

Nonverbal Communication in Intercultural Communication: A Case Study of *Telling Lies*

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Abstract: *As economic globalization advances, there are increasingly frequent communications and interactions taking place among people. Effective communication involves both verbal and nonverbal aspects. Language, being the primary means of communication, reflects a culture's customs, traditions, values, and other aspects. To improve communication, it is essential to understand both verbal and nonverbal forms of expression. Unfortunately, many people mistakenly believe that nonverbal communication is limited to body language, facial expressions, and gestures. However, it also encompasses tone of voice, eye contact, clothing, and personal accessories. Despite verbal communication being the primary method of communication, nonverbal communication is often more convincing. Thus, communication is a complex and dynamic process that extends beyond verbal language. Contemporary research tends to prioritize verbal communication, inadvertently overlooking the significant role that nonverbal communication plays in our daily interactions. In this study, the author aims to examine the various facets of nonverbal communication using Paul Ekman's *Telling Lies* as a framework for analysis. The research brings to light the following conclusions: 1) Nonverbal communication is predominantly conveyed through facial expressions, eye contact, tone of voice, gestures, and posture; 2) Nonverbal communication not only reflects an individual's cognitive and emotional states but also enables a deeper understanding of others' genuine emotions, making communication more precise and vivid. This study aims to enhance people's ability to comprehend the speaker's thoughts and intentions, as well as effectively express their ideas during intercultural communication. By doing so, communication efficiency can be improved, and the goals of intercultural communication can be achieved.*

Keywords: *Intercultural Communication; Non-verbal Communication; Manifestation; Telling Lies*

1. Introduction

Nonverbal communication has been a significant topic in the field of communication studies for decades. Scholars have been interested in understanding the various aspects of nonverbal communication such as body language, facial expressions, eye contact, tone of voice, and other nonverbal cues. The purpose of this research paper is to examine the role of nonverbal communication in intercultural communication with a focus on the manifestation of nonverbal communication in the context of lying. The significance of this research paper is to help individuals to better understand nonverbal communication and its impact on intercultural communication.

1.1 The Research Background

Communication is the most effective way for people to know each other and reach the purpose of study, work, and living. In order to communicate, people use language, sounds, and body language. According to Albert Mehrabian, successful communication is reliant upon the utilization of various modes of expression, with body language contributing 55%, vocal tone contributing 38%, and verbal language contributing only 7% to the overall message conveyed^[1].

Indeed, the receiver or person listening to a verbal speaker may have difficulty understanding when speech is unaccompanied by nonverbal output^[2]. This is often the case when we cannot observe nonverbal behavior and cues. The use of technology such as the telephone exemplifies this point. For instance, when we are unable to make direct eye contact or meet face-to-face with the speaker, we may often find ourselves led astray or experiencing confusion.

Only when verbal communication is combined with nonverbal communication can people begin to better understand each other. Since different countries are based on different cultures, customs, and

histories, their body languages reflect differently^[3]. In a narrow sense, nonverbal communication refers to the information expressed by extremities and facial expressions. However, in a broader sense, it is combined with eye contact, facial expressions, tone of voice, gesture, posture, dress, personal adornment, etc. As science and technology continue to evolve, the geographical distance between countries appears to decrease and, consequently, there is a growing trend of increased exchange and communication. As an important part of intercultural communication, nonverbal communication, which encompasses many forms, needs to be understood by more people.

1.2 Research Purpose, Significance, and Structure

In order to help people know more about the main manifestations of nonverbal communication shown in daily conversations or formal occasions, comprehend others' thoughts easier as well as convey their own ideas more vividly, eliminate misunderstandings, and enhance efficiency, the author will divide the thesis into five parts to probe the major manifestation of nonverbal communication in intercultural communication.

The first part of this thesis will familiarize the reader with a background of information about the thesis. The next part will give an introduction to nonverbal communication. The third part of this thesis is dedicated to discussing Paul Ekman's well-known work based on nonverbal communication analysis—*Telling Lies*. In the fourth part, I will lead readers to gradually understand the main expressions of nonverbal communication by *Telling lies*. In conclusion, the thesis will provide an overview of itself and leave space for the reader to think.

