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Chapter 1 : Final Review: Introduction to Anthropology Flash Cards: Koofers

Proxemics is the study of space and how we use it, and how it makes us feel more or less comfortable. How close you stand next to someone, for example, depends on the relationship you have with.

Derivatives of live animals. Maritime fishing products and other products acquired from the sea, outside the territorial water of a country, by fishing boats registered in the country concerned and raising said countrys flag. Goods produced or acquired on board industrial ships from the products mentioned in item f of this Article, and which are originated in that country, provided that such ships are registered in said country and raising its flag. Waste products derived from manufacturing operations and used materials, if collected therein and are fit only for re-covering raw materials. Goods produced in that country exclusively from goods referred to in items A to I or from their derivatives at any production stage. Goods, the production of which involves more than one country, are considered to be of an origin of the country where the final processing of such goods takes place, provided that the production shall be done in a project prepared to that effect which will result in the manufacture of a new product. Goods imported from a country other than that of origin shall be subject, after being submitted for consumption in said country, for the Customs Tariff applied to goods of the country of origin or source whichever of them is higher. Goods which undergo additional processing in a country other than that of origin, shall be subject to the Customs Tariff applied to goods of the country of origin or country of manufacture, according to the processing degree, and in accordance with the basis provided for in paragraph A of this Article. Imported goods shall be subject to prove their origin. The conditions of proving the origin and the exemption cases thereof shall be determined by a decision from the Minister upon recommendation from the Director. The Department shall have the right to request additional evidence to prove the origin of goods in case of doubting the authenticity of the presented certificate of origin

B- Preferential Origin Article The rules on preferential origin shall be determined and implemented in accordance with agreements concluded between the Kingdom and other parties and which provide for the granting of preferential tariff treatment.

Customs Value Article Customs value of imported goods shall be the transaction value, that is the price actually paid or payable for the goods, when bought, provided: That there are no restrictions as to the disposition or use of the goods other than restrictions which are provided for in this Law or any other Law or restrictions which limit the geographical area in which the goods may be resold or those which do not substantially affect the value of the goods. That the sale or price is not subject to some condition or consideration for which a value cannot be determined with respect to the goods being valued. That no part of the proceeds of any subsequent resale, disposal or use of the goods by the buyer will accrue directly or indirectly to the seller, unless an appropriate adjustment can be made in accordance with the provision of paragraph F of this Article. That the buyer and seller are not related

B. Persons, either being natural or legal, shall be deemed to be related only if: They are officers or directors of one anothers business. They are legally recognized partners in business. They are employer and employee. Any person directly or indirectly owns not less then 5 percent of the outstanding voting stock or shares. One of them directly or indirectly controls the other. Both of them are directly or indirectly controlled by a third person. Together they directly or indirectly control a third person. They are members of the same family up to the third degree. The fact that the buyer and the seller are related within the meaning of paragraph B of this Article shall not in itself be grounds for regarding the transaction value as unacceptable provided that the relationship did not influence the value. In a sale between related persons, the transaction value shall be accepted and the goods valued in accordance with the provisions of paragraph A whenever the importer demonstrates that such value closely approximates to one of the following test values of goods imported within 90 days before or after the date of importation: The transaction value in sales of identical or similar goods to buyers unrelated to the sellers for export to the Kingdom. The customs value of identical or similar goods as determined under the provisions of paragraph C or D of Article

In applying the test values mentioned in paragraph D of this Article, due account

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shall be taken of demonstrated differences in commercial levels. In determining the transaction value, the following costs shall be added to the extent that they are not included in the price actually paid or payable for the imported goods: Commission and brokerage, except buying commission. The cost of containers which are treated as being for customs purposes part of the goods. The cost of packing whether for labour or materials. The value of the following goods and services where supplied directly or indirectly by the buyer free of charge or at reduced cost for use in connection with the production of the imported goods: Royalties and license fees of using the concession right related to the goods being valued that the buyer must pay, either directly or indirectly, as a condition of sale of the goods. The value of any part of the proceeds of any subsequent resale, disposal or use of the imported goods that accrues directly or indirectly to the seller. The cost of transport of the imported goods to the port or place of importation. Loading, unloading, handling and insurance charges associated with the transport of the imported goods to the port or place of importation. No additions shall be made to the price actually paid or payable in determining the transaction value except as provided in paragraph F of this Article. Additions to the price actually paid or payable shall be made only on the basis of objective and quantifiable data, otherwise it will be impossible to determine the transaction value under this Article. When the Jordan Customs has reasonable reasons to doubt the truth of the produced documents, despite the conformity of the provisions of this Article, it shall communicate to the importer, in writing if requested, its grounds for doubting the truth or accuracy of the presented documents and the importer shall be given a reasonable opportunity to respond. In case the importer fails to present the evidence acceptable by the Department within the given period, then the provisions of Articles 29,30 31 shall be applied successively. Whenever the customs value cannot be determined under the provisions of Article 28, then it shall be determined in accordance with items A-D of Article 28. At the request of the importer and the Departments approval, the order of application of items D and C Article 30 may be reversed. The customs value shall be: The transaction value of identical goods sold for export to the Kingdom and exported at or about the same time as the goods being valued. In applying this Article, differences in commercial level, quantity, distance and means of transport shall be taken into account. If, when applying this item, more than one transaction value of identical goods is found, the lowest of these values shall be used to determine the customs value of the imported goods. The transaction value of similar goods sold for export to the Kingdom and exported at or about the same time as the goods being valued. In applying this Article, it shall be taken into account the discrepancies arising from differences in commercial level, quantity, distances and modes of transport. If, in applying this item, more than one transaction value of similar goods is found, the lowest of such values shall be used to determine the customs value of the imported goods. If the imported goods or identical or similar imported goods are sold in the Kingdom in the condition as imported, the customs value of the imported goods shall be based on the unit price at which the imported goods or identical or similar imported goods are sold in the greatest aggregate quantity, at or about the time of the importation of the goods being valued, but before the expiration of 90 days after such importation, to persons who are not related to the persons from whom they buy such goods, provided that deductions must be made in the commissions usually paid in the Kingdom or agreed to be paid and the additions usually made for profit and general expenses of goods of the same class or kind regardless of their origin, and in the usual costs of transport and insurance incurred within the Kingdom, as well as in the customs duties and the other fees and taxes and other national taxes payable by reason of the importation or sale of the goods in the Kingdom. Due allowance shall be made for the value added by such processing and the deductions provided for in the foregoing paragraph. The customs value of imported goods under the provision of this item shall be based on a computed value. Computed value shall consist of the sum of: Where it is impossible to determine the customs value under the provisions of Articles 28, 29, 30, then it shall be determined by directives issued by the Minister and shall be published in the Official Gazette. If the importer so requests, the importer shall be informed in writing of the customs value determined and the methods used to determined such value. Every declaration should be accompanied by an original list invoice attested by the chamber of commerce of the city where commodity has originated or by any agency acceptable

