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THE ROLE OF NONVERBAL COMMUNICATION IN CROSS-CULTURAL BUSINESS NEGOTIATIONS

Bachelor Thesis

2021 **Esther Vavrová**

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Bachelor Thesis

Study Programme:	Foreign Languages and Intercultural Communication
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Supervisor:	PeadDr. Žaneta Pavlíková, PhD.

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Affirmation

I hereby affirm that I have elaborated the final thesis independently and I have listed all the literature and online sources used.

Date: .....

(Student Signature)

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Abstrakt

VAVROVÁ, Esther: *Úloha neverbálnej komunikácie v medzikultúrnych obchodných rokovaniach.* – Ekonomická univerzita v Bratislave. Fakulta aplikovaných jazykov; Katedra interkultúrnej komunikácie. – Vedúca záverečnej práce: PeadDr. Žaneta Pavlíková, PhD. – Bratislava: FAJ, 2021, 56 s.

Hlavným cieľom práce je oboznámiť čitateľa s úlohou neverbálnej komunikácie v medzikultúrnych obchodných rokovaniach, a to prostredníctvom porovnávania neverbálnych aspektov japonskej a slovenskej kultúry.

Teoretická časť práce, ktorá siaha od prvej po tretiu kapitolu, sa zoberá ústrednými konceptami komunikácie a kultúry. Taktiež predstavuje základné hodnoty Japonska.

Empirická časť, začínajúca štvrtou kapitolou, objasňuje ciele a metodiku práce. V piatej až deviatej kapitole sa analyzujú rozdielnosti, resp. podobnosti vyššie spomínaných kultúr, a to konkrétne prístup Japoncov a Slovákov k proxemike, fyzickému prostrediu, vzhľadu, pohybov tela a tichu.

V závere sa napokon zameriavame na sumarizáciu analyzovanej problematiky a zároveň poskytujeme čitateľovi odporúčania, ktoré sú uplatniteľné v budúcich taktikách rokovaní.

Kľúčové slová: neverbálna komunikácia, rokovanie, japonská kultúra, slovenská kultúra

Abstract

VAVROVÁ, Esther: *The Role of Nonverbal Communication in Cross-Cultural Business Negotiations*. – University of Economics. Faculty of Applied Languages; Department of Intercultural Communication. – Tutor: PeadDr. Žaneta Pavlíková, PhD. – Bratislava: FAJ, 2021, 56 p.

The primary aim of the thesis is to acquaint the reader with a role of nonverbal communication in cross-cultural business negotiations by comparing the nonverbal aspects of the Japanese and Slovak culture.

Theoretical part of the thesis – ranging from the 1st to the 3rd chapter – deals with the core concepts of communication and culture, as well as introduce the principal Japanese values.

The empirical part of the work begins with the 4th chapter, clarifying the objectives of the thesis and method utilized to meet them. Throughout the 5th to 9th chapter differences, alternatively similarities of the cultures noted above are analysed. Specifically, their approach to the proxemics, physical environment, appearance, body movements and silence.

Finally, the part "Conclusion" is focused to summarize analysed issues and provide the reader with the recommendations which can be implemented in the future negotiation tactics.

Key words: nonverbal communication, negotiation, Japanese culture, Slovak culture

Content

Introduction

Globalisation has been bringing a great number of worthwhile advantages in the world of business. With the global opportunities come, however, also various challenges grounded in the cultural differences, faced by the business representatives in cross-cultural negotiations as well. Although there is concurrence in terms of the way international business negotiations should be realized, we shall emphasize that the given meetings are social encounters first. That is to say, individuals of sometimes diametrically different cultural backgrounds need to communicate in order to achieve a consensus, despite dissimilarities in their habits, business practices, values and mindsets, which we believe, are reflected in the nonverbal behaviour as well. Hence, we shall examine whether a role of the nonverbal communication in the cross-cultural business negotiations is appreciable in such a degree, that a presence – alternatively absence – of certain nonverbal cues may contribute to confusion, incorrect assumptions, misunderstandings and sometimes even frustrations, leading to a failed outcome.

As we are confident that extensive awareness of the issue may be highly beneficial, an adequate preparation from the side of all involved individuals is recommended to be executed in this matter too. It is, however, important to note that the knowledge may be valuable in order not to be able to imitate, but rather understand the person's actions, and thus prevent the potential miscommunication. Naturally, not only knowing, but suitable slight adjustments in one's behaviour may bring advantages in form of creating a more propitious atmosphere and, sometimes, even a better person's image.

Understanding that the importance of the nonverbal communication will be examined by comparing the Slovak and Japanese cultures, we shall anticipate that the cultural differences will be in this case exceptionally substantial. However, is it worth making efforts and investing time in the business preparations of *this* category at all? Is the role of the nonverbal communication paramount to such an extent that the knowledge of this issue may be truly beneficial? If so, to which aspects should be paid attention, and what kind of – possibly subtle – differences may raise confusion in the foreigner business partner?

By this thesis and by discussing the given issue we aim to find the relevant answers and provide the valuable information applicable especially for the Slovak businessmen.

THEORETICAL PART

1 Communication

There are conversations, correspondence, even art. As Stenning, Lascarides & Calder claim in their work *Introduction to Cognition and Communication* (2006), communication is connected primarily with concepts noted above. Furthermore, they advert to the importance of communication as to be an inherent part of almost all activities in life of each human being.

At this point it is important to note the origin and subsequently discuss the definition of the main term of this chapter. English word *Communication* has been evolved from Latin language *communicatio*, meaning an *"action of sharing"* or *"imparting"*. (Oxford Latin Dictionary, 2012, p.405)

Communication is broadly defined as the process of exchanging information. However, according to McPheat (2010), communication does not involve only information exchange, but requires participants to perceive the message as well. This is the reason why he believes that communication is *"the art and process of creating and sharing ideas"* (McPheat, 2010, p. 10).

David Crystal in *A dictionary of linguistics and phonetics* (2008) refers to communication as being significant concept within the study of linguistic and phonetic. In addition, he claims that communication resides in the *"transmission and reception of information (a 'message') between a source and a receiver using a signalling system (...)"* (Crystal, 2008, p. 89). Under the term *system* Crystal understands a language itself, being pivotal part of the communication.

"Communication is a systemic process in which people interact with and through symbols to create and interpret meanings" (Wood, 2010, p. 12). As we can see, Crystal's idea overlaps with Julia T. Wood's definition, however, here we shall advert to term *meaning*, since according to Wood, it is the central part of the communication, always created by using symbols.

From ideas above we shall proceed to refer to communication as the process of creating, sharing and subsequently receiving information in form of verbal or non-verbal message. The message is realised through implementation of system that is understood by its sender, as well as its receiver.

1.1 Principles of Communication

To understand the essence of human communication, it is important to state its core principles that identify its ideas and main characteristics. Joseph A. DeVito (2016) suggests six paramount principles of human communication:

Firstly, *"Communication is purposeful"* (Ibid., 2016, p. 9). Participants of each communication are motivated to accomplish some goal, for example to acquire knowledge, to help others or even influence someone.

Secondly, *"Communication takes place in varied forms"* (Ibid., 2016, p. 9). One of them is face-to-face communication, utilised within personal interactions. However, reflecting upon last decades, we can also see appreciable increase in online communication. Both forms of communication are not only beneficial in everyday life, but are seminal for achieving career goals as well. For instance, given that social networking recruiting is widely used to hire new employees, candidate's ability to communicate per e-mail and social media plays a great role in recruiter's decision-making (Bersin, 2013).

Thirdly, *"Communication is ambiguous"* (Ibid., 2016, p. 10). Under the term *ambiguity* Joseph A. DeVito understands *"the condition in which something can be interpreted in more than one way"*. It is noteworthy that there is a certain degree of ambiguity in each interaction. Therefore, participants of communication cannot unconditionally communicate exact meaning of the idea.

The fourth principle, *"Communication involves content and relationship dimensions"* (Ibid., 2016, p. 11), denotes message of communication being related either to the content (something independent of speaker and listener, e. g. agenda of negotiation) or to the relationship between participants of communication, for example their roles in negotiation. These two concepts were defined by Watzlawick, Beavin and Jackson in their work *Pragmatics of Human Communication: A Study of Interactional Patterns, Pathologies, and Paradoxes* published in 1967.

This study led Joseph A. DeVito to suggest another – the fifth – principle of communication: *"Communication is punctuated"* (Ibid., 2016, p. 11). He adverts to

communication event as continuous process without definitive beginning nor ending. Under punctuation we understand segmentation of the process into stimuli and responses, while each action, i. e. stimulus, initiate a response. As the continuous process, response causes another response.

In addition, Julia T. Wood agrees, claiming *"(...) what happens before we talk with someone may influence our interaction, and what occurs in a particular encounter may affect the future"* (Wood, 2010, p. 12).

Lastly, *"Communication is inevitable, irreversible, and unrepeatable"* (Ibid., 2016, p. 11). Interaction between participants of communication occurs even though one party does not prefer to respond. Moreover, already sent message cannot be unsent. The last attribute which according Joseph A. DeVito communication possesses, unrepeatability, indicates uniqueness of each communication and interaction among people.

Naturally, there are authors presenting other characteristics which shall be also taken into account. Here we shall note Julia T. Wood who claims: *"Communication is also affected by the larger systems within which it takes place"* (Wood, 2010, p. 14). This concerns culture, playing a great role in the way people tend to communicate their ideas and opinions. However, it is worth mentioning that each culture is diverse. Within one specific culture we can often find several ethnicities, religions and other elements that affect the communication as well.

Worth recalling is also idea the by Chase and Wayne Shamo (2013), presented in their work *Elements of Effective Communication*, namely *"Communication is reflexive"* (Chase and Shamo, 2013, p. 7). They assume that once participants of communication exchange their opinions and information, they affect each other's perception and thereby, entire process.

