ADULT INDENTITY CULTURE AND COMMUNICATION

Topic Objective:

At the end of this topic student would be able to:

- Introduce the meaning of intrapersonal communication.
- Define Nocturnal dreaming, including and especially lucid dreaming
- Describe direct channels and indirect channels.

Definition/Overview:

Intrapersonal Communication: Intrapersonal communication is language use or thought internal to the communicator. Intrapersonal communication is the active internal involvement of the individual in symbolic processing of messages. The individual becomes his or her own sender and receiver, providing feedback to him or herself in an ongoing internal process. It can be useful to envision intrapersonal communication occurring in the mind of the individual in a model which contains a sender, receiver, and feedback loop. Although successful communication is generally defined as being between two or more individuals, issues concerning the useful nature of communicating with oneself and problems concerning communication with non-sentient entities such as computers have made some argue that this definition is too narrow.

Key Points:

1.   Intrapersonal Communication

Intrapersonal communication can encompass:

2.   Day-dreaming

- **Nocturnal dreaming, including and especially lucid dreaming:** Speaking aloud (talking to oneself), reading aloud, repeating what one hears; the additional activities of speaking and hearing (in the third case of hearing again) what one thinks, reads or hears may increase concentration and retention. This is considered normal, and the extent to which it occurs varies from person to person. The time when there should be concern is when talking to oneself occurs outside of socially acceptable situations.

- **Writing (by hand, or with a wordprocessor, etc.) one's thoughts or observations:** the additional activities, on top of thinking, of writing and reading back may again increase self-understanding ("How do I know what I mean until I see what I say?") and concentration. It aids ordering one's thoughts; in addition it produces a record that can be used later again. Copying text to aid memorizing also falls in this category.

- **Making gestures while thinking:** the additional activity, on top of thinking, of body motions, may again increase concentration, assist in problem solving, and assist memory.

- **Sense-making** e.g. interpreting maps, texts, signs, and symbols

- **Interpreting non-verbal communication** e.g. gestures, eye contact

- **Communication between body parts**; e.g. "My stomach is telling me it's time for lunch."

Interpersonal communication is defined by communication scholars in numerous ways, though most definitions involve participants who are interdependent on one another, have a shared history. Communication channels are the medium chosen to convey the message from sender to receiver. Communication channels can be categorized into two main categories:

- **Direct channels of communications.**
- **Indirect channels of communication.**

3.   Direct Channel

Direct channels are those that are obvious and can be easily recognized by the receiver. They are also under direct control of the sender. In this category are the verbal and non-verbal channels of communication. Verbal communication channels are those that use words in some manner, such as written communication or spoken communication. Non-verbal communication channels are those that do not silly require words, such as certain overt facial expressions, controllable body movements (such as that made by a traffic police to control traffic at an intersection), color (red for danger, green means go etc), sound (sirens, alarms etc.).

4. Indirect Channels

Indirect channels are those channels that are usually recognized subliminally or subconsciously by the receiver, and not under direct control of the sender. This includes kinesics or body language, which reflects the inner emotions and motivations rather than the actual delivered message. It also includes such vague terms as "gut feeling", "hunches" or "premonitions".

A particularly interesting example is that of a recently designed technique of 'interviewing' one's dream characters, particularly during lucid dreaming. In the lucid state, the dreamer is aware that he or she is dreaming, and can proceed to question, in-depth, each dream character, whom are necessarily understood to be part of the 'self' in either a psychological sense or in the more scientific sense of each aspect of one's dream arising from one's own brain processes. Minority influence is a form of social influence, which takes place when a majority is being influenced to accept the beliefs or behaviour of a minority. Unlike other forms of influence this usually involves a personal shift in private opinion. This personal shift in opinion is called conversion. This type of influence is most likely to take place if the minority is consistent, flexible and appealing to the majority.

5.   **Size of minority**

Moscovici and Nemeth (1974) both argue that a minority of one is more influential than a minority of more than one, as one person is more likely to be consistent over long periods of time and will not divide the majoritys attention. On the other hand two people are more likely to be influential than one as they are less likely to be seen as strange or eccentric. More recent research has supported the latter due to the belief that a minority with two or more, if consistent, has more credibility and is therefore more likely to influence the majority.

6.   **Size of majority**

The social impact model predicts that as the size of the majority grows the influence of the minority decreases, both in public and in private. Clark and Maass (1990) looked at the interaction between minority influence and majorities of varying sizes. The minority for the study was set at 2 confederates who would be consistent as in Moscovicis study. The majority in Moscovicis study was 4 to a minority of 2. This time the majority was increased to 8 and 12 to the same size minority. The results showed that if in Moscovicis study the majority had gone above 4 there wouldnt have been any evidence of minority influence.

7.   **Behavioural style**

Moscovici and Nemeth (1974) argued that minority influence is effective as it is consistent over time and there is agreement among the members of the minority. If this consistency were lost then the minority would lose its credibility. This can become the case if a member of the minority deserts and joins the majority, as this damages the consistency and unity of the minority. After this has taken place members of the majority are less likely to shift their position to that of the minority.

8.   Situational factors

Some studies have shown that a persons position may affect the level of minority influence they exert. For example someone positioned close to another is more likely to influence the opinion and/or behaviour of that person. Furthermore those positioned at the head of a table will have more influence than another in a less important position.

9.   Non-situational factors

Moscovici suggested that consistency was the key characteristic of successful minority influence, while Nemeth pointed out that unreasonable consistency has a negative effect on influence. Unreasonable confidence and lack of flexibility have also been pointed out as another factor that has been picked out as a constraint on minority influence. Understanding (also called intellection) is a psychological process related to an abstract or physical object, such as, person, situation, or message whereby one is able to think about it and use concepts to deal adequately with that object.An understanding is the limit of a conceptualization. To understand something is to have conceptualised it to a given measure. It is difficult to define understanding. If we use the term concept as above, the question then arises as to what is a concept? Is it an abstract thing? Is it a brain pattern or a rule? Whatever definition is proposed, we can still ask how it is that we understand the thing that is featured in the definition: we can never satisfactorily define a concept, still less use it to explain understanding.

Thomas Edison believed that the concept of understanding comes from the two simple words under and stand. When one acknowledges that she/he stands below someone or something else, she/he makes him/herself receptive to obtain and retain information from it, thereby allowing for understanding to occur. It may be more convenient to use an operational or behavioural definition, that is, to can say that somebody who reacts appropriately to X understands X. For example, one understands Swahili if one correctly obeys commands given in that language. This approach, however, may not provide an

adequate definition. A computer can easily be programmed to react appropriately to commands, but there is a disagreement as to whether or not the computer understands the language.

According to the independent socionics researcher Rostislav Persion:

In the cognitive model presented by MBTI, the process of introverted thinking (Ti) is thought to represent understanding through cause and effect relationships or correlations. One can construct a model of a system by observing correlations between all the relevant properties (e.g. The output of a NAND gate relative to its inputs). This allows the person to generate truths about the system and then to apply the model to demonstrate his or her understanding. A mechanic for example may randomly, or algorithmically probe the inputs and outputs of a black box to understand the internal components through the use of induction. INTP, ISTP, ESTP, and ENTP all use Ti and are usually the best of the 16 types at understanding their material environment in a bottom-up manner. These types may enjoy mechanics and digital electronics because of the 1 to 1 correlation between cause and effect relationships in these fields. Understanding is not limited to these types however as other types demonstrate an identical process, although in other planes of reality; ie. Social, Theological and Aesthetic. A potential reason for the association of understanding with the former personality types is due to a social phenomenon for asymmetrical distribution of gratification. In the field of engineering, engineers probe or study the inputs and outputs of components to understand their functionality. These components are then combined based on their functionality (similar to computer programming) to create a larger, more complex system. This is the reason why engineers attempt to subdivide ideas as deep as possible to obtain the lowest level of knowledge. This makes their models more detailed and flexible. It may be useful to know the formulas that govern an ideal gas, but to visualise the gas as being made up of small moving particles, which are in turn made up of even smaller particles, is true understanding. People who are understanding (through the use of Ti) usually value objects and people based on usefulness, as opposed to the people who use extroverted thinking (Te) who view people or things as having a worth. In order to test one's understanding it is necessary to present a question that forces the individual to demonstrate the possession of a model, derived from observable examples of that model's

production or potential production (in the case that such a model did not exist before hand). Rote memorization can present an illusion of understanding; however when other questions are presented with modified attributes within the query, the individual cannot create a solution due to a lack of a deeper representation of reality.

Another significant point of view holds that knowledge is the simple awareness of bits of information. Understanding is the awareness of the connection between the individual pieces of this information. It is understanding which allows knowledge to be put to use. Therefore, understanding represents a deeper level than simple knowledge. The concepts of comprehension, thought and understanding are also used in the short science fiction story Understand by Ted Chiang.

Topic : Person Perception

Topic Objective:

At the end of this topic student would be able to:

- Introduce
- Define
- Describe

Definition/Overview:

Perception: In psychology and the cognitive sciences, perception is the process of attaining awareness or understanding of sensory information. It is a task far more complex than was imagined in the 1950s and 1960s, when it was proclaimed that building perceiving machines would take about a decade, but, needless to say, that is still very far from reality. The word perception comes from the Latin perception, perception, meaning "receiving, collecting,

action of taking possession, apprehension with the mind or senses.There are two basic theories of perception: Passive Perception (PP) and Active Perception (PA). The passive perception (conceived by Ren Descartes) is addressed in this article and could be surmised as the following sequence of events:

surrounding   input (senses)   processing (brain)   output (re-action)

Although still supported by mainstream philosophers, psychologists and neurologists, this theory is nowadays losing momentum. The theory of active perception has emerged from extensive research of sensory illusions, most notably the works of Professor Emeritus Richard L. Gregory. This theory is increasingly gaining experimental support and could be surmised as dynamic relationship between:

description (in the brain)   senses   surrounding

Perception is one of the oldest fields in psychology. The oldest quantitative law in psychology is the Weber-Fechner law, which quantifies the relationship between the intensity of physical stimuli and their perceptual effects. It was the study of perception that gave rise to the Gestalt school of psychology, with its emphasis on holistic approach.

