, explains Hofstede, (2003, p. 5)

3. Culture

Hofstede (2003, p. 6) explains that *“culture is always a collective phenomenon, because it is at least partly shared with people who live within the same social environment, which is where it was learned”*. Hofstede (2003, p. 6) also points out that *“culture is learned, not inherited. It derives from one’s social environment, not from one’s genes. Culture can be distinguished from human nature on one side, and from an*

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*individual's personality on the other*". But where the borders between human nature and culture, and between culture and personality lie is the main topic for discussion among social scientists. (Hofstede 2003, p. 6)

#### **4.1.2 Geert Hofstede's Cultural Dimensions**

In the following sentences we will introduce basic assumptions using the dimensions of culture by the Dutch researcher Geert Hofstede. In his research program of more than 40 countries, Hofstede collected data on work-related values and attitudes of IBM employees. Despite the respondents' differences in nationalities, they shared a similar professional culture and a similar corporate culture – IBM culture. Therefore, you would expect them to answer the questions similarly. However, there appeared to be huge differences. The main source of these differences had to be the impact of their national culture. (Hofstede, 2003, p. 4)

When analyzing the data from more than 116 000, employees, Hofstede extracted four dimensions in which cultures differ. Hofstede called these dimensions:

1. *Power Distance,*
2. *Masculinity versus Femininity,*
3. *Individualism and Collectivism,*
4. *Uncertainty avoidance* ". (Hofstede, 2003, p. 5)

Now, we will deal with each dimension in more depth.

##### **1. Power Distance**

Power distance measures the tolerance of social equality/inequality, i. e. why we assume that it is normal that power is distributed equally in social areas (family, work or school), or why we assume that it should not be equal. (Nunez et al, 2007, p. 46)

Countries with the high power distance accept hierarchical differentiation on each social degree. People accept that their superiors e.g. parents, teachers, bosses or people older than they are, have more power. Countries in Asia, West Africa, Latin America and Eastern Europe are very high in power distance. Countries with the low power distance tend to value equality and knowledge respect as sources of power; all people have the same right and the power has only formal meaning. Scandinavian countries, Germany and other German speaking countries, Great Britain and other English speaking countries such as the United States of America, Australia and New Zealand are low in power distance. (Nunez et al, 2007, p. 46)

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There are also a few exceptions. Slovakia, which is in Central Europe, is very high in power distance, and Costa Rica, which is in Latin America, is low in power distance. (Nunez et al, 2007, pp. 46-47)

## 2. Masculinity versus Femininity

*“Masculine and feminine are words from terminology that relates to social and cultural behavior that are associated with men or women”.* (Nunez et al, 2007, p. 51)

Masculine societies refer to the distribution of roles between the genders. For the masculine society assertiveness, achievement and success are the most important values. In the masculine society, men are expected to be assertive, while women are expected to be modest, tender and oriented towards the quality of life. Slovakia, Japan, Hungary, Austria and Venezuela are five most masculine countries. Other masculine countries in Europe are Britain, Ireland, Germany, Switzerland, Poland, Italy and Belgium. (Nunez et all, 2007, p. 51)

In feminine societies *“the emotional gender roles often overlap”*, writes Nunez et all (2007, p. 52). Men as well as women are expected to be modest, tender and oriented towards the quality of life. The most feminine countries are the Netherlands and Scandinavian countries e.g. Sweden, Norway, Denmark and Finland. (Nunez et al, 2007, p. 52)

## 3. Individualism and Collectivism

In an individualistic society, the individual is important, and he / she is learned to be 'I' oriented. Most individualistic countries are in North America (Canada and USA), Australia and in Northern and Western Europe, closely followed by Central Europe. (Hofstede, 2003, p. 12)

In collective societies, people have been part of close groups since their birth. The essential part of collective societies is belonging and contributing to a group. Collective societies reflect to 'We' mentality and generally subjugate the individual to the group. Collective cultures are for example the countries in Asia, Africa, Latin America, the Middle East and Eastern Europe. (Hofstede, 2003, p. 12)

## 4. Uncertainty avoidance

Uncertainty avoidance is the extent to which members of culture have learned to feel comfortable (or uncomfortable) in unstructured and unknown situations. Uncertainty avoidance is expressed in stress, and need for predictability is expressed in the form of having strict formal and informal rules. Strong uncertainty avoidance

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countries prefer structure, resulting in explicit rules of behavior, either written or unwritten. These nations have strict laws with heavy penalties for offenders, a high need for security, and great respect for experts. (Nunez et al, 2007, p. 53)

High uncertainty avoidance countries are a lot of countries in Latin America (Argentina, Chile and Uruguay). In Europe it is mainly Latin Europe, for example, France, Italy, Portugal and Spain followed by the German speaking countries: Germany, Austria and Switzerland; countries around the Mediterranean: Greece, Malta, Morocco and Turkey; Central Europe, for example, Poland, The Czech Republic and Hungary, and Eastern Europe and in Asia it is Japan, Korea and Taiwan. Low uncertainty avoidance cultures (also called uncertainty accepted cultures) are associated with a low level of anxiety and stress, a tolerance of deviance and dissent and the willingness to take risks. The culture is more flexible and people are more easy – going and a wider range of behavior is acceptable. (Nunez et al, 2007, p. 54)

The countries with low uncertainty avoidance are with the exception of Japan, South Korea, Taiwan and Pakistan, all countries of Asia, Africa and the Anglo-Saxon countries. (Nunez et al, 2007, pp. 53-55)

#### **4.1.3 Cross-cultural communication (intercultural communication)**

Human beings have a great desire to be with people who are similar to them. It is mainly because they share the same values and behaviors. When we are with people who are similar to us, the ways we do certain things seem to be natural. Traveling or being in a foreign, unknown culture takes us from ‘our comfort zone’ and we realize that things which are natural for us, are not always the same for everyone.

Benčíková (2007, p. 23, translated by the author) understands cross-cultural communication as “*a field of study that looks at how people from different cultural backgrounds endeavor to communicate*”. The main core of cross-cultural communication is to understand how people from different cultures communicate with each other.

We can suppose that cross-cultural communication is created only if a sender or a receiver of the information comes from different cultures (nations). The communication process seems to be very difficult, because there exist a large number of barriers of cross-cultural communication which make our cross-cultural communication more difficult than it seems to be. (Benčíková, 2007, pp. 23-24, translated by the author)



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#### 4.1.3.1 Barriers to cross-cultural communication

We can say that we live in one big and complex world. One reason of this raising complexity is mixing of different cultures, values, norms, customs, etc. There also belong language and communication. Cross-cultural communication is vital and important especially for the business environment to gain a success and settled goals. When the communication between colleagues from different cultural backgrounds is effective, we can assume that the multinational team is working in harmony to reach the success. But sometimes the cross-cultural communication does not work how we want it to work. When this situation happens we can talk about barriers to cross-cultural communication. (Benčíková 2007, p. 155, translated by the author)

Benčíková (2007, translated by the author) describes the following six barriers to cross-cultural communication:

1. Ethnocentrism - Each human being has his/her own values, opinions, ideals in which he/she was brought up as well as his/her own perception is natural and normal for him/her. These above mentioned things influence our ways of doing, thinking, they also change our opinions etc., but it is necessary to realize and understand that our ways of doing and thinking can be completely different from those of other people. People essentially think that something what is different is wrong. This assumption can be characterized as an ethnocentrism or belief in centrality. (Benčíková, 2007, pp.155-156, translated by the author) It means that only one (our own culture) is the best and people basically refuse other cultures. (Horská, 2006, p. 27, translated by the author)
2. Stereotypes - Benčíková (2007, p. 157, translated by the author) defines stereotype as *“a conventional or formulaic conception or image we create about other people or situations“*. In other words, we can say that stereotype is something like a fixed idea or opinion which we have created on the basis of our perception but in reality it may not be true. Benčíková (2007, p. 157, translated by the author) assures *that “a stereotype is a belief that all people from a culture behave a certain way”*. She also thinks that stereotype is *“an opinion based on very little information about the culture of this nation/culture. It is also very much influenced by the values of the person who created the stereotype”*.

In our opinion stereotype can really endanger cross-cultural communication. We assume that stereotype is a ‘picture’ in which people believe.

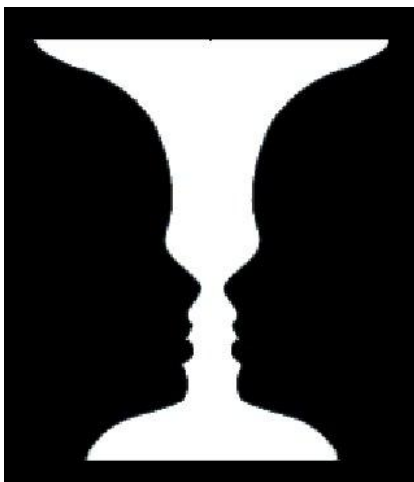
3. Prejudice - Is an opinion which people create on the basis what other people have said about another person or a group of people because of their different skin,

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opinions, culture or religion. Benčíková (2007, p. 157, translated by the author) characterizes prejudice as “*an opinion, which is not based on experience or reason*”.

4. Perception - Benčíková (2007, p. 158, translated by the author) describes perception as “*a process, when two different people see the same thing differently*”. She refers to the examples illustrated by Pictures 3 and Picture 4. This picture is an illustration known as Rubin's vase. This picture shows how our perception works. When we look at the picture we can see two things. In the picture there is either a vase or two people. Many times it can happen that two different people with different perception cannot see both things in the picture at the same time. (Benčíková, 2007, p. 159, translated by the author)

The first picture is also a good example of perception. In the second picture, we can see either a young girl or an old woman, but for most people it is difficult to see both things at the same time. (Benčíková, 2007 p. 59, translated by the author)



Picture 3 Rubin's Vase  
(According to Benčíková, 2007,  
p.159)



Picture 4 Old or Young Lady Illusion  
(According to Benčíková, 2007, p. 159)

It is necessary to realize the fact that people can perceive the same things in different ways, especially in different cultural context settings. “*The way we perceive things is culturally determined, it means that different cultures have different perception of one situation and the real barrier to communication is lack of awareness of this fact*”, reminds Benčíková (2007, p. 159, translated by the author).

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5. Language - Language is another barrier to cross-cultural communication. Benčíková (2007, p. 160, translated by the author) refers to the following problems associated with language:

- Vocabulary equivalence – there are not words in the given language which correspond exactly with the word in another language;
- Idiomatic equivalence – the foreigner cannot understand the right meanings of the given expression (e.g. „he kicked the bucket”) without understanding the idiom;
- Experiential equivalence – an expression or a word from one culture cannot be translated into the second culture because they do not know this expression, for example in America, they cannot translate the Slovak expression ‘halušky’, or ‘bryndza’;
- Conceptual equivalence – it can represent a barrier if the concepts are not understood the same way in different cultures, e.g. *“the Italian concept of loyalty would probably be different from Slovak interpretation of the word”*. (Benčíková, 2007, pp. 160-161, translated by the author)

6. Culture shock - Anyone who has traveled out from his/her hometown to live, work or study e.g. abroad may experience the culture shock. We can say that culture shock can represent the biggest barrier to cross-cultural communication. Because the individual has to overcome a lot of barriers which can have verbal or nonverbal character. When people move to a different culture, they can take with them the values, beliefs, customs, and behaviors of their old culture. Often, depending on the degree of similarity between the old and the new culture, the values, beliefs, customs, and behaviors of the native culture clash with those of the new culture. This can result in disorientation, misunderstandings, conflicts, stress and anxiety. Researches call this phenomenon ‘culture shock’. (Benčíková, 2007, pp. 162-163, translated by the author)

Winkelman (in Neuliep, 2006, p. 429) defines culture shock as *“a multifaceted experience that results from the numerous stressors that occur when coming into contact with a different culture”*. Benčíková (2007, p. 164, translated by the author) says that cultural shock is *“a consequence of the failure to identify cultural issues and take proper action”*.

Nunez et. al (2007, p. 79) characterize culture shock as *“a process of adjusting from living in a familiar, predictable environment to living in a country where everything is new”*. In his work, Neuliep (2006, p. 429) indicates that the anthropologist

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Kalervo Oberg was the first one to apply the term *culture shock* to the effects associated with the tension and anxiety of entering into a new culture combined with the sensations of loss, confusion and powerlessness resulting from the forfeiture of cultural norms and social rituals. (Neuliep, 2006, p. 429)

“*Culture shock appears to be a psychological and social process usually lasting as long as year*”, supposes Neuliep (2006, p. 429).

According to Benčíková (2007, p. 165, translated by the author) there are two kinds of culture shock:

- Evident culture shock arrives after approximately two weeks of being exposed to a foreign environment;
- Deep culture shock comes after two to four months after living in a foreign environment. It is gradual and usually unconscious. (Benčíková, 2007, p. 165, translated by the author)

Benčíková (2007, p. 165, translated by the author) also identifies the following symptoms of culture shock: “*intensive desire of hygiene, increased hunger, feeling of helplessness, extreme reactions to little things, avoiding contact with people, refusal to learn the language of the host country, excessive fear of being cheated, robbed, injured, longing to be back home, etc*”.

