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Political discourse analysis of the former head of Moroccan government Benkirane's speech

Imane ELIMADI

Abstract:

This article critically analyses the speech of Former Head of Moroccan government, Abdelilah Benkirane. Informed by political discourse analysis as suggested by van Dijk, Fairclough, Brown, and Toulmin, the article seeks to explore the political discourse as constructed in specific contexts to transmit messages, hence power and dominance. "An interdisciplinary approach to the study of discourse that views language as a form of social practice and focuses on the ways social and political domination are reproduced in text and talk", Fairclough and Clive (1995, P 4) Political discourse analysis can be employed to describe, interpret, analyze, and critique social life.

The paper tries to analyze the political discourse of the former head of Moroccan government Benkirane from the Moroccan program "Hiwar" which is broadcasted in Aloula Channel. Benkirane tries a new style which attracts Moroccan attention, especially he uses religion in his discourse, and the world at that time suffers from Arab Spring. The following data can explain the repeated words and how Benkirane is able to persuade the audience easily.

Key words: political discourse analysis, Benkirane, language, power, and dominance.

Introduction:

It is important to declare that the term "discourse" is utilized in different linguistics and researchers. Few research studies have been conducted on Moroccan Political discourse in academic way, most of them are just journalistic. Thus, the compelling reason behind the choice of this issue is to provide a thorough descriptive analysis of the head former of Moroccan government Benkirane "speech during the preparation for the elections of 2011.

Political discourse considers language as a social phenomenon. Not only individuals, but also institutions and social groupings have unique meanings and values that are expressed in

language in systematic ways. Political discourse analysis addresses social problems and seeks to solve those problems through the analysis and accompanying social and political action. However, Van Dijk (1993) puts it, “Discourse analysis wants to understand, expose, and resist social inequality”.

“Hiwar is a Moroccan Program; it is presented in Aloula channel, usually invites well-known or controversial political figures or leaders and engages into discussions with them. The article focuses on “Hiwar” episode that invited the head former of Moroccan Government “Abdeliah Benkiran” who is the current Moroccan head government and the leader of the party and Development. “Benkiran” is an interesting case of study as he is an experienced public speaker, and an intriguing figure that is sometimes hard to understand.

This study seeks to address the following questions:

- 1: Which language patterns does Former Head of Moroccan government use? Another question explaining the first
- 2: What are the arguments does Former Head of Moroccan government utilize to influence audience?

Theoretical framework:

The purpose of this part is to stress the importance of political discourse analysis in the analysis of political speeches. Brown (1983) claims that “discourse analysis” involves a wide range of activities from multidisciplinary perspective such as sociolinguistic, psycholinguistics, philosophical linguistics and computational linguistics. As a matter of fact, sociolinguists focus the structure of social interaction apparent in dialogue/ conversation, and they head for generalizing across” real” instances of language in use, however, they pay attention more to data spoken.

Chilton and Schaffner (2002) explain politics as a struggle for power, between those who seek to assert and maintain their power and those who seek to resist it. The first item denotes to power struggle as the core of politics as the management of conflicting interests in a non-violent aspect. So, analyzing political discourse seems important particularly the way language is utilized in the domain of politics.

Fernandez (2014) claims that language is a pivotal issue in the daily life of politicians. To locate the right style of language and the right selection of words to address particular audiences is a key not only to give a positive view of themselves but also to refer to the parties that they represent. Actually, politicians utilize language to reach consensus, maintain support, affect people's ideas and entice potential voters. De facto, political actors do not utilize language indiscriminately: the reaction to their speeches and audiences are carefully taken into consideration.

Van Dijk (1995) claims that patterns of discourse analysis are utilized by many politicians to control over. Thus, the institutional power may oblige participants to utilize specific language, to answer question, and to supply information. All these communicative tools such power may be insulted to censor frighten or otherwise limit the freedom of less powerful. There are many patterns of discourse analysis that make the speech effective such as:

Mind control:

Discourse is not restricted to verbal action, but also comprises meaning, interpretation and understanding; this denotes that preferential access to public discourse may also influence the minds of audiences. That is, powerful politicians not only control communicative action, but indirectly the minds

Metaphor:

It is the exemplification of one element of experience in terms of another. Different metaphors suggest different ways of dealing with issues. The expressive of these metaphors is that the politician wants to highlight the concentration of the issues.

