

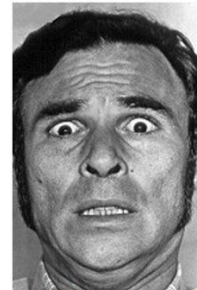
Face – Expressiveness and symbol

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SIETAR Italia

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- **Face is an important part of our body and has a primary part in our communication processes**
- **Expression of emotions**
- **(Ekman & Friesen 1967)**
- **6 basic emotions**
- **Heritage of our animal origin**



Fearful



Angry



Sad



Happy



Disgusted



Surprised

Emotions in art

- **Always involve the face**



From emotions to mental attitudes

Mental attitude: a configuration of logical operators expressing the attitude of the speaker towards the content of what is said

John is a good guy

I believe that John is a good guy

I am not sure that John is a good guy

I deny that John is a good guy

From emotions to mental attitudes to speech acts

Q.: Do you like this place?

A. :



He's really a
great
lawyer!

Orators' face



Quintilianus

vultus ad gestum
accommodetur
"face will agree with
gesture"

Should not be "distortus"
but "severus"

Dominatur autem
maxime vultus. Hoc
supplices, hoc minaces,
hoc blandi, hoc tristes,
hoc hilares, hoc erecti,
hoc summissi sumus:
hoc pendent homines,
hunc intuentur, hic
spectatur etiam
antequam dicimus: hoc
quosdam amamus hoc
odimus, hoc plurima
intellegimus, hic est
saepe pro omnibus
verbis. (XI, 3, LXXII.)

Face as discourse marker

- **Eye gaze is also an important feature of non-verbal communicative behaviors. Its main functions are to help regulate the flow of conversation, signal the search for feedback during an interaction (gazing at the other person to see how she follows), look for information, express emotion (looking downward in case of sadness), or influence another person's behavior (staring at a person to show power)(Cassell et al. 1994)**

Masks represent (ritual) emotions/identities



Classical Greek masks

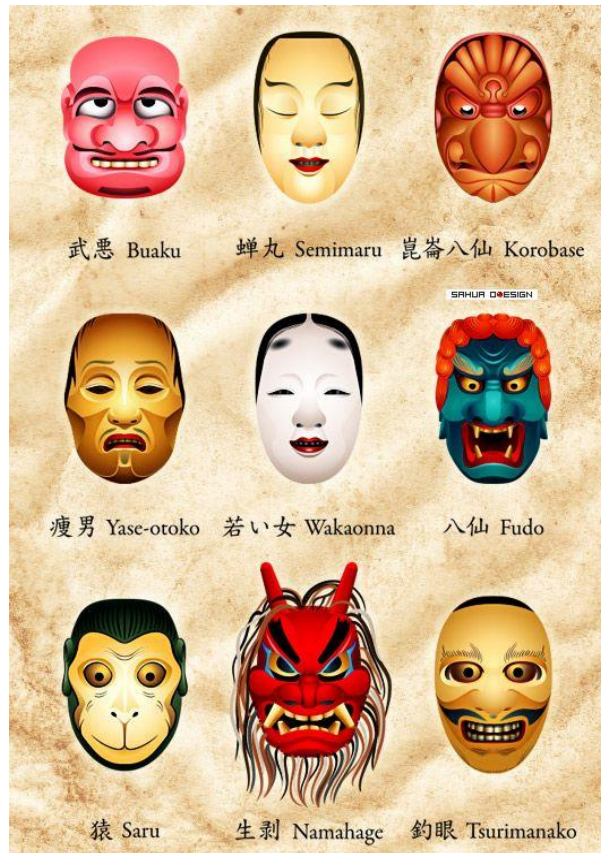


Tragedy (weeping)

Comedy (laughing)

Donysiac features

Masks as symbols



- The Kyôgen Buaku mask indicates a character who is only outwardly powerful; inside he is actually quite timid, with a maudlin streak to him (as indicated by the sorrowful eyes).
- Semimaru a noble blind boy
- Yase-otoko a ghost, pale and emaciated

Mask and rituals

- **African masks represent specific persons in rituals; the person wearing a mask is supposed to loose her/his human character and to switch to the character of the god or spirit represented by the mask**
- **European masks range along two year periods, Saint Nicholas or Carnival**