Benčíková (2007, p. 165, translated by the author) maintains that symptoms of culture shock can also occur in multinational companies where representatives of different nations meet and work together on a daily basis. These problems usually include:

- *“frustration of employees,*
- *frequent stereotyping (which, of course, affect the judgement),*
- *reduction of effectiveness of marketing efforts,*
- *ineffective exchange of information,*
- *frequent misunderstandings and miscommunication,*
- *inability to establish good working relationships*”. (Benčíková, 2007, p. 165, translated by the author)

The process of cultural shock can start before people leave their houses. They feel something like stressful uncertainty. It is followed by a time of great and physical distress, but this is not a sign of weakness or failure, it is a sign that the individual is struggling hard to learn the new culture. Because the distress is so great, people decide

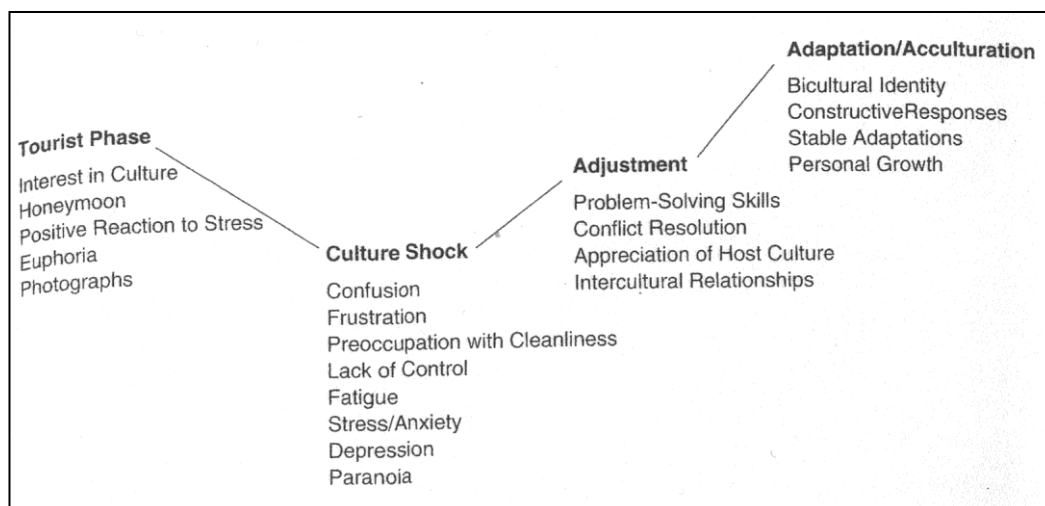
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to return home. But a lot of people gradually learn new skills and adjust to the new culture. (Nunez et al, 2007, pp. 79-80)

There are several stages of cultural shock. The initial stage of culture shock, usually called the 'tourist' or 'honeymoon stage', is characterized by intense excitement and euphoria associated with being somewhere different and unusual. (Neuliep, 2006, pp. 430-431) Winkelman (in Neuliep, 2006, p. 432) also point out that this stage is typical for those people who enter other cultures temporarily during honeymoons, vacations, or a brief business trip. This stage may last weeks or months but is temporary.

The following phase of culture shock is called the 'adjustment' or 'reorientation phase'. People eventually realize that problems associated with the host culture are not due to deliberate attempts by the natives, but to a real difference in values, belief, and behaviors. At this stage, people actively seek out effective problem-solving and conflict resolution strategies. They begin to develop a positive attitude to solving their problems. (Neuliep, 2006, p. 431)

The final stage of culture shock is called the 'adaptation' or 'acculturation stage'. *"At this point, individuals actively engage into the culture with their new problem-solving and conflict resolution tools with some degree of success"*. (Neuliep, 2006, pp. 430-431)



Picture 5 Stages of Culture Shock (Neuliep, 2006, p. 431)

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#### **4.1.4 Comparison of chosen countries**

We have decided to compare three countries whose culture differs completely from the Slovak culture. These countries are The United States of America, Japan and an Arabic country.

According to Morrison (2003, p.128) we can divide this part into two subparts business practices and protocol.

##### **4.1.4.1 Business practices**

In this part we will deal with the importance of appointments, negotiating practices and business entertaining.

###### **◆ Appointments**

Punctuality is the most important features, for three of our chosen countries. In Japan it is necessary to be punctual at all times. In the United States of America, if you are invited for a meal or dinner, you should arrive on time. On the other hand, if you are invited for a cocktail party, you can arrive a few minutes late. The punctuality is understood differently in Saudi Arabia. In general, Saudi Arabian people are unpunctual in comparison with the Western countries. It is a standard practice to keep foreign business people waiting. (Morrison, 2003, pp. 76-411)

Appointments are very important for the Japanese culture. Japanese appreciate their business partners and making contracts is necessary for their business. In Saudi Arabia, a Saudi sponsor, who will act as intermediary and arrange appointments with the appropriate individuals, is needed. Appointments should be in accordance with the five daily prayer time and also with the religious vacation of Ramadamand. The best time for appointments is usually morning, because it is not so hot. Because of the summer heat, some Saudi business people work after dark, and therefore evening appointments lasting up to midnight are very common. One specific thing is that Friday is the Muslim holy day and no business is conducted. (Morrison, 2003, pp. 76-411)

The Saudi working week starts on Saturday and ends on Wednesday. Business hours vary widely, but most businessmen close for much of the afternoon and reopen for a few late afternoon. The workweek in Japan is very strict- forty-eight hours done in five and one-half working days. In Japan the overtimes are not paid. Business hours are from 9 am to 5 pm, then many people go for dinner, and afterwards they return to their offices and work until 9 pm or 10 pm. Some top managers take their work home. The

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workweek in the United States starts on Monday and ends on Friday, from 8:30 am till 5 pm or 6 pm. For this culture it is typical that many employees work overtimes which are paid. (Morrison, 2003, pp. 76-411)

◆ **Negotiating practices**

The Saudi Arabians are very careful when negotiating. Business meetings always start slowly, so their business partners should be patient. Decisions usually take a long time to be made. If foreign business partners will respect their Saudi counterparts, they will also be respected by them. At the beginning of negotiation, there is a small talk. It is advised not to bring up the subject about women and also the topic of Israel should be avoided. The discussion should be kept in general level. Morrison (2003, p. 326) advises the following tactics for making deals: *“For making successful deal, key person is our sponsor. We must find one that has the right temperament and influential friends and relatives, because if you choose a sponsor once, you will not be permitted to change him”*. When doing business in Saudi Arabia it is necessary to have a business card printed in English on one side and in Arabic on the other one. Foreign business people should be also prepared to have multiple copies of all brochures and materials translated into English. For the Saudi Arabians it is typical to speak at a much closer distance than for example the Americans are used to do. The incense is often lit during all business negotiation. Coffee is often served towards the end of a business meeting. This is a typical signal that the meeting will soon end. (Morrison, 2003, pp. 324-326)

The Americans are completely different in making deals. Business is done at lightning speed in comparison to the Saudi Arabia. At the beginning of negotiation, there is a very brief formal small talk, whether in the office, at a restaurant, or even at home. The standard U.S. conversation starts with the sentence ‘What do you do?’ – meaning ‘What kind of work do you do, and for whom?’. This is not considered to be rude or boring. It is also advised to avoid the topic about religion, money, politics, race or even sex discrimination. Some common topics of conversation are work, travel, food, music, movies and a very universal topic is sport, which is also typical for the Saudi Arabia. For the Americans business cards are also necessary. But there is a difference; business cards are not exchanged unless the business partners want to contact the person later. The card of a business counterpart will not be refused, but he/she may not be given one in exchange. Exchanging business cards does not have a deeper meaning, it will probably be put into the wallet, which a man may put in the back pocket on his

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pants. This is not a gesture of disrespect, but for example in Japan it is a very impolite gesture to put the business card into the wallet. For the Americans, compliments are very important and they are exchanged very often during the whole discussion. During the negotiation the coffee or some refreshment is served. The kind of refreshment depends on the businessmen and their business partners; it can be coffee, tea or mineral water. When negotiating with an American businessman, one should be prepared for a break and have refreshment in the office or saloon prepared by a secretary. (Morrison, 2003, pp. 408-409)

Doing business in Japan is not easy. At first, foreign businessmen need a contact person because they are very helpful. It is very important to choose the contact person carefully, because the Japanese will feel necessity to be loyal to them. It is not advised to choose the contact person who is a member of the company involved in the deal. Morrison (2003, p. 205) recommends that if the foreign businessman does not have a contact person, it is better to call than to write a letter, because the letter might not be answered.

A business card is called ‘meishi’ in Japan. Business cards are exchanged with great ceremony. For Japanese people exchanging meishi is the same like shaking hands in the USA. It is very rude not to exchange meishi when business partners first meet. A business card should be written in English on one side and the second side should be in the Japanese language. The Japanese emphasise status and hierarchy, therefore business cards should include titles. Business cards are always received with two hands with a slight bow, but they can be given with one hand as well. During the business meeting the business cards should be placed, on the table because this is a gesture of respect of Japanese business partners. It is also very impolite to write down on the business card. When the meeting is over, the business card should be put in the business card case or a portfolio. (Morrison, 2003, pp. 205-206)

◆ **Business Entertaining**

Business entertaining includes business meetings and also social events, therefore we will focus on eating manners, using of cutlery and eating traditional foods in the above mentioned countries.

For the Americans the business breakfast, which can start as early as 7 am and usually can last two hours, is very common. This event is not time-consuming and it is informal. No alcohol is served during business breakfast. The Americans prefer fruit juices, coffee, tea, yoghurt or musli, also food made of eggs, sausages, cheese, ham or



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bread. After the business breakfast, the business meeting can start. Dinner, as the main meal of the day which starts between 5:30 pm and 8 pm, is the most important event for the Americans. This event is timed and formal. The hosts sit according to the seating protocol and the invitation to the dinner is necessary. (Morrison, 2003, pp. 408-409)

Hosting visitors is considered a virtue among the Saudis, so they will take care of all the entertaining within their country. Foreigners should remember that eating is done with the right hand only, even if people are left-handed they have to eat with their right hand. *“Saudi Arabian food is strongly flavored and spicy. The most common meats are lamb and chicken, beef occurs rarely and pork is forbidden regarding to Islamic law. The main meat meal of the day is lunch, meat on skewers or kebabs served with soup and vegetables”*, writes Morrison (2003, p. 326). After the main course an Arabic coffee with Arabic cakes, cream deserts and also typical rice creams is served.

In big cities there is also international cuisine with fast-foods, too. But if foreigners choose something from their local cuisine, it will be better to ask the Arabic partner what the specialty is or ask him to order the meal. There are no bars. Bars are only in some parts of hotels, where only alcohol-free beers and cocktails are served. Alcohol is denied in Saudi Arabia and in all Arabic countries because of religion. (Morrison, 2003, pp. 326-327)

In Japan, business entertaining is made primarily for building friendship rather than for making deals. Business entertaining usually occurs after business hours, and rarely takes place at home. Business entertaining usually includes going from a bar to a restaurant, sumo wrestling or karaoke bars. It is advised to be enthusiastic while eating, and show great thanks afterwards. While eating, the food should be praised. The hosts will be glad, that their likes their traditional foods. (Morrison, 2003, p. 206)

If foreigners are invited to a Japanese house, they should keep in mind that this is a great honor, and they should show a great appreciation. When entering in Japanese home, people have to take off their shoes at the door. For the Japanese is common to offer a foreign businessman one pair of slippers from the door to the living room, where he/she will remove them and he/she will put them again when he/she is going to the bathroom where he/she will exchange them for the so-called ‘toilet slippers’. (Morrison, 2003, p. 206) Meals are long, but the evening one usually ends at about 11pm. When eating, people cannot point their chopsticks at another person. When business counterparts do not want to use chopsticks, they can just line them up on the

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chopstick rest. Both hands are used to hold a bowl or a cup, when somebody wishes them to be refilled. (Morrison, 2003, pp. 206-207)

#### 4.1.4.2 Protocol

In this part of the thesis, we will focus on the importance of greetings, using titles, gift giving, differences between gestures and also meaning of appearance.

##### ◆ Greetings

Greeting is a basic feature of starting each business meeting, social event or just starting a new day at work. Each country has its typical greetings which are not the same all over the world.

The Japanese are very aware of Western habits, and will often greet their foreign business partners with a handshake. Their handshake will often be weak, but this gesture is not an indication of their assertiveness of character. Their traditional greeting is a bow. The depth of the bow is the sign of relationship between the Japanese and their business partners. When the Japanese bow, they lower their eyes and keep their palms flat against their thighs. (Morrison, 2003, p. 207)

In Saudi Arabia, there are several styles of greeting. A traditional greeting is 'salaam' which is a shorten version of 'Essalam Alaikum', which in English means 'Peace with you'. (Clayton, 2003, pp. 142-143)

In Saudi Arabia it is also common to wait for a Saudi counterpart to initiate a greeting, especially if it is the first meeting. Westernized Saudi men shake hands with other men. Some Saudi men will also shake hands with Western women, but Saudi women are not a part of business. When a veiled Saudi woman stands next to a Saudi man, it is not traditional to introduce her. The traditional greeting between men includes grasping the other's hand, placing the left hand on the other's right shoulder, and exchanging kisses on each cheek. But the distance between Saudi men and Saudi women is larger than in Western countries and the expressions of affection in the public do not exist there. When a man greets a woman who he does not know, he touches the chest in the place where the heart is beating. (Clayton, 2003, pp. 142-143)

Morrison (2003, p. 409) points out that "*for Americans the standard greeting is smile associated with nod, wave or verbal greeting*". In business situations, a typical greeting is a handshake. It should be very firm and friendly. A weak handshake is a sign of weakness. Men usually wait for women to offer their hand before shaking. In casual

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situations, a smile and a verbal greeting are adequate. In the USA, greeting is accompanied by the sentence ‘How are you?’. (Morrison, 2003, pp. 409-410)

◆ **Titles/Forms of Address**

In some countries it is necessary to use titles one has achieved, because the culture keeps the hierarchy and status but on the other hand, there are also countries where status and titles are not so important. Using titles also differs from country to country.

