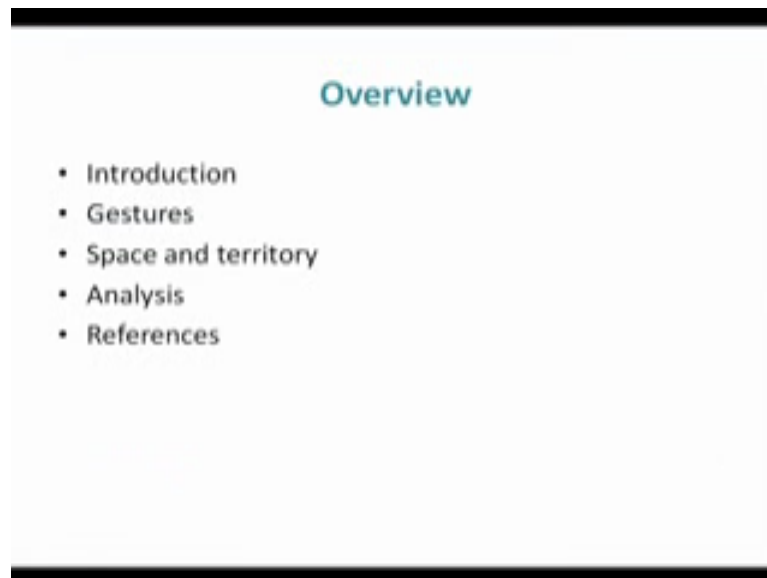


**Soft Skills Development**  
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**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Kharagpur**

**Lecture - 14**  
**The Body and the Way It Communicates**

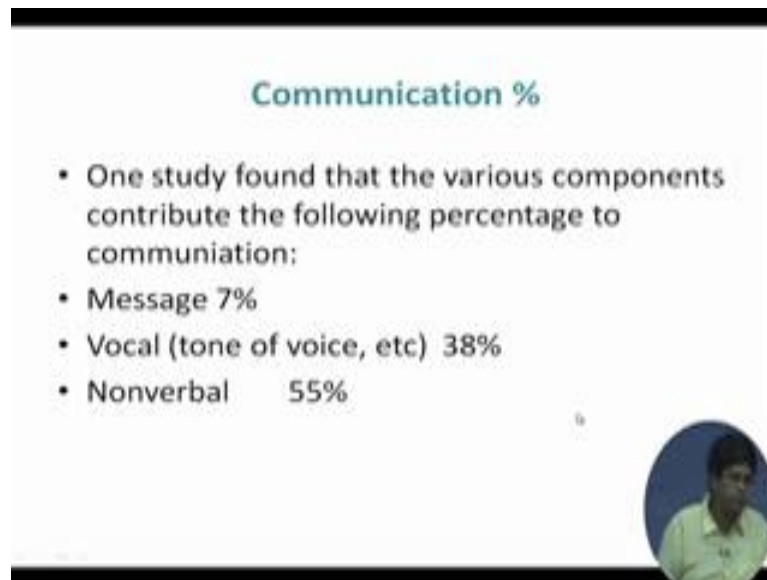
Hello friends, today we are going to focus on the topic the body and the way it communicates. Now this is an area which I have touched upon in some of my earlier talks and today we are going to focus in detailed way on the nonverbal dimension which has already been touched upon.

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So, if you are looking at the slides you will find that I will give you a general introduction to different dimensions, different aspects of body language by which I mean a gestures and postures because facial expressions is something which I will take care of at later point of time. Then we will focus on gestures specifically and implicitly on postures, certain aspects of space and territory I will share with you in a (Refer Time: 01:16) way then we will go for an analysis of the measures, some certain images and with that we will conclude this part of the talk.

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**Communication %**

- One study found that the various components contribute the following percentage to communication:
- Message 7%
- Vocal (tone of voice, etc) 38%
- Nonverbal 55%

So, there are a lot of theories I am just a looking at a one research which suggests that a when we communicate, the textual message carries only 7 percent of the information to one of the voice, pauses, stress patterns and all kinds of things that we talked about in some of the early classes contribute around 38 percent and nonverbal to 55 percent. But these statements are kind of sweeping generalizations I would say because a study has been done within a particular context and within that particular context probability has been found that this is the story.

For instance if you are looking at the context today where I am talking to you then obviously, the message content is not 7 percent, it has to be much higher than that and in fact, voice and nonverbal communication would play a marginal role in the entire interaction because you see that you are not so much bothered about what I looked like; which probably would reverse this mechanism only 7 percent your bothered about what I looked like. Voice and tone may be you would still be bothered about 25 to 30 percent because it relates to interest generation and all that it can be temporarily it can be exiting or interesting the voice qualities can communicate these things, but the message content probable is more than 50 percent you are basically concerned about what I am saying, rather than how I am saying it and what I look like look like.

So, the context is relevant, but in certain context the nonverbal communication component is fairly significant this is what we gather from here.

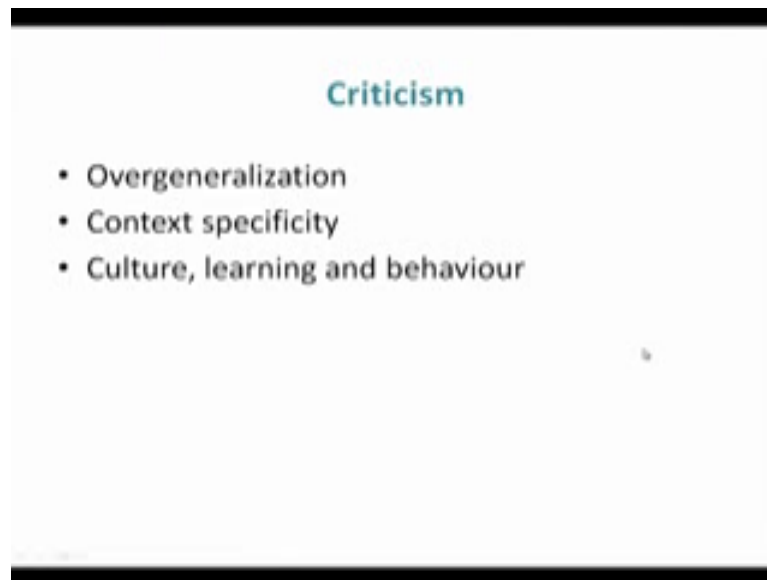
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- Professor Birdwhistle found:
- In a day the average person actually speaks words for a total of about ten or eleven minutes.
- In face to face communication, verbal component is around 35% and nonverbal component is around 65%.

Again another well known study by Birdwhistle found a that on an average people talk around 10 to 11 minutes a day and face to face communication and nonverbal communication play a much more significant role, but my personal experience tells me that probably in a place like IIT, Kharagpur, we talk around 2 to 3 hours a day and if you are looking at a students as well you find in spite of the number of hours they sit inside the classes, they still obvious speaking for 2 to 3 hours if not more than that. So, again we will not go this over generalizations which you find in many of the body language nonverbal communication books. But my understanding by looking at various kinds of research is that, while to a certain extent the significance of nonverbal communication at no point of time can be undermined.