Pronouns:

Feng and Li (2010) claim that a personal pronoun denotes to a precise person or thing and changes its form to signalize person, number, gender and case. Personal pronouns have different functions in political speech, which can be explicated from the aspect of social and political roles. They can reach variety interactive effects and reflect the speaker's perception of the relationship between the hearer and himself. In the case of Li (2002), personal pronouns have the interpersonal function in discourse; that means they create a relation between the

speaker and the audience. Thus, personal pronouns are seen as another way of embracing interpersonal meaning apart from mood and modality.

The personal pronouns are utilized to refer to people or things that the speaker is talking to. There are two categories of personal pronouns; subjective personal pronouns and objective personal pronouns. The subjective personal pronouns are utilized to indicate a subject complement or subject of a clause; they contain: I, We, You, He, She, It, and They. Objective personal pronouns refer to the same issue as the equivalent subject pronouns. Object pronouns are: Me, Us, You, Him, Her, It, and Them. Collins (1990). The possessive pronouns are: Mine, Our (s), Your (s), His, Hers, and Their(s). They show how things are connected to other things or people, in this case, the speaker signalizes that something is associated with or belongs to something or someone.

Brow and Gilman (1960) claim that the option of pronouns is affected by the relationship between the speaker and hearer. Declaiming someone in the same way as they would declaim you, shows solidarity and equality; declaiming someone with higher status in a different way than that person would address you, shows inequality and social distance. Both power and solidarity are between two people at least.

Making speeches is a pivotal part of the politician's role in advertising policy and persuading audience to agree with them. Politicians use some characteristics in their political discourse to transmit their messages in a good way:

Repetition:

It is one way to erect the discourse, many Americans and others Westerns, deprecate or poke fun from the style of other people by pointing them that they are "Redundant", that they "repeat themselves", and they are just saying the same words over and over. Repetition is an omnipresence phenomenon. Actually, repetition as a discourse cohesive device; As Becker (1982) explains, comprehending is an aesthetic phenomenon; that means, everyone can get the idea that when the new and the old are mixed into coherent; Foucault (1972) clarifies that all discourse is constructed by repetition.

Religion:

Religious consideration tends to request highly self-conscious utilizes of linguistic resource. Mikail (2012) believes that “Arab Spring” is a way which makes religion as a major face in Arab politics. In 2011, Islamist political actors are winning in importance, the victory of Justice and Development Party (PJD). That is to say, man is political, and he is engaged in power. Jawondo (2005) claims that, man as both religious and political animal, man then is the only animal with a religion, if man is a religious being, that because religion is a universal activity.

Body language cannot separate from discourse, because both of them are really important to understand the human being; however, this article is limited to verbal communication only. Devito and Hecht (1990, P.4) characterize non-verbal communication as “all of the messages other than words that people exchange”. In this explanation, messages are seen as figurative and therefore their use is intended. For instance, all behavior directs to communication. Second stage of this explanation comprises “other than words” messages, meaning that non-linguistic forms for example as body language, facial expression, prosodic vocal features, touch, physical appearance are utilized to communication concept. Finally, this demonstrating restrains non-verbal communication to that which encompasses between people thus elimination any messages.

Toulmin (2003) provides a method which demonstrates detailed analysis. This dissection allows the reader to comprehend the argument more fully, summarize it more accurately, and discuss its effectiveness. Toulmin confirms 6 important components of arguments: Claim, Data, Warrant, Backing, Qualifier and Rebuttal.

Toulmin (2003) explains Claim as the most general statement in the argument, generally, it is an umbrella that all other parts of an argument have to fall within, however, Data is composed of evidence to support the claim, it is known as evidence, proof, data or arguments. The data of a claim can be based as a form of facts and statistics, examples explanations, and logical reasoning, in addition.

The Warrants are mostly admitted beliefs and values, common ways the culture or society view issues, because they are so familiar; the speaker or author's warrants may be in conflict with audience's generally held beliefs and culture norms. Warrants are important because they are the common ground of author and audience. Although, not all of these arguments are used, but only as need arises. Toulmin (2003).

The qualifier is an argument about probability and possibility, not about certainty, it is based on a component such as a sentence or word, in which effects the degree of claim. Toulmin subjoins another argument which is backing; its role is to support the Warrant if the individual requires more information and evidence. Finally, a rebuttal is when the author faces potential objections from the audience; rebuttal is a solution to present his reasons in order to not fail and the arguments become weak. Toulmin (2003)

Methodology:

Political discourse analysis as a research method or strategy by showing its relevance to the research questions, as well as, its strengths and weakness as an analytical tool, this part also explains the patterns and characteristics of political discourse analysis to obtain data.

