

**Body Language: Key to Professional Success**  
**Prof. Rashmi Gaur**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Roorkee**

**Lecture - 20**  
**Gustorics and Silence**

Welcome, dear participants to the last module of this course. In the previous module, we had looked at an emerging area in the studies of Body Language and that was the Digital Body Language. Today, we would look at two other emerging areas which are known as Gustorics and secondly, the study of how Silence communicates in interpersonal communication.

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### Gustorics

- Studies how taste is used to communicate
- Food is more than simply a tool for survival. Important in inter-cultural communication and Diaspora Criticism
- Roland Barthes has commented that food is a situation, closely associated with culture
- Nevana Stajcic, "Understanding Culture: Food as a Means of Communication", has quoted Claude Lévi-Strauss and Mary Douglas who suggest that we can view food as adhering to the same practices as language
- This commonality is underscored because food is a code that can express patterns about social relationships.







Image:  
<https://www.slidshare.net/online/lanqamconnectivity>



[Barthes, "Toward a Psychosociology of Contemporary Food Consumption" in Carole Counihan & Penny Van Esterik, Food and Culture, New York: Routledge, 2008, pp. 222A]

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Gustorics represents studies of food and taste. It looks at how taste can communicate different messages regarding our background, our preferences, our cultural background etcetera. Food cannot be viewed simply as a tool for survival in professional context. It is important to understand the inter-cultural communication and that is why it is also given an important place now in the Diaspora criticism.

When we look at the significance of food as a means of communication, we have to refer to those people who had pioneered this thought in the area of cultural studies. I would prefer to Roland Barthes who has commented that food is a situation and it is closely related with our culture. I would refer to a very interesting article by Nevana Stajcic. The

title of her article is “Understanding Culture: Food as a Means of Communication”. In this article she has quoted Claude Levi-Strauss and Mary Douglas who suggest that we can view food as adhering to the same practices as language as a cultural product.

The commonality between food and language can be understood easily because food is also a code which expresses patterns about social relationships and cultural backgrounds.

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- Nevana Stajcic comments:
  - What we consume, how we acquire it, who prepares it, who is at the table, and who eats first is a form of communication that is rich with meaning. Beyond merely nourishing the body, what we eat and with whom we eat can inspire and strengthen the bonds between individuals, communities, and even countries
- Food certainly serves as means for communication:
  - Status, attitude, levels of formality, tradition, ambience, welcome, close bonding, care
  - Can communicate pleasure, displeasure or warning
- What exactly does food communicate. How do we understand this communication
  - Food is multidimensional: shapes us, our identity, society, nation. What we eat and how we prepare it is an essential part of who we are as a people
  - Also, how it is presented in words and images:
    - Coffee is associated more with the idea of taking a break
  - As significant as dress, color codes etc. Helps us achieve collective self-esteem and group solidarity

[Source: Nevana Stajcic, PL ISSN 0239-8818 HEMISPHERES No. 28, 2013]

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I would quote from this article “what we consume, how we acquire it, who prepares it, who is at the table, who eats first is a form of communication that is rich in meaning. Beyond merely nourishing the body, what we eat and with whom we eat can inspire and strengthen the bonds between individuals, communities and even countries”.

So, from a domestic chore the preparation and serving of food has entered the realm of professional communication and we look at several meetings being conducted over a lunch, during coffee breaks etcetera. And therefore, food is a means of communication which among other things can also convey the status we want to communicate our attitude towards other people by the manner in which we order and we select our food items. The levels of formality which we want to maintain in our dialogue can also be communicated with the help of food and its associated practices.

At the same time food helps us to create a particular ambience as a part of our professional dialogues. It also communicates tradition, a sense of welcome and can

easily represent close bonding the fact that we care for a person or we simply want to maintain formal terms with the other person. Therefore, we have to understand that food suggest an attitude of pleasure and appreciation, as well as displeasure, animosity or even a hidden warning. Because of these reasons we find that food studies are fast becoming a part of nonverbal messages.

So, what becomes important in this context is what exactly does food communicate to us and secondly, how do we understand the communicated message. Food is multidimensional, it shapes us, it shapes our identity, it shapes our social values. It is a part of our cultural growing up, what we eat and how we eat is an essential part of who we are as a people. At the same time how food is presented in words and images, in literature, in our day to day dialogue, in the photographs which we share on social media etcetera is also important. For example, coffee is now associated more with the idea of taking a break than with taking a drink for nourishment.

Because of these clues we can easily say that this dimension of nonverbal communication is at least as important as the messages which we receive through our dress, the colour codes etcetera. It also helps us to achieve collective self esteem and group solidarity.