But over generalizing and over stretching it, is something which we should not do. So, yes I do take from some of the popular books, the idea because it is easy for you to understand that, but in dispersed with that or some (Refer Time: 04:30) findings which I have understood which I have also conducted in such cases and some of those findings also I will be sharing with you. Moreover there will be certain very interesting tests that we will develop for you, which will deal with the concept of deceit or false root pausing because you see that that is one of the things that I will highlight as we proceed with this text proceed. With this talk, the discipline I very important role in our life and I hope it will be fun for you to do those surveys, but you must do them because their findings are going to be very relevant in the context of what we do over here.

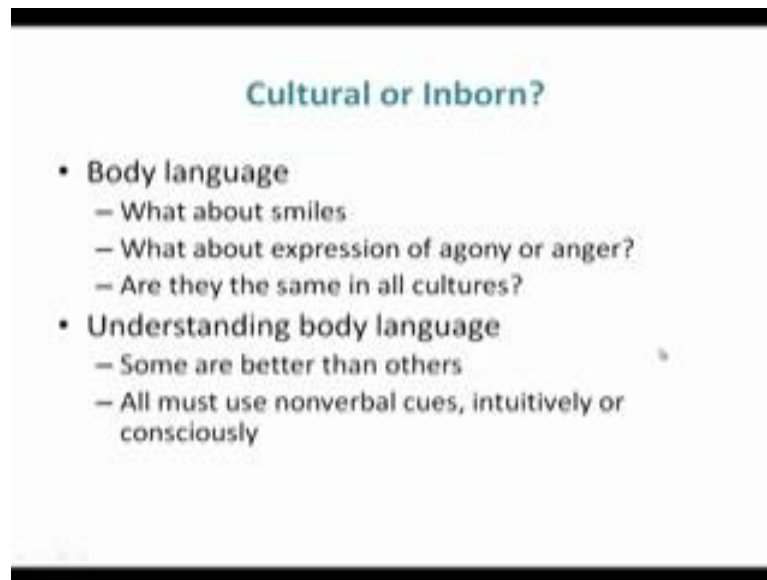
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But more important, you see that as I told you we have criticism to the overgeneralization of many of the popular nonverbal communication and body language books, where were there over generalized, context specificity is lost. Something research in a specific context is applied to a different context and meaning changes. Culture learning and behavior, these are things which are not very often taken into consideration in the popular books.

Different cultures have different ways of presenting facts. Learning and behavior are linked to one another and learning plays a very significant role in behavior. For instance, when somebody comes to IIT, here or she behaves in a particular way, but by the end of let us say, 2 to 3 years, a certain kind of a culture has been acquired. Certain language let us say, components are acquired, certain intonations, certain nonverbal displays have been acquired which the person did not earlier possess and these play a significant role. So, well, body language is to be looked at very carefully.

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One of the fundamental components, debatable is; cultural or inborn. What we mean by the tool, because this is highly debatable area and I will not going to the theories of it. But, what I will try to share with you is that, is it that nonverbal communication is natural? Or is culturally acquired? Socially acquired, the way certain aspects of language are socially acquired.

My response to that would be that, when we come to nonverbal communication, very much like a verbal communication, the desire of the tendency and I would say the in it, what would you call it, for anything else; I would say you would definitely call it tendency, in it tendency, intuitive desire to communicate is very much there through the total body. However, the way it is channelized, the way it is modulated, the way it is regulated is something which is determined by cultural factors. I will explain this in a detailed way.

For instance, when we are talking about smiles, we have found that, studies tell us that, in babies smile, babies which are not acquired social contact in significant way smile. But the concept of meaningfulness of these smiles is something which is questionable, but even so other studies have shown that when people smile, there is a physiological transformation which takes place. Paul Ehmann, for instance, suggests that smiling constantly might make you at the end of the day feeling happy. At the end of the day, it might make you feel happy.

So, what is happening basically is that, smile is something which is probable inborn in certain way. But the way, it is presented, the way it is regulated, the way you exactly smile, is something which is a different story, which is probable socially acquired. Anger, agony, you find that there are some primeval primitive ways of showing anger by let say, bearing the teeth which happen with most animals and it also happens with human beings, when they are very angry. You watch movies, which, where, you find, especially Hindi movies, where exaggerations are the forte. You find that, villains and even hero, is fighting, bearing the teeth. So, anger, agony, fear, there are some certain physiological symptoms, we will talk about that.

But if we ask the question, are they the same in all cultures. We have answers which vary. In fact, when we do facial expressions, I will discuss with you how Polikman did studies with original cultures and found that certain facial expressions persisted across cultures. So, if we are looking at the other aspect of things, understanding body language, some are better than others. Well, yes, it is true that some people can understand body language more intuitively or more conversantly, they some people are better at speaking a language and some people have to acquire that skill.

So, if I am sharing something about body language that implies that, probably this talk will benefit you a little and it will suggest ways that you can improve your understanding of nonverbal communication and body language, which tells us very simply that yes body language skills can be acquired. The way, at a later point, we will discuss creativity or certain ideas skills can be acquired.

Now, talking about body language and culture, the fundamental expressions of emotions and nonverbal communication; probably, I would like to speak a little more time on this before we go on to other things because a clear understanding of some of basic things is much better and then you can always refer to other books. So, what we are talking about is, let us say, that a we consider that there are some fundamental emotions which are expressed through the body as well as through facial expressions as well as through whatever we say and the way we say it and, if we roughly categorize them into 6 or 7 for the time being because there again a lot of debate about how many emotions a primary emotions are there.

Then we see that, for instance, happiness is something which almost is universal. So, is sadness, so is anger, fear, disgust, surprise and according to certain theorists, even scorn which are not socially learnt. Let us say, that let us assume for the time being that they are acquired, they are not acquired. They have been there. They have been given to us. They have been biologically geared, hardwired to express these emotions in various ways.

Now, assuming that let us take up the example of smiles. Now, if you are looking at the way women smile and the way men smile within a culture and you take snap shots of that in various situations, probably you will find a difference. In the similar way, if you look at young kids smiling and adult smiling in the same culture, probably you will find a difference. In a same way, in the same way if you are looking at different social strata, people from different social status, smiling in social events, we will find that is that is big difference. In other words, smiling and laughter are things which might be innate to us, but they are regulated by social norms. In different societies, different cultures, what you can display and what you cannot, is controlled.