2. Nonverbal Communication in Intercultural Communication

Before embarking on an exploration of the intricacies of nonverbal communication exemplified in the context of *Telling Lies*, this study endeavors to offer a comprehensive examination of the fundamental characteristics and principal modes of expression associated with this mode of communication. This approach is deemed necessary in light of the fact that a thorough understanding of the underlying concepts and mechanisms of nonverbal communication is essential to any meaningful analysis of its manifestation in real-world contexts, such as those depicted in *Telling Lies*. As such, this paper seeks to lay a solid theoretical foundation for the ensuing discussion of specific examples of nonverbal communication.

2.1 Intercultural Communication

Intercultural communication is a form of global communication. It is used to describe the wide range of communication problems that naturally appear within an organization made up of individuals from different religious, social, ethnic, and educational backgrounds. Intercultural communication is sometimes used synonymously with cross-cultural communication. In this sense, it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. Many people in intercultural business communication argue that culture determines how individuals encode messages, what mediums they choose for transmitting them, and the way messages are interpreted. As a separate notion, it studies situations where people from different cultural backgrounds interact. Aside from language, intercultural communication focuses on social attributes, thought patterns, and the cultures of different groups of people. It also involves understanding the different cultures, languages, and customs of people from other countries. Intercultural communication plays a role in social sciences such as anthropology, cultural studies, linguistics, psychology, and communication studies^[4].

2.2 Nonverbal Communication

2.2.1 Definition

In intercultural communication, verbal and nonverbal communication makes communication possible^[5]. Nonverbal communication is communication without language. To be specific, "Nonverbal communication cannot be expressed by words. Rather, it comprises all the attributes that make us unique and distinctive human beings. The attribution and behavior are displayed either purposely or subconsciously and accepted from the others consciously with possible feedback^[6]." Communication can be defined as the process of transmitting and receiving nonverbal messages, which are conveyed through various means such as eye contact, touch, voice, gestures, posture, facial expression, objects, or

artifacts. The study of nonverbal communication can be traced back to Charles Darwin's renowned work, *The Expression of the Emotions in Man and Animals*, and continues to be a significant area of research in the field of communication studies. In this book, Darwin concluded that all mammals authentically show emotion in their faces ^[7].

Nonverbal communication is more important than verbal communication in daily life. It is said that "Most of the experts believe that in a face-to-face conversation, the information has been exchanged by speech act only account for about 35 percent of the whole, others are transmitted by nonverbal behavior ^[8]." Especially in an interview, nonverbal communication gives a first impression to the interviewers which can affect the interviewee's interview result. And when people are with strangers, they often judge the people by their posture, dress, and personal adornments which again addresses the importance of nonverbal communication.

2.2.2 Major Manifestations

Though nonverbal communication has multiple manifestations, it is mainly achieved by facial expressions, eye contact, tone of voice, gesture, and posture.

Facial expression is the most effective action to express emotions. People's psychic reactions are reflected through facial expressions in communication. It is an emotional reaction attained by the variation of eyes, mouth, and facial muscles. Renowned psychologist, Paul Ekman, proposed that emotional expressions communicated through facial expressions are an evolutionary product. Interestingly, several human facial expressions share similarities with those observed in other primate species ^[9]. Indeed, facial expressions are universal when indicating happiness, anger, fear, disgust, sadness, and distress. However, the learning process of facial expressions differs depending on the cultural background, it defers from culture to culture. People can deceive others by making up stories but it is hard to hide their emotions by facial expressions.

For instance, Chinese people do not usually show their emotions easily through the use of facial expressions. Chinese individuals frequently conceal their genuine emotions due to a cultural inclination towards implicitness and indirectness in communication, which discourages direct displays of emotion ^[10]. Westerners, however, are more inclined to show their emotions by facial expressions for they are much more straightforward. Similarly, in conversation, Chinese people prefer to use euphemisms while Westerners seldom beat around the bush ^[11].