1.2 Communication Process

To deduce how communication works, it is significant to discuss individual elements that form and affect the process. McPheat in his work *Effective Communication Skills* (2010) claims that the communication process consists of various components and stages, such as message, source, encoding, channel, decoding, receiver, feedback and context.

In the centre of the process stands a message which, as the noted author claims, can be understood as information sender aims to convey. However, the entire process starts with source, i. e. sender who, as he suggests, should be aware of messages he/she intends to communicate, as well as the reason of its delivery.

Writing about source, McPheat (2010) continues with clarification of the term encoding, as being the process of converting message into suitable form that can be subsequently accepted and understood by its receiver. The author recommends to be aware of required information receiver needs in order to avoid misunderstandings and ensure appropriate receiving, i. e. decoding of the message. In this point, he adverts to certain level of reading with comprehension and active listening that are prerequisites for successful message decoding.

However, P. Seemann in his work *Komunikačné techniky* (2018) underlines that participants' capacity is not the only factor ensuring successful decoding of the message. On the contrary, culture can affect how message will be received to a large extent as well.

Before sending the message, McPheat (2010) claims that sender should consider a suitable method, i. e. channel. The most common channels utilised in communication process cover e. g. face-to-face conversation, telephone calls or e-mails.

In connection with the channel Seemann (2018) adverts to two types of communication – one- and two-way communication. The process of one-way communication ends with decoding of message by its receiver, and thus there is no feedback. Take, for example reporter sending a message through radio who does not require a response. On the other hand, two-way communication happens, as term indicates, in both directions – from sender to receiver and vice versa. To this kind belongs for instance face-to-face and telephone communication.

Next, we shall mention feedback which is a part of communication process that, as McPheat (2010) says, helps both parties to assess its success, as well as offers a space for improvement. This can be realised, for instance, through asking clarification questions or by taking in account body language of a partner we communicate with.

In addition to this, DeVito (2016) adverts to a self-feedback, received ordinarily by the encoder, e. g. when perceiving message, he/she has written or body language he/she has been using.

As the last element affecting the communication act McPheat (2010) presents context, i. e. situation, involving external factors, such as relationship between participants of the communication or environment they communicate in.

Chase and Shamo (2013) define context as *"rules that tell us how to interpret our sensations and thoughts based on the situation"* (Chase and Shamo, 2013, p. 14). In addition, describing context in a deeper way, they advert to various types of context, among which we shall note physical context – physical objects surrounding both parties – and social context involving relationships and participants' roles or social status that determine for example whether the conversation will be realised in formal or informal way.

To complement the discussed issue, we shall address also to noise and effect in the communication process. As Joseph A. DeVito (2016) claims, the process can be disrupted with auditory, visual or auditory–visual noise, leading to incomplete decoding of the message and often its misinterpretation. There are various kinds of noise, including, for instance, physical noise, occurring in external environment, such as traffic sounds and semantic noise referring to distinct meaning systems (e. g. distinct languages or dialects) of both parties.

As the last element of a communication process DeVito (2016) suggests to be the effect, understanding that each action of sending a message causes a reaction. He adverts to three types of effect, namely cognitive effect (e. g. by acquiring new knowledge), affective effect (e. g. by changing feelings) or even psychomotor effect, in form of building up new psychomotoric skills.

In summary we shall denote importance of each component of the communication process, message, source, receiver, encoding, decoding, channel, feedback, context, noise and effect. Furthermore, Seemann (2018) sees this process as a system comprising of components above that are interconnected and interrelated. This means that even a single change in one of the stages can impact the result of entire communication process.

1.3 Nonverbal Communication

1.3.1 Introduction to Nonverbal Communication

Human communication as phenomenon appears in a variety of forms, divided on the basis of different aspects, among which we shall advert to distinction between verbal and nonverbal communication.

Tim O'Sullivan in *Key Concepts in Communication and Cultural Studies* defines nonverbal communication as *"Communication between people by means other than speech"* (O'Sullivan et al., 1994, p. 204).

The similar definition is offered by D. Matsumoto, M. G. Frank and H. S. Hwang, claiming the nonverbal communication is *"The transfer and exchange of messages in any and all modalities that do not involve words"* (D. Matsumoto, M. G. Frank and H. S. Hwang, 2013, p. 4).

O'Sullivan (1994) highlights that extensive vocabulary of speech cannot be compared to the restricted one of nonverbal signs. Notwithstanding, the author claims, nonverbal communication and speech are interconnected, in a way words complement body signals and vice versa. Thus, we shall say they are equally important, but each of them serves to communicate different purpose. As Ružičková (2001) explains, the role of the verbal communication resides in verbal transmission of the message. On the other hand, emotions and attitudes are conveyed by means of the nonverbal communication, providing a context to verbal messages, delivered by sender.

Also H. H. Calero (2005) agrees with the point above, claiming that the comprehension of a spoken and written message is as pivotal as the perception of the nonverbal behaviour, since receiver may often get – alternatively deduce – a comparable amount of information from the nonverbal cues as from the verbal messages.

J. K. Burgoon, L. K. Guerrero and K. Floyd (2010) underline the importance of nonverbal communication by noting nine statements characteristic for this phenomenon.

The first feature nonverbal communication is characterized by is omnipresence, assuming that nonverbal aspect of the communication is present in each human interaction. As they claim, *"Every encounter between two or more people is a potential nonverbal exchange, regardless of whether any verbal exchange takes place"* (Burgoon, Guerrero and Floyd, 2010, p. 4).

Authors continue with multifunctionality, suggesting the nonverbal behaviour has an ability to transmit a large amount of messages. This is due to existence of various nonverbal channels, utilised often at the same time. For example, neat appearance with suitable perfume can contribute to expected results in negotiation process, hence overall success.

The next point concerns the universal language system, developed in the natural way. Certain nonverbal behaviours (e. g. when we smile or cry), can be discerned by each communicator, regardless the culture they belong to, or the language they speak.

After the fourth statement indicating possibility that the nonverbal communication results not only in understanding but sometimes also in misunderstandings, authors advert to the phylogenetic primacy of nonverbal communication. Indeed, K. E. Rosengren (1999) also emphasises the fact that the nonverbal communication, more specifically the bodily signals of affects (emotions, feelings and moods), are believed to be the oldest type of the communication. Moreover, they also played the essential role in formation of the human language.

At this point we shall note that J. K. Burgoon, L. K. Guerrero and K. Floyd (2010) do not stay only by the fact that the nonverbal communication appears in the beginnings of the human communication. They continue with the significant point, claiming that the noted form of communication is also the inseparable part of the life of each individual. In fact, before a child learns to speak, it ordinarily starts first communicating with its environment nonverbally, i. e.: *"Nonverbal communication has ontogenetic primacy"* (J. K. Burgoon, L. K. Guerrero, K. Floyd, 2010, p. 6).

Interaction primacy is the third primacy which according the authors nonverbal communication features. Authors underline that the nonverbal message exchange predates the verbal interaction. This phenomenon concerns primarily physical appearance and objects that both communication parties can perceive as soon as the communication process starts.

As authors suggest, there are situations in which nonverbal communication is considered to be not only more appropriate, but in various cases also the only way to transfer thoughts and attitudes. Take, for instance, Czech gymnast Vera Caslavska who at the 1968 Olympics in Mexico City turned her head away from the flag of the Soviet Union when standing on the winners' podium. The gesture was implemented as the protest against the Soviet-led invasion of her country. (Reynolds, 2018)

The last point J. K. Burgoon, L. K. Guerrero and K. Floyd (2010) mention concerns the predominant belief that communicators tend to trust more nonverbal messages than the verbal ones. Furthermore, R. S. Chase and Wayne Shamo (2013) highlight that verbal cues of deception are harder to detect than the nonverbal messages. This can be perhaps explained by the fact that the nonverbal communication, as D. Matsumoto, M. G. Frank and H. S. Hwang (2013) advert, is less controllable, i. e., it is harder for participants of communication to conceal what they think or what they feel, since they often rather focus on the verbal messages they communicate.

To these nine above noted characteristics we shall complement other three attributes that Kendon et al. (1981) assume a nonverbal communication possesses.

First, they underline the fact the nonverbal communication appears when both parties of communication are present and are in the position of affecting communicator's reactions.

Secondly, claiming that messages conveyed by spoken and written language transmit what they represent, Kendon et al. (1981) advert to the fact that nonverbal signs can be seen as the exact opposite, i. e. the information of the message cannot be detached from its means, such as sound, smell etc.

Thirdly, in the contrast of the verbal communication, nonverbal messages are formulated implicitly. This means, participants of the communication process do not ordinarily convey their nonverbal signs explicitly, but rather imply information by means of individual actions. At this point Kendon et al. (1981) emphasize the reason why the sign language cannot be generally considered being part of the nonverbal communication, as its messages are *"employed consciously for explicit communicational purposes"* (Kendon et al., 1981, p. 4).

1.3.2 Classification of Nonverbal Communication

Understanding that the nonverbal communication as a concept is complex and incorporates various categories, we shall present the Knapp and Hall's comprehensive classification, explained in their work *Nonverbal Communication in Human Interaction* (2010).

According to Knapp and Hall (2010), we can look at the nonverbal communication through three aspects, i. e. the communication environment, the communicators' physical characteristics and body movement and position, which are elaborated in the following lines.

The Communication Environment

The significance of the role which an environment plays in each communication situation is seldom acknowledged. We advert therefore to atmosphere, expressions and responses which are influenced by the physical environment, i. e. furniture (and its materials, shapes and ways of arranging), lighting conditions, temperature, even perception of time, timing, frequency of actions etc. (Ibid., 2010)

Spatial environment includes proxemics, defined as *"study of the use and perception of social and personal space"* (Knapp and Hall, 2010, p. 8). Eaves and Leathers (2017) underline that fashion, by which individuals utilize the space, communicates meaning in each interaction.