Key Points:

1.   **Visual Perception**

In the case of visual perception, some people can actually see the percept shift in their mind's eye. Others who are not picture thinkers, may not necessarily perceive the 'shape-shifting' as their world changes. The 'esemplastic' nature has been shown by experiment: an ambiguous image has multiple interpretations on the perceptual level. Just as one object can give rise to multiple percepts, so an object may fail to give rise to any percept

at all: if the percept has no grounding in a person's experience, the person may literally not perceive it. Perception alters what humans see, into a diluted version of reality, which ultimately corrupts the way humans perceive the truth. When people view something with a preconceived idea about it, they tend to take those preconceived ideas and see them whether or not they are there. This problem stems from the fact that humans are unable to understand new information, without the inherent bias of their previous knowledge. The extent of a persons knowledge creates their reality as much as the truth, because the human mind can only contemplate that which it has been exposed to. When objects are viewed without understanding, the mind will try to reach for something that it already recognizes, in order to process what it is viewing. That which most closely relates to the unfamiliar from our past experiences, makes up what we see when we look at things that we dont comprehend. This confusing ambiguity of perception is exploited in human technologies such as camouflage, and also in biological mimicry, for example by Peacock butterflies, whose wings bear eye markings that birds respond to as though they were the eyes of a dangerous predator. Perceptual ambiguity is not restricted to vision. For example, recent touch perception research found that kinesthesia-based haptic perception strongly relies on the forces experienced during touch. This makes it possible to produce illusory touch percepts.

Cognitive theories of perception assume there is a poverty of stimulus. This (with reference to perception) is the claim that sensations are, by themselves, unable to provide a unique description of the world. Sensations require 'enriching', which is the role of the mental model. A different type of theory is the perceptual ecology approach of James J. Gibson. Gibson rejected the assumption of a poverty of stimulus by rejecting the notion that perception is based in sensations. Instead, he investigated what information is actually presented to the perceptual systems. He (and the psychologists who work within this paradigm) detailed how the world could be specified to a mobile, exploring organism via the lawful projection of information about the world into energy arrays. Specification is a 1:1 mapping of some aspect of the world into a perceptual array; given such a mapping, no enrichment is required and perception is direct.

2.   Perception-in-action

The ecological understanding of perception advanced from Gibson's early work is perception-in-action, the notion that perception is a requisite property of animate action, without perception action would not be guided and without action perception would be pointless. Animate actions require perceiving and moving together. In a sense, "perception and movement are two sides of the same coin, the coin is action." A mathematical theory of perception-in-action has been devised and investigated in many forms of controlled movement by many different species of organism, General Tau Theory. According to this theory, tau information, or time-to-goal information is the fundamental 'percept' in perception.

3.   Face Perception

Face perception is the process by which the brain and mind understand and interpret the face, particularly the human face.The face is an important site for the identification of others and conveys significant social information. Probably because of the importance of its role in social interaction, psychological processes involved in face perception are known to be present from birth, to be complex, and to involve large and widely distributed areas in the brain. These parts of the brain can be damaged to cause a specific impairment in understanding faces known as prosopagnosia. While there is no question that the majority of face perception skills developed by adults are not present in babies, there is evidence of an innate tendency to pay attention to faces from birth. It is known that early perceptual experience is crucial to the development of visual perception and this orienting response undoubtedly encourages the rapid development of face specific skills such as the ability to identify friendly others and relatively complex pre-verbal communication. By two months of age face perception has developed so specific areas of the brain are known to be activated by viewing faces.

Theories about the processes involved in adult face perception have largely come from two sources; research on normal adult face perception and the study of impairments in face perception that are caused by brain injury or neurological illness. One of the most widely accepted theories of face perception argues that understanding faces involves several stages; from basic perceptual manipulations on the sensory information to derive details about the person (such as age, gender or attractiveness), to being able to recall meaningful details such as their name and any relevant past experiences of the individual. This model (developed by psychologists Vicki Bruce and Andrew Young) argues that face perception might involve several independent sub-processes working in unison.

A 'view centred description' is derived from the perceptual input. Simple physical aspects of the face are used to work out age, gender or simple facial expressions. Most analysis at this stage is on feature-by-feature basis. This initial information is used to create a structural model of the face, which allows it to be compared to other faces in memory, and across views. This explains why the same person seen from a novel angle can still be recognized. This structural encoding can be seen to be specific for upright faces as demonstrated by the Thatcher effect. The structurally encoded representation is transferred to notional 'face recognition units' which in conjunction with 'person identity nodes' allow the person to be identified by information from semantic memory. Interestingly, the ability to produce someone's name when presented with their face has been shown to be selectively damaged in some cases of brain injury, suggesting that naming may be a separate process from being able to produce other information about a person.

The study of prosopagnosia (an impairment in recognizing faces which is usually caused by brain injury) has been particularly helpful in understanding how normal face perception might work. Individuals with prosopagnosia may differ in their abilities to understand faces, and it has been the investigation of these differences which has suggested that several stage theories might be correct. Face perception is an ability which involves a great deal of the brain; however some areas have been shown to be particularly important. Brain imaging studies typically show a great deal of activity in an area of the

temporal lobe known as the fusiform gyrus, an area also known to cause prosopagnosia when damaged (particularly when damage occurs on both sides). This evidence has led to a particular interest in this area and it is sometimes referred to as the fusiform face area for that reason.

4.   Neuroanatomy of Facial Processing

Facial perception has well identified neuroanatomical correlates in the brain. Most scientists agree that during the perception of faces, major activations occur in the extra striate areas bilaterally, particularly in the fusiform gyri and in the inferior temporal gyri. Others have shown that the fusiform gyri are preferentially responsive to faces, whereas the parahippocampal/lingual gyri are responsive to buildings. Ishai and colleagues have proposed the object form topology hypothesis, which posits that there is a topological organization of neural substrates for object and facial processing. However, Gauthier disagrees and suggests that the category-specific and process-map models could accommodate most other proposed models for the neural underpinnings of facial processing. Most neuroanatomical substrates for facial processing are perfused by the middle cerebral artery (MCA). Therefore, facial processing has been studied using measurements of mean cerebral blood flow velocity in the middle cerebral arteries bilaterally. During facial recognition tasks, greater changes in the right middle cerebral artery (RMCA) than the left (LMCA) have been observed. It has been demonstrated that men were right lateralised and women left lateralised during facial processing tasks.

5.   Gender-related Asymmetry in Facial Processing

The mechanisms underlying gender-related differences in facial processing has not been studied extensively. Studies using electrophysiological techniques have demonstrated gender-related differences during a face recognition memory (FRM) task and a facial affect identification task (FAIT). The male subjects used a right, while the female subjects used a left, hemisphere neural activation system in the processing of faces and facial affect. Moreover, in facial perception there was no association to estimated

intelligence, suggesting that face recognition performance in women is unrelated to several basic cognitive processes. Gender-related differences may suggest a role for sex hormones. In females there may be variability for psychological functions related to differences in hormonal levels during different phases of the menstrual cycle. Data obtained in norm and in pathology support asymmetric face processing. Gorno-Tempini and others in 2001 suggested that the left inferior frontal cortex and the bilateral occipitotemporal junction respond equally to all face conditions. Some neuroscientists contend that both the left inferior frontal cortex and the occipitotemporal junction are implicated in facial memory the right inferior temporal/fusiform gyrus responds selectively to faces but not to non-faces. The right temporal pole is activated during the discrimination of familiar faces and scenes from unfamiliar ones. Right asymmetry in the mid temporal lobe for faces has also been shown using 133-Xenon measured cerebral blood flow (CBF). Other investigators have observed right lateralisation for facial recognition in previous electrophysiological and imaging studies. The implication of the observation of asymmetry for facial perception would be that different hemispheric strategies would be implemented. The right hemisphere would be expected to employ a holistic strategy, and the left an analytic strategy.

In 2007, Philip Njemanze using a novel functional transcranial Doppler (fTCD) technique called functional transcranial Doppler spectroscopy (fTCDS) demonstrated that men were right lateralised for object and facial perception, while women were left lateralised for facial tasks but showed a right tendency or no lateralisation for object perception . Njemanze demonstrated using fTCDS, summation of responses related to facial stimulus complexity, which could be presumed as evidence for topological organization of these cortical areas in men. It may suggest that the latter extends from the area implicated in object perception to a much greater area involved in facial perception. This agrees with the object form topology hypothesis proposed by Ishai and colleagues in 1999. However, the relatedness of object and facial perception was process based, and appears to be associated with their common holistic processing strategy in the right hemisphere. Moreover, when the same men were presented with facial paradigm requiring analytic processing, the left hemisphere was activated. This agrees with the suggestion made by Gauthier in 2000, which the extra striate cortex contains areas that are best suited for

different computations, and described as the process-map model. Therefore, the proposed models are not mutually exclusive, and this underscores the fact that facial processing does not impose any new constraints on the brain other than those used for other stimuli. It may be suggested that each stimulus was mapped by category into face or non-face, and by process into holistic or analytic. Therefore, a unified category-specific process-mapping system was implemented for either right or left cognitive styles. Njemanze in 2007 concluded that, for facial perception, men used a category-specific process-mapping system for right cognitive style, but women used same for the left.

