ĐẠI HỌC HUẾ

VIỆN ĐÀO TẠO MỞ VÀ CÔNG NGHỆ THÔNG TIN

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BÀI GIẢNG

COMMUNICATION SKILLS

HUẾ, 2022

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COMMUNICATION SKILLS

(HỆ ĐẠI HỌC - LƯU HÀNH NỘI BỘ)

Sưu tầm và biên soạn: TS. Võ Thị Dung

HUẾ, 2022

INTRODUCTION

Today, communication is affected by many different aspects of human language and behavior. Everyone has had some experience with verbal and nonverbal cues, but there is no one who fully understands all the languages and culture in the world and how they are similar and different from one another. Therefore, communication skills might go smoothly and participants from a culture the other knows little about, may prove more challenging. There is still a lot to be learned.

The Communication skill course is designed for the introductory college course that offers comprehensive coverage of the fundamentals of human communication. It covers classic approaches and new developments but gives coordinated attention to communication skills. This course is addressed to students who have little or no prior background in studying communication. The course will provide students with a thorough foundation in the theory, research, and skills of this essential liberal art. For those of students who will take advanced courses, this lecture will provide the significant foundation needed for more specialized study.

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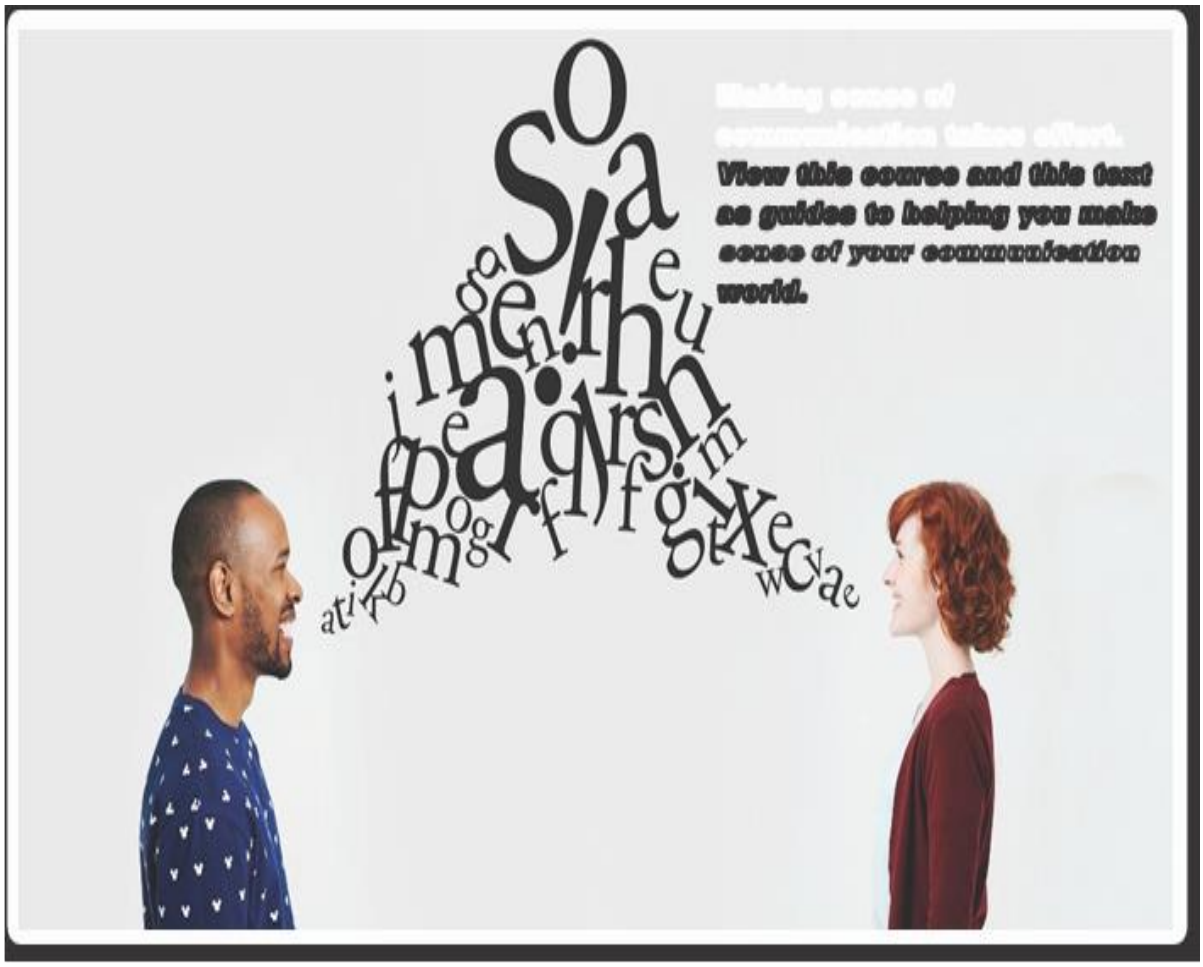
CHAPTER 1.

FUNDAMENTALS OF HUMAN COMMUNICATION



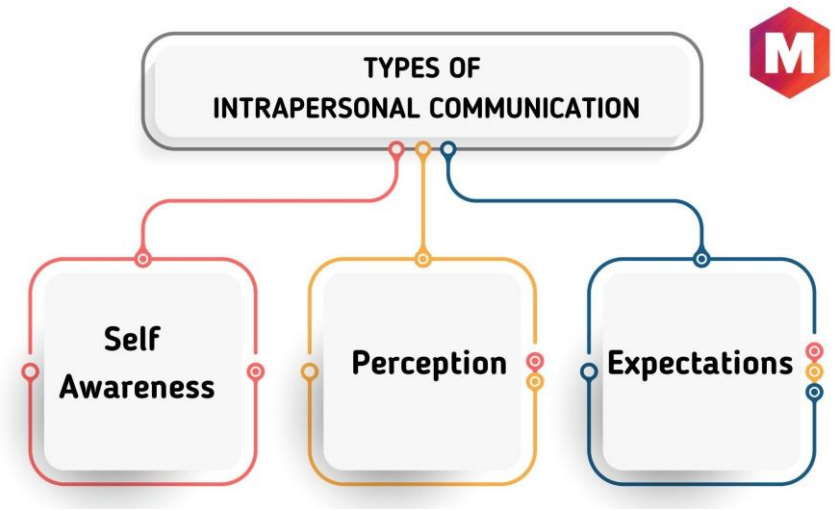
I. THE NATURAL OF HUMAN COMMUNICATION

1. The forms of human communication

Human communication can vary from one-person communication (in which you talk to yourself) to com- munication with millions (as in public speaking, mass communication, and computer-mediated communica- tion).

a) Intrapersonal communication

Intrapersonal communication is communication you have with yourself. Through intrapersonal communication you talk with, learn about, and judge yourself. In intrapersonal communication you might, for example, consider how you did in an interview and what you could have done differently. Increasing your self-awareness, your mindfulness, and your ability to think critically about all types of messages will aid you greatly in improving your own intrapersonal communication.



b) Interpersonal communication

Interpersonal communication is communication between two persons or among a small group of persons. Most often, the communication emphasized in the study of inter- personal communication is communication of a continuing personal nature; it's communication between or among intimates or those involved in close relationships—friends, romantic part- ners, family, and coworkers, for example. These relation- ships are interdependent, meaning that the actions of one person have some impact on the other person; whatever one person does influences the other person. Sometimes interpersonal communication is pleasant, but sometimes it erupts into conflict making each person's communication especially significant for the other.

c) Interviewing

Interviewing is communication that proceeds by ques- tion and answer in order to learn about others and what they know; you counsel or get counseling from others. Today much interviewing takes place through e-mail and (video) phone conferencing. Many of the skills for interviewing are the same skills noted for interpersonal and small group communication.

d) Small group communication

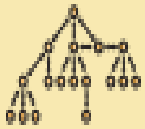
Small group communication is communication among members of groups of about five to ten people. Small group communication serves relationship needs such as those for companionship, affection, or support as well as task needs such as balancing the family budget, electing a new chair- person, or designing a new ad campaign. Through small group communication you interact with others, solve problems, develop new ideas,

and share knowledge and experiences which you interact with a wide variety of people from widely different cultures.

e) Organizational communication

Organizational communication takes place within an organization among members of the organization (conferencing with colleagues, working in teams, talking with a supervisor, or giving employees directions...). The study of organizational communication offers guidelines for improving your own formal and infor- mal communication in an organizational setting.

TABLE 1.1 Forms of Communication

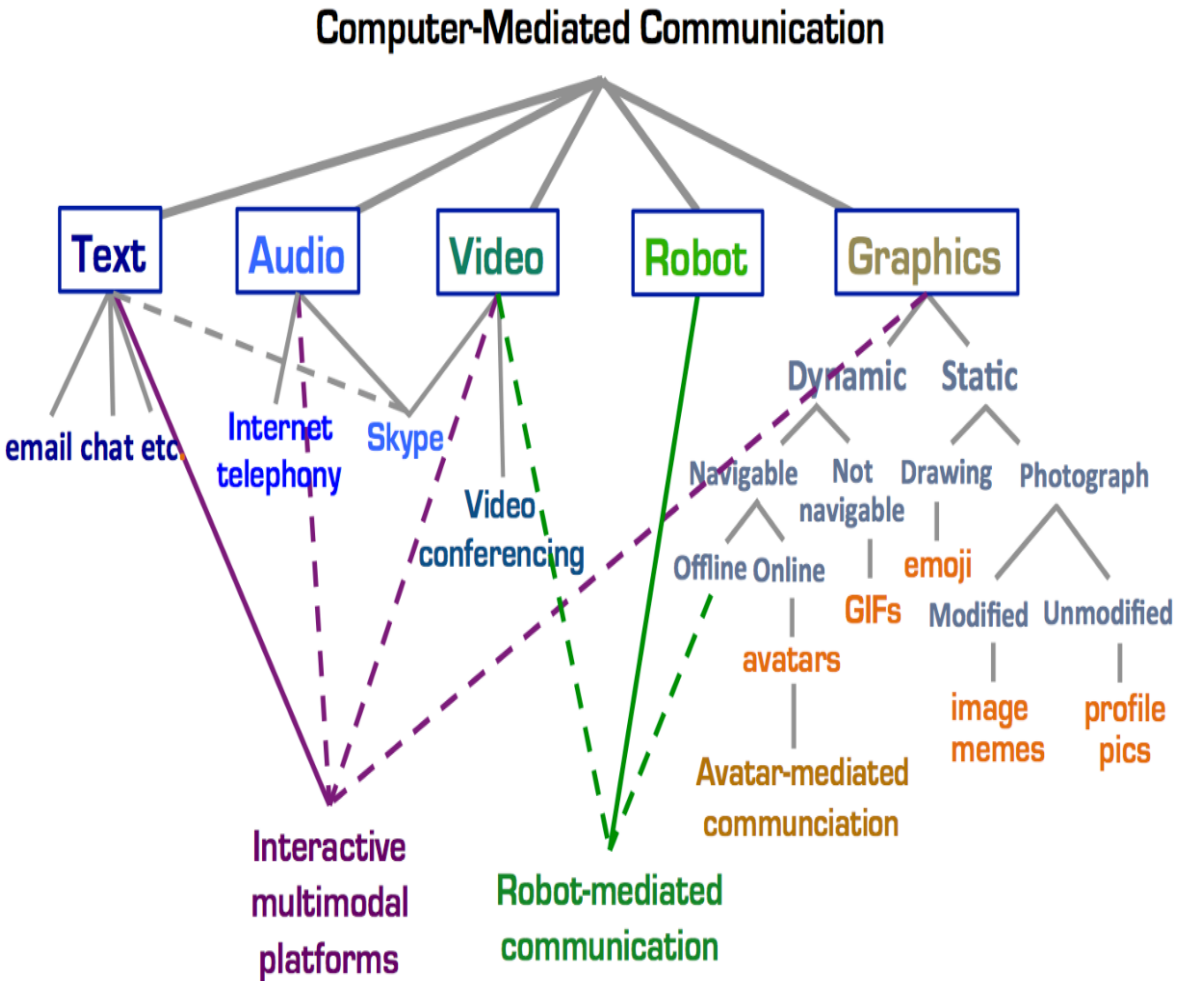
Forms of Communication	Some Theory-Related Concerns	Some Skills-Related Concerns
Intrapersonal: communication with oneself 	How do self-concept and self-esteem develop? How do they effect communication? How can problem-solving abilities be improved? What is the relationship between personality and communication?	Enhancing self-esteem, increasing self-awareness, improving problem solving and analyzing abilities, increasing self-control, managing communication apprehension, reducing stress, managing intrapersonal conflict
Interpersonal: communication between two or a few persons 	What is interpersonal effectiveness? Why do people develop relationships? What holds relationships together? What tears them apart? How can relationships be repaired?	Increasing effectiveness in one-to-one communication, developing and maintaining productive relationships, improving conflict management abilities
Interviewing: communication that proceeds through questions and answers 	What are the legal issues in interviewing? How can interviewing responses be analyzed? What is the role of nonverbal communication?	Phrasing questions to get the information you want, presenting your best self, writing résumés and cover letters
Small group: communication within a small group of people (say, 5 to 10) 	What roles do people play in groups? What do groups do well, and what do they fail to do well? What makes a leader? What types of leadership works best?	Increasing effectiveness as a group member, improving leadership abilities, using groups to achieve specific purposes (brainstorming, problem solving)
Organizational: communication within an organization 	How and why do organizations grow and deteriorate? What role does culture play in the organization? What leadership styles prove most productive?	Transmitting information; motivating workers; dealing with feedback, the grapevine, and gossip; increasing worker satisfaction, productivity, and retention
Public: communication of speaker with audience 	How can audiences be analyzed and adapted to? How can ideas be developed and supported for presentation to an audience? What kinds of organizational structures work best in informative and persuasive speeches?	Communicating information more effectively; increasing persuasive abilities; developing, organizing, styling, and delivering messages effectively; becoming a more critical listener
Computer-mediated: communication between people via computers 	Are there gender and age differences? In what ways is CMC more efficient? How can the various channels be incorporated into CMC?	Increasing security in e-communications, combining CMC with face-to-face communication; networking for social and professional purposes; beginning and maintaining relationships through social media
Mass: communication addressed to an extremely large audience, mediated by audio and/or visual means 	What functions do media serve? How do media influence us? How can we influence the media? In what ways do the media filter the information we receive?	Improving abilities to use the media to greater effectiveness, increasing ability to control the media, avoiding being taken in by the media, becoming a more media-literate consumer and creator

f) Public speaking

Public speaking (termed public communication or pre- sentational speaking) is communication between a speaker and an audience, which may range in size from several peo- ple to hundreds, thousands, and even millions. Much as you can address large audiences face-to-face, you also can address such audiences electronically and through the mass media. Through forums, blogs, or social media, for example, you can post a “speech” for anyone to read and then read their reactions to your message. And with the help of the more traditional mass media of radio and television, you can address audiences in the hundreds of millions as they sit alone or in small groups scattered throughout the world.

g) Computer-mediated communication (CMC)

Computer-mediated communication (CMC) is a general term that includes all forms of communication between people that take place through some computer, electronic, or Internet connection, for example, e-mail, texting, blog- ging, instant messaging, tweeting, networking on LinkedIn, or connecting on social network sites such as Facebook or Instagram.



h) Mass communication

Mass communication is from one source to many receivers, who may be scattered throughout the world. Mass communication takes place via at least the fol- lowing media outlets: newspapers, magazines, television, radio, film, and video. In this course the essentials of these communication forms are intro- duced, giving you the knowledge and skills to become a more effective communicator and at the same time giving you the background to move on to more detailed study.

2. The benefits of studying human communication

A perfectly legitimate question to ask before beginning your study of any subject is "why?" Why should I learn about human communication? What will it do for me? What will I be able to do after taking this course that I wasn't able to do before? In short, how will I benefit from the study of human communication presented in this course and in this text?

Actually, you'll benefit in lots of ways that are covered throughout this text. Here are some of the skills you'll acquire or improve as you study human communi- cation to give you some idea of how important this study of

human communication is: critical and creative thinking skills, interaction skills, relationship skills, leadership skills, presentation skills, and media literacy skills.

- ***Critical and creative thinking skills***

Critical and creative thinking skills help you approach new situations mindfully— with full conscious awareness—increase your ability to distinguish between a sound and valid argument and one that is filled with fallacies, and improve your abil- ity to use language to reflect reality more accurately.

- ***Presentation skills***

Self-presentation skills whether in face-to-face interpersonal interaction, online, or in public speaking situations enable you to present yourself as a confident, likable, approachable, and credible person. Your effectiveness in just about any endeavor depends heavily on your self-presentation your ability to present yourself in a positive light through your verbal and nonverbal messages.

- ***Media literacy skills***

These skills will help you interact with both mass and social media more effectively. You understand how the media operate, how you can interact more effectively with the media, and how you can be a more effective media creator.