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for the Department confirming the authenticity of prices and origin. These documents shall also be attested by the Jordanian Consulate Missions and in case these Missions are not existing it would be sufficient to attest them by chambers of commerce or official bodies. The attested list or whole or part of terms thereof may be disregarded in accordance with instructions issued by the Minister for this purpose upon recommendation from the Director, where cases of disregarded to that list shall be determined and published in the Official Gazette. Where the declared value is calculated in foreign currency, it shall be converted into local currency. The conversion shall be made on basis of rate of exchange duly published by the Central Bank on date of registering the declaration. The Department shall have the right to request the documents, contracts, correspondences and others related to the transaction, including documentary credits. Commodity kind shall be written in Arabic, in compliance with the customs tariff, on the invoices issued in foreign language. This value shall not include: The duties and taxes imposed on exportation if existed. The local taxes and others refundable upon export. For the purposes of determining the kind, decisions of analogy and classification of goods not mentioned in Customs Tariff schedules shall be issued by a decision by the Minister upon recommendation of the Director and in pursuance of rules stated in the schedule. These decisions shall be published in the Official Gazette. Subject to explanatory notes of Tariff issued by the World Customs Organization, additional and applicable terms of Tariff shall be issued by the Director by decisions in which he shall determine their effective date. Such decisions shall be published in the Official Gazette. The early twenties of the last century have witnessed the establishment of Trans-Jordan Emirate. Thus, there was a need to establish a governmental agency to control the movement of goods and commodities imported into the Emirate, as well as goods transiting through its territories due to the location of the Emirate at the heart of the Arab World, as well as its strategic importance at both the regional and international levels, Therefore, the first Customs administration â€” More.

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Chapter 2 : Nonverbal Communication in Context

Anthropologists, for example, have used proxemics to determine the territorial customs of cultures. Proxemics has been useful in the study of the behavior of students in the classroom and of marital partners undergoing counseling.

Proxemics is the understanding that all humans have at least some personal space requirements, although these vary based on gender and culture, and that humans use distance-setting mechanisms of which we are not aware. Participant observation and norm breaching are the most common methods researchers use to understand where personal space begins and ends for various groups in various situations. This article also provides a brief look at some applications of what is known about personal space and how people communicate with and about it. It is the space we "claim as our own" Lefebvre, Put another way, personal space is the region surrounding each person, or the area that a person considers his or her domain or territory Hall, This boundary is established by about age 8 Guard, Personal space, and how an individual operates in a given space, is considered a form of nonverbal communication by behavioral scientists and communication experts. Researchers have found that personal space is that space that, when crossed, causes the person to feel threatened by the "invader," who is too close. When personal space is violated, people tend to use subtle messages, nonverbal cues, to let others know they are uncomfortable. We are quite unaware of this much of the time. While personal space differs within and across cultures and there is "no fixed distance-sensing mechanism" in man that is universal of all cultures, [but] it is often considered universal that all individuals have a need for some personal space" Hall, E. As with most rules for social behavior, humans are not generally aware that they are following them. Our need for personal space, and our need to control this space, is neither conscious nor intentional. What this means is we are not aware that we set distances or that there are rules for how close to stand or where to sit, but each culture has norms people are expected to follow regarding personal space. These norms, or rules, are strictly enforced, but generally only through informal social controls, like giving someone a "funny look" when she gets too close or moving away slightly when someone brushes up against you in a store. These powerful rules, besides being a form of nonverbal communication, are significant to understanding how we communicate with one another. Sociologists who study personal space are sometimes called social psychologists, or sociologists of everyday life, and are interested in the individual within a society. Some of the earliest studies of personal space come from sociological thinkers such as symbolic interactionist Erving Goffman, and ethnomethodologist Harold Garfinkel Sociologist Dane Archer studies personal space. He videotapes people making decisions about where to sit in public places "for example, libraries or train stations" and people predictably select seats far away from others already in the space. Nonverbal communication is powerful because it seems to happen so automatically and feels so natural. But, in truth, the establishment of personal space, and its role in nonverbal communication, is a learned behavior. Sociologists are not the ones who are best known for developed theories on personal space. These come from outside sociology, namely anthropology, communication, cultural studies, and psychology. Hall says we communicate through how close we stand to one another. This work looks at how humans set personal space through a type of "out-of awareness distance-setting" Hall, E. Hall uses the term "proxemic space" or "bubble" to describe this unconscious territory. Hall also knows that we cannot determine personal space by directly questioning people; rather, a researcher must observe people carefully as they operate in a normal social setting, listening and watching for tone of voice changes or pitch and stress levels when personal space has been "invaded" Hall, Two of these distances, flight and critical, are seen when animals from different species interact, while the other two, personal and social, occur when animals from the same species interact. Hall noticed that humans do not have the first two, flight and critical distance, but only the latter two, personal and social distance. From a series of interviews and observations with humans, Hall developed his notion of proxemics, determined that humans as have four zones of personal space: These zones are a little different in different cultures, but they always affect how communication works between people in the space.

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In Western societies, generally, the intimate zone is reserved for embracing, touching, or whispering, and ranges from the closest at 6 inches to the farthest at 18 inches. If one knows someone, but this person is only an acquaintance, Westerners tend to stand between 4 and 12 feet from the person, and this is the social zone. And, finally, when speaking to the public, the normative distance kept is between 12 and 25 feet or more, and is called the public zone. The personal zone, 2 to 4 feet away, is this highly regulated space for the individual in Western society. It is also found in other cultures, although the space is closer. When someone enters this space, Hall says we use an eight-factor scale to determine how we will react to this. Eight Dimensions to Determine Personal Space Hall says there are eight dimensions people use to determine how to interpret and communicate with someone in our personal space. We are socialized into, or learn, the rules of our culture, and then we use some communication tools to determine if the rules are being followed. We do not do this on an individual basis, although people do differ within cultures. Rather, broad cultural norms are found based in these eight dimensions: Hall also divides the social world into two types: Noncontact cultures are Northern Europeans, Asians, and Americans. Gender affects distance setting and the level of threat the person feels if personal space is invaded. Also, the nonverbal cues individuals The entire section is 4, words. Unlock This Study Guide Now Start your hour free trial to unlock this page Personal Space study guide and get instant access to the following:

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Chapter 3 : Body Language - Personal Space Ownership

Personal Space should not be confused with personalization, which is the marking of places. Personal space changes depending on culture, upbringing, relationship to the individual and expectations. Personal space changes depending on culture, upbringing, relationship to the individual and expectations.