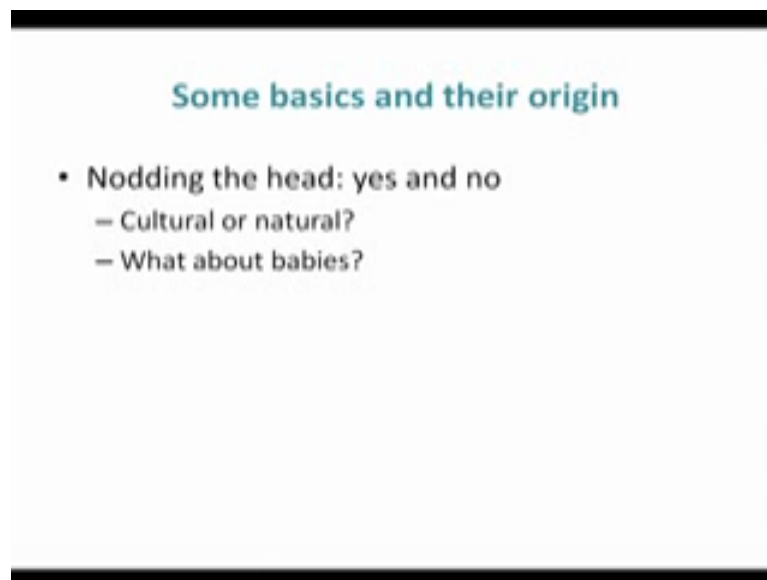
So, fine, if you are on your own, you were inside your room, you are smiling, nobody is there or you are laughing, nobody is there you do it in a particular way. But the moment the cultural dimension comes in, the moment you are concerned, someone is watching you, would probably smile a in a very different way. Because, smiling in a particular ways is expected of you. So, here is an example of a social norm regulating a behavior which apparently is spontaneous. The same would be about sadness. Let us say, a very distinctive thing that comes to my mind is that, at least in our culture and there might be many other cultures, where gender difference is significantly acknowledged, where display of sadness is something which is regulated in different ways for males and females.

For instance, in India, display of fear or sadness. Let us stick to sadness where men have to be control. One cannot just about abandon oneself and express ones sadness. If you do it, if you are a man and if you do not do well in your exam, you are not suppose to, you are not permitted to cry whereas, a girl may be permitted to cry. So, these are socially learnt again. So, display of sadness. Anger, a man is a supposed to in our culture display anger in a more distinctive way than a women. So, you see that these how cultural regulation of different emotions and the way they are displayed are regulated. These are

known as display rules. Although, we will not discuss this in detail; it is nice to share it and you can always look it up and find out the fascinating the world of nonverbal communication where so many other interesting concepts exist.

So, here are a few basic examples. Just for a quick understanding. Nodding the head yes and no. Now, there is lot of cultural debate about, there is a lot of debate about whether it is cultural or whether it is natural.

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So, you see that all these studies until this point of time have been inconclusive and we really do not know for sure which one is the case. But there are traditions including in certain parts of India, where you see that when you agree you shake your head in a specific way. But, when you do not agree within the same culture, you nod your head in a different way. But, very often in other parts of the country, people confuse that where you say you node your head in this way to say yes and this way to say no and this is something which does not exist in that particular tradition. So, there is confusion, but there are certain cultures and if you Google, you will that it is the case that in certain cultures, shaking your head is considered as yes.

Now, if you are looking at a mechanism of language, you find that most languages begin in some way being linked with the natural cause. If you are looking at written language, if you are looking at pictographs, handsome pictographs, the symbols virtually represent something out there are which exists. Let us say, symbol of a bull standing or a bull or a



symbol of a let say, a circle standing for sun and so on and so forth. And then these get, the symbols gradually get transmitted and the link with the natural world from which these emerge, slowly disappear. And at that point of time, particular gesture or a particular symbol in this case, particular written symbol has although it is linked to. It is original. Meaning in certain ways, you find that missing, the link is missing. You do not really know what has happened and how the connectivity can be increased. If you are looking at some of the gestures we make, you will find a similar thing. Such a shape which have a specific meaning, they cannot communicate a specific meaning are known as emblems and the function of emblems is that, they specifically communicate a meaning which may not have absolutely anything you to do with natural orientation.

For instance, certain emblems have a natural connection with what they suggest. For instance, this is an emblem for silence and this has a link with the mouth. So, you can say that well, this connection is very clear. Or this is an emblem for drinking water, a drinking liquid and it is there. A definite connection between the two, but if you are looking at the a thumb up sign, which is an emblem or a victory sign, which is an emblem or an appreciation or a zero sign which is an emblem, then you find that in these cases, the within a particular culture, there is a certain degree of agreement as to what it means. In other cultures, there may not, there might be an agreement has to what it means in a different way.

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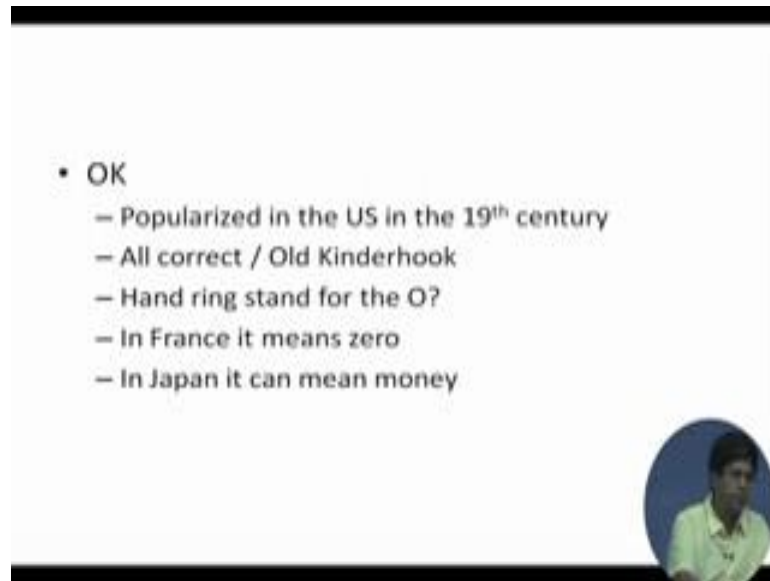
- Sneer
  - Baring teeth was used as a form of or as a threat of attack. What does it mean today?
- Shrug
  - Universal?
  - Exposed palms, hunched shoulders and raised eyebrows.

So, if you are really looking at some of the other things like sneer, this has probably a biological origin because as I told you a little earlier, bearing teeth is something which is there amongst many animals including a primates and human beings. When they so want to display anger ,when they want to bite, when they want to fight, even today when people fight, even professional boxers fight, sometimes they bite one another. So, that is something which is probably very much biologically driven. But a shrug, I do not know this kind of a shrug. Again, we do not really know if whether it has a natural origin or how did it naturally emerge? But there must be must be a link to some kind of natural origin. For instance, some of the a emblems that we use like, I come in peace, palm up sign, waving a good bye, these have a these have at least at certain point of time were biologically driven, that is what we get to know.

Because you find that in the early traditions, in early communities, people used to carry weapons. So, open palm gestures are initially adjusted which makes it very clear that I am unarmed. I am not carrying any weapons and with time, you find that one instead of one hand, two hands you have one hand and these kinds of gestures gradually getting codified, becoming emblematic, becoming very symbolic so that the original connection is something which is lost.