- ***Interaction skills***

Interaction skills help you improve your communication in a wide range of forms, from the seemingly simple small talk to the employment interview for the job of a lifetime. Interaction skills will enable you to communicate with greater ease, comfort, and effectiveness whether you're proposing a lifelong relationship or apologizing for some transgression.

TABLE 1.2 Face-to-Face and Computer-Mediated Communication

Human Communication Element	Face-to-Face Communication	Computer-Mediated Communication
Sender		
• Presentation of self and impression management	• Personal characteristics (sex, approximate age, race, etc.) are open to visual inspection; receiver controls the order of what is attended to; disguise is difficult.	• Personal characteristics are hidden and are revealed when you want to reveal them; anonymity is easy.
• Speaking turn	• You compete for the speaker's turn and time with the other person(s); you can be interrupted.	• It's always your turn; speaker time is unlimited; you can't be interrupted.
Receiver		
• Number	• One or a few who are in your visual field.	• Virtually unlimited.
• Opportunity for interaction	• Limited to those who have the opportunity to meet; often difficult to find people who share your interests.	• Unlimited.
• Third parties	• Messages can be overheard by or repeated to third parties but not with complete accuracy.	• Messages can be retrieved by others or forwarded verbatim to a third party or to thousands.
• Impression formation	• Impressions are based on the verbal and nonverbal cues the receiver perceives.	• Impressions are based on text messages and posted photos and videos.
Context		
• Physical	• Essentially the same physical space.	• Can be in the next cubicle or separated by miles.
• Temporal	• Communication is synchronous; messages are exchanged at the same (real) time.	• Communication may be synchronous (where messages are sent and received at the same time) or asynchronous (where messages are exchanged at different times).
Channel	• All senses participate in sending and receiving messages.	• Visual (for text, photos, and videos) and auditory.
Message		
• Verbal and nonverbal	• Words, gestures, eye contact, accent, vocal cues, spatial relationships, touching, clothing, hair, etc.	• Words, photos, videos, and audio messages.
• Permanence	• Temporary unless recorded; speech signals fade rapidly.	• Messages are relatively permanent.

- ***Relationship skills***

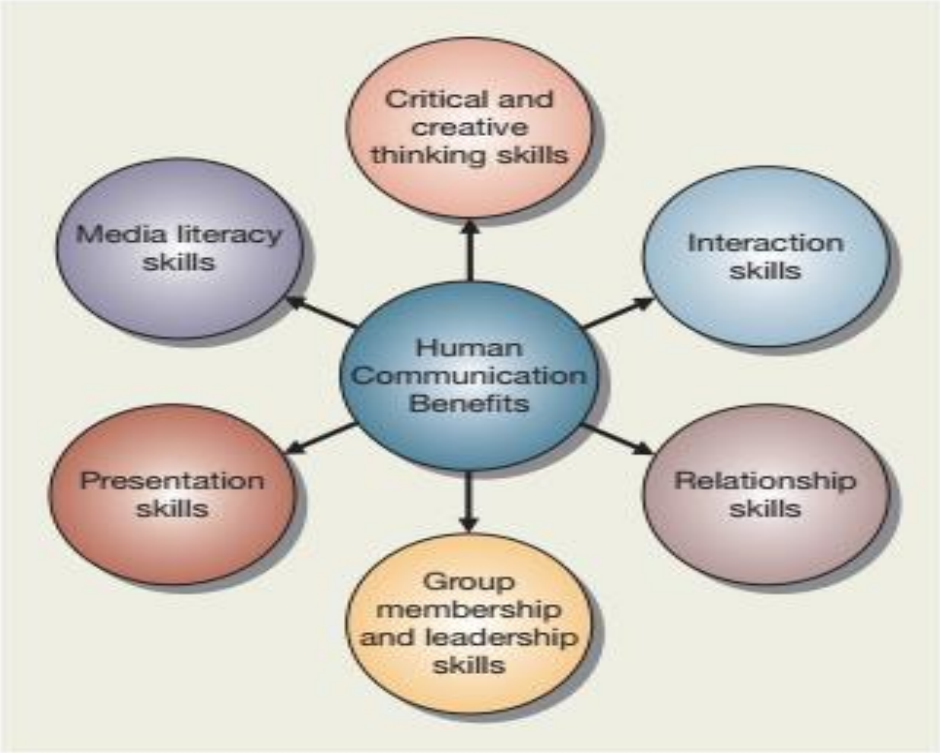
Relationship skills enable you to build friendships, work with colleagues, and interact with family members. These are skills you'll use everyday, in every encounter. These are the skills that business competence (Bassellier & Benbasat, 2004; Morreale & Pearson, 2008).

- ***Group membership and leadership skills***

Group mem- bership and leadership skills enable you to communicate information effectively in small groups or with large audi- ences and to influence others in these same situations. In a workplace world that operates largely on group interac- tion, these skills are increasingly essential if you are to be an effective organizational member and will help you rise in the organization. After all, people in power will often come to know you best through your communications. As you rise in the hierarchy, you'll need

leadership skills to enable you to lead groups and teams in informative, problem-solving, and brainstorming sessions.

Figure 1.1 The Benefits of Studying Human Communication



PRACTICE

True/False statements: Which of the following statements do you believe are true, and which do you believe are false?

1. Good communicators are born, not made.

2. The more a couple communicates, the better their relationship will be.

3. When two people are in a close relationship for a long period of time, one person should not have to communicate his or her needs and wants; the other person should know what these are.

4. Complete openness should be the goal of any meaningful interpersonal relationship.

5. Interpersonal or group conflict is a reliable sign that the relationship or group is in trouble.

6. Like good communicators, leaders are born, not made.

7. Fear of speaking in public is detrimental and must be eliminated.

As you may have figured out, all seven statements are generally false. Briefly, here are some of the reasons why each of the statements is generally false:

1. Effective communication is a learned skill. Although some people are born brighter or more extroverted than others, all can improve their abilities and become more effective communicators.

2. If you practice bad communication habits, you're more likely to grow less effective than to become more effec tive; consequently, it's important to learn and follow the principles of effectiveness.

3. This assumption is at the heart of many interpersonal difficulties: People aren't mind readers, and to assume that they are merely sets up barriers to open and honest communication.

4. Although you may feel ethically obligated to be totally honest, this is generally not an effective strategy. In fact, "complete" anything is probably a bad idea.

5. Conflict does not have to involve a winner and a loser; both people can win.

6. Leadership, like communication and listening, is a learned skill that you'll develop as you learn the principles of human communication in general and of group leader- ship in particular.

7. Most speakers are nervous; managing, not eliminating, the fear will enable you to become effective regardless of your current level of fear.

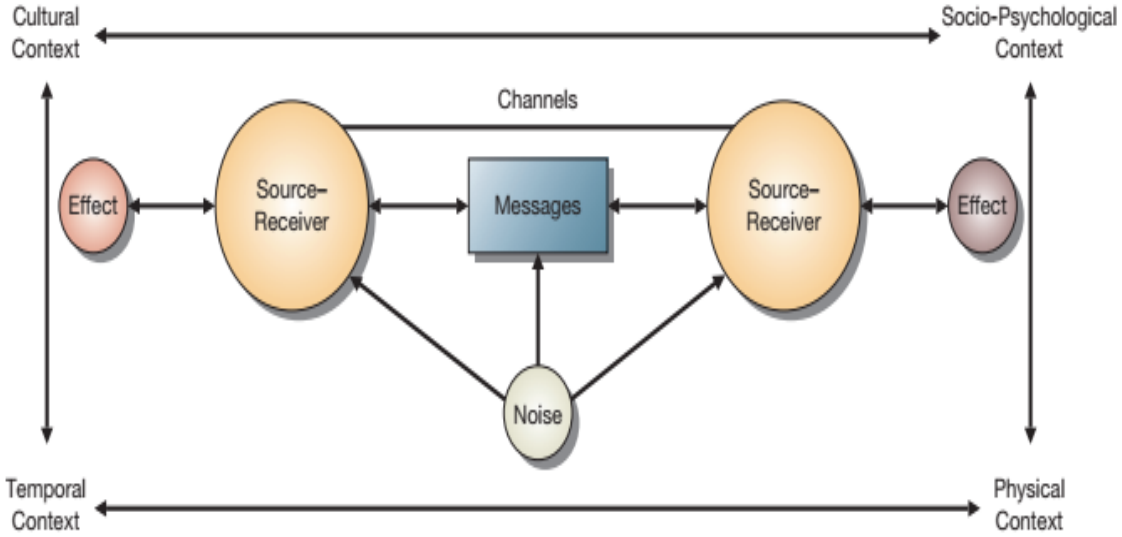
II. ELEMENTS OF HUMAN COMMUNICATION

Communication occurs when one person (or more) sends and receives messages that are distorted by noise, occur within a context, have some effect, and provide some opportunity for feedback.

Figure 1.2 illustrates the ele- ments present in all communication acts, whether intraper- sonal, interpersonal, small group, public speaking, or mass communication or whether face-to-face, by telephone, or over the Internet: (1) context, (2) sources and receivers, (3) messages, (4) channels, (5) noise, and (6) effects.

Figure 1.2 The Elements of Human Communication

This is a simplified view of the elements of human communication and their relationship to one another. Messages (including feedforward and feedback) are sent simultaneously through a variety of channels from one source–receiver to another. The communication process takes place in a context (physical, cultural, social–psychological, and temporal) and is subjected to interference by noise (physical, psychological, and semantic). The interaction of messages with each source–receiver leads to some effect.



1. Communication Contexts

All communication takes place in a context that has at least four dimensions: physical context, social psychological context, temporal context, and cultural context.

• The physical context

The physical context is the tangible or concrete environment in which communi- cation takes place the room or hallway or park, for example. This physical context exerts some influence on the content of your messages (what you say) as well as on the form (how you say it).

• The social psychological context

The social-psychological context focuses on the relationships among the communicators, for example, the status relationships among the participants, the roles and the games that people play, their friendliness or hostility, their cooperativeness or competitiveness. It also includes the formality or informality and the seriousness or humorousness of the situation. For ex- ample, communication that would be permitted at a graduation party might not be considered appropri- ate at a funeral.

• The temporal (or time) context

The temporal (or time) context includes (1) the time of day (for ex- ample, for some the morning is not a time for communication; for others, it's ideal), (2) the time in history in which the communication takes place (for

example, messages on racial, sexual, or religious attitudes cannot be fully understood outside of their time in history), and (3) how a message fits into the sequence of communication events (for example, the meaning of a compliment would be greatly different depending on whether you said it immediately after your friend paid you a compliment, immediately be- fore you asked your friend for a favor, or during an argument).

• The cultural context

The cultural context has to do with your (and others') culture: the beliefs, values, and ways of behaving that are shared by a group of people and passed down from one generation to the next. Cultural factors affect every interaction and influence what you say, how you say it, and how you respond to what others say.

2. Source–Receiver

The compound term source-receiver emphasizes that each person involved in communication is both a source and a receiver. You send mes- sages when you speak, write, gesture, or smile. You receive messages in listening, reading, smelling, and so on. As you send messages, however, you're also receiving messages. You're receiving your own messages, and you're receiving the messages of the other personvisually, aurally, or even through touch or smell.

3. Messages

Communication messages any signals transmitted from source to receiver take many forms. You send and receive messages through any one or any combination of sensory organs. Although you may customarily think of messages as being verbal (oral or written), you also communicate nonverbally. Everything about you communicates. For example, the clothes you wear and the way you walk, shake hands, tilt your head, comb your hair, sit, and smile all communicate messages.

In face-to-face communication, the actual message signals (the movements in the air) are evanescent; they fade almost as they're uttered. Some written messages, especially computer-mediated messages such as those sent via e-mail, are unerasable. E-mails that are sent among employees in a large corporation, for example, are often stored on hard drives.

Three special types of messages include metamessages, feedback messages, and feedforward messages.

4. Channels

The communication channel is the medium through which the message passes. Communication rarely takes place over only one channel; you may use two, three, or four differ- ent channels simultaneously. For example, in face-to-face interactions you speak and listen (vocal channel), but you also gesture and receive signals visually (visual channel). In online forums you type and read words and use various symbols and abbreviations to communicate the emotional tone of the message and, in many cases, audio and video means as well. In addition, in face-to-face communication you emit and detect odors (olfactory channel). Often you touch another person, and this too communicates (tactile channel).

5. Noise

Noise is anything that interferes with your receiving a mes- sage. At one extreme, noise may prevent a message from getting from source to receiver. A roaring noise or line static can easily prevent entire messages from getting through to your receiver. At the other extreme, with virtually no noise interference, the message of the source and the message received are almost identical. Most often, however, noise distorts some portion of the message as it travels from source to receiver. Four types of noise are especially relevant: Physical noise, Physiological noise, Psychological noise, Semantic noise.

All communications contain noise. Noise can't be totally eliminated, but its effects can be reduced. Making your language more precise, sharpening your skills for sending and receiving nonverbal messages, adjusting your camera for greater clarity, and improving your listening and feedback skills are some ways to combat the influence of noise.

6. Effects

Communication always has some effect on one or more persons involved in the communication act. For every communication act, there is some consequence. Generally, three types of effects are distinguished.

• Cognitive effects: Cognitive effects are changes in your thinking. When you acquire information from a class lecture, for example, the effect is largely intellectual.

• Affective effects: Affective effects are changes in your attitudes, values, beliefs, and emotions. Thus, when you become frightened when watching the latest hor- ror movie, its effect is largely affective. Similarly, after a great experience with, say, a person of another culture, your feelings

about that culture may change. Again, the effect is largely affective (but perhaps also intellectual).

• Behavioral effects: Behavioral effects are changes in behaviors such as, for example, learning new dance movements, to throw a curve ball, to paint a room, or to use different verbal and nonverbal behaviors.

These effects are not separate; rather, they interact. In many cases, a single message say, a public speech on homelessness may inform you (intellectual effect), move you to feel differently (affective effect), and lead you to be more generous when you come upon a homeless person (behavioral effect).

III. PRINCIPLES OF HUMAN COMMUNICATION

1. Communication is purposeful

You communicate for a purpose; some motivation leads you to communicate. When you speak or write, you're trying to send some message and trying to accomplish some goal. Although different cultures emphasize differ- ent purposes and motives (Rubin, Fernandez-Collado, & Hernandez-Sampieri, 1992), five general purposes seem common to most if not all forms of communication:

- **to learn:** to acquire knowledge of others, the world, and yourself
- **to relate:** to form relationships with others, to interact with others as individuals
- **to help:** to assist others by listening, offering solutions
- **to influence:** to strengthen or change the attitudes or behaviors of others
- **to play:** to enjoy the experience of the moment

Popular belief and research findings both agree that men and women use communication for different pur- poses. Generally, men seem to communicate more for infor- mation and women more for relationship purposes (Dindia & Canary, 2006; Helgeson, 2009). Gender differences also occur in computer communication. For example, women chat more for relationship reasons; men chat more to play and to relax (Leung, 2001).

2. Communicationis transactional

Communication is transactional, which means that the elements in communication (1) are always changing, (2) are interdependent (each influences the other), (3) depend on the individual for their meaning and effect, and (4) result in each person in the communication act being both

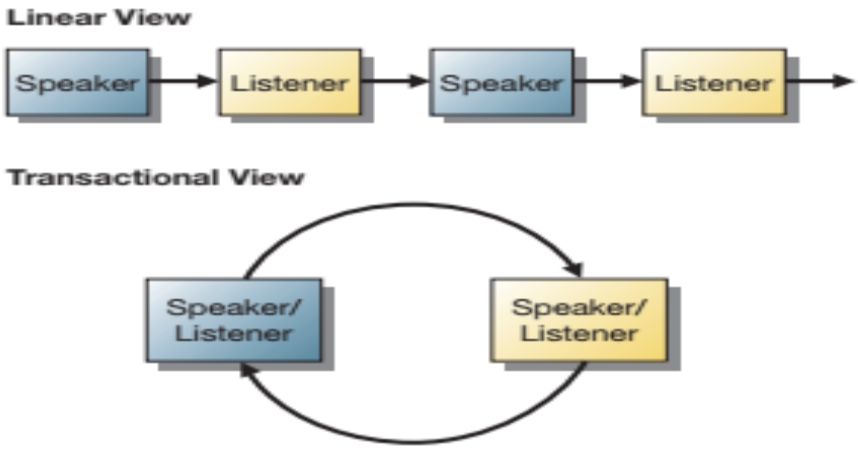
speaker and listener (Watzlawick, 1977, 1978; Watzlawick, Beavin, & Jackson, 1967). See Fingure 1.3.

* **Communication is an ever-changing process**. It's an ongoing activity; all the elements of communication are in a state of constant change (people and environment).

* **Each element relates integrally to every other element**. Each element exists in relation to the others. For example, consider the change that might occur if you're talking with a group of your friends and your mother enters the group. This change in "audience" will lead to other changes. Perhaps you or your friends will adjust what you're saying or how you say it. Regardless of what change is introduced, other changes will be produced as a result.

Figure 1.3 Two Views of Communication

The top diagram represents a linear view of communication, in which the speaker speaks and the listener listens. The bottom diagram represents a transactional view, the view that most communication theorists hold. In the transactional view, each person serves simultaneously as speaker and listener. At the same time that you send messages, you're also receiving messages from your own communications and also from the messages of the other person(s).