In everyday usage, territory is usually taken to refer to a portion of geographic space that is claimed or occupied by a person or group of persons or by an institution. Territory involves particular ways of thinking about geographic space, and territories themselves can be seen as an outcome of territorial practices. For all that it might appear that territory and territoriality should be central concepts within geography, it is perhaps surprising how relatively little explicit treatment the topics have received within the discipline. While being mindful of the complexity of ideas surrounding these concepts, it is clear that they reflect ways in which space is imagined and they serve useful political functions. Territoriality and the production of territories can be seen as devices that tend to reify power so that it appears to reside in the territory itself rather than in those who control it. Attention is thereby deflected away from the power relationships, ideologies, and processes underpinning the maintenance of territories and their boundaries. Territorial thinking, the production of territories, and the employment of territorial strategies are bound up with maintaining power or with resisting the imposition of power by a dominant group. Forms of exclusion can be consolidated and reinforced through territorial practices, yet they can also be resisted through similar means.

General Overviews In the early 21st century there has been a more direct engagement with issues of territory and territoriality within human geography. Delaney and Storey provide useful overviews and critiques of issues of human territoriality within its social and political context, drawing on a wide range of examples across various spatial scales. Antonsich and Storey provide quite succinct commentaries on key issues. Dahlman , in keeping with much of the literature, limits the focus to territory as the spatial extent of the state and territoriality as a strategy used by states. For all that territorialization and territoriality might appear central to political geography, few textbooks in that subject area deal with it explicitly, Cox being one of the few exceptions. Websites such as Exploring Geopolitics include sections devoted to the issue of territory. People, the Earth, Environment, and Technology. This is a useful drawing together of early 21st-century work on ideas of territory and territoriality. Territory, State, and Society. Edited by Carolyn Gallaher, Carl T. While this is a useful introduction, it is limited to a consideration of the state as a territorial actor. Delaney highlights how ideas of territory tend to obscure questions of power, ideology, and authority. He emphasizes the point that territories are more than just bounded spatial entities; they can be seen as a fusion of meaning, power, and space. It also has sections on closely related themes such as nationalism and sovereignty. It includes interviews with leading political geographers and useful links to other sites. The Claiming of Space. Edited by James D.

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Chapter 4 : Territory and Territoriality - Geography - Oxford Bibliographies

Forms of nonverbal communication. Researchers have identified numerous forms of nonverbal communication: physical appearance, paralanguage (vocal cues), facial expressions, kinesics (body movements), haptics (touch), eye contact, and proxemics (space).

Discuss the role of nonverbal communication in professional contexts. Provide examples of cultural differences in nonverbal communication. Provide examples of gender differences in nonverbal communication. Nonverbal communication receives less attention than verbal communication as a part of our everyday lives. In addition, learning about cultural differences in nonverbal communication is important for people traveling abroad but also due to our increasingly multinational business world and the expanding diversity and increased frequency of intercultural communication within our own borders. Nonverbal Communication in Relational Contexts A central, if not primary, function of nonverbal communication is the establishment and maintenance of interpersonal relationships. Further, people who are skilled at encoding nonverbal messages have various interpersonal advantages, including being more popular, having larger social networks consisting of both acquaintances and close friends, and being less likely to be lonely or socially anxious. Lawrence Erlbaum, , Nonverbal communication increases our expressivity, and people generally find attractive and want to pay more attention to things that are expressive. This increases our chances of initiating interpersonal relationships. Relationships then form as a result of some initial exchanges of verbal and nonverbal information through mutual self-disclosure. As the depth of self-disclosure increases, messages become more meaningful if they are accompanied by congruent nonverbal cues. Impressions formed at this stage of interaction help determine whether or not a relationship will progress. As relationships progress from basic information exchange and the establishment of early interpersonal bonds to more substantial emotional connections, nonverbal communication plays a more central role. Nonverbal communication helps maintain relationships once they have moved beyond the initial stages by helping us communicate emotions and seek and provide social and emotional support. In terms of communicating emotions, competent communicators know when it is appropriate to express emotions and when more self-regulation is needed. They also know how to adjust their emotional expressions to fit various contexts and individuals, which is useful in preventing emotional imbalances within a relationship. Emotional imbalances occur when one relational partner expresses too much emotion in a way that becomes a burden for the other person. Occasionally, one relational partner may be going through an extended period of emotional distress, which can become very difficult for other people in his or her life. Since people with nonverbal communication competence are already more likely to have larger social support networks, it is likely that they will be able to spread around their emotional communication, specifically related to negative emotions, in ways that do not burden others. Unfortunately, since people with less nonverbal skill are likely to have smaller social networks, they may end up targeting one or two people for their emotional communication, which could lead the other people to withdraw from the relationship. Nonverbal communication allows us to give and request emotional support, which is a key part of relational communication. People who lack nonverbal encoding skills may send unclear or subtle cues requesting support that are not picked up on by others, which can lead to increased feelings of loneliness. Skilled encoders of nonverbal messages, on the other hand, are able to appropriately communicate the need for support in recognizable ways. As relationships progress in terms of closeness and intimacy, nonverbal signals become a shorthand form of communicating, as information can be conveyed with a particular look, gesture, tone of voice, or posture. Nonverbal Communication in Professional Contexts Surveys of current professionals and managers have found that most report that nonverbal skills are important to their jobs. Although important, there is rarely any training or instruction related to nonverbal communication, and a consistent issue that has been reported by employees has been difficulty with mixed messages coming from managers. Interpreting contradictory verbal and nonverbal messages is challenging in any context and can have negative