Saint Nicholas masks

- **Krampus: from Südtirol to Czechia**



- **Are opposed to the Saint**
- **Scare rascal children**



Carnival masks



Mamutones

Issihadores

Winter traditions in Romania



Baia di Sampeyre - Carnival



Rituals

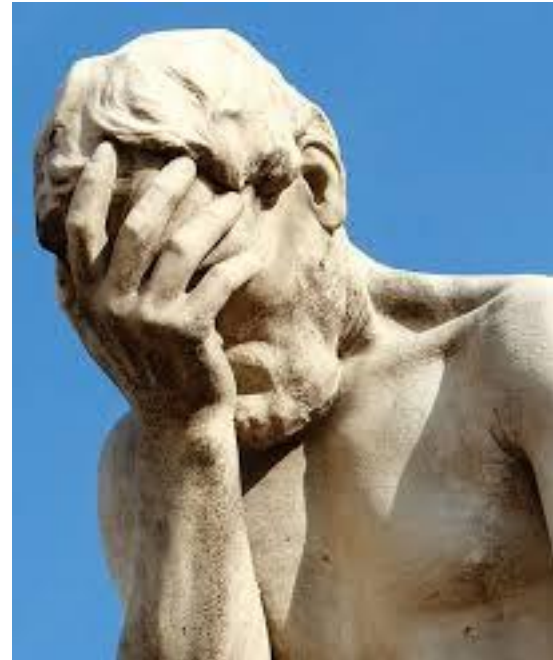
- **All the rituals are connected with two main myths:**
 - **The myth of “homo silvaticus” which is a man covered with hair everywhere. This is a very ancient myth extended in the Alps, the Appennine as well as Sardinia since ancient times**



Rituals

- **All the rituals are connected with two main myths:**
 - **The transition rituals between winter and spring; in general take the form of a trial in which the old period (year) is condemned and killed in favour of the new one.**
- **Face is involved only in some cases; but in any case specific characters enliven the event**

A special emotion: shame



Shame is expressed/represented
by covering one's face....
Shame for something that
happened

Shame and face in Ukyo-e

- **Covering the face**



- **Trying to cover the face**



Shame for something that did not happen yet

Shame

- Because the face is also the symbol for our honour, renown and consideration
- The sociologist Goffman (followed by Brown and Levinson) analyse interactions in term of “face-work”: any act of communication may challenge or save one’s face, i.e. one’s honour.
- Many languages have such expressions as “save one’s face”

Many languages

- **Salvare la faccia; in Hindi *laaj rakhnaa***
- **Zachować twarz** lit. “keep (away)
shame” **Salvar cara**
- **Save face**
- **Gesicht retten**
- **Greek and turkish prefer terms like
“protect/ save prestige, honor,
appearance..”**

Three linguistic models

- **[protect one's honor represented by the face]**
- **[protect one's respectability and honor]**
- **[keep shame away]**
- **Only some cultures recognize face as the symbol of honor and respectability**

Is face equal in every culture?

- **Sociologists define three types of societies:**
 - shame-based
 - guilt-based
 - fear-based
- **The three models are present in all societies in different measures, thus**
- **some notion of “face, respectability, honour” is common to all societies, but in different degrees and different forms**

Three types of faces

- **Chinese / Japanese**
- **European / American**
- **Islamic**

Face in Japan

- **Face = mentsu**
formed by

面子

face, honor –

面

mask, face, features, surface

- *men* but also *omote* “external” a fundamental concept in Japanese society (opposed to *ura*)
- **Loose face = mentsu wo ushinau**
“loose possession of”
- **Give face (help build up a person in front of the others) = kao o tateru,**
kao = “face” in a physical sense
tateru = “put in an upright position”

Miàn 面 "face; personal esteem;^[10] countenance; surface; side" occurs in words like:

It is not a face that can be washed or shaved, but a face that can be "granted" and "lost" and "fought for" and "presented as a gift". Here we arrive at the most curious point of Chinese social psychology. Abstract and intangible, it is yet the most delicate standard by which Chinese social intercourse is regulated

Lin Yutang (My Country My People)

Some face-related rules

- **Avoid a clear-cut NO [how to criticize somebody?]**
- **Do not notice a person's errors in front of colleagues and friends [how to manage a meeting?]**
- **Given a present, first refuse it kindly, then accept humbly and with two hands**
- **Avoid dialogue subjects that can embarrass somebody**
- **Do not expose the lie of somebody**
- **Respect the elderly**
- **When somebody invites you for dinner, let him pay.**

The Japanese kata

- **Respect, protection of the face is based on the notion of *kata*, a “form” of the behaviour one has to learn and to apply.**
- **Personal attitudes, inclinations, reactions must be contained by the “form”**

Islamic face

- **Almost entirely committed to (Islamic) religion and its rules**
- **In sociological terms a Guilt-Innocence based society the honour is mostly based on respecting the precepts**
- **Honour is collective**
- **Personal prestige is based on well doing and a good family**

Europe and America

- **Honour is based on some sort of moral that through time became independent from religion**
- **Two models of morality, orthodox/catholic vs. Protestant (pecca fortiter sed crede fortius; salvation by faith)**
- **Different types of aggressiveness [Teaching to Britons/Americans and to Europeans][not to speak of Chinese]**

Some anecdotes to conclude

- **Japanese managers and young researchers (in the 80s)**
- **The business cards**
- **Deborah Tannen and her English friend**
- **Orthodox islamic linguists**

Grazie!