At first, we will write about using titles in America, where it is completely different from using titles in other chosen countries:

- The order in the writing names is following “*name, middle name and last name*”, states Morrison (2003, p. 409);
- When we want to show respect to other person we can use a title such as Dr., Ms., Miss, or Mr. with the combination of the last name (Morrison, 2003, p. 409);
- If we are not sure of woman’s marital status, we can use Ms, with pronunciation ‘Miz’ (Morrison, 2003, p. 409);
- For American culture, using nicknames which represent shortened form of the first name is common, e.g. “*Alex for Alexandra, or Nica for Monica*”, inducts Morrison (2003, p. 409);
- The Americans very often use the letters ‘Jr.’ which stands for junior and sometimes indicate that the man has the name after his father, e.g. Jeff Morison, Jr., or we can use just first the name Jeff Jr., both have the same meaning; he was named after his father Morrison (2003, p. 409);
- When people know each other, they address themselves only by the first names, e.g. ‘Hi John!’ (Morrison, 2003, p. 409-410).

Japanese culture does not have strict rules in addressing people. As we have mentioned above, the Japanese emphasise the status and hierarchy. Because of this, it is also necessary to have all titles you have gained and also your position in the business company on your business card. When addressing Japanese, last names plus san are used. ‘San’ means ‘Mr.’ or ‘Ms.’. In business, the Japanese always address each other by their surnames. (Morrison, 2003, p. 207)

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Using titles and addressing people is completely different in Saudi Arabia because Arabians sometimes have more than three names.

- The name order is as follows: “*title + given name + middle name + surname*”, explains Morrison (2003, p. 327) “*The current ruler of Saudi Arabia is King Fahd bin Abdul Aziz al-Saud, his title is king, his given name is Fahd, bin Abdul-Aziz is in meaning ‘son of Abdul-Aziz’, and al-Saud is the family name*”. (Morrison, 2003, p. 327);
- Saudi names are written in Arabic. The best solution is to ask the Saudi sponsor to provide the foreign business partner with the names written in English and then misunderstanding when addressing the Saudi business partner can be prevented (Morrison, 2003, p. 327);
- The term ‘bin’ means ‘from’ in Arabic. It is not immediately apparent whether a name like bin Mubarak means ‘son of Mubarak’ or ‘from the town of Mubarak’. Most Saudis use it in patronymic means. Patronymic means derived from his father's name, father's;
- The female version of ‘bin’ is ‘bint’. Morrison (2003, p. 328) mentions the following example: “*Princess of Fatima bint Ibrahim al-Saud means Princess Fatima, daughter of Ibrahim, of the house of Saud*”;
- Most Saudis should be addressed by a title and given name Morrison (2003, p. 328) uses this example “*Prince Khalil, it is the same addressing as Sir John in Great Britain*”;
- In Saudi Arabia the title ‘Sheikh’ is used for important leaders. But the title ‘sheikh’ does not indicate the membership in the royal family. (Morrison, 2003, pp. 327-328)

#### ◆ **Gifts**

The topic of gift giving is very interesting, because in one country giving gifts should be avoided and in another one it can be a part of great ceremony.

Japan is the country where gift giving is accompanied by a great ceremony with deep a meaning. The most important is the way how the gift is presented and the main role is also played by the wrapping paper, which is sometimes more important than the gift itself. The Japanese usually do not open gifts directly upon receiving them, but it does not mean that they do not like what their business partners have given them. It is just a part of their business culture and they keep it. (Morrison, 2003, p. 208)

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A gift needs not to be expensive, but the Japanese have to see that it has taken a lot of time to choose an appropriate gift. (Morrison, 2003, p. 208) When foreign business partners are invited to Japanese home, they should bring flowers, cake or a candle. The flowers should not be white, because the white color reminds death. Also lilies or cloves are not welcome, because they are associated with funerals. A gift has to be wrapped. As we have mentioned above, the wrapping paper is sometimes more important than the gift itself. Sometime it is very useful to ask somebody who understands Japanese culture which kind of wrapping paper is advisable to use. In general, white or black wrapping paper is unacceptable, appreciated is the wrapping paper in pastel colors. (Morrison, 2003, pp. 208-209)

In the USA, giving gifts is not a part of ceremony, and also it is not such common as e.g. in Japan. It can be reasoned *“that business gifts are discouraged by the law, which allows only \$25 tax deduction on gifts”*, suggests Morrison (2003, p. 411). The best gifts are those that come from the country of the foreign business partner. *“As U.S. citizens tend to be wretched at geography, an acceptable gift should be any gift that describes the location of your country: a colorful map, an inexpensive globe or even balloon with a map on it. Personal gifts such as perfume or clothing are inappropriate for women”*, suggests Morrison (2003, p. 411). Business gifts are given after making a deal, and gifts are usually unwrapped immediately upon receiving them, this is the difference between American and Japanese culture, where gifts are not opened directly upon receiving them. The curiosity is that business counterparts may not receive a gift in return immediately, because their US friend might wait a while to reciprocate. Taking someone out for meal or another form of entertainment is a common form of gift giving in America.

When foreigners visit the Americans at home, it is necessary to take a gift, because it is always appreciated. The acceptable gifts are flowers, chocolate for children, quality kind of coffee or a bottle of wine. *“If you stay in a U.S. home for a few days, a gift is appropriate. You may also write a letter of thanks”*, mentions Morrison (2003, p. 411).

*“In Saudi Arabia giving gift does not have a tradition, it is not a part of ceremony and also giving gift does not have a deeper meaning. In general Saudi hospitality and accuracy is legendary”*, mentions Morrison (2003, p. 328). However, business partners are not expected to bring any gift when they are invited into a Saudi

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home. But if they want to bring a gift, they should avoid bringing a bottle of alcohol and everything including caffeine e.g. cigarettes, a box of coffee, cigars, and a cigarette lighter is also inappropriate. Other gifts which are unacceptable are personal things such as clothes, also perfumes because they include alcohol, drawings showing human body, especially a naked woman body, and then also knives are inappropriate because they have skew edges which mean breaking the relationships in Arabic countries. Morrison (2003, p. 328) writes that *“useful and appropriate gift for our Arabian business partner can be a compass. He must pray five times a day to Mecca, with compass no matter where is he situated, he find the right direction”*. (Morrison, 2003, p. 328) The gifts should be given with the right hand or with both hands and never with only the left hand, because the left hand is considered to be unclean. (Morrison, 2003, pp. 328-329)

#### ◆ Dressing

In this chapter we will deal with the issue of dressing code, which is typical for the chosen countries.

American businessmen usually wear a high quality dark suit, a white shirt and a branded tie. Business women are expected to wear a business costume, white or other colored blouse and also nylons. It is advised not to wear a skirt without nylons and also put on the shoes without nylons. High-heeled shoes and pants for women are acceptable too. (Morrison, 2003, p. 411)

The Japanese are very conservative and follow the strict rules in dressing. The traditional clothes of Japan is kimono, which represents a formal long dress made especially from silk. Kimono is wrapped around the body and resembles T-shape. Today, kimono is worn mostly by women in special occasions and, it is also acceptable as business clothing. In Japan, men should wear a conservative suit, and never appear casual. Women should dress conservatively, keeping jewelry, perfume, and make-up to a minimum. Pants are not appropriate for women. High heels are to be avoided if women risk towering over their Japanese counterparts. (Morrison, 2003, p.208)

Dressing in Saudi Arabia and in Arabic countries is completely different from that in the United States. Morrison (2003, p. 328) writes that *“men, often wear a ‘ghotra’ which is headdress and ‘thobe’ which represents flowing white robe”*. In Arabic countries every woman must have a veil which covers her head and especially hair which must be hidden according to Koran. *“Typical dress for women is ‘abaya’*

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*which is black-head-to-foot robe. Despite the heat weather most of the body must remain covered”, says Morrison (2003, p. 328).*

According to western dressing, men should wear long trousers and a shirt with long sleeves. A jacket and a tie are used for business affairs. The shirt must be buttoned up to the neck. Women must wear modest clothing. Morrison (2003, p. 328) suggests that *“neckline should be high and the sleeves should come to at least the elbows. Hemlines should be well below the knee, if not ankle-length. Pants or pantsuits are not acceptable for women. While a hat or scarf is not required, it is wise to keep a scarf at hand”*. (Morrison, 2003, p. 329)

#### ◆ Gestures

At first we will deal with gestures in Japan. Generally said, Japanese culture is very conservative in most of directions. Japan is a country with two faces: an advanced technological society with strong ancient traditions. Open favoring of emotions is not welcome and also the silkiest gestures have their meaning. Therefore, foreigners should be careful and avoid the gestures of palms and shoulders, unusual facial expressions or dramatic gestures of any kind. (Clayton, 2003, p. 155)

- Japanese personal space is larger than the one in the United States or in Europe. It is because of the fact that Japan is one of the most densely populated countries and therefore Japanese appreciate their personal space;
- They also do not use a lot of touching, e.g. when the Japanese shake somebody’s hand, it is advised no to touch their shoulder. It can be typical for Arabic countries, but for the Japanese it can be awkward;
- The American ‘O.K’ sign means ‘money’ in Japan;
- Some Western gestures convey nothing to the Japanese, e.g. shrugging the shoulder for Japanese means nothing, but in Czech culture it means ‘I do not know’ or ‘I do not care’;
- Beckoning is done only with the palm down;
- It is an impolite gesture to point out at a person;
- Blowing nose in front of other people is prohibited but sniffing, slurp, snoring and spitting in public are acceptable;
- Throwing objects on somebody to catch it e.g. books, documents or meishi is not accepted. The object should be usually given with both hands as a sign of honor;

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- The bow is a typical gesture for the Japanese culture. It is a gesture of greeting. Whereby the bow is deeper the higher respect is shown to the business partner;
  - A direct contact can be considered to be offensive;
  - A gesture of closing eyes means that the Japanese want to listen intently;
  - A smile can mean pleasure;
  - Silence is not as uncomfortable for the Japanese as it is for Americans.  
(Morrison, 2003, pp. 207-208)

That is all for Japanese gestures, now we can move to Saudi Arabia. In general it is known that in Arabic countries the personal zone is much closer than in 'western world'. Men stand closer to each other when they discuss something. Going away during the dialog is considered to be impolite or rude. (Clayton, 2003, p. 143) Arabic men use a lot of bodily touches e.g. shaking hands lasts longer than in western countries and the men who know each other very well can grasp their elbows. It is not advised to point directly to other person because it is a sign of boorishness. (Clayton, 2003, p. 143) As we have mentioned above the left hand is considered to be unclean in the Arab world. Therefore gestures using left hands are not recommended. When foreigners enter the mosque or Arabic house they always have to take off their shoes. the platform of shoes or heel is the lowest located and dirtiest part of the body, so it is very rude to show it to somebody. (Clayton, 2003, p. 143) Because of this rule, both feet have to be kept on the floor. The Arabs do not cross their legs when sitting. The gesture of 'thumb up' is an offensive gesture in Arabic culture. (Morrison, 2003, p. 328)

The Americans tend to be relatively too reserved and they do not use gestures a lot. Generally, they do not like the touches, except maybe of embarrassing slaps on the back. A firm but brief handshake with a confidential eye contact is very important. (Clayton, 2003, p. 161)

The standard space between two people when talking is larger than e.g. in Saudi Arabia. Morrison (2003, p. 410) thinks that "*the distance between two persons should be about two feet*".

- Winking or connivance has a different meaning e.g. friendship, footsie or 'I was only joking';
- Friends of the same sex do not hold hands, if two men hold their hands it is usually a sign of sexual preference, but in Arabic countries it is a sign of friendship;



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- To beckon someone, wave all the fingers with the palm facing up;
  - To wave goodbye, move your entire hand, palm facing outward;
  - The backslap is a sign of friendship;
  - The V-sign means victory. This sign is made by the index finger and forefinger;
  - The sign 'O.K.' is done by making circle of the thumb and index finger. This gesture is also called 'thumb up' done by the thumb upward in meaning 'everything is fine' or 'well done';
  - Crossing the middle and index fingers on the same hand has two meanings: either to bring a good luck, or when this gesture is made behind the back it indicates that the statement the person is making is untrue;
  - It is not advisable to make any form of touching e.g. *"hugging, or grasping the shoulder since shake hands, because Americans keep their privacy and these types of gestures are awkward for them"*, writes Morrison (2003, pp. 410-411).

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## 4.2 Analysis of the content of chosen Business English textbooks

The practical part of the bachelor thesis is aimed at comparison of English student's course books for students learning Business English. Our aim is to highlight the lack of the topic on nonverbal communication in Business English books. We have chosen ten English Business course books (see Appendix M) to confirm our assumption.

The first book is the course book '*BEC Vantage Masterclass*' (O'Driscoll – Scott-Barrett, 2003) for Upper-Intermediate students. The authors of the book pay attention to company, advertising and promotion, motivation or customer service. Only one unit called 'communication at work' focuses on communication, namely on e-mail communication and the second one on business ethics. There is one unit dealing with the topic of nonverbal communication in business.

The second book is the course book '*Market Leader*' (Dubicka-O'Keeffe, 2006) for advanced students. The course book mainly focused on international business. The authors highlight the topics connected with partnership, unemployment in world, making business online or financing and banking. Also in this course book, only the topic on business ethics is mentioned.

The next book is the book '*Business Class*' (Cotton-Robbins, 2000). The authors pay attention to the importance of presentation, negotiation practices, brand management, meetings or the corporate culture. In this course book, one chapter is focused on marketing ethics, but there is nothing about nonverbal communication.

The following book '*Business Options*' (Wallwork, 2002) is the most connected with our thesis and it is written in details. The first chapter is focused on protocol e.g. greetings, a small talk, social and business culture and telephone etiquette. The fifth chapter is about communication in general. The American and the Japanese cultures are explained there. The author pays attention also to the topic of communication skills, telephone skills or skills connected with writing letters, faxes or e-mails effectively. The fifth chapter is concluded by the quiz about means of communication. The next chapters focus on products, visiting or entertaining. The thirteenth chapter is aimed at negotiation practices and styles. There is also an article about presenting our case and negotiation stages. According to our opinion, this book is the best one for Business English students because it consists of also topics connected with communication and culture.