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effects on job satisfaction and productivity. For example, appropriate nonverbal cues can convey the seriousness of a customer or coworker complaint, help ease the delivery of constructive criticism, or reinforce positive feedback. Professionals also need to be aware of how context, status, and power intersect with specific channels of nonverbal communication. For example, even casual touching of supervisees, mentees, or employees may be considered condescending or inappropriate in certain situations. A well-deserved pat on the back is different from an unnecessary hand on the shoulder to say hello at the start of a business meeting. In general, interpreting emotions from nonverbal cues can have interpersonal and professional benefits. One study found that salespeople who were skilled at recognizing emotions through nonverbal cues sold more products and earned higher salaries. Aside from bringing financial rewards, nonverbal communication also helps create supportive climates. Bosses, supervisors, and service providers like therapists can help create rapport and a positive climate by consciously mirroring the nonverbal communication of their employees or clients. In addition, mirroring the nonverbal communication of others during a job interview, during a sales pitch, or during a performance evaluation can help put the other person at ease and establish rapport. Much of the mirroring we do is natural, so trying to overcompensate may actually be detrimental, but engaging in self-monitoring and making small adjustments could be beneficial. Lawrence Erlbaum, , 71” You can also use nonverbal communication to bring positive attention to yourself. Being able to nonverbally encode turn-taking cues can allow people to contribute to conversations at relevant times, and getting an idea or a piece of information or feedback in at the right time can help bring attention to your professional competence. A person who comes across as too enthusiastic may be seen as pushy or fake, and a person who comes across as too relaxed may be seen as unprofessional and unmotivated. Nonverbal Communication and Culture As with other aspects of communication, norms for nonverbal communication vary from country to country and also among cultures within a particular country. Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. McGraw-Hill, , Smiling is also a universal nonverbal behavior, but the triggers that lead a person to smile vary from culture to culture. The expansion of media, particularly from the United States and other Western countries around the world, is leading to more nonverbal similarities among cultures, but the biggest cultural differences in nonverbal communication occur within the categories of eye contact, touch, and personal space. Bantam, , ” Next, we will overview some interesting and instructive differences within several channels of nonverbal communication that we have discussed so far. As you read, remember that these are not absolute, in that nonverbal communication like other forms of communication is influenced by context and varies among individuals within a particular cultural group as well. Kinesics Cultural variations in the way we gesture, use head movements, and use eye contact fall under the nonverbal category of kinesics. Gestures Remember that emblems are gestures that correspond to a word and an agreed-on meaning. When we use our fingers to count, we are using emblematic gestures, but even our way of counting varies among cultures. Bantam, , I could fairly accurately separate British people and US Americans from French, Greek, and German people based on a simple and common gesture. First, display with your hand the number five. Second, keeping the five displayed, change it to a two. If you are from the United States or Britain you are probably holding up your index finger and your middle finger. If you are from another European country you are probably holding up your thumb and index finger. While Americans and Brits start counting on their index finger and end with five on their thumb, other Europeans start counting on their thumb and end with five on their pinky finger. See example in Note 4. So using that familiar gesture to say you surrender might actually end up escalating rather than ending a conflict if used in Greece. You can take a cross-cultural awareness quiz to learn some more interesting cultural variations in gestures at the following link: Japan is considered a noncontact culture Cultural groups in which people stand farther apart while talking, make less eye contact, and touch less during regular interactions. Because of this, bowing is the preferred nonverbal greeting over handshaking. Bows vary based on status, with higher status people bowing the least. For example, in order to indicate the status of another person, a Japanese businessperson may bow deeply. An interesting ritual associated with the bow is the exchange of business cards when greeting someone

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in Japan. **Eye Contact** In some cultures, avoiding eye contact is considered a sign of respect. Such eye contact aversion, however, could be seen as a sign that the other person is being deceptive, is bored, or is being rude. Some Native American nations teach that people should avoid eye contact with elders, teachers, and other people with status. Shaking hands as a typical touch greeting, for example, varies among cultures. It is customary for British, Australian, German, and US American colleagues to shake hands when seeing each other for the first time and then to shake again when departing company. In the United States, the colleagues do not normally shake hands again if they see each other again later in the day, but European colleagues may shake hands with each other several times a day. Once a certain level of familiarity and closeness is reached, US American colleagues will likely not even shake hands daily unless engaging in some more formal interaction, but many European colleagues will continue to shake each time they see each other. Some French businesspeople have been known to spend up to thirty minutes a day shaking hands. Although the Germans and French shake hands more often throughout the day, they typically only give one or two pumps and then hold the shake for a couple seconds before letting go. Brits tend to give three to five pumps, and US Americans tend to give five to seven pumps. This can be humorous to watch at a multinational business event, but it also affects the initial impressions people make of each other. A US American may think that a German is being unfriendly or distant because of his or her single hand pump, while a German may think that a US American is overdoing it with seven.

Contact cultures Cultural groups in which people stand closer together, engage in more eye contact, touch more frequently, and speak more loudly. Italians are especially known for their vibrant nonverbal communication in terms of gestures, volume, eye contact, and touching, which not surprisingly places them in the contact culture category. For example, Italians speak with their hands raised as a way to signal that they are holding the floor for their conversational turn. If their conversational partner starts to raise his or her hands, the Italian might gently touch the other person and keep on talking. It has been suggested that in order to get a conversational turn, you must physically grab their hands in midair and pull them down. While this would seem very invasive and rude to northern Europeans and US Americans, it is a nonverbal norm in Italian culture and may be the only way to get to contribute to a conversation.

Vocalics The volume at which we speak is influenced by specific contexts and is more generally influenced by our culture. In European countries like France, England, Sweden, and Germany, it is not uncommon to find restaurants that have small tables very close together. In many cases, two people dining together may be sitting at a table that is actually touching the table of another pair of diners. Most US Americans would consider this a violation of personal space, and Europeans often perceive US Americans to be rude in such contexts because they do not control the volume of their conversations more. Since personal space is usually more plentiful in the United States, Americans are used to speaking at a level that is considered loud to many cultures that are used to less personal space. I have personally experienced both sides of this while traveling abroad. One time, my friends and I were asked to leave a restaurant in Sweden because another table complained that we were being loud. In this case, even though we were also Americans, we were bothered by the lack of cultural awareness being exhibited by the other Americans at the restaurant. These examples show how proxemics and vocalics can combine to make for troubling, but hopefully informative, nonverbal intercultural encounters.

Proxemics Cultural norms for personal space vary much more than some other nonverbal communication channels such as facial expressions, which have more universal similarity and recognizability. Countries in South America and southern Europe exhibit characteristics of contact cultures, while countries in northern Europe and Southeast Asia exhibit noncontact cultural characteristics. Because of the different comfort levels with personal space, a Guatemalan and a Canadian might come away with differing impressions of each other because of proxemic differences.