6.   Controversies

While a great deal of resources seem to be used by the mind and brain to understand the face, opinion is divided as to whether we genuinely develop specific skills for understanding faces, or whether face perception is just part of a general skill for making within-category discriminations, such as recognizing and differentiating between similar animals or plants. Recognizing a face involves a process of analogy. Proponents of this view argue that the differences seen between faces and non-face objects in experimental studies are due to faces being particularly difficult to distinguish and observers having acquired expertise at making these discriminations. Although we often assume that faces are relatively unique, statistically they are quite similar, so a great deal of cognitive effort is needed to differentiate them. According to this view, faces are nothing more than a particularly difficult class of perceptual object which we have learned to distinguish at the expert level, much as we would learn to distinguish between other similar objects if much of our communication and survival depended on it.

Cognitive Neuroscientists Isabel Gauthier and Michael Tarr are two of the major proponents of the view that face recognition involves expert discrimination of similar objects. Other scientists, in particular Nancy Kanwisher and her colleagues, argue that face recognition involves processes that are face-specific and that are not recruited by expert discriminations in other object classes. Studies by Gauthier have shown that an area of the brain known as the fusiform gyrus (sometimes called the 'fusiform face area'

because it is active during face recognition) is also active when study participants are asked to discriminate between different types of birds and cars, and even when participants become expert at distinguishing computer generated nonsense shapes known as greebles. This suggests that the fusiform gyrus may have a general role in the recognition of similar visual objects. Yaoda Xu, then a post doctoral fellow with Nancy Kanwisher, replicated the car and bird expertise study using an improved fMRI design that was less susceptible to attentional accounts. The activity found by Gauthier when participants viewed non-face objects was not as strong as when participants were viewing faces, however this could be because we have much more expertise for faces than for most other objects. Furthermore, not all of findings of this research have been successfully replicated, for example, other research groups using different study designs have found that the fusiform gyrus is specific to faces and other nearby regions deal with non-face objects. However, these failures to replicate are often based upon different designs and often fail to use objects from the specific domain of expertises for the expert subjects. Gauthier and colleagues have argued that one study that failed to find an expertise effect with experts for modern cars used "mostly antique cars" in the fMRI study. However this widely-repeated claim is false: the task in the study in question was to distinguish jeeps from other cars, and only some of the foils were antique cars simply because they look more like jeeps. More to the point, failures to replicate are null effects and can occur for many different reasons. In contrast, each replication adds a great deal of weight to a particular argument. With regard to "face specific" effects in neuroimaging, there are now multiple replications with Greebles, with birds and cars, and an unpublished study with chess experts.

Although it is widely claimed that expertise specifically activates the FFA (e.g. as argued by a proponent of this view in the preceding paragraph), the effect when present is extremely small, and numerous well done studies have failed to replicate it altogether. Further, four recently-published fMRI studies have asked whether expertise has any specific connection to the FFA in particular, by testing for expertise effects in both the FFA and a nearby but not face-selective region called LOC. In all four studies, expertise effects are significantly stronger in the LOC than in the FFA, and indeed expertise effects were only borderline significant in the FFA in two of the studies, while the effects were

robust and significant in the LOC in all four studies. Thus, there is no evidence that increased fMRI activations due to perceptual expertise affect the FFA in particular, as opposed to nearby cortex. Therefore, it is still not clear in exactly which situations the fusiform gyrus becomes active, although it is certain that face recognition relies heavily on this area and damage to it can lead to severe face recognition impairment.

Topic : The Verbal Message

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term message.
- Discuss the relationship of message with communication.
- Describe the role and importance of verbal communication.

Definition/Overview:

Message: A message in its most general meaning is an object of communication. It is something which provides information; it can also be this information itself. Therefore, its meaning is dependent upon the context in which it is used; the term may apply to both the information and its form. A communiqu is a brief report or statement released by a public agency. More precisely, in communications science, a message is information which is sent from a source to a receiver. Some common definitions include:

- Any thought or idea expressed in a language, prepared in a form suitable for transmission by any means of communication.
- An arbitrary amount of information whose beginning and end are defined or implied

In communication between humans, messages can be verbal or nonverbal:

- A verbal message is an exchange of information using words. Examples include face-to-face communication, telephone calls, voicemails, etc.
- A nonverbal message is communicated through actions or behaviors rather than words. Examples include the use of body language and the actions made by an individual.

There are two main senses of the word "message" in computer science:

- Messages passed within software, which may or may not be human-readable, and human-readable
- messages delivered via computer software for person-to-person communication

Message passing is a form of communication used in concurrent and parallel computing, object-oriented programming, and inter-process communication, where communication is made by sending messages to recipients. In a related use of this sense of a message, in object-oriented programming languages such as Smalltalk or Java, a message is sent to an object, specifying a request for action. Instant messaging and e-mail are examples of computer software designed for delivering human-readable messages in formatted or unformatted text, from one person to another.

Key Points:

1. **Message and Communication**

    In linguistics, the SapirWhorf hypothesis (SWH) (also known as the "linguistic relativity hypothesis") postulates a systematic relationship between the grammatical categories of the language a person speaks and how that person both understands the world and behaves in it. Although known as the SapirWhorf hypothesis, it was an underlying axiom of linguist and anthropologist Edward Sapir and his colleague and student Benjamin Whorf. The hypothesis postulates that a particular language's nature influences the

habitual thought of its speakers: that different language patterns yield different patterns of thought. This idea challenges the possibility of perfectly representing the world with language, because it implies that the mechanisms of any language condition the thoughts of its speaker community. The hypothesis emerges in strong and weak formulations.

The position that language anchors thought was first advanced in detail by several German thinkers of the late eighteenth and early nineteenth centuries. Early versions appear in the work of two students of Immanuel Kant, Johann Georg Hamann and Johann Gottfried Herder; a well-known early defense of the doctrine appears in Wilhelm von Humboldt's essay ber das vergleichende Sprachstudium ("On the comparative study of languages") published in 1836. This notion has been largely assimilated into Western thought. Karl Kerenyi began his 1976 English language translation of Dionysus with this passage:

The interdependence of thought and speech makes it clear that languages are not so much a means of expressing truth that has already been established, but are a means of discovering truth that was previously unknown. Their diversity is a diversity not of sounds and signs but of ways of looking at the world.

2.   Franz Boas

The origin of the SWH as a more rigorous examination of this familiar cultural perception may be traced to the work of Franz Boas, often credited as the founder of anthropology in the United States. Boas was educated in Germany in the late 19th Century, when scientists such as Ernst Mach and Ludwig Boltzmann were attempting to understand the physiology of sensation. One marked philosophical current was a revival of interest in the work of Immanuel Kant. Kant opined that knowledge is the result of concrete cognitive work on the part of an individual personreality ("sensuous intuition") is inherently in flux, and understanding results when someone takes that intuition and interprets it via their "categories of the understanding." Different individuals may thus perceive the same noumenal reality as phenomenal instances of their different, individual concepts. In the

United States, Boas encountered Native American languages from many different linguistic families, all of which were quite different from the standard Semitic and Indo-European languages then studied by most European scholars. Boas realized how greatly ways of life and grammatical categories may vary from locality to locality. As a result he came to hold that the culture and lifeways of a people are reflected in their language.

3.   Edward Sapir

Sapir was one of Boas's star students. He furthered Boas's argument by noting that languages are systematic, formally complete systems. Thus, it is not this nor that particular word that expresses a particular mode of thought and behavior, but the coherent and systematic nature of language interacting at a wider level with thought and behavior. While his views changed over time, towards the end of his life Sapir held that language does not merely mirror culture and habitual action, but that language and thought are in a relationship of mutual influence, verging upon determinism.

4.   Benjamin Whorf

Whorf refined this idea and engendered precision by examining the particular grammatical mechanisms by which language influences thought. He framed his discursive thrust thus:

We dissect nature along lines laid down by our native language. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscope flux of impressions which has to be organized by our mindsand this means largely by the linguistic systems of our minds. We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this wayan agreement that holds throughout our speech community and is codified in the patterns of our language all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated.

Despite criticism of his hypothesis as monocausal and deterministic, Whorf insisted that thought and action were linguistically and socially mediated, and not monolithically determined. In doing so he opposed what he called a "natural logic" position which held, according to him, that "talking, or the use of language, is supposed only to 'express' what is essentially already formulated nonlinguistically". On this account, he argued, "thought does not depend on grammar but on laws of logic or reason which are supposed to be the same for all observers of the universe". Whorf's analysis of the differences between English and (in one famous instance) the Hopi language raised the bar for an analysis of the relationship between language, thought, and reality by relying on close analysis of grammatical structure, rather than a more impressionistic account of the differences between, say, vocabulary items in a language. For example, "Standard Average European" (SAE)i.e., Western languages in generaltends to analyse reality as objects in space: the present and future are thought of as "places", and time is a path linking them. A phrase like "three days" is grammatically equivalent to "three apples", or "three kilometres". Other languages, including many Native American languages, are oriented towards process. To monolingual speakers of such languages, the concrete/spatial metaphors of SAE grammar may make little sense. Whorf himself claimed that his work on the SWH was inspired by his insight that a Hopi speaker would find relativistic physics fundamentally easier to grasp than an SAE speaker would.