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The next book is called '*Business Class*' (Thompson, 2000) and it is an English course book for students studying Business English. This book consists of three modules. The first module is about company structures and operations. The second module is focused on customers e.g. how to plan improvements to customer services, formulating customer service policy and customer feedback. The third module is connected with financing e.g. cash-flow problems, the profit and loss account and financing in practice. In this book no topic is about communication or business ethics.

The sixth book is called '*Business Objectives*' (Hollett, 1998) and it is published by Oxford University Press. This book is mainly focused on the topic of companies e.g. making phone calls and exchanging information within the company, organizing meetings, company visits or making arrangements. The sixth chapter is about socializing and it includes business lunches, offers, interests and routing or chatting. But also in this book there is no chapter where the author is focused on nonverbal communication.

The following English student's book is published by Cambridge University Press and it is written in professional business language and it is called '*Business Start-up 2*' (Ibbotson-Stephens, 2004). According to our opinion, this book is very chaotic. This book includes 12 units which are not connected with each other. For example, Unit 1 is the introduction to this book, the second unit is about teamwork, the next one is about choices, the fourth one is focused on experiences, Unit 8 is about media, Unit 11 is about transport, etc. We think that this book does not form one complex. We also think that this book is not appropriate English textbook for students learning Business English and it also does not include any unit on nonverbal communication.

The eighth book is also published by Cambridge University press. '*Business Goals 1*' (Knight-O'Neil-Hayden, 2004) is a student's book, which includes more topics connected with business than the previous one. This student's book includes fifteen units. In our opinion, this book includes all necessary topics about business, e.g. Unit 5 aims at telephone skills; Unit 7 recommends how to make a reservation; Unit 13 is connected with Unit 7 and it is about entertaining. This book has also the second edition '*Business Goal 2*' (Knight-O'Neil-Hayden, 2005), in which the authors continue with the topic connected with business e.g. the first unit is about greetings. The second unit explains the importance of companies, Unit 9 is about business meetings and Unit 10 is

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focused on negotiation practices. Authors of this book have not prepared a topic on nonverbal communication in business or business ethics in company.

The following textbook is called '*Intelligent Business*' (Trappe-Tullis, 2001) and it is for intermediate students. We think that it is an appropriate textbook for Business English. This book includes fifteen interesting units. For example the first unit is about companies, the next one is about leadership and Unit 7 is about outsourcing. The following units are typical business topics, e.g. finance, markets, logistics or innovations. This English book includes also the unit on communication in general.

The last chosen textbook is called '*English for Business Studies*' (MacKenzie, 2008). This student's book contains thirty different units, ranging from three sectors of economy to management, company structure, marketing, products, promotional tools, banking, accounting, stocks and shares, business ethics, international trade, etc. Unit 5 is about management cultural diversity it discusses some negotiation practices of chosen countries, but it does not mention the importance of nonverbal communication in business. The units are formulated very clearly, simply and they are also easy to understand. But the authors of the textbook have not paid attention to the topic of nonverbal communication. According to our opinion, this is the best textbook of the above mentioned ones because it covers topics connected with the study programs of the students of Faculty of Economics and Management. We have also found out that this textbook is used by the teachers of the Department of Professional Language Education to teach the third year students of the Faculty attending the subject called "English for Specific Purposes for the Students of Economic Sciences". Therefore, we have decided to prepare a unit on nonverbal communication as a supplementary material to this textbook for the teachers of the subject.

To sum it up, our research has pointed out the lack of topics on nonverbal communication in Business English textbooks. None of the above mentioned textbooks contains the topic on nonverbal communication. The most frequently occurred topics were: business ethics, marketing or management and economy. We think that a good and quality Business English textbook should include the topic of nonverbal communication because this type of communication is an inseparable part of our daily activities in personal but also in business life.

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### **4.3 Observation of the lesson on nonverbal communication**

On the basis of this research, we have decided to prepare some exercises about nonverbal communication for the students of Faculty of Economics and Management to introduce them the topic of nonverbal communication. (see Appendix J) The first six exercises are focused on nonverbal communication in general and last two exercises are connected with cultural differences in order to make the students understand the importance of cultural differences in business.

At the beginning of the lesson, the students did not know what the lesson would be about. Their first task was to brainstorm what nonverbal communication is. The students were very active and they collected a lot of definitions of nonverbal communication. It was clear that they knew what nonverbal communication is.

The second exercise was a practical one. The main idea was to act out the dialogue but no words were allowed to be used. Our aim was to find out if the students were able to use nonverbal gestures with the right meaning for the given situation. They did not have any problems with performing the dialog and using appropriate gestures. The students created a lot of funny situations and they also laughed a lot. We think that this exercise was the favorite one.

The third exercise had also practical character. The task was to describe a given situation with the help of nonverbal signs and facial expressions. In our opinion, students reacted very promptly and it was very funny to observe their interpretations of each situation. They were excellent and they interpreted each situation the best they could.

The following exercise was the easiest one. The task was to identify the meaning of the illustrated facial expression.

The fifth exercise was focused on creative thinking. The task was to complete a dialog between two people (between a man and a woman and between two girls). The students had to write down what the actors were probably talking about as well as what they were thinking about. In this exercise, we focused on the differences between what people are saying loudly and what they are really thinking about. The dialogues were original, funny and interesting, and the goal of the exercises was fulfilled as well.

The next exercise was oriented towards personal space. We chose two couples of classmates. In the first couple, there was one boy and one girl. They stood in the opposite corners of the room and they started to talk about something. Then the teacher

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said: ‘Stop and one step closer to each other’. When they were closer and closer to each other their gestures started to change. When they entered their personal zone, the girl crossed her arms on her breast, which is a typical defense gesture, to protect the “bubble” around her. The boy did not have the problem to stand closer than it was normal. His only gesture was to put his hands to his pockets. This gesture is a sign of the dominant attitude of a man. For this gesture, it is typical to gesticulate with the thumbs put in the pockets. Therefore we can assume that the boy does not have any problems with people, he likes them and has a lot of friends. For the girl the presence of her classmate was awkward. So, she is maybe very careful when choosing new friends.

The second couple was formed by two girls; they were also classmates. The situation was the same as in the first case. But they did not make any defensive gestures. They only used their hands to gesticulate and they talked a lot. To sum it up, we assume that people allow only a person who they know very well to enter their personal ‘bubble’.

In the second half of the lesson we presented exercises which focused on differences in using gestures in different countries. At first, we prepared a short article to familiarize the students with the topic of differences between gestures in particular countries and our aim was to stress the fact that people all over the world sometimes use similar gestures, but their meaning can be different from country to country.

For the following exercise, we chose eight different gestures. The task of the students was to guess what these gestures mean in their culture, and also if they knew what these gestures mean in different countries. We think the students were very well informed about the meanings of the given gestures in their country. But they did not know the meanings of these gestures in different countries. A lot of students considered this exercise to be the most interesting one. This exercise brought them the overview of meanings of some gestures in other countries.

The last exercise was focused on greetings in different cultures. We prepared nine situations where different greetings were described. The task of the students was to find out in which countries these greetings are used.

We also prepared a questionnaire (see Appendix K) for the students to find out if they liked the lesson, which exercise was easy, funny or awkward for them. We also wanted to know which gestures they usually use and in which areas the nonverbal communication should have the best application. Then we compared and evaluated the answers.

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#### **4.4 Analysis of the questionnaire**

The respondents of the questionnaire were the third year students of the Faculty of Economics and Management who participated in our lesson on nonverbal communication. The number of respondents was 16. (For graphical illustration of the results of the questionnaire, see Appendix L)

The students wrote down that they learned new things during the lesson which was very interesting, funny and informative, and it was also different from common English lessons because of laughter and relaxed atmosphere. The most interesting part of the lesson was the second one connected with different meanings of gestures in other countries. They tried to guess what the gestures meant in different cultures and they stressed that the topic of cultural differences was new for them.

According to students, the funniest exercise was Exercise 6, a roleplay. The second funniest exercise was Exercise 2, a dialog without words. The third funniest exercise was exercise 7 about different meanings of gestures in different countries. On the other hand, the easiest exercise was Exercise 4 about guessing the right meanings of the given facial expressions.

The aim of the following question was to find out which nonverbal signs students most commonly use and in which situations. The students use mainly laughing and a 'thumb up' gesture, which means 'Everything is fine' or 'OK'. Also following gestures are typical for this group of students: 'Shrugging shoulders', 'Nodding with the head', 'Rolling up an eyebrow', which is a gesture of surprise, and 'Rolling eyes'. This gesture is typical for young people when they do not want to make something. The last gesture is 'Pointing with finger', which is considered to be an impolite gesture.

The students think that the proper usage of nonverbal communication is important especially in politics. Politicians should be the masters in using and recognizing meanings of nonverbal signs. They are followed by managers because nonverbal communication is very important especially in relationships with customers, employees etc.

Finally, 87% of respondents think that the subject on nonverbal communication would be a big contribution for them. Only two students wrote that the subject about nonverbal communication was not necessary, because they were convinced that nonverbal communication was a part of other subjects.

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## Conclusion

Nonverbal communication is essential for effective everyday communication. Communication is our ability to share our meanings, attitudes, opinions and ideas with our friends, relatives or colleagues. In general, we can divide communication into verbal and nonverbal one. Verbal language has become the most advanced form of communicating between people. With the verbal language, we express particular factual information, but when creating factual information we usually do not think about the importance of our body language, which is also called the language of emotions and body language. So, we can say that non-verbal communication is at least as important as verbal communication.

Non-verbal communication can take various forms, each of which illustrates or replaces a certain part of verbal communication. Nonverbal communication includes many elements, e.g. eyes, facial expressions, touch, territories and zones, appearance, gestures, and body movement.

The purpose of this bachelor thesis was to give a brief overview of communication, its functions and division. We also dealt with some definitions of nonverbal communication, its function, and we also highlighted some elements of nonverbal communication.

The discussion given in the second chapter was about the importance of nonverbal communication in the business environment; in this chapter we also stated the main objectives of our bachelor thesis.

The goal of the third chapter was to determine the methods which we used to achieve objectives stated in the previous chapter.

The last chapter was devoted to practical application of stated methods. Firstly, we dealt with some definitions of culture; we also did not forget to mention Geert Hofstede's cultural differences. Next, we wrote about cross-cultural communication and the existence of barriers to the cross-cultural communication. The biggest attention was paid to the comparison of cultural differences among the chosen countries: the United States, Saudi Arabia and Japan. We tried to highlight the main differences between gestures, negotiation practices, greetings, using titles, gift giving, business entertaining and the importance of appearance within particular countries.



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Then we focused on the analysis of the content of ten Business English Student's Books and we found out that none of the textbooks contained a topic of nonverbal communication.

Because of the lack of the topic of nonverbal communication in the textbooks, we decided to prepare a lesson on nonverbal communication for the students of the Faculty of Economics and Management. The results of the questionnaire, which was prepared for the students who actively participated in the lesson, were discussed.

The topic of nonverbal communication was very interesting for us. Therefore, we have decided to continue in this topic also in our diploma thesis and our main purpose is to expand on some parts of the bachelor thesis and make a deeper research in the business area.

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## Resumé

Každý človek je dennodenne v kontakte s rôznymi ľuďmi, rôznych pováh a názorov, s ktorými si vymieňa informácie, myšlienky či nápady. Práve tento kontakt je pre človeka nesmierne dôležitý na jeho budúci vývoj a psychiku. Tento kontakt nazývame komunikácia, schopnosť človeka podeliť sa o svoje myšlienky, názory či postoje. Človek je tvor spoločenský a komunikáciu potrebuje k svojmu životu, je to neoddeliteľná súčasť jeho bytia. Bez možnosti komunikovať s priateľmi, príbuznými či rodinou, zdieľať s nimi názory, postoje alebo myšlienky by bola existencia ľudstva ohrozená.

Neverbálna komunikácia existuje medzi ľuďmi odjakživa, ale veľká pozornosť sa začala tomuto pojmu venovať až v posledných rokoch. Neverbálnou komunikáciou sa v súčasnosti zaoberá mnoho odborníkov ale aj spisovateľov. Začali vznikať nové vedné odbory a disciplíny, ktoré sa snažia skúmať a objasniť túto oblasť ľudskej existencie. V knižkupectvách sa začali objavovať rôzne publikácie, ktoré sa snažia vysvetliť tento fenomén posledných rokov. O neverbálnu komunikáciu začali prejavovať záujem aj personálne agentúry a vzdelávacie inštitúty, ktoré začali vo veľkom ponúkať kurzy a tréningy ako sa správne naučiť rozpoznávať jednotlivé gestá, ako porozumieť reči tela, či dokonca ako svojím telom klamať. Tieto kurzy začali vo veľkom navštevovať všetci tí, ktorí sú s ľuďmi v každonennom styku, kde od ich schopnosti komunikovať závisí ich budúci kariérny rast. Tieto kurzy či rôzne prípravné tréningy stúpili na významnosti a v súčasnosti ich navštevuje čoraz viac ľudí. Nevyhnutnosťou sú pre manažérov, podnikateľov, predavačov, učiteľov, politikov či psychológov. Neverbálna komunikácia si našla uplatnenie takmer vo všetkých sférach či už obchodných, politických alebo marketingových.

No nie len ľudia zastávajúci vysoké posty potrebujú vedieť ako komunikovať, ale každý jedinec je súčasťou spoločnosti. Od každého človeka závisí ako si vybuduje svoje vzťahy s ostatnými ľuďmi v spoločnosti, ako sa dokáže adaptovať do prostredia, či bude pozitívne alebo negatívne ovplyvňovať ľudí na okolo.