* **Communication is influenced by a multitude of factors**. The way you act in a communication situa- tion will naturally depend on the immediate context, which in turn is influenced by your history, past ex- periences, attitudes, cultural beliefs, self-image, future expectations, emotions, and a host of related issues. Two people listening to the same message will of- ten derive two very different meanings; although the words and symbols are the same, each person interprets them differently because each is influenced dif- ferently by their history, present emotions, and so on.

* **Each person in an interaction is both sender and receiver.** Speaker and listener send each other messages at the same time. You send

messages when you speak but also when you listen. Even your "refusal to communicate" is itself a communication.

3. Communication is a package of signals

Communication behaviors, whether they involve verbal messages, gestures, or some combination thereof, usu- ally occur in "packages," an important principle originally articulated more than 60 years ago (Pittenger, Hockett, & Danehy, 1960). Usually, verbal and nonverbal behaviors reinforce or support each other. Your entire body works together verbally and nonverbally to express your thoughts and feelings.

In any form of communication, whether interpersonal, small group, public speaking, or mass media, you probably pay little attention to this "packaging." But when there's an incongruity when the weak hand- shake belies the confident verbal greeting or when the constant preening belies the verbal expressions of being comfortable and at ease you take notice and begin to question the person's honesty.

Contradictory messages may be the result of the desire to communicate two different emotions or feelings. For example, you may like a person and want to communicate a positive feeling, but you may also feel resentment toward this person and want to communicate a negative feeling as well. The result is that you communicate both feelings; for example, you say that you're happy to see the person but your facial expression and body posture communicate your negative feelings (Beier, 1974). In many similar cases, the socially acceptable message is usually communicated verbally while the less socially acceptable message is communicated nonverbally.

4. Communication is a process of adjustment

Communication can take place only to the extent that the communicators use the same system of signals. You will only be able to communicate with another person to the extent that your language systems overlap. In reality, however, no two persons use identical signal systems, so a process of ad- justment is relevant to all forms of communication. Parents and children, for example, not only have different vocabularies but also have different meanings for the terms they share. Different cultures, even when they use a common language, often have different nonverbal communication systems. To the extent that these systems differ, meaningful and effective communication will be difficult.

Part of the art of communication is identifying the other person's signals, learning how they're used, and understanding what they mean. If you want to understand what another person means (by smiling, by saying "I love you," by making self-deprecating comments), you have to learn that person's system of signals.

5. Communication is punctuated

Communication events are continuous transactions. There is no clear-cut beginning and no clear-cut end. As par- ticipants in or observers of the communication act, you segment this continuous stream of communication into smaller pieces. You label some of these pieces *causes* or *stimuli* and others *effects* or *responses*.

Consider an example. A married couple is in a restaurant. The husband is flirting with another woman, and the wife is talking to her sister on her cell phone. Both are scowling at each other and are obviously in a deep non- verbal argument. Recalling the situation later, the husband might observe that the wife talked on the phone, so he in- nocently flirted with the other woman. The only reason for his behavior (he says) was his anger over her talking on the phone when they were supposed to be having dinner together. Notice that he sees his behavior as a response to her behavior. In recalling the same incident, the wife might say that she phoned her sister when he started flirting. The more he flirted, the longer she talked. She had no intention of calling anyone until he started flirting. To her, his behavior was the stimulus and her behavior was the response; he caused her behavior.

6. Communication is inevitable, irreversible, and unrepeatable

Communication is a process that is inevitable, irreversible, and unrepeatable. Communication messages are always being sent, can't be reversed or uncommunicated, and are always unique and one-time occurrences.

Often communication is thought of as intentional, purposeful, and consciously motivated. In many instances it is. But in other instances communication takes place even though one of the individuals does not think he or she is communicating or does not want to communicate. Put more formally, the principle of inevitability means that in any interactional situation communication will occurn it's inevitable (Watzlawick, Beavin, & Jackson, 1967). Consider, for example, the student sitting in the back of the class- room with an expressionless face, perhaps staring out the window. Although the

student might claim not to be com- municating with the teacher, the teacher may derive any of a variety of messages from this behavior; for example, that the student lacks interest, is bored, or is worried about something. In any event, the teacher is receiving messages even though the student may not intend to communicate.

Further, when you're in an interactional situation you can't avoid responding to the messages of others. For example, if you notice someone winking at you, you must respond in some way. Even if you don't respond actively or openly, that lack of response is itself a response, and it communicates. On the other hand, if you don't notice the winking, then obviously communication has not occurred.

Notice that you can reverse the processes of only some systems. For example, you can turn water into ice and then the ice back into water. And you can repeat this reversal process as many times as you wish. Other systems, however, are irreversible. You can turn grapes into wine, but you can't turn the wine back into grapes the process can go in only one direction. Communication is such an irreversible process.

Because of irreversibility be careful not to say things you may be sorry for later. Especially in conflict situations, when tempers run high, avoid saying things you may later wish to withdraw. And in group and public communication situa- tions, when messages are received by many people, it's cru- cial to recognize their irreversibility.

IV. THE COMPETENCE COMMUNICATOR

1. The characteristics of the competence communicator

Communication competence refers both to your knowledge and understanding of how communication works and to your ability to use communication effectively (Spitzberg & Cupach, 1989, 2002, 2011).

Your understanding of communication would include knowledge of the elements involved in communication, how these elements interact, and how each communication situ- ation is both different from and similar to other situations.

Your knowledge would also include an understanding of the choices you have for communicating in any given situation. Using communication effectively involves your ability to identify the available choices, to select the choice you think best, and to implement this best choice through whatever means or channels are appropriate.

2. The competence communicator makes reasoned choices

Throughout your communication life and in each commu- nication interaction you're presented with choice points moments when you have to make a choice as to with whom you communicate, what you say, what you don't say, or how you phrase what you want to say. Competence in communication choice-making can be viewed as a series of four interrelated characteristics.

1. The competent communication choice maker realizes that each communication situation can be approached in different ways. For example, there are lots of ways to offer an apology; there are lots of ways to lead a group; there are lots of ways to introduce a speech.
2. The competent communication choice maker has a large arsenal of available choices. For example, the competent communicator would know the characteristics of an effective apology, the varied leadership styles, and the numerous ways in which a speech can be introduced.
3. Because each communication situation is different from every other communication situation, the competent choice maker can effectively evaluate the available choices based on knowledge of the research and theory in human communication and can make reasonable predictions as to what choices will work and what choices won't.
4. The competent communication choice maker has the interpersonal, small group, and public speaking skills for executing these choices effectively.

3. The competent communicator thinks critically and mindfully

An essential communication skill is the ability to think critically about the communication situations you face and the options for communicating that you have available; this is crucial to your success and effectiveness.

Without critical thinking there can be no competent exchange of ideas. Critical thinking is logical thinking; it's thinking that is well-reasoned, unbiased, and clear. It involves thinking intelligently, carefully, and with as much clarity as possible. It's the opposite of what you'd call sloppy, illogical, or careless thinking.

To apply communication skills effectively in conversation, you need to be mindful of the unique communication situation you're in, of your available communication options, and of the reasons why one option is likely to be

better than the others (Burgoon, Berger, & Waldron, 2000; Elmes & Gemmill, 1990).

• Create and recreate categories. Group things in different ways; remember that people are constantly changing, so the categories into which you may group them also should change. Learn to see objects, events, and people as belonging to a wide variety of categories.

• Be open to new information and points of view. This is perhaps especially important when these contradict your most firmly held beliefs. New information forces you to reconsider what might be outmoded ways of thinking and can help you challenge long-held but now inappropriate beliefs and attitudes.

• Beware of relying too heavily on first impressions. Treat first impressions as tentative, as hypoth- eses that need further investigation. Be prepared to revise, reject, or accept these initial impressions.

• Think before you act. Especially in delicate situations such as anger or commitment messages, it's wise to pause and think over the situation mindfully. In this way you'll stand a better chance of acting and reacting appropriately.

4. The competent communicator is an effective code switcher

Technically, code switching refers to using more than one language in a conversation, often in the same sentence (Bullock & Toribio, 2012). More popularly, however, code switching refers to using dif- ferent language styles depending on the situation. For example, you probably talk differently to a child than to an adult in the topics you talk about and in the language you use. Code switching occurs (and is often useful) in all forms of communication interpersonal, group, and public speaking.

The ability to code-switch serves at least two very important purposes. First, it identifies you as one of the group; you are not an outsider. It's a way of bonding with the group. Second, it often helps in terms of making your meaning clearer; some things seem better expressed in one language or code than in another.

5. The competent communicator is ethical

Human communication also involves questions of ethics. Ethics is concerned with actions, with behaviors; it's concerned with distinguishing between behaviors that are moral (ethical, good, right) and those that are im-

moral (unethical, bad, and wrong). Not surprisingly, there's an ethical dimension to any communication act (Bok, 1978; Neher & Sandin, 2007).

6. The competent communicator is an effective listener

Often we tend to think of competence in communication as "speaking effectiveness," paying little attention to listening. But listening is an integral part of communication; you can- not be a competent communicator if you're a poor listener.

Studies conducted from 1929 to 1980 show that listening was the most often used form of communication. For example, in a study of college students conducted in 2010 (Watkins, 2010), the figures for the four communication activities were: listening (40 percent), talking (35 percent), reading (16 percent), and writing (9 percent).

7. The competent communicator is media literate

Media literacy may be defined as the ability to understand, analyze, and evaluate media messages, to interact with media, and to use the available resources to create your own media messages. Media literacy covers both mass media, such as television and film, and social media such as blogs, Facebook, and Twitter. Media literacy includes a range of skills that are vital to dealing with media. Expanding Media Literacy boxes are reminded you of the skills you need for dealing with media messages effectively.

CHAPTER 2.

CULTURE AND COMMUNICATION

I. THE NATURAL OF CULTURE

1. Culture

Culture consists of (1) relatively specialized elements of the lifestyle of a group of people (2) that are passed on from one generation to the next through communication, not through genes.

***** Included in a social group's "culture" is everything that members of that group have produced and developed their values, beliefs, artifacts, and language; their ways of behaving and ways of thinking; their art, laws, religion, and, of course, communication theories, styles, and attitudes.

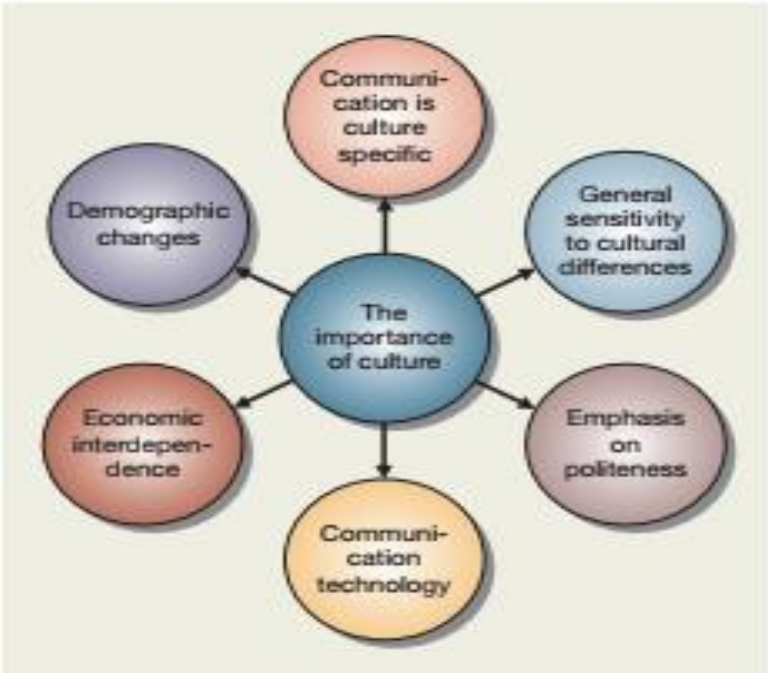
***** Culture is passed on from one generation to the next through communication, not through genes. Thus, the term *culture* does not refer to color of skin or shape of eyes, as these are passed on through genes, not com- munication. But because members of a particular race or country are often taught similar beliefs, attitudes, and values, it's possible to speak of "Hispanic culture" or "African American culture." It's important to real- ize that within any large group especially a group based on race or nationality there will be enormous differences.

Metaphor	Metaphor's Claim/Assumption
Salad	Like items in a salad, cultures are individual, yet they work together with other cultures to produce an even better combination.
Iceberg	Like the iceberg, only a small part of culture is visible; most of culture and its influences are hidden from easy inspection.
Tree	Like the tree, you only see the trunk, branches, and leaves, but the root system, which gives the tree its structure and function, is hidden from view.
Melting pot	Cultures blend into one amalgam and lose their individuality. But the blend is better than any one of the ingredients.
Software	Culture dictates what we do and don't do much as does a software program. Out of awareness, people are programmed, to some extent, to think and behave by their culture.
Organism	Culture, like an organism, uses the environment (other cultures) to grow but maintains boundaries so its uniqueness is not destroyed.
Mosaic	Like a mosaic is made up of pieces of different shapes, sizes, and colors, so is culture; the whole, the combination, is more beautiful than any individual piece.

2. The importance of culture in communication

The current cultural emphasis in the field of communication are these: (1) demographic changes, (2) increased sensitivity to cultural differences, (3) economic interdependency, (4) advances in communication technology, (5) the renewed concern for politeness, and (6) the fact that communication competence is specific to a culture (what works in one culture will not necessarily work in another). It's impossible to communicate effectively with- out being aware of how culture influences human communication.

Figure 2.1 Factors Accounting for the Importance of Culture in Communication



a. DemograPhic changes

With these changes have come different customs and the need to understand and adapt to new ways of looking at communication.

b. cultural sensitivity

As a people, we've become increasingly sensitive to cul- tural differences. And, with some notable exceptions—hate speech, racism, sexism, homophobia, and classism come quickly to mind— we're more concerned with communicating respectfully and, ultimately, with developing a society where all cul- tures can coexist and enrich one another. At the same time, the ability to interact effectively with members of other cultures often translates into financial gain and increased employment opportunities and advancement prospects.

c. Economic interDePenDency

Today most countries are economically dependent on one another. Consequently, our economic lives depend on our ability to communicate effectively across cultures. Similarly, our political well-being depends in great part on that of other cultures. Political unrest in any part of the world—the Far East, eastern Europe, or the Middle East, to take a few examples—affects our security in the United States and throughout the rest of the world. As a result of this interrelatedness among nations and peoples, business opportunities have an increasingly intercultural dimen- sion. All this makes cultural awareness and intercultural communication competence essential skills for professional survival and success.

d. Communication technology

The rapid spread of communication technology has brought foreign and sometimes very different cultures right into our living rooms. News from around the world is com- monplace and can be easily accessed online. Technology has made intercultural communication easy, practical, and inevitable. And, of course, the Internet has made intercultural communication easy and instantaneous. You now communicate by e-mail or Facebook just as easily with someone in Europe or Asia as with someone down the street, and you make friends with people on all sorts of social media from countries you never even knew existed.

e. Politeness

Politeness is probably universal across all cultures (Brown & Levinson, 1987), so we don't really have polite cultures on the one hand and impolite cultures on the other. Nevertheless, cultures differ widely in how they define po- liteness and in how important politeness is in comparison with traits like openness or honesty.

For example, not inter- rupting, saying “please” and “thank you,” maintaining fo- cused eye contact, and asking permission to do something are all examples of politeness messages, but their impor- tance differs from one culture to another.

Cultures also differ in their rules for expressing po- liteness or impoliteness. Some cultures, for example, may require you to give extended praise when meeting an im- portant scientist or educator; other cultures expect you to assume a more equal position regardless of the stature of the other person.

The varied forms of polite greetings provide excellent examples of the different ways cultures signal politeness, cleverly captured in the title of one guide to intercultural communication, Kiss, Bow, or Shake Hands: How to Do Business in Sixty Countries (Morrison & Conaway, 2006). Chinese and Japanese will greet you with bows. In Chile, Honduras, and many other Latin countries women may pat each other on the arm or shoulder. In the Czech Republic men may kiss a woman’s hand. In many Latin and Mediterranean cultures, the polite greeting is to hug—a type of greeting that is gain- ing in popularity throughout the United States. And in many cultures the proper greeting is the handshake, but even this varies. For example, in the United States and Canada, the handshake is firm and short (lasting about 3 to 4 seconds), but it’s soft (resembling a handclasp) and long (lasting about 10 to 12 seconds) in Indonesia.

There also are gender differences and similarities in the expression of politeness (Helgeson, 2009; Holmes, 1995). Generally, studies from several different cultures show that women use more polite expressions than men (Brown, 1980; Holmes, 1995; Wetzel, 1988). Both in infor- mal conversation and in conflict situations, women tend to seek areas of agreement more than do men (Holmes, 1995).

f. The aim of a cultural perspective

Communication influences what you say to yourself and how you talk with friends, lovers, and family in everyday conversation. It influences how you interact in groups and how much importance you place on the group versus the individual. It influences the topics you talk about and the strategies you use in the workplace and in communicating information or in persuasion communication comPetence

g. Communication competence

Communication competence is specific to a given culture; what proves effective in one culture may be ineffective in another. For example, in the United States corporate execu- tives get down to business during the first several minutes of a meeting. In Japan, however, business executives interact socially for an extended period and try to find out some- thing about one another.