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Chapter 5 : Chapter 2-Proxemics

Proxemics is a subcategory of the study of nonverbal communication along with haptics, kinesics, vocalics, and chronemics. Proxemics can be defined as "the interrelated observations and theories of man's use of space as a specialized elaboration of culture".

Proxemic Communication in Interpersonal Contexts 2. Definition Proxemics is the term coined by professor Edward T. It is the study of the ways in which individuals use physical space in their interactions with others and how this use of physical space influences behaviour of all concerned. Proxemic research is based on the concept of territoriality. Territoriality is a basic concept in the study of animal behaviour. It is defined as behaviour by which an organism characteristically lays claim to an area and defends it against members of its own and other species. Occupation, cultivation, preservation and utilization of space in transactions between members of a species and across species, plays a crucial role in the preservations, growth and development of the species. Occupation, cultivation, preservation and utilization of space is an intergral part of the culture of the species. The manner of occupation, cultivation, preservation and utilization of space between members of a group and across groups in humans is transmitted through culture. Culture transmission thus determines the nuances of space through generations. In addition, there is also the dimension of ontogeny of proxemics in young members of a group which closely has links with physical, cognitive and linguistic maturational milestones of development undergone by children. Since proxemics is part of culture and is guided and influenced by culture transmission, anthropologists like Hall have investigated occupation, cultivation, preservation and utilization of space by humans from the anthropological view points, and linked the same with art, literature, architecture, etc. Within a culture, and as intercultural communication, occupation, cultivation, preservation and utilization of space is also investigated in social psychological terms. Research on personal space deals with the meaning of space to the individual in terms of the effects of crowding territoriality, architectural design, etc. Both the approaches, the anthropological approach taking proxemic behaviour as embedded in and instigated and guided by culture, and as behaviour determined by cultural factors and applicable to groups professing the culture, and the social-psychological approach taking proxemic behaviour essentially as an interpersonal communication, generally without reference to cultural factors but having them as background for investigation, have contributed a lot for an understanding and description of proxemic behaviour. Hall recognizes that although research in proxemics has been restricted to culturally specific behaviour and although it does not encompass other environmental or personality variables, the latter are important for an understanding and description of nonverbal behaviour. These two approaches are reflected in the manner in which investigation of nonverbal behaviour is carried out. The culture approach to the study of proxemic behaviour generally adopts naturalistic observation as the major technique whereas the investigation following the social-psychological approach to the study of proxemic behaviour generally adopts laboratory experimentation. Harper et al classifies the empirical research conducted on proxemics into i individual and group differences in personal space where personality, demographic, and cultural variables are the primary focus, ii studies focusing on interpersonal variables such as interpersonal attraction, interpersonal distance and arousal and responses to invasions and variations in physical setting on touch. Most of these empirical studies are made with experimental designs, and only a few follow the course of naturalistic observation. Hall Proxemics Hall suggests that proxemics is the hidden dimension of human culture which we practise unconsciously all the time. He argues that it is impossible for man to divest himself of his own culture. Proxemic research looks for patterned distinctions while studying individual differences; it aims to identify the role of proxemic behaviour is an unconscious behaviour, it resembles the phenomena akin to tone of voice, or even stress and pitch in a human language. Being built into the language, these features are hard for the speakers to consciously manipulate. Likewise proxemic behaviour, born of culture and built into social matrix, is an unconscious behavior, and is hard to manipulate consciously. Based on observation of human

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beings in social situations, Hall classifies the distances maintained by humans into intimate, personal, social and public distances. Each of these distances has a range from a close phase to far phase. At intimate distance, the presence of the other person is unmistakable and may at times be overwhelming because of the greatly stepped up sensory inputs. Personal distance designates the distance consistently separating the members of noncontact species. It might be thought of as a small protective sphere or bubble that an organism maintains between itself and others. In the social distance, intimate visual details in the face are not perceived, intimate nobody touches or expects to touch another person unless there is some special effort. The boundary line between the far phase of personal distance and the close phase of social distance marks the limit of domination. People who work together tend to use close social distance. It is also a very common distance for people who are attending a casual social gathering. Impersonal business occurs at this distance. Public distance is well outside the circle of involvement. Several important sensory shifts occur in the transition from the personal and social distances to public distance. The hypothesis behind the proxemic classification system is this: In so doing, they use the senses to distinguish between one space or distance and another. The specific distance chosen depends on the transaction, the relationship of interacting individuals, how they feel and what they are doing. Proxemic patterns simultaneously consolidate the group and isolate it from others by reinforcing intragroup identity and making intergroup communication more difficult. Also proxemic patterns differ indifferent cultures. Space perception is not only a matter of what can be perceived but what can be viewed as having visual, kinesthetic, tactile, and thermal aspects of his self which may be either inhibited or encouraged to develop. Hall identifies eight dimensions of proxemic behaviour. These are i postural-sex identifiers sex and postural status of the interactants , ii sociofugal-sociopetal axis face to face Vs. Many of these dimensions encompass some aspects of the other nonverbal behaviours considered separately, namely, the voice, kinesics, and visual behaviour. However, underlying all of these dimensions is the factor of physical distance which, other things being held constant, will determine how much we hear, see, feel, smell, etc. Indeed, distance, that is, manipulation of distance, can be considered a necessary but not a sufficient condition for nonverbal communication itself. Proxemic behaviour is seen by Hall as a function of eight different dimensions listed above. He considered this total of eight classes of events as sufficient to describe the distances and the means determining distances employed by man. The systems are biobasic, rooted in the physiology of the organism. Not all of the eight factors are of equal complexity, nor do all of them function at all times. The thermal and olfaction inputs are present only at close distances. Vision is more complex than either of these, and it is normally screened out only at very close distances. The postural-sex identifiers determine the sex and basic posture of the two individuals - whether they are standing, sitting, squatting or prone. These are the minimum distinctions. The sociofugal-sociopetal axis describes the spatial arrangements or orientations that push people apart and pull them in - orientations that separate and combine people, that increase interaction or decrease it. The kinesthetic factors revolve around the potential to strike, hold, caress or groom. It studies also the hierarchy of media and their functions in communication, based on the phylogeny of media. How the types of distances, various types of media and the interrelationships between the two are exploited in a culture and across cultures is also focused upon. Other areas of investigation covered are as to whether there are universals in patterns of proxemic communication, whether such universals are conditioned by biological bases, the role of language in proxemic behaviour, the function of language-like utterances vis-a-vis socialization processes. Secondly, proxemic behaviour is patterned and we seek the patterns and not individual differences in the study of proxemic behaviour. Thirdly, communication occurs simultaneously on different levels of consciousness ranging from full awareness to out of awareness. Fourthly, by making observations of the way animals handle space, it is possible to learn an amazing amount that is translatable to human terms. Empirical Research on Proxemic Behaviour As already pointed out, empirical research on proxemic behaviour has been conducted generally under three areas Harper, et al In addition, touch as a proxemic behaviour has also received elaborate attention in empirical researches on proxemic behaviour. The studies on individual differences in proxemic behaviour focus on sex differences in proxemic behaviour age in