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• Class:

- Tomato, basil and mozzarella cheese on a pizza *Napolitana* signify a taste in Italy, while frozen pizza in a supermarket signifies a fast and cheap home meal (Hall et al.)

• Societal and cultural Preferences:

- Seaweed may be a great source of protein, but most Americans do not have the taste for it the way Japanese do
- Some people may be surprised to know that Americans eat corn-on-the-cob, which in China is purely a food for swines
- Common in American food to have sugar. In France sugar does not have similar role

• Food is an intriguing and discerning lens of communicative analysis

**AMONG CULTURES**  
The Challenge of Communication  
Hall et al. 2017

<https://www.amazon.com/Among-Cultures-Communication-Hall-Bradford/dp/1138106140>

Hall, Bradford J. *Among Cultures: The Challenge of Communication*. Routledge, 2017.

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Our choices in the context of food and our preference suggest several clues in interpersonal dialogue within the same culture as the legend cross cultural situations.

They easily suggest class for example, a particular topping on a pizza signifies a taste in Italy whereas, ordering a frozen pizza in a supermarket signifies a fast and cheap home cooked meal.

At the same time it also suggests societal and cultural preferences. For example, seaweed may be preferred as a source of protein by the Japanese people, but the American people may not necessarily have the same choice. Some people may be surprised to note that in western cultures, for example in America, corn-on-the-cob is eaten whereas in China it is considered basically as a food for domestic animals.

At the same time national tastes are also reflected in those food items which are popularly consumed. We find that it is common in different types of American foods to have sugar. On the other hand in France sugar does not have the similar role in the preparation of food items.

So, food is an increasing lens at the same time it helps us to analyse the communication patterns of the other people by telling us significantly about the social and cultural setups of the individual.

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- The universal need for food ties individuals and groups together. Its preferences and regimes change over/through time, imparting historical, geographic and migratory clues, as well as national identities
- Unshakably linked to both ritual and culture
  - Ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life
  - Rituals involving food are the axes of every important event in our lives, birthdays, weddings, holidays and funerals. Within ritual contexts, food often stands in for expressions of life, love, happiness or grief. Media portrayal: the movie Namesake
- Food as culture is related to tradition and nostalgia, with the rhetorical repertoire of aesthetics, identity, uniqueness
- If food as a commodity is related to industry and consumption, it is also important in gendering of space in different cultural milieus: domestic kitchens



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The universal need for food ties individuals and groups together. Its preferences and regime change over time through the passage of time we find that the preferences within cultures keep on changing and these changes imparts important messages. For example,

they can tell us about the historical development of a country, the geographical regions where a particular food item is preferred and why. At the same time it gives us clues about the migration within and across societies and gradually we find that food becomes a reflection of our national identities also.

At the same time we find that food is linked essentially with rituals and with culture. Ritual can be defined as a voluntary performance of appropriately patterned behaviour to symbolically effect or participate in the serious life. Rituals which involve food are very important aspects of our routine and significant steps in our life. For example, our birthdays, our festivals, weddings, holidays, funerals are associated with a particular type of the preparation of food and how it is served.


Within ritual contexts, food often stands in its expressions of life, love, happiness and grief. We find that this aspect of food as a representation of culture as well as our emotional preferences within relationships has been portrayed across different types of media. I would particularly refer to its portrayal in a popular movie **Namesake**. In this movie we find that Gogol's changing preferences are reflected in his opting for a particular type of a food after the sudden death of his father.

So, food as culture is related to tradition and nostalgia. It is also associated with the rhetorical repertoire of aesthetics identity and uniqueness. Food as a commodity is related to the consumption by people as well as it is associated with a particular industry. And at the same time we find that it is an important message as far as the gendering of a space in different cultural milieus is concerned.

For example, if the preparation of food is linked with a particular gender the space is also occupied by that gender only. The domestic kitchen in various cultures can be taken as an example which can be governed only by women and men would not prefer to enter this space.

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- Multi-faceted dimensions involving the anthropological, sociological and psychological aspects
- They all clearly emerge in food communication and representation, both in written and iconic texts, also on TV, in movies, popular literature and mass media
- From the perspective of communication studies, food has and continues to be an important symbol in our creation of meaning
- Professional settings: food functions symbolically as a communicative practice by which we create, manage and share meanings with others
- Gastronomic tradition is dependent upon culture, and it is an unavoidable and promising tool for learning about cultural differences



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The connotations which we have from food are important in the studies of body language because it imparts us various associations with the anthropological, sociological and psychological makeup of individuals in any professional situations. These aspects also clearly emerge in food communication and representation of food, both in written and iconic text, on TV, in movies, in popular literature and mass media.

We find that food has started to be interpreted as an independent language as an important clue in terms of our understanding of body language. Like our dress like the smells we wear, like the accessories we carry along with our body, the way we prefer our food to be eaten etcetera also has become a language which is important to understand in today's world.