MAKING ETHICAL CHOICES

Culture and Ethics

Throughout history there have been cultural practices that today would be judged unethical. Sacrificing virgins to the gods, burning people who held different religious beliefs, and sending children to fight religious wars are obvious examples. But even today there are practices woven deep into the fabric of different cultures around the world that you might find unethical. As you read these examples of cultural practices with special relevance to communication, consider what U.S. cultural practices people in other cultures might judge as unethical.

- Only men can initiate divorce.
- Only men are allowed to drive.
- Espousing atheism is a crime with severe punishments.
- A woman must be subservient to her husband's will.
- Poking fun at political leaders is a crime with severe punishments.
- Women should not report spousal abuse because it will reflect negatively on the family.
- Sexual behavior between members of the same sex is punishable by imprisonment and even death.

ETHICAL CHOICE POINT

What ethical obligations do you have for communicating your beliefs about cultural practices you think are unethical when such topics come up in conversation or in class discussions? What are your ethical choices?

In this first section we introduced the nature and impor- tance of culture.

• Culture is the relatively specialized lifestyle of a group of people that is passed from one generation to the other through communication, not genes, in a process known as enculturation. Through encul- turation you develop an ethnic identity, which is a commitment to your culture's beliefs and val- ues. Acculturation, in contrast, refers to the process through which you learn a culture other than the one into which you were born.

• Culture is important because of the demographic changes, a popular concern for cultural sensitivity, the economic and political interdependence of all nations, the spread of technology, the renewed emphasis on po- liteness, and the simple fact that communication effec- tiveness varies from one culture to another. What works in one culture may not in another.

• Culture is emphasized here simply because it's crucial to the effectiveness of communication in all its forms.

II. CULTURAL DIFFERENCES

1. Identify the seven cultural differences and explain how they affect human communication.

For effective communication to take place in a global world, you need to know how cultures differ and how these differences influence communication. Research supports several major cultural distinctions that have an impact on communication: (1) indi- vidualist or collectivist orientation, (2) emphasis on context (whether high or low), (3) power structure, (4) masculinity– femininity, (5) tolerance for ambiguity, (6) long- and short- term orientation, and (7) indulgence and restraint.

Each of these dimensions of difference has significant impact on all forms of communication (Gudykunst, 1994; Hall & Hall, 1987; Hofstede, Hofstede, & Minkov, 2010; Jandt, 2016). Following the major researchers in this area, these differences are discussed in terms of countries, even though in many cases different nations have very similar cultures (and so we often speak of Hispanic culture, which would include a variety of countries). In other cases, the same country includes varied cultures (for example, Hong Kong, although a part of China, is considered separately because it has a somewhat different culture) (Hofstede, Hofstede, & Minkov, 2010).

Before reading about these dimensions, consider the statements below; they will help personalize the text dis- cussion and make it more meaningful. For each of the items below, select either *a* or *b*. In some cases, you may feel that neither *a* nor *b* describes yourself accurately; in these cases, simply select the one that is closer to your feeling. As you'll see when you read this next section, these are not *either/or* preferences, but *more-or-less* preferences.

1. Success, to my way of thinking, is better measured by
    a. the extent to which I surpass others.
    b. my contribution to the group effort.
2. My heroes are generally
    a. people who stand out from the crowd.
    b. team players.
3. If I were a manager, I would likely
    a. reprimand a worker in public if the occasion warranted.
    b. always reprimand in private regardless of the situation.
4. In communicating, it's generally more important to be

a. polite rather than accurate or direct.
b. accurate and direct rather than polite.

5. As a student (and if I feel well informed), I feel
   a. comfortable challenging a professor.
   b. uncomfortable challenging a professor.
6. In choosing a life partner or even close friends, I feel more comfortable
   a. with just about anyone, not necessarily one from my own culture and class.
   b. with those from my own culture and class.
7. In a conflict situation, I'd be more likely to
   a. confront conflicts directly and seek to win.
   b. confront conflicts with the aim of compromise.
8. If I were a manager of an organization I would stress
   a. competition and aggressiveness.
   b. worker satisfaction.
9. As a student, I'm more comfortable with assignments in which
   a. there is freedom for interpretation.
   b. there are clearly defined instructions.
10. Generally, when approaching an undertaking with which I've had no experience, I feel
    a. comfortable.
    b. uncomfortable.
11. Generally,
    a. I save money for the future.
    b. I spend what I have.
12. My general belief about child-rearing is that
    a. children should be cared for by their mothers.
    b. children can be cared for by others.
13. For the most part,
    a. I believe I'm in control of my own life.
    b. I believe my life is largely determined by forces out of my control.
14. In general,
    a. I have leisure time to do what I find fun.
    b. I have little leisure time.

2. Individual and collective orientation

Cultures differ in the way in which they promote individualist and collectivist thinking and behaving (Hofstede, Hofstede, & Minkov, 2010; Singh & Pereira, 2005). An individualist culture teaches members the importance of individual values such as power, achievement, hedonism, and stimulation. Examples include the cultures of the United States, Australia, United Kingdom, Netherlands, Canada, New Zealand, Italy, Belgium, Denmark, and Sweden. A collectivist culture, on the other hand, teaches members the importance of group values such as benevolence, tradition, and conformity. Examples of such cultures include Guatemala, Ecuador, Panama, Venezuela, Colombia, Indonesia, Pakistan, China, Costa Rica, and Peru.

One of the major differences between these two orientations is the extent to which an individual's goals or the group's goals are given greater importance. Of course, these goals are not mutually exclusive you probably have both individualist and collectivist tendencies. For example, you may compete against other members of your basketball team for the most baskets or most valuable player award (and thus emphasize individual goals). At the same time, however, you will in a game act in a way that will ben- efit the entire team (and thus emphasize group goals). In ac- tual practice, both individual and collective tendencies will help you and your team each achieve your goals. Yet most people and most cultures have a dominant orientation. In an individualist culture members are responsible for them- selves and perhaps their immediate family. In a collectivist culture members are responsible for the entire group.

Success, in an individualist culture, is measured by the extent to which you surpass other members of your group; you take pride in standing out from the crowd. In a collectivist culture success is measured by your contribution to the achievements of the group as a whole; you take pride in your similarity to other members of your group. Your heroes are more likely to be team players who don't stand out from the rest of the group's members. Distinctions between in-group members and out-group members are extremely important in collectivist cultures. In individualistic cultures, which prize each person's individ- uality, the distinction is likely to be less important.

3. High- and Low-Context Cultures

Cultures also differ in the extent to which information is made explicit. In a high-context culture much of the information in communication is in the

context or in the person for example, information that was shared through previous communications, through assumptions about each other, and through shared experiences. The information is thus known by all participants, but it is not explicitly stated in the verbal message. In a low-context culture most of the information is explicitly stated in the verbal message. In formal transactions it will be stated in written (or contract) form.

High-context cultures are also collectivist cultures (Gudykunst & Kim, 1992; Gudykunst, Ting-Toomey, & Chua, 1988). These cultures (Japanese, Arabic, Latin American, Thai, Korean, Apache, and Mexican are examples) place great em- phasis on personal relationships and oral agreements (Victor, 1992). Low-context cultures are also individualist cultures. These cultures (German, Swedish, Norwegian, and American are examples) place less emphasis on personal relationships and more emphasis on verbalized, explicit explanation for example, on written contracts in business transactions.

A frequent source of intercultural misunderstanding that can be traced to the distinction between high- and low-context cultures is seen in face-saving (Hall & Hall, 1987). People in high-context cultures place a great deal more emphasis on face-saving, on avoiding one's own or another's possible em- barrassment. For example, they're more likely to avoid argu- ment for fear of causing others to lose face, whereas people in low-context cultures (with their individualist orientation) will use argument to win a point. Similarly, in high-context cul- tures criticism should take place only in private. Low-context cultures, on the other hand, may not make this public–private distinction. Low-context managers who criticize high-context workers in public will find that their criticism causes interper- sonal problems—and does little to resolve the difficulty that led to the criticism in the first place (Victor, 1992). Members of high-context cultures are reluctant to say no for fear of offending and causing the person to lose face.

4. Masculine and feminine Cultures

A highly masculine culture values aggressiveness, ma- terial success, and strength. A highly feminine culture values modesty, concern for relationships and the quality of life, and tenderness. The 10 countries with the highest masculinity score are (beginning with the highest) Japan, Austria, Venezuela, Italy, Switzerland, Mexico, Ireland, Jamaica, Great Britain, and Germany. The 10 countries with the highest femininity score are (beginning

with the high- est) Sweden, Norway, the Netherlands, Denmark, Costa Rica, Yugoslavia, Finland, Chile, Portugal, and Thailand. Of the 53 countries ranked, the United States ranks 15th most masculine (Hofstede, Hofstede, & Minkov, 2010).

Masculine cultures emphasize success and so socialize their members to be assertive, ambitious, and competitive. For example, members of masculine cultures are more likely to confront conflicts directly and to fight out any differences competitively; they're more likely to emphasize conflict strategies that enable them to win and ensure that the other side loses (win–lose strategies). Feminine cultures empha- size the quality of life and so socialize their members to be modest and to highlight close interpersonal relationships. Feminine cultures are more likely to utilize compromise and negotiation in resolving conflicts; they're more likely to seek solutions in which both sides win (win–win strategies).

Similarly, organizations can be viewed as masculine or feminine. Masculine organizations emphasize competitiveness and aggressiveness. They stress the bottom line and reward their workers on the basis of their contributions to the organi- zation. Feminine organizations are less competitive and less aggressive. They emphasize worker satisfaction and reward their workers on the basis of the needs of workers.

5. Long- and short-term orientation

Another interesting cultural distinction is that between long- and short-term orientation. Some cultures teach a long-term orientation, an orientation that promotes the importance of future rewards. For example, members of these cultures are more apt to save for the future and to prepare for the future academically (Hofstede, Hofstede, & Minkov, 2010). The most long-term-oriented countries are South Korea, Taiwan, Japan, China, Ukraine, Germany, Estonia, Belgium, Lithuania, and Russia. The United States ranks 69th out of 93 countries, making it less long-term than most countries. In long-term cultures, marriage is a practical arrangement rather than one based on sexual or emotional arousal, and living with extended family (for example, in- laws) is common and considered quite normal. Members of these cultures believe that mothers should be home with their children, that humility is a virtue for both men and women, and that old age should be a happy time of life.

Cultures fostering a short-term orientation (Puerto Rico, Ghana, Egypt, Trinidad, Nigeria, Dominican Republic, Colombia, Iran, Morocco, and Zimbabwe are the top 10) look more to the past and the present. Instead of saving for the future, members of these cultures spend their resources for the present and, not surprisingly, want quick results from their efforts. These cultures believe and teach that marriage is a moral arrangement, living with in-laws causes problems, children do not have to be cared for by their mothers, humility is a virtue only for women, and old age is an unpleasant time of life.

Even in educational outlook there are significant dif- ferences. Students in long-term cultures will attribute their success or failure in school to their own efforts while stu- dents in short-term cultures will attribute their success or failure to luck or chance.

III. INTERCULTURAL COMMUNICATION

1. Define intercultural communication and identify the principles for improving intercultural communication

Regardless of your own cultural background, you will surely come into close contact with people from a va- riety of other cultures—people who speak different languages, eat different foods, practice different reli- gions, and approach work and relationships in very dif- ferent ways. Here we look first at the nature and forms of intercultural communication and second at guidelines for improving your own intercul- tural interactions.

2. The Nature and forms of intercultural communication

Intercultural communication refers to communication between persons who have different cultural beliefs, values, or ways of behaving.

All messages originate from within a specific and unique cultural context, and that context influences the messages' content and form. You communicate as you do largely as a result of your culture. Culture (along with the processes of enculturation and acculturation) influences every aspect of your communication experience.

The following types of communication may all be considered "intercultural" and, more important, subject to the varied barriers and gateways to effective communica- tion identified in this chapter:

- Communication between people of different national cultures.
- Communication between people of different races.
- Communication between people of different ethnic groups.

• Communication between people of different religions.
• Communication between nations.
• Communication between genders—between men and women.
• Communication between smaller cultures existing within the larger culture.

3. Improving intercultural communication

Murphy's law ("If anything can go wrong, it will") is especially applicable to intercultural communication. In this section, we'll consider some suggestions designed to counteract the barriers that are unique to intercultural com- munication (Barna, 1997; Ruben, 1985; Jandt, 2016).

Above all, intercultural communication depends on the cultural sensitivity of both individuals. Cultural sensitivity is an attitude and way of behaving in which you're aware of and acknowledge cultural differences.

a. Prepare yourself

There's no better preparation for intercultural communi- cation than learning about the other culture from are numerous sources to draw on (view a video or film; read what members of the culture write about their culture;; scan magazines and websites from the culture; talk with members of the culture; participate in international online forums; read blogs from members of the culture; read materials to communicate with those from other cultures)...

Another part of this preparation is to recognize and face fears that may stand in the way of effective intercultural communication (Gudykunst, 1994; Stephan & Stephan, 1985). For example, you may fear for your self- esteem. You may be anxious about your ability to control the intercultural situation, or you may worry about your own level of discomfort. You may fear saying something that will be considered politically incorrect or culturally insensitive.

b. Reduce your ethnocentrism

Ethnocentrism is the tendency to see others and their behaviors through your own cultural filters, often as distortions of your own behaviors. It's the tendency to evaluate the values, beliefs, and behaviors of your own culture as more positive, superior, logical, and natural than those of other cultures. So although ethnocentrism may give you pride in your own culture and its achievements and may encourage you to sacrifice for that culture, it also

may lead you to see other cultures as inferior and may foster an unwillingness to profit from the contributions of other cultures. For example, recent research shows a "substan- tial relationship" between ethnocentrism and homophobia (Wrench & McCroskey, 2003).

c. Confront your stereotypes

Originally, stereotype was a printing term that referred to the plate that printed the same image over and over. A sociological or psychological stereotype is a fixed impression of a group of people. Everyone has attitudinal stereotypes of national groups, religious groups, or racial groups or perhaps of criminals, prostitutes, teachers, or plumbers. It is very likely that you have stereotypes of several or perhaps all of these groups. Stereotyping can lead to two major thinking and communication barriers. First, you will fail to appreciate the multifaceted nature of all people and all groups. Second, stereotyping also can lead you to ignore the unique characteristics of an individual; you therefore fail to benefit from the special contributions each person can bring to an encounter.

d. Increase mindfulness

Being mindful rather than mindless is generally helpful in intercultural communication situations (Burgoon, Berger, & Waldron, 2000). When you're in a mindless state, you behave on the basis of assumptions that would not normally pass intellectual scrutiny when in a mindful state. For example, you know that people who are blind generally don't have hearing problems, yet you may use a louder voice when talking to persons who are visually impaired. When the discrepancies between behaviors and available evidence are pointed out and your mindful state is awakened, you quickly realize that these behaviors are not logical or realistic.

e. Avoid overattribution

Overattribution is the tendency to attribute too much of a person's behavior or attitudes to one of that person's characteristics. In intercultural communication situations, overattribution appears in two ways. First, it's seen in the tendency to see too much of what a person believes or does as caused by the person's cultural identification. Second, it's seen in the tendency to see a person as a spokesperson for his or her particular culture to assume that because a person is, say, African American, he or she is therefore knowledgeable about the entire African American experience or that the person's thoughts are always focused on African American issues.

People's ways of thinking and ways of behaving are influenced by a wide variety of factors; culture is just one of them.

f. Recognize Differences

To communicate interculturally, it's necessary to recognize (1) the differences between yourself and people from other cultures, (2) the differences within the other cultural group, (3) the numerous differences in meaning, and (4) differ- ences in dialect and accent.

Differences between yourself and the culturally different. A common barrier to intercultural communication occurs when you assume similarities and ignore differences. When you do, you'll fail to notice important distinctions and be more apt to miscommunicate. Consider this example: An American invites a Filipino coworker to dinner. The Filipino politely refuses. The American is hurt and feels that the Filipino does not want to be friendly. The Filipino is hurt and concludes that the invitation was not extended sincerely. Here, it seems, both the American and the Filipino assume that their customs for inviting people to dinner are the same when, in fact, they aren't. A Filipino expects to be invited several times before accepting a dinner invitation. When an invitation is given only once, it's viewed as insincere.

g. Differences in dialect and accent

Dialects are variations in a language, mainly in the grammar and the semantics. The difference between language and dialect at least as viewed by most linguists is that different languages are mutually unintelligible; different dialects are mutually intelligible. So, for example, a person who grew up with only the English language would not be able to understand Russian, and vice versaa language difference. But people from New York and Alabama would be able to understand each other a dialect difference.