5.   Influence and reactions

As a result of his status as a student and not as a professional linguist, Whorf's work on linguistic relativity, conducted largely in the late 1930s, did not become popular until the posthumous publication of his writings in the 1950s. The Sapir-Whorf hypothesis influenced the development and standardization of Interlingua during the first half of the 20th Century, but this was largely due to Sapir's direct involvement. In 1955, Dr. James Cooke Brown created the Loglan constructed language (Lojban, a reformed variant of Loglan, still exists as a living language) in order to test the hypothesis. However, no such experiment was ever conducted.

Linguistic theories of the 1960ssuch as those proposed by Noam Chomskyfocused on the innateness and universality of language. As a result Whorf's work fell out of favor. An example of a recent Chomskian approach to this issue is Steven Pinker's book The Language Instinct. Pinker argues from a contravening school of thought which holds that a universal grammar underlies all language. The most extreme proponents of this theory, such as Pinker, argue that thought is independent of language, and that language is itself meaningless in any fundamental way to human thought, and that human beings do not even think in "natural" language, i.e. any language that we actually communicate in; rather, we think in a meta-language, preceding any natural language, called "mentalese." Pinker, calling it "Whorf's radical position," vehemently denies that language contains any thought or culture, declaring, "the more you examine Whorf's arguments, the less sense they make." Representing a more Whorfian approach, George Lakoff has argued that much of language is essentially metaphor.For instance, English employs many metaphorical tropes that equate time with money, e.g.:

- spend time
- waste time
- invest time
- free time

Whorf might interpret that this usage affects the way English speakers conceive the noumenon "time." For another example, political arguments are shaped by the web of conceptual metaphors that underlie language use. In political debates, it greatly matters whether one is arguing in favor of the "right to life" or against the "right to choose"; whether one is discussing "illegal aliens" or "undocumented workers". In the late 1980s and early 1990s advances in cognitive psychology and anthropological linguistics renewed interest in the Sapir-Whorf hypothesis. Today researchers disagreeoften intenselyabout how strongly language influences thought. However, this disagreement has sparked increasing interest in the issue and a great deal of innovative and important research.

6. Experimental support

The most extreme opposing positionthat language has absolutely no influence on thoughtis widely considered to be false. But the strong version of the SapirWhorf hypothesis, that language determines thought, is also thought to be incorrect. Whorf himself never held this strong version; it is more of a theoretical construct employed as a foil. The most common view is that the truth lies somewhere in between the two. Current linguists, rather than studying whether language affects thought, are studying how it affects thought. Earlier, the bulk of the research was concentrated on supporting or disproving the hypothesis; the experimental data have not been able to disprove it.

Investigation into the recall of linguistic entities confirms that the brain stores associations between semantic concepts (like the idea of a house) and phonetic representation (the sounds that make up the word "house"). The initial sounds are more important for recall purposes than later sounds. Relationships between semantic concepts are also stored, but indirect relationships between unrelated concepts can be inadvertently triggered by a "bridge" through a phonetic relationship. For example, the recall of the idea of a house can be sped up by exposure to the word "Home" because they have the same initial sound.

7. Linguistic determinism

Among the most frequently cited examples of linguistic determinism is Whorf's study of the language of the Inuit people, who were thought to have numerous words for snow. He argues that this modifies the world view of the Eskimo, creating a different mode of existence for them than, for instance, a speaker of English. The notion that Arctic people have an unusually large number of words for snow has been shown to be false by linguist Geoffrey Pullum; in an essay titled "The great Eskimo vocabulary hoax", he tracks down the origin of the story, ultimately attributing it largely to Whorf and suggesting the triviality of Whorf's observations.

Numerous studies in color perception across various cultures have resulted in differing viewpoints. A recent study by Peter Gordon examines the language of the Pirah tribe of Brazil. According to Gordon, the language used by this tribe only contains three counting words: one, two and many. Gordon shows through a series of experiments that the people of the Pirah tribe have difficulty recounting numbers higher than three. However, the causal relationship of these events is not clear. Critics have argued that if the test subjects are unable to count numbers higher than three for some other reason (perhaps because they are nomadic hunter/gatherers with nothing to count and hence no need to practice doing so) then one should not expect their language to have words for such numbers. That is, it is the lack of need which explains both the lack of counting ability and the lack of corresponding vocabulary. Moreover, a more recent study suggests that the Pirah have a basic understanding of geometry despite their language.

8.   Fictional presence

George Orwell's classic novel Nineteen Eighty-Four is a striking example of linguistic determinism and linguistic relativity in fiction, in which a language known as Newspeak has trimmed and supplanted Modern English. In this case, Orwell says that if humans cannot form the words to express the ideas underlying a revolution, then they cannot revolt. All of the theory of Newspeak is aimed at eliminating such words. For example, bad has been replaced by ungood, and the concept of freedom has been eliminated over time. According to Nineteen Eighty-Four's appendix on Newspeak, the result of the adoption of the language would be that "a heretical thought ... should be literally unthinkable, at least so far as thought is dependent on words."

Jack Vance's science fiction novel The Languages of Pao centers on an experiment in modeling a civilization by tweaking its language. In Robert A. Heinlein's novella "Gulf," the characters are taught an artificial language which allows them to think logically and concisely by removing the "false to fact" linguistic constructs of existing languages. In

Frank Herbert's science fiction novel Dune and its sequels, the Principle of Linguistic Relativity first appears when Lady Jessica (who has extensive linguistic training) encounters the Fremen, the native people of Dune. She is shocked by the "violence" of their language, as she believes their word choices and language structure reflect a culture of enormous violence. Similarly, earlier in the novel, her late husband, Duke Leto, muses on how the nature of Imperial society is betrayed by "the precise delineations for treacherous death" in its language, the use of highly specific terms to describe different methods for delivering poison.

Samuel R. Delany's novel Babel-17 is centered on a fictional language that denies its speakers independent thought, forcing them to think purely logical thoughts. This language is used as a weapon of war, because it is supposed to convert everyone who learns it to a traitor. In the novel, the language Babel-17 is likened to computer programming languages that do not allow errors or imprecise statements. Neal Stephenson's novel Snow Crash revolves around the notion that the Sumerian language was a programming language for the human brain. According to characters in the book, the goddess Asherah is the personification of a linguistic virus similar to a computer virus. The god Enki created a counter program which he calls a nam-shub that caused all of humanity to speak different tongues as a protection against Asherah.

In Iain M. Banks's science fiction series, the Culture has a shared language, Marain. The Culture believes (or perhaps has proved, or else actively made true) the Sapir-Whorf Hypothesis that language affects society, and Marain was designed to exploit this effect. A related comment is made by the narrator in The Player of Games regarding gender-specific pronouns in English. Marain is also regarded as an aesthetically pleasing language. Linguist Suzette Haden Elgin's science fiction novel Native Tongue describes a patriarchal society in which the overriding priority of the oppressed women is the secret development of a "feminist" language, Ladan, to aid them in throwing off their shackles. Elgin has written extensively in defense of the "weak" form of the Sapir-Wharf hypothesis (which she prefers to call the "linguistic relativity hypothesis"), including a book titled The Language Imperative

Ursula K. Le Guin's novel The Dispossessed takes place partly on a world with an anarcho-communist society whose constructed language contains little means for expressing possessive relationships, among other features. Gene Wolfe's novel The Citadel of the Autarch (part of The Book of the New Sun) presents a counter-example to the SWH: one of the characters (an Ascian) speaks entirely in slogans, but is able to express deep and subtle meanings via context. The narrator, Severian, after hearing the Ascian talks, remarks that "The Ascian seemed to speak only in sentences he had learned by rote, though until he used each for the first time we had never heard them . . . Second, I learned how difficult it is to eliminate the urge for expression. The people of Ascia were reduced to speaking only with their masters' voice; but they had made of it a new tongue, and I had no doubt, after hearing the Ascian, that by it he could express whatever thought he wished."

Ayn Rand's novel Anthem presents a collectivist dystopia where the word "I" is banned, and any that speak it are put to death. Robert Silverberg's novel A Time of Changes describes a society where the first person singular is considered an obscenity. In Robert A. Heinlein's Stranger in a Strange Land, Valentine Michael Smith is able to do things that most other humans can't do, and is unable to explain any of this in English. However, once others learn Martian, they start to be able to do these things; those concepts could only be explained in Martian. In Jorge Luis Borges's Tln, Uqbar, Orbis Tertius the author discovers references in books to a universe of idealistic individuals whose language lacks the concept of nouns and has other peculiarities that shapes their idealism. As the story progresses the books become more and better known to the world at large, their philosophy starts influencing the real world, and Earth becomes the ideal world described in the books. In Ursula K. LeGuin's Earthsea series, an ancient language (known as the Old Speech) exists in which every object has one and only one true name. In the mythology of the world, this is the language in which the world was spoken into existence; it is still spoken by magicians and dragons. Aside from the special case of dragons, it is not possible to lie in this language. A similar language system is used in Christopher Paolini's Inheritance trilogy (2002), in which a language exists known only as "the ancient language", spoken mainly by elves and magic-users. It is impossible to

directly lie in this language (though it is possible to tell misleading truths, or in some cases use metaphor). While most characters in the novels believe that magic is only possible through speaking this language (and thus, can only cast spells which perform actions they can express), it is revealed in Eldest that the language is spoken only to keep spells under control, and magic can be used through thought, though this requires a great deal of focus to achieve the desired effect. In Ted Chiang's "The Story of Your Life," language directly determines thought, Learning the written language used by alien visitors to the Earth allows the person who learns the language to think in a different way, in which the past and future are illusions of conventional thought. This allows people who understand the language to see their entire life as a single unchangeable action, from past to future

In Section 2 of this course you will cover these topics:
- The Nonverbal Message
- Listening
- Conflict And Negotiation

Topic : The Nonverbal Message

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term nonverbal communication.
- Discuss the uses of non verbal communication.
- Describe the importance of non verbal communication.