From the perspective of communication studies, food continues to be an important symbol in the creation of meaning. In the professional settings food function symbolically as a communicative practice by which we create, manage and share our meanings with others. Gastronomic tradition is dependent on culture and it is an unavoidable tool for learning about cultural differences. In today's multicultural settings at the workplace this understanding has also become important.

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- Because food is strongly related to territory and national identity, talking, writing and representing food inevitably raises important cultural issues in international contexts. It tells us something about a culture's approach to life
- Understanding culture, habits, rituals and tradition can be explored through food and the way others perceive it
- Food communication has an everydayness
- Increasingly becoming a part of literary criticism and communication studies in the context of NVCs
- Global village and inter-racial work places



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At the same time we find that food and food related images are strongly related to our concept of territory and national identity. And therefore, talking about food or writing about food or representing various images related with food raise important cultural issues in international contexts. It also tells us about a culture's approach to life and what is valuable in a particular culture.


Since our understanding of culture, habits, rituals and traditions which mould a working professional can be explode through food and the way it is perceived by us. This aspect of body language is now important for us. Another aspect which is interesting about this emerging area is that the communication related with food has an everydayness.

And therefore, it is increasingly becoming a part of literary criticism and communication studies in the context of NVCs. Further we can say that the idea of the global village and the interracial workplaces has made this sensitivity almost a must skill which professionals today must possess.


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## Silence

- Silence is also being studied as part of NVCs. Vocal absence of words, subtle yet resonant. Conventional form of wisdom
- Multiple connotations in professional interactions:
  - Guilty, ignorance, nuanced opposition, complex hesitation or simple lack of interest
  - Awkward, embarrassing and negative: speaker deliberately holding speech back
  - Positive silence indicates confidence, respect, focus and maturity
- Cultural differences
- Edward T. Hall: U.S. and British societies are word-cultures while many other societies rely more on open non-verbal cues and signs – including silence. Contextual meaning is important



(Image:  
<http://www.lmschairman.org/2012/07/ pope-benedict-silence-is-means-of.html>)





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Now, in addition to paralanguage we find that silence is also being studied as a part of NVC. Silence can be understood as a vocal absence of words or any associated voice yet the way the silence represents our meanings is very subtle and yet it is resonant. Often we find that in certain societies and cultures, it may be associated with wisdom.

The connotations of silence can be negative or positive. It can be an awkward in embarrassing pause, a lengthy pause when the speaker deliberately holds back the words. On the other hand positive silence indicates confidence, respect for others, focus on what the person is thinking and at the same time maturity by suggesting that the person is not in hurry to blurt out something.


There are cultural differences also. In the way silence is to be read as a part of our communication. I would refer to the researches of Edward T Hall. We have referred to these researchers in our studies of paralanguage also. Edward T Hall has commented that in certain societies and he has given the example of the American and British societies words are important.

So, in his opinion the American and British societies are word cultures whereas, there are many other societies which rely more on open nonverbal cues and signs which include silence also. In addition to understanding the cultural differences our understanding of the context is also important so that the totality of the meaning can be directly understood.

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- Silence is also considered as a non-violent communication, unlike some gestures, postures and hand movements which are used to exhibit aggression
- Positive interpretations:
  - Interpreted as a sign of respect or a desire to leave an option to the other. Attempt to focus before replying, can help us in planning the answer. Strategy for audience control, signaling emphasis. Marking particular discourse types and conversational styles. Conventionally respected in Eastern cultures
- Negative interpretations:
  - Concealment of truth, fib. Interpreted as a sign of impoliteness, hostility, dumbness, failure to provide an expected response. Western bias in favor of speech rather than silence
- Longer silences during communication are an effective tool and in different situations can be used to get the other person to share additional information, particularly in superior-subordinate interactions. Convey thoughtfulness or even hesitation



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Whereas, some aspects of body language can be aggressive and suggest a violent temper. There may be some hand movements, certain postures, certain facial expressions which can be threatening and menacing. In comparison to that silence is necessarily considered as a non-violent communication. Even though it may suggest negative connotations, but violence is never one of them.

If we look at the positive interpretations of silence we normally interpret it as a sign of respect towards the other person who is speaking or a desire to live in option to the other person by remaining silent. At the same time if the speaker wants to focus on how to frame the reply, the speaker may also prefer to remain silent for a couple of seconds. It can help us in planning our answer properly. In interpersonal interaction we find that it can be used as a very effective strategy for controlling the audience.