Program hiwar:

This paper analyses the political discourse in the speech of Moroccan leader of the Party and Justice of Development Abdelilah Benkirane, who was hosted in Aloula Moroccan channel, specifically Hiwar program that is broadcast bi-monthly, during 90 min in October, 2014. The main goal is to explore Benkirane's language use and the argument that he uses in his discourse.

Data collection:

On account of what became the material to be analyzed in this research is politicians' speech transcription, the researcher feels need to support data as corroborating evidence that it is actually politicians' speech. There are videos taken from the internet ' www.youtube.com' or more precisely on : <https://www.youtube.com/watch?v=h2l2b9mWi2U>. In the way of collecting the data, there are some step which is mentioned and explained as follows:

1: searching for the videos:

As the first step of collecting the data, videos recorder observation are used. It is looking for the video from the network, in this case is "www.youtube.com". It shows that the event is truly happen in reality. It means that the utterances are truly said by the speaker.

2: Downloading the video and the script.

Then, after the data videos have collected, videos should be downloaded them and save them then. And the scripts are important; it will be used for the main data to be analyzed.

The procedures of collecting the data are as follow: at the beginning, picking up the speech of Benkiran (head of government, Morocco). Then, the collected data was transcribed from its oral style into written one, after that, the necessary Arabic words are translated into English to be understood by everyone. The following table 1 explains how many words' feature are repeated, that can give an idea about his ideology and the way that can influence the Moroccan audience

Table 1: description of repeated words from Benkiran, Hiwar program, Aloula channel.

Benkiran	
Word	N° of repetition
Religious features	32
King loyalty	21
Government	23
Argumentation	30

Pronouns ‘ I’	33
PJD’ Party	10
Total	149

Findings:

The content analysis of most repeated words in “table 1” shows that Benkiran repeats the word “ALLAH” 12 times to show that he is related to God and he is so religious, although the Moroccan logo is “الله الملك الوطن” which means “ God, King, homeland”. Moreover, the king is said 18 times in his speech, that means he believes in monarchy and he is a good citizen, at the same time, he keeps repeating “واش فهمتي” which means “ you get me” 13 times, to be clear that he is well-understood, and his message is well transmitted. The pronoun “I” is also repeated 12 times, Benkiran is really an independent politician, that he can assume his responsibility alone, as he does not believe in team work often; all these interpretations will be analyzed to clear up his political discourse.

Discussion:

Hiwar (Arabic: Interlocuter) is hosted by *Mostapha Alaoui*, one of the greatest journalists in channel *Aloula*. The program is broadcasted bi-monthly, during 90min; however, the program executes inside the studio with the audience. Moreover, the show invites the Moroccan political elites to debate, discuss, and to respond questions from the host. Leaders of political parties, labor unions, and members of the government are inquired to clarify their issues to the citizens. The program’s discourse is “*Darija*” and mixed with Moroccan Standard. The emission that is going to anatomize invited the head of the government, *Benkiran* who belongs to the party of justice and development.

Abdelilah Benkirane (born 1954) is a Moroccan politician who was President of Morocco from November 2011 to March 2017, After having won a plurality of seats in the 2011 parliamentary election, his party, the moderate Islamist Justice and Development Party

formed a coalition with three parties that had been part of previous governments. During the 1970s, Benkirane was a leftist political activist, He has represented Salé in the Moroccan parliament since 14 November 1997. He was elected leader of the Justice and Development Party in July 2008, taking over from Saadeddine Othmani.

Benkirane's politics are democratic and Islamist. His government targeted average economic growth of 5.5 percent a year during its four year mandate, and aimed to reduce the jobless rate to 8 percent by the end of 2016 from 9.1 percent at the start of 2012.

The episode of “ Abdilah Benkirane” who is nowadays the head of government, and he is one member of the party of justice and development is invited in “Hiwar” show. The program is live in “Aloula” channel; it is presented by Mustapha Alaoui, who starts always presenting the invitees by using Standard Arabic, and also “Darija”, and talking about the guests to give general idea about them to audience.

In “*Hiwar*” the guest is usually faced three journalists. At the beginning the presenter gives direct questions to Benkirane who starts giving answers in Moroccan Darija to give solid arguments, and to make people understand quickly and easily.