Definition/Overview:

Nonverbal Communication: Nonverbal communication (NVC) is usually understood as the process of communication through sending and receiving wordless messages. Such messages can be communicated through gesture; body language or posture; facial expression and eye contact; object communication such as clothing, hairstyles or even architecture; symbols and

infographics. Speech may also contain nonverbal elements known as paralanguage, including voice quality, emotion and speaking style, as well as prosodic features such as rhythm, intonation and stress. Likewise, written texts have nonverbal elements such as handwriting style, spatial arrangement of words, or the use of emoticons. However, much of the study of nonverbal communication has focused on face-to-face interaction, where it can be classified into three principal areas: environmental conditions where communication takes place, the physical characteristics of the communicators, and behaviors of communicators during interaction.

Key Points:

1.   **Non Verbal Communication**

Scholars in this field usually use a strict sense of the term "verbal", meaning "of or concerned with words," and do not use "verbal communication" as a synonym for oral or spoken communication. Thus, vocal sounds that are not considered to be words, such as a grunt, or singing a wordless note, are nonverbal. Sign languages and writing are generally understood as forms of verbal communication, as both make use of words although like speech, both may contain paralinguistic elements and often occur alongside nonverbal messages. Nonverbal communication can occur through any sensory channel sight, sound, smell, touch or taste. NVC is important as:

When we speak (or listen), our attention is focused on words rather than body language. But our judgement includes both. An audience is simultaneously processing both verbal and nonverbal cues. Body movements are not usually positive or negative in and of themselves; rather, the situation and the message will determine the appraisal.

The first scientific study of nonverbal communication was Charles Darwin's book The Expression of the Emotions in Man and Animals (1872). He argued that all mammals

show emotion reliably in their faces. Studies now range across a number of fields, including sex linguistics, semiotics and social psychology. While much nonverbal communication is based on arbitrary symbols, which differ from culture to culture, a large proportion is also to some extent iconic and may be universally understood. Paul Ekman's influential 1960s studies of facial expression determined that expressions of anger, disgust, fear, joy, sadness and surprise are universal. Elements such as physique, height, weight, hair, skin color, gender, odors, and clothing send nonverbal messages during interaction. For example, research into height has generally found that taller people are perceived as being more impressive. Melamed & Bozionelos (1992) studied a sample of managers in the UK and found that height was a key factor affecting who was promoted. Often people try to make themselves taller, for example, standing on a platform, when they want to make more of an impact with their speaking.

2.   Environmental Factors

Environmental factors such as furniture, architectural style, interior decorating, lighting conditions, colors, temperature, noise, and music affect the behavior of communicators during interaction Environmental conditions can alter the choices of words or actions that communicators use to accomplish their communicative objective.

3.   Proxemics

Proxemics is the study of how people use and perceive the physical space around them. The space between the sender and the receiver of a message influences the way the message is interpreted. The perception and use of space varies significantly across cultures and different settings within cultures. Space in nonverbal communication may be divided into four main categories: intimate, social, personal, and public space. The distance between communicators will also depend on sex, status, and social role. Proxemics was first developed by Edward T. Hall during the 1950s and 60s. Hall's studies were inspired by earlier studies of how animals demonstrate territoriality. The term

territoriality is still used in the study of proxemics to explain human behavior regarding personal space.Hargie & Dickson identify 4 such territories:

- **Primary territory**: this refers to an area that is associated with someone who has exclusive use of it. For example, a house that others cannot enter without the owners permission.
- **Secondary territory**: unlike the previous type, there is no right to occupancy, but people may still feel some degree of ownership of a particular space. For example, someone may sit in the same seat on train every day and feel aggrieved if someone else sits there.
- **Public terr**itory: this refers to an area that is available to all, but only for a set period, such as a parking space or a seat in a library. Although people have only a limited claim over that space, they often exceed that claim. For example, it was found that people take longer to leave a parking space when someone is waiting to take that space.
- **Interaction territory**: this is space created by others when they are interacting. For example, when a group is talking to each other on a footpath, others will walk around the group rather than disturb it.

4.   Chronemics

Chronemics is the study of the use of time in nonverbal communication. The way we perceive time, structure our time and react to time is a powerful communication tool, and helps set the stage for communication. Time perceptions include punctuality and willingness to wait, the speed of speech and how long people are willing to listen. The timing and frequency of an action as well as the tempo and rhythm of communications within an interaction contributes to the interpretation of nonverbal messages. Gudykunst & Ting-Toomey (1988) identified 2 dominant time patterns:

- **Monochronic time schedule (M-time):** Time is seen as being very important and it is characterised by a linear pattern where the emphasis is on the use of time schedules and appointments. Time is viewed as something that can be controlled or wasted by individuals, and people tend to do one thing at a time. The M-pattern is typically found in North America and Northern Europe.
- **Polychronic time schedule (P-time):** Personal involvement is more important than schedules where the emphasis lies on personal relationships rather than keeping appointments

on time. This is the usual pattern that is typically found in Latin America and the Middle East.

5.   Kinesics

Kinesics is the study of body movements, facial expressions, and gestures. It was developed by anthropologist Ray L. Birdwhistell in the 1950s. Kinesic behaviors include mutual gaze, smiling, facial warmth or pleasantness, childlike behaviors, direct body orientation, and the like. Birdwhistell proposed the term kineme to describe a minimal unit of visual expression, in analogy to a phoneme which is a minimal unit of sound.

6.   Posture

Posture can be used to determine a participants degree of attention or involvement, the difference in status between communicators, and the level of fondness a person has for the other communicator. Studies investigating the impact of posture on interpersonal relationships suggest that mirror-image congruent postures, where one persons left side is parallel to the others right side, leads to favorable perception of communicators and positive speech; a person who displays a forward lean or a decrease in a backwards lean also signify positive sentiment during communication. Posture is understood through such indicators as direction of lean, body orientation, arm position, and body openness.

7.   Gesture

A wink is a type of gesture. A gesture is a non-vocal bodily movement intended to express meaning. They may be articulated with the hands, arms or body, and also include movements of the head, face and eyes, such as winking, nodding, or rolling one's eyes. The boundary between language and gesture, or verbal and nonverbal communication, can be hard to identify. According to Ottenheimer (2007), psychologists Paul Ekman and

Wallace Friesen suggested that gestures could be categorised into five types: emblems, illustrators, affect displays, regulators, and adaptors.

- **Emblems:** Emblems are gestures with direct verbal translations, such as a goodbye wave;
- **Illustrators:** Illustrators are gestures that depict what is said verbally, such as turning an imaginary steering wheel while talking about driving;
- **Affect Displays:** Affect display is a gesture that conveys emotions, like a smile;
- **Regulators:** Regulators are gestures that control interaction; and finally
- **Adaptors:** Adaptor is a gesture that facilitates the release of bodily tension, such as quickly moving one's leg.

Gestures can be also being categorised as either speech-independent or speech-related. Speech-independent gestures are dependent upon culturally accepted interpretation and have a direct verbal translation. A wave hello or a peace sign are examples of speech-independent gestures. Speech related gestures are used in parallel with verbal speech; this form of nonverbal communication is used to emphasize the message that is being communicated. Speech related gestures are intended to provide supplemental information to a verbal message such as pointing to an object of discussion. Gestures such as Mudra (Sanskrit) encode sophisticated information accessible to initiates that are privy to the subtlety of elements encoded in their tradition.

Topic : Listening

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term active listening.
- Describe the process of easy listening.

Definition/Overview:

Active Listening: Active listening is intent to "listen for meaning", in which the listener checks with the speaker to see that a statement has been correctly heard and understood. The goal of active listening is to improve mutual understanding. When interacting, people often are not listening attentively to one another. They may be distracted, thinking about other things, or thinking about what they are going to say next, (the latter case is particularly true in conflict situations or disagreements).

Active listening is a structured way of listening and responding to others. It focuses attention on the speaker. Suspending ones own frame of reference and suspending judgment are important in order to fully attend to the speaker. It is important to observe the other person's behavior and body language. Having heard, the listener may then paraphrase the speakers words. It is important to note that the listener is not necessarily agreeing with the speakersimply stating what was said. In emotionally charged communications, the listener may listen for feelings. Thus, rather than merely repeating what the speaker has said, the active listener might describe the underlying emotion (you seem to feel angry or you seem to feel frustrated, is that because?).Individuals in conflict often contradict one another. This has the effect of denying the validity of the other persons position. This can make one defensive, and they may either lash out, or withdraw. On the other hand, if one finds that the other partly understands, an atmosphere of cooperation can be created. This increases the possibility of collaborating and resolving the conflict.

Active listening is used in a wide variety of situations, including tutoring, medical workers talking to patients, HIV counseling, helping suicidal persons, management, counseling and journalistic settings. In groups it may aid in reaching consensus. It may also be used in casual conversation to build understanding, though this can be interpreted as condescending. The benefits of active listening include getting people to open up, avoiding misunderstandings, resolving conflict and building trust. In a medical context, benefits may include increased patient satisfaction, improving cross-cultural communication, improved outcomes, or decreased litigation. Active listening can be measured by the Active Listening Observation Scale.