Môžeme teda povedať, že neverbálna komunikácia sa stala fenoménom, ktorý ovplyvňuje nielen spoločnosť ako celok, ale aj subjektívne človeka ako jednotlivca.

Mnoho manažérov, či podnikateľov nechce uveriť, že najpodstatnejším prvkom komunikačného procesu nie je to čo je v podobe hovorenej alebo písanej, ale, že je to prvý dojem, ktorý sa vytvára pri komunikačnom procese, a ktorý v nás vyvolal ten,

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s ktorým hovoríme. Prvý dojem môžeme charakterizovať ako krátky okamžik, ktorý si vytvára jeden človek o druhom pri prvom stretnutí pomocou zrakových dojmov (zovňajšok osoby, mimika, gestikulácia, postoj, výraz tváre) a sluchových dojmov (farba a sila hlasu, artikulácia, prízvuk). Prvý dojem sa dá uskutočniť len raz a častokrát si podľa neho urobia ľudia o nás mienku. Preto môžeme konštatovať, že neverbálna komunikácia vysiela viac hodnoverných signálov ako samotné slová. Neverbálna komunikácia je v mnohom ohľade významnejšia, výrečnejšia než slovná komunikácia. Prevažná časť mimoslovných prejavov prebieha mimovoľne. Neverbálne signály nás však môžu aj prezradiť, pretože povedia aj to čo malo byť zamlčané, alebo to čo malo vyznieť úplne inak, ale nevyznelo. Preto je pre nielen pre manažéra, ale pre všetkých ľudí, ktorí sú súčasťou spoločnosti aby v komunikačnom procese vysielať jasné a presné neverbálne znaky, to znamená, aby hovorené slovo korešpondovalo s našimi gestami, mimikou, či výrazom tváre.

Neverbálna komunikácia je podstatnou časťou pre efektívnu každodennú komunikáciu. Neverbálna komunikácia je mnohými autormi, ktorí sa touto témou zaoberajú, charakterizovaná ako proces prijímania a odovzdávanie informácií bez slov. Vo všeobecnosti, môžeme komunikáciu rozdeliť na verbálnu a neverbálnu. Každú z nich priradíme, vedome či nevedome, rôznu stupeň dôležitosti. Vedome hodnotíme ako dôležitejšiu verbálnu komunikáciu, ale nevedome vystupuje do popredia neverbálna komunikácia. Verbálny jazyk sa stal pokročilou formou komunikácie medzi ľuďmi, ktorý bol až donedávna v centre pozornosti a pripisoval sa mu najväčší význam. Verbálnym jazykom vyjadrujeme jednotlivé faktické informácie, ale občas pri ich vytváraní nespolupracujeme s neverbálnym jazykom, ktorý sa tiež nazýva aj ako jazyk emócií alebo reč tela. Môžeme teda povedať, že neverbálna komunikácia je prinajmenšom taká dôležitá ako verbálna komunikácia.

Neverbálna komunikácia môže mať rôzne formy, ktorými objasňuje alebo nahrádza isté časti verbálnej komunikácie, pričom každá forma má inú dôležitosť. Neverbálna komunikácia zahŕňa mnoho prvkov, napríklad výrazy tváre, dotyk, teritóriá a zóny, zovňajšok, gestá a postoj tela.

Cieľom tejto bakalárskej práce bolo poskytnúť stručný prehľad o komunikácií, jej funkciách a rozdelení na jednotlivé časti. Tiež sme sa zaoberali s niektorými definíciami o neverbálnej komunikácií, jej funkciami a takisto sme zdôraznili niektoré prvky neverbálnej komunikácie a najmä jej význam v obchodnej sfére.

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V teoretickej časti sme sa ako už bolo spomínané venovali vysvetleniu pojmu komunikácia, spomenuli sme si zopár autorov, ktorí nám pomohli bližšie spoznať komunikáciu na všeobecnej úrovni. Ďalej sme sa zaoberali jej funkciami a rozdelením komunikácie na jednotlivé prvky: interpersonálna komunikácia, intrapersonálna komunikácia, masová komunikácia, verbálna komunikácia, ktorú sme ešte rozdelili na formu orálnej a písanej komunikácie a neverbálna komunikácia. Naším ďalším cieľom bolo objasniť tému neverbálnej komunikácie, ktorú nám pomohli vysvetliť autori, ktorí sa tejto problematike venujú už dlhšie. Pomerne veľkú časť sme venovali prvkom neverbálnej komunikácie, kam sme ako najvýznamnejšie prvky zaradili oči, kde sme sa snažili venovať pozornosť očnému kontaktu a významu obočia vo výraze tváre, ako ďalší prvok sme zaradili tvár a výrazy tváre, ktoré sme podľa Szarkovej (2002) rozdelili na výrazy úst, výrazy očí, výrazy a pohyby obočia a očných viečok a ako posledné sem patria výrazy a pohyby brady, svalov líc a čela. Najdôležitejším prvkom neverbálnej komunikácie sú gestá, ktoré sa dajú vykonávať všetkými časťami nášho tela. S rozdelením giest nám pomohol veľmi významný autor a odborník na neverbálnu komunikáciu Allan Pease (1981), podľa ktorého sme rozdelili gestá na gestá rúk a pliec, gestá rúk a tváre, gestá vytvárané pleciami, gestá vykonávané nohami, gestá robené hlavou a gestá robené palcom. V každej časti sme sa snažili opísať najčastejšie používané gestá, ktoré do danej skupiny patria. Ako ďalší prvok neverbálnej komunikácie sme uviedli postoj, ktorý vytvára už spomínaný prvý dojem vrámci komunikačného procesu, taktiež sem patria dotyky, ktoré sme podľa Hogana (2002) rozdelili na dotyky profesionálne, sociálne, a priateľské. Ďalším významným prvkom neverbálnej komunikácie sú teritória a zóny, kde sme sa zamerali na štyri zóny, ktoré Pease (1981) rozdeľuje na intímnu zónu, osobnú zónu, sociálnu zónu a zónu verejnú. Nasledujúcim prvkom, ktorému sme venovali pozornosť je náš zovňajšok, v neposlednom rade sem patrí hlas, ako jeho výška či farba môže ovplyvniť komunikáciu a ako posledný prvok neverbálnej komunikácie sme uviedli čas, kde sme spomenuli Trompenaarsa, ktorí sa zameral na rozdelenie krajín z hľadiska ich vzťahu k času.

Diskusia, ktorú sme priniesli v druhej kapitole bola o význame neverbálnej komunikácie v prostredí obchodu; v tejto kapitole sme si tiež stanovili hlavné ciele našej bakalárskej práce.

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Hlavným cieľom tretej kapitoly bolo stanoviť si metódy, ktoré použijeme na dosiahnutie cieľov, ktoré sme si stanovili v predchádzajúcej kapitole. Tieto metódy zahŕňali porovnávanie vybraných krajín, ktoré sa významne odlišujú od našej kultúry, ale sú odlišné v určitých oblastiach aj medzi sebou. Druhou metódou je analýza obsahov učebníc obchodnej angličtiny, ako ďalšiu sme si určili prípravu a pozorovanie vyučovacej hodiny na tému neverbálna komunikácia pre študentov Fakulty Ekonomiky a Manažmentu a posledná metóda zahŕňa prípravu a vyhodnotenie dotazníka pre študentov zúčastnených na našej hodine.

Posledná kapitola bola venovaná praktickej aplikácii stanovených metód. Aby sme sa dostali až ku kultúrny rozdielom medzi vybranými krajinami, bolo potrebné v rámci prvej metódy si najskôr definovať kultúru; tiež sme nemohli zabudnúť spomenúť kultúrne dimenzie Geerta Hofsteda, vysvetľujúce kultúrnu rôznorodosť a ktoré sú často označované ako tzv. 'Hofstedeho dimenzie'. Patrí sem veľká versus malá miera vyhýbania sa neistote, veľké versus malé rozpätie moci, maskulinita versus femininita a individualizmus a kolektivismus. Ďalšou témou, ktorú sme sa snažili vysvetliť bola interkultúrna komunikácia a existencia bariér interkultúrnej komunikácie. Najväčšia pozornosť bola venovaná už spomínanému porovnávaniu kultúrnych rozdielov medzi vybranými krajinami: Spojené Štáty Americké, Saudská Arábia a Japonsko. Snažili sme sa zdôrazniť hlavné rozdiely medzi gestami, rokovacími praktikami pozdravmi, používaním titulov, darovaním darov, obchodnou zábavou a významom zovňajška medzi jednotlivými krajinami.

Potom sme pokračovali v aplikácii druhej metódy, kde sme sa zamerali na analýzu obsahov desiatich obchodných anglických učebníc pre študentov a zistili sme, že žiadna z vybraných učebníc neobsahuje tému neverbálnej komunikácie.

Kvôli nedostatku tém o neverbálnej komunikácii v obchodných učebniciach angličtiny sme sa rozhodli pripraviť vyučovaciu hodinu o neverbálnej komunikácii pre študentov Fakulty Ekonomiky a Manažmentu. Zostavili sme pre nich osem cvičení, v ktorých sme sa snažili priblížiť im tému o neverbálnej komunikácii. Prvých šesť cvičení bolo zameraných na neverbálnu komunikáciu ako takú. Snažili sme sa zistiť či vedieť čo znamená pojem neverbálna komunikácia, či vedieť používať či interpretovať jednotlivé prvky neverbálnej komunikácie. V posledných dvoch cvičeniach sme sa snažili upraviť pozornosť na kultúrne rozdiely v gestách a vôbec v používaní neverbálnej komunikácie.

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Poslednou metódou aplikovanou vrámci praktickej časti bolo vyhodnotenie dotazníka, ktorý bol pripravený pre študentov, ktorí sa aktívne zúčastnili na vyučovacej hodine. Dotazník pozostával zo šiestich otázok, v ktorých sme sa študentov pýtali na ich hodnotenie nami pripravenej hodiny na tému neverbálna komunikácia. Ďalej sme chceli aby zhodnotili, ktoré cvičenie bolo pre nich najzábavnejšie a najľahšie. Ďalšou otázkou sme chceli vedieť aké neverbálne znaky opýtani študenti najviac používajú, kde si myslia, že by mala neverbálna komunikácia najlepšie uplatnenie, v akej oblasti, no a v poslednej otázke sme chceli vedieť, či by provítali predmet, ktorý by sa zaoberal témou neverbálnej komunikácie. Výsledky sme zinterpretovali a aj graficky znázornili.

Téma neverbálnej komunikácie bola pre nás veľmi zaujímavá. Preto sme sa rozhodli pokračovať v tejto téme aj v našej diplomovej práci a naším hlavným cieľom bude rozšíriť niektoré časti bakalárskej práce a urobiť hlbší výskum v obchodnej sfére.

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- KAUL, A. 2006. *Effective Business Communication*. New Delhi: Meinakshi Art Printers, 2006. 180 p. ISBN 81-203-1709-2.
- KNIGHT, G. - O'NEIL, M. - HAYDEN, B. 2004. *Business Goals 1*. Cambridge: Cambridge University Press, 2004. 128 p. ISBN 0-521-75537-9
- KNIGHT, G. - ONEIL, M. - HAYDEN, B. 2005. *Business Goals 2*. Cambridge: Cambridge University Press, 2005. 128 p. ISBN 0-521-75541-7.
- KROEBER, A. - KLUCKHOHN, C. 1952. *A Critical Review of Concepts and Definitions*. The United States: Vintage Books, 1952. 435 p. ISBN 978-80-5270-13240.
- KUMAR, N. 1997. *Communication and Management*. New Delhi: Gyan Publishing House, 1997. 522 p. ISBN 81-212-0620-0.
- KUMAR, V. 2003. *A Little Book of Body Language*. New Delhi: Sterling Publishers Pvt. Ltd, 2003. 96 p. ISBN 81-207-2626.
- MACKENZIE, I. 2008. *English for Business Studies*. Great Britain: Cambridge University Press, 2008. 208 p. ISBN 978-0-521-75285-5.
- MORRISON, T. 2003. *How to do Business in Sixty Countries (Kiss, Bow or shake hands)*. The United States: Adams Media Corporation, 2003. 435 p. ISBN 1-55850-443.
- NEULIEP, J. 2006. *Intercultural Communication*. The United States: 2006. 479 p. ISBN 1-4129-1741-7.
- NUNEZ, C. - NUNEZ, R. - POMPA, L. 2007. *Intercultural Sensitivity*. The United States: Adams Media Corporation, 2007. 90 p. ISBN 978-90-232-4370-0.
- O'DRISCOLL, N. - BARRETT, F. 2003. *BEC Vantage Masterclass*. Great Britain : Oxford Univeristy, 2003. 159 p. ISBN 0-19-453197-X.
- PEASE, A. 1981. *Body Language - How to Read Others Thouhgts by Their Gestures*. London: Sheldon Press, 1981. 148 p. ISBN 0-85969-406-2.
- SAVOV, R. 2009 Katedra Manažmentu FEM SPU v Nitre, Trieda A. Hlinku 2. Prednáška v Nitre 24.11.2009 (o komunikácií v manažmente)
- STEINBERG, S. 2006. *Introduction to Communication*. South Africa: Mega Digital, 2006. 140 p. ISBN 0-7021-3649-2.
- SUNDARARAJAN, N. 2006. *Effective Business Communication*. India: Sura Books, 2006. 276 p. ISBN 81-7254-280-1.
- SZARKOVÁ, M. 2002. *Komunikácia v manažmente*. Bratislava: Ekonóm, 2002. 197 p. ISBN 80-225-1585-X.
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- TAYLOR, E. 1871. *Primitive Culture and Anthropology*. The United States: Gordon Press, 1871. 512 p. ISBN 97-8110-801-752-7.
- THOMPSON, S. 2000. *Business Class*. London: Harlow:Longman, 2000. 64p. ISBN 0-19-457-234-X
- TRAPPE, T. - TULLIS, G. 2001. *Intelligent Business*. London: Harlow: Longman, 2001. 176 p. ISBN 058-233-553-1.
- TROMPENAARS, A. in UBREŽIOVÁ, I. 2009 Katedra Manažmentu FEM SPU v Nitre, Trieda A. Hlinku 2. Prednáška v Nitre 30.10.2009 (about the meanings and dimensions of culture)
- WALLWORK, A. 2000. *Business Options*. Oxford: Oxford University Press, 2002. 191 p. ISBN 0-19-457-234-X.
- WINKELMAN, M. in NEULIEP, J. 2006. *Intercultural Communication*. The United States: 2006. 479 p. ISBN 1-4129-1741-7.
- WRIGHT, A. 1989. *How to Communicate Successfully*. Great Britain: University of Cambridge, 1989. 84 p. ISBN 0-521-27547-4.
- ZEUS, P. 2005. *The Complete Guide to Coaching at Work*. Sydney: Mc-Graw Hill Book Company, 2005. 253 p. ISBN 0-07-470842-2.