Shaking hands as a form of greeting probably also has to do with a similar kind of thing where the hand is empty without any weapon or something from which it might have started. Because you see that amongst stripes, in the ancient periods, ancient times, when socializations were getting initiated, these gestures had something in addition to social meaning. They had a survival dimension to it. But this survival dimensions have been lost with civilization and what has come down to us is something which we accept, we modify, we change in different ways. For instance, somebody tells me that in certain parts of the in South East Asia, the [FL] that we use in many of the Indian traditions is prevalent. So, it must have been transmitted at some point of time and the gesture has been acquired over there.

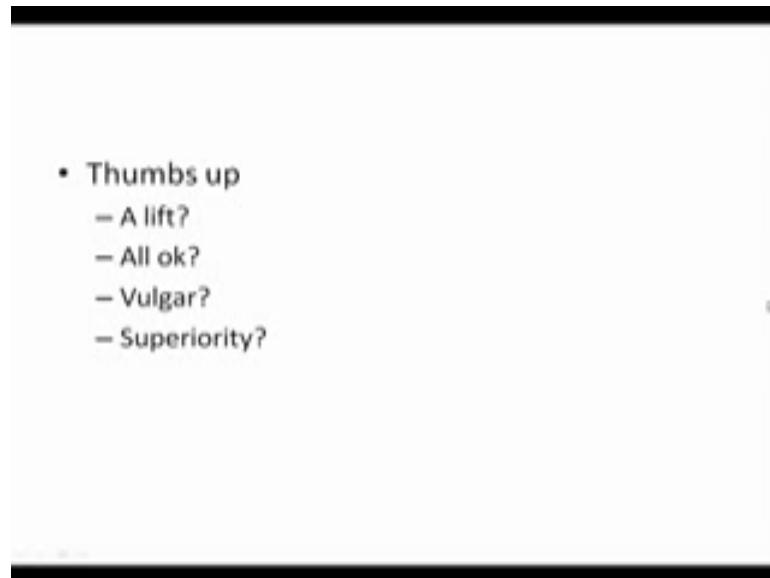
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- OK
  - Popularized in the US in the 19<sup>th</sup> century
  - All correct / Old Kinderhook
  - Hand ring stand for the O?
  - In France it means zero
  - In Japan it can mean money

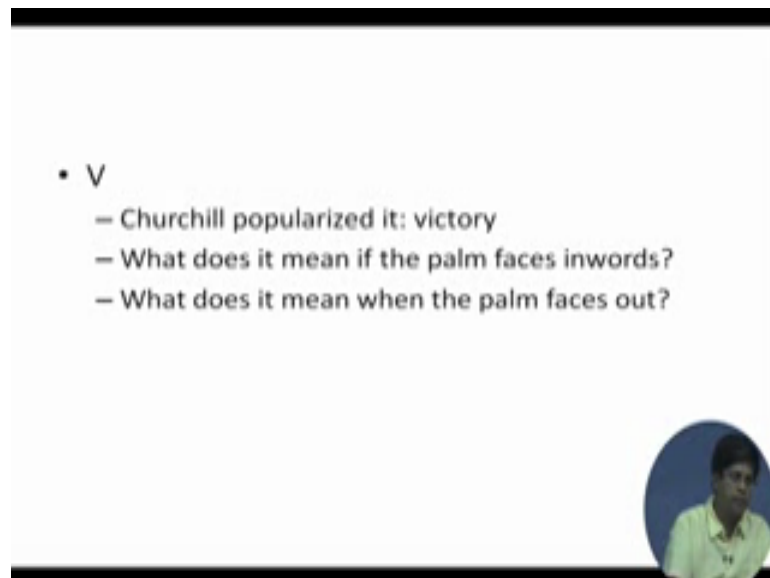
So, this is just to give you an idea of how things are. OK's is popularized in the US in the 19th century. All correct / Old Kinderhook, that is how the etiological meaning emerges. The hand rings standing for O. In France, it means zero. In Japan, it can mean money and in India it can mean appreciation. So, we see that the same gesture having different kinds of meanings in different places means that it is a conventional language used it is not a natural language used. Natural language used is something which is transmitted or which is similar across cultures. A conventional language uses something which is different for different cultures, different languages, and different countries because that is where it has a specific limited meaning.

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So, thumbs up again as I told you, in the early case, ok, all ok or it can have a vulgar meaning or it can also indicate a sense of superiority.

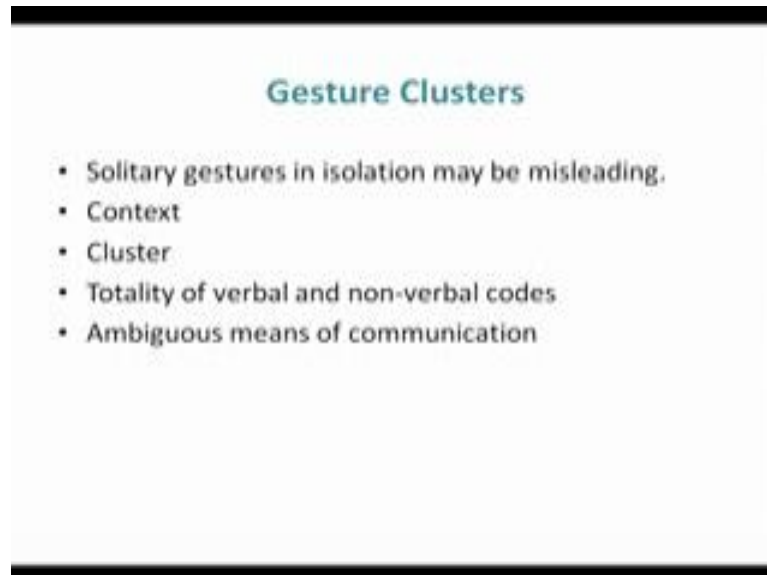
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Now, these are culturally determined rather than biologically driven. Or the victory sign that Churchill popularized and if the palm turns again, it becomes a vulgar symbol. So, these, and Queen Elizabeth probably confused the symbol at some point of time. It raised a lot of, I am sorry! Probably, Margaret Thatcher, I do not remember who, but it finally

lead to a controversy because it was wrongly used and these are very sensitive issues in social and cultural lives of different cultures.