Key Points:

1.   Easy Listening

Easy listening music is a style of popular music and radio format that emerged in the mid-20th century, evolving out of swing and big band music, and related to Beautiful music and Light music. Easy listening music features simple, catchy melodies, soft, laid-back songs and occasionally rhythms suitable for couples dancing. The genre includes both instrumental forms (often played on light of tone instruments such as the Hammond Organ, "lush strings", or Ukulele); and vocal forms featuring pop singers, such as Barbra Streisand, Perry Como, Andy Williams, Jack Jones, Engelbert Humperdinck, Eydie Gorme, Barry Manilow, Harry Connick Jr., Frank Sinatra, Johnny Mathis, Bing Crosby, Tom Jones and Mel Torm. Exotica music stylists such as Les Baxter and Martin Denny are often included within the purview of easy listening music as well. The easy listening radio format has been generally but not completely superseded by the "Lite AC" form of Adult contemporary music radio. Beautiful music is a subset of easy listening music, since, as a radio format, it had rigid standards for instrumentation (e.g., few or no saxophones) and restrictions on how many vocal pieces could be played in an hour. It is sometimes called Nostalgia music. Often, songs were re-arranged instrumental "cover" versions of popular songs of the 1960s and 1970s custom-produced for the radio format during its peak in popularity.

The term "easy listening" has sometimes been applied negatively in the years since it went out of fashion. It is similar to what is called "lounge" or "lounge core", but lounge music is much more jazz-oriented and dependent on musical improvisation than easy listening. Easy listening music is usually orchestrated by an arranger rather than improvised by a small ensemble. Since easy listening music as such is rather unknown to the younger generation, the term "easy listening" is often incorrectly applied to other genres such as soft rock, soft pop, smooth jazz, or new age music. However this problem

arises due to the fact that the actual definition is relatively broad. Easy listening music is also sometimes referred to as "mood music", "elevator music" (and in the UK as "lift music"). The term "Muzak" is occasionally used as a (usually derogatory) synonym for easy listening music as well, but that is erroneous as Muzak specifically refers to the music produced and programmed for public places by the Muzak Corporation, and is not a music genre in itself.

Topic : Conflict And Negotiation

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term negotiation.
- Define the term conflict and discuss conflict resolution process.
- Describe the categories of conceptual conflicts.

Definition/Overview:

Negotiation: Negotiation is a dialogue intended to resolve disputes, to produce an agreement upon courses of action, to bargain for individual or collective advantage, or to craft outcomes to satisfy various interests. It is the primary method of alternative dispute resolution. Negotiation occurs in business, non-profit organizations, and government branches, legal proceedings, among nations and in personal situations such as marriage, divorce, parenting, and everyday life. The study of the subject is called negotiation theory. Those who work in negotiation professionally are called negotiators. Professional negotiators are often specialized, such as union negotiators, leverage buyout negotiators, peace negotiators, hostage negotiators, or may work under other titles, such as diplomats, legislators or brokers. Conflict is a state of discord caused by the actual or perceived opposition of needs, values and interests. A conflict can be internal (within oneself) or external (between two or more individuals). Conflict as a concept can help explain many aspects of social life such as social disagreement, conflicts of interests, and fights between individuals, groups, or organizations.

In political terms, "conflict" can refer to wars, revolutions or other struggles, which may involve the use of force as in the term armed conflict. Without proper social arrangement or resolution, conflicts in social settings can result in stress or tensions among stakeholders.

Conflict: Conflict as taught for graduate and professional work in conflict resolution (which can be win-win, where both parties get what they want, win-lose where one party gets what they want, or lose-lose where both parties don't get what they want) commonly has the definition: "when two or more parties, with perceived incompatible goals, seek to undermine each other's goal-seeking capability". One should not confuse the distinction between the presence and absence of conflict with the difference between competition and co-operation. In competitive situations, the two or more individuals or parties each have mutually inconsistent goals, either party tries to reach their goal it will undermine the attempts of the other to reach theirs. Therefore, competitive situations will, by their nature, cause conflict. However, conflict can also occur in cooperative situations, in which two or more individuals or parties have consistent goals, because the manner in which one party tries to reach their goal can still undermine the other individual or party. A clash of interests, values, actions or directions often sparks a conflict. Conflicts refer to the existence of that clash. Psychologically, a conflict exists when the reduction of one motivating stimulus involves an increase in another, so that a new adjustment is demanded. The word is applicable from the instant that the clash occurs. Even when we say that there is a potential conflict we are implying that there is already a conflict of direction even though a clash may not yet have occurred.

Key Points:

1. **Conceptual Conflict**

A conceptual conflict can escalate into a verbal exchange and/or result in fighting.

Conflict can exist at a variety of levels of analysis:

- community conflict

- diplomatic conflict

- economic conflict

- emotional conflict

- environmental resources conflict

- group conflict

- ideological conflict

- international conflict

- interpersonal conflict

- inter-societal conflict

- intra-state conflict (for example: civil wars, election campaigns)

- intrapersonal conflict (though this usually just gets delegated out to psychology)

- organizational conflict

- intra-societal conflict

- military conflict

- religious-based conflict (for example: Center For Reduction of Religious-Based Conflict).

- workplace conflict

Conflicts in these levels may appear "nested" in conflicts residing at larger levels of analysis. For example, conflict within a work team may play out the dynamics of a broader conflict in the organization as a whole. Theorists have claimed that parties can conceptualize responses to conflict according to a two-dimensional scheme; concern for one's own outcomes and concern for the outcomes of the other party. This scheme leads to the following hypotheses:

- High concern for both one's own and the other party's outcomes leads to attempts to find mutually beneficial solutions.

- High concern for one's own outcomes only leads to attempts to "win" the conflict.

- High concern for the other party's outcomes only leads to allowing the other to "win" the conflict.

- No concern for either side's outcomes leads to attempts to avoid the conflict.

In Western society, practitioners usually suggest that attempts to find mutually beneficial solutions lead to the most satisfactory outcomes, but this may not hold true for many Asian societies. Several theorists detect successive phases in the development of conflicts. Often a group finds itself in conflict over facts, goals, methods or values. It is critical that it properly identify the type of conflict it is experiencing if it hopes to manage the conflict through to resolution. For example, a group will often treat an assumption as a fact. The more difficult type of conflict is when values are the root cause. It is more likely that a conflict over facts, or assumptions, will be resolved than one over values. It is extremely difficult to "prove" that a value is "right" or "correct". In some instances, a group will benefit from the use of a facilitator or process consultant to help identify the specific type of conflict. Practitioners of nonviolence have developed many practices to solve social and political conflicts without resorting to violence or coercion.

Conflict can arise between several characters and there can be more than one in a story or plot line. The little plot lines usually enhance the main conflict. Negotiation typically manifests itself with a trained negotiator acting on behalf of a particular organization or position. It can be compared to mediation where a disinterested third party listens to each sides' arguments and attempts to help craft an agreement between the parties. It is also related to arbitration which, as with a legal proceeding, both sides make an argument as to the merits of their "case" and then the arbitrator decides the outcome for both parties. Negotiation involves three basic elements: process, behavior and substance. The process refers to how the parties negotiate: the context of the negotiations, the parties to the negotiations, the tactics used by the parties, and the sequence and stages in which all of these play out. Behavior refers to the relationships among these parties, the communication between them and the styles they adopt. The substance refers to what the parties negotiate over: the agenda, the issues (positions and - more helpfully - interests), the options, and the agreement(s) reached at the end. Skilled negotiators may use a variety of tactics ranging from negotiation hypnosis, to a straight forward presentation of demands or setting of preconditions to more deceptive approaches such as cherry picking. Intimidation and salami tactics may also play a part in swaying the outcome of negotiations. In the advocacy approach, a skilled negotiator usually serves as advocate for one party to the negotiation and attempts to obtain the most favorable outcomes possible

for that party. In this process the negotiator attempts to determine the minimum outcome(s) the other party is (or parties are) willing to accept, then adjusts their demands accordingly.

A "successful" negotiation in the advocacy approach is when the negotiator is able to obtain all or most of the outcomes their party desires, but without driving the other party to permanently break off negotiations, unless the best alternative to a negotiated agreement (BATNA) is acceptable. Traditional negotiating is sometimes called win-lose because of the assumption of a fixed "pie", that one person's gain results in another person's loss. This is only true, however, if only a single issue needs to be resolved, such as a price in a simple sales negotiation. If multiple issues are discussed, differences in the parties' preferences make win-win negotiation possible. For example, in a labor negotiation, the union might prefer job security over wage gains. If the employers have opposite preferences, a trade is possible that is beneficial to both parties. Such a negotiation is therefore not an adversarial zero-sum game. During the early part of the twentieth century, academics such as Mary Parker Follett developed ideas suggesting that agreement often can be reached if parties look not at their stated positions but rather at their underlying interests and requirements to reach a decision that benefits both parties. In the 1970s, practitioners and researchers began to develop win-win approaches to negotiation. Win-win is taken from Economic Game Theory, and has been adopted by negotiation North American academics to loosely mean Principled Negotiation. Getting to YES was published by Roger Fisher and William Ury as part of the Harvard negotiation project. The book's approach, referred to as Principled Negotiation, is also sometimes called mutual gains bargaining. The mutual gains approach has been effectively applied in environmental situations as well as labor relations where the parties (e.g. management and a labor union) frame the negotiation as "problem solving". There are a tremendous number of other scholars who have contributed to the field of negotiation, including Gerard E. Watzke at Tulane University, Sara Cobb at George Mason University, Len Riskin at the University of Missouri, Howard Raiffa at Harvard, Robert McKersie and Lawrence Susskind at MIT, and Adil Najam and Jeswald Salacuse at The Fletcher School of Law and Diplomacy.