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## **Appendices**

**APPENDIX A – Division of gestures**

**APPENDIX B - Hand and arm gestures**

**APPENDIX C - Gripping hands, arms and wrists**

**APPENDIX D - Hand – to – face gestures**

**APPENDIX E - Arm gestures**

**APPENDIX F - Leg gestures**

**APPENDIX G - Thumbs gestures**

**APPENDIX H - Shaking hands**

**APPENDIX I - Shaking hands 2**

**APPENDIX J – Exercises about nonverbal communication**

**APPENDIX K - The Questionnaire**

**APPENDIX L - Graphical illustration of the results of the questionnaire**

**APPENDIX M - List of Business English textbooks**

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## APPENDIX A – Division of gestures

<ul style="list-style-type: none"><li>• <u>Hand and arm gestures</u></li></ul>	<ul style="list-style-type: none"><li>- Hands clenched together</li><li>- Steepling hands</li><li>- Gripping hands</li></ul>
<ul style="list-style-type: none"><li>• <u>Hand – to – face gestures</u></li></ul>	<ul style="list-style-type: none"><li>- The mounth guard</li><li>- The nose touching</li><li>- The ear rub</li><li>- The fingers in the mounth</li></ul>
<ul style="list-style-type: none"><li>• <u>Arm gestures</u></li></ul>	<ul style="list-style-type: none"><li>- arm cross gesture</li></ul>
<ul style="list-style-type: none"><li>• <u>Leg gestures</u></li></ul>	<ul style="list-style-type: none"><li>- Crossed – leg gestures</li></ul>
<ul style="list-style-type: none"><li>• <u>Head gestures</u></li></ul>	<ul style="list-style-type: none"><li>- Basic head positions</li></ul>
<ul style="list-style-type: none"><li>• <u>Thumb gestures</u></li></ul>	<ul style="list-style-type: none"><li>- OK – thumb up</li><li>- KO – thumb down</li></ul>

(Adopted from Pease, 1981)

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## APPENDIX B - Hand and arm gestures



B1 Hand clenched together in front of the face (Pease, 1981, p. 39)



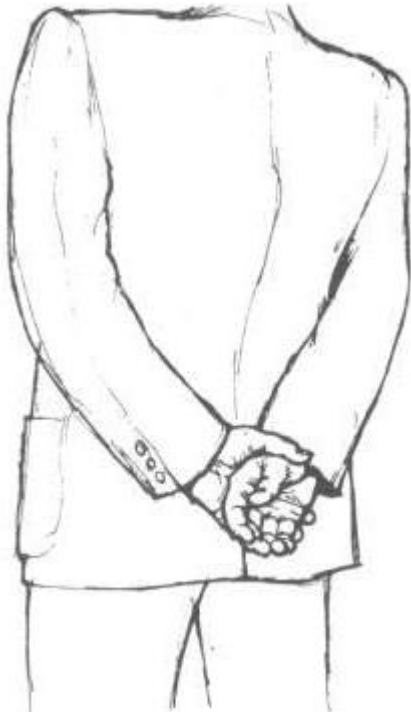
B2 Hands resting on the desk



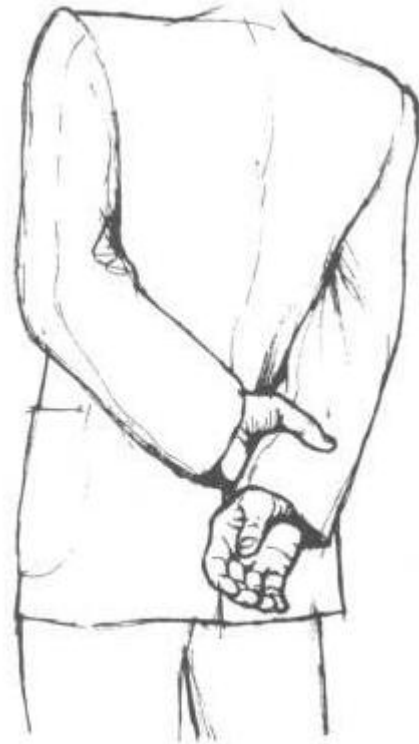
B3 Hands placed in front of the crotch when standing

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## APPENDIX C - Gripping hands, arms and wrists



C1 The superiority-confidence gesture (Pease, 1981, p. 43)



C2 The hand-gripping gesture (Pease, 1981, p. 43)



C3 The upper arm grip (Pease, 1981, p. 43)

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**APPENDIX D - Hand – to – face gestures**



D1 The mounth guard (Pease, 1981, p. 48)



D2 The nose touching  
(Pease, 1981, p. 49)



D3 The eye rub(Pease, 1981, p. 49)



E4 The fingers in the mouth  
(Pease, 1981, p. 51)

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## APPENDIX E - Arm gestures



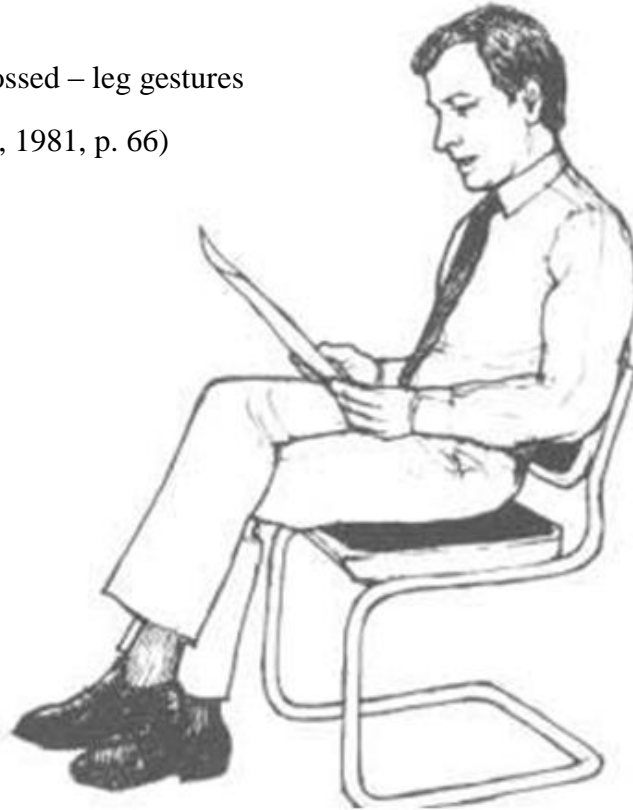
E The standard arm-cross gesture (Pease, 1981, p. 59)

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## APPENDIX F - Leg gestures

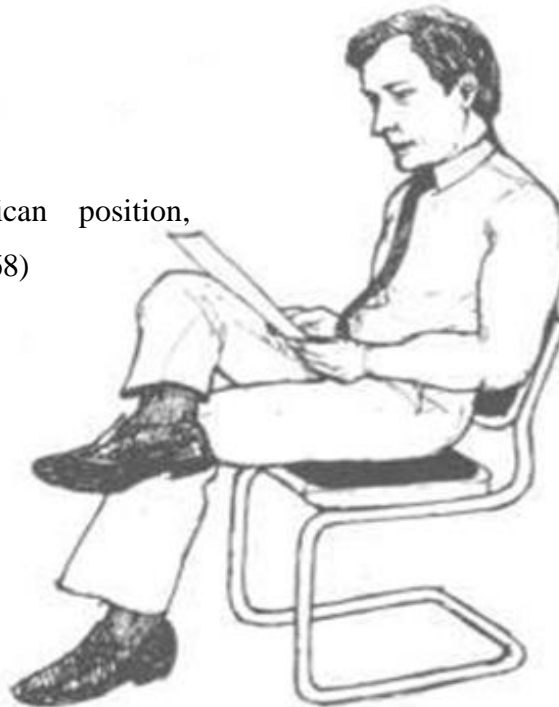
F1 Crossed – leg gestures

(Pease, 1981, p. 66)



F2 The American position,

(Pease, 1981, p. 68)



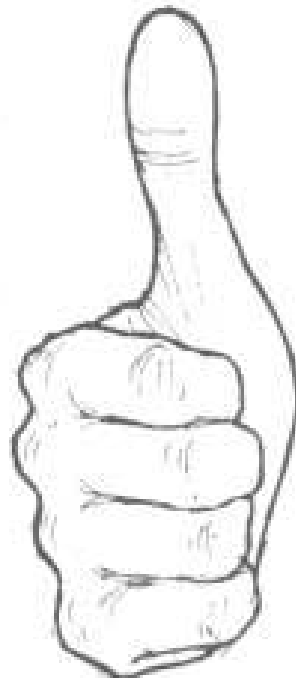


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## APPENDIX G - Thumbs gestures



G1 The ring gesture (Pease, 1981, p. 12)



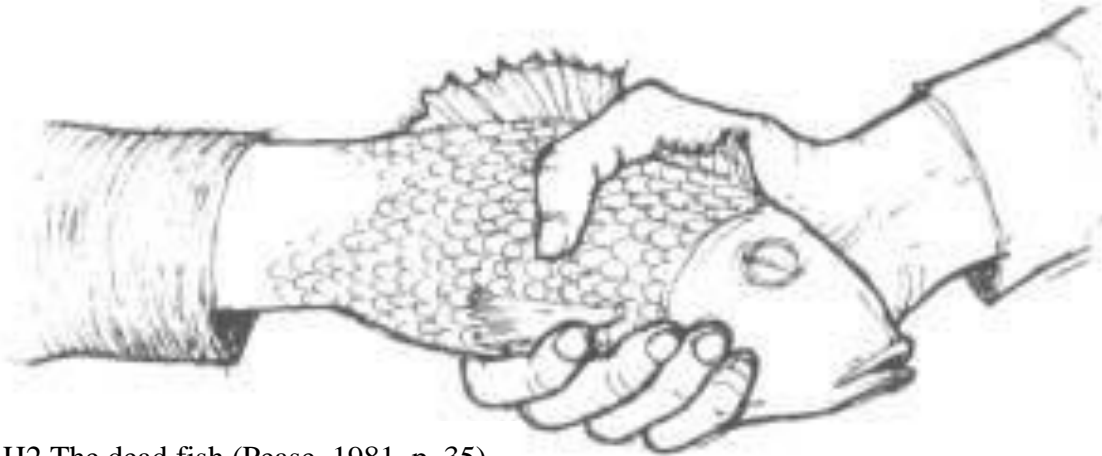
G2 The thumb up gesture  
(Pease, 1981, p. 12)

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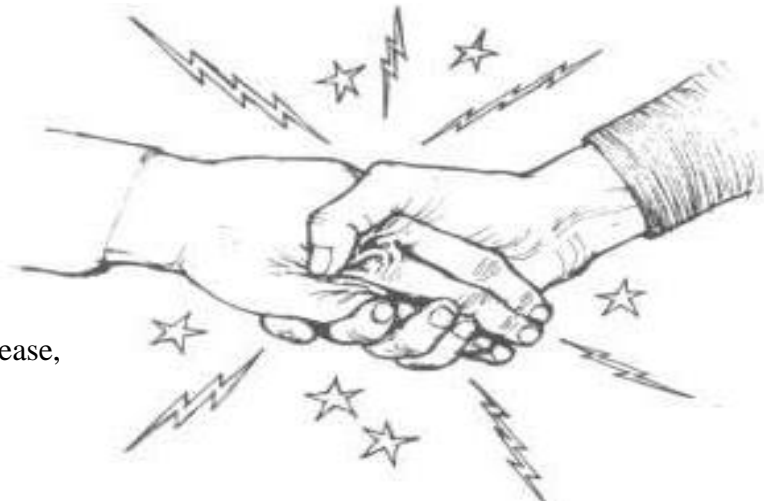
## APPENDIX H - Shaking hands



H1 The glove (Pease, 1981, p. 34)



H2 The dead fish (Pease, 1981, p. 35)



H3 The knuckle grinder (Pease,  
1981, p. 35)

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## APPENDIX I – Shaking hands 2



I1 The wrist hold

(Pease, 1981, p. 36)



I2 The elbow grasp

(Pease, 1981, p. 36)



I3 The upper arm grip

(Pease, 1981, p. 37)



I4 The shoulder hold

(Pease, 1981, p. 37)

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## APPENDIX J – Exercises about nonverbal communication

### Exercise 1 – Brainstorming

Try to brainstorm the key terms about anything what is connected with nonverbal communication.

(Brief discussion about the importance of nonverbal communication)

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(Resource: According to me)

### Exercise 2 – Practice expressions, gestures and postures.

Work in pairs on a scripted dialogue. Firstly, become familiar with the dialogue and then act it. Use nonverbal expressions, gestures and postures.