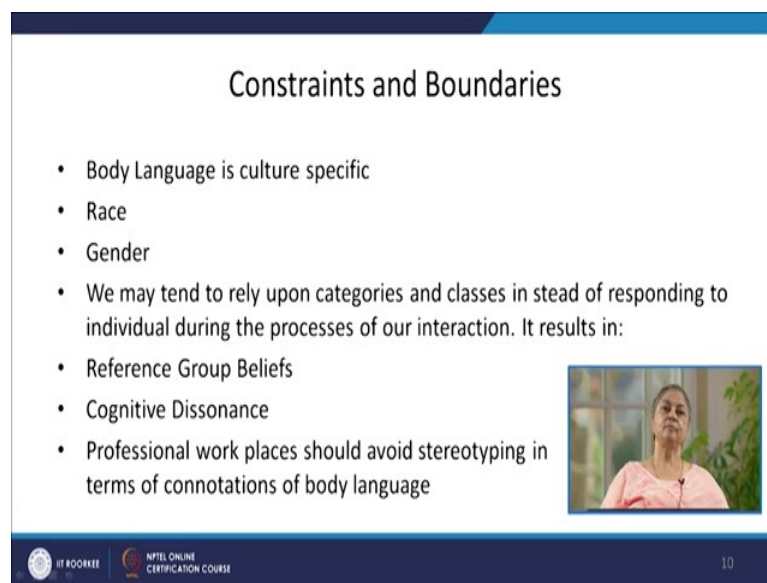
It signals emphasis on the points which the person has to speak after his silence and in these contexts it can be linked with caesura a particular aspect of paralanguage which we have discussed earlier. At the same time our silence can help the other person mark the difference in discourse types and conversational styles, whether it is a question or a surprised expression. Conventionally silence is respected in Eastern cultures and it is valued.

At the same time, it is associated with certain negative interpretations also. Particularly in those cultures where words are important silence is often related with the concealment of truth passing on a fib. It is also interpreted as a sign of impoliteness, hostility or even

dumbness, a failure to provide unexpected response to the other person during a dialogue.

Longer silencers during communication are also in effective tool and in different situations can be used to get the other person to share additional information. This is a very effective strategy in a dialogue between a superior and subordinate. It conveys thoughtfulness, even hesitation and somehow encourages the other person to give you more information.

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The slide is titled "Constraints and Boundaries" and contains a bulleted list of factors. The list includes: "Body Language is culture specific", "Race", "Gender", "We may tend to rely upon categories and classes in stead of responding to individual during the processes of our interaction. It results in:", "Reference Group Beliefs", "Cognitive Dissonance", and "Professional work places should avoid stereotyping in terms of connotations of body language". To the right of the list is a small video inset showing a woman in a pink top speaking. At the bottom of the slide, there are logos for "IIT ROORKEE" and "NPTEL ONLINE CERTIFICATION COURSE", along with the number "10".

- Body Language is culture specific
- Race
- Gender
- We may tend to rely upon categories and classes in stead of responding to individual during the processes of our interaction. It results in:
  - Reference Group Beliefs
  - Cognitive Dissonance
  - Professional work places should avoid stereotyping in terms of connotations of body language

In the preceding modules, I have discussed various aspects of nonverbal communication with you. In our assessment of body language there are certain constraints which we have to understand as well as certain boundaries within which our understanding of body language should work.

Body language as always cultural specific and therefore, in all my discussions I have tried to point out the cultural differences in the interpretations. Our understandings of race and gender are also culture specific. And often in interracial or cross gender situations sometimes we may tend to rely upon categories in classes instead of responding to an individual.

In any professional dialogue for that matter even in our personal dialogues, it often results in what is known as reference group beliefs or cognitive dissonance. It becomes a

bias in our communication, becomes a barrier in effective understanding of the message and therefore, it is important that in our communication we do not rely on any understanding which is rather clichéd. For example, we cannot associate a particular race as having a certain type of a behaviour. We cannot also associate a gender is having certain characteristics and traits.


These generalizations should never be a part of any professional understanding of body language there have been various researchers also in which differences in gender preferences in terms of body language have been committed on. Meticulously I have tried to avoid it because I feel that we are consistently and happily moving in the direction of those work places where these differences are not important anymore. Therefore, a stereotyping is a habit should always be avoided in the context of interpreting the body language of other interactants.

The significance of body language has often been commented on in our appraisal of the other person and therefore, it is important for us to exhibit our body language in a positive manner.