Each one of the three journalists give his or / her questions without debates, it is a kind of open-ended questions. Benkirane does his best to answer their questions about corruption in Morocco, and how could Morocco stop this bad habit, at the same time, he calls for democracy and freedom, in addition he dismisses violence and repression in Morocco.

The show includes old and mature people. Most of them are men, which is an indicator that politics is related to males and ladies are rarely interested to this subjects; moreover, audience do not break in with questions or comments, which means that either they listen just what the others said, or they agree totally with the speech.

Frankly speaking, politics can be explained as a social activity, it can also be clarified as a group of collaboration strategies carried out by some social institutions with a view to dissolving some social strife.

These communities may request political legitimacy, through election win political power and persuade or manipulate citizens into trusting that their job is the natural order of things.

Since they have reached huge types of discourse, they are able to dominate its creation and its content, and they are also capable to rule public's beliefs and thoughts.

Benkirane uses a new style that it has never been used before. Actually, his style is really simple without using complicated words in order to reach high popularity, and to gain too much of citizens, and to be much closer than other politicians.

However, many of people believe that Benkirane utilizes popular political discourse, or rather non-literal language which is not in common in many political parties, but he does all these styles on purpose; as it is known, many Moroccans are illiterate and they cannot understand political words.

Benkirane uses Moroccan dialect to open a big door and his style helps him to be the president of Morocco. He tries hardly to persuade people to change their thoughts under the repercussion of his discourse.

Language, therefore, is very essential in persuading and influencing, and one of the most substantial ways of being controlled or dominated. For that procure, the politician Benkirane inculcate to politicize the audience by his speeches or interviews. As it is shown in “*Hiwar* program” with dramatic overtones sometimes, and other times with jokes, and fun, without forgetting unrealistic promises.

Unfortunately, citizens trust and accept what he says since there are no substitution thoughts, opinions or ideas; in addition they are not knowledgeable enough to discuss his words.

Benkirane starts in most of his speeches without a paper, and without being professional. At the beginning of the speech, he starts his discourse by “*Basmalah*” “*Bismillallah arrahman rahim*”, as it is known, the Quran has been started with it, and it is from Sunna in Islam religion. The choice of Benkirane is not arbitrary, he is wise because he would like to appear that he is very religious, and all his speeches are accurate. Actually, he does not care to say whatever he wants, he surprises everyone by speaking on issues openly; in the program, he answers cleverly and wisely, for example:

“*anamakankorch* انا مكنكرش which means, I do not deny;

“ghirbalati” غير بلاتي which is wait

and “achnozaghbak, اشنو زربك means what makes you in a hurry;

all these words in Moroccan dialect are current, but, they have never been used in the field of politics before.

Benkirane uses a language as he is at home or with friends, that's why Moroccans feel that he is close to them as he is a brother more than a politician. However, in many times, he keeps silent, especially, when the host asked him about the corruption, and he blamed benkiran's party about not yet taking the action; at this time, Benkiran keeps looking at him, by using face gesture, which means he doesn't know what he is talking about, and he said: “wahadijdida” this is new, which makes the audiences laugh of his behaviors and his answers,. Benkiran at that moment takes his time to break the ice, and makes the issue funny without being integrated to answer him directly.

He is fluent in populist language meant to gain the sympathy of the less educated class in Morocco; Benkirane is really smart by using different style and losing the prestige of politicians in order to make his speech clear and well understood. This way works for his goal, especially Moroccans are in the time of using media, and social media more than reading books or newspapers. Benkirane is always addressing parole to Moroccans directly and spontaneously, as he said in hiwar program:

“mgharbabrawlaadl” مغاربة بغاوا العدل which is Moroccans want justice,

“Bach ifahmoalmgharba”, باش افهمو لمغاربة, to make Moroccans understand,

Almgharbabrawis alholblad” لمغاربة بغاوا اصلحو لبلاد Moroccans want to reform the country .

Benkirane wants from Moroccan in general to know that he cares about them, and also he wants to leave a stamp in their minds that he knows what they want and what they are suffering from.