It's interesting to note that the Southerner, for example, will perceive the New Englander to speak with an accent but will not perceive another Southerner to have an accent. Similarly, the New Englander will perceive the Southerner to have an accent but not another New Englander. Actually, linguists would argue that everyone speaks a dialect; it's just that we don't perceive speech like ours to be a dialect. We only think of speech different from ours as being a dialect.

Some dialects are popularly (but not scientifically) labeled "standard" and some are labeled "nonstan- dard." Standard dialect would be the language that is recommended by dictionaries and that is covered in the English handbooks you've likely already experienced.

Linguistically, all dialects are equal. But, although no one dialect is linguistically superior to any other dialect, it is equally true that judgments are made on the basis of dialect and the type of judgment made would depend on the person making the judgment. So, for example, you'd be advised to use standard dialect in applying to the tra- ditional conservative law firm and to write your e-mails to them in Standard English, the kind recommended by the English handbooks. On the other hand, when you're out with friends or texting, you may feel more comfortable us- ing nonstandard forms.

CHAPTER 3.

VERBAL MESSAGES

I. PRINCIPLE OF VERBAL MESSAGES

1. Meanings are in people

If you wanted to know the meaning of the word love, you'd probably turn to a dictionary. There you'd find definitions such as attraction for another person, an intense caring and concern for, and affection. But where would you turn if you wanted to know what Pedro means when he says, "I'm in love"? Of course, you'd ask Pedro to discover his mean- ing. It's in this sense that meanings are not in words but in people. Consequently, to uncover meaning, you need to look into people and not merely into words.

Also recognize that as you change, you also change the meanings you created out of past messages. Thus, although the message sent may not have changed, the meanings you created from it yesterday and the meanings you create to- day may be quite different. Yesterday, when a special some- one said, "I love you," you created certain meanings. But today, when you learn that the same "I love you" was said to three other people or when you fall in love with someone else, you drastically change the meanings you perceive from those three words.

2. Meanings are both denotative and connotative

Denotation refers to the meaning you'd find in a dictionary; it's the meaning that members of the culture assign to a word.

Example: Compare the term migrants (used to designate Mexicans coming into the United States to better their economic condition) with the term settlers (used to designate Europeans who came to the United States for the same reason) (Koppelman, 2005). Though both terms describe essentially the same activity (and are essentially the same in their denotations), migrants is often negatively evaluated and settlers is often positively evaluated (they differ widely in their connotations).

3. Meanings depend on context

Verbal and nonverbal communications exist in a context, and that context to a large extent determines the meaning of any verbal or nonverbal behavior. The same words or behaviors may have totally different meanings when they occur in different contexts. For example, the greeting "How are you?" means "Hello" to someone you pass regularly on the street but means "Is your health improving?" when said to a friend in the hospital. A wink to

an attractive per- son on a bus means something completely different from a wink that says, “I’m kidding.”

a. The cultural context

Your culture teaches you that certain ways of using verbal messages are acceptable and certain ways are not. For ex- ample, you may have learned to address older people by title and last name (Ms. Winter), as with professors and doctors, but to address peers or people much younger than you by their first names. When you follow such cultural principles in communicating, you’re seen as a properly functioning member of the culture. When you violate the principles, you risk being seen as deviant or perhaps as insulting. Here are a variety of such principles.

Focused eye contact may signify openness and honesty in one culture and defiance in another. In isolation from the context, it’s impossible to tell what meaning was intended by merely examining the signals.

- The principle of cooperation

It holds that in any communication interaction, both par- ties will make an effort to help each other understand each other. That is, we assume cooperation.

• The maxim of quality. Say what you know or assume to be true, and do not say what you know to be false.

• The maxim of relation. Talk about what is relevant to the conversation.

• The maxim of manner. Be clear, avoid ambiguities (as much as possible), be relatively brief, and organize your thoughts into a meaningful pattern.

• The maxim of quantity. Be as informative as necessary to communicate the information.

- The principle of peaceful relations

The principle of peaceful relations holds that when you communicate your primary goal is to maintain peaceful relationships. This means that you would never insult anyone and you may even express agreement with someone when you really disagree, a principle that violates the principle of cooperation and the maxim of quality (Midooka, 1990).

- The principle of self-denigration

The principle of self-denigration advises you to avoid taking credit for accomplishments and to minimize your abilities or talents in conversation

(Gu, 1997). At the same time, you would raise the image of the people with whom you're talking.

b. The gender context

Gender also influences our verbal communication. For ex- ample, studies from different cultures show that women's speech is generally more polite than men's speech, even on the telephone (Brown, 1980; Dindia & Canary, 2006; Holmes,1995; Kapoor, Hughes, Baldwin, & Blue, 2003). Women seek areas of agreement in conversation and in conflict situations more often than men do.

Women also use more polite speech when seeking to gain another person's compliance than men do (Baxter, 1984).The popular stereotype in much of the United States holds that women tend to be indirect in making requests and in giving orders and that this indirectness communicates a powerlessness and discomfort with their own authority. Men, the stereotype continues, tend to be direct, sometimes to the point of being blunt or rude. This directness com- municates men's power and comfort with their authority.

4. Messages vary in politeness

Direct messages ("Write me a recommendation," "Lend me $100") are usually less polite that indirect mes- sages ("Do you think you could write a recommendation for me?" "Would it be possible to lend me $100?").The reason that indirect messages are usually more polite is because they allow the person to maintain autonomy and provide an acceptable way for the person to refuse your request. Direct messages may infringe on a person's need to maintain negative face.

Indirect messages allow you to express a desire with- out insulting or offending anyone; they allow you to ob- serve the rules of polite interaction. So instead of saying, "I'm bored with this group," you look at your watch and pretend to be surprised by the time. Instead of saying, "This food tastes like cardboard," you say, "I just started my diet." In each instance you're stating a preference but are saying it indirectly so as to avoid offending someone.

Messages can be onymous or anonymous. In many cases, you have the opportunity to respond directly to the speaker/writer and voice your opinions, your agreement or disagreement.

The Internet has made anonymity extremely easy, and there are currently a variety of websites that offer to send your e-mails to your boss, your ex-partner, your secret crush, your noisy neighbors, or your inadequate lawyer all anonymously. Thus, your message gets sent but you are not identified with it.

One obvious advantage of anonymity is that it al- lows people to voice opinions that may be unpopular and may thus encourage greater honesty. In the case of rate my professor.com, for example, anonymity ensures that the student writing negative comments about an instructor will not be penalized.

The presumption is that anonymity encourages honesty and openness. An obvious disadvantage is that anonymity might en- courage people to go to extremes as there are few or no consequences to the message to voice opinions that are out- rageous. This in turn can easily spark conflict that is likely to prove unproductive. With anonymous messages, you can't evaluate the credibility of the source.

5. Messages vary in assertiveness

Before reading on, respond to the following questions, considering how true or false each is of your own everyday behavior:

1. I would express my opinion in a group even if it contra- dicted the opinions of others.
2. When asked to do something that I really don't want to do, I can say no without feeling guilty.
3. I can express my opinion to my superiors on the job.
4. I can start up a conversation with a stranger on a bus or at a business gathering without fear.
5. I voice objection to people's behavior if I feel it infringes on my rights.

All five of these statements describe assertive behavior. So, if you responded mainly with *true*, then your behavior is generally assertive; if you responded mainly with *false*, then your behavior is generally nonassertive.

Do realize that as with many other aspects of com- munication, there will be wide cultural differences when it comes to assertiveness. For example, the values of assertive- ness are more likely to be extolled in individualist cultures than in collectivist cultures. Assertiveness will be valued more by those cultures that stress competition, individual success, and independence. It will be valued much less by those cultures that stress

cooperation, group success, and interdependence of all members on one another. American students, for example, are found to be significantly more assertive than Japanese or Korean students (Thompson & Klopf, 1991; Thompson, Klopf, & Ishii, 1991).

Most people are nonassertive in certain situations. If you're one of these people and if you wish to modify your behavior, here are some suggestions for communicating assertiveness (Bower & Bower, 2005; Dryden & Constantinou, 2005).

- Describe the problem. Don't evaluate or judge it.
- State how this problem affects you.
- Propose solutions.
- Confirm understanding.

Keep in mind that assertiveness is not always the most desirable response. Assertive people are assertive when they want to be, but they can be nonassertive if the situation calls for it. Let's say that an older relative wishes you to do something for her or him. You could assert your rights and say no, but in doing so you would probably hurt this person; it might be better simply to do as asked.

6. Messages can decieve

It comes as no surprise that some messages are truthful and some are deceptive. In fact, many view lying as quite common whether in politics, business, or interpersonal relationships (Amble, 2005; Knapp, 2008; Meyer, 2010). Lying also begets lying; when one person lies, the likelihood of the other person lying increases (Tyler, Feldman, & Reichert, 2006). Furthermore, people like people who tell the truth more than they like people who lie. So lying needs to be given some attention in any consideration of communication effectiveness.

Lying refers to the act of (1) sending messages (2) with the intention of giving another person information you be- lieve to be false.

1. Lying involves some kind of verbal and/or nonverbal message sending (and remember even the absence of facial expression or the absence of any verbal comment also communicates); it also requires reception by an- other person.
2. The message must be sent to intentionally deceive. If you give false information to someone but you believe it to be true, then you haven't lied.

You lie when you send information that you believe to be untrue and you intend to mislead the other person.

a. Types of lies

Lies vary greatly in type. Here is one useful system that classifies lies into four types (McGinley, 2000).

• Pro-social deception: To achieve some good. For example, it would be impolite to tell parents that their child is ugly (even if you firmly believe that the child is in fact ugly). The only polite course is to lie.

• Self-enhancement deception: To make yourself look good. For example, in your dating profile, you might mention your good qualities but omit the poor ones or present yourself as a lot more successful than you really are.

• Selfish deception: To protect yourself. You might conceal previous failed relationships, an unsavory family history, or certain facts to protect yourself. Hiding an extra-relational affair is perhaps the classic example of selfish deception.

• Antisocial deception: To harm someone. Such lies might include spreading false rumors about someone you dislike or falsely accusing an opposing candidate of some wrongdoing. Fighting parents may falsely accuse each other of a variety of wrongdoings to gain the affection of the child. Falsely accusing another person of a wrong you did yourself would be perhaps the clearest example of antisocial deception.

b. The behavior of liars

Despite the identification of "lying behaviors," it is still very difficult to detect when a person is lying and when telling the truth. The hundreds of research studies conducted on this topic find that in most instances people judge lying accurately in less than 60 percent of the cases, only slightly better than chance (Knapp, 2008). One of the most important reasons for this is the truth bias.

From a combination of research studies, the follow- ing behaviors were found to most often accompany lying.

• Liars hold back. They speak more slowly, take longer to respond to questions, and generally give less information and elaboration.

• Liars leak. Very slight facial and eye movements may reveal the person's real feelings, a process referred to as leakage.

• Liars make less sense. Liars' messages contain more discrepancies, more inconsistencies.

• Liars give a more negative impression. Generally, liars are seen as less willing to be cooperative, smile less than truth-tellers, and are more defensive.

• Liars are tense. The tension may be revealed by their higher-pitched voices and their excessive body movements.

• Liars exhibit greater pupil dilation, more eye blinks, and more gaze aversion.

• Liars speak with a higher vocal pitch. Their voices often sound as if they are under stress.

• Liars make more errors and use more hesitations in their speech.

• Liars make more hand, leg, and foot movements.

• Liars engage in more self-touching movements. For example, liars touch their face or hair more and engage in more object touching.

II. USING VERBAL MESSAGE EFFECTIVELY

1. Intensional Orientation

Intensional orientation (the s in intensional is inten- tional) is the tendency to view people, objects, and events according to the way they're talked about the way they're labeled. For example, if Sally were labeled "uninteresting," you would, responding intensionally, evaluate her as uninteresting even before listening to what she had to say.

2. Allness

A related distortion is allness: forgetting that language symbolizes only a portion of reality, never the whole. When you assume that you can know all or say all about any thing, you're into allness. In reality, you never can see all of anything. You never can experience anything fully. You see a part, then conclude what the whole is like. You have to draw conclusions on the basis of insufficient evidence. This obviously merely adds to conversational confusion.

To avoid allness, recognize that language symbolizes only a part of reality, never the whole. Whatever someone says regardless of what it is or how extensive it is represents only a part of the story.

3. Fact–Inference confusion

Language enables you to form statements of both facts and inferences without making any linguistic distinction between the two. Similarly, in speaking and listening you often don't make a clear distinction between statements of fact and statements of inference. Yet there are great

differences between the two. Barriers to clear thinking can be created when inferences are treated as facts, a tendency called fact inference confusion.

4. Static evaluation

Language changes only very slowly, especially when com- pared to the rapid change in people and things. Static evaluation is the tendency to retain evaluations without change.

5. Indiscrimination

Language can obscure distinctions among people or events that are covered by the same label but are really quite dif- ferent which can lead to the misevaluation of indiscrimina- tion, the failure to distinguish between similar but different people, objects, or events. This error occurs when you focus on categories or classes and fail to see that each phenom- enon is unique and needs to be looked at individually.

This misevaluation is at the heart of stereotyping on the basis of nationality, race, religion, sex, and affectional orienta- tion. A stereotype, as you know, is a fixed mental picture of a group that is applied to each individual in the group without regard to his or her unique qualities. Whether stereotypes are positive or negative, they create the same problem: They provide you with shortcuts that are often inappropriate.

6. Polarization

Another way in which language can obscure differences is in its preponderance of extreme terms and its relative lack of middle terms, a characteristic that often leads to polarization. Polarization is the tendency to look at the world in terms of opposites and to describe it in extremes good or bad, positive or negative, healthy or sick, intelligent or stupid. Polarization is often referred to as the fallacy of "either/or" or "black or white." Most people exist somewhere between the extremes. Yet there's a strong tendency to view only the extremes and to categorize people, objects, and events in terms of polar opposites.

Most people, most events, most qualities exist between polar ex- tremes. When others imply that there are only two sides or alternatives, look for the middle ground.

* Questions: **Confirming, Rejecting, or Disconfirming.**

Here are four practice situations. For each situation, (a) write the three potential responses as indicated; then, (b) after completing all three situations, indicate what effects each type of response is likely to generate.

As you'll see each type of response communicates a different message; generally, however, confirming messages are likely to increase relationship satisfaction and disconfirming messages are likely to decrease relationship satisfaction.

1. Carrie's boyfriend of 07 years left her and married another woman. Carrie confides this to Samantha, who responds

a. With confirmation

b. With rejection

c. With disconfirmation

2. Enrique receives this semester's grades in the mail; they're a lot better than previous semes- ters' grades but are still not great. After opening the letter, Enrique says, "I really tried hard to get my grades up this semester." Enrique's parents respond:

a. With disconfirmation

b. With rejection

c. With confirmation

3. Elizabeth, who has been out of work for the past several weeks, says, "I feel like such a failure; I just can't seem to find a job. I've been pounding the pavement for the past 5 weeks and still noth- ing." Elizabeth's friend responds

a. With disconfirmation

b. With rejection

c. With confirmation

4. Candi's colleague at work comes to her over- joyed and tells her that she was just promoted to vice president of marketing, skipping three steps in the hierarchy and tripling her salary. Candi responds:

a. With disconfirmation

b. With rejection

c. With confirmation

*** Using Assertiveness Strategies.** For any one of the following situations, compose (a) an aggressive, (b) a nonassertive, and (c) an assertive response. Then, in one sentence, explain why your message of assertiveness will be more effective than the aggressive or nonassertive message.

a. You've just redecorated your apartment, making it exactly as you want it. A good friend of yours brings you a house gift—the ugliest

poster you've ever seen and insists that you hang it over your fireplace, the focal point of your living room.

b. Your friend borrows $30 and promises to pay you back tomorrow. But tomorrow passes, as do 20 subsequent tomorrows. You know that your friend has not forgotten about the debt, and you also know that your friend has more than enough money to pay you back.

c. Your next-door neighbor repeatedly asks you to take care of her 4-year-old while she runs some errand or another. You don't mind helping out in an emergency, but this occurs almost every day.

CHAPTER 4.

NON VERBAL MESSAGES

Nonverbal communication is communication without words. You communicate nonverbally when you gesture, smile or frown, widen your eyes, move your chair closer to someone, wear jewelry, touch someone, raise your vocal volume, or even say nothing. The crucial aspect of nonver- bal communication is that the message you send is in some way received by one or more other people. If you gesture while alone in your room and no one is there to see you, most theorists would argue that communication has not taken place.

Perhaps the best way to begin the study of nonverbal communication is to look at your own beliefs. Which of the following statements do you think are true?

1. Nonverbal communication conveys more meaning than verbal communication.
2. Liars avoid eye contact.
3. Studying nonverbal communication will enable you to read a person like a book.
4. Unlike verbal communication, nonverbal communication is universal throughout the world.
5. When verbal and nonverbal messages contradict each other, it's wise to believe the nonverbal.

