

Intercultural Relationships



The perceptions of most people are that the globe is shrinking and a blending of cultures is more common than in the past. Because of the many developments and advances in modern transportation and electronic communications systems, it is possible for people the world over to communicate more readily and over longer distances. Cultures from various parts of the world communicate with one another, but often with minimal success. Although our transport and electronic systems are rapidly advancing, it is arguable that they are only leading to more misperceptions among the diverse peoples of the world. Our human systems generally have failed to keep up with the advances of our technical systems. This chapter reviews the distinctive characteristics of intercultural communication, discusses the relevance of non-

verbal behavior to communication across cultures, and examines some nonverbal messages from various cultures.

As we become more and more likely to come into contact with diverse people from cultures very different from our own, including many that are from subcultures that share some but not all of our own culture, there is a need for increased awareness about appropriate versus inappropriate behavior in intercultural contacts (Adler, 1974; Carbaugh, 1990; Gudykunst & Yun Kim, 1997; Klopff, 1998; Klopff & Ishii, 1984; Neulip, 2002; Thomas-Maddox & Lowery-Hart, 1998; Ting-Toomey & Korzeny, 1991; Yusef, 1976). This is confirmed by the following accounts of misunderstandings.

The first illustration concerns an American named Henry Smith who had just returned from a business trip in El Salvador. He told his business partners he understood and spoke Spanish, and said he had very few problems communicating while in El Salvador. However, Smith related the following incident. He was invited to a businessman's home to socialize with him and his family. Throughout the evening, Smith kept talking about business, whereas his El Salvadoran host seemed mildly disconcerted at discussing business and would promptly move the conversation from business to the social realm. After several attempts at business talk, Smith relented and enjoyed the social environment. However, he could not understand why his host had refused to talk business during the social event at his home. Smith concluded to his business partners that El Salvadoran businessmen apparently don't know how to discuss business during social evenings in their homes, and that the businessman was not very savvy. All the while Smith was finding fault with the El Salvadoran, however, the El Salvadoran perceived Smith as pushy, aggressive, and insensitive. Unfortunately for Smith, his company lost the business of the El Salvadoran businessman because Smith did not know the norms in the culture of El Salvador. The custom is that business is discussed in an office or over a meal in a restaurant, never in the home or around family. An invitation to an El Salvadoran home is always a social function, never a business function. El Salvadorans separate business from social functions, North Americans often do not separate the two functions.

The second illustration took place in Turkey. Pete Martin was sent by his office to present a training seminar for the native personnel in the branch of a Fortune 500 corporation. Martin noticed that "smoking was everywhere." He could not deal with these conditions, so he simply informed the Turkish seminar participants that they could not smoke. After a short break, Martin returned to complete the seminar. His audience was still smoking. Reluctantly, he continued the seminar but "found the people rude and inconsiderate." Prior to the seminar, he had failed to learn that in the Turkish culture smoking is not prohibited, and no such area as a "smoke-free zone" exists. A person can smoke anywhere and at any time. Needless to say, the seminar was not a success for either Martin or the participants.

The third illustration took place in a classroom in California. Anna Maria Moore was shouting at little Ferloulke, an African-American child. She shouted, "Look at me and listen when I talk to you! Is that clear?" Ferloulke proceeded to look up at her, then down at the floor, then turned and looked sideways while Moore stood by helplessly. In Ferloulke's culture it is rude, inconsiderate, and disrespectful to look a person of

higher authority, such as a teacher, in the eye. A student should always give respect by looking down, not at the instructor. The interaction was a difficult one for both Moore and Ferlouke.

In all three situations, Smith, Martin, and Moore appeared intolerant to their interactants. However, the reality was that they were unacquainted with the norms of the other cultures. They expected people to respond to them using general North American norms. It is clear from the above accounts that all people interacting with other cultures or subcultures need to be educated in some basic principles of intercultural communication. Perhaps the nonverbal aspects are more critical than the verbal aspects, because we readily recognize that other people speak a language different from our own. What we fail to recognize is that other people's nonverbal messages are even more vastly different from our own than are their languages. Before we continue, we must define intercultural communication and look at some of its variations.

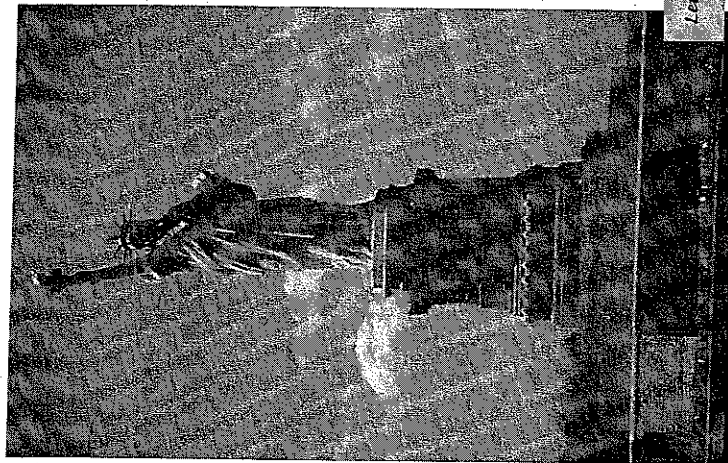
DEFINING INTERCULTURAL COMMUNICATION

Rich and Ogawa (1972) define **intercultural communication** simply as "communication between peoples of different cultures" (p. 24). Communication is intercultural when one interactant is from one culture and the other interactant is from another culture. Klopff and Park (1982) note that "One will encode a message based on her or his cultural background; the other will decode it from the framework of her or his culture" (p. 15). Klopff (1991) defines intercultural communication as "the communication between people of different cultures....it occurs when a person (or persons) from one culture talks to a person (or persons) from another culture" (p. 39). He defines subcultures as "collections of people who possess conscious membership in identifiable units of an encompassing, larger cultural unit" (p. 36).

Although culture always influences interaction between people, the more the cultures of two people are alike, the less likely culture will cause problems in their interactions. People from cultures that have similar languages, hygiene, foods, rituals, folklore, etiquette, ethics, athletics, socioeconomic backgrounds, religion, schooling, geographical regions, and governments (Americans and English-Canadians, for example) have a less difficult time communicating. The similarity between cultures makes communication easier. On the other hand, cultures that are very different in terms of language, hygiene, foods, rituals, folklore, etiquette, ethics, athletics, socioeconomic backgrounds, religion, schooling, geographical region, and government have a more difficult time communicating (North American versus Asian cultures). As Klopff and Park (1982) suggest:

Nevertheless, the possibility of misinterpretation always exists when messages encoded by persons of one culture are decoded by persons of another. There is a need, therefore, to study intercultural communication to reduce or attempt to eliminate any misunderstandings that might result from cultural modification. (p. 16)

To avoid confusion, several variations of intercultural communication must be explained before we continue. We will use the definitions drawn by Klopff and Park



(1982). Cross-cultural and transcultural communication are terms generally used interchangeably with intercultural communication. Ting-Toomey and Korzenny (1991) say, "cross-cultural interpersonal communication can be broadly defined as the comparative study of differences and similarities of relational communication patterns between two or more cultural communicates" (p. 1). However, there are other terms that have different emphases. *International communication*, for example, is communication "between official representatives of nations and usually is political in nature" (p. 17). *Interracial communication* is communication between people "with racially identifiable physical differences. Koreans and Caucasians, for instance" (p. 17). This form may or may not be intercultural. Communication between a third-generation Korean American and a third-generation Italian American is interracial, but probably not intercultural. Both have been acculturated into the North American culture and probably have similar values. Communication between a native Korean and an American-born Korean would be intercultural. *Interethnic communication* is communication between "people of the same race but not the same ethnic background" (p. 17). For example, English-Canadians and French-Canadians have the same predominant culture and race, yet they speak different languages and have different objectives and viewpoints. **Subcultures** (or co-cultures as some people prefer) are groups of people within a general culture who may be very culturally

different from one another, yet share many of the characteristics of the general culture. Some examples with the general North American Culture would be Texans, Mexican Americans, Irish Americans, senior citizens, gays, lesbians, persons with disabilities, residents of Beverly Hills, New Yorkers, and so on. A large proportion of the U.S. population identifies with both the general North American culture and one or more subcultures.

Despite all of these definitions, intercultural specialists suggest that certain universals are important to develop an understanding of communication practices across cultures. Hall's (1959) "map of culture" shows what he believes are its constituent parts, prominently featuring communication. His map has 100 universals classified into these ten categories:

1. Communication: vocal qualifiers, kinesics, language
2. Society: class, caste, government
3. Work: formal work, maintenance, occupations
4. Sexes: masculinity versus femininity, biological sex, technical sex
5. Space: formal and informal, boundaries
6. Time: sequence, cycles, calendars
7. Enculturation: rearing, informal learning, education
8. Recreation: playing games, fun
9. Protection: formal and informal defenses, technical defenses
10. Material systems: contact with environment, motor habits, technology

Clearly, communication behaviors, both verbal and nonverbal, are prevalent in all cultures and across cultures. To communicate effectively, we must understand the verbal as well as the nonverbal. Because intercultural communication is persistent, enduring, and omnipresent, we must become more aware of and acquainted with intercultural communication, particularly the influence of nonverbal communication. Furthermore, because cultures are made up of smaller units, or subcultures, we often have to learn the larger culture first, and then the subculture, to be effective intercultural communicators.