After conducting numerous experiments and extensive research, Friesen and Tomkins developed the concept of the "Display Rule". This rule indicates that in accordance with cultural norms, individuals in different societies adhere to a set of regulations that dictate appropriate behavior and govern the expression of emotional experiences under specific circumstances ^[12]. Paul Ekman posited that individuals from diverse cultures may use distinct facial expressions to convey the same emotion, owing to the existence of "Display rules". These rules, which may vary across cultures, are responsible for the common belief among travelers that facial expressions are not universal ^[13]. For example, it is common to greet guests by smiling, however, it is the opposite as some Indian tribes, will cry when they meet guests. To express tasty, Chinese people will smack their lips, while this movement means tasteless in English-speaking countries and exaggerate pain in many Mediterranean countries.

The most universal facial expression is no doubt the smile. In Western countries, a smile means happy or glad, but in China, the smile has multiple meanings, it can not only express happiness, and satisfaction but also can express sympathy feeling or "It does not matter" ^[14]. Thus, it is hard for Westerners to understand the true feeling under the intangible smile. Chinese people are familiar with a slight smile, it can be used to express appreciation for people's kindness, to show disagreement, to stop an unpleasant conversation, or to indicate the listener does not understand what the other one is talking about. Imagine the following situation, a westerner accidentally breaks a glass at a party held by Chinese people. Here, the Chinese smile to express "It is ok, no worries." But a Westerner may consider that the Chinese are mocking him because he associates smiling to mean happy, joyful, excited, or funny ^[15].

As the most versatile body language, each facial expression differs from the other, and many of them are used to emphasize speech or provide syntax. There exists a variety of facial gestures that are used as emblems, including the one-eye closure wink, the raised eyebrows-droopy upper eyelid-horseshoe mouth shrug, and the one-eyebrow raised skepticism, among others. Additionally, certain facial manipulations such as lip biting, lip sucking, lip wiping, and cheek puffing are used to convey nonverbal cues. Finally, emotional expressions, both genuine and deceptive, are also conveyed through facial expressions ^[16].

It is said that the eyes are the windows to the soul. Indeed, as an important organ of human beings, the eyes are extremely important in communication. Eye contact is a vital means of conveying social and

emotional information ^[17]. Individuals often unconsciously scrutinize each other's eyes and facial expressions for indications of positive or negative mood. During a conversation, maintaining eye contact is crucial as it can reveal underlying emotions or attitudes that may not be explicitly expressed. In English-speaking countries, people frequently use eye contact, and they consider lack of eye contact to mean a lack of sincerity, avoiding responsibility, or shyness ^[18]. This belief supports the saying "Never trust a person who can't look you in the eyes." In Arabic countries, people will always make eye contact when they have a conversation to show politeness. Chinese people prefer to use less eye contact to show respect, they believe that too much eye contact would make the communication atmosphere too intense, and if one uses too much eye contact, the other will feel uncomfortable for he is afraid that the reason they the one "staring" at him is that he did something wrong. Eye contact can also help to show one's interest in another and might help establish relationships. According to Dr. Beverly Palmer, professor of psychology at California State University, the mutual exchange of eye contact that denotes attraction typically commences with a fleeting glance and gradually evolves into a reciprocated exchange of prolonged eye contact ^[4].

In different situations, eye contact can reflect different cultural conceptions ^[19]. For instance, at a meeting, Chinese keynote speakers barely have any eye contact with the audience. Rather, they prefer to "read" from a speech they have prepared. However, if a spokesman did the same in Western countries, people would regard HIM as indifferent. In some small towns in China, some local people seldom see Westerners, so often they find it difficult to resist staring. Such sustained eye contact can be unpleasant for Westerners as they may feel that their privacy has been infringed. Within the Islamic faith, it is customary for adherents to avert their gaze and avoid fixating on the physical attributes of individuals of the opposite sex, except for their hands and faces ^[20]. In Japan, individuals demonstrate deference to their superiors by lowering their gaze while speaking to them, a custom that is similarly observed in China.