The Communicators' Physical Characteristics

As Knapp and Hall (2010) suggest, this constituent of nonverbal communication contains attributes, such as height, weight, body shape, and objects which are part of physical appearance called artifacts. These may include clothes, glasses, jewelry, piercings, tattoos etc.

Body Movement and Position

There are various types of body movements and positions, among which gestures, posture, touching behaviour, facial expressions, eye behaviour and vocal behaviour belong to the dominant ones. (Ibid., 2010)

Gestures are generally known as arm, hand and head movements, often accompanied by speech. (Ibid., 2010) In terms of classification, R. E. Axtell (2007) divides gestures to instinctive

(innate and automatic) gestures, coded gestures (technical, used by e. g. referees and umpires) and social gestures (which are learned and its meaning can be different for each society).

Posture is typically discussed in connection to evaluate an extent to which partners are involved in their interaction, or to deduce a person's emotional state. (Knapp and Hall, 2010)

Touching behaviour can be either self-focused (generally known as adaptors), or other-focused which is substantially ambiguous, since its meanings usually depend on context, type of relationship between communicators, as well as the way of its implementation. (Ibid., 2010)

Facial expressions and its slight changes can provide us within a few seconds with paramount information of a person's emotional state, such as happiness, sadness, anger etc. (Eaves and Leathers, 2017) It is important to note that a degree to which emotions are exposed to other people and public varies from culture to culture.

Eye behaviour involves primarily gaze which can be defined as *"eye movement we make in the general direction of another's face"* (Knapp and Hall, 2010, p.10).

Vocal behaviour as a category reminds us that nonverbal communication does not contain only non-vocal, but vocal components as well. To vocal behaviour belong the prosodic and the paralinguistic. Prosodic refers to rhythm, intonation and pauses, whereas paralinguistic to laughter, grunts, sighs etc. (Ružičková, 2001)

Knapp and Hall (2010) further in their work advert to *silence* and the variety of meanings and functions which often differ according to situation, communication environment, and even culture.

2 Culture

We are different. Despite a large amount of thoughts, opinions, actions and personal characteristics which may identify a person, as well as discriminate one individual from the other, we shall say culture is one of the pivotal contributors that build the unity within a group, i.e. nation, or any society having a specific common goal. Indeed, as Ruth Benedict notes, *"What really binds men together is their culture — the ideas and the standards they have in common"* (Benedict, 1959, p. 16).

What does this concept of connecting individuals mean? We provide a few definitions, enabling to bring a deeper understanding of the discussed phenomenon.

Kroeber and Kluckhoh bring a succinct definition, suggesting culture is *"a product; is historical; includes ideas, patterns, and values; is selective; is learned; is based upon symbols; and is an abstraction from behavior and the products of behavior"* (Kroeber and Kluckhohn, 1952, p. 157).

J. A. DeVito also supports the idea of culture being a product developed by people, claiming *"Included in a social group's "culture" is everything that members of that group have produced and developed — their values, beliefs, artifacts, and language; their ways of behaving and ways of thinking; their art, laws, religion, and, of course, communication theories, styles, and attitudes"* (DeVito, 2014, p. 28).

A similar understanding of the concept has also V. Bocková who notes that culture is *"a shared system of symbols, beliefs, attitudes, values, expectations and norms of behavior. Thus, all members of a culture have similar assumptions about how people should think, behave, and communicate and they tend to act on those assumptions"* (Bocková, 2000, p. 40).

The author differentiates between the objective and subjective culture. The objective culture depicts the visible components, e. g. material artifacts, whereas the subjective culture concerns components of culture that are non-tangible, for example values and norms. (Bocková, 2000)

As can be seen from above, definitions often acknowledge the fundamental elements without which culture as the phenomenon may not be complete. Littlejohn, Foss and Oetzel

(2016) indicate with their definition of culture that these dominant features are a vital part of a nation and individual's identity:

"Culture is any group of social significance in which members share elements of identity and communication patterns to varying degrees; people have different subjective experiences of these elements" (Littlejohn, Foss and Oetzel, 2016, p. 387).

At this point, however, we shall not forget to mention also the well-known Hofstede's definition which does not focus on noted elements, but rather provide a less complex explanation:

"Culture is the collective programming of the mind that distinguishes the members of one group or category of people from others" (G. H. Hofstede, G. J. Hofstede and Minkov, 2010, p. 6).

The *programming* and *mental programs* – terms highlighted in the author's seminal work *Cultures and Organizations: Software of the Mind (2010)* refer to the patterns of thinking, feeling and potential acting that individuals of a specific culture entity learn throughout their lifetime from their environment, i. e. parents, teachers, friends etc.

In terms of mental programming, E. T. Hall, while providing his readers with an idea of what culture is, associates the culture with the high-performing computer which *"programs the actions and responses of every person, and these programs must be mastered by anyone wishing to make system work"* (E. T. Hall and M. R. Hall, 1987, p. 4).

By the fact that culture shapes the way individuals interact, each communication situation is affected. In fact, the values we have, language we speak and practices we pursue form our perception of the world, our understanding and behaviour. (Littlejohn, Foss, Oetzel, 2016)

In addition to this, Kroeber and Kluckhohn suggest that culture does not only influence the way a person behaves, but also types of expectations which are set towards them. As they say*, "Any culture is a system of expectancies: what kinds of behavior the individual anticipates being rewarded or punished for; what constitute rewards and punishments; what types of*

activity are held to be inherently gratifying or frustrating" (Kroeber and Kluckhohn, 1952, p. 157).

In summary, we shall refer to culture as the aggregate of continually evolving elements of common mindset, actions, behaviour and practices created and practised by the specific social entity. With the knowledge that each person is a unique human being with their own personal features, opinions and potential, these elements work as connectors influencing a person's way of thinking and acting, and thereby contribute greatly in building their own identity. With this being said, we find the culture to be the inseparable part of each individual and society unit.

3 Japan

Japan and its unique cultural practices, values and overall mindset are by academics widely discussed. Its uniqueness can be interpreted by the fact that Japan was isolated from the rest of the world for 250 years, known as the Tokugawa Period (1603 – 1853). Furthermore, natural limitations might play a big role, as well as the Japanese language. (Lewis, 2006)

In contrast to practises, values are the culture components that are permanent in the society. (G. Hofstede, G. J. Hofstede and Minkov, 2010) In order to better understand the Japanese cultural values, we underline three of them, which we consider being pivotal.

Harmony

From early on Japanese learn various practices and principles, often concerning avoiding conflicts in order to preserve the harmony *(wa)*. In addition, *wa* represents qualities, such as trust, respect and cooperation, shared among individuals within the society. (De Mente, 2012)

Diligence

Shibutosa (fight to the death), referring in present to Japanese attributes, such as diligence, dedication and determination, are an inherent part of the Japanese work ethic, highly valued and supported in work as well as school environment. (De Mente, 2004)

Loyalty

Loyalty to group and company is generally expressed by long working hours as well as protecting and saving group's face, regardless of any effort. (E. T. Hall and M. R. Hall, 1987)

3.1 Japanese Values According to Hofstede's Cultural Dimensions

Acknowledging how significant is the role which culture plays in the work environment, professor Geert Hofstede started conducting the extensive study in the late 70s, which outcomes lied foundation for many academic studies as well as for his lifelong contribution – Six dimensions of national culture.

Six dimensions of national culture is a well-known model that presents the six core issues, according to which the pivotal differences between cultures can be determined. In our

case we discuss the Japanese culture, and how its values, according to Hofstede, differ from the Slovak ones.

3.1.1 Power Distance

Power distance focuses on inequality of status, prestige, wealth, or power, distributed in one culture environment. Assuming that not all individuals are equal, but rather part of a hierarchical structure, the dimension illustrates a level to which inequality is expected and accepted. (Hofstede, 2001)

Hierarchy has been valued in Japan long time ago, and today is pursued in various forms as well. For instance, in work environment, where it has become highly respected only in the last decades, can be perceived especially in terms of seniority. (Woronoff, 2001) This means, one's colleague is usually identified as a senior *(senpai)* or junior *(kouhai)*. (Maeda, 2007)

"Senior and junior are not just sociological terms, each has to interact with the other in specified ways, using certain words, adopting expected attitudes, bowing in the prescribed manner" (Woronoff, 2001, p. 49).

Interestingly, in contrast to the Japanese intermediate score, Slovakia demonstrates, according to G. Hofstede, G. J. Hofstede and Minkov (2010), a markedly higher degree of power distance. As R. D. Lewis (2006) claims, Slovaks also appreciate rather formal way of conducting meetings and interactions, since they respect a hierarchy.

However, we shall not forget that superior needs to prove his / her skills and character in order to make his / her subordinates respect and accept his / her decisions. (Hofstede, 2001; G. Hofstede, G. J. Hofstede and Minkov, 2010)

3.1.2 Individualism Versus Collectivism

G. Hofstede, G. J. Hofstede and Minkov suggest that *"Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after him- or herself and his or her immediate family"* (G. Hofstede, G. J. Hofstede and Minkov, 2010, p. 92).

Collectivism appears, on the other hand, in societies with high level of interdependence of individuals. This results in integration into cohesive in-group whereby they may be protected in exchange for loyalty. (Ibid., 2010)

In comparison to Western societies, Japan (as well as Slovakia) is often referred to be collectivistic. For instance, Haghirian (2010) emphasises a Japanese decision-making process, known as *ringi system*, as well as responsibility, achievements and failures, which are usually in Japan all group based and perceived.