Actually, all of these statements are popular myths about nonverbal communication. Briefly:

1. In some instances nonverbal messages may communi- cate more meaning than verbal messages, but in most cases it depends on the situation. You won't get very far discussing science and mathematics nonverbally, for example.
2. Some liars do avoid eye contact but others don't. And some truth-tellers avoid eye contact.
3. Studying nonverbal communication will yield lots of ben- efits, but not the ability to read a person's inner thoughts.
4. Actually, the same nonverbal signals may communicate very different meanings in different cultures.

5. People can be deceptive verbally as well as nonverbally; it's best to look at the entire group of signals before making a judgment but even then it won't be an easy or sure thing.

Studying nonverbal communication and developing your nonverbal competence will yield a variety of benefits.

• It improves your accuracy in understanding people, both those from your own as well other cultures. Increased accuracy in understanding others from un- derstanding the coy smile of romantic interest to the meaning of a supervisor's gestures will yield obvious benefits in social and workplace situations.

• It increases your effectiveness in a variety of com- munication situations, including close relationships, workplace relationships, teacher–student relationships, intercultural communication, courtroom communication, politics, and health care (DeVito, 2014; Knapp,2008; Richmond,).

• It increases your own perceived attractiveness; the greater your ability to send and receive nonverbal sig- nals, the higher your popularity and psychosocial well- being are likely to be (Burgoon, Guerrero, & Floyd, 2010).

• It enables you to make a more effective self-presentation. For example, when you meet someone for the first time at least in face-to-face situations you form impressions of the person largely on the basis of his or her nonverbal messages. Being able to more effectively understand and manage your nonverbal messages will enable you to present yourself in the way you want to be perceived.

I. NONVERBAL MESSAGES WITH VERBAL MESSAGES

Verbal and nonverbal messages interact with each other in six major ways: to accent, to complement, to contradict, to control, to repeat, and to substitute for each other.

• Accent: Nonverbal communication is often used to accent or emphasize some part of the verbal message. You might, for example, raise your voice to underscore a particular word or phrase.

• Complement: Nonverbal communication may be used to complement or complete a message, to add nuances of meaning not communicated by your verbal message. Thus, you might frown and shake your head when re- counting someone's deceit (to suggest your disapproval).

• Contradict: You may deliberately contradict your verbal messages with nonverbal movements; for example, by crossing your fingers or winking to indicate that you're lying.
• Control: Nonverbal movements may be used to indicate your desire to control the flow of verbal messages, as when you purse your lips, lean forward, or make hand movements to indicate that you want to speak.
• Repeat: You can repeat or restate the verbal message nonverbally. You can, for example, follow your verbal "Is that all right?" with raised eyebrows and a ques- tioning look.
• Substitute: You may also use nonverbal communi- cation to substitute for verbal messages. You can, for example, signal "OK" with a hand gesture.

When you communicate electronically, of course, your message is communicated by means of typed letters with- out facial expressions or gestures that normally accompany face-to-face communication and without the changes in rate and volume that are a part of normal telephone communication. To compensate for this lack of nonverbal be- havior, the emoticon and, later, the emoji were created. Sometimes called a "smiley," the emoticon is a typed sym- bol that communicates through a keyboard the nuances of the message normally conveyed by nonverbal expression. The absence of the nonverbal channel through which you can clarify your message, for example, smiling or winking to communicate sarcasm or humor make such typed symbols extremely helpful. And of course you can post photos, videos, or memes, for example, to further communicate your emotional meaning.

II. NONVERBAL HELPS MANAGE IMPRESSIONS

It is largely through the nonverbal communications of others that you form impressions of them. Based on a person's body size, skin color, style of dress, eye contact, and facial expressions, you form an impression you judge who the person is and what the person is like.

At the same time that you form impressions of others, you are also managing the impressions they form of you. For example:
• To be liked you might smile, pat someone on the back, and shake hands warmly.
• To be believed you might use focused eye contact, a firm stance, and open gestures.

• To excuse failure you might look sad, cover your face with your hands, and shake your head.
• To secure help while indicating helplessness you might use open hand gestures, a puzzled look, and inept movements.
• To hide faults you might avoid self-adaptors.
• To be followed you might dress the part of a leader or put your diploma or awards where others can see them.
• To confirm self-image and to communicate it to others you might dress in certain ways or decorate your apartment with things that reflect your personality.

TABLE 6.1 Ten Nonverbal Messages and Attractiveness

Dos	Don'ts
Gesture to show liveliness and animation in ways that are appropriate to the situation and to the message.	Gesture for the sake of gesturing or gesture in ways that may prove offensive to members of other cultures.
Nod and lean forward to signal that you're listening and are interested.	Go on automatic pilot, nodding without any coordination with what is being said, or lean so forward that you intrude on the other's space.
Smile and otherwise show your interest, attention, and positivity in your facial expressions.	Overdo it; inappropriate smiling is likely to be perceived negatively.
Make eye contact in moderation.	Stare, ogle, glare, or otherwise make the person feel that he or she is under scrutiny.
Touch in moderation when appropriate.	Touch excessively or too intimately. When in doubt, avoid touching another.
Use vocal variation in rate, rhythm, pitch, and volume to communicate your animation and involvement in what you're saying.	Falling into the pattern where, for example, your voice goes up and down, up and down, up and down without any relationship to what you're saying.
Use silence to listen. Show that you're listening with facial reactions, posture, and backchanneling cues.	Listen motionlessly or in ways that suggest you're only listening halfheartedly.
Stand reasonably close to show a connectedness.	Exceed the other person's comfort zone.
Present a pleasant smell and be careful to camouflage the onions, garlic, or smoke that you don't notice.	Overdo the cologne or perfume.
Dress appropriately to the situation.	Wear clothing that is uncomfortable or that calls attention to itself and hence away from your message.

III. NONVERBAL MESSAGES HELPS FORM RELATIONSHIPS

Much of your relationship life is lived nonverbally. You communicate affection, support, and love, in part at least, nonverbally (Floyd & Mikkelson, 2005). At the same time, you also communicate your displeasure, anger, and ani- mosity throughout nonverbal signals. You also use nonverbal signals to communicate the nature of your relationship to another person, and you might hold hands to see if your partner responds positively. You also use nonverbal signals to communicate your relationship dominance and status (Dunbar & Burgoon, 2005; Knapp & Hall, 2010). The large corner office with the huge desk communicates high status just as the basement cubicle communicates low status.

IV. NONVERBAL MESSAGES HELP STRUCTURE CONVERSATION

When you're in conversation, you give and receive cues that you're ready to speak, listen, or comment on what the speaker just said. These cues regulate and structure the interaction. These turn-taking cues may be verbal (as when you say, "What do you think?"), but most often they're nonverbal: A nod of the head in the direction of someone else, for example, signals that you're ready to give up your speaking turn and want this other person to say something. You also show that you're listening and that you want the conversation to continue (or that you're not listening and want the conversation to end) largely through nonverbal signals.

V. NONVERBAL MESSAGES CAN INFLUENCE AND DEVICE

You not only can influence others through what you say, but you also exert influence through your nonverbal signals. A focused glance that says you're committed, gestures that further explain what you're saying, and appropriate dress that says, "I'll easily fit in with this organization" are a few ex- amples of ways in which you can exert nonverbal influence.

And with the ability to influence, of course, comes the ability to deceive to lie. One common example of nonver- bal deception is using your eyes and facial expressions to communicate a liking for other people when you're really interested only in gaining their support in some endeavor.

* Ten channels of nonverbal communication: (1) body, (2) face, (3) eye, (4) space, (5) artifactual, (6) touch, (7) paralanguage, (8) silence, (9) time, and (10) smell.

CHAPTER 5.

INTERPERSONAL COMMUNICATION AND CONVERSATION

Talking with another person seems so simple and so natural that most people are surprised to learn that the conversational process actually follows a complex set of rules and customs.

Conversation is the essence of interpersonal communication. These two concepts are so closely related that we often think of them as the same. Conversation, however, is probably best thought of as the more general term for almost any interaction between two (or a few) people. Interpersonal communication, then, would be a more personal type of conversation. If you view conversation on a continuum, interpersonal communication would occupy some significant portion of the right side of this continuum.

I. THE NATURE OF INTERPERSONAL COMMUNICATION AND CONVERSATION

1. Definition of interpersonal communication

Interpersonal communication is communication that occurs between two people who have a relationship with each other and who are thus influenced by each other's communication messages.

When a stranger asking directions from a local resident has established a clearly defined relationship as soon as the first message is sent. Sometimes this relational, or "dyadic," definition of interpersonal communication is extended to include small groups of people, such as family members, groups of three or four friends, or work colleagues.

Social media have somewhat blurred this distinction. For example, when you write on someone's Facebook wall, it is interpersonal because it's between you and a friend, but it is also sent to others in the group (making it small group communication). And in many ways it's public because the audience can be extremely large; not only is the post avail- able to those with access to your page, but it's also available to anyone who is sent the posting by others in your group.

2. The interpersonal continuum

Another way to look at interpersonal communication is along a continuum ranging from relatively impersonal to highly personal (Miller, 1978, 1990). At the impersonal end of the spectrum there is simple conversation between people who really don't know each other: the server and the customer, for example. At the highly personal end is the

communication that takes place between people who are intimately interconnected, such as a father and son (see Figure 7.1).

A few characteristics distinguish these two extremes (Miller, 1978).

*** Social role versus personal information**

In an impersonal interaction, the individuals are likely to respond to each other according to the social roles they are cur- rently playing: The server treats the customer not as a unique individual but as one of many customers, and the customer, in turn, acts toward the server not as if he or she were a unique individual but as he or she would act toward any server. The father and the son, however, react to each other as unique individuals and base their interactions on personal information.

Figure 7.1 An Interpersonal Continuum

Here is one possible interpersonal continuum. Other people would position the relationships differently. You may want to try constructing an interpersonal continuum of your own relationships.

**** Social versus personal rules***

In the impersonal example, the server and the customer interact according to the rules of society governing the server–customer interac- tion. The father and the son, on the other hand, interact on the basis of personally established rules. The way they address each other, their touching behavior, and their degree of emotional closeness, for example, are unique to them and are established by them rather than by society.

** Impersonal (social) versus personal messages*

The messages that the server and customer exchange are themselves impersonal; there is little self-disclosure and little emotional content, for example. The messages exchanged are largely determined by their social roles. In the father–son example, however, the messages may run the entire

range and may at times be highly per- sonal with considerable disclosure and emotion.

There are, of course, many gradations between these extremes. Some friendships, for example, are casual; others are highly intimate. Romantic pairs likewise vary in their levels of intimacy, as do families.

3. The stages of conversation

Interpersonal communication and conversation generally are best viewed as processes rather than acts. There are five steps in the sequence: opening, feedforward, business, feedback, and closing (Figure 7.2). These stages and the way people follow them will vary depending on the personalities of the communicators, their culture, the context in which the conversation occurs, the purpose of the conversation, and the entire host of factors considered throughout this text.

• Opening

The first step is to open the conversation, usually with some kind of greeting: "Hi. How are you?" "Hello, this is Joe." "Saw your photo." The greeting is a good example of phatic communion. It's a mes- sage that establishes a connection between two people and opens up the channels for more meaningful interac- tion. Openings, of course, may be nonverbal as well as verbal. A smile, kiss, or handshake may be as clear an opening as "Hello." Greetings are so common that they often go unnoticed. But when they're omitted as when the doctor begins the conversation by saying, "What's wrong?" you may feel uncomfortable and thrown off guard.

• Feedforward

At the second step, you (usually) provide some kind of feedforward, which gives the other person a general idea of the conversation's focus: "I've got to tell you about Jack," "Did you hear what happened in class yesterday?" or "We need to talk about our vacation plans." Feedforward also may identify the tone of the conversation ("I'm really depressed and need to talk with you") or the time required ("This will just take a minute") (Frentz, 1976; Reardon, 1987). Conversational awkwardess often occurs when feedforwards are used inappro- priately, for example, using overly long feedforwards or omitting feedforward before a truly shocking message.

• Business

The third step is the "business," the substance or focus of the conversation. The term business is used to emphasize that most conversations

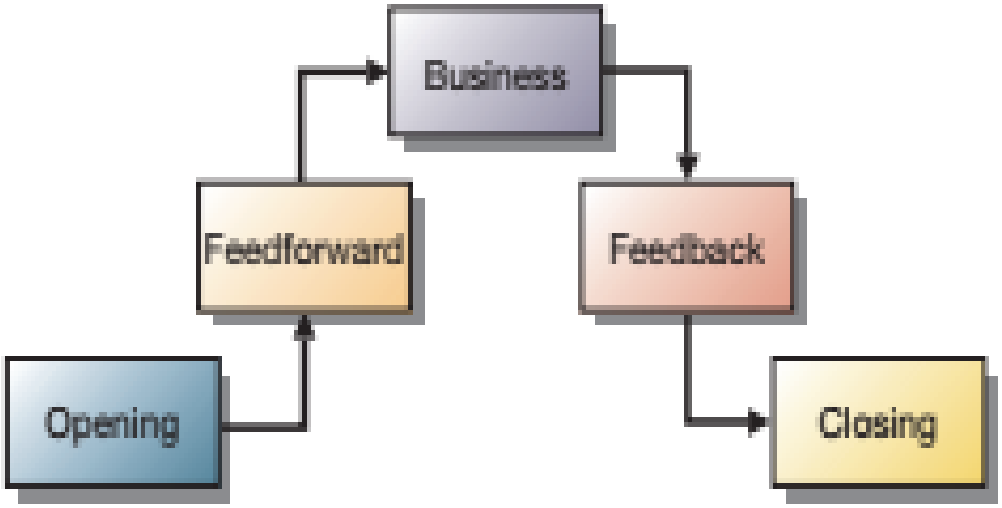
are goal directed. That is, you converse to fulfill one or several of the general purposes of interpersonal communication: to learn, relate, influence, play, or help (see Chapter 1). The term is also sufficiently general to incorporate all kinds of in- teractions. In general, the business is conducted through an exchange of speaker and listener roles. Brief, rather than long, speaking turns, tweets, or posts characterize most satisfying conversations. In the business stage, you talk about Jack, what happened in class, or your vacation plans. This is obviously the longest part of the conversa- tion and the reason for the opening and the feedforward.

• Feedback

The fourth step is feedback, the reverse of the second step. Here you (usually) reflect back on the conversation to signal that, as far as you're concerned, the business is completed: "So you want to send Jack a get-well card," or "I'll call for reservations, and you'll shop for what we need."

• Closing

The fifth and last step, the opposite of the first step, is the closing, the good-bye, which often reveals how satisfied the persons were with the conver- sation: "I hope you'll call soon" or "Don't call us, we'll call you." The closing also may be used to schedule future conversations: "Give me a call tomorrow night" or "Let's meet for lunch at 12."



II. PRINCIPLE OF COMMUNICATION AND INTERPERSONAL COMMUNICATION

1. The principle of turn-taking

Throughout the speaking–listening process, both speaker and listener exchange cues for what are called conversational turns (Burgoon, Guerrero, & Floyd, 2010). These cues enable the speaker and listener to communicate about the communication in which they're currently engaged. The use of turn- taking cues like just about every other aspect of human communication will naturally vary from one culture to another. This turn-taking principle was developed for and has most application to face-to-face conversation.

a. Speaker cues

Speakers regulate the conversation through two major types of cues: turn-maintaining cues and turn-yielding cues. Using these cues effectively not only ensures communication efficiency but also increase likability.

b. Turn-maintaining cues

Through turn-maintaining cues you can communicate your wish to maintain the role of speaker in a variety of ways:

• Audibly inhaling breath to show that you have more to say.

• Continuing a gesture or series of gestures to show that you've not yet completed your thought.

• Avoiding eye contact with the listener so as not to in- dicate that you are passing along your speaking turn.

• Sustaining the intonation pattern to indicate that you're going to say more.

• Vocalizing pauses ("er," "umm") to prevent the listener from speaking and to show that you're still talking.

In most conversations we expect the speaker to main- tain relatively brief speaking turns and to turn over the speaking role to the listener willingly. People who don't follow those unwritten rules are likely to be evaluated negatively.

c. Turn-yielding cues

Turn-yielding cues tell the listener that the speaker is finished and wishes to exchange the role of speaker for the role of listener. They tell the listener to take over the role of speaker. For example, at the end of a statement you may add some cue such as "OK?" or "Right?" to ask one of the listeners to as- sume the role of speaker.

d. Listener cues

As a listener you can regulate the conversation by using three types of cues: turn-requesting cues, turn-denying cues, and backchanneling cues and interruptions.

e. Turn-requesting cues

Turn-requesting cues let the speaker know that you would like to say something and take a turn as speaker. Sometimes you can do this simply by saying, "I'd like to say something," but often it's done more subtly through some vocalized "er" or "um" that tells the speaker that you would now like to speak. The request to finished speaking by dropping your intonation speak is also often made with facial and mouth gestures. Frequently a listener will indicate a desire to speak by opening his or her eyes and mouth wide as if to say something, by beginning to gesture with a hand, or by leaning forward.

f. Turn-denying cues

You can use turn-denying cues to indi- cate your reluctance to assume the role of speaker; for ex- ample, by intoning a slurred "I don't know" or by giving some brief grunt that signals you have nothing to say. With social media, you just don't have to participate, and so turn- denying is easy. Often people accomplish turn denying by avoiding eye contact with the speaker or by engaging in some behavior that is incompatible with speaking for example, coughing or blowing their nose.

g. Backchanneling cues

Backchanneling cues are used to communicate various types of information back to the speaker without assuming the role of speaker. Some re- searchers call these "acknowledgment tokens" brief utterances such as "mm-hm," "uh-huh," and "yeah" that tell the speaker you're listening. Backchanneling cues are generally supportive and confirming and show that you're listening and are involved in the interaction (Kennedy & Camden, 1988).

h. Interruptions

Interruptions, in contrast to backchanneling cues, are attempts to take over the role of the speaker. Interruptions are often interpreted as attempts to change the topic to one that the person knows more about or to emphasize one's authority. Interruptions may be seen as attempts to assert power and to maintain control. Research does find, for example, that superiors (bosses and supervisors) and those in positions of authority (police officers and interviewers) in- terrupt those in inferior positions more than the other way

around (Ashcraft, 1998; Carroll, 1994). In fact, it would prob- ably strike you as strange to see a worker repeatedly interrupting a supervisor or a student repeatedly interrupting a professor.