Characteristics of Culture

Thomas-Maddox and Lowery-Hart (1998) suggest that culture has certain characteristics. First, culture is learned. They suggest that from a very early age, children in any culture are taught the attitudes, beliefs, values, behaviors, language, rituals, songs, history, stories, foods, preferences, and a plethora of other concepts by adults, peers, and others in the culture.

Second, culture is dynamic. Very rarely do cultures remain static over time. Because of many interventions by outsiders and external forces, cultures are often forced to change, even when they do not want to change. When a populace moves from one culture to another, the original culture does not remain the same. There is a blending of ideas, attitudes, beliefs, and so on. Thomas-Maddox and Lowery-Hart

note that with this dynamic trend comes the following orientations: "some cultures embrace the change as exciting, while others are resistant because of the threat to tradition and stability" (p. 6).

Third, culture is pervasive and omnipresent. There are both "visible and invisible things which surround us that comprise our culture" (p. 7). These pervasive things often determine the language we speak, the clothes we wear, our bathing habits, the foods we consume, our religious beliefs, our behaviors toward men and women, and even our material possessions. For example, one common representation of typical American preferences is: "Mom, apple pie, baseball, and Chevrolet." Perhaps not all Americans would agree that Mom, apple pie, baseball, and Chevrolet are representative of the American culture.

Foundations of Culture

While large cultures differ from each other in seemingly infinite ways, they all have some common foundations. Most important of these are *xenophobia* and *ethnocentrism*. *Xenophobia* is the fear of strangers. This is a trait shared by most human beings, regardless of their culture (Gudykunst & Yun Kim, 1997). Most of us tend to fear what we do not understand, at least until we become more familiar with it and recognize that there is little danger. Communicating with strangers causes many people to withdraw and avoid intercultural contact, or to approach it with considerable consternation. When people do find themselves forced into communicating with people from another culture, their nonverbal reactions to each other are often interpreted by both sides as dislike and rejection on the part of the other people.

The fact that xenophobia is very common in most cultures causes some to suggest that this orientation is probably a function of humans' long period of evolution. In earlier times, fear of strangers likely was a factor in people's survival. Those who feared took action to protect themselves. Those who did not were more likely to be prey for strangers with evil intentions. Hence, current humans may be the descendants of those who feared strangers, because those who did not have that fear were less likely to have descendants! Whether this is the case, of course, we will never know. In any event, xenophobia is common among people across cultures and provides a powerful barrier to effective intercultural communication.

If you haven't done so already, please complete the questionnaire in Figure 15.1 and compute your score. This scale measures what we call ethnocentrism. The term *ethnocentrism* is derived from two Greek words: *Ethnos*, which is Greek for "nation," and *kentron*, which is Greek for "center." In combination these words suggest that one sees one's own nation (or culture) as the center of the universe. Each human infant is "ego centric," which means they see themselves as the center of the universe with all the other people circling around them. During their early years, the adults around them try to teach them that they are part of a group (family, community, etc.) and the other people in the group are also important and should be respected. Hence, the people in the child's culture become the center of the universe for them. These people, through schools, community contacts, family and peer interactions, etc., help

FIGURE 15.1 ETHNOCENTRISM SCALE

Directions: Below are twenty-two items that relate to the cultures of different parts of the world. Please indicate the degree to which you agree or disagree with each item, in the space before that item, using the following five-point scale: (5) Strongly agree; (4) Agree; (3) Undecided; (2) Disagree; (1) Strongly disagree. Work quickly and record your first reaction to each item. There are no right or wrong answers.

- ___ 1. Most other cultures are backward compared to my culture.
- ___ 2. My culture should be the role model for other cultures.
- ___ 3. People from other cultures act strange when they come to my culture.
- ___ 4. Lifestyles in other cultures are just as valid as those in my culture.
- ___ 5. Other cultures should try to be more like my culture.
- ___ 6. I am not interested in the values and customs of other cultures.
- ___ 7. People in my culture could learn a lot from people in other cultures.
- ___ 8. Most people from other cultures just don't know what's good for them.
- ___ 9. I respect the values and customs of other cultures.
- ___ 10. Other cultures are smart to look up to our culture.
- ___ 11. Most people would be happier if they lived like people in my culture.
- ___ 12. I have many friends from different cultures.
- ___ 13. People in my culture have just about the best lifestyles of anywhere.
- ___ 14. Lifestyles in other cultures are not as valid as those in my culture.
- ___ 15. I am very interested in the values and customs of other cultures.
- ___ 16. I apply my values when judging people who are different.
- ___ 17. I see people who are similar to me as virtuous.
- ___ 18. I do not cooperate with people who are different.
- ___ 19. Most people in my culture just don't know what is good for them.
- ___ 20. I do not trust people who are different.
- ___ 21. I dislike interacting with people from different cultures.
- ___ 22. I have little respect for the values and customs of other cultures.

Scoring:

- Step 1: Add scores for items 4, 7, and 9.
- Step 2: Add scores for items 1, 2, 5, 8, 10, 11, 13, 14, 18, 20, 21, and 22.
- Step 3: Subtract the score of step 1 from 18.
- Step 4: Add scores from Step 2 to Step 3. Result is your Ethno-Score. Score should be between 15 and 75. Higher score = more ethnocentric.

expand the maturing child's ethnocentrism by teaching them the right ways to think and act—those ways, of course, being the ways that their culture considers appropriate. Simply put, cultures teach their children to be ethnocentric—to see the ways of their culture to be the correct, normal, and appropriate ways. In the process the chil-

dren learn to be ethnocentric and to question anyone who does not behave in the ways of their culture.

Ethnocentrism is the foundation for group pride, patriotism, and the continuance of the culture itself. Unfortunately, it also increases xenophobia, distrust of outsiders, a superiority attitude toward people from other cultures (and communities, nations, etc.), and the belief that the ways of their culture are normal, correct, and appropriate while the ways of people from other cultures are abnormal, incorrect, and inappropriate. Hence, inadvertently (at least usually), children are raised to fear, dislike, and even hate people who are different (Neuliep & McCroskey, 1997; Neuliep, 2002).

Please examine your score for the ethnocentrism scale you completed. If your score is 30 or below, you have unusually low ethnocentrism. If your score is between 30 and 45, your level of ethnocentrism is typical of most people. If your score is above 45, you are quite ethnocentric. Of course, no scale of type is perfect. In the United States, for example, the society is now teaching people to be politically correct or PC. It is not PC to be highly ethnocentric, so you may have been hesitant to answer questions on the scale in ways that seemed to suggest you were not PC. If this seems a bit confusing, you are seeing the point clearly. The culture teaches us to be ethnocentric, and then it tells us that if we are ethnocentric, it is not politically correct. This is not the case in many cultures, however. For many cultures, the more ethnocentric you are, the better. It is politically correct to hate outsiders in those cultures.

It is our position that ethnocentrism, while certainly having some positive aspects, raises a major barrier for a person who wants and/or needs to engage in effective intercultural communication. Nonverbal behaviors themselves are neutral. However, different cultures interpret those behaviors in very different ways and use, in some cases, very different nonverbal behaviors. Yet, all cultures see their way of nonverbally communicating as normal and have great difficulty trying to figure out how to interpret the nonverbal behaviors used by people from other cultures. The remainder of this chapter examines some examples of how difficult it is to deal with nonverbal intercultural communication.

NONVERBAL BEHAVIOR

A person's nonverbal behavior communicates the beliefs, attitudes, and values of that person's culture to others. Klopff and Park (1982) suggest, "What a person does nonverbally is always important in intercultural communication" (p. 73). Because nonverbal messages are always present, we must not ignore their importance or impact. Because we cannot learn the meaning of thousands of nonverbal behaviors, it is important that we at least "realize that the meanings are likely to change from culture to culture" (Klopff, 1998, p. 236). Today communication scholars are often educating people about the importance of effective cross-cultural communication. What if two countries have a serious nonverbal misunderstanding? Could it lead to war? Could it lead to economic sanctions?

Clearly, most nonverbal behaviors are not pan-cultural. Most meanings attributed to nonverbal behavior are based on the attributer's culture. The motivation for

given behaviors is not universal. It varies from culture to culture. Thus, the meaning we can reasonably attribute to any given behavior is culturally determined. Nonverbal behavior is differentially learned from one culture to the next. How well one learns about her or his own nonverbal culture and understands the nonverbal culture of another determines how effective communication will be between people of different cultures. The remainder of this section reviews some intercultural nonverbal behaviors and what they are likely to communicate.

Appearance and Attractiveness

People judge others by their appearance and perceived attractiveness. However, what is attractive in one culture may not be attractive in another culture (Iliffe, 1960; Ishii, 1973, 1975; Klopff & Ishii, 1984; Martin, 1964). This has always been a source of communication misunderstandings. In ancient Rome—a culture of dark-haired people—the blonde-haired woman could either be royalty or a prostitute. Originally, only prostitutes had blonde hair. Then Messalina, the third wife of Emperor Claudius, started wearing blonde wigs. Soon many other women were wearing blonde wigs. It became nearly impossible to tell the prostitutes from royalty. Problems? Yes.