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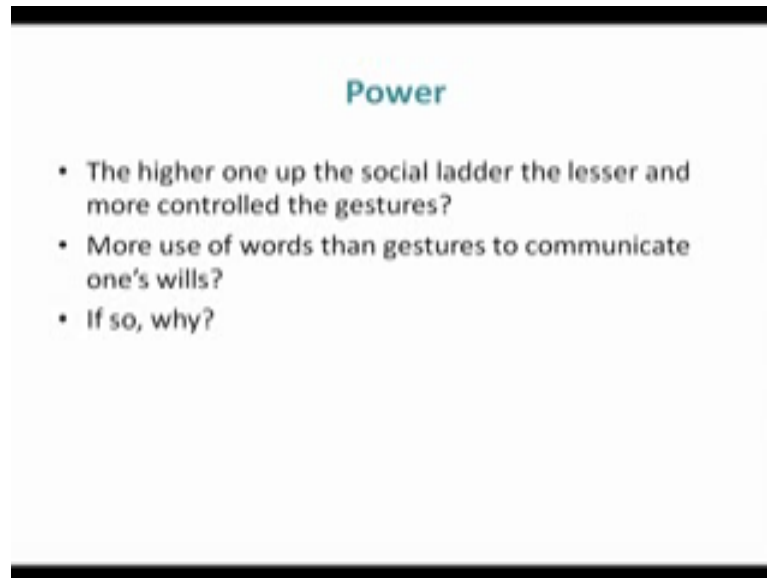
So, having said that, let us go on a little further and tell that all this step we have talking about so far focus primarily on the conventional side of body language. But most of the people are interested primarily in the non conventional or the natural side of body language. Well, there is no such thing as that as I have already expressed to you. But I would say concise as opposed to unconcise. Concisely, we make gestures which are very important for soft skills because you see that you have to learn how to behave, what to do, what not to do, what to display, what not to display in a social cultural contexts.

So, yes in those contexts body language is important. But equally important is to guess the meaning of what somebody else is trying to say or guess the ulterior motive of what somebody wants, is trying to conceal. Now, this becomes a very interesting exiting challenging thing and most of us are interested in such a dimension of nonverbal communication as well. Because you see that a very often the important thing is to find out what somebody is actually thinking. We use the term actually because in social life we tell a lot of lies. But we will come to that in a little while from now. The most important thing is that, like language where you see that a word does not have a meaning without a context. Nonverbal communication also does not have a meaning without the context.

The first components of the context are the gestures or the postures which together combined give a sense. The other part of the context is where somebody is making the gestures, the physical or the social space, the culture and various other dimensions. So, you see that this is something which is not new even if you are looking at our ancient, a book on Natya which is a performance. Natyashashtra, these are been already well codified and we have a very interesting classification, of locodharmi and natyadharmi and by locodharmi, we mean that which is natural. I would roughly translate it as that. and by Natyadharmi, we would say we would consider things as culturally determined. So, that which is culturally determined is Natyadharmi that is in the rules. A practitioner of performance has to follow those rules and other people conventionally understand and there are certain natural behavioral patterns, people display very everywhere and performance has to acquire that.

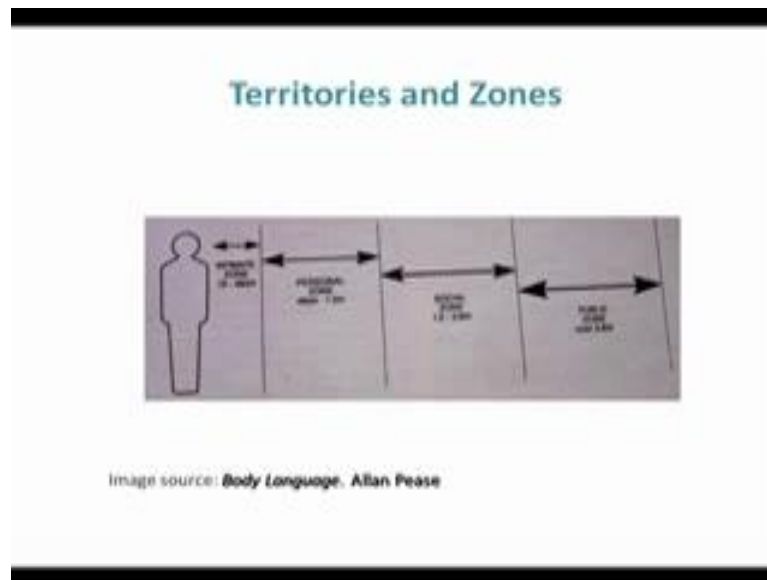
So, when we are looking these codifications, we find huge number of clusters of gestures, postures, facial expressions and what they could mean, what they could symbolize, which god, which goddess, which particular social strata all this has been well codified for performance as well as dance from which most of our Indian dancers and theatre traditions have been emerged. So, as I have indicated over here, solitary gesture can be misleading. You need a context, you need a cluster of gestures and of course, the totality of verbal and nonverbal course together implies whatever has to be implied and ambiguity of meaning is something which is very strong over here when you compare this with let us says verbal gestures. I am sorry! With verbalization why is it so? Because, you see that at least words, in most cases have clear meanings. We have already discussed this in some of the earlier slides and earlier talks that I had given you. But when it comes to nonverbal communication, you see that the meanings are personally interpreted, we do not have a dictionary all though attempts have been made.

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We do not really have a systematic dictionary of nonverbal communication which we have to follow. The rules have to be followed the rules are made by everyone of us and at each point of time we keep on changing this rules, so having said that, I will touch upon two or three other important components. One of the components is the component of power. Nonverbal communication presents display of power and if you remember in one of the earlier slides which I had taken from Tin-Tin, I had discussed this and you say that a probably the display of social status, of power, of masculinity or feminity is much more distinctively done in nonverbal communication than through verbal or vocal communication, this is something, we have to remember.

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I will definitely be giving you certain slides which deal with these certain preferences. You can Google and find them. You can, some may be, one or two papers and if books on body language which are commonly available, where you will get to know some these issues in a detailed way. Very quickly, I will a talk about something which is significant in the context of nonverbal communication which is a concept of zone or distances.

Space, now space plays a very significant role in nonverbal communication. I will quickly share with you how many books have defined it. It has certain, significance and it is meaningful in certain ways. That is why I am sharing it with you which is that when you are a very close to somebody, you can approach that person. So, proximity is something which is allowed by two people. Hence you find that these people can converse at a distance which can be considered intimate or personal distance. On the other hand, if you know a person formally, you will maintain a certain distance, may be three feet or 2 and a half feet, 3 feet or 4 feet whatever it is. And then you can call it a social space. Even in a class room like this, there are may be 20-30 people sitting at different distances from you. We have a social space but social space is one where you see that you do not have to shout and you still able to maintain eye contact, establish your facial expression, other display of body are distinctively available to the people and you can transact at that distance in a social way.



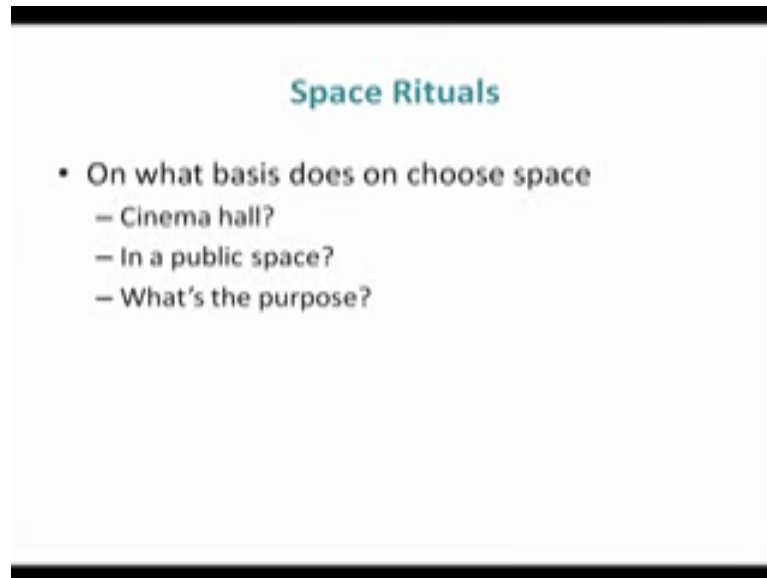
So, space is still relevant over here but a public place, a much greater distance is one where you are at such a distance that only your gestures and distinctive gestures can be identified and nothing else. And in such a space you can only communicate very formal things and not intimate or social things. So, space plays a significant role in nonverbal communication in many ways. This is just one of them. The other one is space and the concept of territory. If I am sitting in front of a table then generally I put things in front of me, on the table. I do not and if let us say, I am sitting over here and somebody else sitting next to me, I generally do not put things on his space or her space.