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### Controlling our body language

- Positive body language enhances communication by indicating interest, openness, enthusiasm and a willingness to listen
- Negative body language may not only impair professional image, but also leave an impact on our mood, stress levels and self-esteem
- Learning to exhibit a controlled and positive body language is valuable
- Control does not suggest being deceptive
- Several aspects of body language are like old habits which can be unlearned
- Though, our body language is mainly unconscious, we can identify some negative habits and can learn to replace them



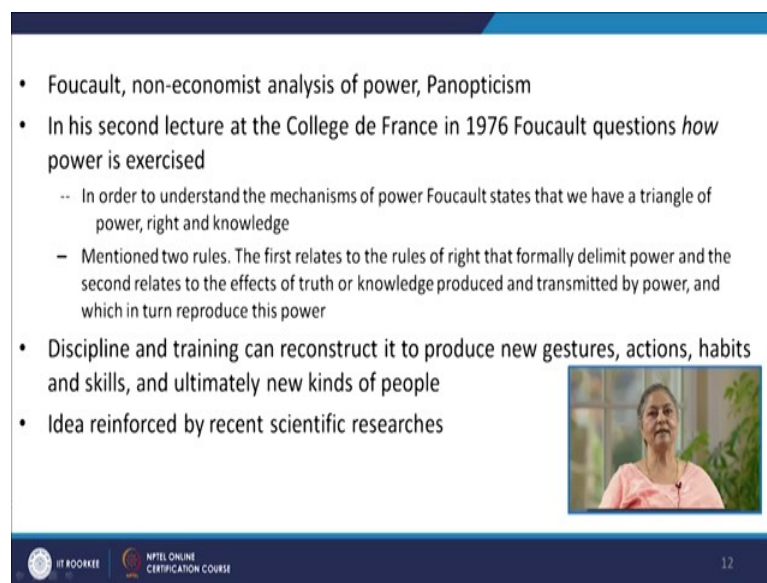
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All of us are aware of the significance of body language in our professional world. A positive body language indicates interest, openness, enthusiasm and enhances the communication also. On the other hand negative body language impairs a professional image and at the same time as researchers have pointed, it leaves a negative impact on

our mood, on our stress levels, ultimately resulting in the diminishing self esteem. And therefore, it is important to learn positive body language and control the negative aspects associated with it.

Controlling our body language does not mean that we have to learn to be deceptive in our behaviour towards other people. We have to remember that with our body language we cannot lie. Beyond a space of 2 minutes the other person can easily find out if we are trying to fake a positive body language. But, several aspects of our body language are like old habits and therefore, we can unlearn these habits and learn more positive aspects associated with the kinesics communication. Even though, our body language is mainly unconscious we can identify certain negative habits and learn to replace them by a more positive aspect of body language.

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The image is a screenshot of a presentation slide. The slide has a white background with a blue header and footer. The main content is a bulleted list of points. The first point is 'Foucault, non-economist analysis of power, Panopticism'. The second point is 'In his second lecture at the College de France in 1976 Foucault questions how power is exercised'. This point has two sub-points: one starting with '--' and one starting with '-'. The third point is 'Discipline and training can reconstruct it to produce new gestures, actions, habits and skills, and ultimately new kinds of people'. The fourth point is 'Idea reinforced by recent scientific researches'. On the right side of the slide, there is a small video inset showing a woman with dark hair, wearing a pink top, speaking. The footer of the slide contains the logos for 'IIT ROORKEE' and 'NPTEL ONLINE CERTIFICATION COURSE', along with the number '12'.

- Foucault, non-economist analysis of power, Panopticism
- In his second lecture at the College de France in 1976 Foucault questions *how* power is exercised
  - In order to understand the mechanisms of power Foucault states that we have a triangle of power, right and knowledge
  - Mentioned two rules. The first relates to the rules of right that formally delimit power and the second relates to the effects of truth or knowledge produced and transmitted by power, and which in turn reproduce this power
- Discipline and training can reconstruct it to produce new gestures, actions, habits and skills, and ultimately new kinds of people
- Idea reinforced by recent scientific researches

Latest scientific researchers have pointed out a close connection between the body language and our self image, suggesting that by changing our body language we can also change our thinking. It is interesting to note that this awareness has existed in literary content.

In literary criticism even prior to these scientific researchers we remember Foucault for his analysis of power which is basically a non-economist analysis of power. We have also refer to Foucault in one of the previous modules and have referred to his idea of Panopticism. Here, I would refer to his second lecture which he had delivered in College

de France in 1976. In this lecture he had questioned how power is exercised. Without going into the details of a Foucauldian argument I would simply point out to a particular treatment which he had paid wherein he had suggested that discipline and training can reconstruct power to produce new gestures, actions, habits and skills and ultimately new kinds of people.

The association in controlling the body language to control the human mind has been commented on by Foucault in this lecture and we have already seen how this idea has been reinforced by recent scientific researches.

