

Kinesics – Non-verbal behaviour related to movement, either of any part of the body or the body as a whole.

Oculesics – The word ocu is often used interchangeably with eye contact. Oculesics, a subcategory of kinesics, is the study of eye movement, eye behavior, gaze, and eye-related nonverbal communication.

Dimensions of Oculesics

Eye contact is one aspect of oculesics. The others are pupil dilation, eye movement, blinking, and gaze direction.

There are four aspects involved with oculesics:

Dimension 1: Eye Contact

There are two levels of eye contact:

- Direct eye contact
- Indirect eye contact

Dimension 2: Eye Movement

Eye Movement occurs voluntarily or involuntarily. It can include changing eye direction, changing focus, or following objects with the eyes.^[6]

Dimension 3: Pupil Dilation

Pupillary response is change in the size of the pupil, voluntarily or involuntarily. This change happens at the appearance of real or perceived new objects of focus, and even at the real or perceived indication of such appearances.

Dimension 4: Gaze Direction

Gazing deals with communicating and feeling intense desire with the eye, voluntarily or involuntarily.^[8]

Proxemics – The study of spatial distances between individuals in different cultures and situations

Personal space is the region surrounding a person which they regard as psychologically theirs. Most people value their personal space and feel

discomfort, anger, or anxiety when their personal space is encroached upon. Permitting a person to enter personal space and entering somebody else's personal space are indicators of perception of those people's relationship. An intimate zone is reserved for close friends, lovers, children and close family members. Another zone is used for conversations with friends, to chat with associates, and in group discussions. A further zone is reserved for strangers, newly formed groups, and new acquaintances. A fourth zone is used for speeches, lectures, and theater; essentially, public distance is that range reserved for larger audiences.

Personal space is also affected by a person's position in society, with more affluent individuals expecting a larger personal space.

Para-Language – The use of manner of speaking to communicate particular meanings

Artefacts – **Artefacts** are physical objects, such as clothing, homes, and cars, that indicate to others a person's personal and social beliefs and habits. Messages are thus conveyed in a nonverbal manner (DeVito, 2005).

One of the first judgments people make when they see an individual, whether it be stranger or friend, is based on that person's clothing. Accurate or not, these inferences affect how people view and react to others. Clothing can communicate many ideas, including social class, attitudes (conservative, liberal, moderate), style and creativity, and age. For example, a professor is more likely to take seriously a student who dresses conservatively and appropriately for class than a student who constantly lounges in sweats and an old t-shirt.

Jewelry as well communicates certain messages. Political buttons inform others of your views and activity concerning society while college rings or religious adornments reveal personal values and beliefs. Engagement and wedding rings indicate matrimony and the union of two people in love, though the type of rings can further indicate wealth and thus social class; large stones are usually associated with those who have money while simple and plain rings are often reserved for those with less wealth.

Piercings and tattoos often facilitate complex messages, especially in terms of presentation and perception. Often, when people get a piercing in their nose,

eyebrow, or tongue, they communicate a message that is different than from how others perceive it. This can be a result of a culture or generation gap, for younger people are more comfortable with such expressions than are their parents and grandparents. Many people tend to overlook the actual meaning of such an adornment and instead perceive it in within a broad message. For example, a young person may get a tattoo of a religious object, perhaps a cross. While that person's intent may be to indicate to others his/her devotion to faith, an older individual may misinterpret the message and think that the person with the tattoo is defying his/her religion.

The way in which private spaces are decorated indicate messages about a particular person or group of people. For example, a boss' office is usually arranged with nice furniture in a private room, unlike a worker's lowly cubicle. Thus, objects and adornments can highlight wealth and status. Despite this, they also contribute to information about a person's interests and lifestyles. Magazines, books, and dvds each communicate a different message about the tastes of a person and what they consider to be important.

Chronemics – Chronemics is the study of the role of time in communication. It is one of several subcategories of the study of nonverbal communication.

Chronemics can be defined as "the interrelated observations and theories of man's use of time as a specialized elaboration of culture - the way in which one perceives and values time, structures time, and reacts to time frames communication. Across cultures, time perception plays a large role in the nonverbal communication process. Time perceptions include punctuality, willingness to wait, and interactions. The use of time can affect lifestyle, daily agendas, speed of speech, movements, and how long people are willing to listen.

Time can be used as an indicator of status. For example, in most companies the boss can interrupt progress to hold an impromptu meeting in the middle of the work day, yet the average worker would have to make an appointment to see the boss. The way in which different cultures perceive time can influence communication as well.

Cultures are sometimes^[when?] considered monochronic or polychronic.

Monochronic time[edit]

A monochronic time system means that things are done one at a time and time is segmented into precise, small units. Under this system time is scheduled, arranged and managed.

The United States is considered a monochronic society. This perception of time is learned and rooted in the Industrial Revolution, where "factory life required the labor force to be on hand and in place at an appointed hour" (Guerrero, DeVito & Hecht, 1999, p. 238). For Americans, time is a precious resource not to be wasted or taken lightly. "We buy time, save time, spend time and make time. Our time can be broken down into years, months, days, hours, minutes, seconds and even milliseconds. We use time to structure both our daily lives and events that we are planning for the future. We have schedules that we must follow: appointments that we must go to at a certain time, classes that start and end at certain times, work schedules that start and end at certain times, and even our favorite TV shows, that start and end at a certain time."^[3]

As communication scholar Edward T. Hall wrote regarding the American's viewpoint of time in the business world, "the schedule is sacred." Hall says that for monochronic cultures, such as the American culture, "time is tangible" and viewed as a commodity where "time is money" or "time is wasted." The result of this perspective is that Americans and other monochronic cultures, such as the German, Austrian and Swiss, place a paramount value on schedules, tasks and "getting the job done."^[full citation needed] These cultures are committed to regimented schedules and may view those who do not subscribe to the same perception of time as disrespectful.

Monochronic cultures include^[citation needed] Germany, the United Kingdom, Turkey, South Korea, Taiwan, Japan, Jamaica, Canada, Switzerland, Austria, most parts of the United States, and Scandinavia.

Polychronic time[edit]

A polychronic time system is a system where several things can be done at once, and a more fluid approach is taken to scheduling time. Examples of polychronic behaviors include: cooking food while watching television or browsing the internet while sitting in meetings. Polychronicity is in contrast to those who prefer monochronicity (doing one thing at a time).^[4] Unlike most

Western and East Asian cultures, Latin American, African, South Asian, and Arab cultures use polychronic systems of time.

These cultures are much less focused on the preciseness of accounting for each and every moment. As Raymond Cohen notes, polychronic cultures are deeply steeped in tradition and relationships rather than in tasks—a clear difference from their monochronic counterparts. Cohen notes that "Traditional societies have all the time in the world. The arbitrary divisions of the clock face have little saliency in cultures grounded in the cycle of the seasons, the invariant pattern of rural life, community life, and the calendar of religious festivities" (Cohen, 1997, p. 34).

Instead, their culture is more focused on relationships, rather than watching the clock. They have no problem being "late" for an event if they are with family or friends, because the relationship is what really matters. As a result, polychronic cultures have a much less formal perception of time. They are not ruled by precise calendars and schedules. Rather, "cultures that use the polychronic time system often schedule multiple appointments simultaneously so keeping on schedule is an impossibility.

Tactilics – Based on Haptics. The tactilics are all our touching behaviours; these include, touching oneself, touching others and touching objects. Touch is probably the most intimate channel of communication between humans. "Research has indicated that human touch fulfils physiological and sociological needs" (Montagu, 1971).