So, why do we observe this? Because we are tentatively at some level, assume that that is his space or his territory and this is my space, my territory and I must differentiate between the two. You find that a most fights on trains are about space and territory. Because you see that traveling in a certain class or very often you find a people are crowded, the space is crowded and people are not very comfortable. Initially you find that they are stiff, they are sometime fighting, very particular about which seat they have to sit and gradually over a period of let say, 12 hours, 15 hours you find that people are relaxing they have met friends.

Now, I am putting my leg on your seat and you are putting your hand on my seat, we are more or less comfortable and we do not mind that. So, these territories giving him a little bit of my territory, the other person, and these social adjustments. In the context of nonverbal communication takes place and have symbolic implications even in the context of actual physical space and territory. For instance, science research has found that criminals, very often people who are violent, need more space than normal people and in a particular social cultural context, what happens is that the person who needs less space assumes that the other violent person also needs an equal amount of space whereas, the other violent person is feeling uncomfortable and that probably gives rise to his lot of conflict. Studies have been done on these aspects of things as well we also realize that space is context specific.

What I mean by this that if you are inside a lift where there is less space you follow certain conventions. You fold your hands and stand in a particular way to say that I am not interested to touch anybody. I am not interested to take anybody else's space whereas you find that if, let say, in a place a which is a much larger, people are standing very closed and huddled together, they have to be friends.

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Otherwise, if people stand huddled together, then it is something which some of the other group members will find abnormal.

So, space rituals. We have to follow space rituals in cinema halls, in public spaces, in different places and in different places, we have different space rituals. In public spaces, sometimes space is constricted and we follow certain rituals. Like palm inside and protective gesture and even if you are looking at your palm you find that this part of your palm is considered more private than this part which is considered more public. So, starting from posture gesture to touching behavior, here everywhere certain social rituals are followed and we need to be aware of them.

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### Culture and Zone

- What's the distance between two males in the Indian context?
- Is it the same in the US?
- Country vs city spatial zones



Now, culture and zones we have found that you find that in one of my earlier talks, I share with you that different kinds of spaces are maintained between males and males, males and females and females and males in Indian culture. You might find this varying in different cultures and you see that country people and a city people behaved differently when it comes to space. Very often you find that in a deserted late bus in a crowded city, if there are 5 people, they would be sitting in 5 different corners because they are not interested to talk to one another, after having spent hours after hours talking to people and socializing.

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### Handshakes





Image source: *Body Language*. Allan Pease



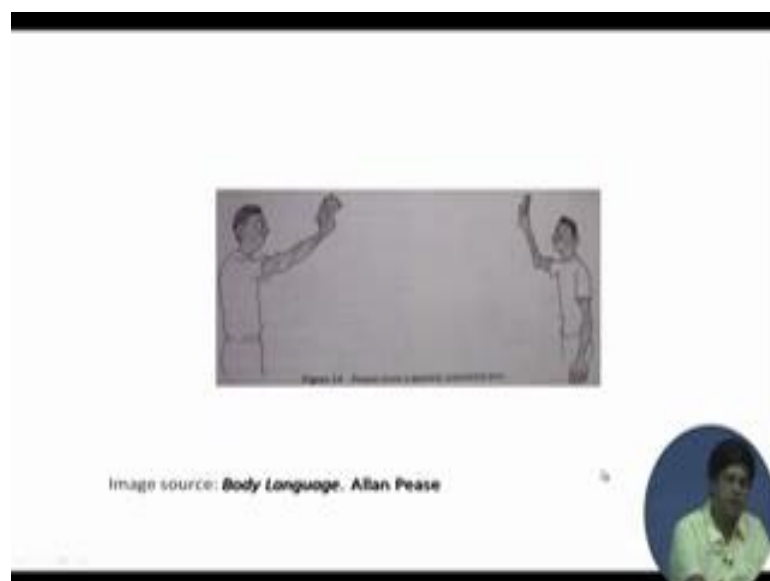
On the other hand, if the same bus is travelling through the country side in India you might find that the moment a person walks in and finds one person sitting; he might go and sit down next to that person because here, people are not yet tired of having talked to one another, so different places have different rituals.

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So, handshakes, for instance, in different places have different implications. Let us say, cities where space is not there, may be people shake hands like this.

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Whereas in a country or a small town, people might shake hands like this and in many other places, sparsely populated areas like Australia, people may not even shake hands and because proximity brings us together and then touching behavior starts.

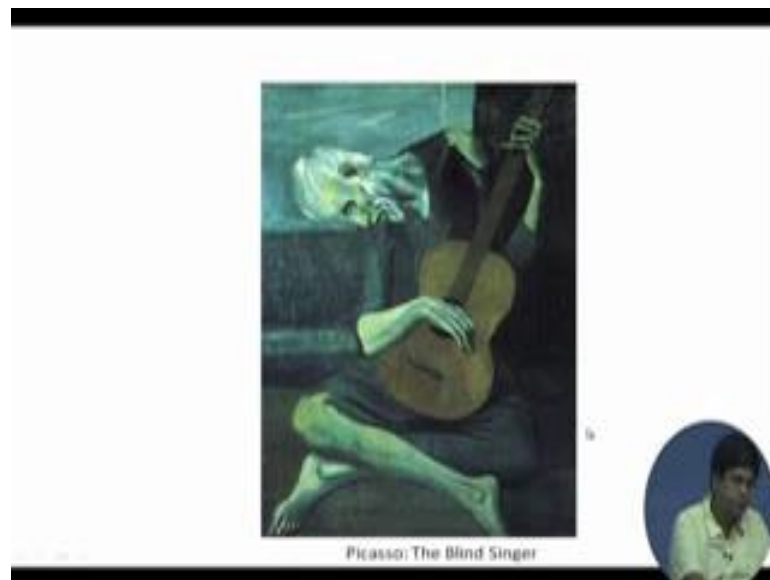
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So, these are some very interesting things about a nonverbal communication. We talked about space and territory and space. Sometimes you find that is very relevant and studies have found that even a small person who is sitting behind the wheels of a big car might suddenly show aggression.