We shall refer at this point also to a term *jikoryu* (one's own style or personal style) under which Japanese understand a manner performed by an individual in the workplace who acts against the group's consensus in a negative fashion, or attempts to express their individuality. This behaviour results often in the group inefficiency and loss of person's (and sometimes even group's) face. (De Mente, 2004)

However, Japan cannot be identified as entirely collectivistic society. In contrary, by Asian standards Japan is perceived rather as an individualistic country. This is often explained by the lack of extended family system, which usually lies a foundation for collectivistic societies, like China. (Hofstede, 2001; G. Hofstede, G. J. Hofstede and Minkov, 2010)

3.1.3 Masculinity Versus Femininity

The dimension of the masculinity and femininity deals with generally dominant traits and behaviour patterns, connected to individuals' gender roles in a society, as well as an extent to which these roles may coincide. (Ibid., 2001; Ibid., 2010)

According to G. Hofstede, G. J. Hofstede and Minkov (2010), both Japanese and Slovaks demonstrate high degree of masculinity. That is to say, Japanese, as members of highly success driven society, strive for achievements and excellence in each field of work.

Gender roles are in Japan somewhat distinct than overlapping. At this point we shall advert to the work environment and one of the political and cultural challenges Japan has been facing. As P. Haghirian stresses in his work *Understanding Japanese Management Practices* (2010), Japanese men are more likely to hold management positions, while women administrative ones, which consequences for the Japanese economy are often discussed.

3.1.4 Uncertainty Avoidance

Understanding that Uncertainty creates discomfort and anxiety, the dimension pertains to a degree of society's tolerance to unknown events which future may or may not bring. (Hofstede, 2001; G. Hofstede, G. J. Hofstede and Minkov, 2010)

Whether Japanese are at work or on informal occasions, they learn from early on to pursue a lot of rules and rituals. In order to avoid uncertainty, they tend to prepare for any dangerous or regular situation. This is often explained by an extensive number of natural threats, such as earthquakes or volcano eruptions, present in the country. (Ibid., 2001; Ibid., 2010)

With this being said, in contrast to Slovakia, we perceive Japan to possess a strong uncertainty avoidance concerning an every-day life of each Japanese. (Ibid., 2001; Ibid., 2010)

3.1.5 Long Term Orientation Versus Short Term Normative Orientation

The dimension denotes the fact that values of a society are inherently affected by the way time is perceived. G. Hofstede defines this dimension as follows:

"Long Term Orientation stands for the fostering of virtues oriented towards future rewards, in particular, perseverance and thrift. Its opposite pole, Short Term Orientation, stands for the fostering of virtues related to the past and present, in particular, respect for tradition, preservation of 'face,' and fulfilling social obligations" (Hofstede, 2001, p. 359).

Significantly more than Slovakia, Japan is considered to be a long-term-oriented society. (G. Hofstede, G. J. Hofstede and Minkov, 2010)

Hence, primary Japanese business goals often differ from the European ones. As Y. Umeda (1996) contends, instead of short-term profits, Japanese companies generally stress the attention rather on long-term objectives, such as growth, defeating the competitors, a market share increase and employment elevation.

Moreover, given that serious conversations, as well as critical negotiations cannot be rushed, Japanese value establishing a rapport that should lay basis for a long-lasting relationship which often takes years of effort and patience in order to be solidly developed. (Hurn and Tomalin, 2013)

3.1.6 Indulgence Versus Restraint

The last dimension deals with a subjective well-being, connected to basic human needs. Cultures supporting fulfilling these needs, as well as enjoying life are called indulgent, as opposed to restraint cultures that do not lay emphasis on pleasure, but place importance on filling the duties, while applying social norms, instead. (G. Hofstede, G. J. Hofstede and Minkov, 2010)

Both Japanese and Slovaks belong to restraint cultures. (Ibid., 2010) Indeed, in terms of work ethic are Japanese well-known for their hardworking mindset. In spite of various leisure activities that are inseparable part of a Japanese culture, they tend to work long hours which, unfortunately, often results in serious illnesses, even death, known as *karoshi* (literally translated to "death from overwork"). (Buckley, 2006)

EMPIRICAL PART

4 Objectives and Methods of Work

As the name of the thesis suggests, the primary objective of the work is to examine a significance of the nonverbal communication in intercultural business negotiations, as we attempt to answer the following: While preparing for a negotiation, in what extent is it necessary to consider not only the goals, business tactics, facts and information regarding the company and market background, but cultural differences in terms of nonverbal behaviour as well?

The given question was clarified by comparing nonverbal communication performed by the members of two cultural backgrounds, i. e. the Japanese and Slovak culture.

The comparison was executed by utilizing the bibliographical resources analysing the discussed cultures, listed at the end of the thesis.

More specifically, we examined the dissimilarities concerning the diverse aspects of the nonverbal communication, such as the communication environment where physical and spatial environment was taken into account; the communicators' physical characteristics depicting the importance of the appearance; the body movement and position where gestures, posture, facial expressions and eye behaviour were included; and lastly the difference in perception both cultures possess towards the presence of silence in the communication situation.

Based on the discussion and identified differences and similarities, the results were subsequently concluded in the part "Conclusion" where the final recommendations for the Slovak business representatives were summarized as well.

At this point we advert to the limitation the work has. Since we considered and analysed exclusively two cultures characterised by considerable geographical and cultural distance, we shall be aware of the fact that the nonverbal communication may play a markedly bigger role in *this* context than it might do within the cultures of substantial resemblance.

5 Analysis of the Japanese and Slovak Nonverbal Communication

Geographically distant and culturally distinct – Japanese and Slovaks, their cultures and closely related communication styles differ immensely. Before we discuss differences and similarities in Japanese and Slovak nonverbal communication comprehensively, we shall introduce the issue by addressing the pivotal factors affecting the dissimilarities of examined cultures in this matter.

Throughout the centuries, especially during the Shogunate Period (1185 – 1868), Japan has evolved into culturally homogenized society. The more homogeneous nation Japan has been growing into, the bigger impact can be perceived in terms of interpersonal communication. More specifically, nonverbal messages started to take markedly higher importance than the verbal ones. This can be interpreted also by the fact that each interaction must be performed in accordance with strict etiquette rules defining even the slightest body gestures individuals must or must not execute. This resulted in Japanese relying more on implicit nonverbal cues, which we can witness even in present days. (De Mente, 2004)

Slavs – the Slovaks'ancestors – cannot be, in contrast to Japanese, perceived as a homogeneous nation. Europe has been featuring as a meeting point for various ethnic groups across the ages. As P. Bystrický (2008) describes numerous incidents during which intercultural interactions (whether through migration of nations or frequent incursions) happened, it shall be noted that nations, including Slavs, influenced each other's cultures and behaviour.

This being said, we shall underline Japanese tend to place emphasis on nonverbal communication predominantly more than Slovaks do. Indeed, a significance of developing the ability to interpret meanings of Japanese ambiguous verbal messages along with nuances of nonverbal clues are stressed not only in personal life but business environment as well. (De Mente, 2018)

Considering business in Japan can be realised only on condition that between both parties is established trust, foreign representatives need to take into account that rational ideas do not represent all the determinants affecting the negotiation results. On the contrary, the partner's

character, i. e. his / her approach, a way he / she expresses his / her thoughts, and nonverbal behaviour, such as silence, body language or facial expressions, which will be discussed in the following chapters, may greatly impact the Japanese partner's decision as well. (Hurn and Tomalin, 2013) This emotional side of a Japanese personality can be referred by term *haragei*, often translated as the "art of the stomach". (De Mente, 2018)

Haragei can be defined in other words as *"instinctive, gut feelings about a person, event, or proposition"* (Norbury, 2006, p. 44). B. L. De Mente suggests that without the comparable level of a discussed skill one can get lost in meanings of a transferred message. (2018) In case one decides to comprehend the complex ambiguity of a Japanese language and nonverbal behaviour, we shall note that it does take long time of observation and practice.

On the other hand, J. Woronoff adverts in the work *The "No-Nonsense" Guide to Doing Business in Japan* (2001) to difficulties even Japanese have with comprehension of the changes in others' facial expressions and body movements. The author claims that *haragei* does not constitute the vital part of Japanese communication, but rather serves as a supportive component for arisen discrepancies within the verbal level of the communication process.

J. Woronoff (2001) further reflects upon the relevance and necessity of learning the Japanese *art of the stomach*. Supposing that foreign participants cannot comprehend delivered Japanese verbal messages (without the translator), it is hardly plausible to reach an understanding of meanings of sentences through the observation of a Japanese nonverbal behaviour, nor is recommended to attempt to employ it during the discussions.

In conclusion we note that both verbal and nonverbal forms of communication are important and one cannot exist without the other. We do not recommend Slovaks to imitate the other counterpart's nonverbal behaviour, since *haragei* requires a deep knowledge of the Japanese culture and language.

However, we believe that good knowledge of this matter and high proficiency in the observation skills can lead to better ability to empathize with the Japanese partner and avoid the misunderstandings. Furthermore, even few nonverbal clues observed and understood correctly may bring a Slovak counterpart a considerable advantage in a negotiation process with the Japanese participants.

6 The Communication Environment

6.1 Physical Environment

Arrangement of a meeting room where discussions take place depends usually on the nature of the hosting company rather than the cultural background. However, the way seats are arranged when the entire teams participate in negotiation, i. e. whom the individual seats should be dedicated to, perceive both examined cultures differently.