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- Steps: Awareness: to consciously review our own mannerisms, postures, gestures, gait, facial expressions, tonality etc. and identify areas that require change
- Preparation of videos and photographs
- Study others: may emulate gestures of people who have positive body language
- Neuro Linguistic Programming (NLP)
  - Research in the 1970s by Richard Bandler and John Grinder. Modeling behavioral patterns to obtain excellence
  - NLP delves into the relationship between the mind(neuro) and language (linguistics) offering how this interaction impacts our behavior (programming)
  - Contributes to a person's perception and ability to read others and in molding communication skills, verbal as well as nonverbal
- Effective tool

In order to control our body language, there are certain steps which we should consciously take. The first step of course, is to be aware of the negative traits which we may possess as far as our body language is concerned. We should review our own mannerism, postures, gestures, gait, facial expressions, tonality etcetera and consciously identify those areas which requires certain change. We can take the help of the preparation of videos; we can take the help by preparing certain videos, by taking certain photographs also.

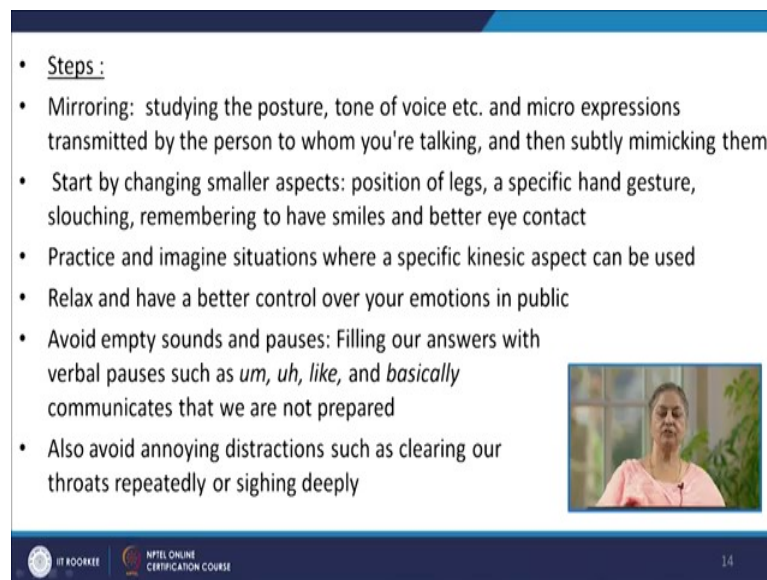
At the same time, we can study the body language of those people who in our opinion are better communicators. We can learn to emulate gestures of people who have more positive body language. I would also refer to NLP or Neuro Linguistic Programming in this context which is an effective tool as for as learning new or more positive aspects of

body language is concerned. The idea of NLP was started in 1970s by Richard Bandler and John Grinder. They were trying to model behavioural patterns to obtain excellence. NLP delves into the relationship between the mind that is the neuro, the language which is the representation of linguistics offering how these interactions impact our programming or behaviour.

NLP encourages us to look at models instead of looking at role models. For example, if we look at a carpenter who is excellent in his profession and we watch him working with his tools, if you would find that there are certain things which he may do in a conscious manner and can teach us about these tricks. At the same time, while he is concentrating on his work he would also be taking certain steps in an unconscious manner which would make him an excellent carpenter.

We should focus on these unconscious behavioural patterns and try to emulate them and it is this aspect of NLP which helps us to learn more positive traits of behaviour as well as body language by looking at those people who we want to emulate in our behaviour.

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- Steps :
- **Mirroring:** studying the posture, tone of voice etc. and micro expressions transmitted by the person to whom you're talking, and then subtly mimicking them
- **Start by changing smaller aspects:** position of legs, a specific hand gesture, slouching, remembering to have smiles and better eye contact
- **Practice and imagine situations** where a specific kinesic aspect can be used
- **Relax and have a better control** over your emotions in public
- **Avoid empty sounds and pauses:** Filling our answers with verbal pauses such as *um, uh, like,* and *basically* communicates that we are not prepared
- **Also avoid annoying distractions** such as clearing our throats repeatedly or sighing deeply

Certain other steps include mirroring for example, is studying the posture of other people, looking at the micro expressions of other people and then certainly mimicking them. But, it has to be done in a very conscious manner; otherwise the other person may feel insulted. At the same time we should not be overwhelmed by this process of perceived changes we can start by changing a smaller aspects in our body language and can do it in