Because he feels that the car is an extension of his body. So, he finds that it is not only our body, but the different things that are attached to our body which we feel are significantly associated and we start using them as well now. One of them happens to be a social power which is imposed and even there a small relatively tiny person might behave in ways, indicating let us say, a power display of power and so on and so forth.

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So, what we are going to do in this part of the study, this part of the talk is to go in for a study. As I told you, this short talk is not a place where we can go into the details of specific nonverbal communication. However, the idea here was to make you aware of the very interesting dimensions of nonverbal communication. One - to make you aware that once you start doing research in the field, you realize that many of the very popular notions of nonverbal communication; need to be accepted with the pinch of salt. By reading five nonverbal communication popular books, you will be a better at understanding nonverbal communication well, that is not going to happen.

But before we go on to this, let me just point to something else. Which is a not here on this slide which, but which I have given you links to, which is the concept of deceit. In socialization and in social space, we are very often compelled to tell lies. And these lies, although we suppress them in our speech, get reflected, physiologically in some way or the other. Because you see that what we are feeling in our body and mind is something which we are not trying to display which we are trying to conceal and when we do that, then the body behaves in a particular way.

Now, this is very interestingly in the context of facial expressions which we will take up in the next session and detail it out over there. But let me simply share very quickly with you, that in gesture also and the way we see it and all that, eye contact and few other things, these displays are there. When somebody is in a deceitful or lying situation, the

nonverbal communication also reacts in specific ways. Now some of these guidelines will be provided in the links, where we will discuss this in detail. I will also share with you certain interesting quizzes or even you might even see even challenges where I will request you to see how good you are at identifying deceit in other people.

So, we will do that in later point of time. Now, here in the next part, we are quickly looking at nonverbal communication so that you get an idea. Cannot do all of it in this lots space of the next five minutes, but at least I will give you an idea. If you are looking at this a painting by Pablo Picasso, you find that the drooping head, the closed eyes, the language movement of the fingers on the guitar, the way that the body is folded, everything suggests sadness about the entire thing.

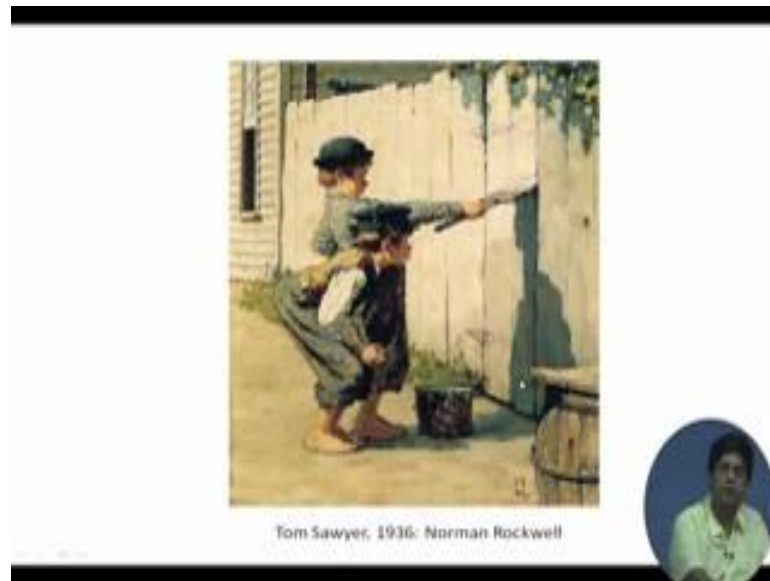
Of course, the colours play also a significant role here, so here is a very interesting way that artists try to capture nonverbal communication and probably that is where we learn the best way to understand nonverbal communication in social cultural contexts.

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Now, you see that when we are looking at a nonverbal communication, these are the highlights. We are looking at facial expression, the gazing behavior, how people are looking at one another or avoiding the others eyes, gestures that people make, postures they hold, arrogant postures, submissive postures and things like that head position, context and ambience the background.

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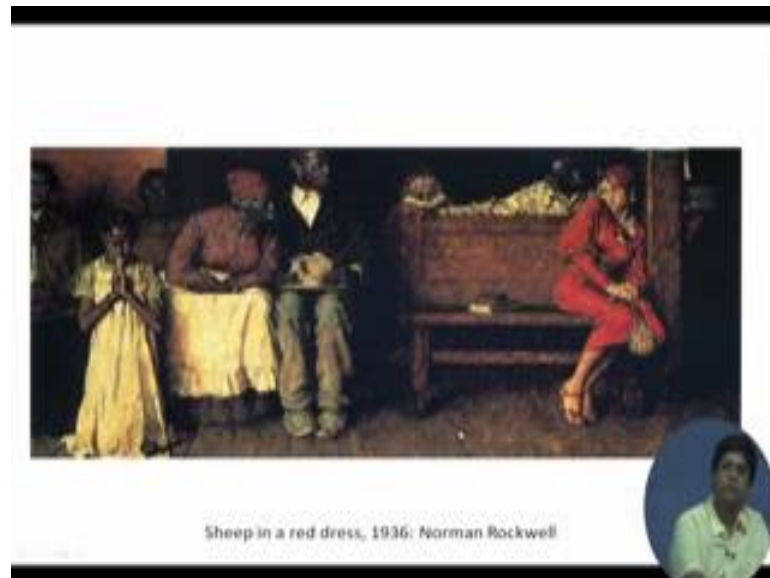


So, I will show you 3 to 4 illustrations, I do not have much more time for anything else. This is painting by Norman Rockwell, 1936. And if you are looking at the painting, if I ask you a simple question, who seems to be the leader? After some thought, probably, you will say that this is the leader. This probably is Tom Sawyer and this is Buckle Fin Buckle Harry Fin. Because you see that the posture, the leaning backward and judging the way that he is painting, the fins, all those things and the hand probably on his waist, all these things suggest a sense of power. Whereas, the other person is leaning forward and is bent with hands over his knees, suggestive of subservience to the leader who is this person.

If you remember the Tin-Tin image that we analyzed earlier, there also we found something pretty similar to this, that the leader was leaning backwards and the follower was leaning forward.