The tone is used in language to distinguish or inflect words, combined with verbal language, it can help express emotional information, and convey emphasis and contrast ^[21]. In China, Mandarin has five tones which can make a word with the same pronunciation has different meanings and even a word with the same pronunciation and tone can have different meanings depending on the context. For instance, "yao" in the first tone means "invite", "waist", "demon", etc., by various shapes of Chinese characters, the meaning can have a huge difference. In the second tone, "yao" can express "shake", in the third tone "spoon out" and fourth tone "medicine". In many African languages, tones are distinguished by their relative level rather than a different tone in each syllable.

In nonverbal communication, tone of voice can show the attitude, emotion, and even the state of mind of the speaker, for it is a way to express the deeper meaning, and the listener can tell whether the speaker is interested in the conversation or not. For example, take the case where one person asks for another person's political opinion about an issue. If the other person simply replies "Yeah, like that, maybe" in a very feeble tone of voice and shrugs his shoulders. It is obvious that the other person is not interested in the topic at all.

Gesture, as one of the most flexible, obvious, and widely used body language in non-verbal communication, by using different forms to replace verbal communication and express information, it is the core of body language with the most changes and vivid expression function ^[22]. It is commonly used among the deaf and blind and is also used in the army for specific occasions. Many specific gestures have their defined cultural characteristics.

In America, the gesture with thumb and index finger shaped into a circle, and the remaining three fingers straight up separately means "OK, fine". In China, it means "zero" or "three" ^[23]. In France, it means "zero", "meaningless" or "worthless". In Japan, it means "money" and in Brazil, it represents hidden holes in the body. However, in Tunis, it symbolizes "idiot". Or take another gesture, for example, a thumb-up, it refers to "great, excellent" in China, "one" in Italy, "enough" in Greek, and "good, nice" in English speaking such as the United States, UK, and Australia. From the Chinese point of view, shaking hands hard but not too hard reflects trust and the willingness to have a good business relationship with the other, this is the same in America ^[24]. However, in the Middle East, to shake hands hard means provoke and they are more inclined to shake tenderly, this is the opposite of China, for we consider it as despise. The gesture of waving one's hand is a widely recognized nonverbal cue that transcends cultural boundaries and can serve various communicative functions, including initiating social contact, bidding farewell, and conveying a negative response, as in the case of "no" in Chinese culture. And can indicate "I don't like you, go away" in Arabic countries ^[25].

When discussing posture, it is common for people to think of standing, sitting, and lying down. There are thousands of postures in our daily life. Posture shows emotions with important information on

nonverbal communication [26]. Research in psychology has demonstrated the influence of body posture on emotions, a topic that can be traced back to Charles Darwin's study of emotion and movement in both humans and animals [27]. According to research, individuals who do not use sign language can still interpret emotions from hand movements. Posture can communicate both an individual's underlying traits and current emotions and attitudes. Therefore, posture can be viewed in the context of a specific situation or independently of it. Additionally, posture can indicate an individual's social status or position within a hierarchy.

The preference for posture in social communication also reflects cultural differences [28]. In China, people with a higher position or elder age are usually seated. For instance, a father sits while his son stands. Similarly, easy to imagine a boss or emperor seated while an employee or minister stands [29]. In English-speaking countries, people with higher positions prefer to stand for it can make them feel superior to people of lower positions or status.

On the other hand, the squatting position which is common in northern China, is considered inelegant or a position assumed by peasants in many Western countries. Moreover, American oral English teachers often assume the most comfortable position when teaching English to Chinese students. However, such positioning of the body is unacceptable for Chinese teachers. This is because "Chinese culture regards teachers with dignity, and they should set such an example for their students" [30]. Under the concept of "stand and sit properly", if a student reaches his teacher for help, he will stand near the teacher while asking questions. In English-speaking countries, at first, the student will stand aside but later on, he might sit near the teacher if given permission.