According to the Slovak etiquette rules the foreigner delegates should be seated in the one side of a – preferably oblong – table, while the hosts on the other one. Considering the team leaders, their seats should be set in the centre of their sides of the table, as they sit opposite to each other. (Tóth, 1994)

When business negotiation is carried by small personnel, a coffee table may be sufficient and accepted. In this case, however, one should offer the guest a seat next to a host, known as the seat of honour. (Ibid, 1994)

Furthermore, Ľ. Tóth highlights it is important for a host to avoid sitting behind his / her own table, when negotiating in the office. Lack of awareness and subsequently implementation of such a negotiation setting may raise a feeling of disrespect in the foreign guests. (1994)

Regarding the Japanese way of seating, there are strictly prescribed rules respecting hierarchy. The Japanese seat of honour, known as *"kamiza"*, is normally located the furthest from the door, while the least ranked person is given the seat *"shimoza"* which is closest to the entrance. (Haghirian, 2010) Location of *kamiza* can be often emphasized by a window, painting or any other visual decorative or functional object aiming to be the heart of the room. (Alston, 1990)

Nonetheless, whether one knows or does not know where his / her seat is, it is important to politely wait in the standing position, until being invited to sit down. (Ibid., 1990)

6.2 Spatial Environment

Space utilised to create a territory needs to be taken into consideration in the cross-cultural negotiations as well. Territory, as L. Brosnahan claims, is *"the physical, social, and*

psychic space people want and need for integrity, freedom, privacy, and security" (Brosnahan, 1990, p. 33). Size of such a territory is conditioned by the various factors, including degree of formality of the event, gender, age, hierarchy and culture. (Ružičková, 2001)

When meeting a Slovak business partner, R. R. Gesteland recommends to keep a space of 25 to 40 cm between the other person and oneself. (2012) According to A. and B. Pease (2004), Japanese size of personal territory amounts about to 25 cm, which may appear that Slovak and Japanese personal distances are comparable in the formal events.

However, E. Ružičková (2001) adverts to the fact Japanese belong to *No Touching Cultures* and highly appreciate the personal space, required notably once a mutual bowing during the greeting is performed. On the other hand, Slovak culture can be described as the *Touching Culture* with individuals demanding in general less personal space.

Nevertheless, the exact size of the ideal personal distance cannot be assessed with absolute certainty, since (as noted above) culture is not the only factor affecting the given issue. Therefore, following is suggested: At first, try to remain in the arm-length distance and thereafter observe whether the other person feels comfortable or rather attempts to move forwards or backwards. While paying attention to these nonverbal cues, one can adjust to the adequate distance enough to satisfy both parties. (Ibid., 2001)

7 The Communicators' Physical Characteristics

From a category of nonverbal communication concerning the tangible characteristics of the interactors shall be discussed the clothing with accessories, as these aspects can contribute in forming the person's image of the credible partner, especially in the countries such as Japan and Slovakia.

Indeed, in terms of business dress code, Japanese acknowledge the simple, uniformed and high-quality design of the clothes, i. e. dark suits, white shirts and basic black oxfords although one may occasionally witness fairly coloured shirts chosen by the individuals operating within the creative fields. One should pay attention to details, especially to the designer pen, noticed by the Japanese counterpart as well. (J. and H. Kato, 1992)

In terms of appearance in the business negotiations in Slovakia, etiquette rules do not differ eminently. As P. Sklenčár notes, men should wear a suit, white (eventually light) shirt with tie and closed shoes, matching with belt and watch strap. Women, like in Japan, should opt for a rather conservative look as well, involving ladies suit (alternatively trouser suit) and nylon with court shoes. Simplicity and elegance should prevail modernity and eccentricity. Furthermore, the quality of each piece of clothing is equally important as the neat and correct appearance. (2020)

8 Body Movement and Position

8.1 Gestures

Reception, introduction, discussions and negotiations themselves – From the beginning till the end of a negotiation process various gestures of head, arms and hands express positive intentions and respect towards the partner. Furthermore, we shall not forget about the gestures that do not indicate negotiators' politeness, but rather accompany communicators in diverse communication situations or changes in attitudes and feelings.

In this chapter we shall discuss both, polite and regular gestures, which are usually culturally dependent and might be utilised in the negotiation process.

8.1.1 Handshake

Handshake as initially a symbol of truce and expectation for the future encounter to proceed peacefully, has had a great meaning in Europe. By many academics it is believed that by this gesture might be demonstrated adversaries' act of being unarmed. Moreover, willingness to expose one's open palm and touch the other may illustrate the openness, and readiness to perceive the other party as an equal opponent or partner. (Brosnahan, 1990)

Nowadays, however, the handshake has become an internationally accepted formal and polite way of greeting, and is executed by Slovaks as well. Each business negotiation should start in Slovakia with a correct handshake and be followed by the greeting formula *"Dobrý deň, teší ma!"*. Correct handshake, as L. Brosnahan (1990) stays *"Firm Handshake"*, is realised by offering an open hand and fully joining the other person's hand. Hands should be shaken once, two or three times and squeezed with the moderate pressure. (Ibid., 1990)

Sometimes individuals squeeze their hands unintentionally too much, which can result in other person's discomfort, and may indicate dominance. It is known under the term *"Bone-Crusher"* and stands as the opposite of *"Dead Fish"* which is perceived generally as the worst style of handshake. *Dead Fish* can be described as a form of handshake that lacks the pressure and energy from the one side, necessary to perform the gesture correctly. This asymmetrical handshake may demonstrate unwillingness and disrespect, and therefore also trust can be called into question. (Ibid., 1990)

Another incorrect style of handshake, *"Finger Shake"*, is done by offering not the whole hand, but fingers only. It is usually performed by women when being shy, and may also offend the other communicator. (Ibid., 1990)

Offensive might be also a handshake called *"Politician's Handshake"*, characterised by excessiveness and often dishonesty. A person executes a regular handshake with the right hand, while comfortable touches the other person's arm with the left hand. For the purpose of winning or maintaining a good image it may last longer than the usual handshake. Interestingly, it is implemented not only by politicians, as the name suggests, but overly confident businessmen as well. (Ibid., 1990) Hence, we shall not recommend to use this type of handshake with Slovak business representatives, but rather stick to a regular *Firm Handshake* instead.

In terms of the *Firm Handshake* A. and B. Pease highlight the importance of angle at which hand is reached. In order to demonstrate equality and respect, hands need to be in the vertical position. When an individual's palm is placed down, he / she, whether intentionally or unintentionally, exhibits a dominant attitude towards the other person. On the other hand, once the hand is turned so that the palm is oriented upwards, we can speak of submissiveness the individual feels. (2004)

Style of handshake, i. e. its duration, intensity and way of offering the hand does, however, not represent the only issue one should pay attention to. L. Špaček (2018) highlights that handshakes should not be performed over the object, such as a table. In case more people are engaged in the gesture, hands should not be shaken crosswise and one should not forget about the hierarchy as well. Person with a higher social status, such as superior, client or women generally, should reach the hand first, while the person ranked hierarchically lower, like subordinate or host, should accept it.

Furthermore, when a man sits, he should stand up and realise the handshake in the fully straight posture. (Ibid., 2018)

P. Sklenčár adverts to a principle that gloves, especially men's ones, should be during the discussed gesture pulled off. However, in case one needs to follow the hygienic measures, such as during the pandemic situation of COVID-19, gloves are, naturally, accepted. (2020)

Although the Japanese primary way of greeting does not include handshake, but rather the act of bowing (as will be discussed in the following part), Japanese do shake hands. However, one must take into account the level of formality, since in formal occasions a bow is always more appropriate. (De Mente, 2015)

B. L. De Mente stresses the Japanese tendency to perform handshake with foreigners, often in combination with a bow, especially when they decide to build a rapport with a new negotiation partner. (2015)

When it comes to the intensity of squeezing one's hand, L. Brosnahan (1990) adverts differences in perceptions which members of different cultures may have. Knowing that Japanese belong to less touching cultures, they tend to squeeze a person's hand more gently, which should be considered by Slovak business negotiators as well. As B. L. De Mente (2015) claims, the less experience Japanese have in the Western countries, the more prone to *Dead Fish* type of handshake they are. He further recommends to strive to immediately identify the person's grip intensity, and subsequently react accordingly. (Ibid., 2015)

8.1.2 Bow

Japanese have been always attaching great importance to the process of greeting and with this related an art of bow. Although both handshake and bow may appear to us as two equal symbols representing forms of salutation, we shall note that Japanese tend to bow more than people from the West shake hands. (H. and J. Kato, 1992) As H. and J. Kato claim, Japanese, whether their relationships are formal or informal, do not bow exclusively in their first encounter of a day, but each time they meet each other. (1992)

A wrong assumption of Japanese that handshake can be substituted in an intercultural interaction for their bow often leads to an excessive amount of handshakes from their side, which may be perceived by Westerners as odd. (Ibid., 1992)

The frequency of the Japanese bow is, however, not considered to be the only issue foreigners should pay attention to. On the contrary, we find it important to advert to a Japanese tendency to focus more on a process than results themselves. A "way of doing things" (known

as *"shikata"*) belongs to the vital concepts of Japanese culture, underlining the Japanese attitude to execute each social-related action in a correct form and sequence. (De Mente, 2018)

Bowing during a business negotiation is, naturally, no exception. In order to do the bow properly, one needs to be aware of the correct body posture. Head and back with shoulders are stiff and must remain straight in one line. Feet should be placed together and, in a comparison to handshake where eye contact is essential, eyes should face down during the bow. In terms of hands, it depends on gender. Women hold hands in front of their stomach, whereas men must keep them sideways. (H. and J. Kato, 1992)

Hierarchy and scale of formality of an event play important roles as well. They can determine the correct angle of bow, its quantity, and even the length of the act. Generally said, the higher ranked and the more powerful a person is considered to be, the deeper and longer one's bow should become. (Ibid., 1992)

As regards of the person initiating the greeting, noteworthy are opposing approaches between the prescribed rules of both gestures. Handshake should be initiated by the person with higher social status, whereas the bow must start an individual of the hierarchically lower rank. (Brosnahan, 1990)

A hierarchically lower person usually regulates also the number of bows, and thereby expresses the level of respect he / she has towards his / her superior interactor. (Ibid., 1990)

B. L. De Mente emphasises the three fundamental types of bow which should be considered when meeting the Japanese. (2015)

The first type, known as *"sai-keirei"* (translated to "highest form of salutation") is often associated with the Shogunate Period (1185 – 1868), and subsequently the Japanese emperor to whom was demonstrated by this act respect. However, in present days one would rarely experience this type of bow. (Ibid., 2015)