Some published studies on interruptions and gender differences showed that men interrupted significantly more than women (Anderson, 1998). Fathers interrupt their children more than mothers do (Greif, 1980). Some research, however, finds no differences (Crown & Cummins, 1998; Donaldson, 1992; Smith-Lovin & Brody, 1989; Stratford, 1998).

2. The principle of dialogue

Often the term dialogue is used as a synonym for conversa- tion. But dialogue is more than simple conversation; it's conversation in which there is genuine two-way interaction (Buber, 1958; McNamee & Gergen, 1999; Yau-fair Ho, Chan, Peng, & Ng, 2001).

It's useful to distinguish the In a dialogic interaction you respect the other person enough to allow that person the right to make his or her own choices without coercion, without the threat of pun- ishment, without fear or social pressure. A dialogic communicator believes that other people can make decisions that are right for them and implicitly or explicitly lets them know that whatever choices they make they will still be respected as people.

The dialogic communicator avoids negative criticism and negative personal judgments and instead practices us- ing positive criticism. This person avoids dysfunctional communication patterns and keeps the channels of communication open by displaying a willingness to listen. While listening, this person lets you know it by giv- ing you cues (nonverbal nods, brief verbal expressions of agreement, paraphrasing) that tell you he or she is paying attention. When in doubt the dialogic communicator asks for clarification asks for your point of view, your perspective and thus signals a real interest in you and in what you have to say.

Monologic communication is the opposite side:

In monologue one person speaks and the other listens there's no real interaction between participants. The monologic communicator is focused only on his or her own goals and has no real concern for the listener's feelings or attitudes; this speaker is interested in the other person only insofar as that person can serve his or her purposes.

The monologic communicator frequently uses nega- tive criticism and negative judgments. The monologic communicator rarely demonstrates that

he or she understands you. Nor would this person request clarification of your ideas because he or she is less interested in you than in himself or herself.

3. The principle of immediacy

Of all the characteristics of effective communication, immediacy most clearly defines effective conversation. Immediacy is the creation of closeness, a sense of togetherness, of oneness, between speaker and listener. When you communicate immediacy you convey a sense of interest and attention, a liking for and an attraction to the other person.

Not surprisingly, people respond to communication that is immediate more favorably than to communication that is not. You can increase your interpersonal attractiveness by using immediacy behaviors. In addition, there is considerable evidence to show that immediacy behaviors are effective in teaching and in health care.

You can communicate immediacy with both verbal and nonverbal messages

• Self-disclose; reveal something significant about yourself, though do recall the principle of unerasability.

• Refer to the other person's good qualities of, say, dependability, intelligence, character; for example, "You're always so reliable."

• Express your positive view of the other person and of your relationship; for example, "I'm sure glad you're my roommate; you know everyone."

• Talk about commonalities, things you and the other person have done together or share.

• Demonstrate your responsiveness by giving feed- back cues that indicate you want to listen more and that you're interested; for example, "And what else happened?"

• Express psychological closeness and openness by, for example, maintaining physical closeness and ar- ranging your body to exclude third parties.

• Maintain appropriate eye contact and limit looking around at others.

• Smile and express your interest in the other person.

• Focus on the other person's remarks. Make the speaker know that you heard and understood what was said, and give the speaker appropriate verbal and nonverbal feedback.

4. The Principle of Flexibility

Because conversations vary depending on the people involved, the topic being talked about, the context in which it takes place, and a host of other factors discussed throughout this text, the effective conversationalist needs to be flexible. You can increase your **flexibility** by follow- ing a few simple steps.

- Analyze the specific conversational situation
- Mindfully consider your available choices
- Estimate the potential advantages and disadvan- tages
- Competently communicate your choice

5. The principle of politeness

Conversation is polite not surprisingly, conversation is expected (at least in many cases) to follow the principle of politeness. Six maxims/fundamental principles/general rules/accepted truths of politeness have been identified by linguist Geoffrey Leech (1983) and seem to encompass a great deal of what we commonly think of as conversational politeness. Try estimating your own level of politeness. For each of the statements below, indicate how closely they describe your typical communication. Use a 5-point scale with 5 being "very accurate description of my typi- cal conversation" and 1 being "very inaccurate descrip- tion of my typical conversation."

1. I tend not to ask others to do something or to otherwise impose on others.
2. I tend to put others first, before myself.
3. I maximize the expression of approval of others and minimize any disapproval.
4. I seldom praise myself but often praise others.
5. I maximize the expression of agreement and mini- mize disagreement.
6. I maximize my sympathy for another and minimize any feelings of antipathy.

• The maxim of tact (statement 1 in the self-test) helps to maintain the other's autonomy (what we referred to earlier as negative face). Tact in your conversation would mean that you do not impose on others or chal- lenge their right to do as they wish. For example, if you wanted to ask someone a favor, using the maxim of tact, you might say something like "I know you're very busy but . . ." or "I don't mean to impose, but . . ." Not

using the maxim of tact, you might say something like "You have to lend me your car this weekend" or "I'm going to use your ATM card."

- The maxim of generosity (statement 2) helps to con- firm the other person's importance, for example, the importance of the person's time, insight, or talent. Using the maxim of generosity, you might say, "I'll walk the dog; I see you're busy," and violating the maxim, you might say, "I'm really busy, why don't you walk the dog; you're not doing anything important."
- The maxim of approbation (statement 3) refers to praising someone or complimenting the person in some way (for example, "I was really moved by your poem") and minimizing any expression of criticism or disapproval (for example, "For a first effort, that poem wasn't half bad").
- The maxim of modesty (statement 4) minimizes any praise or compliments *you* might receive. At the same time, you might praise and compliment the other per- son. For example, using this maxim you might say something like, "Well, thank you, but I couldn't have done this without your input; that was the crucial ele- ment." Violating this maxim, you might say, "Yes, thank you, it was one of my best efforts, I have to admit."
- The maxim of agreement (statement 5) refers to your seeking out areas of agreement and expressing them ("That color you selected was just right; it makes the room exciting") and at the same time avoiding and not expressing (or at least minimizing) disagreements ("It's an interesting choice, very different"). In violation of this max- im, you might say, "That color how can you stand it?"

III. EVERYDAY CONVERSATIONS

1. Making small talk

Small talk is pervasive; all of us engage in small talk. Sometimes, we use small talk as a preface to big talk. For example, before a conference with your boss or even an employment interview, you're likely to engage in some preliminary small talk. "How are you doing?" "I'm pleased this weather has finally cleared up." The purpose here is to ease into the major topic or the big talk.

Sometimes, small talk is a politeness strategy and a bit more extensive way of saying hello as you pass someone in the hallway or meet a neighbor at the post office. You might say, "Good seeing you, Jack. You're looking

ready for the big meeting" or "See you in Geology at 1." In social media, a retweet or tag, like, and comment are likewise ways of saying hello.

Sometimes your relationship with another person revolves totally around small talk perhaps with your barber or hairdresser, a colleague at work, your next- door neighbor, or a fellow student you sit next to in class. In these relationships, neither person makes an ef- fort to deepen the relationship, and it remains on a small talk level.

Despite its name, small talk serves important purposes. One obvious purpose is simply to pass the time more pleasantly than you might in silence. Small talk also demonstrates that the normal rules of politeness are operating. In the United States, for example, you would be expected to smile and at least say hello to people on an elevator in your apartment building and perhaps at your place of work. Furthermore, small talk confirms to others that all is well with you. Should you scowl and avoid eye contact with someone in your apartment house elevator, you'd signal that something is wrong.

Respond to the following situations for effective small talk:

1. On an elevator with three or four strangers, I'd be most likely to:
    a. seek to avoid interacting
    b. respond to another but not initiate interaction
    c. be the first to talk
2. When I'm talking with someone and I meet a friend who doesn't know the person I'm with, I'd be most apt to:
    a. avoid introducing them
    b. wait until they introduce each other
    c. introduce them to each other
3. At a party with people I've never met before, I'd be most likely to:
    a. wait for someone to talk to me
    b. nonverbally indicate that I'm receptive to someone in- teracting with me
    c. initiate interaction with others nonverbally and verbally
4. When confronted with someone who doesn't want to end the conversation I'd be most apt to:
    a. just stick it out and listen
    b. tune out the person and hope time goes by quickly
    c. end it firmly myself

5. When the other person monologues, I'd be most apt to:

a. listen politely

b. try to change the focus

c. exit as quickly as possible

The a responses are unassertive, the b responses are indirect (not totally unassertive but not assertive, either), and the c responses are direct and assertive. Very likely, if you answered with four or five c responses, you're comfortable and satisfied with your small talk experiences.

a. The topics and contexts of small talk

Most often the topics are relatively innocuous. The weather is perhaps the most popular small talk topic. "Trivial" news, for example, news about sports, athletes, and movie or television stars are also popular small talk topics. Current affairs as long as there is agreement might also be used in small talk: "Did you see the headline in the news?" Sometimes small talk grows out of the context; waiting online for tickets may prompt a comment to the person next to you about your feet hurting or if they know how long it will be until the tickets go on sale.

b. Guidelines for effective small talk

Although "small," this talk still requires the application of the communication skills for "big" talk. Most small talk is relatively brief. Here are a few additional guidelines for more effective small talk.

- Be positive.
- Be sensitive to leave-taking cues.
- Stress similarities rather than differences.
- Answer questions with sufficient elaboration.

c. Introducing people

One of the interpersonal communication situations that often create difficulties is the introduction of one person to another. Generally, it's best to do this simply but with enough detail to provide a context for further interaction. It might go something like this: Jill Williams, this is Jack Smith, who works with me at XYZ as marketing manager. I went to college with Jill and, if I'm not mistaken, she has just returned from Hawaii.

With this introduction Jack and Jill can say something to each other based on the information provided in this brief (32-word) introduction. They can talk about working at XYZ, what it's like being a marketing manager, what Jill majored in, what Hawaii is like, what Jill did in Hawaii, and so on. If

you simply said, “Jill, this is Jack” there would be virtually nothing for Jack and Jill to talk about.

In the United States the handshake is the most essential gesture of the introduction and generally follows rather specific rules. In other cultures, different rules operate. For example, in Muslim cultures people of the same sex will hug, but not people of the opposite sex. In Latin America, South America, and the Mediterranean, people are more likely to hug (and perhaps kiss on the cheek) than are Northern Europeans, Asians, and many from the United States. Given the great Hispanic influence on the United States today, it’s probable that the hug-kiss will grow in general popularity. Asians are more reluctant to extend their hands and more often bow, with lower bows required when people of lower status meet someone of higher status.

As you can imagine, cultural differences may cre- ate intercultural difficulties and misunderstandings.

2. Making Excuses

Excuses are explanations that are designed to reduce any negative reactions to what you’ve said or done; the ob- jective is to maintain your positive image (Snyder, 1984; Snyder, Higgins, & Stucky, 1983). Excuses are especially appropriate when you say or are accused of saying some- thing that runs counter to what is expected, sanctioned, or considered “right” by the people with whom you’re in conversation. Ideally, you hope, the excuse will lessen the negative impact of your message.

The major motives for excuse making seem to be to maintain your self-esteem and to project a positive image of yourself to others. Excuses also represent an effort to reduce stress: You may feel that if you can offer an excuse— especially a good one that is accepted by those around you— it will reduce the negative reaction and the subsequent stress that accompanies a poor performance.

Excuses also may enable you to maintain effective inter- personal relationships after some negative behavior. For ex- ample, after criticizing a friend’s behavior and observing his or her negative reaction to your criticism, you might offer an excuse such as “I’m really exhausted. I’m just not thinking straight.”

a. Types of excuses

Different researchers have classified excuses into varied categories (Cody & Dunn, 2007; Scott & Lyman, 1968).

• Denial
• Minimize
• Qualify

b. Good and bad excuses

The most important question for most people is what makes a good excuse and what makes a bad excuse (Slade, 1995; Snyder, 1984). Good excuse makers use excuses in moderation; bad excuse makers rely on excuses too often. Good excuse makers accept responsibility for their fail- ures and avoid blaming others, while bad excuse makers won't acknowledge their mistakes and are quick to pass the blame.

3. Apologizing

Apologies are expressions of regret or sorrow for having said or done something that you most likely shouldn't have. Often the apology is blended with the excuse—"I didn't realize how fast I was driving" (the excuse); "I'm really sorry" (the apology). The most basic of all apologies is simply "I'm sorry." In popular usage, the apology includes some admission of wrongdoing on the part of the person making the apology. Sometimes the wrongdoing is acknowledged explicitly ("I'm sorry I lied") and sometimes only by implication ("I'm sorry you're so upset").

In many cases the apology also includes a request for for- giveness and some assurance that the behavior won't be repeated ("Please forgive my lateness; it won't happen again").

According to the Harvard Business School Working Knowledge website, apologies are useful for two main reasons: (1) to help repair relationships and (2) to repair the reputation of the wrongdoer. If you do something wrong in your relationship, for example, an apology will help you re- pair the relationship with your partner and perhaps reduce the level of conflict. At the same time, however, realize that other people know about your behavior and an apology will help improve their image of you.

4. Giving and receiving compliments

A compliment is a message of praise, flattery, or congratu- lations. Compliments can be unqualified or qualified. The unqualified compliment is a message that is purely positive. "Your paper was just great, an A." The quali- fied message is not entirely positive: "Your paper was great, an A; if not for a few problems, it would have been an A+." You might also give a qualified compliment by qualifying your own competence.

CHAPTER 6.

THE ART OF PUBLIC SPEAKING

I. SPEAKING IN PUBLIC

1. The power of public speaking

Throughout history people have used public speaking as a vital means communication. What the Greek leader Pericles sais more than 2,500 year ago is still true today: “One who forms a judgment on any point but cannot explain” It clear “might as well never have thought at all on the subject”. Public speaking, as its name implies, is a way of making your ideas public of sharing them with other people and of influencing other.

Most people, at some point in their life, will need to stand up and speak in front of a group of people. However, for many individuals, standing up in public and doing a speech is one of their greatest fears. If you get nervous when speaking in front of large groups, know that you are not alone. Psychologists attribute our phobia of public speaking to our fear of being ostracised from a group, which thousands of years ago meant imminent death by a large predator. However, with preparation, practice, and experience, people can overcome their fear, build confidence, and deliver memorable speeches.

In our modern world, the ability to present to an audience is a crucial skill. As a graduate or job-seeker, it is definitely a great skill to possess because no matter what career path you choose, you are very likely to encounter public speaking in your career at some point. For starters, it can help you to impress employers and enhance your job prospects and employability. On securing a job, there will be many circumstances where good public speaking skills can help you to advance your career. For example, you might have to talk about your organisation at a conference, speak to a group of customers in an online meeting, make a speech after accepting an award, deliver a class to new recruits or train a virtual team.

* *Benefits of public speaking*

- Securing a great promotion and open up numerous opportunities
- Boosting one self-confidence
- Developing one’s communication skills and overall fluency.

2. The traditional of public speaking

Given the importance of public speaking, it's not surprising that it has been taught and studied around the globe for thousands of years. Almost all cultures have an equivalent of the English word "orator" to designate someone with special skills in public speaking.

The oldest known handbook on effective speech was written on papyrus in Egypt some 4,500 years ago. Eloquence was highly prized in ancient India, Africa, and China, as well as among the Aztecs and other pre-European cultures of North and South America.

In classical Greece and Rome, public speaking played a central role in education and civic life. It was also studied extensively. Aristotle's Rhetoric, com¬posed during the third century B.C.E., is still considered the most important work on its subject, and many of its principles are followed by speakers (and writers) today. The great Roman leader Cicero used his speeches to defend lib¬erty and wrote several works about oratory in general.

Over the centuries, many other notable thinkers have dealt with issues of rhetoric, speech, and language including the Roman educator Quintilian, the Christian preacher St. Augustine, the medieval writer Christine de Pizan, the British philosopher Francis Bacon, and the American critic Kenneth Burke.