Roman men kept their hair short-cropped, whereas slaves or barbarians had long hair. When the long-haired Europeans conquered Rome, they thought the men with short hair were slaves. Around the time of Charlemagne, A.D. 800, the French noblemen kept their hair short. At that same time, the Japanese shaved the tops of their heads, and Egyptians shaved off all of their hair.

For centuries, women have seemed to be more conscious of their appearance than men. American women spend far more on cosmetics and related items than do American men. Women worldwide have always tried to alter their appearance to adapt to their culture. For example, binding the feet of baby girls was a common practice in China for nearly one thousand years. The size of the woman's foot was related to how wealthy she was. The smaller the foot, the greater the wealth. The girl's family would place her shoe in the window so that suitors might see the size. Foot binding was a very painful experience. Infants would cry for weeks and months as their foot muscles and bones were compressed into smaller sizes. It is still common practice in some remote areas of China to bind women's feet.

How else do people manipulate their bodies to be attractive? How about reshaping heads? Mangbetu females in the Congo have their heads wrapped tightly during early childhood so they will become elongated. The Mayans would flatten their heads by tying boards to each side of the head in early childhood. They would also file their teeth into points and place valuable jewels in them. Some Burmese girls have several one-inch-thick rings placed about their necks to lengthen them, and their necks sometimes reach fourteen inches in length. In the Saras-Djinges tribe of Africa, girls have their lips stretched with wooden discs sometimes to fourteen inches around and can consume only liquids. In Africa, the Masai use cow dung on their hair to make it stiff. Native American tribes used to paint their faces to represent various rituals, and still do, in some tribes.

Before you conclude that behaviors such as these occur only in far-off lands, consider some North American fads. A popular fashion in North American culture is to have a small (sometimes larger) tattoo somewhere on the body. However, rather than enduring the pain of applying a permanent tattoo, some individuals have developed paints for the body and paste-on tattoos. And then there is the practice of ear-piercing. Long the province of females in the United States, now many males do it, too. How about piercing the navel, the nose, the tongue, or sex organs? Those are now common fashions for American youth. Even serious surgical procedures are commonplace means of body manipulation in North American culture, such as nose jobs, face-lifts, breast implants, hair transplants, liposuction, and the list goes on. All in the name of improved physical appearance.

American culture more readily accepts tall, large women than do some Asian countries. The average height of a woman in this country is about five feet six inches. This is considered very tall in Japan. Japanese women are small and petite. Many Chinese women have small builds too. An American woman of average height looks like a giant in either country; she towers over both men and women. Preferred body type and height vary from culture to culture. Some cultures prefer hearty, hefty women who can do strenuous chores. Anorexic, waif-like women would be rejected in such cultures.

In short, physical appearance and attractiveness are highly influential in intercultural communication. Those who do not look like they belong to the culture will not be listened to, will not be able to persuade others, and therefore will not successfully communicate with others. Anyone who does not fit the physical norm of the culture will have trouble communicating in that culture. When in other cultures, we should try to respect and conform as much as possible to the norms of that culture.

Gesture and Movement

Axtell (1991) says, "gestures and body language are not only powerful communicators but...different cultures [also] use gestures and body language in dramatically different ways" (p. 1991). People of all cultures learn the gestures and movements of their particular culture (see Table 15.1). This idea is reinforced by Morrison, Conway, and Borden (1994) in *Kiss, Bow, or Shake Hands: How to Do Business in 60 Countries*. Their book gives a breakdown of how people in certain cultures will speak, act, negotiate, and make decisions. It also reviews cultural, business, and time orientations. In a world of increasing globalization of cultural interaction, it is necessary to understand how others communicate (see Table 15.2).

For example, North Americans use the OK hand sign to mean everything is all right. Several years ago, a U.S. vice president visited a country in South America. While he was exiting from the airplane, someone from below asked, "How was the trip?" The vice president didn't think he could be heard over the crowd, so he used the OK sign. In the country he was visiting, however, the sign was interpreted the way "giving the bird" is interpreted here. The local paper printed a picture of our vice president giving the equivalent of the bird to that country. Needless to say, the people of the country were not too pleased (demonstrations, egg throwing, etc.).

TABLE 15.1 Gestures and Body Movements from Axtell

GREETINGS

Americans—Good, firm grip, looking straight in the eye.

Middle East—*salaam* (right hand sweeps upward, first touching the forehead, and finally up and outward, perhaps a slight nod of head and words, meaning "Peace be with you").

Eskimos—bang the other party with a hand on either the head or shoulder.

Maori tribespeople in New Zealand—rub noses.

Some East African Tribes—spit at each other's feet.

South America—handshake and hearty clap on back.

FAREWELLS

Americans—goodbye wave (hand up, palm out, wrist stiff) with a back and forth motion of forearm and hand.

Europeans—arm up and extended out, with the palm down and the hand bobbing up and down at wrist.

Italians and Greeks—arm extended, palm up, curling all the fingers back and forth toward themselves.

BECKONING

Americans—raise a hand (with index finger raised) about head high or a little higher, or raise the hand with the full open palm; wave back and forth to attract attention.

Much of Europe and many Latin American countries—extend the arm, hand out, palm down, and then make a scratching motion with the fingers.

Colombia—clap the hands lightly.

INSULTING (PERHAPS OBSCENE) GESTURES (MEANING EQUIVALENT)

Americans—Single middle finger salute.

Arabs—extending the hand, palm down, fingers splayed outward, with the middle finger directed down.

Russians—bend back the middle finger of one hand with the forefinger of the other.

Yugoslavia—bend the arm at the elbow, make a fist (with knuckles away from face) and shake the fist once.

North America, Latin America, and parts of Europe—the forearm jerk (right arm is bent at the elbow and the left hand comes chopping down into the crook of the elbow while the fist of the right hand is jerked upward).

Adapted from R. E. Axtell (1991). *Gestures: The do's and taboos of body language around the world*. New York: John Wiley & Sons.

Axtell (1991) suggests that gestures can also be a valuable form of public opinion polling. Axtell says that according to *People* magazine, at least one U.S. politician had this system of gauging his popularity: "I watch the crowds waving to me and I count the number of fingers they're using" (p. 16).

People from different parts of the world differ substantially in their gesturing (Axtell, Briggs, Corcoran & Lamb, 1997; Braut, 1962; Jakobson, 1976; Saltz &

TABLE 15.2 Greetings, Gestures, Gifts, and Time

COUNTRY	GREETINGS	GESTURES	GIFTS	TIME
1. Brazil	Effusive, extended handshakes	OK sign is vulgar. Good luck is thumb between index and middle finger while in a fist.	Avoid purple/black = mourning. Knives = severing relationship. Buy lunch/dinner first meeting.	Dinners from 7–10 P.M. or until 2 A.M.
2. China	Nod, bow, or handshake	Do not speak with hands. Point with open hand.	A banquet. High-quality pens, liquors, cognac.	Banquets start 6:30 & 7 P.M., last two hours.
3. Denmark	Handshakes firm & brief for both arriving/leaving.	OK sign is insult. In theater, enter with back to stage, not seated people.	Flowers, chocolates. Illustrated book of United States.	Be prompt. Expect to be at table a long time.
4. England	Handshake. Say "How do you do?"	Impolite to talk with hands in pocket. Give V with palm facing outward. Inward is insulting, rude.	Invite out for meal. Flowers, liquor, champagne, chocolates.	Lunch 12–2 P.M. Dinner 7–11 P.M. Be prompt.
5. France	Shake hands. Touch cheeks. Kissing the air.	Thumbs up means OK. OK sign means zero. Don't chew gum in public.	Good taste is everything. Books, music, flowers, good liquors, chocolates.	Lunch lasts two hours. Dinner 8 or 9 P.M.
6. Germany	Shake hands firmly. Men may kiss woman's hand.	Formal/reserved. Little smiling. Few displays of affection.	Good quality but not exorbitant cost. Pens, calculators, or imported liquors.	No breakfast meetings. Be on time for lunch & dinner.
7. India	Know each ethnic religious group's norms. Do not hug, kiss, or touch in public. Handshake may work.	Never touch another's head. Beckon by holding hand out, palm downward, and making scooping motions with fingers. Arms akimbo will be viewed as anger.	Small gift of flowers or chocolate. No fragrant blossoms, associated with death.	Can be a few minutes late, unless official function.

(continued)

Cervenka, 1972; Welch, 1979; Yusef, 1976). The biggest differences are in the use of emblems, which you will recall are gestures that can substitute for language equivalents. Cultures have very different emblems that they use to communicate the same meaning. Some emblems are shared by two cultures, but they represent different meanings. Also, there are emblems employed by one culture for which another culture may have no equivalent, and vice versa.

The use of our hands can mean many different things in different cultures. For example, an Ethiopian puts one finger to her or his lips to show silence when motioning to a child, but uses four fingers when motioning silence to an adult; Ethiopians consider it disrespectful to use only one finger when motioning to an adult. In the United States, we use one finger to the lips for both children and adults. The OK sign references totally different meanings in different cultures. In Japan, it references money. It could represent female genitalia if a man uses it in front of a woman he is attempting to seduce. When directed toward a man, it can be an indication about what the person making the gesture thinks of his masculinity. Therefore, the OK emblem can be interpreted many different ways. It depends on the culture. It is also clear that this one emblem could create many communication misunderstandings across cultures.