The second, medium type, is utilised on the formal occasions and in situations when a person wants to express the special emotion towards the other person. It is characterised by a 45-degree angle of the body and lasts in general two or three seconds. (Ibid., 2015)

This form of bow should be offered to a person only in the initial meeting of the day. When greeting the person for a next time at the same event, one should perform the third type of bow, i. e. the light bow, instead. The light bow is the most frequent type of bow and should be held at the 20-degree angle. In contrast to the medium bow, this type should be kept only for one second. (Ibid., 2015)

At this point we shall underline that bow, as one of the most pivotal and utilised gestures in Japan, is executed not only when greeting and departing, but in the situations of other nature as well. For instance, when a person wants to express the apology or appreciation. (De Mente, 2015)

In the business environment, bow comes also after individuals exchange their name-cards *("meishi").* When performing, one should pay attention to all the verbal and nonverbal rules related to the prescribed process. Among other practices, the act includes a correct eye behaviour, i. e. one should look at the received name-card in order to demonstrate deference and interest, know the person's status, and subsequently be able to bow accordingly. (De Mente, 2018) Glance at the name-card and one's respectful manipulation with it is comparable important in Slovakia as well. (Sklenčár, 2020)

Bow accompanies also the act of giving and receiving gifts. When doing so, the giver as well as receiver should utilise both hands. (J. M. and M. S. Vardaman, 1994)

We shall note that Japanese naturally do not demand from foreigner guests or hosts to possess a deep knowledge of all the rules connected to bowing. However, as H. and J. Kato suggest, neglecting the basics may lead to a serious faux pas. (1992) This is a reason why it is recommended to better not omit this issue when preparing for the negotiations with Japanese.

8.1.3 Nod

Nod, as a gesture of agreement, can be found in both Japanese and Slovak nonverbal communication. In Japan, however, it may also have a different meaning.

Japanese practise the habit called *"aizuchi"* (translated to "chiming in"), aiming to demonstrate the interactor they listen. The frequent nodding (almost after each sentence) accompanies the verbal affirmation *hai* ("yes") or *uh*. Naturally, a foreign communicator

without knowledge of the practice usually falsely assumes his / her Japanese partner understands, wants him / her to keep speaking, or agrees with the discussed issue, which often results in major misconceptions. (De Mente, 2004)

When foreigners deal with Japanese, they should take *aizuchi* into account, as this habit is deep-seated in the Japanese culture and its omission from the Japanese side is viewed as impolite. (Ibid., 2004)

With reference to other meanings nod may have, we shall mention gratitude Slovaks tend to demonstrate by the gesture. Bow without a torso is, however, viewed as too informal in Japan, thus in formal events, such as the business negotiations, avoided. (Ružičková, 2001)

8.1.4 Gestures Indicating Disagreement and Denial

Understanding that mentioned Japanese nonverbal as well as verbal confirmations might not necessarily mean agreement in Japan leads us to the question "How can disagreement be recognised?".

B. L. De Mente suggests to take notes while Japanese counterpart is speaking, and subsequently to apologize and ask for clarification of a discussed issue. (2004)

Although this approach often results in the prolonged meeting, we agree it is better to make an effort to go through the objectives a few times and thereby ensure both parties finish the session being on the same page. Moreover, we shall suggest choosing a good interpreter with comprehensive knowledge of not only language, but also cultural and nonverbal nuances.

Nonetheless, E. Ružičková presents a gesture of shaking head (sideways), existing not only in Slovakia, but in Japan as well. That is to say, this head movement *is* understood by Japanese, but utilized differently, i. e. slightly after the pause and consideration. (2001)

When Japanese are offered something they want to refuse, they tend to raise the hand in front of them, palm facing to a partner. This gesture, in Japan considered polite, is in Slovakia perceived as informal, thus not applied during formal situations, such as business negotiations. (Ibid., 2001) Hamiru-Aqui emphasises that a more frequent situation in Japan connected to this type of gesture is denial of one's compliment (rather than demonstrating an actual denial of the partner's idea). (2008)

Japanese implicit behaviour and true (in this case negative) opinions may represent a difficult part of the negotiation process. Anyway, there *are* nonverbal cues that even though do not necessarily mean disagreement, indicate a certain level of dissatisfaction, or imply that something is not all right. When perceived, the gesture may help Slovaks (or any other foreigner partner) to identify a problem, and thereby prevent the latter denial.

The gesture goes like this: Japanese raise heads and inhale through their teeth, alternatively exhale abruptly, while not saying anything. (Bucknall, 2005)

Moreover, valid clues may be the ones unintentionally performed by individuals of different cultural backgrounds as well, such as leaning backwards on the chair, or gentle touch of one's neck. (Ibid., 2005)

8.1.5 Gestures Indicating Thinking

In case Slovaks neither agree nor disagree, but rather consider (in formal way), they tend to touch their forehead with the fingertips. (Ružičková, 2001)

However, Japanese interpret this gesture as headache or fever. (Ibid., 2001) When a person ponders over a discussed issue in Japan, he / she is most likely to scratch his / her ear. (Bucknall, 2005)

8.1.6 Gestures Indicating Apology

As mentioned and discussed in the part "Bow", Japanese acts of apology are accompanied by a specific type of bowing, depending on the nature of apology.

Slovaks, primarily women, often use two types of hand gestures related to apologizing. Hand is laid on the chest and, in more formal situations, followed by moving forward with the trunk and eyes facing down. Alternatively, Slovaks clutch hands in front of the upper front of the body, while looking straight at the person. (Ibid., 2001)

8.1.7 Gestures Indicating Oneself, Other Person and Object

When Japanese want to indicate themselves, they do not point to their chests, as Slovaks do, but to the nose. Pointing to one's chest Japanese associate with aggression, therefore it is not recommended to use it. (Bucknall, 2005)

In case of indicating other person or an object, an index finger is pointed to the middle of a given subject. In the Western countries, such as Slovakia, it is usually taught to avoid performing this gesture from early on, since it is considered being disrespectful. In Japan this habit, however, is perceived to be normal. (Hamiru-Aqui, 2008)

Moreover, Japanese tend to raise a finger, oriented to their communicator partner's nose when speaking about them. (Ibid., 2008)

However, the gestures do not appear in situations signalling the direction. For instance, when Japanese assistant aims to show the way where a guest's seat lies, he / she would point at the place with his / her unfolded hand rather than with a finger only. (Bucknall, 2005)

8.1.8 Gestures Indicating "Come here!"

While in Slovakia a person demonstrating his / her partner to "Come here!" uses his / her palm facing upwards and fingers moving together up and down, Japanese tend to stretch the hand out, palm facing down, and wave towards the partner. This may cause Slovaks wrong assumptions that Japanese imply (in a certainly impolite way) to leave, when in reality, the opposite is true. (Alston, 1990)

8.1.9 Gestures Indicating "Wait a moment!"

Western countries, including Slovakia, and Japan also differ in ways of politely asking their partner to wait. While Japanese raise the hand or sometimes both hands in front of them and with the palm facing forward, Westerners raise the index finger instead. Since the gesture of the raised index finger means a number one in Japan (as by counting), Japanese may get confused when being executed. (Hamiru-Aqui, 2008)

8.1.10 Japanese Gesture Accompanying Laughing

Funny situations or jokes followed by laughing are during the business negotiation in Japan – a country with a culture valuing formal behaviour and highly prescribed etiquette rules – neither natural, nor accepted. However, in case Japanese start laughing (whether during the formal negotiation itself or, no less important, informal event afterwards), foreigners may notice

at their Japanese counterpart a laughter accompanied by covering their mouth with a hand. (Ibid., 2008)

K. B. Bucknall (2005) highlights that laughter often means feeling embarrassment in Japan, rather than considering something being funny. This naturally does not regard an informal situation.

8.2 Posture

Formal behaviour can be perceived also in a way Japanese tend to stand or sit. Regardless of the position, a straight posture is principal. (Ibid., 2005)

When sitting, both legs should be placed fully on the ground. Crossing the legs is not recommended, since Japanese may view it as impolite. Furthermore, a calm personality may be exhibited by avoiding unnecessary body movements, such as slight play with parts of clothes or a pen while listening to the Japanese counterpart. Its opposite might be considered by Japanese as indifference, absence of patience, and sometimes even immaturity. (Ibid., 2005)

Posture by standing should be held stiff in the beginning. However, as rapport grows, it is suggested to apply a bit relaxed posture, while not exceeding, since it is essential to keep in mind the good manners and respect. (Ibid., 2005)

When the calm posture is accompanied by silence, it may indicate an execution of a Japanese habit named *"kamae"*. *Kamae* – an act of remaining speechless and motionless – is the inherent part of Japanese traditions, and aims to adapt the inner stance when switching the roles held during a given situation. It can be seen, for example, as a pause between a greeting ceremony and transition to the debates concerning business. (March, 1996)

Alternatively, one can experience Japanese being motionless with their hands connected in their lap. Since exposing one's emotions in a formal situation in Japan is out of the question, Japanese tend to cope with being nervous in this manner. (Ružičková, 2001)

In terms of a vital difference between Japanese and Slovak body position, we shall emphasise an angle at which communicators stand (or sit) when interacting.

Ideally, the participants of communication face each other entirely, and thereby are able to receive each other's due nonverbal messages. Although this type of a body position, known as "frontal position", can be seen in Slovak behaviour, Japanese may feel they are being confronted. They tend to apply an indirect position instead, standing shoulder-to-shoulder as they aim to avoid the direct eye contact, and rather focus on the received audio related messages when listening to their counterpart. (Ibid., 2001)

As we can see, various aspects of nonverbal communication are interconnected, including the angle at which the body faces a partner, and presence or lack of eye contact which will be discussed later.