In Section 3 of this course you will cover these topics:

- Ethics And Communication
- Relationships In Process
- Interpersonal Communication

Topic : Ethics And Communication

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term discourse ethics.
- Describe the principles of universalization and discourse ethics.

Definition/Overview:

Discourse Ethics: Discourse ethics, sometimes called "argumentation ethics", refers to a type of argument that attempts to establish normative or ethical truths by examining the presuppositions of discourse.

German philosophers Jrgen Habermas and Karl-Otto Apel are probably properly considered as the originators of modern "discourse ethics." Habermas's discourse ethics (1990) is his attempt to explain the implications of communicative rationality in the sphere of moral insight and normative validity. It is a complex theoretical effort to reformulate the fundamental insights of Kantian deontological ethics in terms of the analysis of communicative structures. This means that it is an attempt to explain the universal and obligatory nature of morality by evoking the universal obligations of communicative rationality. It is also a cognitivist moral theory, which means it holds that justifying the validity of moral norms can be done in a manner analogous to the justification of facts. However, the entire project is undertaken as a rational reconstruction of moral insight. It claims only to reconstruct the implicit normative orientations that guide individuals and it claims to access these through an analysis of communication.

Key Points:

1.   Discourse Ethics

Habermas maintains that normative validity cannot be understood as separate from the argumentative procedures used in everyday practice, such as those used to resolve issues concerning the legitimacy of actions and the validity of the norms governing interactions. He makes this claim by making reference to the validity dimensions attached to speech acts in communication and the implicit forms of argumentation they imply. The basic idea is that the validity of a moral norm cannot be justified in the mind of an isolated individual reflecting on the world. The validity of a norm is justified only inter-subjectively in processes of argumentation between individuals, in dialectic. The validity of a claim to normative rightness depends upon the mutual understanding achieved by individuals in argument. From this it follows that the presuppositions of argumentation would become important. Kant extracted moral principles from the necessities forced upon a rational subject reflecting on the world. Habermas extracts moral principles from the necessities forced upon individuals engaged in the discursive justification of validity claims, from the inescapable presuppositions of communication and argumentation. These presuppositions were the kinds of idealization that individuals had to make in order for communication and argumentation to even begin. For example:

- The presupposition that participants in communicative exchange are using the same linguistic expressions in the same way
- The presupposition that no relevant argument is suppressed or excluded by the participants
- The presupposition that no force except that of the better argument is exerted
- The presupposition that all the participants are motivated only by a concern for the better argument

There were also presuppositions unique to discourse:

- The presupposition that everyone would agree to the universal validity of the claim thematized
- The presupposition that everyone capable of speech and action is entitled to participate, and everyone is equally entitled to introduce new topics or express attitudes needs or desires
- The presupposition that no validity claim is exempt in principle from critical evaluation in argumentation

These are all at the center of Habermas's moral theory. Habermas's discourse ethics attempts to distill the idealized moral point of view that accompanies a perfectly rational process of argumentation (also idealized), which would be the moral principle implied by the presuppositions listed above. The key point is that the presuppositions of argumentation and communication that have been rationally reconstructed by Habermas are both factual and normative. This can be said about his entire project because it is explicitly attempting to bridge the gap between the "is" and the "ought". Habermas speaks of the mutual recognition and exchanging of roles and perspectives that are demanded by the very structural condition of rational argumentation. He maintains that what is implied in these factual presuppositions of communication is the deep structure of moral norms, the conditions that every valid norm must fulfill. The presuppositions of communication express a universal obligation to maintain impartial judgment in discourse, which constrains all affected to adopt the perspectives of all others in the exchange of reasons. From this Habermas extracts the following principle of universalization (U), which is the condition every valid norm has to fulfill:

- (U): All affected can accept the consequences and the side effects [of the norms] general observance can be anticipated to have for the satisfaction of everyone's interests (and the consequences are preferred to those of known alternative possibilities for regulation). This can be understood as the deep structure of all acceptable moral norms, and should not be confused with the principle of discourse ethics (D), which presupposes that norms exist that, satisfy the conditions specified by (U).
- "(D) Only those norms can claim to be valid that meet (or could meet) with the approval of all affected in their capacity as participants in a practical discourse."

The implications of (U) and (D) are quite profound. (U) claims to be a rational reconstruction of the impartial moral point of view at the heart of all cognitivist moral theories. According to moral cognitivists (e.g. Kant, Rawls etc.), it is only from such a moral point of view that insight into the actual (quasi-factual) impersonal obligations of a general will can be gained, because this perspective relieves decisions from the inaccuracies of personal interests. Of course, Habermas's reconstruction is different because it is inter-subjective. That is, Habermas (unlike Kant or Rawls) formulates the moral point of view as it arises out of the multiple perspectives of those affected by a norm under consideration. The moral point of view explicated in (U) is not the property of an individual subject but the property of a community of interlocutors, the results of a complex dialogical process of role taking and perspective exchanging. Furthermore, (U) is deduced from a rational reconstruction of the presupposition of communication, which downgrades the strong transcendentalism of Kantian ethics by establishing a foundation in inner-worldly processes of communication.

(D) on the other hand is a principle concerning the manner in which norms conforming to (U) must be justified though discourse. Again, Habermas takes the task of moral reflection out of the isolated individual's head and gives it to inter-subjective processes of communication. What (D) proposes is that moral principles must be validated in actual discourse and that those to be affected by a norm must be able to participate in argumentation concerning its validity. No number of thought experiments can replace a communicative exchange with others regarding moral norms that will affect them. Moreover, this general prescription concerning the type of discourse necessary for the justification of moral norms opens the process of moral deliberation to the kind of learning that accompanies a fallibilistic orientation. (U) and (D) are catalysts for a moral learning process, which although fallible is not relative. The flesh and blood insights of participants in communicative exchange are refracted through the universal guidelines explicated from the deep structures of communication and argumentation. This spawns discourses with a rational trajectory, which are grounded in the particular circumstances of those involved but aimed at a universal moral validity.

Hans-Hermann Hoppe's "argumentation ethics" is a defense of libertarian rights. Hoppe, drawing on the work of Habermas and Apel (and a former student of Habermas's), argues that because argumentation, or discourse, is by its nature a conflict-free way of interacting, and requires individual control of resources in order to argue and be alive to do so, that certain norms are presupposed as true by anyone engaging in genuine discourse. These norms include the libertarian principle of non-aggression, which itself implies libertarian rights. Therefore, no one can argumentatively deny libertarian rights without self-contradiction.

Gary B. Madison's views are similar to Hoppe's argumentation ethics approach and also draw on Habermasian discourse ethics. Madison argues that the various values defended by liberalism are not arbitrary, a matter of neither mere personal preference, nor do they derive from some natural law. . . . Rather, they are nothing less and nothing more than what could be called the operative presuppositions or intrinsic features and demands of communicative rationality itself. In other words, they are values that are implicitly recognized and affirmed by everyone by the very fact of their engaging in communicative reason. This amounts to saying that no one can rationally deny them without at the same time denying reason, without self-contradiction, without in fact abandoning all attempts to persuade the other and to reach agreement. These implicitly recognized values include a renunciation of the legitimacy of violence. Thus, it is absolutely impossible for anyone who claims to be rational, which is to say human, outrightly to defend violence is the opposite of discourse. . . . Violence is always the interruption of discourse: discourse is always the interruption of violence.' That violence is the opposite of discourse means that it can never justify itself and is therefore not justifiablefor only through discourse can anything be justified. As the theory of rational argumentation and discussion, liberalism amounts, therefore, to a rejection of power politics.

Thus, Madison, like Hoppe, argues that the fact-value gap can be bridged by an appeal to the nature of discourse. The notion of universal human rights and liberties is not a . . .

arbitrary value, a matter of mere personal preference. . . . On the contrary, it is nothing less and nothing more than the operative presupposition or intrinsic feature and demand of communicative rationality itself. While Hoppe attempts to show that the non-aggression principle (i.e., self-ownership plus the right to homestead) itself is directly implied by any discourse or argumentation, Madison's arguments are a bit different. For instance, he argues that, because discourse has priority over violence, this validates the Kantian claim that people ought to be treated as ends rather than means, which is the principle of human dignity. The principle of freedom from coercion then follows from the principle of human dignity. The "estoppel" theory of Stephan Kinsella draws on Hoppe's theory. Kinsella argues that an aggressor cannot coherently object to being punished for the act of aggression, by the victim or the victim's agents or heirs, i.e. he is "estopped" from withholding consent, because by committing aggression he commits himself to the proposition that the use of force is legitimate, and therefore, his withholding consent based on his right not to be physically harmed contradicts his aggressive legitimation of force.

In a theory bearing some resemblance to Kinsella's estoppel theory, law professor Lawrence Crocker proposes the use of moral estoppel in preventing a criminal from asserting the unfairness of being punished in certain situations. Crocker's theory, while interesting, is not rigorous, and Crocker does not seem to realize the implications of estoppel for justifying only the libertarian conception of rights. Rather than focusing on the reciprocity between the force used in punishment and the force of an aggressive act by a wrongdoer, Crocker claims that a person who has "treated another person or the society at large in a fashion that the criminal law prohibits" is "morally estoped" from asserting that his punishment would be unfair. Crocker's theory is not quite libertarian, however, since it seems to assume that any law is valid, even those that do not prohibit the initiation of force. Flemish law professor Frank van Dun suggests that part of "the ethics of dialogue" is that we ought to respect the "dialogical rights of otherstheir right to speak or not to speak, to listen or not to listen, to use their own judgment." Van Dun even suggests that "principles of private property and uncoerced exchange" are also presupposed by participants in discourse.