According to Morsbach (1976), in Japan the little finger pointed straight up can refer to a girlfriend, wife, or mistress. Rapidly crossing the index fingers refers to a fight. Lastly, licking an index finger and then drawing it over an eyebrow is a way of suggesting that someone is a liar. Morsbach says that instead of the latter gesture, the word *mayutsuba* can be uttered in the appropriate context, which enables a Japanese person to imply lying and deception without saying the equivalent of the word *liar*.

The use of the head often creates communication misunderstandings. In some parts of Eastern Europe, Africa, and Asia, a person nods her or his head when in disagreement and shakes her or his head when in agreement, whereas in the United States we do the reverse. One of the authors of this textbook experienced this contrast in behaviors while lecturing to a large number of students several years ago. As he was lecturing, many students would nod in agreement. However, one student shook his head while the others were nodding. This confused the instructor, and after class he approached the student who had been shaking his head in apparent disagreement. He found out that the student was from a part of India where shaking one's head meant agreement. Therefore, this student had agreed with the other students, and he was using the gesture appropriate for his culture to signify agreement.

In Japan, the head nod may only mean continued attention, not necessarily agreement. You might find that a Japanese person totally disagrees with you, but he or she will nod out of respect until you have finished speaking. Jakobson (1976) found that Bulgarians throw their heads back and then return their heads to an upright position for "no." Many Westerners could misinterpret this to mean "yes." In Korea, shaking one's head from side to side indicates "I don't know." In North American culture, shrugging one's shoulders suggests "I don't know."

Certain meanings are derived from movements that require use of more body parts than just the head or hands. For example, the Japanese bow involves most of the body. There is a pecking order for who bows to whom, and how deeply one bows. The

TABLE 15.2 Greetings, Gestures, Gifts and Time (continued)

COUNTRY	GREETINGS	GESTURES	GIFTS	TIME
8. Italy	Shake hands when arriving or leaving. Handshakes may include grasping the arm with other hand. Women may kiss or touch cheeks of good friends. Men may embrace and slap each other on the back.	Very aware of Western habits. Handshake is good context. Shrug means nothing to meaning. Shrugging shoulders and OK sign means money. High context culture. All gestures carry meaning. Beckon to come is done with palm down.	Ceremony of gift giving is more important than gift. Japanese may give expensive gifts; we must accept them.	Be fashionably late for social occasions. Meals long but over by 11 P.M.
9. Japan	Wait for Saudi to initiate greeting. Handshakes or kisses on each cheek. Women are not well received here.	Left hand is considered unclean. Gesture with right hand. Do not point—impolite. Keep feet on ground—never show bottom of foot to an Arab.	Saudi hospitality is legendary. We are not expected to bring gift.	Slower. Be very patient. Meetings start slowly. Decision making takes a long time.
10. Saudi Arabia	Wait for Saudi to initiate greeting. Handshakes or kisses on each cheek. Women are not well received here.	Left hand is considered unclean. Gesture with right hand. Do not point—impolite. Keep feet on ground—never show bottom of foot to an Arab.	Saudi hospitality is legendary. We are not expected to bring gift.	Slower. Be very patient. Meetings start slowly. Decision making takes a long time.

Adapted from I. Morrison, W. H. Conway, and G. A. Borden (1994). *Kiss, bow, or shake hands: How to do business in 60 countries*. Holbrook, MA: Adams Media Corporation.

rule is that women bow to men, and juniors bow to seniors. The rules are more complicated than one would think. For example, how often one should bow, how long, and how deep all have to be considered in a relationship. Bows are usually reciprocated.

The bow is usually a form of greeting or respect. Americans typically learn to bow even when they have only been in Japan for a few hours. However, they seldom really learn the exact way of doing it. The Japanese would never criticize a guest in their country. They are simply amused by the Americans trying to imitate them. When bowing, one must be careful to move one's head slightly to the right so as not to strike the other person's head. Americans often forget this. When bowing, a person should lower their eyes, and keep their palms flat against their thighs. The handshake as a form of greeting is a Western import to Japan. Cosmopolitan Japanese and Americans often shake hands and bow simultaneously.

Brault (1962) found a very complicated routine in France for communicating exquiteness. The French punch the fingers of the right hand together, point toward and raise to lips, then kiss the fingers and raise them into the air. The chin is held high and the eyes closed slightly. Brault suggests that Americans use this routine for more than expressing exquiteness. The French reserve it for acknowledging only very exquisite things.

Ishii (1973, 1975) explored the posture of the Japanese. He found that *teishisei*, or low posture, is a sign of acceptance or respect. People who have modest *teishisei* are often trusted, loved, and accepted. People who have *teishisei* and are quiet or smile often in public are seen as successful. Japanese do not stand up immediately to greet an American or European entering a room. Japanese women have been taught to keep low posture and remain quiet when greeting seniors. Japanese at American parties usually stay reserved and quiet and may sit quietly in a corner or talk to other Japanese.

Klopf and Park (1982) suggest that younger Japanese people no longer use the Asian form of squatting down to relax. Many in the older generation still do. Younger Japanese males sit in a chair with their legs crossed.

In Kuwait, the more westernized men will shake hands with other men in a greeting situation. A few Kuwaiti men will shake hands with Western women, but many will not. They are simply not used to interacting with Western women. A more traditional greeting between men in Kuwait follows this pattern: "Men grasp each other's right hand, placing the left hand on the other's right shoulder, and exchanging kisses on each cheek" (Morrison et al., 1994). Imagine how comfortable American men feel when approached with the traditional Kuwaiti greeting. When greeting or eating in Saudi Arabia, only use the right hand, even if you are left-handed. The left hand is reserved for hygiene duties and should never be used in eating or greeting another person.

In Romania, shaking hands occurs all the time, when greeting, meeting, leaving, and acknowledging. No matter how many times a Romanian sees another person during the day, there is always a handshake exchanged. A man will wait for the woman to extend her hand before shaking it. Occasionally, more traditional Romanian men will kiss a woman's hand.

It is clear from the above discussion that gestures and body movements suggest different meanings from one culture to the next. It is also clear that successful com-

munication across cultures can only take place if one understands the nonverbal behaviors of both cultures.

Face and Eye Behavior

In any culture, faces communicate emotions, personality, and obvious demographic characteristics such as age, ethnic group, nationality, and sex. Research done by Ekman, Friesen, and Ellsworth (1972), and by Izard (1969) suggests that the basic human emotions are transmitted by the same facial expressions across Western Europe, South America, and even parts of New Guinea. The Ekman studies found that people worldwide can identify correctly the primary emotions of sadness, happiness, anger, surprise, disgust, interest, and fear. Izard found that both adults and children in a primitive culture of New Guinea could identify most, but they confused fear with surprise. Ekman found that people worldwide are fairly good encoders and decoders of the basic facial expressions. Ekman also showed that decoders from the United States, England, Germany, Spain, France, Greece, Switzerland, and Japan can interpret facial expressions as displaying the same emotion. He also found that these cultures are fairly accurate at judging the intensity of an emotion.

However, this does not mean that facial expressions are pan-cultural (the same for all cultures). Although many cultures recognize the primary facial expressions, we must remember that in every culture there will be culture-specific differences based on the context (Eibl-Eibesfeldt, 1972; Ekman, 1971, 1975; Ekman, Friesen & Ellsworth, 1972; Iliffe, 1960; Klopf, 1998). For example, females in North America are allowed to be more expressive than females in Iran or Japan. The Japanese culture is conditioned to mask emotions. We have all heard the phrase "the inscrutable Japanese." They may not use many facial expressions, but they can recognize them. Children in North America can be more expressive and questioning than children in many Eastern cultures. Ekman (1971) suggests that it is "likely that there is much more cultural variability in blends of facial expression than in facial expressions of primary emotions" (p. 223).

According to Klopf and Park (1982), Koreans usually have fixed, rigid facial expressions when meeting new people. However, they are very warm and receptive to their friends. In public, Koreans are cold and distant, but in private they are more warm.

Klopf and Park also discuss the smiling behavior of the Japanese. They suggest that the "Japanese smile is not always a spontaneous expression of amusement or friendliness as it is among Americans" (p. 88). The Japanese smile is an acculturated dimension of their culture. They are taught to smile as a form of etiquette. They will even smile when it seems inappropriate. Klopf (1998) cites the following incident in history:

The smile of the Japanese ambassador to the United States announcing the imminent attack on Pearl Harbor to American officials was completely misinterpreted by millions of Americans who saw newspaper photographs of the scene or read about it in the papers. The ambassador was observing Japanese custom when he smiled. Children are taught in

Japan to smile as a social duty even in case of sorrowful circumstances. Rather than show sorrow, cultural ritual requires the smile. The ambassador personally opposed the attack and did not like the news he was forced to deliver. Custom dictated that he smile. That smile was misunderstood by much of the world. It helped spur the American forces to a greater war effort. Photos of the smiling ambassador were tacked up in armament factories, military barracks, and the cockpits of American bombers to help motivate the nation to win the war. (p. 88)

Eibl-Eibesfeldt (1972) found some similarities across cultures in social greetings. He found that Europeans, South American Indians, Samoans, and South American bushmen will give an "eyebrow flash" when greeting a friend at a distance. An eyebrow flash involves moving the eyebrows up and down slightly while keeping the eyebrow raised at the highest level for about one-sixth of a second. This would look very strange to us in greeting. However, we use the eyebrow flash many times when we are surprised, or questioning something.