8.3 Facial Expressions

Stiff position without a sign of motion is often accompanied by a neutral expression of face in Japan. Although there is a lot going on in the Japanese mind, including observations of the partner's character, considerations concerning the business proposals and ideas, and sometimes even escalated emotions, Japanese learn from early on to solicitously hide all the necessary conclusions behind their mask of the "poker face expression". Furthermore, highly valued is the ability to observe the other person's true feelings and intentions correctly as well. (Bucknall, 2005)

Poker face, known as *"shirankao"*, serves Japanese as a protection not only from communicating their positive and negative attitudes and business objectives in cross-cultural business negotiations, but from the regular behind-the-scenes actions within their own communities as well. (De Mente, 2004)

Apart from the expressionless Japanese face, foreigners may notice that Japanese slightly smile frequently. The reasons can be, however, diverse. Smiling, as the sign of happiness and satisfaction, is practised in the Japanese environment also in the situations when Japanese conceal their negative emotions. This way Japanese may express he / she is confused, embarrassed, and even angry, disappointed or sad. Naturally, once all the verbal and nonverbal cues are taken in account, it is possible to determine a potential negative emotion behind the Japanese smile. (J. M. and M. S. Vardaman, 1994)

At this point we shall note that it is not recommended to always seek a profound meaning or an intense emotion when Japanese execute the given facial expression. On the contrary, a smile may sometimes mean that Japanese just want their hosts or guests to feel comfortable in their presence. (Lewis, 2006)

Some academics including E. Ružičková claim, however, that the smile in formal events is not as typical in Japan as in Europe. While Slovaks view a smile as a friendly sign, Japanese may often not perceive it positively in formal situations due its ambiguity, as noted above. (2001)

Despite the complexity of Japanese perception and rules related to all facial expressions, we do not recommend to rack one's brains over the issue. However, a little attempt to adjust and reduce the excessive facial expressions in general may contribute to developing the image of a trustworthy partner.

8.4 Eye Behaviour

Difference in the eye behaviour between Japanese and Slovaks can be primarily perceived in the eye contact, i. e. its presence or absence in the communication situation.

While Slovaks are taught to maintain adequate eye contact in order to show the partner, he / she is respected and heard, in Japan it is not the case. (Ružičková, 2001) Instead of the person's eyes, Japanese have a tendency to look at his / her neck when they listen and at their own legs, once they start talking. (Lewis, 2006)

In terms of eye contact executed in a company of the Japanese business partners, K. B. Bucknall emphasizes to take into account hierarchy. When the entire teams attend the negotiations, primarily the team members – as individuals whose statuses are perceived to be the lower ones – are suggested to avoid staring at the Japanese counterpart's team leader who, as a person of higher rank, might get offended by this action. A brief look at a partner and subsequent focus on one's feet or an object in the room might be therefore a better choice to do. (2005)

Occurrence of the wrongly applied eye contact can be also seen during the greetings. Since handshake should be accompanied by eye contact, Slovaks may feel it is appropriate to look at the partner's eyes when bowing which, as noted earlier, is incorrect.

On the other hand, Japanese – who are being used to bow on a daily basis – tend to look down when shaking hands. For this reason, it is vital to know the rules of other partner's greeting gesture, and perform it accordingly. (Brosnahan, 1990)

Besides the issue of eye contact, non-Japanese may witness a common eye behaviour in Japan, whereby foreigners may get confused. Japanese tend to – either somewhat or fully – close their eyes while listening to the other party. Although one might think Japanese are not interested in what is being said or feel sleepy, the opposite is true. They contemplate about the discussed topic or ponder over all options. However, sometimes it *does* happen the team leader falls asleep. This might be, surprisingly, a positive signal of him / her seeing that the meeting goes well, thus being willing to rely on subordinates to manage the process. In this case, it is recommended to proceed naturally, as if the situation did not happen. (Bucknall, 2005)

9 Silence

Although little noticed in the Occidental countries, silence has its place in human interaction and is ingrained in the Japanese culture too. Considering the Japanese history, Buddhists and Confucianism followers favoured reducing their verbal expressions, and rather focused on the action itself. Moreover, understanding that a wise person could comprehend meanings without using the numerous words, the nonverbal communication, including silence, became a natural part of the ordinary Japanese as well. (De Mente, 2004)

Presence and length of silence are, interestingly, perceived in Japan and Slovakia differently. While silence can be barely accepted nor considered positive in the formal situations in Slovakia, in Japan, on the other hand, is tolerated and often occurs when a person attentively deliberates about a given subject. Furthermore, the frequent Japanese tactic called "kill with silence" is performed to observe a partner's character too. (Ružičková, 2001)

B. L. De Mente adverts to the Japanese negotiation custom characterized by an initial hiding of the team leader's identity. Even though it seems the Chief negotiator leads the entire team and makes the final decisions, the opposite might be true. He / she may rather act as a spokesperson, often pretending to have a bigger voice than he / she actually has, while the true authority lies in the hands of the man remaining silent almost an entire time of the process, observing from the background. (2004)

As we can see, Japanese silence is highly contextual, i. e. in different circumstances may communicate different meanings. L. Brosnahan underlines the situation where silence may also indicate a disagreement. Once Japanese are expected to answer *yes* or *no* immediately, they might remain silent, preceded by implicit verbal clues when expressing their negative attitudes, which is usually perceived by foreigners as rude. (1990)

Regardless of a reason stimulating a Japanese silent non-response, it is recommended not to interrupt the situation, but stay patient and wait for the Japanese partner to express his / her thoughts. Most importantly, compromise needs to be made from both sides, i. e. once silence is executed reasonably, both parties are relatively comfortable and it does not cause miscommunication or extensive time waste, thereafter we shall say, silence may serve its purpose, and thus become truly *golden* for the both counterparts.

Conclusion

With the knowledge that the cultural differences frequently challenge participants of the cross-cultural business negotiations, the primary aim of the thesis was to study the importance of the nonverbal communication, playing an integral role in such encounters.

Communication as a process of exchanging messages comprises various components which are interconnected, and can be divided into verbal (where spoken and written words are transferred) and nonverbal (where other means than words are utilized). Nonverbal communication can be classified on the basis of a communication environment, communicators' physical characteristics, and body movements and position.

Culture is a complex concept under which we understand an aggregate of constantly developing elements of common mindset, actions, behaviour and practices created and practised by the specific social entity. Culture of Japan can be described by means of its core values, i. e. harmony, diligence and loyalty. When it comes to the cultural values according to Hofstede's model, both Japanese and Slovaks belong to restraint cultures and possess a high degree of masculinity and long-term orientation, and a rather middle degree of individualism. That is to say, they both incline to be rather collectivistic. However, they differ in terms of power distance and uncertainty avoidance. Japanese evince higher uncertainty avoidance than Slovaks do. Slovaks, on the other hand, have one of the highest scores in the power distance, while Japanese are ranged to be rather in the middle of the scale.

Comparing the various nonverbal aspects of the Japanese and Slovak behaviour in the business negotiations, we shall confirm there are following dissimilarities which deficiency of awareness may cause confusion and misunderstandings between the two parties:

- Concerning the seating arrangement, team leaders sit opposite each other in the middle of the table, regardless the culture participants belong to. Japanese etiquette is, however, more particular about the way seats are arranged. Guest, alternatively another highest ranked person, is given a seat of honour, situated the furthest from the entrance. The lower person is in the hierarchy, the nearer is seated to the door.

- Although Japanese and Slovaks may require the similar spatial distance in formal situations, i. e. app. 25 cm., Japanese with their "No Touching" culture value personal space – present especially during the bow – in formal events to a greater extent. However, since adequate personal distance is not conditioned exclusively by the culture but other factors as well, it is recommended to maintain an arm-length distance and subsequently adapt it accordingly.

- When it comes to appearance, both Japanese and Slovaks prefer a rather simple, conservative style, but with a high-quality design. Japanese, however, pay more attention to details, such as for instance a type of pen.

- Both handshake – typically utilized by Slovaks – and bow – executed by Japanese – have its rules that need to be followed thoroughly. When Japanese shake hands, one should be careful about the handgrip, since Japanese tend to squeeze one's hands more gently than Westerners usually do. In terms of bow, it can be found in other various situations, such as when apology or appreciation are given or while exchanging name cards and gifts.

- Nod as a gesture under which is generally understood agreement, is in Japan, however, frequently performed as a sign Japanese listen. Disagreement and denial are difficult to interpret, but there are certain nonverbal cues indicating that the Japanese partner is dissatisfied with what has been said. For example, when they raise their head and – without the words – breathe in through their teeth.

- There are other types of body movements which are different in both cultures, but do not have potential for misunderstandings as much as gestures noted above. They include the gestures indicating thinking, apology, oneself, other person or object, as well as gestures which meanings can be interpreted as "Come here!", "Wait a moment!", and gestures accompanying laughter.

- When standing and sitting, Japanese prefer a stiffer posture than Slovaks. It is therefore recommended to avoid excessive body movements as well as crossing the legs which Japanese perceive to be rude. It is also important to mention an angle at which communicators stand. While Slovaks favour frontal position, Japanese may prefer

standing shoulder-to-shoulder in order to avoid the direct eye contact and be able to better accept the audio related messages.

- Concerning facial expressions, Japanese have a tendency to execute the neutral facial expression, known as poker face, in order to hide one's true intentions and emotions. Furthermore, foreigners may see that Japanese smile a lot but only when it is appropriate. One should also take into account, there might be different reasons for Japanese to smile, including concealing the negative emotions.

- Eye contact is perceived in both cultures differently. While Slovaks are taught from early on to keep adequate eye contact, Japanese view it as impolite. Furthermore, it sometimes happens that a Japanese participant closes his / her eyes which should not be interpreted as lack of interest or sleepiness, but as the willingness to ponder over the discussed issue.

- Presence and length of silence is, in contrast to Slovakia, accepted in Japan and utilized for various purposes, including creating a space for thinking or being part of a tactic to get to know a partner's character better.