Benkirane often convince people by using a new style that has never been utilized before. His style is really simple in order to achieve high popularity of population, and therefore to be

much closer than other politicians. At the time of debate, Benkiran tries to dominate the speech, without giving a chance to others to talk, for example:

“*khalininfahmak*”, “*خليني نفهمك* let me explaining to you’,

‘*khalininkamal*’ *خليني نكمل* let me finish,

‘*smaaliya*’ *سمع ليا* means listen to me

all these words are order in order to be in the center of attention, the only important for him is to give more examples, and details to be clear, although in Moroccan culture, the one who talks a lot, knows what he says, and he is right. Benkiran as a matter of fact has a unique tone of voice; he knows how to take audiences’ mind. He knows also when he uses his voice to be serious or angry and when he provokes, or making jokes, and this is very important, because the only thing that can be in people’s mind is the tone of voice then words.

This style is considered a turning point in political discourse. However, Moroccan audiences accept this change as many of them cannot understand political jargon. He is certainly demotic, because he has good quality of communication; although, several ministers are unknown because of the lack of this kind of discourse. Benkiran’s style creates a new wave to Moroccans, because his words are understood by everyone either educated, or non-educated citizens. Benkiran gives value and rehabilitation to Moroccan dialect (*darija*).

Benkiran tries to repeat many words, such as “*Ana Mostaid*” *انا مستعد* which I translate “I am ready”,

and also he said; “*inchallahrahrmanrahim*” *ان شاء الله الرحمن الرحيم*, English translation” God willing”;

and also he said,” *Malik*”; *ملك* which is an English” King”, all those words and many others are repeated regularly.

Frankly speaking, repetition erects the discourse, many Americans and others Westerns, deprecate or poke fun from the style of other people by pointing them that they are “Redundant”, that they “repeat themselves”, and they are just saying the same words over and over. Repetition is an omnipresence phenomenon. Actually, it is hard to put all the studies of discourse repetition in the literature. A repetition can be divided into two major categories:

First, repetition as a discourse cohesive device; repetition demonstrates to be the first thing that a child learn of cohesive devices, orientations to retain conversation and monologue adhesive together.

To confirm, repeating some words or phrases as Benkiran does in the program of “Hiwar” is easy and to keep his audience remember what he said after; as Labov’s says (1972) study of spontaneous or narrative show that repetition is one types of “evaluative devices” which shed light the source of a story and its relationship to the previous discourse; to clarify more, repetition as the root of emergent formula in conversation.

The second element of the etude has contributed the analysis of repetition as a rhetorical device; that is to say, repetition persuasive prose. Repetition shows everything reasonable by putting the hearer under the shoes of manipulation, and also to make their words effective.

To explain more, some Anthropologists have declared that, in some part of the world, repetition is shown as rhetorically stronger to utilize words over and over.

Repetition is a technique for assimilation the new to the old. As Becker (1982) explains, comprehending is an aesthetic phenomenon; that means, everyone can get the idea that when the new and the old are mixed into coherent; Foucault (1972) clarifies that all discourse is constructed by repetition.

To clear up, addressing Moroccans by the first pronouns ‘I’ shows the credibility and how he is able to separate himself from other members of the party, the pronoun ‘I’ gives voice and an opportunity to Benkiran to share his personal ideas and to be a good speaker. Using the personal pronouns in this manner would be viewed as responsible if problems will be raised. For example:

‘ anangollikwahdlkadiya انا نقول لك واحد القضية I want to tell you an issue .

‘ghadingollikomkolchi” غادي نقول ليكم كلشي I am going to tell you everything.

Thus, the political discourse of Benkiran in the show tries to repeat words in order to create a variety of vocabulary dish. Indeed, “ *Allah* ” and “ *Inchallah* ”, are common in his speech with 12 citations; moreover, the expression “ *lala, Molay* ” that is often 6 times in the program, often he uses the words of ‘ *government* ’ 5 times, “ *king* ” 18 times, and “ *people* ”

10 times, however, about “*the party of PJD*” 7 times, “*corruption and democracy*” mentioned 3 times, he gives also proverbs and examples about 3 times.

To analyze what is presented above, Benkirane utilizes examples, stories and religious words to make it more enjoyable for audience. The repetition of Benkirane’s ideas and opinions not only promote clarity, but encourage the acceptance of ideas; Benkirane often integrates Islamic words in his speech for two reasons: first, Morocco is an Islamic country; second, Moroccan people can believe easily the one who refers his speech to “*Allah*”

Benkirane in the show signals the religious words 12 times which give him a credibility, and because religion is very discrete that’s why it provides power in his speech. So, religion makes audiences blind, it will never encourage the opposite. Benkirane gives the impression that he cannot separate religion from politics; in general, religion promotes sacrifice, democratic, and brotherhood.