Eye behavior takes many forms in different cultures. In this culture, we are taught not to stare. It is considered impolite in most circumstances—a fact that tells us how important people feel eye behavior is. We have learned to use the unfocused stare when we need it. When we walk through shopping malls and don't really want any eye contact, we use the unfocused stare. When we don't want to confront someone, we use an unfocused stare. Students use this on teachers in the classroom. The unfocused stare involves looking at nothing, intently. In many cultures, staring is much more customary, particularly staring at strangers or attractive women. Americans traveling in such countries can become very uncomfortable and often find the people in those cultures to be very impolite.

In North American culture, eye contact is a significant part of the courtship dance of the male and female. Eye-to-body contact is the first step, eye-to-eye is the second step. If the female does not hold the male's eye contact, she has essentially said "go away." If the male cannot take the lack of eye contact as the cue, then she will tell him in step three to get lost. Many people in this culture do not follow nonverbal cues. A male may continue staring. A female may respond when she should not.

In Japanese culture, the male and female engaging in courtship rarely look one another in the eye. Japanese males look elsewhere while they say romantic phrases. Japanese females usually act very shy and do not have much eye contact. In Japanese culture, eye contact is relevant, but in a different way than in American culture. In this culture, we place much value on direct eye contact. For example, if someone doesn't look us in the eye we feel disliked, as if they are inattentive to what we are saying, and we might even think they are trying to deceive us.

It is not customary in Japan to look others in the eye. It makes people uneasy and uncomfortable to have much eye contact in Japan. Therefore, Japanese and Americans often misperceive each other because the nonverbal behaviors are so distinct. The Japanese often look down or at other things when talking with each other. This is very disturbing to Americans. However, in the Japanese culture downcast or closed eyes at a meeting or conference are signs of attentiveness and agreement, not rejection and disagreement. Americans often misinterpret downcast or closed eyes as signs of disagreement, disinterest, or rejection.

In Nigerian culture, prolonged eye contact with a superior is considered disrespectful. Klopff (1998) and Klopff and Park (1982) cite the example of an American Peace Corps volunteer in Nigeria who kept telling his class to look at him. He had many problems with the students and their parents. He finally learned that in Nigeria, it is disrespectful for students to look at teachers. As an American, he needed and wanted eye contact from his students. The Nigerian students felt it very disrespectful to have prolonged eye contact with him, so they looked down.

Puerto Rican children are also taught as a sign of obedience and respect not to share eye contact with adults. To show respect in Asian cultures, one does not look the other in the eye. In addition, Asian men do not stare at women and vice versa. A woman who makes her living on the streets is allowed to stare at men. However, in France, it is quite common for men to stare at women and appraise their bodies.

Clearly facial expressions and eye contact communicate various meanings across cultures. We definitely need to educate ourselves as to the various meanings so we can more fully understand people from other cultures and not offend them when communicating with them.

Vocal Behavior

Everything about our voices communicates. Our vocal variety, rate, volume, pauses, and even silence communicate. It is not only how we talk that matters, it even matters whether we talk.

The general North American culture respects talkativeness. People are evaluated more positively the more they talk, up to a very high amount. The Amish use the absence of talk as a punishment. They use silence as means of shunning, or punishing, someone for inappropriate behavior. Japanese culture, in contrast, respects quietness. The Japanese are a very silent people when listening to someone they respect. Sometimes they will not disagree with you even if they feel you are wrong. Silence, of course, should not be perceived as noncommunication. Silence can have a variety of functions, such as creating interpersonal distance, showing respect for others, punishing others, and avoiding embarrassment for others.

In many cultures, it is appropriate to make vocal noises of enjoyment while eating. It is not uncommon for Koreans and some Germans to belch at the dinner table (Hur & Hur, 1988). This signifies enjoyment of the meal. Americans and English find this behavior rude and intolerable. Both Koreans and Americans find it appropriate to blow one's nose at the dinner table, but this would be considered gross in many cultures.

Japanese hiss or inhale their breath while talking to others as a sign of respect. It gives the other person time to think. This is difficult for Westerners to deal with. On the other hand, Westerners use many filled and unfilled pauses, as well as ahs and hums. This is difficult for the Japanese to respond to. Germans and Russians have very strong, demonstrative vocalic tones that say to Americans and Asians, "I am right, do not disagree." This prompts perceptions of rudeness and arrogance.

Thus, it is easy to understand why people have difficulty communicating across cultures. Not only do the languages differ substantially, but the vocal behaviors are varied as well (Ishii, 1973, 1975; Klopff, 1998; Klopff & Ishii, 1984; Klopff & Park, 1982).

Space

Space talks. How we use space and territory tells something about our culture. On occasion, our culture dictates how we use space. South Americans, Greeks, Arabs, and Italians establish a much closer proximity when interacting than do North Americans. For example, Arabs like to be able to "breathe each other's breath" when talking. Shuter (1976, 1977) found that Costa Ricans establish closer proximity when communicating than Panamanians or Colombians do. Shuter also found that German men prefer greater distances when interacting, whereas Italian men prefer closer distances when interacting. Jones (1971) found that Chinese in New York City interact at greater distances than Puerto Ricans and Italians do. In general, Asians, Pakistanis, Native Americans, North Americans, and Northern Europeans prefer greater distances when talking than do Southern Europeans, Arabs, and South Americans.

Space preference is influenced by cultural norms. Besides cultural norms, such things as economic background and density of population influence spatial norms. For example, it is not unusual in Japanese culture to find families sleeping in one bedroom even if they have extra bedrooms. Many sections of Japan are densely populated, but this does not seem to be the reason for families sleeping in one room. Japanese family norms dictate close family bonding. Therefore, Japanese often sleep in one bedroom to have closeness. Of course, larger families share more rooms.

The use of space by different cultures can communicate various meanings. For example, standing too far away from one who expects you to stand close might be perceived as aloofness or coldness. Standing too close to another person might be perceived as pushiness or aggressiveness. Klopff and Park (1982) make the point well:

The South American automatically tries to step closer to the North American while the latter backs away. Each attempts to establish what he feels is the "correct" distance. In doing so, each produces a nonverbal message. The South American begins to believe that the North American is distant and remote and perhaps even downright unfriendly. In such an extreme situation, space becomes a powerful nonverbal communicator, and the verbal message tends to become completely overshadowed and virtually inconsequential. (p. 78)

Touch

Like space and other nonverbal behaviors, touch differs from culture to culture (Carbaugh, 1990; Frank, 1982; Gudykunst & Yun Kim, 1997; Neuliep, 2002; Klopff, 1998). Touch is a relevant form of communication in every culture. It has been said that touch may very well be the most intimate form of communication in the North American culture. This is primarily because we are very selective about where and whom we touch. North American culture is considered a non-contact-oriented culture. Despite the culture, touch can communicate love, caring, warmth, anger, happiness, sadness, or a variety of emotional states. This section reviews the various forms of touch and what they suggest in a variety of cultures.

Frank (1982) says that "each culture builds upon the early tactile experience of the infant and child a more or less elaborate series of patterns of adult conduct in which

tactile surrogates and symbolic fulfillments are provided" (p. 288). For example, we teach our children how others say "don't touch," what certain touching means, and how to respond to touch. Frank suggests that it would take much "time and space to do more than mention the cultural patterning of person-to-person tactile communications" (p. 287). This is because of the variety of touching behaviors in cultures. He cites several such touching behaviors: handshake; removing a glove; dancing; rubbing noses or foreheads; clasping arms, shoulders, and waists; embracing knees; kissing; laying-on of hands; slapping; and spanking.

Courtship takes place in every culture in the world, and the rituals for courtship vary from culture to culture. As noted in an earlier chapter, the male is typically the pursuer in North American culture and the female is typically the pursued. The type, amount, and duration of the touch between males and females determines how far the courtship will go. If the female does not respond to the male's arm around her waist, then he should realize he has gone as far as he can go, at least for a while. The North American female is more accessible to touch than the North American male. In Ireland, a couple may not hold hands until a considerable amount of acquaintance time has passed. Unmarried Muslim couples in Malaysia are forbidden to embrace or hold each other or have similar close contact. If they are caught, it is a substantial fine. The Japanese do not condone public displays of affection. Depending on your social status or class, some countries still require chaperones for the females. Jourard (1968) studied couples in cafés in four different cities in the world. He found that the average couple in Paris came into physical contact 110 times during an hour. In San Juan, Puerto Rico, couples patted, tickled, and caressed 180 times in an hour. The typical London couple never touched at all, and the American couple touched once or twice in an hour's time. Cross-sexual contact is not widely used or accepted by adults in most Asian cultures. Tactile forms such as kissing, holding hands, patting, and hugging are reserved for private situations. Therefore, there is very little contact in Asian cultures between men and women in public. Sechrest (1969) studied cross-sexual student couples on college campuses. He found that the Asian cross-sexual couples touched less than the Caucasian couples.