In Western culture, it is considered rude to eat dinner with the elbow on the table. In contrast, sitting with elbows on the table is commonplace and acceptable in China. The Chinese consider it important to sit comfortably while eating.

Westerners may also view an Asian girl as flirtatious if she subconsciously flips her hair to one side, moves her dress, or sits cross-legged. But the girl probably did not notice that she was doing it. According to Paul Ekman [31], body movements are not as directly linked to the regions of the brain associated with emotion as the face or voice.

As evidenced by research, the arms, and legs are key indicators of low levels of empathy when it comes to body language. Westerner shows indifference with their arms folded in front of their chest, and the Chinese make a bow with their hands folded in front to show respect, in Indonesia, people will make a bow and put the person's hand on their forehead to express the same feeling. In Japan and Korea, the lower bow people do, the more respect they are for the person. For example, a youngster will take a solemn bow to the elder, peers will take a slight bow to each other.

3. The Nonverbal Communication in Telling Lies

This section of the research paper aims to explore the intricacies of nonverbal communication as revealed in Paul Ekman's *Telling Lies*. The primary objective of this section is to delve into the various forms of nonverbal communication that are portrayed in the book, such as facial expressions, gestures, and tone of voice, and how they contribute to the overall message conveyed. By providing a thorough analysis of these nonverbal cues, this paper seeks to provide a deeper understanding of the complex nature of communication and the critical role that nonverbal communication plays in shaping its effectiveness.

3.1 An Introduction to Telling Lies

3.1.1 About the Author

Paul Ekman, a renowned American psychologist and professor emeritus at the University of California, San Francisco, has been widely recognized as a trailblazer in the field of emotions and their interplay with facial expressions. He was listed as the 59th most cited psychologist of the twentieth century, a testament to his significant contributions to the discipline. Paul Ekman is an American psychologist, who was born on February 15, 1934. He is currently a professor of psychology in the Department of Psychiatry at the University of California. Due to his significant contributions to the field of psychology, he has been recognized as one of the top 100 most influential psychologists of the 20th century. He is intelligent, prudent, and pioneering, and is well known for the study of facial expressions.

Ekman pursued his undergraduate studies at both the University of Chicago and New York University,

obtaining his Ph.D. from Adelphi University in 1958, which he preceded with a clinical internship at the Langley Porter Psychiatric Institute. From 1958-1960, he was appointed as the chief psychologist at Fort Dix, New Jersey, serving in the United States Army. After being discharged, he went back to UCSF and obtained a three-year postdoctoral research fellowship. After that, he started his research program with the support of grants from the National Institute of Mental Health, the National Science Foundation, and the Advanced Research Projects Agency of the Department of Defense. His research program was loosely connected to UCSF. In 1972, he was appointed as a Professor of Psychology at UCSF.

Over forty years of research, Professor Ekman has studied the face of New Guinea tribes, psychopaths, spies, and serial and professional killers alike. The research of Paul Ekman has spanned several distinct yet related topics. Initially, he centered his work on nonverbal behavior and later, around the mid-1960s, shifted his attention to studying the expression and physiology of emotion. In addition, he has shown an enduring fascination with the subject of interpersonal deception.

Throughout his professional journey, Professor Ekman has received numerous accolades such as the Distinguished Scientific Contribution Award by the American Psychological Association in 1991, and an honorary degree of humane letters from the University of Chicago in 1994. Despite retiring from UCSF in 2004, Professor Ekman continues to lend his expertise as a consultant for research and training regarding the topics of emotion and deception.

3.1.2 About the Work

The reason why honesty possesses a universal value is that lying is a universal phenomenon. From the political elite to the ordinary townsfolk, from business tycoons to secret agents, it becomes a potential thread of life.