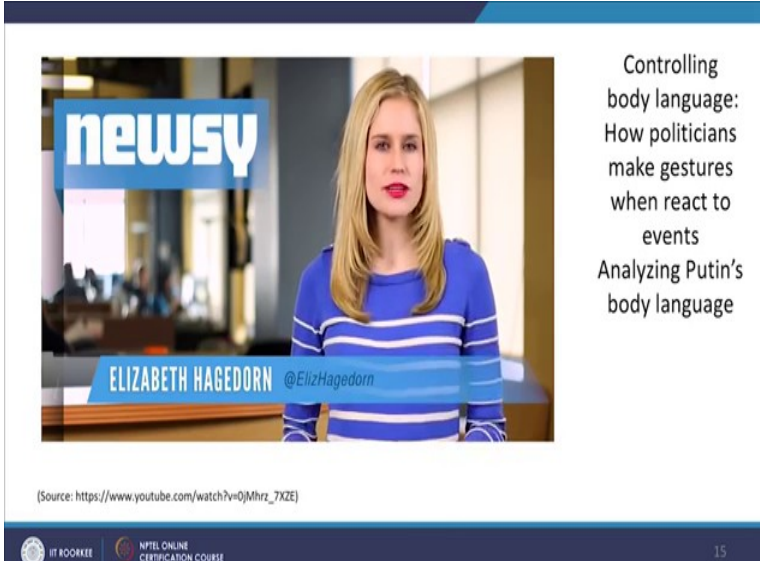
a conscious and controlled manner. For example, we may look at a certain change in the way we position our leg while we sit in the workplace.

We can start by changing a smaller aspects related with our body language for example, we may want to change the position of legs well while we sit in our workplace or we want not to use a particular hand gesture or we may like to remember to have more smiles or maintain a better eye contact in our conversation. These aspects can be singled out and can be practiced easily and gradually we find that practice enables us to have a better body language.

At the same time we can also imagine situations in which we may be expected to practice a particular kinesics aspect. Relaxation in public would also enable us to have a better control on our body language during our interaction. We should also develop the habit of avoiding verbal pauses; filling our answers with pauses and expressions like ‘um’, ‘uh’s using a meaningless word repeatedly basically, positively, surely. So, these repetitive takes in our behaviour communicate that we are not prepared and we are not confident to pass on a particular message.

Annoying distractions for example, clearing our throats repeatedly or sighing deeply should also be avoided in our communication. These tips may help us in overcoming the negative aspects related with our body language.

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Controlling body language: How politicians make gestures when react to events Analyzing Putin's body language

(Source: [https://www.youtube.com/watch?v=0Mhrz\\_7XZE](https://www.youtube.com/watch?v=0Mhrz_7XZE))

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This aspect can be further understood with the help of this interesting video. It is about how political leaders make gestures when they react to certain events. This video is analysed the body language of the Russian leader Putin and it is a very interesting analysis.

As far the analyst trying to figure out what Vladimir Putin's next move is. The best cues may lie in his body language.

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Controlling body language: How politicians make gestures when react to events Analyzing Putin's body language

(Source: [https://www.youtube.com/watch?v=0Mhrz\\_7XZE](https://www.youtube.com/watch?v=0Mhrz_7XZE))

As far as reported by USA. Today, the group of Pentagon researchers his job is to study the movements and gestures of foreign leaders including Putin. Expert says study in a person's nonverbal cues can offer insight into how they make decisions in react to events. Some argues study in Putin's body language could help to terminate his intensions in Ukraine. On Friday, the Pentagon acknowledged such research which says it has not made it difference need minister's decision making on Ukraine So, that has not kept other body language experts for looking for clues in Putin's must recent press conference.

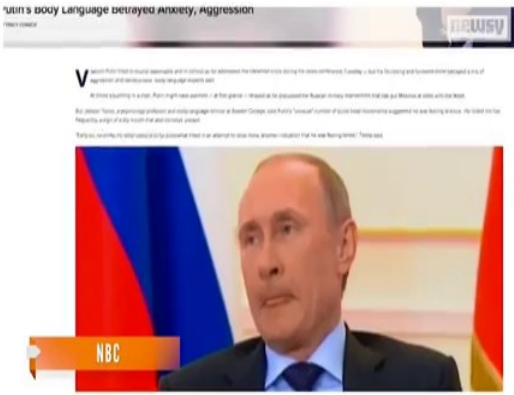
He does a chop and that chop with the CNN is very aggressive. It is like a chop. It is it is very aggressive. He is very. He is trying to intimidate us with his nonverbals.

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Putin's body language betrayed anxiety, aggression

Controlling body language: How politicians make gestures when react to events  
Analyzing Putin's body language




(Source: [https://www.youtube.com/watch?v=0Mhrz\\_7XZE](https://www.youtube.com/watch?v=0Mhrz_7XZE))

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A professor attacks his tech university who researches non verbal communication explained and we see Putin's spoke calmly even though what he was saying was pretty combative.

