

Chapter 3

Communication Between Cultures: Nonverbal Communication

跨文化交际之非言语交际

When you speak, you communicate; when you don't speak, you still communicate. Speaking is just one mode of communication, and there are many other ways.

非言语交际是对非语言手段的具体运用,是指人们运用非语言手段相互沟通思想感情的活动,是一种非言语行为的过程。非言语行为一般分为三类,其一为动态无声的,如面部表情、眼神、手势和身体行为(触摸、拥抱等动作)等。据统计,人的面部表情有25万种之多;仅求职人员的面部表情便可以传达55%的信息;其二为静止无声的,如站、坐、蹲、倚靠等姿势、体距、呼吸、气味、体魄、装束、眼镜、发型等;其三为有声的,如音调和节奏的变化。人际交流之中许许多多的意思及思想都是由非言语行为传递的。例如,任何一种特定文化都有其认可的交流距离。电梯里一位外国男士紧挨着一位漂亮的中国姑娘,从头到脚盯着看,看得姑娘满脸通红,窝火憋气。当电梯停下,姑娘第一个跑出,回头气愤地说了一句:“没教养!”这位外国男士一怔:“她凭什么这么说话?谁招惹她了?”然而,这位外国男士的一系列身体动作和面部表情,如:“紧挨着”、“从头到脚盯着看”,都忽略了“距离”这个概念,侵犯了中国姑娘的个人空间,致使姑娘产生了一系列反映:“满脸通红,窝火憋气”、“回头气愤地说”等,这些非言语表达都有显示关系、表明态度、反映情绪等功能,体现了非言语交际的作用。本章较为详细地介绍了非言语交际有关知识,如身势语、空间和距离等。通过学习这些方面的知识,你将会了解到在跨文化商务交际中,非言语交际行为,在很多情况下,甚至比言语交际更重要。

1. Nonverbal Communication 非言语交际

Once a great *rhetorician* was asked what the first part of *oratory* was, he answered, “action”; and what the second was, he replied, “action”; and the third, he still answered, “action.”

So from such a reply, we can see that people tend to believe actions more than words! There is a proverb in English: “Actions speak louder than words,” meaning that if we want people to believe our words, we should “speak” with our “actions.” Our actions, what we do, communicate more clearly than our words, what we say.

rhetorician *n.*
修辞学者, 雄辩家
oratory *n.*
讲演 (术)

Today, many researchers are concerned with the information sent by communication that is independent of and different from verbal information, namely, the nonverbal communication. Verbal communication is organized by language; but nonverbal communication is not. Most of us spend about 75 percent of our waking hours communicating our knowledge, thoughts, and ideas to others. However, many of us fail to realize that a great deal of our communication is of a nonverbal form as opposed to the oral and written forms. Clearly, we cannot neglect this aspect of communication at our peril in intercultural business communication.

1.1 Definitions of Nonverbal Communication

非言语交际的概念

Nonverbal communication is the process by which nonverbal behaviors are used, either singly or in combination with verbal behaviors, in the exchange and interpretation of messages in a given situation or context. Nonverbal communication, according to Samovar and Porter, involves all those nonverbal stimuli in a communication setting that are generated by both the source and his use of the environment and that have potential message value for the source or receiver. “Nonverbal communication is a way of communication without words.” (Malandro et al., 1989)

We can also understand the definition of nonverbal communication in the following way: Nonverbal communication is the interaction that is carried out by our bodies, gestures, and tones of voice, in other words, everything except the actual

words we apply in our communication, such as the look on our face, the way we speak, the movements of our hands, the wink of our eyes. They all send messages to those we are talking to. Meanwhile, we can also interpret certain messages from the clothing of the people we are communicating with as well as the distance they keep while we are talking with them. Nonverbal messages are generally grouped into two categories: body behaviors produced by speakers and uses of the spatial or temporal setting by speakers.

The sending and receipt of nonverbal messages takes place on a *subliminal* level and this makes it a much more difficult aspect of intercultural communication to master. It is very easy, for example, to misinterpret a message because we do not understand its meaning outside our culture. Eye contact in Western cultures is associated with openness, engagement, and sincerity. But in Chinese culture it might be considered disrespectful. People from more *tactile* cultures who use a lot of touch could *inadvertently* appear inappropriately friendly in more reserved cultures. People in France have the custom of greeting people with at least two kisses on the cheek, but we would see a look of amazement on the face of a Chinese if he is greeted in such a way by people from France.

subliminal a. 潜意识的 tactile a. 用触觉感知的 inadvertently ad. 非故意地
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1.2 Importance of Nonverbal Communication

非言语交际的意义

Nonverbal behavior is a significant area of communication study. As what has been mentioned above, nonverbal communication is “everything except the actual words.” Nonverbal codes play an important part in intercultural communication. It is even more important than verbal codes. The following three reasons can help us have a better understanding of the importance of nonverbal communication.

First, nonverbal behavior accounts for much of the meaning we derive from conversations. One level of meaning is the actually stated messages. This is the cognitive content. It is the part we consciously process. Another level, affective content comprises feelings, attitudes, and behaviors. For instance, your roommate is lying in bed as you enter the room. He says something about his day and mentions

he is feeling fine. Later you may find that he is really depressed because of a test or because of dating problems. The cognitive content of this encounter consists of what is said openly. The affective content is the conveyance of feeling. Mehrabian (1981) indicates that 93 percent of meaning in a conversation is conveyed nonverbally, 38 percent through the voice and 55 percent through the face. So, while we are communicating, seven percent of our messages are transmitted through our words, 38 percent through our voice and 55 percent our looks and behaviors. Nonverbal behavior is significant because it accounts for most of the feeling expressed in conversations.

Second, nonverbal behavior is significant because it spontaneously reflects the speaker's subconsciousness. We normally attempt to control the words we say. Occasionally we may *slip up* and lose control. However, with nonverbal behavior, we may give our true feelings away. In fact, even accomplished liars can be detected by subtle nonverbal cues they unknowingly give. Nonverbal behavior is not easily manipulated. We tend to believe it, even if there are some verbal contradicts. It is enacted mindlessly, spontaneously, and unconsciously. We all take these nonverbal behaviors for granted, but they do exert an immense impact on communication.

A third reason that nonverbal communication is significant is that even if we are silent, the nonverbal dimension of our communication is always present. Even if we move away from the scene of interaction, our absence may speak loudly. Some CEOs failed to attend certain meetings they were supposed to. They might come up with reasons for being absent, but their absence from the meeting, a kind of nonverbal behavior, showed that they were less interested in being at the meeting.

Sometimes, nonverbal behavior can be governed by the situation. People who are very reserved in the office can be quite active in a social situation. They just can't *loosen up* in the workplace. Another dangerous area is the use of irony or humor: Subtle meanings might be conveyed by tone of voice but these signals could easily be missed in intercultural situations. Similarly, words might be used to preserve certain forms of politeness but the situation as a whole governs the meaning behind the words. When we seek agreement, for example, some cultures see overt disagreement as impolite and may say they agree to preserve harmony.

Leger Brosnahan (1984), a professor from Illinois State University,

slip up
疏忽
loosen up
放松

published a book entitled *Chinese and English Gestures: Contrastive Nonverbal Communication*. He says in the book that the Chinese and people from the English-speaking countries have a big difference in terms of nonverbal communication, as the former value togetherness in their nonverbal communication, while the latter have apartness in their nonverbal communication.

1.3 Functions of Nonverbal Communication

非言语交际的功能

Nonverbal communication has its own unique functions in human interaction. It is more than the **complement** of verbal communication. There are six functions of nonverbal communication in general. They are accenting, complementing, contradicting, regulating, repeating and substituting.

complement <i>n.</i> 补充物 punctuate <i>v.</i> 强调, 突出
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Accenting. It means that nonverbal behavior can **punctuate** the verbal message. Usually, the accompanying nonverbal behavior can add force to the verbal message. A forceful gesture, raised voice, exaggerated facial expressions all give “accent” to the intended message. We can see how an apology “I’m sorry.” becomes more forceful if we “accent” our “sorry” by speaking in a voice that is much louder than the one we use in a normal conversation.

Complementing. It means that nonverbal behavior can support, but could not replace the verbal message. For example, sometimes a manager may tell an employee that he is pleased with his performance in his work; this message takes on an extra meaning if the manager pats the employee on the shoulder at the same time. Probably, the employee will be much more encouraged or inspired.

Contradicting. It means that nonverbal behavior can convey a meaning opposite to that of the verbal message. For example, we can’t stop ourselves from blushing if we are embarrassed, or sweating if we are very nervous, and we can’t slow down our heartbeat if we are scared, even if we deny so. When we get off the airplane after a long journey, we may say, “I had a good trip.” However, our nonverbal behavior could tell that we are tired during the trip.

Regulating. It means that nonverbal behavior can control the pace or flow of communication. For instance, silence for a moment at the beginning of a negotiation

sends the message that the chairman is ready to begin his opening remarks. That the chairman continually nods his head at the conference means that the manager should continue talking. Or we have direct eye contact with someone to let him know the channels are open. In short, our nonverbal behavior helps us control the situation.

Repeating. It means that nonverbal behavior can be used alone to send the same meaning as the verbal message. For example, we may point in a certain direction after we have said, "The new building of the company is just over there." By repeating the verbal message nonverbally, there is a greater chance for the receiver to understand the message.

Substituting. It means a nonverbal cue can replace a verbal message. For example, very often giving a sympathetic hug to a friend who is sobbing or weeping can produce a better effect than saying any *soothing* words. Placing one's index finger to one's lips is an alternative to saying, "Please be quiet." In China, people often keep silent when they have no idea of how to answer others' questions.

soothing a.
慰藉的

2. Kinesics 身势语

Kinesics is the nonverbal behavior related to movement, either of parts of the body, or of the body as a whole, including facial expressions, gestures, postures, eye contact, etc. In short, all communicative body movements are generally classified as kinesics. Kinesic communication is probably one of the most talked about, and most obvious nonverbal communication form. Unfortunately, it is also one of the most confusing areas of nonverbal communication as the various meanings communicated through body movements seem limitless across cultures.

Kinesics is "body language." Like our verbal language, it is a part of our culture. So it is highly possible that the same body language conveys different meanings in different cultures. Often, body movements that are clearly understandable in one culture make no sense in another. Likewise, frequently used kinesic movements in one culture may be highly offensive in another culture. Different people have different ways of making nonverbal communication. For example, different people have different "rules" about eye contact: to look or not to look, when to look and

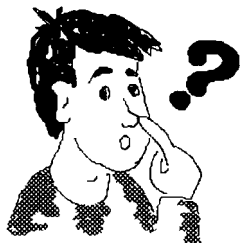
for how long, who to look at and who not to. Smiles and laughter usually convey friendliness, approval, satisfaction, pleasure, and **merriment**. This is generally true in China as well as the English-speaking countries. However, there are occasions when some Chinese laugh, negative reactions are provoked from the Westerners. Gestures can be particularly troublesome, for a slight difference can mean something quite different from what is intended, and a wrong interpretation of a gesture can arouse quite unexpected reactions.

2.1 Facial Expressions 面部表情

At one time or another, most of us have been **intrigued** by how the looks on other people's faces have influenced our reactions to them. The early Greek **playwrights** and the **kabuki** actors of Japan were keenly aware of the shifts in mood and meaning that facial expressions conveyed. Both of their drama used masks and extensive makeup to demonstrate differences in each actor's character and attitude.

merriment *n.*
欢乐
intrigue *v.*
激起好奇心或兴趣
playwright *n.*
剧作家
kabuki *n.*
(日本)歌舞伎
lingering *a.*
长期的, 逗留不去的

The importance of facial expressions in communication is well established; however, the intercultural implications of these expressions are difficult to assess. At the core of a **lingering** academic debate lies this question: Is there a universal language of facial expressions? One position holds that similar expressions may occur in everyone, but the meanings people attach to them differ from culture to culture.



Is it me? A combination of hand and facial expression used in the same way as Westerners pointing to their chest and asking "Me?" except that the Chinese point to the tip of their nose. This is a very common sign and is also accompanied with signs of astonishment, false or genuine surprise, indifference, or joy, depending on the situation.

Keep quiet please. The index finger pressed against the lips as a silent suggestion to stop talking. It is often used by people to warn others who are speaking loudly in places where people



are expected to be quiet. Sometimes it is a sign to tell others that a special man is coming.



Lost in thought. With one hand under one's chin, and eyes looking steadily ahead, the expression shows that one is lost in thought for something special. Both Westerners and the Chinese share such an expression.

Is it true? Scratching one's neck—using one's index finger to scratch the lower part of the ear or one side of the neck—shows one's doubt or lack of affirmation. This expression is most commonly seen when one hears something that isn't in conformity with the truth. It is an expression shared by the Westerners and the Chinese.



Hilton Hotels Corporation, the world's largest hotel company, was founded in 1919 by Conrad Hilton. Once at a meeting for all the employees of the company, Conrad Hilton said that the first-class smile is more important than the first-class facilities in the hotel. A hotel without the smiles of the waiters and waitresses is like a garden without spring sunshine and wind. If I am a customer, I would like to stay at a hotel equipped with old carpets but smiles everywhere, rather than stay at a place equipped with first-class facilities but no smile to be seen at all.

Facial expressions are important in human communication, because they are almost always visible during face to face interaction. It is apparently true that when conversing with each other, people tend to look at their *interlocutor's* face, especially the interlocutor's eyes.

interlocutor *n.*

对话者

gesticulation *n.*

手势

2.2 Gestures 手势

Gesticulation is another indispensable element in nonverbal communication. Actually, different gestures express different messages and some gestures seem to be known by all. For example, when we put the thumb and index finger together to

form a ring, it means “OK.” And when we put the index finger and mid-finger apart with palm facing the receiver, it means “victory,” which was first used by Winston Churchill and quickly spread all over the world. Putting the index finger against one’s lips in a vertical way means “*hush*.”

However, the same gesture may send different messages to those who have different cultural backgrounds. For example, putting the thumb and index finger together to form a ring means “OK” for people from most countries across the world, yet it means “*obscene*” for Brazilians, sexual invitation for Greeks and *yen* for Japanese.

The “OK” sign. With index finger and thumb held in a circle and the other three fingers extended, palm outward, the Americans are showing that they agree upon something or something is OK. However, in a few countries it apparently denotes a particular body *orifice*. For safety’s sake, steer clear of the “OK” sign in Germany and Russia.

hush *n.*
安静
obscene *a.*
猥亵的, 淫秽的
yen *n.*
日元
orifice *n.*
孔, 洞
dignitary *n.*
显贵, 要人



A popular American politician traveled to a Latin American country several years ago. When he arrived at the airport of the host country, he emerged from the aircraft waving to the assembled crowd which included *dignitaries* and reporters from the local press. Someone asked the American politician how his flight had been. In response, he used his thumb and index finger to flash the common “OK” gesture as the news cameras busily clicked away. It was a disaster. This act had been photographed by the news media and was printed on the front page of the local newspapers. It is a very obscene gesture in that part of Latin America, though that hand gesture means “OK” in North America.

Thumb up for “Great.” This characteristically American gesture remains well understood in most places for its Americanness, except in a few places, that is, where it could land you in serious trouble—namely Australia and Nigeria. In these countries, it means something like “up yours.” Do not use it.





“V” for victory. Despite being invented by the Britain’s national hero, Winston Churchill, the V-for-victory sign poses severe danger of misinterpretation in the UK. If you flash the “V” sign with palm outward, you will have just indicated “victory” or general approval. But, if you flash it with your palm facing yourself, it apparently means something close to “up yours.”

pout v.
撅嘴
grit one's teeth
咬紧牙关, 下定决心

A comparative study of Chinese and American body language shows a number of similarities. For example, men don't hug or embrace when meeting each other; a handshake is the most common gesture that goes with a greeting; waving a hand is saying “goodbye”; a frown shows displeasure; the wrinkling of one's nose is a sign of dislike, disgust or disapproval; nodding means “yes”; shaking one's head means “no”; *pouting* has the same meaning of displeasure, bad humor or resentment; a pat on the back of a man or boy indicates approval, praise or encouragement; *gritting one's teeth* may express anger, fury, or determination.

2.3 Postures 姿势

Postures refer to our body positions as a whole. Some people pay little attention to their postures. And some even neglect them completely. To them postures are next to nothing during business communication. Unfortunately, this shows their ignorance about the nature of postures.

With two arms up in the air. Some Westerners have a habit of showing such a posture in interaction, and sometimes in business negotiation. It gives people an impression of arrogance. In social activities, most people dislike talking with this kind of person because this gesture may suggest threat to others.





Standing firmly face-to-face. If two people stand in such a posture, maybe they'll start to fight. This posture can be understood by both Westerners and the Chinese. Such a posture only occurs at the beginning of a fight. Both of the *gladiators* wish to have strength of confidence before they start to fight.

gladiator *n.*
职业拳击手
lay bare
使露出
undaunted *a.*
大胆的, 无畏的
blues *n.*
沮丧, 消沉

Hands on the waist. This is a posture indicating direct intrusion into others' affairs. One *lays bare* his heart and throat completely to show that he is *undaunted*. Most people, both Westerners and the Chinese are not fond of such a posture, as the person who shows such a posture is regarded as aggressive and not considerate enough.



Shrugging shoulders. Shrugging one's shoulders can express that one is indifferent, powerless or having no secret to conceal. Americans often shrug their shoulders to show that they are innocent. But Chinese people dislike seeing such a posture in communication. They are cut down to size if they shrug their shoulders to express their being at a loss to do something, as it is not quite acceptable among the Chinese in communication.

Postures send different messages to people. For example, when you stand in an upright position, you impress others as being energetic; when you are sitting with a hand supporting your chin, you give others the impression that you are either deep in thinking or in the *blues*; when you lean forward while listening, it will strike the speaker that you are attentive and interested in what he is saying; but if you look away from time to time while listening, it will be interpreted as being either absent-minded or lacking interest. In a way we may say that our postures act like a "liberal messenger," who is ready to send any message out, though most times unconsciously.

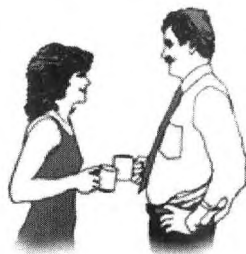
The reason why posture often goes unnoticed to many people is that it follows one's natural habits and, therefore, it is subconscious in nature. Although not all

messages sent by your postures are negative to you, it would be more than enough to damage your image as a businessman if you neglect your postures in front of others.

2.4 Eye Contact 眼神交会

Eye contact is an important aspect of body language. A simple eye gesture might be interpreted in a diversity of meanings across cultures. For example, the Chinese avoid long direct eye contact to show politeness, respect, or obedience. North Americans see eye contact as a sign of honesty and a lack of eye contact or shifty eyes as a sign of untruthfulness. Though speaking the same language, the British, unlike the Americans, believe that looking someone directly in the eye is a mark of rudeness until a more intimate relationship is established. An American businesswoman once said that she and her colleagues felt as if the British were hiding something because none of the British would look them in the eye throughout the presentation.

Looking at the person. For a good communication with someone from the countries where eye contact is appreciated, we have to look at the person we are talking with. But in some Asian countries, men had better not look at women straightly and too long while you are talking with them, even if you are listening to them attentively. Sometimes, a woman will use a closed posture to avoid the straight sight from a man.



According to Mexican culture, when spoken to by an adult, children show respect by bowing their heads and not looking the adult directly in the eye. A Mexican girl was questioned by her American teacher at an elementary school in the United States, "What were you doing just now over there?" The girl kept her head down and didn't say anything. The teacher's voice got louder, "What were you doing?" The girl gave no response. Then the teacher grabbed the girl's arm tightly and said, "Look at me when I speak to you!" The girl was scared as she had never looked into the face of an adult who was speaking to her.



Looking sideways. Eyes looking sideways usually show one's coldness and *superciliousness*. It is impolite to move your head side to side while you are communicating with others.

superciliousness *n.*
傲慢

Otherwise people who are talking with you will think that you are not attentive and showing no interest in the talk. On the other hand, you have to change your way of talking or what you are talking about if you find that your listener moves his eyes away now and then.

Professor Johnson was invited to give a lecture at a Chinese university in the early 1990s. He could tell that the students were very attentive. They applauded warmly when the lecture came to an end. However, Professor Johnson was disappointed when no one asked any question, even after they were encouraged to do so. Moreover, most of the students avoided eye contact with him as he tried to communicate with them.

Patterns of eye contact learned in childhood seem to be relatively unaffected by later experiences. One study shows that Arabs, Latin Americans, and Southern Europeans focus their eyes on their conversational partner, whereas Asians, Indians and Pakistanis, and Northern Europeans tend to show *peripheral* gaze or no gaze at all. (Harper, Wiens & Matarazzo, 1978) Duration of eye contact also varies in different cultures. In the United States, the average length of eye contact is 2.95 seconds, and the average length of time two people gaze at each other is 1.18 seconds. (Argyle, 1988) Any contact shorter than that may indicate that the person is shy, uninterested, or absent-minded, and eye contact longer than that may imply that the person is communicating with unusually high interest.

peripheral *a.*
外围的

3. Space and Distance 空间与距离

When two people are talking to each other, they tend to keep a certain distance. Each person has an invisible boundary around his body which other people should not

cross. If someone does, they will feel uncomfortable and withdraw to maintain the distance between them. The major exception is between people who have intimate relationships, such as family members and lovers. Their close personal distance is due to their *intimacy* different from their relationship to other individuals.

intimacy *n.*
熟悉, 亲密

In intercultural communication, the space and distance between the two communicators is of significance, revealing their relationship and reflecting the cultural characteristics they have. Psychologists discover that anybody needs a private space of his own large enough around him. Such a private space can be larger or smaller depending on their different cultural backgrounds, occupations, environments, and personal characteristics.

3.1 Proxemics 体距

The technical term for the study of people's perception and use of space is proxemics. It can be also a form of nonverbal communication and varies from culture to culture.

Generally speaking, there are four categories of distances. They are intimate distance, personal distance, social distance and public distance. Intimate distance is about 0-45 cm, showing the intimacy between the two communicators. It is only possible for the closest relation, for instance, between a couple or for very confidential communications. Personal distance is about 45-120 cm and is most common when friends, old classmates, acquaintances and relatives converse. Social distance may be anywhere from about 1.3 meters to 3 meters. People who work together, or people doing business together, as well as most of those in conversation at social gatherings tend to keep a distance of about 1.3-2 meters. Public distance is longer than any of the above, beyond 3 meters. It is used when speaking in public or giving a talk to a group. Being too far apart, of course, may be awkward, but being too close makes people uncomfortable, if there is not a reason.

Private space or personal space, also called personal territory, refers to the space people have for their own activities. Take a bench in a park for example, the first comer will sit at one end of the bench, the second one will take the other end, and then the third one will sit in the middle. Such an event takes place almost everywhere

in public places, which shows people have a strong sense of personal space wherever they are. When someone is too close to us, we will feel threatened, but we will feel rejected when he is too far away. So we subconsciously try to keep a proper space or distance.

The use of space is directly linked to the value system of culture. In some Asian cultures, for example, students do not sit close to their teachers or stand near their bosses. The extended distance demonstrates *deference* and *esteem*. Extra interpersonal distance is also a cultural characteristic of the people of Scotland and Sweden, for whom it reflects privacy. And in Germany, private space is *sacred*.

deference	n.
敬意, 尊敬	
esteem	n.
尊重, 尊敬	
sacred	a.
神圣的	
minimalist	a.
最低要求限度的	
allocate	v.
分配	

Personal territory can be large or small, which is much related to certain elements such as place, sex, age and character. For example, on a crowded bus, the personal territory is relatively small. Old people and children accept a smaller personal territory between them while introverted people have a larger personal territory than extroverted people.

Asian and Arabic cultures are *minimalist* when it comes to personal space. In their cultures, there is little regard for personal space, and judging the warmth or type of relationship by the amount of space *allocated* to you by individuals would lead to false conclusions. For businesspeople used to a large personal space, it is important to hold your ground and not back away when encountering an individual from a culture where personal space is less important. To back away in these circumstances would be offensive and rude and can lead to a comical “chase” as one person backs away while the other steps forward to shorten the distance.

3.2 Attitudes Toward Crowding 对待拥挤的态度

Crowding is the uncomfortable feeling most people get when there are too many people around them. When it is crowded, people's personal territory will be invaded. Usually, people will feel uncomfortable, but the Chinese and Americans hold different attitudes toward crowding.

At the beginning of their first business visit to China, most American businesspeople are surprised at the view of crowds anywhere. They feel being pushed

back and forth. It makes them quite uncomfortable. When many Chinese businessmen are invited to visit the United States or Canada, they are surprised at large cities with few people. They will sense a lack of liveliness.

Chinese people have a high tolerance of crowding while Americans have a low one. Americans make all their efforts not to be pushed or stamped on in a crowd. They often feel much annoyed or offended when they are pushed or stamped on. If they happen to bump against or stamp on the person nearby, they will apologize. The Chinese also feel uncomfortable when they are pushed or stamped on, but they can stand it, not expecting necessary "apology." They quite understand that it cannot be avoided in such a crowded group.

The Chinese and Americans have different ways of queuing. The Chinese stand closely to the person in the front, otherwise the person behind might jump the queue. Americans, however, keep a distance from the front, especially at a bank or at an airport.

Summary

Nonverbal Communication

1. Nonverbal communication is the process by which nonverbal behaviors are used. Nonverbal communication is everything except the actual words.
2. Nonverbal communication plays an important part in intercultural communication, even more important than verbal communication.
3. There are six functions of nonverbal communication in general: accenting, complementing, contradicting, regulating, repeating and substituting.

Kinesics

1. Kinesics is the nonverbal behavior related to movement, either of any part of the body, or of the body as a whole.
2. Facial expressions are important in human communication; the meanings people attach to the same expression differ from culture to culture.
3. The same gesture may send different messages to those who have different cultural backgrounds.
4. Posture often goes unnoticed to many people, because it follows one's natural habits, and therefore, it is subconscious in nature.

Space and Distance

1. There are four types of distances. They are intimate distance, personal distance, social distance and public distance.
2. Private space refers to the space that people have for their own activities. The use of space is directly linked to the value system of culture.
3. The Chinese value togetherness in their nonverbal communication, while people from English-speaking countries value apartness.

Exercises

I. Matching the terms with their definitions.

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| A. nonverbal communication | B. kinesics | C. complementing |
| D. proxemics | E. personal territory | |

1. () The study of people's perception and use of space.
2. () The process by which nonverbal behaviors are used, either singly or in combination with verbal behaviors, in the exchange and interpretation of messages in a given situation or context.
3. () The nonverbal behavior related to the movement of the body or part of the body.
4. () It means that nonverbal behavior can support, but could not replace the verbal message in communication.
5. () It refers to the space that people have for their own activities.

II. Decide whether the following statements are true (T) or false (F).

1. () Nonverbal codes play an important part in communication or intercultural communication. But it is not as important as verbal codes.
2. () Nonverbal behavior is significant because it spontaneously reflects the subconsciousness.