By using specific examples and vivid expressions, Paul Ekman's *Telling Lies* teaches readers to discriminate and discern lies mainly by "reading" the liar's body language. How do people lie, why they lie and what will they show when they lie? What can one benefit from seeing through a fraud, what if he/she was wrong?

For Judge, prosecutor, lawyer, and the policeman who needs to be skilled in communication and comprehend different characteristics of suspects, this is material to help strengthen the expertise of their positions. For psychologists, social workers, and consultants, this is a treasury of knowledge in personal interaction. For ordinary people who want to avoid deception, this is practical knowledge to reduce the possibility of being cheated and avoid swindlers.

Paul Ekman's publication of *Telling Lies: Clues to Deceit in the Marketplace, Politics, and Marriage* in 1985 created a significant impact on society, as it was the first book of its kind that guided detecting falsehoods. Soon, the psychology professor who spent most of his time in the laboratory got the media's attention, and even the Federal Bureau of Investigation (FBI), criminal investigation officers, prosecutors, and police started to invite him to give courses to train them better in detecting lies.

But the most well-known influence of *Telling Lies* is the popular TV series *Lie to Me* which is based on the book. The character of Dr. Cal Lightman in the show is based on the principles advocated by Paul Ekman. Dr. Lightman undertakes assignments from various law enforcement agencies, using psychology to uncover the truth by analyzing micro-expressions and body language through the Facial Action Coding System. It is the first time that people can learn to discriminate against lies as well as enjoy the entertainment that the show brings.

3.2 The Nonverbal Communication in Telling Lies

3.2.1 The Face and Eye—The Most Delicate Signs

In chapter five of *Telling Lies*, Paul Ekman explained many facial expressions and eye contact in nonverbal communication in different cases. One viewpoint that he holds is that the face is a dual system, consisting of both deliberately chosen expressions and spontaneous ones that can occur without the person's awareness. In nonverbal communication, individuals may exhibit facial expressions that, once learned, operate automatically, often without intentional control and even without conscious awareness. For example, "It is unable to show anger toward authority figures."

Certain facial expressions that convey emotions such as joy, fear, anger, disgust, sadness, distress, and possibly other emotions, are believed to be universal. These expressions are consistent across all individuals regardless of their age, gender, ethnicity, or cultural background^[32]. As per Ekman's analysis in this chapter, facial expressions can convey three important aspects of emotions. First, the type of

emotion being felt, such as anger, fear, or happiness, can be distinguished by specific facial expressions. Second, individuals may experience a combination of two emotions at once, which can result in a blending of facial expressions. Finally, the intensity of emotion may fluctuate or vary, resulting in a range of expressions that convey the strength of the emotion being experienced, from annoyance to rage, apprehension to terror, and beyond ^[33].

Facial expressions are also not universal since different countries are founded and developed with diverse cultures, costumes, and values. In his research, Paul Ekman discovered that when Japanese individuals watched emotionally charged films alone, their facial expressions were similar to those of Americans. However, when a person of authority was present while watching the films, the Japanese tended to follow certain display rules. Specifically, they were more likely than many Americans to conceal any expression of negative emotions with a polite smile ^[9].

In the third chapter of *Telling Lies*, one of the experiments show that facial expression is quite important when one is trying to get the right information. “The nurse who watched a horror movie tries to tell the other that the movie she had seen is a comedy, for being shocked by the bloody scene in the movie, she described the comedy with a trembling voice, a pale face, eyes, and eyebrow drooped ^[34].” Her sadness betrayed her plan, although he was trying to describe a happy scene, her facial expressions and eye contact showed that she was lying.

Facial expressions are so varied that can be divided into different types. There are four categories of facial behaviors identified by Paul Ekman. The first category, referred to as “conversational signals”, includes nonverbal cues that reinforce the spoken message, such as facial expressions that indicate emphasis or punctuation. The second category, “facial emblems” refers to gestures that have a specific meaning, such as a wink, a raised eyebrow, or a shrug. The third category, “facial manipulators” involves self-touch behaviors such as lip biting, lip sucking, lip wiping, or cheek puffing. Finally, the fourth category includes emotional expressions, which can be genuine or feigned.