It is not unusual to find much same-sex touching in other cultures. However, U.S. culture has made it almost taboo for males to touch other males except in very unusual circumstances. For example, when the American men's basketball team won the Olympics in 1984, the men were hugging, kissing, and patting one another. If we saw two men hugging, kissing, and patting on Main Street, USA, we would assume they were homosexual. In Korea, both men and women often hold hands, link arms, or walk hip-to-hip with the same sex as they walk through the streets. Walking close demonstrates friendship, not sexual interest. Touch that means affection between sexes is reserved for private places in Korean culture. In Japan, it is not uncommon to see men and women touching as they walk in the street. Young women even walk arm-in-arm and boys touch and jostle each other on the street. Italian Americans touch more often than Anglo-Americans. It is common for African, Arab, and Southeast Asian males to hold hands as a sign of friendship. Among European females, the handshake is very common.

Touch plays an important role in the home. In a classic survey, Welch asked 2,200 children from ages seven to eleven how they were rewarded for good behavior.

Almost two-thirds of the children said they were hugged. They also said they liked it. Kaleina (1979) reported that pets get more loving strokes than humans in the United States. He suggests that North American culture has more loving contact with its pets than its family members. In American culture, we allow our touch to decrease from early infancy on. Senior citizens receive less touch than any other group in our culture. Research suggests that the American mother has more vocal contact with her infant than tactile, whereas the Japanese mother has more tactile contact with her infant than vocal. The Jewish and Italian subcultures in the United States probably give their children more tactile experiences than the Anglo subculture. In fact, mothers in the Anglo subculture are encouraged to leave their children alone or not touch them after a certain age, particularly the boys. Girls in the Anglo culture receive more touch than boys do from their parents.

Americans, Germans, and English are more offended by accidental touch by strangers than people in Asian cultures. This is because of the amount of space each culture is granted. Many Asian cultures have limited space, so they ignore, or at least are not offended by, accidental touch. However, Americans, Germans, and English are used to demanding more space and getting it, so they are often offended by accidental touch of a stranger.

In general, we can classify cultures by their orientations toward tactile communication. The Caucasian North American, German, English, and many Asian cultures are generally non-contact-oriented cultures. The Japanese exhibit less contact than any of the other cultures. Southern Europeans, Jews, Italians, Greek Americans, Arabs, and Puerto Ricans are generally more contact-oriented. Often this difference can create communication misunderstandings. When two people communicate who have different touch orientations, the communication can be misunderstood. Klopff and Park (1982) suggest that "what is 'normal' for one group is not necessarily 'normal' for another." As a result, serious misunderstandings can occur. "An Anglo-American can be perceived as reserved and distant...an Italian-American or a Greek-American can be judged as too assertive and pushy" (pp. 90-91). It is not uncommon for men to punch the buttocks of attractive women in parts of Italy. American women sometimes do not take such behavior as a compliment.

It is clear that we need to understand and accept the touch norms of other cultures. Whenever we are in violation of cultural touch norms, we risk seriously offending a person from another culture.

Environment

People are always surrounded by the environment. Its smells, scents, colors, lighting, seating, and artifacts all influence our communication with one another. It is the same across cultures. When one enters a new culture, the environment assails one's perceptions. Imagine how you would feel taking a bath in a public place with other men, women, and children (Klopff, 1998; Samovar & Porter, 1976; Thomas-Maddox & Lowery-Hart, 1998). This is quite common in parts of Japan. Public baths are and have been an acceptable way of life for many Japanese, whereas people in some other cultures take baths literally once a month. Let's look at another example. Imag-

ine how people from another culture react to Las Vegas. Some view it as wasteful, frivolous, and brassy. Others see it as the most marvelous place in the world. It depends on what a culture values.

One of the authors recently visited Korea and was taken aback by the odor of garlic. He found out that garlic is the main ingredient in one of their national dishes, Kim-chee. He was there for a week, and by the end of the week had adjusted to the odor, but it traveled all the way home with him and his luggage.

Air-conditioning is required in North American hotels, and in hotels catering to Americans abroad. Most other countries do not have central air and heat to the degree it exists in the U.S. However, people in many countries have learned that to keep the American tourist satisfied, they must have air-conditioning and heat. Even in countries such as England and France, they often do not have central heat or air in their own homes. Many hotels install them just to accommodate the American tourists.

In the Philippines, many upper-class citizens have complete and very elaborate bathrooms that do not function because they do not have modern sewage systems. To meet American standards, they have bathrooms in their homes that are not usable. They love to show Americans their bathrooms, but they are only for show.

When visiting another culture, it is essential to find out as soon as possible what is acceptable and what is not. It is very easy to offend someone in another culture by attacking their environmental cues. For more reading on environmental influences read the informative magazine called *Feng Shui*.

Scent

We touched briefly on scent in the environment section. Scent communicates different things in different cultures. The greater North American culture is more concerned about smelling good than is any other culture. Many cultures accept bodily scents that we do not tolerate. Italians do not cover up their body scents. Most European women do not shave their legs or under their arms, and consider it grotesque that North American women do. Some other cultures do not have the bathing facilities to stay as clean as we do, and others just don't take smelling good as seriously as North Americans do. They take sponge baths, or simply try to not get dirty. Therefore, their odors may be stronger than ours. In another culture, we have to be careful not to offend people by being too concerned about their personal hygiene habits. We must continue to communicate with them and accept their ways. After all, our ways and odors are strange to them.

Time

Time communicates and affects our communication with others (Horton, 1976; Ishii, 1973, 1975; Klopff, 1998; Shuter, 1977). Even in this culture, we judge others based on their use of time. Southern people in the United States are more casual about time than Northerners. This creates an immense amount of negative stereotyping. Northerners perceive Southerners as slow, lazy, and dumb, but really nice. Southerners perceive Northerners to be pushy, aggressive, and too fast. Hawaiians and Mexican Americans are less concerned about time and meeting a time schedule than most North Americans.

If such relatively small differences create negative perceptions, imagine how other cultural time orientations that are very different can foster misperceptions.

Many Latin Americans and Arabs prefer to conduct several business meetings and activities simultaneously (when this is done via computer, we call it *multitasking*). Therefore, they will schedule several meetings at one time. This insults the American businessperson who believes that you can do only one thing at a time. This misunderstanding of time can lead to negative perceptions. The Arabs and Latin Americans could perceive the American as demanding and selfish. The American could perceive the Latin Americans and Arabs as unconcerned about her or his business.

In conversations, Americans talk faster and more, pause less often, fill silent pauses, and interject comments more often and more quickly than the Japanese do. The Japanese use silence more. To the Japanese, silence can be used as a means of respect for the other person or to show that one is thinking. To Americans, the talk time must be fast-paced. The Japanese like talk time to be well-managed and thoughtful. Ishii (1975) surveyed businessmen and female secretaries in Japan about silence and eloquence. The survey revealed that 76 percent of the respondents believed that silent men were more likely to succeed than eloquent men. It also revealed that 65 percent of the secretaries would select silent men to marry. Thirty-six percent of those who felt they were eloquent would rather be perceived as silent, whereas only 22 percent of the silent men wanted to be eloquent in the future.

Americans are very time-oriented, perhaps even more time-oriented than the Swiss, British, and Germans. Americans emphasize scheduling and segmentation. The clock is the controller. Americans, Swiss, and Germans hate to be kept waiting. They like people to be on time. They judge people by how punctual or late they are. In this culture, we expect people to actually be early, not on time or late for an appointment. Latin Americans are usually late. In fact, it is a sign of respect to be late or to start things later than scheduled. If a Latin American sets a party for a given time, it will not begin until much later. The Japanese call before they visit. According to Klopff and Park (1982), the Japanese "may arrive not at a specified hour but anytime during the day" (p. 83).

Obviously, when having contact with people from another culture, one can never take time for granted. It may be a very serious breach of etiquette to treat time as one would in one's own culture. Be sure to find out before such contact occurs, if possible, how the other culture's time system is arranged. Do not be surprised if it makes no sense to you. Just try to adapt as best you can.

GOALS TO SEEK

In today's world, it is highly likely that all of us will have contact with people from other cultures. Many educated Americans hold jobs that require extensive intercultural contact. From this chapter, it should be clear that learning to control our nonverbal communication behavior when interacting with a person from another culture is no simple task. It is difficult for us to decide how much effort to put into such learn-

ing unless we know it will be critical to our futures. Most people in the past have chosen to devote very little time indeed.

While traveling in Europe, one of the authors noted some graffiti scrawled on a restroom wall in Amsterdam. It read as follows:

Speaks three languages = trilingual
 Speaks two languages = bilingual
 Speaks one language = American

His own lack of skill in any language other than American English had been fully impressed on him in his early stops on his trip. The humor of the graffiti was tempered with a recognition of the truth it suggested. Very few Americans are truly bilingual. Far fewer are bicultural. Most have very little understanding of nonverbal communication in any other culture.

Knowledge of a language does not provide an understanding of a culture. For example, many cultures speak Spanish, but the cultures differ from each other in extreme ways. The nonverbal behaviors of a culture are as important, if not more important, to understanding the culture as is the language of the culture. Many believe that the study of the nonverbal behavior of various cultures is much more valuable to the American who may need to travel widely than is the study of foreign languages. Although English is not a universal language, it is now the most common language in international commerce. It usually is possible to find someone who speaks English in almost any part of the world. People accept the fact that one cannot know all of the languages of the world. What they do not accept is rude and discourteous behavior—the nonverbal social blunders that occur when one is not familiar with the nonverbal norms of a given culture. In recognition of this fact, more business organizations are developing training programs for their employees who must venture abroad on behalf of the company.