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relation to developmental aspects of personal space as well as differences, proxemic behaviour due to age differences, proxemic behaviour variations due to cultural and ethnic differences, differences in proxemic behaviour due to differences in factors, and proxemic behaviour of psychiatric population. The studies on proxemic behaviour of interpersonal relationships focus on familiarity and liking, intimacy, arousal and interpersonal distance, interpersonal similarity, influence of proxemic behaviour on interpersonal perception interpersonal distance and negative social experience, interpersonal task orientation, seating arrangements and interpersonal interaction, and territorial invasion of personal space. Empirical studies on touching behaviour have focused upon body accessibility, the conditions under which a person will permit another to touch him, the meanings people attach to touching and being touched, the loci of acceptable touch, etc. The present trend in the study of proxemic behaviour is governed and guided by trends of studies mainly in psychology. Experimental investigation holds the day; naturalistic observation is kept to the level required for formulating initial hypotheses and is reluctantly used in aid of experimental investigations. However, this author finds that naturalistic observation in proxemic behaviour studies has to play a greater role than is grudgingly assigned to it by psychologically oriented studies for the following reasons. The role of experimentation in research on proxemic behaviour is also stated below: In other words, study of proxemic behaviour, in the nature of things, demands that both naturalistic observation and experimental investigation are employed. In addition to the above, study of proxemic behaviour would do well if a three dimensional approach is adopted. As a result the proxemic behaviour dictated by social norms get modulated at the encounters between individuals. Proxemic communication in and with cultural artifacts also modulate the proxemic behaviour generally prescribed by social dicta in the sense that the former reflects not only the social dicta but also the ideals of the social dicta, along with varying values attached to adherence to social dicta as well as deviation from them. It provides a window for viewing what is hidden, what is intended, and what the aspirations are. It provides for the imaginary. A chief characteristic feature of these artifacts is one of replication of social organization and environmental factors. The replication is necessary to bridge the gap that is inevitable between artifacts and actual environment. The function of authenticity is to bridge the gap between artifacts and the actual environment, primarily. Thus, the most important communicative processes of cultural artifacts should be sought in the deliberate attempts to create distance where some distance is involved. It creates distance between the actors and the audience, where there is practically no distance involved. Its removal suddenly closes the gap between the two and serves the function of uniting the characters to bring a unity of purpose to the scene. Thus the device has two broad functions - one, separating the entire artifact from the audience, creating distance between the audience and the artifact, and second, creating distance between characters, pursuits, etc. Classification of ragas based on spatio-temporal assignation for every one of them in Carnatic music is another to bridge the distance between different media. At the same time, the ragas are employed as symbols of the mood intended to be conjured. Temple organization is an area which fully exploits proxemic behavioural patterns. Take, for example, the placement of an elitist Hindu temple Thirumalai, in a small town in Tamilnadu. The elitist Hindu temple is located generally in a place which is the middle of the original town, with Brahmin streets on the bank of the river, close to the temple. The other Hindu castes are generally indicated their ranking on the basis of the distance of their settlements from the temple, proximity indicating a higher rank. This neat geographic representation of castes is largely watered down these days and yet the original scheme of things can be easily retrieved. Also that geographical distance plays a great role in maintaining social distance is attested in the fact that the habitats can be divided into three kinds and placed in geographic contiguity, with distance between the three. The Brahmin hamlet is closest to the temple and is located on the river bank or near the water source. The non-Brahmin caste Hindu streets have a socio-petal distribution surrounding the temple, in an order of progressive reduction in closeness to temple, corresponding to reduction in ranking. The lowest of the social strata occupy the periphery or may occupy space outside the periphery. The distinction between major and minor deities is also well attested via their placements in the town. The non-vegetarian minor deities also find their temples placed not in the centre of the town but in its

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periphery.

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Chapter 6 : NPR Choice page

Proxemics is the study of measurable distances between people as they interact. The term was introduced by anthropologist Edward T. Hall in [1] The effects of proxemics, according to Hall, can be summarized by the following loose rule.

The term was introduced by anthropologist Edward T. Hall reasoned that, with very few exceptions, flight distance and critical distance have been eliminated in human reactions, and thus interviewed hundreds of people to determine modified criteria for human interactions. Social distance between people is reliably correlated with physical distance, as are intimate and personal distance, according to the following delineations: Hall notes that different cultures maintain different standards of personal space. In Latin cultures, for instance, those relative distances are smaller, and people tend to be more comfortable standing close to each other; in Nordic cultures the opposite is true. Realizing and recognizing these cultural differences improves cross-cultural understanding, and helps eliminate discomfort people may feel if the interpersonal distance is too large "stand-offish" or too small intrusive. Comfortable personal distances also depend on the culture, social situation, gender, and individual preference. A related term is propinquity. Propinquity is one of the factors, set out by Jeremy Bentham, used to measure the amount of pleasure in a method known as felicific calculus. Types of space Proxemics defines three different types of space: Semifixed-feature space This comprises movable objects, like mobile furniture, while fixed-furniture is a fixed-feature. Informal space This comprises the individual space around the body, travels around with it, determining the personal distance among people. The definitions of each can vary from culture to culture. In nonverbal communication, such cultural variations amongst what comprises semifixed-features and what comprises fixed-features can lead to confusion, discomfort, and misunderstanding. The terms are analogous to the words "centrifugal" and "centripetal". Sociopetal spaces are spaces that are conducive, by means of how they are organized, to interpersonal communication, whereas sociofugal spaces encourage solidarity. Six primary sub-categories are defined: Nine primary orientations are defined: The effects of the several orientations are to either encourage or discourage communication. Four sub-categories are defined, ranging from eye-to-eye contact to no eye contact at all. Four sub-categories are defined: Seven sub-categories are defined:

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Proxemics is the understanding that all humans have at least some personal space requirements, although these vary based on gender and culture, and that humans use distance-setting mechanisms of.