In recent years, communication researchers have provided an increasingly scien¬tific basis for understanding the methods and strategies of effective speech.

The formal study of public speaking began approximately 2,500 years ago in Greece and Rome to train citizens to participate in society.

* Aristotle (384-322 BCE), the most famous Greek Scholar, defined rhetoric as the “faculty of discovering the possible means of persuasion in reference to any subject whatever.” He divided the “means of persuasion” into three parts logical reason (logos), human character (ethos), and emotional.

* Cicero (106-43 BCE), one of the most significant rhetoricians of all time, developed the five canons of rhetoric, a five-step process for developing a persuasive speech that we still use to teach public speaking today.

* Quintilian (c. 35-95 CE) argued that public speaking was inherently moral. He stated that the ideal orator is “a good man speaking well”.

* American Revolution – The rhetorical studies of ancient Greece and Rome were resurrected as speakers and teachers looked to Cicero and others to

inspire defense of the new republic. John Quincy Adams of Harvard advocated for the democratic advancement of the art of rhetoric.

* Throughout the 20th century, rhetoric developed as a concentrated field of study with the establishment of public speaking courses in high schools and universities. The courses in speaking apply fundamental Greek theories (such as the modes of persuasion: ethos, pathos, and logos).

** History of public speaking*

- The Classical Period (500 BCE – 400 BCE)
- The Romans: Cicero and Quintilian
- The Medieval Period (400 CE – 1400 CE)
- The Renaissance (1400-1600 CE)
- The Enlightenment (1600 – 1800 CE)
- New School — 1900s and 2000s through today

3. Similarities between public speaking and conversation

How much time do you spend each day talking to other people? The average adult spends about 30 percent of her or his waking hours in conversation. You may not realize it, but you already employ a wide range of skills when talking to people. These skills include the following:

- Organizing your thoughts logically.
- Tailoring your message to your audience.
- Telling a story for maximum impact.
- Adapting to listener feedback.

To illustrate, let's return briefly to one of the hypothetical situations. When addressing the school board about the need for a special teacher:

• You organize your ideas to present them in the most persuasive manner.

• You tailor your message to your audience. You must show how the issue is important to the people in that very room—to their children and to the school.

• You tell your story for maximum impact. Perhaps you relate an anecdote to demonstrate how much your child has improved. You also have statistics to show how many other children have been helped.

• You adapt to listener feedback. When you mention the cost of the special teacher, you notice sour looks on the faces of the school board members. So you patiently explain how small that cost is in relation to the overall school budget.

In many ways, then, public speaking requires the same skills used in ordinary conversation. By the same token, training in public speaking can make you a more adept communicator in a variety of situations, such as conversations, classroom discussions, business meetings, and interviews.

4. Differences between public speaking anf conversation

Despite their similarities, public speaking and everyday conversation are not identical. Imagine that you are telling a story to a friend. Then imagine yourself telling the story to a group of seven or eight friends. Now imagine telling the same story to 20 or 30 people. As the size of your audience grows, you will find yourself adapting to three major differences between conversation and public speaking:

1. Public speaking is more highly structured. It usually imposes strict time limitations on the speaker. In most cases, the situation does not allow listeners to interrupt with questions or commentary. The speaker must accomplish her or his purpose in the speech itself. In preparing the speech, the speaker must anticipate questions that might arise in the minds of listeners and answer them. Consequently, public speaking demands much more detailed planning and preparation than ordinary conversation.

2. Public speaking requires more formal language. Slang, jargon, and bad grammar have little place in public speeches. Listeners usually react negatively to speakers who do not elevate and polish their language when addressing an audience.

3. Public speaking requires a different method of delivery. When conversing informally, most people talk quietly, interject stock phrases such as "like" and "you know," adopt a casual posture, and use what are called vocalized pauses ("uh," "er," "um"). Effective public speakers, however, adjust their voices to be heard clearly throughout the audience. They assume a more erect posture. They avoid distracting mannerisms and verbal habits.

5. Developing confidence: your speech class

One of the major concerns of students in any speech class is stage fright. Many people who converse easily in all kinds of everyday situations become frightened at the idea of standing up before a group to make a speech.

**** Nervousness is normal***

Some of the greatest public speakers in history have suffered from stage fright, including Abraham Lincoln, Margaret Sanger, and Winston

Churchill. The famous Roman orator Cicero said: "I turn pale at the outset of a speech and quake in every limb and in my soul." Oprah Winfrey, Conan O'Brien,
and Jay Leno all report being anxious about speaking in public. Early in his career, Leonardo DiCaprio was so nervous about giving an acceptance speech that he hoped he would not win the Academy Award for which he had been nominated. Eighty-one percent of business executives say public speaking is the most nerve-wracking experience they face. What comedian Jerry Seinfeld said in jest sometimes seems literally true: "Given a choice, at a funeral most of US would rather be the one in the coffin than the one giving the eulogy."

Actually, most people tend to be anxious before doing something important in public. Actors are nervous before a play, politicians are nervous before a campaign speech, athletes are nervous before a big game.
Much the same thing happens in speechmaking. Most experienced speakers have stage fright before taking the floor, but their nervousness is a healthy sign that they are getting "psyched up" for a good effort.

In other words, it is perfectly normal even desirable to be nervous at the start of a speech. Your body is responding as it would to any stressful situation by producing extra adrenaline. This sudden shot of adrenaline is what makes your heart race, your hands shake, your knees knock, and your skin perspire. Every public speaker experiences all these reactions to some extent. The question is: How can you control your nervousness and make it work for you rather than against you?

Rather than trying to eliminate every trace of stage fright, you should aim at trans¬forming it from a negative force into what one expert calls positive nervousness. It's still nervousness, but it feels different. You're in control of it."

Don't think of yourself as having stage fright. Instead, think of it as "stage excitement" or "stage enthusiasm." It can help you get focused and energized in the same way that it helps athletes, musicians, and others get primed for a game or a concert. Think of it as a normal part of giving a successful speech.

Here are six time-tested ways you can turn your nervousness from a negative force into a positive one.

- Acquire speaking experience

- Prepare, prepare, prepare
- Think positively
- Use the power of visualization
- Know that most nervousness is not visible
- Don't expect perfection

6. Public speaking and critical thinking

What is critical thinking? To some extent, it's a matter of logic of being able to spot weaknesses in other people's arguments and to avoid them in your own. It also involves related skills such as distinguishing fact from opinion, judging the credibility of statements, and assessing the soundness of evidence. In the broadest sense, critical thinking is focused, organized thinking the ability to see clearly the relationships among ideas.

Organizing a speech is not just a matter of arranging the ideas you already have. Rather, it is an important part of shaping the ideas themselves. The skills you learn in your speech class can help you become a more effective thinker in a number of ways. As you work on expressing your ideas in clear, accurate language, you will enhance your ability to think clearly and accurately. As you learn to listen critically to speeches in class, you will be better able to assess the ideas of speakers (and writers) in a variety of situations.

II. SPEECH PREPARATION: GETTING STARTED

At some point in your career, you'll likely need to deliver a speech or presentation. Depending on the public-speaking engagement, you can use several strategies to deliver a compelling presentation that keeps the audience engaged. Preparing for a speech or presentation is an important step that can make you feel more confident in your delivery.

- Types of public-speaking events: seminar, conference, virtual event, award ceremony, special occasion.
- How to prepare for a public-speaking event: Know your audience, familiarize yourself with the environment, outline the main points, have someone review your speech, practice on your own, incorporate your hands, use a mirror, record yourself practicing, rehearse in front of someone, make use of the stage, anticipate questions and prepare answers, prepare your technology, set a practice limit.

III. SPEECH PREPARATION: ORGANIZING AND OUTLINING

Speech organization is important for other reasons as well. It is closely connected to critical thinking. When you work to orga¬nize your speeches, you gain practice in the general skill of establishing clear relationships among your ideas. This skill will serve you well throughout your college days and in almost any career you may choose. In addition, using a clear, specific method of speech organization can boost your confidence as a speaker and improve your ability to deliver a message fluently.

1. The first step in developing a strong sense of speech organization is to gain command of the three basic parts of a speech—introduction, body, and conclusion and the strategic role of each.
2. Number of main points
3. The main points are the central features of your speech. You should select them carefully, phrase them precisely, and arrange them strategically.
4. Written in outline form, the three main points might be:
5. Specific Purpose: To inform my audience of the basic steps in making topic.
6. Central Idea: There are main steps in making topic.

* Main points: speeches to develop more than four or five main points, and most speeches will contain only two or three. Regardless of how long a speech might run, if you have too many main points, the audience will have trouble sorting them out. If, when you list your main points, you find that you have too many, you may be able to condense them into categories.

2. Strategic order of main points

Once you establish your main points, you need to decide the order in which you will present them. The most effective order depends on three things your topic, your purpose, and your audience.

- Chronological Order

Speeches arranged chronologically follow a time pattern. They may narrate a series of events in the sequence in which they happened.

- Spatial order

Speeches arranged in spatial order follow a directional pattern. That is, the main points proceed from top to bottom, left to right, front to back, inside to outside, east to west, or some other route.

- Causal order

Speeches arranged in causal order organize main points so as to show a cause effect relationship. When you put your speech in causal order, you have two main points one dealing with the causes of an event, the other dealing with its effects. Depending on your topic, you can either devote your first main point to the causes and the second to the effects, or you can deal first with the effects and then with the causes.

- Problem-solution order

Speeches arranged in problem-solution order are divided into two main parts. The first shows the existence and seriousness of a problem. The second presents a workable solution to the problem.

- Topical order

Topical order results when you divide the speech topic into subtopics, each of which becomes a main point in the speech.

IV. PRESENTING THE SPEECH

1. Using language accurately

Using language accurately is as vital to a speaker as using numbers accurately is to an accountant. As Mark Twain said, "The difference between the right word and the almost right word is the difference between lightning and the lightning bug."

If you look in a thesaurus, you'll find the following words given as synonyms:

Victory accomplishment success

All mean roughly the same thing a favorable outcome. But all these words have different shades of meaning. See if you can fill in the best word to complete each of the sentences below:

7. My most important this year was getting an A in calculus.

2. Priya's business results from a combination of hard work and street smarts.

3. Paul's on the parallel bars gave him confidence to pursue the gold medal for best all-around gymnast.

The best answers for the four statements are

1. accomplishment 2. success 3. victory

Each of the words means something a little different from the others, and each says something special to listeners. As you prepare your speeches, ask yourself constantly, "What do I really want to say? What do I really mean?" When in doubt, consult a dictionary or thesaurus to make sure you have the

best words to express your ideas.

2. Using language clearly

People are different. You cannot assume that what is clear to you is clear to your audience. Listeners, unlike readers, cannot turn to a dictionary or reread an author's words to discover their meaning. A speaker's meaning must be immediately comprehensible; it must be so clear that there is no chance of misunderstanding. You can ensure this by using familiar words, by choosing concrete words over abstract words, and by eliminating verbal clutter.

** Use the familiar words*

One of the biggest barriers to clear speech is using big, bloated words where short, sharp ones will do the job better.1 This is especially true when it comes to technical language that may be familiar to the speaker but not to the audience.

** Choose concrete words*

Concrete words refer to tangible objects—people, places, and things. They differ from abstract words, which refer to general concepts, qualities, or attributes. "Carrot," "pencil," "nose," and "door" are concrete words. "Humility," "science," "progress," and "philosophy" are abstract words.

Although abstract words are necessary to express certain kinds of ideas, they are much easier to misinterpret than are concrete words. Also, concrete words are much more likely to claim your listeners' attention. A speech domi¬nated by concrete words will almost always be clearer, more interesting, and easier to recall than one dominated by abstract words.

** Eliminate clutter*

Cluttered speech has become a national epidemic. This type of clutter forces listeners to hack through a tangle of words to discover the meaning. When you make a speech, keep your language lean and lively. Beware of using several words where one or two will do. Avoid flabby phrases. Let your ideas emerge sharply and firmly. Above all, watch out for redundant adjectives and adverbs.

3. Using language vividly

** Imagery*

Speakers can use imagery in much the same way to make their ideas come alive. Three ways to generate imagery are by using concrete words, simile, and metaphor.

- Concrete Words: Choosing concrete words over abstract words is one way

to enhance the clarity of your speeches. Concrete words are also the key to effective imagery.

- Simile: Another way to create imagery is through the use of simile. Simile is an explicit comparison between things that are essentially different yet have something in.

* *Metaphor*

You can also use metaphor to create imagery in your speeches. Metaphor is an implicit comparison between things that are essentially different yet have something in common. Unlike simile, metaphor does not contain the words "like" or "as."

- Rhythm: Language has a rhythm created by the choice and arrangement of words. Speakers, like poets, sometimes seek to exploit the rhythm of language to enhance the impact of their words. Winston Churchill was a master at this.

- Parallelism: The first device is parallelism the similar arrangement of a pair or series of related words, phrases, or sentences.

- Repetition: Repetition means reiterating the same word or set of words at the beginning or end of successive clauses or sentences.

- Alliteration: The third device you can use to enhance the rhythm of your speeches is alliteration. The most common method of alliteration is repeating the initial consonant sound of close or adjoining words.

By highlighting the sounds of words, alliteration catches the attention of listeners and can make ideas easier to remember. Used sparingly, it is a marvel¬ous way to spruce up your speeches. Used to excess, however, it can be laugh-able and draw too much attention, so that listeners get more involved in listening for the next alliteration than in absorbing the content of the speech.

- Antithesis: Finally, you might try using antithesis the juxtaposition of contrasting ideas, usually in parallel structure. Antithesis has long been a favorite device of accomplished speakers. Because it nearly always produces a neatly turned phrase, it is a fine way to give your speeches a special touch of class.

4. Using language appropriately

- Appropriateness to the occasion: Language that is appropriate for some occasions may not be appropriate for others. "There is a time for dialect, a place for slang, an occasion for literary form. What is correct on the sports page is out of place on the op-ed page; what is with-it on the street may well

be without it in the classroom."5 As a simple example, a coach might address the football team as "you guys" (or worse!), whereas the speaker in a more formal situation would begin with "distinguished guests." Try reversing these two situations, and see how ridiculous it becomes. It's only common sense to adjust your language to different occasions.

- Appropriateness to the audience: Appropriateness also depends on the audience. If you keep this in mind, it will help you greatly when dealing with technical topics. You should be especially careful to avoid language that might offend your audience. Off-color humor or profanity might be appropriate in a comedy routine, but most listeners would find it offensive in a formal public speech. Remember, speakers are expected to elevate and polish their language when addressing an audience.
- Appropriateness to the topic: Language should also be appropriate to the topic. The first topic calls for straightforward description and explanation. The second calls for special language skills to evoke emotion, admiration, and appreciation.
- Appropriateness to the speaker: No matter what the occasion, audience, or topic, language should also be appropriate to the speaker. The results would be comical. Every public speaker develops his or her own language style. There is a difference between one's everyday style and one's developed style as a public speaker. Accomplished speakers have developed their speaking styles over many years of trial, error, and practice. They have worked at using language effectively.

5. A note on inclusive language

- Avoid the generic "He"
- Avoid the use of "Man" when referring to both men and women
- Avoid stereotyping jobs and social roles by gender
- Use names that groups use to identify themselves

V. SLIDES OF PUBLIC SPEAKING

1. Pluses and minuses of PowerPoint

When used well, PowerPoint is a great boon to communication. It allows you to employ all kinds of visual aids without having to juggle poster board and overhead transparencies while also trying to operate a DVD player and slide projector. Instead, you can use PowerPoint to incorporate text, photographs, charts, graphs, sound, even video into your speech.

Unfortunately, PowerPoint is not always used well. Too often speakers allow

it to dominate their presentations, wowing the audience with their tech¬nical proficiency while losing the message in a flurry of sounds and images. As technology expert Herb Lovelace states, it sometimes seems that "the fancier the PowerPoint presentation, the less valuable the ideas being presented."2

At the other extreme are speakers who throw their presentations together carelessly, assuming that using PowerPoint will magically produce a superb speech. Plodding through one poorly designed slide after another with little or no eye contact with an audience seated in a darkened room, these speakers would be better off if they had never heard of PowerPoint.

Another problem is that some speakers use PowerPoint to illustrate every point of their talk, so the speaker is virtually reading the speech to the audience as the words appear on screen. This is no more effective than reading dully from a manuscript, and it seldom produces genuine communication.

2. Planning to use PowerPoint

If you are going to employ PowerPoint effectively, you need a clear idea of exactly why, how, and when to use it in your speech. Rather than putting everything you say on screen for the audience to read, you need to choose which aspects of your speech to illustrate. This requires careful planning.

One of the most surprising aspects of PowerPoint to people who have not used it before is how much time and effort are required to put together a first- rate presentation. Not only are you responsible for all the other activities involved in speechmaking, but you face the additional tasks of deciding where to use PowerPoint, of gathering images and/or sounds, of designing first-rate.

- Formatting PowerPoint slides: color, text, font, images, space, animation
- Delivering speech with PowerPoint: recheck slides, know slide show commands, practice speech with PowerPoint, display slide only while discussing them, check the room and equipment, develop a backup plan

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