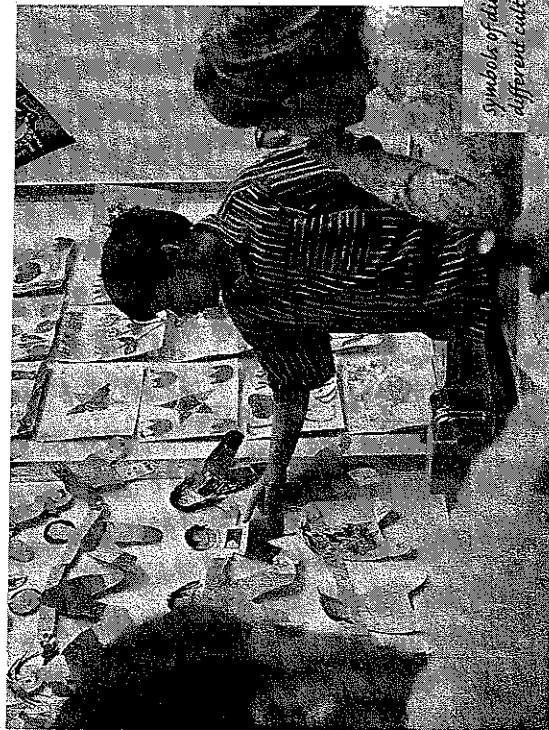
There are essentially three types of people in today's world: *monocultural*, *bi-* or *multicultural*, and *acultural*. The vast majority of the people on Earth fit in the first category, they are a product of a single culture and have little or no understanding or appreciation of any other culture. People in the second group are a product of one culture but have learned to adapt to the ways of one or more other cultures. Such people can flow from one culture to another and be accepted by the culture in which they find themselves. They have mastered not only the language but also the nonverbal behaviors of more than one culture. Most of us envy such people and wish we could be like them, but few of us are willing to devote the years of effort and study required to make that wish a reality.

The third category of people often is not recognized as different from the second, but it is very different. These people are acultural. By this we mean that they are not the product of any given culture. The best example of such a person is one who is born in and spends many years in one culture and then moves to another culture and spends many years in that culture. Many immigrants fall into this category. Sometimes their children do also. They may move back and forth between two cultures, but they are

never fully accepted in either because they cannot fully adapt their language or non-verbal behaviors in the transitions. They become a hybrid that doesn't really fit anywhere except with similar hybrids. Many children of American military families who move all over the world report feeling that they are in this category.

Because most of us are destined to remain in our monocultural world, becoming bi- or multicultural is not a realistic goal and, because we obviously do not want to give up our own culture to become acultural, we need to consider what goals we can set to help us to communicate with people from other cultures, who may be just as monocultural as we are. Harris and Moran (1991), Klopff (1998), Ruben (1977), and Thomas-Maddox and Lowery-Hart (1998) have suggested skills we can learn that will aid in our cultural and diversity awareness:

1. Be nonjudgmental; avoid moralistic, value-laden evaluative statements; listen.
2. Be tolerant of differences and ambiguity; recognize differences.
3. Show respect; verbally and nonverbally convey positive regard and interest.
4. Personalize remarks; recognize your own values (say "I think," or "I believe").
5. Empathize; try to think as the other person would, or share his or her feelings and emotions.
6. Take turns; try to have some conversational turn-taking. Don't try to control the conversation; share and learn from one another.
7. Be patient. It takes time to fully understand others and for them to understand you.
8. Be less ethnocentric.
9. Display less ethnocentrism.



symbols of diversity and different cultures

10. Realize that diversity and diverse ways of communicating are here to stay. Let's learn and adapt.

Although such skills probably are best fostered by traveling and living for periods of time in another culture, we can also improve our skills by taking the time and effort to seek out people from other cultures in our own environment with whom we can interact. Remember, most people from other cultures are just as interested in learning about our culture and how to adapt to us as we are in learning about their culture and how to adapt to them. Such mutual learning can occur anywhere on the globe.

GLOSSARY OF TERMINOLOGY

Ethnocentrism is the view that one's own culture is the center of the universe, that the ways of one's own culture are the normal, natural, and correct way of thinking about and doing things.

Intercultural communication is the communication between people of different cultures, and it occurs when a person from one culture talks to a person from another. A **subculture** is a collection of people who possess conscious membership in an identifiable unit of an encompassing, larger cultural unit.

Xenophobia is the fear of confronting or communicating with strangers.

- Richmond, V.P., Smith, R., Heisel, A., and McCroskey, J.C. (2002). The association of physician sociocommunicative style with physician and patient satisfaction. *Communication Research Reports*, 19, (3), 207-215.
- Roach, K.D. (1997). Effects of graduate teaching assistant attitude on student learning, misbehaviors, and ratings of instruction. *Communication Quarterly*, 45, (3), 125-141.
- Sidelinger, R.J., and McCroskey, J.C. (1997). Communication correlates of teacher clarity in the college classroom. *Communication Research Reports*, 14, (1), 1-10.
- Smith, H.A. (1979). Nonverbal communication in teaching. *Review of Educational Psychology*, 49, 631-672.
- Sommer, R. (1977). *Classroom layout. Theory into Practice*, 16, 174-175.
- Thompson, J.J. (1973). *Beyond words: Nonverbal communication in the classroom*. New York: Citation Press.
- Thweatt, K.S., and McCroskey, J.C. (1996). Teacher nonimmediacy and misbehavior: Unintentional negative communication. *Communication Research Reports*, 13, (2), 198-204.
- Todd-Mancillas, W.R. (1982). Classroom environments and nonverbal communication. In L.L. Barker (ed.), *Communication in the classroom: Original essays* (pp. 77-97). Englewood Cliffs, NJ: Prentice-Hall.
- Wiemann, M.O., and Wiemann, J.M. (1975). *Nonverbal communication in the elementary classroom*. Urbana, IL: ERIC Clearinghouse on Reading and Communication Skills.

Chapter 15

- Adler, P.S. (1974). Beyond cultural identity: Reflections on cultural and multicultural man. *Topics in Culture Learning*, 2, 23-40.
- Axtell, R.E. (1991). *Gestures: The do's and taboos of body language around the world*. New York: John Wiley and Sons.
- Axtell, R.E., Briggs, T., Corcoran, M., and Lamb, M.B. (1997). *Do's and taboos around the world for women in business*. New York: John Wiley and Sons.
- Braut, G.J. (1962). Kinesics and the classroom: Some typical French gestures. *French Review*, 36, 374-382.
- Carbaugh, D. (1990). *Cultural communication and intercultural contact*. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Eibl-Eibesfeldt, I. (1972). Similarities and differences between cultures in expressive movements. In R.A. Hinde (ed.), *Non-verbal communication*. London: Cambridge University Press.
- Ekman, P. (1971). *Universals and cultural differences in facial expressions of emotion*. In Nebraska Symposium on Motivation (pp. 207-283). Lincoln: University of Nebraska Press.
- Ekman, P. (1975, September). Face muscles talk every language. *Psychology Today*, 9, 35-39.
- Ekman, P., Friesen, W.V., and Ellsworth, P. (1972). *Emotion in the human face*. New York: Pergamon Press.
- Frank, L.K. (1982). Cultural patterning of tactile experiences. In L.A. Samovar and R.E. Porter (Eds.), *Intercultural communication: A reader* (3rd ed.) (pp. 285-289). Belmont, CA: Wadsworth.
- Gudykunst, W.B., and Yun Kim, Y. (1997). *Communicating with strangers: An approach to intercultural communication* (3rd ed.). New York: The McGraw-Hill Companies, Inc.
- Hall, E.T. (1959). *The silent language*. Greenwich, CT: Fawcett.
- Harris, P.R., and Moran, R.T. (1991). *Managing cultural differences* (3rd ed.). Houston, TX: Gulf Publishing.