*Dialogue:*

A: Excuse me. Can you take a picture of me?

B: Yeah, sure.

A: Just press that button.

B: Err ..., which one?

A: The one on the top.

B: OK, right. Err.... can you move back a bit.

A: Is this OK?

B: Fine, now smile. That's it. Very nice.

A: Thanks.

B: Not at all. You've got a lovely smile. Err... fancy a drink?

A: OK, but I've got no money on me.

B: That's OK. I'll pay.

(Resource: DARN, S.: Aspects of Nonverbal Communication.

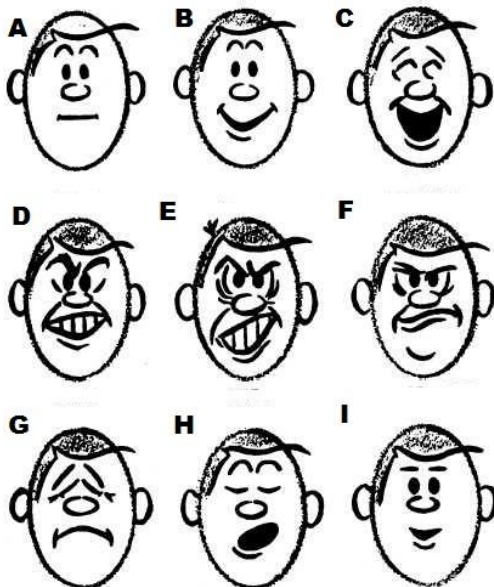
<http://iteslj.org/Articles/Darn-Nonverbal>, 2005, [ cit. 12.03.2010 ]. Dostupné na webovskej stránke (world wide web): <http://iteslj.org/>

### Exercise 3 – Practice

Try to describe these situations with the help of nonverbal gestures and facial expressions.

I'm hungry
Don't know
Money
Hurry up! It is time to go!
You are stupid
Call a waiter
Surprised
Perfect
Come here!
You are thinking about something
Something is too boring

(Resources: According to me)



### Exercise 4- Practice

Try to guess, what the following facial expressions mean.

- A) A-ease, B-mild, C-aggressive
- B) A-sad, B-happy, C-ease
- C) A-weepy, B-laughter, C- calm
- D) A-sad, B-bored, C-anger
- E) A-hate, B-disgusted, C-bored
- F) A-ease, B-aggressive, C-bored
- G) A-weepy, B-mild, C-sad
- H) A- bored, B-tired, C-weepy
- I) A-silly, B-aggressive, C-mild

(Resource: DRAFTSMAN, N.: Features of cartoon heads.

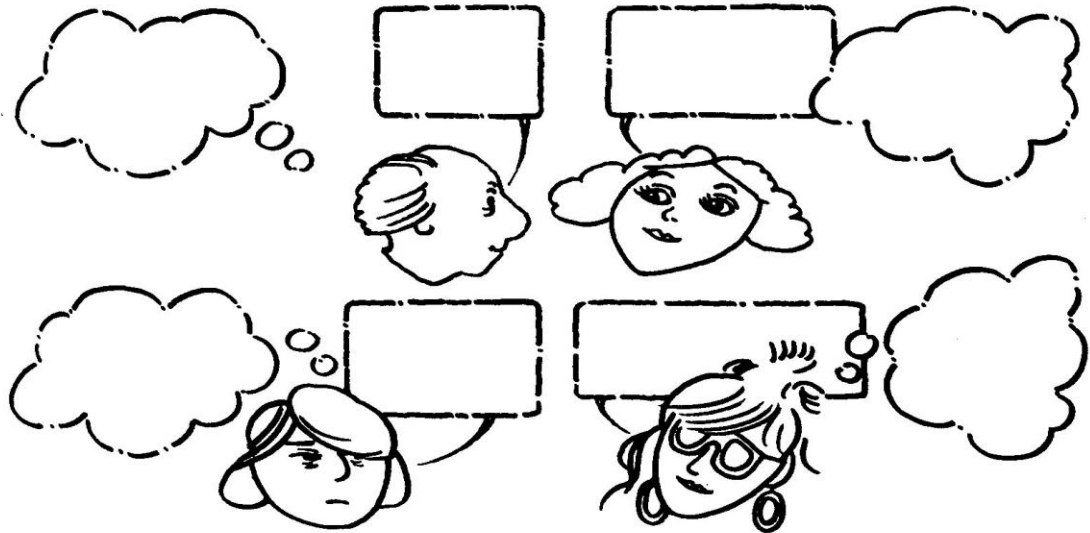
[http://www.tpub.com/content/draftsman/14263/css/14263\\_203.htm](http://www.tpub.com/content/draftsman/14263/css/14263_203.htm), 2007, [ cit.

12.03.2010 ]. Dostupné na webovskej stránke (world wide web): <http://www.tpub.com>

---

### Exercise 5

Try to create a dialog between people in the pictures (write down the sentences) and also complete the bubbles. (write down what they are really thinking about)



(Resources: WRIGHT, A. 1981. How to communicate successfully. Great Britain: University of Cambridge, 1981. p.7, ISBN 0-521-27547-4)

### Exercise – 6 Role play

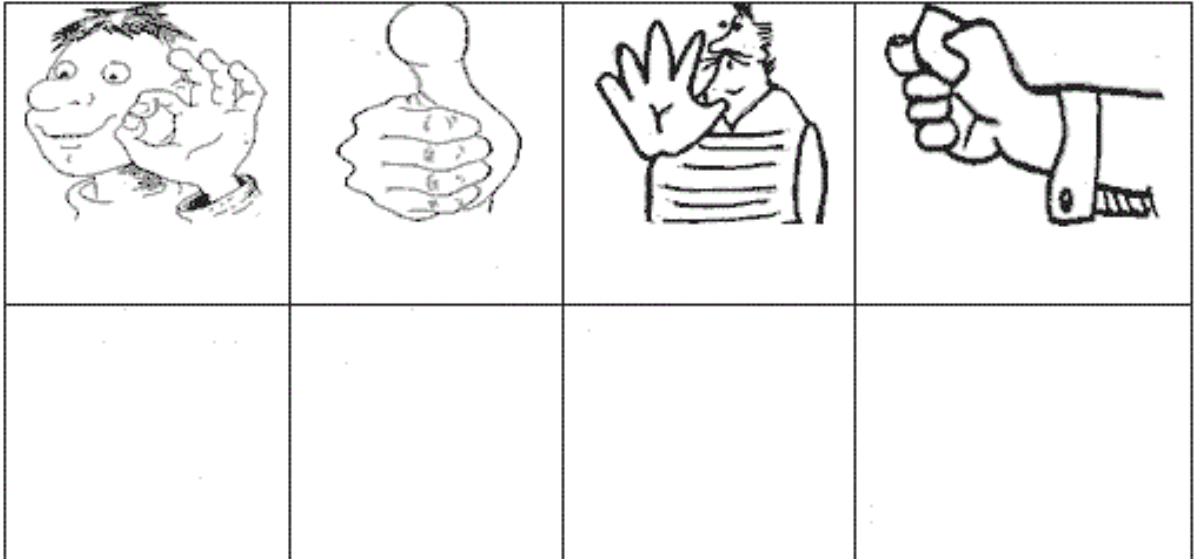
Five students stand in the corner of the classroom and they talk about something. Then the teacher asks them to make a step closer to each other. They can get as close as possible. Other students monitor their nonverbal behavior (gestures, facial expressions, postures etc.). And the end they can discuss the outcomes of their observation.

(Resources: According to me)

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### Exercise 7

What do these gestures mean in your culture? Do you think that they have got the same meaning in other cultures? (Discuss)



(Resources: DARN, S.: Aspects of Nonverbal Communication. <http://iteslj.org/Articles/Darn-Nonverbal>, 2005, [ cit. 12.03.2010 ]. Dostupné na webovskej stránke (world wide web): <http://iteslj.org/>

**Exercise 8 - In which culture are the following greetings used?**



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HOLÚBEKOVÁ, A. 2009 Katedra jazykového a odborného vzdelávania FEM SPU v Nitre, Trieda A. Hlinku 2. Prednáška v Nitre 23.03.2009 (o komunikácii v manažmente)



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## APPENDIX K - Questionnaire

### Nonverbal communication

**Age:**

**Sex:** Women/Man

**1. How would you evaluate the lecture?**

- a) I liked it a lot
- b) I liked it
- c) I did not like it
- d) I did not like it at all
- e) I do not know

Why? -----  
-----

**2. Which exercise was the funniest one? (you can circle more than one answer)**

- a) Exercise 1
- b) Exercise 2
- c) Exercise 3
- d) Exercise 4
- e) exercise 5
- f) exercise 6
- g) exercise 7
- h) exercise 8

Why? -----  
-----

**3. Which exercise was the easiest one? (you can circle more than one answer)**

- a) Exercise 1
- b) Exercise 2
- c) Exercise 3
- d) Exercise 4
- e) exercise 5
- f) exercise 6
- g) exercise 7
- h) exercise 8

Why? -----  
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**4. In which nonverbal sign do you use a lot and in which situations?**

-----  
-----  
-----

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**5. In which of the following areas is the proper usage of nonverbal communication important?**

- a) Management
- b) Politics
- c) Industry
- d) marketing
- e) health
- f) others (write it down)

-----  
-----

**6. Would you welcome a subject on the topic of nonverbal communication?**

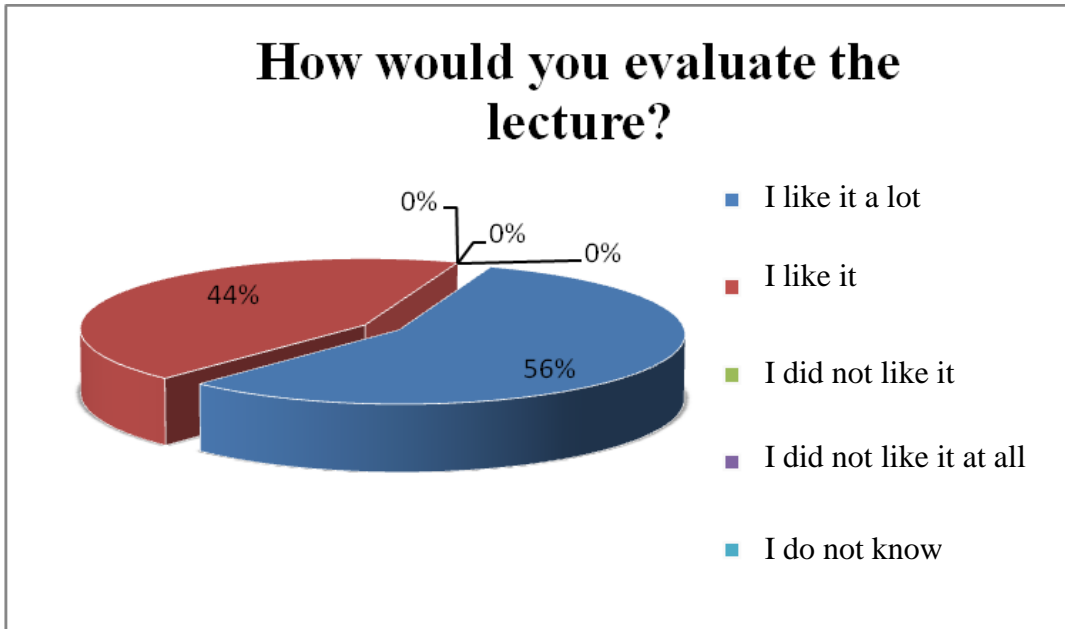
- 7. Yes, I will
- 8. No, I wont

**THANK YOU FOR YOUR ATTENTION!!!**

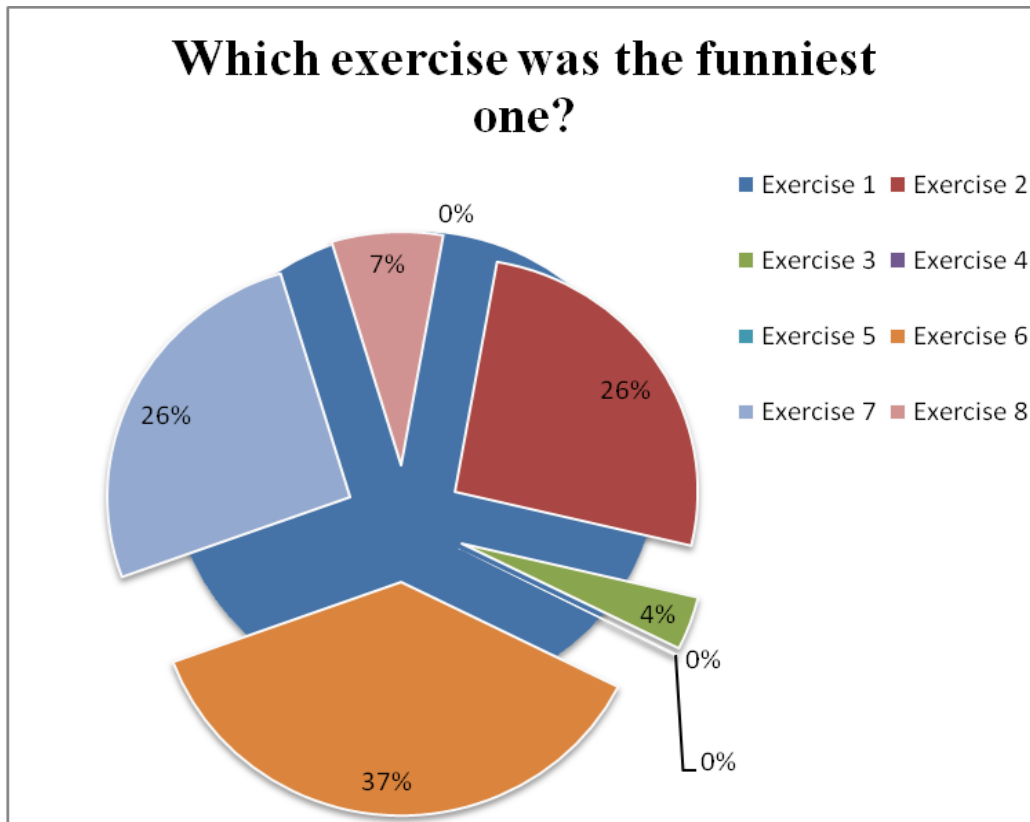
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**APPENDIX L - Graphical illustration of the results of the questionnaire**