(Refer Side Time: 30:01)

Controlling body language: How politicians make gestures when react to events  
Analyzing Putin's body language



(Source: [https://www.youtube.com/watch?v=0Mhrz\\_7XZE](https://www.youtube.com/watch?v=0Mhrz_7XZE))

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His demeanour is deceptive, precisely because it does not appear outwardly belligerent.

(Refer Side Time: 30:06)

The screenshot shows a news article from 'The Moscow Times' with the headline 'The Aussie Who Taught Putin Body Language'. The article features three photographs of a man in a suit, likely the author, in various settings. Below the images, there is a quote from the author: 'VORONZHIN -- If any foreigner deserves credit for President Vladimir Putin's rise to power, it is me. I am the Australian authority on body language who calls Putin "The Aussie Who Taught Putin Body Language".' The article is dated 10/20/11. The source URL is provided as [https://www.youtube.com/watch?v=0Jmhrz\\_7XZE](https://www.youtube.com/watch?v=0Jmhrz_7XZE). The slide footer includes 'IT ROOKIE' and 'NPTEL ONLINE CERTIFICATION COURSE' logos, and the number '15'.

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Perhaps because he is has some training. NLP is the body language expert who is worked with Putin. He has told the mask out times one of the first things he taught the former KGB officer was just quit using the type of the aggressive gestures you will see in former Soviet politicians.

(Refer Side Time: 30:21)

The screenshot shows a video frame with a quote overlaid on a background image of the same news article. The quote reads: 'There is one specific piece of body language used by Russians, mostly men, and by no other nations. That is a Soviet face, Mr. Putin's specialty.' The quote is enclosed in large blue quotation marks. The background image shows the same article as the previous slide. The source URL is [https://www.youtube.com/watch?v=0Jmhrz\\_7XZE](https://www.youtube.com/watch?v=0Jmhrz_7XZE). The slide footer includes 'IT ROOKIE' and 'NPTEL ONLINE CERTIFICATION COURSE' logos, and the number '15'.

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He added there were a one specific type of body language used by Russians mostly men and by no other nations that is a Soviet face miss.

(Refer Side Time: 30:37)

- Body language is interpreted in clusters: Whether it is Inclusive/Non-inclusive, Face-to-face/Parallel or congruent/incongruent
  - Words, Sentences, Paragraphs
  - Dimension of time: avoiding hasty conclusions
  - Awareness about Contexts and cultural frameworks
- Though NVCs can be studied individually in terms of separate encoding and decoding processes, the dynamic nature of nonverbal communication is best studied during interactions








Image: <http://www.hongkointh.org/zh-tw/normal-procedure-the-right-way-to-walk-stand-and-sit>  
<https://www.getimages.co.uk/Detail/photogroup-of-people-talking-at-cocktail-party-high-res-stock-photography/200473421-003>  
<https://www.scribd.com/document/100000000/Body-Language-Book-12-11-11>  
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A very important aspect which is essentially related with the way we interpret body language of others is that it is always interpreted in clusters. Whether it is an inclusive body language or non-inclusive; whether it is a face to face interaction or parallel or whether it is congruent or incongruent, we have to understand that an isolated gesture, posture, eye smile etcetera is like a word which we have different meanings. If there is a combination of two or more kinesics signals it becomes a sentence.

At the same time, if we find that the dimension of time is also associated with our looking at the other person's body language it becomes like a paragraph. This understanding helps us to avoid hasty conclusions. We should never be in a hurry to conclude about the intentions or feelings of the other person simply by looking at an isolated kinesics movement. Awareness about context and cultural frameworks is equally important.

Though NVCs can be studied individually in terms of separate encoding and decoding processes; for example, we can look at eye contact or a particular gesture and can try to decode it. The dynamic nature of nonverbal communication is best studied during interactions only and therefore, this parallel with linguistic meaning in terms of words, sentences and paragraphs has to be kept in mind whenever we look at the body language and try to interpret it in others.

During this course, I have attempted to delineate the nuance details of body language and body language is an omnipresent phenomenon of our daily professional life. So, during

this certification course I have attempted to delineate the nuance details of body language which indeed has become an omnipresent phenomenon in our daily professional life. Over the weeks in different modules I have try to look at different messages which are communicated through our body language how we do send it; how they are shared in a nonverbal manner with others and under what circumstances their impact matters.

I have also try to explain and evaluate the significance of body language vis-a-vis our sense of space, touch, time, smell, facial expressions in appearances and also focused on the emerging areas of explorations namely gustorics, silence and digital body language. These discussions have to be understood in the context which has been specified in the very beginning of this course. Body language is a very significant aspect of our communication. The communication never becomes complete unless and until we also take body language into configuration.

At the same time, there are certain limitations to it and these discussions should be understood within the context which has been specified in the very beginning. I hope that it has been a meaningful course to you. I have enjoyed teaching it.

Thank you.