- Horton, J. (1976). Time and cool people. In L.A. Samovar and R.E. Porter (eds.), *Intercultural communication: A reader* (2nd ed.) (pp. 274-287). Belmont, CA: Wadsworth.
- Hur, S.V., and Hur, B.S. (1988). *Culture shock! Korea*. Singapore: Times Books International.
- Iliffe, A.H. (1960). A study of preferences in feminine beauty. *British Journal of Psychology*, 51, 267-273.
- Ishii, S. (1973). Characteristics of Japanese nonverbal communicative behavior. *Communication*, 2. Cited in D.W. Klopff and S. Ishii (1984). *Communicating effectively across cultures*. Tokyo: NANOUN-DO.
- Ishii, S. (1975). The American male viewed by Japanese female students of English: A stereotype image. *Speech Education*, 3. Cited in D.W. Klopff and S. Ishii (1984). *Communicating effectively across cultures*. Tokyo: NANOUN-DO.
- Izard, C.E. (1969). The emotions and emotion constructs in personality and culture research. In R.B. Cattell (ed.), *Handbook of modern personality theory*. Chicago: Aldine.
- Jakobson, R. (1976). Nonverbal signs for "Yes" and "No." In L.A. Samovar and R.E. Porter (eds.), *Intercultural communication: A reader* (2nd ed.), (pp. 235-240). Belmont, CA: Wadsworth.
- Jones, S.E. (1971). A comparative proxemics analysis of dyadic interaction in selected subcultures of New York City. *Journal of Social Psychology*, 84, 35-44.
- Jourard, S.M. (1968). *Disclosing man to himself*. New York: Van Nostrand Reinhold.
- Kaleina, G. (March 3, 1979). More than other folks, pets get loving strokes. *The Arizona Republic*, p. c2.
- Klopff, D.W. (1998). *Intercultural encounters: The fundamentals of intercultural communication* (4th ed.). Englewood, CO: Morton.
- Klopff, D.W., and Ishii, S. (1984). *Communicating effectively across cultures*. Tokyo: NANOUN-DO.
- Klopff, D.W., and Park, M.S. (1982). *Cross-cultural communication: An introduction to the fundamentals*. Seoul, Korea: Han Shin Publishers.
- Martin, J.G. (1964). Racial ethnocentrism and judgment of beauty. *Journal of Social Psychology*, 63, 59-63.
- Morrison, T., Conaway, W.A., and Borden, G.A. (1994). *Kiss, bow, or shake hands: How to do business in 60 countries*. Holbrook, MA: Adams Media Corporation.
- Morsbach, H. (1976). Aspects of nonverbal communication in Japan. In L.A. Samovar and R.E. Porter (eds.), *Intercultural communication: A reader*. Belmont, CA: Wadsworth.
- Neuliep, J.W. (2002). *Intercultural communication: A contextual approach*. Boston: Houghton Mifflin Company.
- Neuliep, J.W., and McCroskey, J.C. (1997). The development of a U.S. and generalized ethnocentrism scale. *Communication Research Reports*, 14, (4), 385-398.
- Rich, A.L., and Ogawa, D.M. (1972). Intercultural and interracial communication: An analytical approach. In L.A. Samovar and R.E. Porter (eds.), *Intercultural communication: A reader*. Belmont, CA: Wadsworth.
- Ruben, B.D. (1977). Human communication and cross-cultural effectiveness. *International and Intercultural Communication Annual*, 4.
- Saitz, R.L., and Cervenka, E.J. (1972). *Handbook of gestures: Colombia and the United States*. The Hague: Morton.
- Samovar, L.A., and Porter, R.E. (eds.). (1976). *Intercultural communication: A reader* (2nd ed.). Belmont, CA: Wadsworth.
- Secrest, L. (1969). Nonreactive assessment of attitudes. In E.P. Wilkins and H.L. Rausch (eds.), *Naturalistic viewpoints in psychological research*. New York: Holt, Rinehart & Winston.

- Shuter, R. (1976). Proxemics and tactility in Latin America. *Journal of Communication*, 26, 46-52.
- Shuter, R. (1977). A field study of nonverbal communication in Germany, Italy, and the United States. *Communication Monographs*, 44, 298-305.
- Thomas-Maddox, C., and Lowery-Hart, R. (1998). *Communicating with diverse students: A text and workbook*. Acton, MA: Tapestry Press.
- Ting-Toomey, S., and Korzeny, F. (1991). *Cross-cultural interpersonal communication*. Newbury Park, CA: Sage Publications.
- Welch, M.S. (1979, July). Touching: Kissing, hugging, stroking, patting, grabbing, tickling, tweaking, brushing. *Glamour*, 70-71.
- Yousef, F.S. (1976). Nonverbal behavior: Some intricate and diverse dimensions in intercultural communication. In L.A. Samovar and R.E. Porter (eds.), *Intercultural communication: A reader* (2nd ed.) (pp. 230-235). Belmont, CA: Wadsworth.

INDEX

- Abrahams, D., 16, 24
- Accent, 106-108, 112
- Accidental communication, 7
- Adams, R.M., 141
- Adaptors, 59
- alter-directed, 59
- object-focused, 59
- self-adaptors, 59
- Addington, D.W., 98-99, 109-110, 113-114, 228
- Adler, P.S., 287
- Adler, R., 137
- Affect displays, 58
- Aiken, L.R., 24, 37, 39
- Akert, R.M., 98
- Allen, V.L., 99
- Altman, I., 120, 122
- Ambady, N., 99, 258, 267-268
- Andersen, J.F., 196, 258
- Andersen, P.A., 2, 17, 150-151, 258
- Appearance obsession, 21, 24
- Archer, D., 83, 98
- Arurey, R., 120
- Argyle, M., 50, 88-89, 103, 107, 136, 148-149
- Aronson, E., 16
- Artifacts and accessories, 45
- Assertiveness, 66
- Attractiveness, 16, 23
- effects of, 23
- Axtell, R.E., 295-298
- Bachorowski, J., 109
- Bailthwaite, C.A., 103
- Bakan, P., 91
- Baker, J., 171
- Bales, R.F., 168
- Bandler, R., 91
- Barker, D.A., 132, 196
- Barker, L., 50, 132, 196
- Barnlund, D.C., 148
- Baron, R.A., 174
- Barnos, M., 83
- Barringer, D.K., 196
- Bate, B., 219
- Baxter, J.C., 131
- Beaber, R.J., 113-114
- Beatty, M.J., 151
- Becker, F.D., 120, 122, 128
- Becker, S.W., 168
- Behnke, R.R., 99
- Beier, E.G., 25
- Bell, P.A., 174
- Bern, S.L., 219
- Bernesser, K.J., 192
- Berry, D.S., 107
- Birren, F., 171
- Boderman, A., 137, 141
- Booth-Butterfield, M., 136
- Borenstein, M.N., 141
- Bradford, A., 106
- Bradford, G., 106
- Berry, D.E., 99
- Berscheid, E., 16, 24, 26, 28
- Bickman, L., 36
- Bierty, M., 16
- Biocca, F.A., 25
- Birdwhistell, R.L., 2, 12, 50, 51, 224
- Bixler, S., 16, 37, 41, 245
- Blackman, B.I., 199
- Bloomfield, H.H., 182
- Body shape, 28
- ectomorph, 28
- endomorph, 28
- mesomorph, 28
- somatotyping, 28
- Bohrstedt, G., 28
- Borden, G.A., 296-299
- Bovee, C.L., 245
- Bowker, J., 219
- Boyle, S., 99
- Briggs, L.F., 140
- Briggs, T., 296-298
- Brinkman, H., 141, 162
- Brophy, B., 182
- Brown, K.W., 184
- Brownlow, S., 81
- Bruneau, T., 162
- Buhr, T.A., 214, 258
- Bullock, M., 74
- Burgoon, J., 140
- Burkhardt, J.C., 91
- Burton, R., 174
- Buslig, A.L.S., 156, 169
- Byrne, D., 123
- Cain, W.S., 174
- Camerson-Bandler, L., 91
- Camras, L.A., 107, 109
- Canary, D.J., 219
- Carbaugh, D., 287
- Carey, G.W., 122
- Carr, S.J., 156, 173
- Cash, T.F., 16, 243
- Categories of nonverbal, 11
- environment, 13
- face and eye behavior, 13
- gesture and movement, 12
- physical appearance, 12
- space, 13
- time, 14
- touch, 13
- vocal behavior, 13
- Cerebrotonic, 32
- Cervinka, E.J., 299
- Chesbro, J.L., 196
- Christophel, D.M., 196
- Chromadynamics, 171
- Chronemics, 14, 181-194
- Cinelli, L.A., 192
- Civikly, J., 142
- Cizancas, V., 36
- Clay, U.S., 136, 140
- CLEMS, 90-91
- Clevenger, T. Jr., 199
- Clifton, T.I., 196, 258

Executive Editor: Karon Bowers
Editorial Assistant: Jennifer Trebby
Marketing Manager: Mande Eckersley
Editorial-Production Administrator: Annette Joseph
Editorial-Production Service: Colophon
Text Designer: Karen Mason
Photo Editor: Katharine S. Cook
Photo Research: Jennifer Trebby and Katharine C. Cook
Electronic Composition: Omegatype Typography, Inc.
Composition Buyer: Linda Cox
Manufacturing Buyer: JoAnne Sweeney
Cover Designer: Joel Gendron

For related titles and support materials, visit our online catalog at www.ablongman.com.

Copyright © 2004, 2000, 1995 Pearson Education, Inc.

All rights reserved. No part of the material protected by this copyright notice may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without written permission from the copyright owner.

To obtain permission(s) to use material from this work, please submit a written request to Allyn and Bacon, Permissions Department, 75 Arlington Street, Suite 300, Boston, MA 02116 or fax your request to 617-848-7320.

Between the time website material is gathered and then published, it is not unusual for some sites to have closed. Also, the transcription of URLs can result in typographical errors. The publisher would appreciate notification where these errors occur so that they may be corrected in subsequent editions.

Library of Congress Cataloging-in-Publication Data

Richmond, Virginia P.

Nonverbal behavior in interpersonal relations / Virginia P. Richmond, James C. McCroskey.—5th ed.

p. cm.

Includes bibliographical references and index.

ISBN 0-205-37246-5 (alk. paper)

1. Body language. 2. Interpersonal relations. I. McCroskey, James C. II. Title.

BF637.N66R53 2004

153.6'9—dc21

Printed in the United States of America

10 9 8 7 6 5 4 3 2 RRD-VA 08 07 06 05 04

Photo credits: Credits appear on page 351, which constitutes a continuation of the copyright page.

To Myles and 4 Pecks
—VPR