As facial expressions are the most delicate sign in nonverbal communication and show importance in intercultural communication. In *Telling Lies*, Paul Ekman’s circumstantial research on micro-expressions—the expressions that belong to facial expressions, gains a comprehensive understanding of the hidden emotions. It flashes on and off the face so quickly that people usually missed it. In the first chapter, Mary was introduced as an individual who concealed her intentions to commit suicide. When she talked with the doctor, Mary displayed several partial shrugs, which are emblematic slips, and her illustrator movements decreased. She briefly exhibited a complete facial expression of sadness, which was quickly replaced by a smile. In this case, the information that Mary planned to show was different from the emotion that she showed, in intercultural communication, people may force themselves to show a feeling which is different or even opposite to their true emotion to achieve their goal. However, their facial expression will disclose their original plan.

It is said that “The eye is the window to the soul.” Indeed, in nonverbal communication, it is an indispensable part, however, understanding the authentic meaning of different eye contact needs people to pay more attention. People can simulate an expression of devoted attention with their eyes, even if they do not feel that way. In *Telling Lies*, the author summarized five sources of information in the eyes to provide people with a better clue when they analyze eye contact in nonverbal communication. The five sources are: the eyes provide various cues for detecting emotions and deception, including changes in appearance resulting from the muscles surrounding the eyeballs, the direction of gaze, and other promising sources of leakage or deception clues. These sources include averted gaze, tears, and other emotional expressions. Tears, in particular, are the final and fifth source of information from the eye area and may occur in response to the distress, sadness, relief, enjoyment, and uncontrolled laughter ^[35].

Except for the facial expressions mentioned above, the smile is the simplest facial expression that is widely used in intercultural communications, actually more complicated than people considered. A smile can be used to express enjoyment, contentment, pleasure, amusement, etc. However, when people are upset, they also use a smile to make people believe that they are happy or to deceive them. In chapter five, the author listed eighteen kinds of smiles, which are felt smile, anxious smile, disdainful smile, subdued smile, despondent smile, etc. Knowing the difference between smiles can help people to make a better understanding of the attitude and experiences in intercultural communication.

3.2.2 The Voice—An Audible Message

According to Ekman, the voice is connected to the regions of the brain responsible for emotion, similar to the face ^[36]. Concealing the alterations in voice that arise when experiencing emotions is quite challenging. Indeed, in intercultural communication, the change of voice can reflect the emotion of the

speaker. The most frequent alterations in speech involve pauses such as “ah”, “aaa” and “uhh” as well as repetitions, such as “I, I, I mean I really ...” In Chapter 4, the author introduced the emotional change based on the change of voice, especially the pitch. According to the survey, approximately 70 percent of individuals studied demonstrated an elevation in pitch when experiencing emotional distress. In a study involving nurses, it was observed that during instances of deception, there was a rise in pitch, which the authors attribute to the nurses feeling fearful^[37].

In the same chapter, the author suggests that an elevated pitch is not a reliable indicator of deception but rather signifies changes in an emotional state such as fear, anger, or excitement. The author goes on to mention an experiment in which a student claimed to feel content after watching a movie about flowers, but the emotions she displayed were revealed otherwise^[38].

The absence of raised pitch in intercultural communication does not necessarily indicate honesty; in fact, it may even indicate the opposite. For this, a good case is shown in *Telling Lies*, how John Dean's testimony was perceived during the Senate Watergate hearings depended to some extent on how his lack of emotional inflection in his voice was understood^[39]. However, some individuals opine that an individual who speaks in a monotone voice may come across as suppressing their emotions, thereby implying that they are concealing something. To avoid misjudging Dean's unvarying tone, one must have prior knowledge of whether this speech pattern is typical of him.