Provide examples of types of nonverbal communication that fall under these categories. Discuss the ways in which personal presentation and environment provide nonverbal cues. Just as verbal language is broken up into various categories, there are also different types of nonverbal communication. As we learn about each type of nonverbal signal, keep in mind that nonverbals often work in concert with each other, combining to repeat, modify, or contradict the verbal message being sent.

Kinesics The word kinesics Refers to the study of hand, arm, body, and face movements. Specifically, this section will outline the use of gestures, head movements and posture, eye contact, and facial expressions as nonverbal communication.

Gestures There are three main types of gestures: Mayfield, , **Adaptors** Touching behaviors and movements that indicate internal states typically related to arousal or anxiety and may be directed at the self, others, or objects. **Adaptors** can be targeted toward the self, objects, or others. In regular social situations, adaptors result from uneasiness, anxiety, or a general sense that we are not in control of our surroundings. Many of us subconsciously click pens, shake our legs, or engage in other adaptors during classes, meetings, or while waiting as a way to do something with our excess energy. In public speaking situations, people most commonly use self- or object-focused adaptors. Common self-touching behaviors like scratching, twirling hair, or fidgeting with fingers or hands are considered self-adaptors. Some self-adaptors manifest internally, as coughs or throat-clearing sounds. My personal weakness is object adaptors. Other people play with dry-erase markers, their note cards, the change in their pockets, or the lectern while speaking. Use of object adaptors can also signal boredom as people play with the straw in their drink or peel the label off a bottle of beer. Smartphones have become common object adaptors, as people can fiddle with their phones to help ease anxiety. Other adaptors involve adjusting or grooming others, similar to how primates like chimpanzees pick things off each other. It would definitely be strange for a speaker to approach an audience member and pick lint off his or her sweater, fix a crooked tie, tuck a tag in, or pat down a flyaway hair in the middle of a speech.

Emblems Gestures that have specific agreed-on meanings. These are still different from the signs used by hearing-impaired people or others who communicate using American Sign Language ASL. Even though they have a generally agreed-on meaning, they are not part of a formal sign system like ASL that is explicitly taught to a group of people. When archers were captured, their enemies would often cut off these two fingers, which was seen as the ultimate insult and worse than being executed since the archer could no longer shoot his bow and arrow. So holding up the two fingers was a provoking gesture used by archers to show their enemies that they still had their shooting fingers.

Bantom, , Illustrators The most common type of gesture, used to illustrate the verbal message they accompany. For example, you might use hand gestures to indicate the size or shape of an object. Unlike emblems, illustrators do not typically have meaning on their own and are used more subconsciously than emblems. These largely involuntary and seemingly natural gestures flow from us as we speak but vary in terms of intensity and frequency based on context. Although we are never explicitly taught how to use illustrative gestures, we do it automatically.

Head Movements and Posture I group head movements and posture together because they are often both used to acknowledge others and communicate interest or attentiveness. In terms of head movements, a head nod is a universal sign of acknowledgement in cultures where the formal bow is no longer used as a greeting. In these cases, the head nod essentially serves as an abbreviated bow. For example, a head up typically indicates an engaged or neutral attitude, a head tilt indicates interest and is an innate submission gesture that exposes the neck and subconsciously makes people feel more trusting of us, and a head down signals a negative or aggressive attitude.

Bantom, , "â€” There are four general human postures: Owen Hargie, *Skilled Interpersonal Interaction: Research, Theory, and Practice*, 5th ed. Routledge, , Within each of these postures there are many variations, and when combined with

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particular gestures or other nonverbal cues they can express many different meanings. Most of our communication occurs while we are standing or sitting. One interesting standing posture involves putting our hands on our hips and is a nonverbal cue that we use subconsciously to make us look bigger and show assertiveness. In terms of sitting, leaning back shows informality and indifference, straddling a chair is a sign of dominance but also some insecurity because the person is protecting the vulnerable front part of his or her body, and leaning forward shows interest and attentiveness.

Eye Contact We also communicate through eye behaviors, primarily eye contact. While eye behaviors are often studied under the category of kinesics, they have their own branch of nonverbal studies called oculusics. The study of eye behaviors as nonverbal communication. Eye contact serves several communicative functions ranging from regulating interaction to monitoring interaction, to conveying information, to establishing interpersonal connections. In terms of regulating communication, we use eye contact to signal to others that we are ready to speak or we use it to cue others to speak. During an interaction, eye contact also changes as we shift from speaker to listener. US Americans typically shift eye contact while speaking—looking away from the listener and then looking back at his or her face every few seconds. Toward the end of our speaking turn, we make more direct eye contact with our listener to indicate that we are finishing up. While listening, we tend to make more sustained eye contact, not glancing away as regularly as we do while speaking.

Martin and Thomas K. Nakayama, *Intercultural Communication in Contexts*, 5th ed. McGraw-Hill, , Aside from regulating conversations, eye contact is also used to monitor interaction by taking in feedback and other nonverbal cues and to send information. A speaker can use his or her eye contact to determine if an audience is engaged, confused, or bored and then adapt his or her message accordingly. Our eyes also send information to others. People know not to interrupt when we are in deep thought because we naturally look away from others when we are processing information. Making eye contact with others also communicates that we are paying attention and are interested in what another person is saying. As we will learn in Chapter 5 "Listening", eye contact is a key part of active listening. Eye contact can also be used to intimidate others. We have social norms about how much eye contact we make with people, and those norms vary depending on the setting and the person. Staring at another person in some contexts could communicate intimidation, while in other contexts it could communicate flirtation. As we learned, eye contact is a key immediacy behavior, and it signals to others that we are available for communication. Once communication begins, if it does, eye contact helps establish rapport or connection. We can also use our eye contact to signal that we do not want to make a connection with others. For example, in a public setting like an airport or a gym where people often make small talk, we can avoid making eye contact with others to indicate that we do not want to engage in small talk with strangers. Another person could use eye contact to try to coax you into speaking, though. This list reviews the specific functions of eye contact: Pupil dilation refers to the expansion and contraction of the black part of the center of our eyes and is considered a biometric form of measurement; it is involuntary and therefore seen as a valid and reliable form of data collection as opposed to self-reports on surveys or interviews that can be biased or misleading. Our pupils dilate when there is a lack of lighting and contract when light is plentiful. Researchers measure pupil dilation for a number of reasons. For example, advertisers use pupil dilation as an indicator of consumer preferences, assuming that more dilation indicates arousal and attraction to a product. Even though we may not be aware of this subtle nonverbal signal, we have social norms and practices that may be subconsciously based on pupil dilation. Softer and more indirect light leads to pupil dilation, and although we intentionally manipulate lighting to create a romantic ambiance, not to dilate our pupils, the dilated pupils are still subconsciously perceived, which increases perceptions of attraction. Mayfield, , 40—