As we can see, Japanese and Slovaks differ in terms of the way they communicate nonverbally. Insufficient knowledge concerning the mentioned issue and subsequent execution of the behaviour which the other counterpart may perceive rather confusing, even disrespectful, may contribute to business failure. For this reason, we shall affirm original statement that preparations of this matter are worth spending one's time and making efforts, since understanding partner's actions and appropriate adapting one's gestures, posture, facial expressions, eye behaviour, proximity, appearance and length of silence may influence the overall impression a foreigner partner builds towards the person. We believe these learnings can serve primarily the Slovak businessmen as the recommendations for their future practice.

Concluding, we shall not forget the following: Firstly, the way a person acts is usually affected not only by culture, but other factors as well, including the company's and individual's character. Secondly, cultures are not stable entities but rather evolve, as its members evolve too. For these reasons we shall note that besides decent preparations, it is principally experience that may give a person the most valuable advice, i. e. being present in a large number of negotiations, while having true interest in the partner's culture and continually observing his / her behaviour.

Resumé

Príležitosti, ktoré prináša globalizácia do obchodného prostredia, sú veľké. Prichádzajú s nimi však výzvy vychádzajúce z kultúrnych odlišností, ktorými často čelia zúčastnené strany medzikultúrnych obchodných rokovaní. Práca má za cieľ zistiť, akú úlohu zohráva neverbálna komunikácia v týchto súvislostiach.

V teoretickej časti práce, t. j prvej až tretej kapitole, sme objasnili základné pojmy, princípy a procesy komunikácie. Následne sme bližšie charakterizovali neverbálnu komunikáciu a klasifikovali ju podľa rozdelenia M. L. Knappa a J. A. Hallovej (2010) na Komunikačné prostredie, Fyzické charakteristiky komunikátorov a Pohyby a pozície tela, na základe čoho sme neskôr členili kapitoly empirickej časti práce. V druhej kapitole sme sa zaoberali definíciou kultúry. Treťou kapitolou sme uviedli japonskú kultúru, pričom dôraz sme kládli na základné hodnoty, ktoré patria k najcharakteristickejším, resp. najviac ceneným, hodnotám v Japonsku, čiže harmóniu, svedomitosť a lojalitu. V druhej časti tretej kapitoly sme poukázali na podobnosti a rozdielnosti medzi japonskými a slovenskými hodnotami na báze Hofstedeho šiestich kultúrnych dimenzií.

Empirická časť práce – počínajúc štvrtou kapitolou – oboznamuje čitateľa s cieľom práce uvedeným vyššie a metodikou práce, ktorá spočíva v porovnávaní japonskej a slovenskej neverbálnej komunikácie v rámci medzikultúrnych obchodných rokovaní.

V piatej kapitole sa analyzuje celkový prístup k neverbálnej komunikácii oboch kultúr. Vyššia miera homogenity japonskej spoločnosti predpokladá, že Japonci sa začali čoraz viac spoliehať na neverbálne aspekty komunikácie. To znamená, že u Japoncov sa kladie väčší dôraz na schopnosť komunikovania a interpretovania významov komunikovaných správ pomocou – často nepatrných – neverbálnych signálov. Vzhľadom na to, že správne vyvodzovanie významov týchto signálov vyžaduje široké poznatky japonskej kultúry a japonského jazyka, neodporúčame ich všetky napodobňovať. Veríme však, že vedomé vnímanie určitých neverbálnych javov môže Slovákom (a tiež príslušníkom iných kultúr) pomôcť vcítiť sa do japonskej protistrany, chápať dôvody jej chovania, a tak predísť potenciálnym nedorozumeniam.

Šiesta kapitola sa zaoberá komunikačným prostredím účastníkov rokovaní. Prvá časť sa venuje fyzickému prostrediu. Napriek tomu, že typ a usporiadanie nábytku a iných objektov miestnosti určuje často povaha hosťujúceho subjektu, zasadanie je podmienené pravidlami etikety danej kultúry. Čestné miesto sa v oboch kultúrach nachádza spravidla za vrchom stola, pričom lídri oboch strán sú posadení oproti sebe. V Japonsku sa toto miesto vždy nachádza najďalej od dverí. Naopak, osoba s najnižším postavením sedí najbližšie pri vchode do rokovacej miestnosti. Druhá časť kapitoly objasňuje proxemiku, ktorú síce majú Slováci a Japonci pri formálnych stretnutiach podobnú., t. j. približne 25 cm, ale Japonci patria na rozdiel od Slovákov medzi nekontaktné kultúry, v ktorých sa osobný priestor vo formálnom styku zvlášť cení. Je dôležité dodať, že primeranú vzdialenosť podmieňujú aj iné faktory, preto sa odporúča zostať od partnera vzdialený/á spočiatku na dĺžku svojej ruky, a následne na základe pozorovania prispôsobiť svoju vzdialenosť adekvátne k situácii.

Najmenej rozdielov medzi kultúrami nachádzame v zaužívanom vzhľade účastníkov obchodných rokovaní, ktorý je opísaný v siedmej kapitole. Oblečenie a doplnky, ktoré spadajú pod druhú kategóriu neverbálnej komunikácie, t. j. fyzické charakteristiky komunikátorov, podliehajú predpísaným pravidlám, v ktorých dominuje nielen jednoduchý, konzervatívny prístup, ale aj vysoká kvalita, pričom Japonci si dajú osobitne záležať na detailoch, akými sú napr. typ pera.

Ôsma kapitola, ktorá je najrozsiahlejšia, sa zameriava na pohyby a pozície tela a je členená do štyroch podkapitol. Prvá podkapitola porovnáva 10 typov gest, ktoré sú neodmysliteľnou – i keď často podvedomou – súčasťou komunikácie v obchodných rokovaniach. Ako prvé sa charakterizujú gestá, ktoré sprevádzajú privítanie účastníkov. Podanie ruky, ktoré je typické na Slovensku, má svoje pravidlá, rovnako ako úklon, ktorý je rozšírený v Japonsku. Spomínané dva úkony sa navzájom nenahrádzajú. Japonci radi využívajú pri niektorých príležitostiach (ako napr. pri formálnych stretnutiach so zahraničnými partnermi) oba typy, ale ich stisk pri podávaní ruky je miernejší. Vzhľadom na to, že je úklon jedným z najčastejších gest u Japoncov, môžeme ho (na rozdiel od podania rúk) zažiť aj v iných situáciách, ako napr. pri poďakovaní, ospravedlňovaní, alebo predávaní vizitiek a darov. Gesto, ktoré môže spôsobiť nedorozumenie, je prikývnutie, pod ktorým všeobecne rozumieme súhlas. Japonci ho však uskutočňujú nie len keď súhlasia (alebo rozumejú), ale aj keď ide o presný opak

a skôr dávajú partnerovi najavo, že počúvajú. Napriek tomu, že nie je vždy jednoznačné, či japonská strana súhlasí alebo nesúhlasí, jestvujú neverbálne signály, ktoré nám naznačujú, že japonský partner nie je spokojný s tým, čo sa práve povedalo. Jedným z nich je situácia kedy Japonci – často bez vyslovenia námietok – mierne zdvihnú hlavu a nadýchnu sa cez zuby, príp. prudko vydýchnu. Zvyšné diskutované pohyby rúk a tela sa síce v daných kultúrach tiež líšia, no nemusia nutne zapríčiniť veľké nedorozumenia. Zahrnuli sme do nich nasledovné gestá: gestá indikujúce rozmýšľanie, ospravedlnenie, seba a iné osoby či objekty; ďalej gestá, ktoré naznačujú „Poď sem!“, „Prosím, počkajte!“; a nakoniec gestá sprevádzajúce smiech. Druhá podkapitola sa zaoberá posturikou. Odporúča sa zredukovať bezúčelné pohyby tela, a radšej sedieť či stáť pokojne. Naopak, čo sa neodporúča je krížiť si nohu cez nohu, keďže v Japonsku sa táto pozícia tela považuje za nezdvorilú. Rozhodujúci je aj uhol, v ktorom komunikanti stoja voči sebe. Na rozdiel od Slovákov, ktorí sú zvyknutí postaviť sa čelom, Japonci preferujú stáť voči druhej osobe mierne bokom, aby sa tak vyhli očnému kontaktu a zároveň mohli lepšie počuť vyslanú správu. Pokojný japonský postoj dopĺňa neutrálny výraz tváre, ktorý je diskutovaný v tretej podkapitole. Vo vhodných situáciách sa Japonci taktiež zvyknú často usmievať. Úsmev v Japonsku môže mať rôzne významy, vrátane skrývania negatívnych emócií. Štvrtá podkapitola mala za úlohu porovnať pohyby očí, medzi ktorými sme sa najviac venovali práve očnému kontaktu, ktorý je pre Slovákov dôležitý. Japonci sa však zvyknú vyhýbať dlhému pozeraniu sa do očí partnera, preto upriamujú pohľad radšej na partnerov krk, príp. svoje nohy. Ako ďalší príklad odlišných neverbálnych znakov sme menovali situáciu kedy niektorý z členov japonskej delegácie čiastočne alebo úplne zatvorí oči, čo nevyhnutne neznamená nedostatok záujmu alebo ospalosť. Práve naopak, týmto spôsobom sa japonskej protistrane lepšie rozmýšľa nad sprostredkovaným slovom.

Deviata kapitola poukazuje na to, že vnímanie ticha je v oboch kultúrach odlišné. Zatiaľ čo na Slovensku sa človek vo formálnych situáciách tichu vyhýba, Japonci ho využívajú na rôzne účely, ako napr. vytvorenie priestoru na zamyslenie, alebo tiež ako súčasť taktiky, pomocou ktorej sa dozvedajú o partnerovom charaktere.

V závere sa sumarizuje analyzovaná problematika, pričom sa poskytujú odporúčania pre zastupiteľov medzinárodných obchodných rokovaní, ktoré sa dajú implementovať do budúcej praxe.

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