Benkirane pretends to be very respectful when he called others by “*lala, Moulay*” these expressions are widespread in Moroccan culture, and they listen to him carefully, because he gives them weightiness. Most of citizens call their grandfather or grandmother by these names, because they are old, and sedate. Infiltration of example, stories and proverbs are demonstrated in Benkirane debates for instance:

“*lazarbaaalaslah*, “ لا زربة علاش why should be in a hurry.

“*Chadlinktaalik*”, شد ليا نقطع لك

“*satabkadarlokmanaalahaliha*”, ستبقى دار لقمان على حالها Luqman will remain unchanged.

“*aladi la yorajaahowakitaboallah*”, الذي لا يرجع هو كتاب الله Who does not return is the Book of God.

through these expressions can create a good relationship between each other, he has a deep knowledge about culture, and people’s mind, sometimes by saying a proverb, or an example can conclude and explain at the same time his ideas; Benkirane understands that he talks to all categories and classes in Moroccan, he chooses a specific language to win citizens’ voice.

Benkiran's personality and discourse is considered decidedly distinctive political figure, and he derives his discourses from many politicians and leaders from all over the world, he abides to the narratives and preaching in his debates. His discourse is easily understood and his way is clear to all Moroccans that is why he becomes popular in a short time.

Benkiran uses different ways and also follow toulmin model as it was mentioned above to provide solid arguments, however, his purpose is to get others to believe what he is asserting or claiming. This means, arguments help Benkiran to make his points well known or well accepted. For example:

“goliya a si ... قول ليا اسي tell me sir,

.. wachghaditakdar واش غادي تقدر are you able ?

“ maghribfihmachakil, المغرب فيه مشاكل Morocco has problems.

but ولكن الحمد لله موصلناش وضعية ديال تونس “Walakinhamdolilahmawaslachwadiaadyaltounass”
thanks to God our situation is not like Tunisia.

“ had chi li golthowa li goltinti” هاد شي الي قلت هو الي قلتي what I have said is the same thing you said. (translation is mine).

The main goal of arguments is to remove doubt about any statements; Benkiran tries to provide many explanations in order to convey understanding. Benkiran in this emission believe in the term of “ Ideology” which has different qualifiers, Fraiclough (2001) picks-up two essential elements; first, “ any social policy which is in part or whole derived from social theory in a conscious way”; then second, “ the ideas which arise from a given set of material interests”.

Ideology as an arrangement of credence and confidence can be transited in symbols, rituals, discourse, and other social and cultural practices Van Dijk (1998). Some individuals in society agree some social system, that is, some ideology either because it disables to reach their purposes or due to, they really consider that it provides the right answers to problems and challenges.

These communities may request political legitimacy, through election win political power and persuade or manipulate citizens into trusting that their job is the natural order of things.

Since they have reached huge types of discourse, they are able to dominate its creation and its content, and they are also capable to rule public's beliefs and thoughts.

Conclusion:

Finally, to be well prepared, ready to engage in questions/ answers, and also the ability to know when you have to stop speaking also communicates credibility. Howell and Borman (1988) grant some strategic to discover out what the audience believes. To be successful persuaders, is to know how to differentiate between "do not ask if, ask which"; this latter has an effective manipulation. Another approach is to respond to a request by asking a question, it is really helpful to hide other people off guard and it provides time to think more.

Indeed, to be an efficient persuader, it is significant to put a plan of how preparing the message, and how to develop the forms of support, and choose which would be more effective and persuasive. The best way to gain audience is to be close enough to them; and to use non-verbal communication; such as: gestures, eye contact, posture, dress, language, and sometimes even culture. Following some components to know to persuade, by using preparation and to rely on the audience analysis, to send and receive the message as it should be.

As it is known, verbal language diverges from culture to culture, so the non-verbal language may also vary. Whereas one body's sign may be in some culture clear interpretation, it may be senseless in another culture.

People have the ability to communicate different kinds of information at different degrees of understanding. The communication method consists of more than the spoken or written language. When people sometimes are attempting to communication with someone else, sometimes they get through and many times they could not, not because of what they said or how they communicate it, or the logic of ideas and thoughts, but because, several times the reception of your communication is based upon the degree of the receiver's empathy of the non-verbal communication.

Nowadays, politicians comprehend that politics is about image and appearance, and most high-profile politicians today have personal body language to help them come across as being sincere, concern, and honest, especially when this is not the truth.

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