3.2.3 The Body—The Perceptible Information

In chapter 4 of *Telling Lies*, Paul Ekman analyzed the gesture in nonverbal communication. In the first chapter, the author introduced the concept of emblems, which are specific gestures that are distinct from other common gestures. There are approximately sixty emblems that are commonly used in the United States, and each country or region has its emblem vocabulary. Examples of well-known emblems include the head nod for yes, headshake for no, beckoning with the hand, waving for hello or goodbye, and the hitchhiker's thumb. Emblems are typically performed intentionally, and their purpose is known to the individual making the gesture. In the experiment described in chapter three, the nurses were not expressing anger, but many of them felt that they were not successfully concealing their emotions. The emblematic slip in this case was the helpless shrug.

In intercultural communication, people use gestures to help the listener understand their opinion, this is called “illustrator”, the author clarified that the term “illustrator” is used because these gestures help illustrate or emphasize the words being spoken. They are much like an accent marks or underlining, to draw a picture of what the speaker is thinking or describe an object by hand. In order to convey complex concepts that are challenging to articulate, people utilize illustrators. As noted by the author in this chapter, individuals tend to employ illustrators more frequently when describing the meaning of words such as “zigzag” as opposed to words like “chair”. Additionally, individuals are more likely to use illustrators when providing directions to a location like the post office, rather than explaining their career choices. Illustrators are also utilized when an individual cannot recollect a specific word. Actions such as snapping one's fingers or making a reaching gesture are thought to aid in the retrieval of the word as if the word is floating above and is captured by the illustrator's movement.

The technique of using illustrators is not innate but learned. As stated by the author, various cultures utilize distinctive forms of illustrators, and some cultures use them minimally while others use them extensively. Furthermore, even within the same culture, individuals exhibit variations in the frequency of their use of illustrators.

In the case of emblems, specific movements are necessary to convey a precise message, whereas a broad range of movements can be involved in illustrators, which may convey a less clear message. As Ekman emphasizes, illustrators are generally not meaningful when separated from the words they accompany^[40]. However, emblems need to be combined with verbal communication.

4. Conclusion

In the current era of globalization, communication between China and Western countries is becoming increasingly frequent. The need to pay attention to nonverbal communication is becoming more pressing than ever before. Nonverbal communication is an essential aspect of human communication that is constantly present in our everyday lives. With the rapid development of science and technology, the world has become a smaller place, and the distance between countries has been significantly shortened. As a result, the importance of nonverbal communication has increased manifold in recent times. However, understanding the subtle nuances of nonverbal communication remains a significant challenge. To

improve relations between countries and cultures, it is crucial to gain a deeper understanding of nonverbal communication and its various manifestations. By doing so, we can effectively bridge cultural gaps and foster greater harmony and understanding in our global society.

Though nonverbal communication has multiple manifestations, it is mainly achieved through facial expression, eye contact, tone of voice, gesture, and posture. To help people have a better understanding of nonverbal communication, the author explained the variation of nonverbal communication shown in Paul Ekman's *Telling Lies*. Consistent with the thesis's findings, nonverbal communication in intercultural communication is a critical factor for understanding information delivered by face, voice, and body, which reflects a speaker's emotional state of mind.

This paper presents an introductory overview of the role played by nonverbal communication on an individual level as well as how it can impact understandings between nations. Further, it serves to inform the reader that there are unspoken forces in communication that affect our daily lives. Lastly, it offers room for opinion and debate on this topic. The various manifestations of nonverbal communication are a product of cultural differences, costumes, systems of values, etc. This paper has established the importance of nonverbal communication in intercultural communication and the need for a comprehensive understanding of its diverse manifestations. The author intends to delve further into the sources of this diversity, exploring the cultural, social, and historical factors that shape the way individuals communicate through nonverbal means. By doing so, the research aims to contribute to the existing literature on nonverbal communication and provide a deeper understanding of how it impacts intercultural communication. Furthermore, the findings of this study could have practical implications for individuals and organizations engaged in cross-cultural communication, helping them to enhance communication efficacy and promote understanding and cooperation among people from different cultural backgrounds.

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