Facial Expressions Our faces are the most expressive part of our bodies. Even though a photo is a snapshot in time, we can still interpret much meaning from a human face caught in a moment of expression, and basic facial expressions are recognizable by humans all over the world. Much research has supported the universality of a core group of facial expressions: The first four are especially identifiable across cultures. However, the triggers for these expressions and the cultural and social norms that influence their displays are

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still culturally diverse. As we get older, we learn and begin to follow display rules for facial expressions and other signals of emotion and also learn to better control our emotional expression based on the norms of our culture. Although facial expressions are typically viewed as innate and several are universally recognizable, they are not always connected to an emotional or internal biological stimulus; they can actually serve a more social purpose. For example, most of the smiles we produce are primarily made for others and are not just an involuntary reflection of an internal emotional state. These social smiles, however, are slightly but perceptibly different from more genuine smiles. The Science of Sentiment New York: Oxford University Press, , People are able to distinguish the difference between these smiles, which is why photographers often engage in cheesy joking with adults or use props with children to induce a genuine smile before they snap a picture. Our faces are the most expressive part of our body and can communicate an array of different emotions. Facial expressions help set the emotional tone for a speech. In order to set a positive tone before you start speaking, briefly look at the audience and smile to communicate friendliness, openness, and confidence. Facial expressions can communicate that a speaker is tired, excited, angry, confused, frustrated, sad, confident, smug, shy, or bored. So make sure your facial expressions are communicating an emotion, mood, or personality trait that you think your audience will view favorably, and that will help you achieve your speech goals. Also make sure your facial expressions match the content of your speech. When delivering something light-hearted or humorous, a smile, bright eyes, and slightly raised eyebrows will nonverbally enhance your verbal message. When delivering something serious or somber, a furrowed brow, a tighter mouth, and even a slight head nod can enhance that message. If your facial expressions and speech content are not consistent, your audience could become confused by the mixed messages, which could lead them to question your honesty and credibility.

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Chapter 8 : Nonverbal Communication

On the macroscopic level, territorial animals use scent marks to delimit their owned regions, humans have built walls, fences and borderlines. Designing robot behaviors according to animal behaviors has been addressed in the robotics community, for example in [6].

Edit Hall was the first scientist, who started to categorize cultures by their attitude to personal space. In cultures with low territoriality area people have less ownership of space and boundaries are less important to them. They are ready to share territory with little thought. Individuals from high territoriality cultures tend to show more concern for ownership. They seek to mark up the territory in their possession. Information Edit Information and the ways it is treated in cultures is the fourth dimension aspect described by Hall. Cultures with slow flow of information plan information carefully and structure it. They would tend to portion divide information, not to give more than absolutely necessary. Cultures with fast flow of information think that the more quickly the information is spread, the better it is for all. Who was this person who created the theory, did he know what he was talking about? Hall was an anthropologist and cross-cultural researcher. This is an important observation because it shows that the theory is not too narrow. However, the sections are not related to each other. This means that one part of the theory can be very accurate when another part is erroneous. Especially the context part is very accurate if considering the normal stereotypes of these cultures. Criticism towards the theory It could be said that the theory is guilty of stereotyping inflexible and generalizing conclude. Also, the theory does not identify people as individuals. For example if people are late for meetings it may be because they are polychronic, not because they are disrespectful or lazy. This kind of way of thinking is very questionable. It could be said that it is full of excuses. If a person is always late, it is most likely because they are lazy or rude, not because of their culture. But then again, who knows? No one can know, that is why this kind of mentality should be out of the question. Respecting other cultures is important and that is sort of what this theory does. It gives credit to different cultures and shows that not everyone are the same as you.

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Chapter 9 : Definition: Proxemics

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Now I want to move on to the next phase – understanding the mechanics behind it. This background is important even if your interest in the body language of distance is purely practical because you need to draw the right conclusion before you act. I mentioned that the size of personal space is subjective and varies in size depending on diverse factors. In this post my aim is to explain these factors and their possible interpretation in body language.

Gender Women are more sociable than men: Men are more territorial and aggressive by nature and will keep more distance from other men, but when it comes to women we will usually prefer to get a little closer except the really shy ones among us.

Image Source Culture The culture we grew up in has a tremendous affect on who we are as individuals, whether we like it or not. One of its direct influences is on the size of the individual personal space. A thing that I always need to adjust myself to when meeting them. How do you like your crowd?

Image Source Obviously, generalizing this information is a big mistake. If you come from a "warmer" culture, for example, western cultures may seem distant – but only for you. Among themselves, Europeans feel natural and "OK" with their personal space. So when arriving to a foreign country it would be smart to adjust yourself to the cultural codes of personal space of the place - it will only serve you better in creating good connections. This means that city dwellers will usually have a smaller personal space than country people due to this habit of density.

Status Your status has a huge effect on your personal space size and demand. First of all – like the alpha male of the pack, the higher your status the more space you consider to be yours. Status also affects the size of the territory you require. Just Like the kings of old owned a huge palace – not because they needed 20 bedrooms and an Olympic swimming pool, but because it showed the measure of their power and influence. In modern days we have the equivalent mansions of the rich and famous to demonstrate their wealth and rich lifestyle. Just like the lion - the alpha male needs more territory to call his own.

Situation What type of social situation is this? Is it a cocktail party? Is it a staff meeting in the boardroom? A fishing trip with some friends? Even if these are the exact same people. What do I mean? It means that if we put aside all the other factors, the reason why someone acts as he does is entirely depends on his attitude, mood, intention or relation to you. Some people, for example, invade personal space on purpose – both to intimidate them and consequently manipulate them. Other people try to use this tactic to further advance a relationship into a more intimate level, ironically, this very thing can cause the opposite reaction. When it comes to personality, extrovert people naturally tend to keep less distance than introverts. Well as you can see, there is no single thing that affects the way we keep our personal space. Knowing this gives you a huge edge when dealing with people because you can analyze their actions better and understand what they really think, rather than being offended by their behavior. In the next, and last, post on the importance of personal space and its application I will focus on how you can take this knowledge and use it - How to defend your space, how you can use space invasion to intimidate or flirt, and perhaps the most important thing: