

Indian Institute of Technology Kanpur
National Programme on Technology Enhanced Learning (NPTEL)
Course Title
A Brief Introduction of Psychology

Lecture – 22
Emotion

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Now let us talk about the influence, of the impact, of the effect, of culture on emotional expression. I like to begin with an interesting experiment of a Friesen, what interestingly this experiment wanted was.

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Culture & Emotion

- Friesen (1972): Participants had to view a stressful film alone and with the experimenter.
- Pan-cultural facial signals were observed during spontaneous expression of emotions in isolated condition (viewing the film alone).
- Culture-specific expressions were observed in social reciprocation condition (viewing the film with the experimenter).

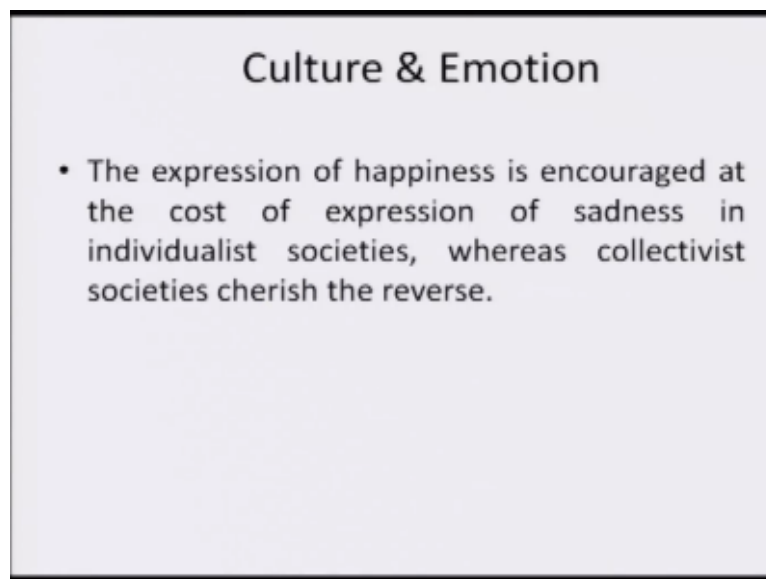
That the participants, they had to view a film which was extremely stressful okay, and there were two conditions, either you view the film all alone, or you view the film with the experimenter two situations, what was finally observed. Now the pan-cultural facial signals, they were

observed during the spontaneous expression of emotion, when the participants they were viewing the film all alone.

And culture-specific expression was observed in social reciprocation condition, that is when the individual, the participant was viewing the film with the experimenter that means, that when you have people from your own cultural background around you, your face largely reflects the culture-specific expressions okay. And when you are all alone, it is pan-cultural expression that you show through your face.

So this is an interesting distinction know, that means again go back to learning where we said know, that there is something called social facilitation okay. You behave little differently when you are in a group, so when you are in a group of people who share your culture okay, then you show no heightens degree of culture-specific signals on your face okay, this was an interesting experiment.

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Now the expression of happiness is largely encouraged okay, in collectivist culture compared to individualistic culture, where in the case of individualistic culture, the expression of know,

personal feelings you can very conveniently express it, whereas collectivist culture they would demand that you should know, largely express the positive emotions on your face okay. Individualistic culture you can very happily know, represent your sadness in a given situation.

But collectivist culture we by a large encourage you okay, to now mask your sadness to neutralize your sadness, one of these two conditions. And if you can, of course know, cover it up with certain degree of happiness that would be the best. Look at know, your early morning interaction with people around you. In our culture, in India when you ask somebody how are you? The standard reply is fine, very few people say good, most of us say fine okay.

So the good is extended to the heighten degree that is what we express okay. Whereas in several individualistic societies you would realize that many people when you ask them how are you, they would largely say, not so bad okay, not so bad is an expression that you would never ever see in this culture okay. So that is the big difference okay, that is the – what you call, the encouragement that you unknowingly acquire okay, which actually is a part of the social influence, the cultural influence.

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Culture & Emotion

- Less public expression of negative emotions in collectivistic societies.
- On the other hand, individualistic societies (such as North America), 'may sanction the communication of these emotions more, as they relate to individual freedom to express and perceive negative emotions'.

- Matsumoto (1989, p. 101)

Several studies have demonstrated that very little known, negative emotions are publicly expressed in collectivist societies okay. Whereas in the case of individualistic society I am quoting Matsumoto.

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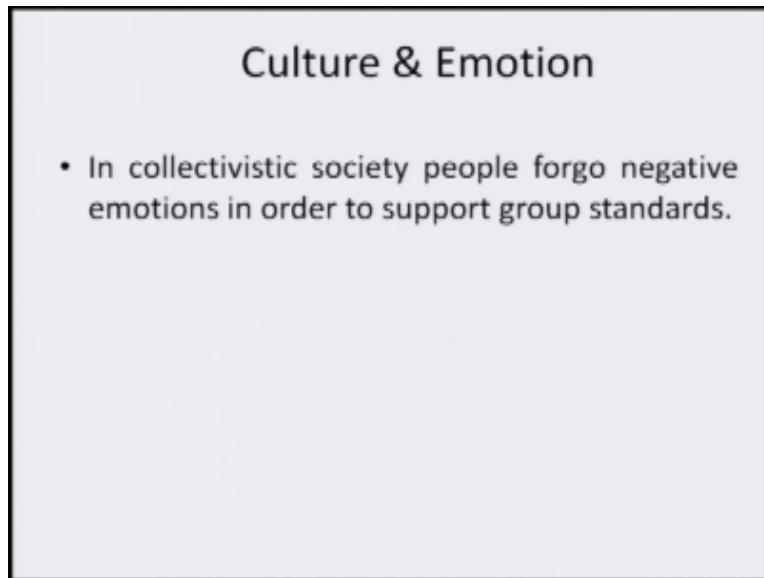
Culture & Emotion

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Who says that individualistic societies, may sanction the communication of these emotions more, as they relate to individual freedom to express and perceive negative emotions okay.

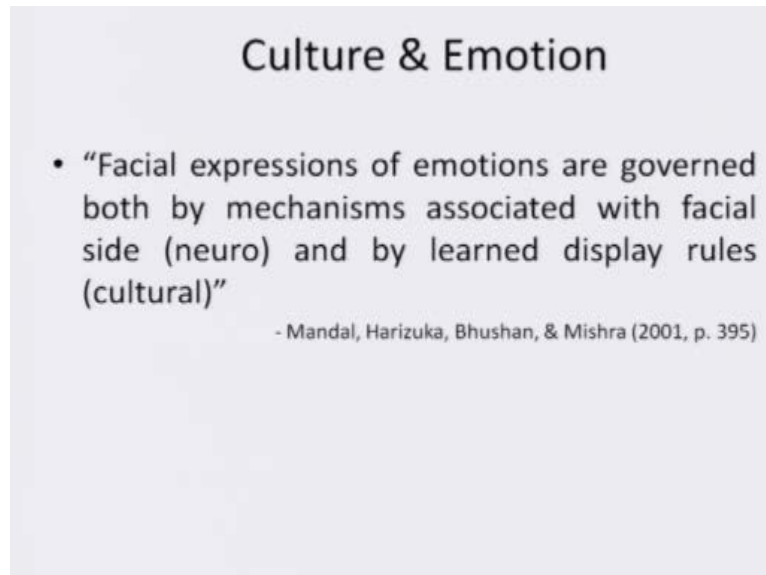
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Now in collectivist society people forgo negative emotions in order to support group standards okay. Everybody says I am good, I am good, I am good, I am fine okay, and you want to know somewhere come closure to that type of the standard that the group is maintaining, and therefore wherever you were asked in the morning, oh! Good morning how are you? And you say good or you say fine.

We are going through the brief introductory psychology course and therefore we will not go into the details of studies on the effect of cultural emotion, but I must just refer to it you need not go into the details of it. But there is theory called neuro cultural theory of emotion which basically says that the facial expression of emotion.

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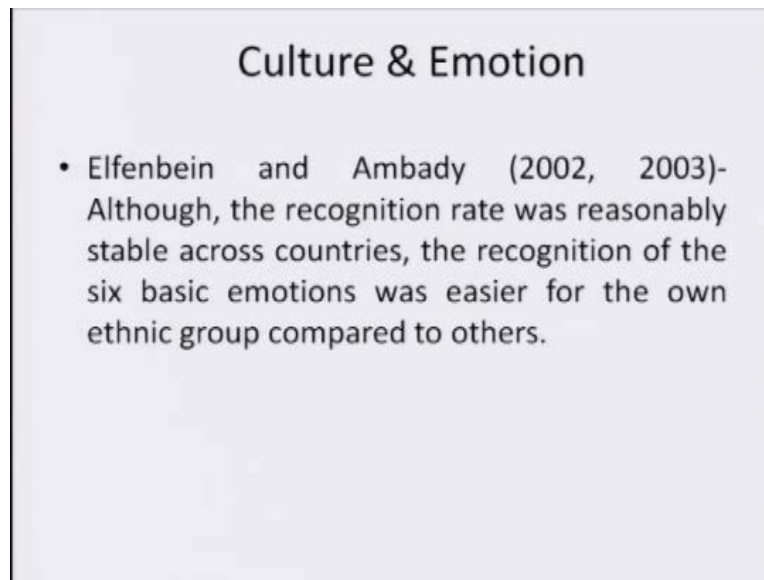
Will have Mechanisms which are associated with the side of the face the expression which is neutrally governed and the display rules that you learn from the culture so what happens we have the two sides of the face okay the left and the right side and Neural there are two mechanisms one what is well as the contra lateral mechanism you remember in the case of sensation we talked about no when we were looking at the visual process that at optic chiasm the neural fibers they criss-cross.

Now so from the left eye they go the right lateral geniculate nucleus and then to the right side of the brain side of so contra lateral mechanism would mean that from the left side the information goes to the right hemisphere of the brain and from the right side the information goes to the Left hemisphere of the brain that is contra lateral there is also a certain type of innervation what is called as Ipsi lateral, Ipsi lateral means from the right side of the face the information goes to the right hemisphere so this is going to the same side therefore it I called Ipsi lateral.

Now we have contra lateral as well as Ipsi lateral control for our facial expression as far as the neural connections go but there are also displayed rules which are cultural specific and we learn

and we learn them okay and therefore the neuro cultural theory says that there is no what you call the neural program which governs your expression but there is also something called cultural conduct rule the displayed rules that we also follow.

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Another interesting study which suggest know that the six basic emotions that we have talked about they are much easier okay to understand if you are looking at the expressions from your own ethnic group so if I'm from a given group if I look at the expressions of people from my own group I can now recognize the basic emotions very clearly, but if I look at the expressions of people from alien background from a different cultural background.

Then I might commit error now the eco cultural frame work berry and his colloques they talk about.

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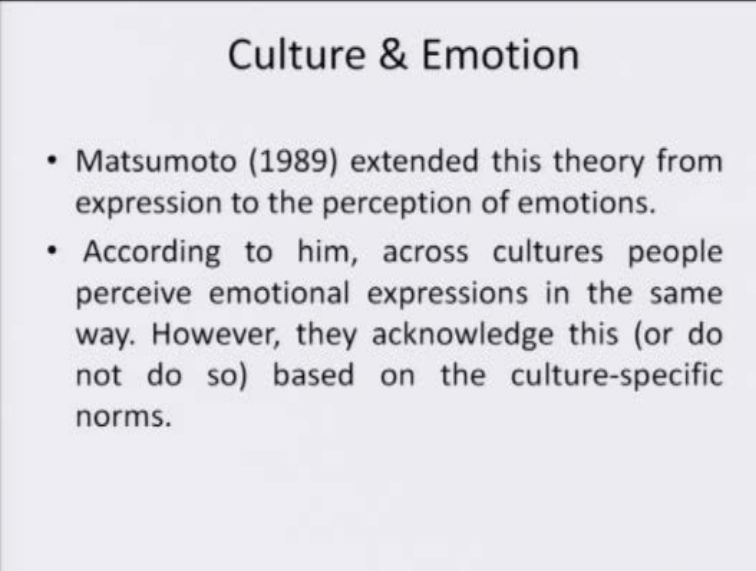
Culture & Emotion

- The ecocultural framework of Berry (1976) and his colleagues (Berry, Poortinga, Segall, & Dasen, 2002) talk of three kinds of antecedental influences-
 - ecological indices
 - sociopolitical indices
 - aggregated psychological characteristics

Three kinds of antecedent influences on emotion the ecological indices the sociopolitical indices and the aggregated psychological characteristics so now you can see now you have the logical components coming into being you are the sociopoliticals coming into being as well as the psychological characteristics so that means that emotional expressions that we give in our day to day life okay is not know a pure psychological phenomena okay.

Rather it does take into account the ecological suitability of the expression it does take into account the social conduct display rules okay and all these things combined together.

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Culture & Emotion

- Matsumoto (1989) extended this theory from expression to the perception of emotions.
- According to him, across cultures people perceive emotional expressions in the same way. However, they acknowledge this (or do not do so) based on the culture-specific norms.

Now Matsumoto he extended this theory from extended this theory from expression to the perception of emotion and he says that a cross culture people perceive emotional expressions in the same way however they acknowledge this based on the culture specific norms. so that would mean that in terms of perception of emotion we are not different across culture but it comes to acknowledge it okay whether I should recognize this or I should try to avoid it so that technology would be no cultural specific in nature okay the cultural norms will decide whether you should be expressing this are you should not be doing so.

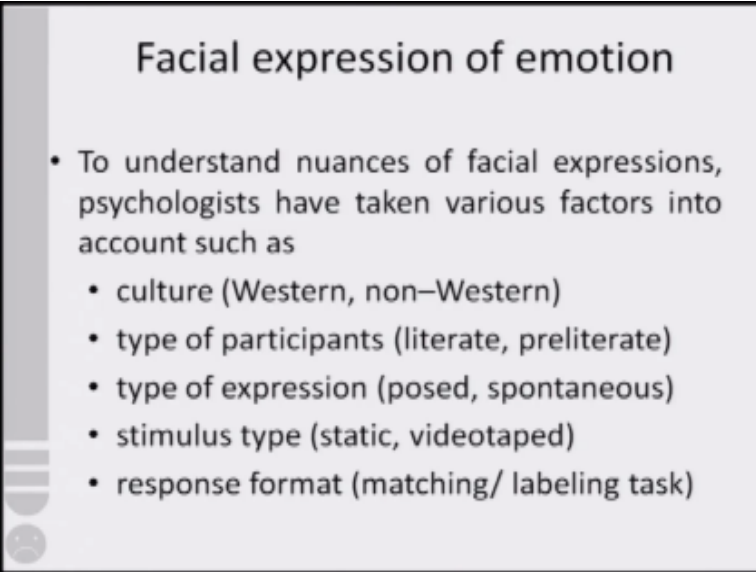
For example studies have proven that the Japanese they usually Mask their negative emotions with smiley okay so you keep a neutral expression on the face and if at all you have to express negativity say for example if you have to show sadness okay you try to mask your expression with certain degree of a smile whereas in the case of oriental Indians it has been realized that we de intensified the negative emotions.

So fear and anger they are being d-intensified you reduce the intensity of a these motions play why is it essential for the Japanese to mask the emotion why it is essential for the oriental Indian

to reduce the intensity of the negative emotions? Again it is the cultural specific norm this is what now Matsumoto was saying, okay. When he said that even though we are all by enlarge the same when it comes to no perception of the emotional expression but having perceived it, it is not a guaranteed that you would also acknowledge it, okay.

So consciously we acknowledge it only based on cultural specific norms. It is very interesting to see that to understand the nuances of facial expressions psychologists have taken various factors into account, for instance people have looked at culture, right now we also focused exclusively on culture.

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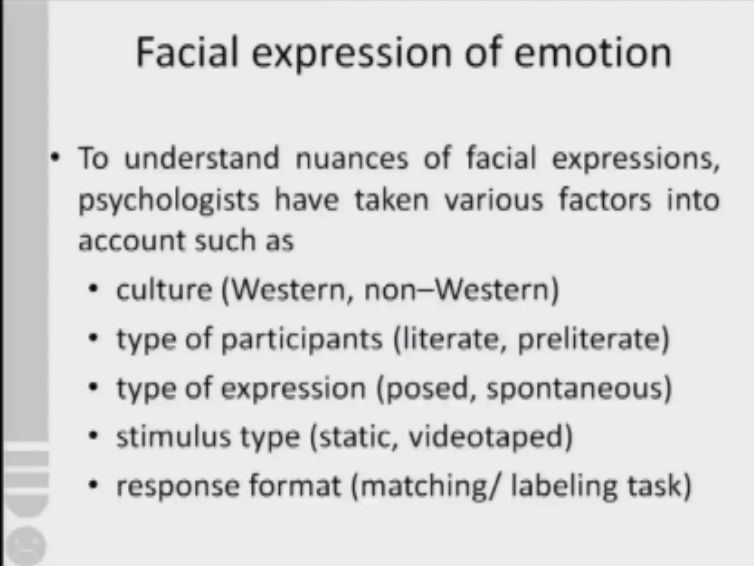
The slide is titled "Facial expression of emotion" in a bold, black font. Below the title is a bulleted list of factors that psychologists take into account to understand the nuances of facial expressions. The list includes culture (Western, non-Western), type of participants (literate, preliterate), type of expression (posed, spontaneous), stimulus type (static, videotaped), and response format (matching/ labeling task). The slide has a light blue background with a dark blue header bar.

Facial expression of emotion

- To understand nuances of facial expressions, psychologists have taken various factors into account such as
 - culture (Western, non-Western)
 - type of participants (literate, preliterate)
 - type of expression (posed, spontaneous)
 - stimulus type (static, videotaped)
 - response format (matching/ labeling task)

So comparing facial expressions of people from the Western world verses people from the non-western world or types of participants. Literate verses preliterate somebody who is educated somebody who is not so. Or types of expression no either it is opposed emotion I stand still in the front of a camera and then I no put smile on my face, I show certain expression happiness, sadness whatever it is but I posed for the photo secession that is posted expression. Comparing this with a spontaneous emotion, spontaneous would be that I am in a real life situation where I express the emotion and I am clicked at that point in time that is the spontaneous expression.

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The slide is titled "Facial expression of emotion" in a bold, black font. Below the title, there is a bulleted list of factors that psychologists take into account when studying facial expressions. The list is organized into two levels of indentation. The first level includes the introductory sentence and the factor of stimulus type. The second level includes the remaining four factors: culture, type of participants, type of expression, and response format.

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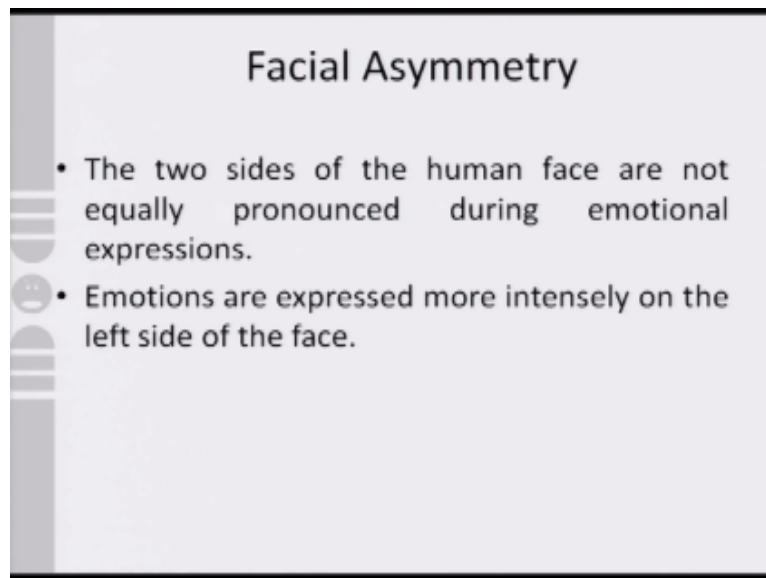
You also have no the stimulus type valuation static versus videotaped type of an expression no, still image verses no a strip of a images which primarily you can play in the sequence no. So it will have a start point and it will have the maximum intensity point before it comes to the neutral point. So say for example if I have to express happiness. So from the neutral state my facial expression goes up to certain level of happiness and again it comes down.

That would be the videotape stimulus tape. And then the response format where either you ask the responce the participants in the study to level the emotion, level the emotion means, I show you the image and then I ask you, what this emotional expression is? You have to identify the motion, okay. That is no say for example you look the image and say this is a happy face. So you have labeled the emotion.

The second situation could be where you go for a matching task, okay. I give you a different individuals photograph expressing one emotion and then I show you some other individual face, okay. Having the same emotion or a different emotion and I ask you to match it and I look at how accurately you can match the expression that was the baseline verses the expression that you

are seeing right now. All these factors have been taken into account in terms of studying human expression.

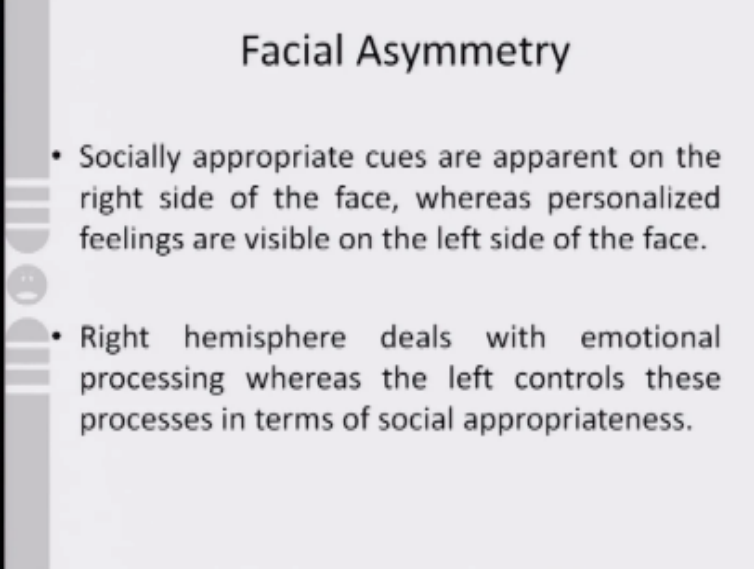
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What studies have also found is, that the two sides of the human face they are not actually equally pronounced when we express ourselves, okay. Emotions that are expressed are no intense on one side of the face and largely it has been found that emotions are expressed more intensely on the left side of the face. So say for instance this is my left side of the face. So this side of the face this half of the face would be far dominant in expression compared to the right side of the face.

People also talk about know, the social verses the personal face no. So one half of our face is largely supposed to reflect the social protocol the socially desire response whereas the other half is considered to be a personal face which actually reflects the inner feeling, okay. So socially appropriate chews they are more apparent on the right side of the face.

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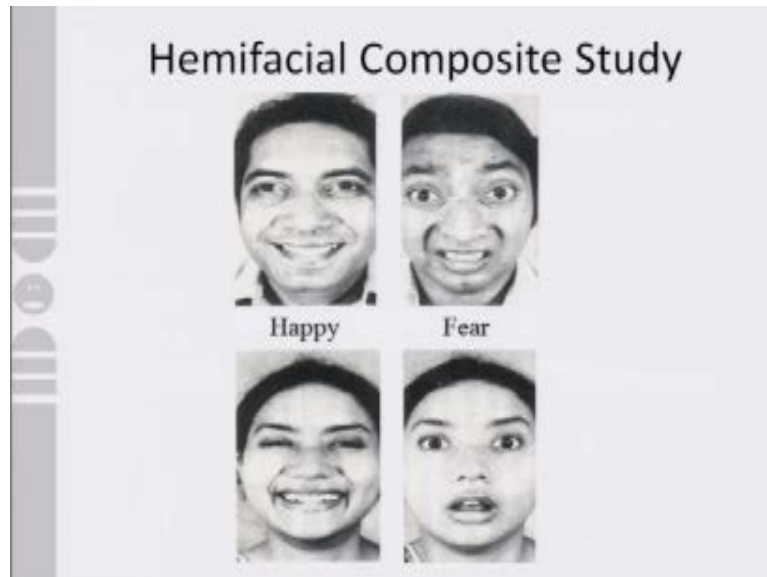
Facial Asymmetry

- Socially appropriate cues are apparent on the right side of the face, whereas personalized feelings are visible on the left side of the face.
- Right hemisphere deals with emotional processing whereas the left controls these processes in terms of social appropriateness.

Okay, the left side of the face will have more and more of the personalized feeling, so the same if I am inwardly very, very happy, my left face will show pronounced happiness compared to my right face, and say if I am in a situation where I have to show happiness okay, whereas internally I am not, my right face okay will have that very degree of happiness, where as my left face will not have that pronounced degree of happiness. Take an example, you are moving in a corridor and you meet couple of friends okay, right now we took the example know that somebody asked you, how are you and you say fine, culturally driven now.

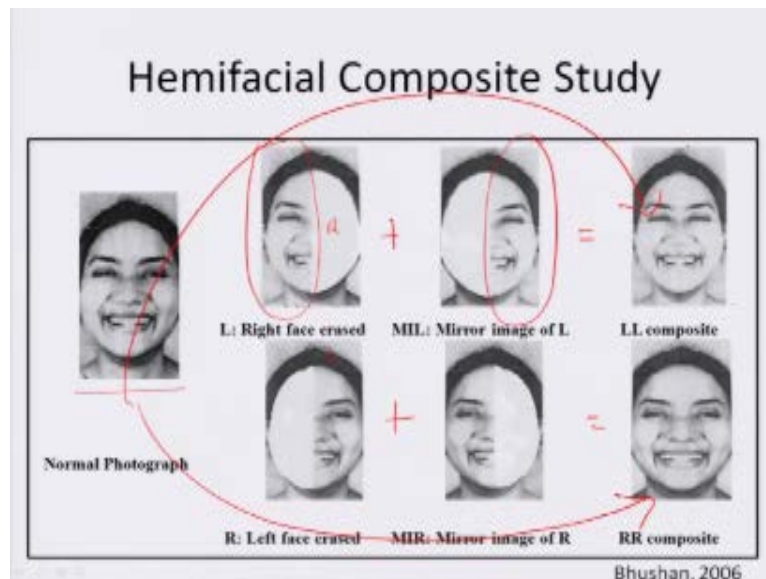
You meet somebody you say, good morning and you say nice meeting you okay. Now you are socially supposed to meet the individual, greet the individual and say, that it was a pleasure meeting you, whereas inwardly it is a great sense of discomfort for you or it might not be a great source of discomfort, but you are not so comfortable, not so happy. They would be a clear distinction on the know, the two sides of the faces.

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Look at these two expressions, the happy face and the face depicting fear okay, what you are right now looking at is the normal configuration now. It is if I tell you that the two sides of the face is not know what you call equally representative of the emotion. Perhaps, you will not rely me I am looking at the lady right now, who expresses happiness and then I will show you how the two sides of the faces are not the same.

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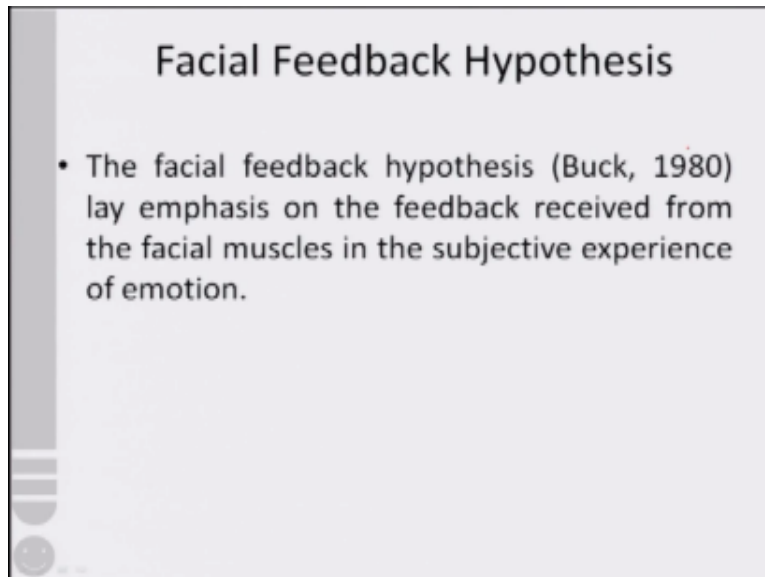


Now you see, this is the face that you saw. What I have done here is, that the right side of the face this is the right side of the face, this is erased, this is the mirror image, so this face this half, this is the mirror image and these two things, so this plus this has led to this face, and this is basically the left, left composite. So only the left side of the face and the reverse has been done here okay, so here you have the right, right face know, so this is the left face, this is the left face this is the mirror image of the left.

So this plus this and this is the result, and then you see now the difference. Now this expression and this expression, these two faces although it has come out of the same thing okay, these two I have come from the same photograph, you see the left, left and the right, right is not same, this means that the left face and the right face of this very lady was not expressing happiness to the equal degree know the magnitude was not the same okay.

So this is what I was trying to say, that the two sides of the face have also been found to represent two different level of intensity of emotion. Now that we have understood the significance of the face, Buck in 1980 proposed the facial feedback hypothesis, this hypothesis basically proposes that the feedback that is received from the facial muscle.

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They play a significant role in the subjective experience of emotion okay, so how the muscles on the face contract or ready fact, so that feedback is extremely helpful in terms of understanding the an experiencing the emotion. Now that we have come to facial muscles now, so in our next lecture we would exclusively we talking about the musculature analysis of facial expression.

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