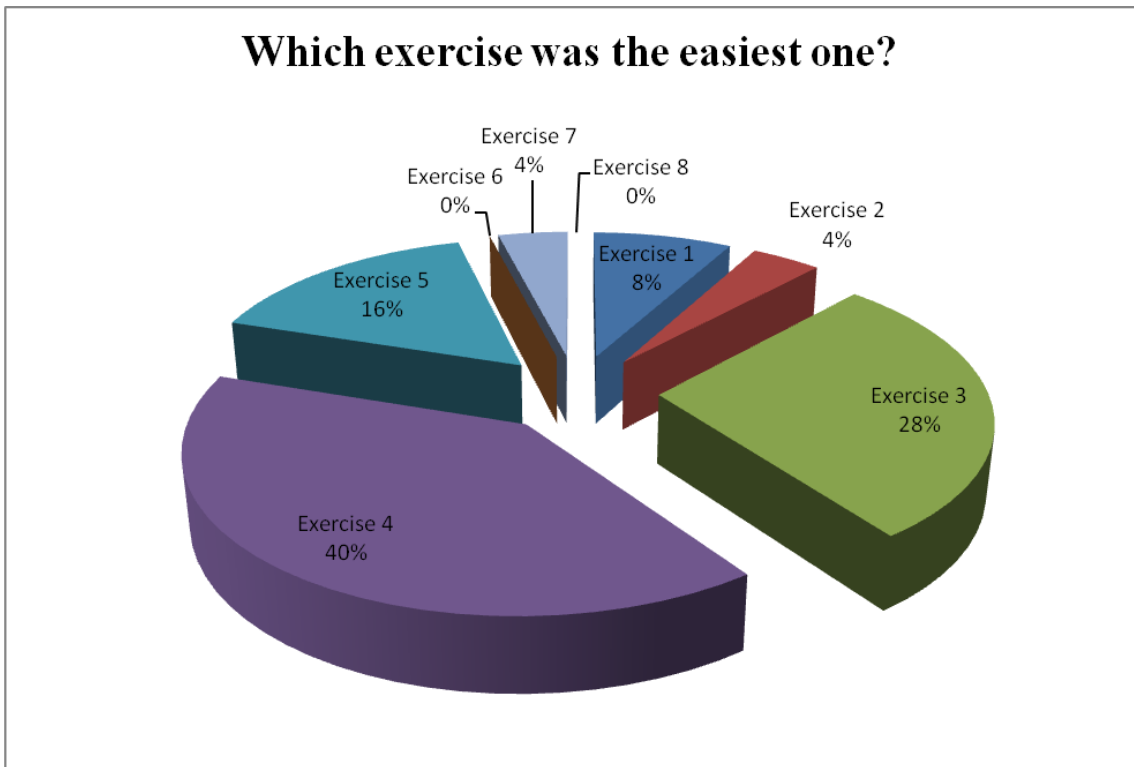
**Graph 1: Question1**



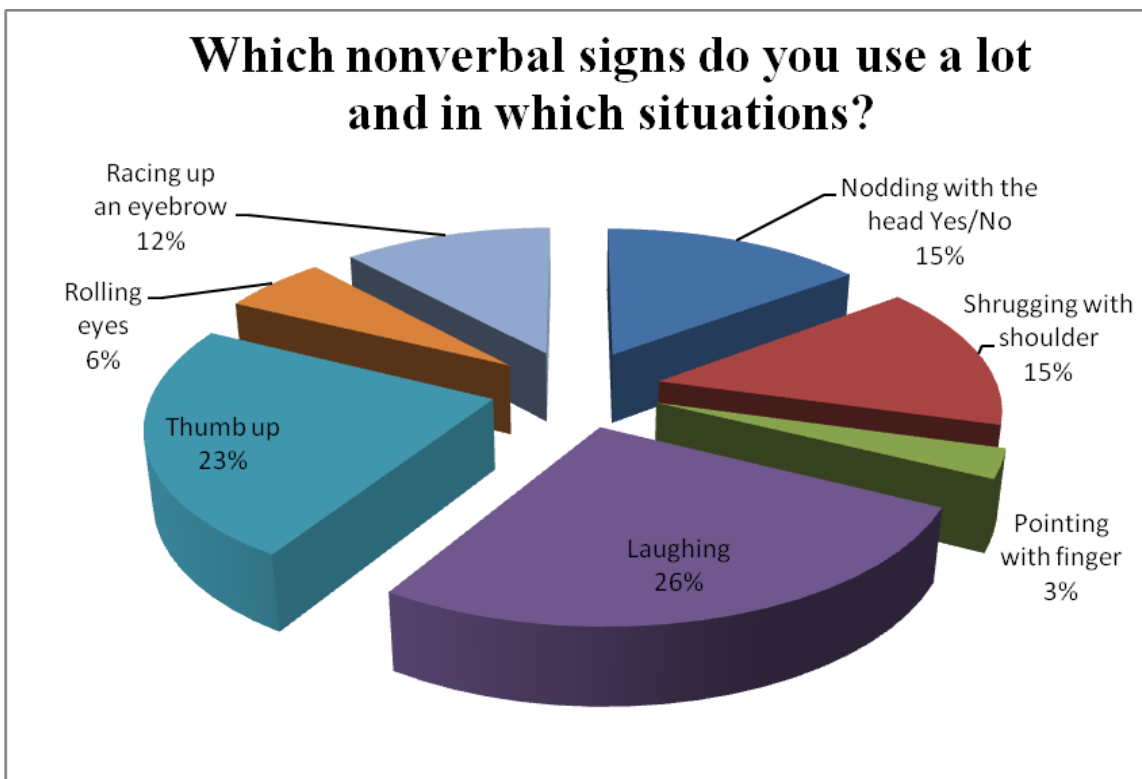
**Graph 2: Question2**



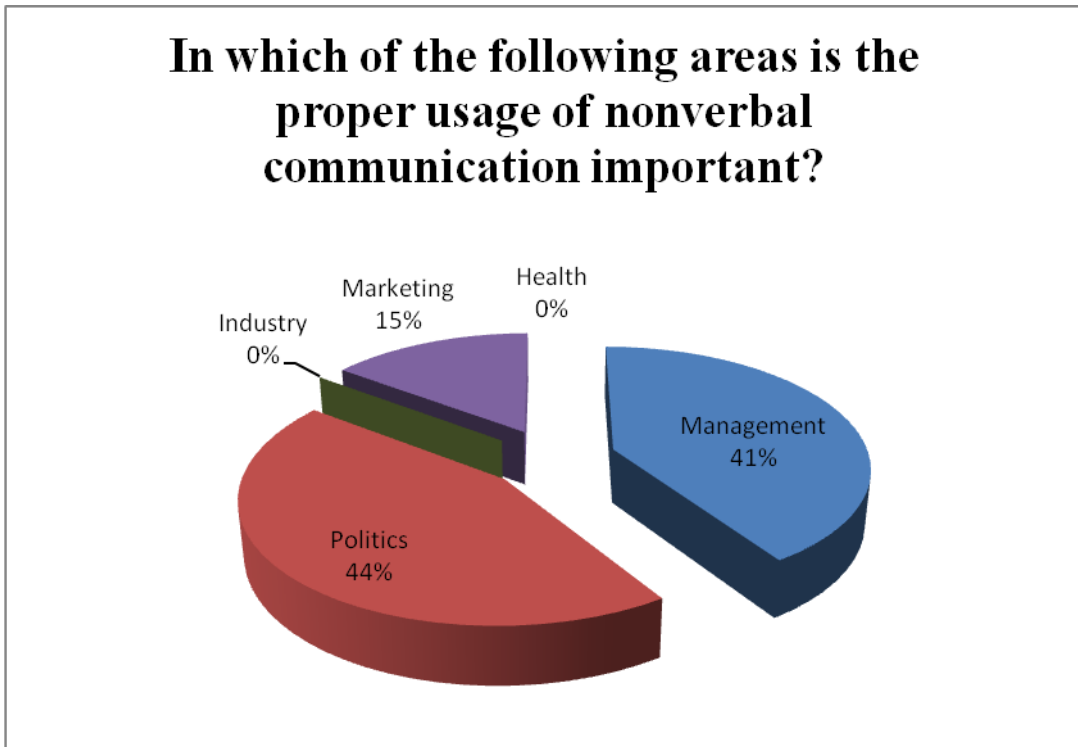
**Graph 3: Question 3**



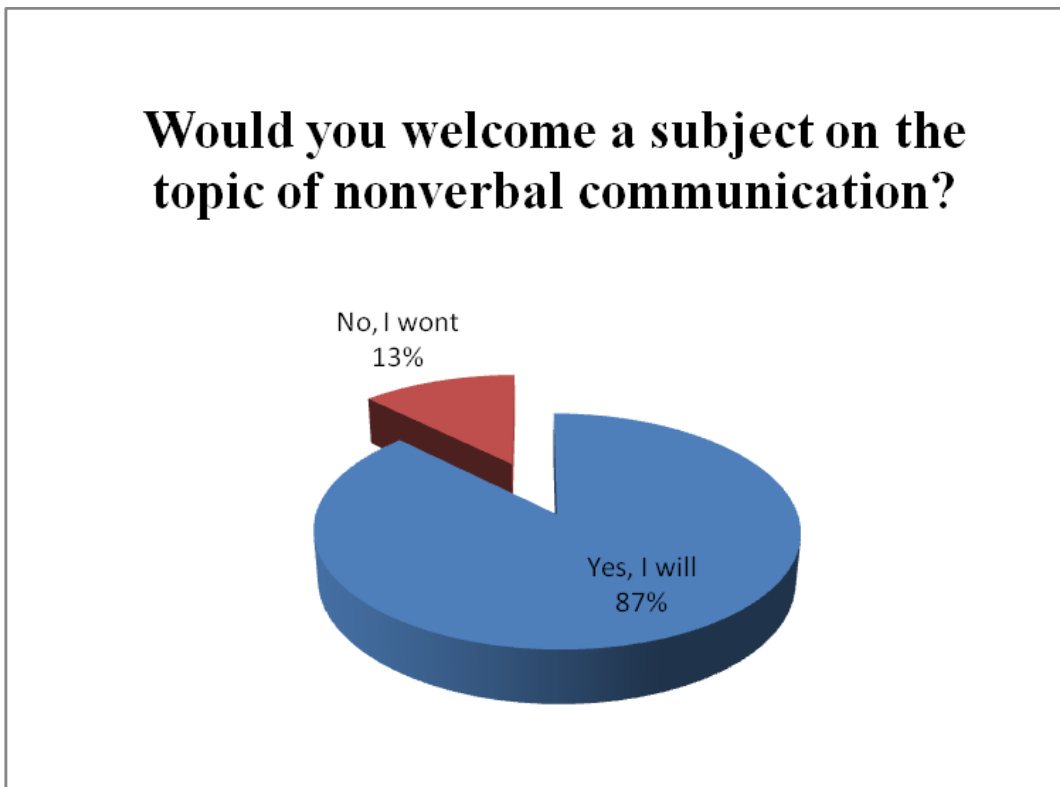
**Graph 4: Question 4**



**Graph 5: Question 5**



**Graph 6: Question 6**



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## APPENDIX M - List of Business English textbooks

COTTON, D. - ROBBINS, S. 2000. *Business Class*. London: Longman, 2000. 184 p. ISBN 017-556-337-3.

DUBICKA, I. - O'KEFFE, M. 2006. *Market Leader*. Great Britain : Longman, 2006. 176 p. ISBN 0-582-85461-X.

HOLLETT, V. 1998. *Business Objectives*. Oxford: Oxford University Press, 1998. 189 p. ISBN 0-19-451-391-2.

IBBOTSON, M. - STEPHENS, B. 2004. *Business Start-up 2*. Great Britain: Cambridge University Press, 2004. 128 p. ISBN 0-521-53469-0.

KNIGHT, G. - O'NEIL, M. - HAYDEN, B. 2004. *Business Goals 1*. Great Britain : Cambridge University Press, 2004. 128 p. ISBN 0-521-75537-9

KNIGHT, G. - ONEIL, M. - HAYDEN, B. 2005. *Business Goals 2*. Great Britain : Cambridge University Press, 2005. 128 p. ISBN 0-521-75541-7.

MACKENZIE, I. 2008. *English for Business Studies*. Cambridge: Cambridge University Press, 2008. 208 p. ISBN: 978-0-521-75285-5.

O'DRISCOLL, N. - BARRETT, F. 2003. *BEC Vantage Masterclass*. Great Britain : Oxford Univeristy, 2003. 159 p. ISBN 0-19-453197-X.

THOMPSON, S. 2000. *Business Class*. London: Harlow:Longman, 2000. 64p. ISBN 0-19-457-234-X

TRAPPE, T. - TULLIS, G. 2001. *Intelligent Business*. London: Harlow: Longman, 2001. 127 p. ISBN 058-233-553-1

WALLWORK, A. 2002. *Business Options*. Oxford: Oxford University, 2002. 191 p. ISBN 0-19-457-234-X.