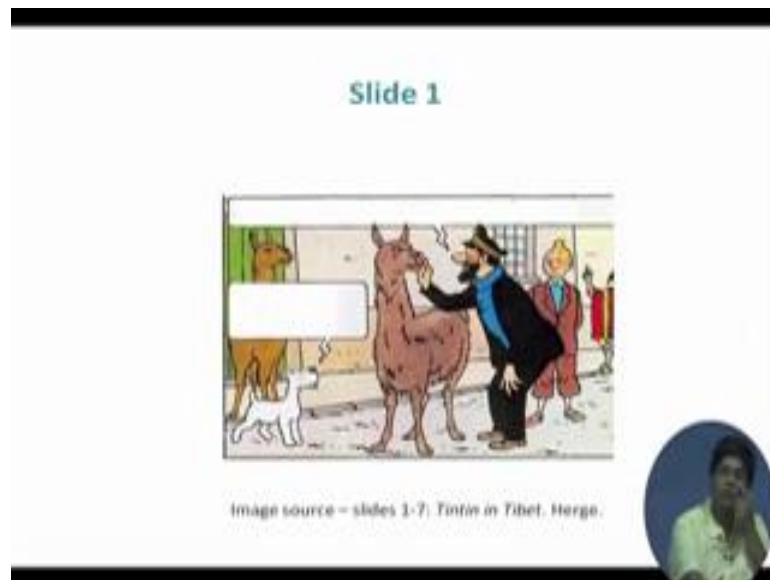
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Here is another one. A very a distinctive image where Norman Rockwell where a norm the body language is very distinctively, very subtly displayed. Somebody is propped against the pillar. The pillar acts as a protection, knees close together, and legs folded, close withdrawing from what he conceives, to be an attack. So, this is the protection, you have over here. This is one of the issues, things that you see over here. And, how it is that, aggression is being displayed. This man over here, whom you can barely see, is displaying his aggression by looking very closely at this, white women in a black church. You will find that there is an old woman over here with the bible folded and he is looking obliquely at this person.

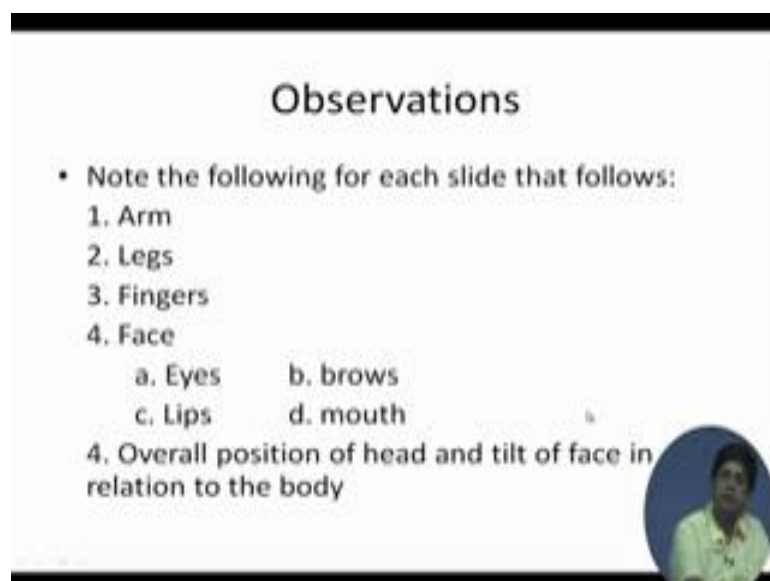
This man seems to be a person who is not aggressive, but showing displaying his unhappiness, assertion at the fact, why is it that a white woman is inside a black church. Whereas, the women is more inquisitive, leaning more in the direction, looking directly and the girl over here, you see that although she is apparent to praying and her head has not changed position. The eyes are looking in the other direction. So, if you are looking at this image very quickly, you will find that these displays of nonverbal communication do manage to communicate significantly what is being communicated or what is being attempted.

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I had it in mind to take a test; probably I will take the test of the slides when we are doing the online survey. But here are a couple of examples of the way that, just by looking at the images, you are able to find out how people are, let us say, predisposed or disposed. You find that Captain Haddock is looking at this animal and you see that the animal is obviously not very happy with what is so happening over here and anger is displayed in his eyes and the captain is probably not aware of it whereas, Tin-Tin is looking at entire thing amusedly at a distance.

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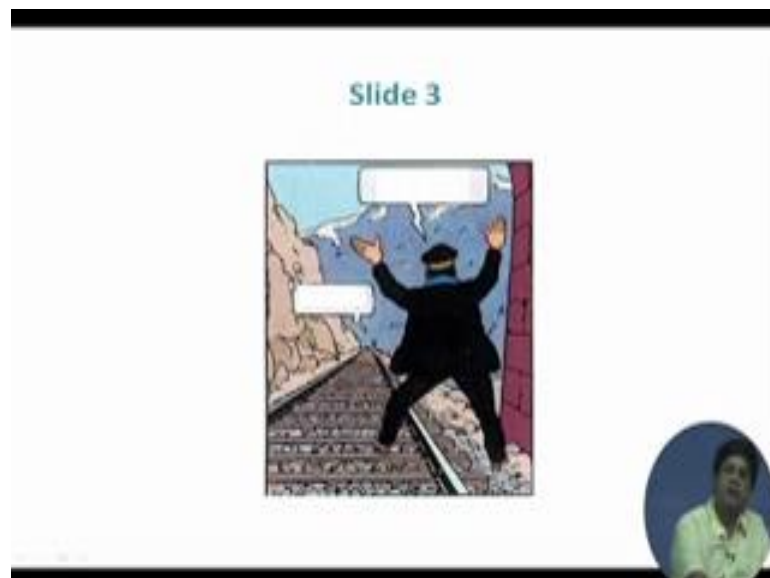


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The second image on the other hand, shows action and movement and whereas, this moment obviously, indicates that he is, Tin-Tin is trying to chase somebody which is very obvious. These are tell tale displays of surprise because turning round with mouth wide open, eyes starring and in this case this person is about to stand up with his hands on the desk using the desk as the support to quickly get up. Now, these are places where you find that nonverbal communication does manage to communicate.

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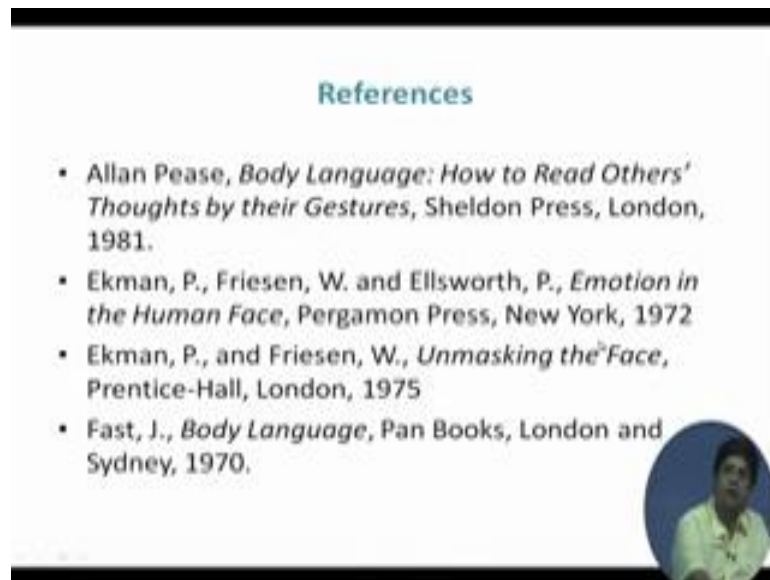


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If you look at the other slides as well, you will find that in each case very quickly some concept is getting suggested just through nonverbal communication.

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But as I told you time is short, so we will not going to a detailed analysis of these images and we will stop here and we will focus on facial expressions in the next set of slides.

Thank you very much.