Philosopher Jeremy Shearmur also proposes that an argument about 'dialogue rights' which draws on themes from Hayek and Karl Popper may be developed to justify individual property rights and other classical liberal principles, in an argument different in approach from that of Hoppe, Madison, and van Dun. Other theories bearing some resemblance to discourse ethics include Paul Chevigny's theory that the nature of discourse may be used to defend the right to free speech and Tibor Machan's view that discourse in general and political dialogue in particular rest on individualist prerequisites or presuppositions. However, Machan, accepting the validity of action-based ethical theories (similar to Pilon's and Gewirth's approach, discussed below), but not purely-argumentation-based theories, also maintains that "human action needs to be understood by reference to human nature."

In addition, Rodney J. Blackman defends a procedural natural-law position on the grounds that, as we normally use language and define "law," "law" has a procedural component that, if adhered to, limits a government's arbitrary and irrational use of power. Blackman contends that language users implicitly accept this normative, procedural aspect of what is described as law; they use a definition of law that also limits what state power can be classified as law. A somewhat similar argument is made by noted libertarian law professor and legal theorist Randy E. Barnett. Professor Barnett argues that those who claim that the U.S. Constitution justifies certain government regulation of individuals are themselves introducing normative claims into discourse, and thus cannot object, on positivist or wertfrei grounds, to a moral or normative criticism of their position. Libertarian legal philosopher Roger Pilon has also developed a libertarian version of the rights theory of his teacher, noted philosopher Alan Gewirth. Although he disagrees with the non-libertarian conclusions that Gewirth himself draws from his own rights theory, Pilon builds "upon much of the justificatory groundwork he has established, for I believe he [Gewirth] has located, drawn together, and solved some of the most basic problems in the theory of rights."

To determine what rights we have, Pilon (following Gewirth) focuses on "what it is we necessarily claim about ourselves, if only implicitly, when we act.". Pilon argues that all

action is conative, that is, an agent acts voluntarily and for purposes which seem good to him. Pilon argues that the prerequisites of successful action are "voluntariness and purposiveness," the so-called "generic features" that characterize all action. Thus an agent cannot help valuing these generic features and even making a rights-claim to them, according to Pilon/Gewirth. From this conclusion, it is argued that all agents also necessarily claim rights against coercion and harm. And since it would be inconsistent to maintain that one has rights for these reasons without also admitting that others have these rights too (since the reasoning concerning the nature of action applies equally to all purposive actors), such rights-claims must be universalizable. Thus, an agent in any action makes a rights-claim to be free from coercion and harm, since such rights are necessary to provide for the generic features of action, which an agent also necessarily values, and the agent also necessarily grants these rights to others because of the universalizability requirement. From this point, Pilon/Gewirth develops a sort of modern Categorical Imperative, which is called the "Principle of Generic Consistency" (PGC). The PGC is: "Act in accord with the generic rights of your recipients as well as of yourself." ("Recipients are those who stand opposite agents, who are 'affected by' or 'recipients of' their actions."). Under Pilon's libertarian working of the PGC, the PGC does not require anyone to do anything. It is addressed to agents, but it does not require anyone to be an agent who has recipients. An individual can "do nothing" if he chooses, spending his life in idle contemplation. Provided there are no recipients of this behavior, he is at perfect liberty to perform it. And if there are recipients, the PGC requires only that he act in accord with the generic rights of those recipients, i.e., that he not coerce or harm them. Pilon extends his reasoning and works the PGC to flesh out more fully just what rights we do have.

Topic : Relationships In Process

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term procximity.
- Define trust and different perspectives of trust.
- Describe different approaches of trust.

Definition/Overview:

Proximity: The proximity effect in audio refers to a change in the frequency response of a directional microphone as the sound source is brought in close proximity to the microphone. The result of the change is a disproportionate increase in the bass response of the microphone. The effect is found in directional microphones due to the particulars of its construction and, consequently, is not exhibited in omni-directional microphones.

To understand how the proximity effect arises in directional microphones, it is first necessary to briefly understand how a directional microphone works. A microphone is constructed with a diaphragm whose mechanical movement is converted to electrical signals (via a magnetic coil, for example). The movement of the diaphragm is a function of the air pressure difference across the diaphragm arising from incident sound waves. In a directional microphone, sound reflected from surfaces behind the diaphragm is permitted to be incident on the rear side of the diaphragm. Since the sound reaching the rear of the diaphragm travels slightly farther than the sound at the front, it is slightly out of phase. The greater this phase difference, the greater the pressure difference and the greater the diaphragm movement. As the sound source moves off the diaphragm axis, this phase difference decreases due to decreasing path length difference. This is what gives a directional microphone its directivity. In addition to the angular dependence described above, the response of a directional microphone depends on the amplitude, frequency and distance of the source. These latter two dependencies are used to explain the proximity effect.

As described above, the phase difference across the diaphragm gives rise to the pressure difference that moves the diaphragm. This phase difference increases with frequency as the difference in path length becomes a larger portion of the wavelength of the sound. (This frequency dependence is offset by damping the diaphragm 6 dB per octave to achieve a flat frequency response but this is not germane to the proximity effect so nothing more will be

said about it here). The point to be made regarding the frequency dependency is that the phase difference across the diaphragm is the smallest at low frequencies. In addition to phase differences, amplitude differences also result in pressure differences across the diaphragm. This amplitude component arises from the fact that the far side of the diaphragm is further away from the sound source than the front side. Since sound pressure decreases as the inverse of the distance from the source (it is sound intensity that drops as the inverse of the distance squared, for those familiar with the inverse square law), the amplitude of the sound will be slightly less at the rear of the diaphragm as compared to the front of the diaphragm. Since the pressure difference due to the amplitude component is dependent only on the amplitude differences across the diaphragm, it is independent of frequency.

The properties of the amplitude component that are applicable to the proximity effect are that the contribution to the pressure difference is small and independent of frequency. At large distances between the source and the microphone, the amplitude component of the pressure difference is negligible compared to the phase component at all audio frequencies. As the source is brought closer to the directional microphone, the amplitude component of the pressure difference increases and becomes the dominant component at lower frequencies (recall that the phase component is relatively small at the low frequencies). At higher frequencies, the phase component of the pressure difference continues to dominate for all practical distances between source and microphone. The result is that the frequency response of the microphone changes, specifically, increases at the low frequency (bass) end, as the audio source is brought within close proximity of the microphone. This is the proximity effect as it pertains to audio. Trust is a relationship of reliance. A trusted party is presumed to seek to fulfill policies, ethical codes, law and their previous promises. Trust does not need to involve belief in the good character, vices, or morals of the other party. Persons engaged in a criminal activity usually trust each other to some extent. Also trust does not need to include an action that you and the other party are mutually engaged in. Trust is a prediction of reliance on an action, based on what a party knows about the other party. Trust is a statement about what is otherwise unknown -- for example, because it is far away, cannot be verified, or is in the future.

Key Points:

1.   Trust

In the social sciences, the subtleties of trust are a subject of ongoing research. In sociology (and psychology) the degree to which one party trusts another is a measure of belief in the honesty, benevolence and competence of the other party. Based on the most recent research, a failure in trust may be forgiven more easily if it is interpreted as a failure of competence rather than a lack of benevolence or honesty. From this perspective, trust is a mental state, which cannot be measured directly. Confidence in the results of trusting may be measured through behavior, or alternatively, one can measure self-reported trust (with the entire caveat surrounding that method). Trust may be considered a moral choice, or at least a heuristic, allowing the human to deal with complexities that outgo rationalistic reasoning. In this case, machine-human trust is meaningless, because computers have no moral sense and rely on rational computations. Any trust in a device under this characterization is computer-mediated trust of the user of the machine in the designer and creator of the device; who has implemented the rational rules into the device. Francis Fukuyama and Tyler are academics who advocate this conception of trust as moral and not directly observable.

- A second perspective in social theory comes from the classic Foundations of Social Theory by James S. Coleman. Coleman offers a four-part definition:
- Placement of trust allows actions that otherwise are not possible (i.e. trust allows actions to be conducted based on incomplete information on the case in hand)
- The person in whom trust is placed (trustee) is trustworthy, then the trustor will be better off than if he or she had not trusted. Conversely, if the trustee is not trustworthy, then the trustor will be worse off than if he or she had not trusted (this is reminiscent of a classical prisoner's dilemma).
- Trust is an action that involves a voluntary transfer of resources (physical, financial, intellectual, or temporal) from the truster to the trustee with no real commitment from the trustee (again prisoner's dilemma).
- A time lag exists between the extension of trust and the result of the trusting behavior.The strength of Coleman's definition is that it allows for discussion of trust behavior. These

discussions have been particularly useful in reasoning about human-computer trust, and trust behaviors.

A critical element in studies of trust behavior is power. One who is in a position of dependence cannot be said to trust another in a moral sense, but can be defined as trusting another in the strictest behavioral sense. Trusting another party when one is compelled to do so is sometimes called reliance, to indicate that the belief in benevolence and competence may be absent, while the behaviors are present. Others refer only to coercion. Coleman's definition does not account for the distinction between trust (worthiness) as a moral attribute and trustworthiness as mere reliability. It is Annette Baier who characterizes contexts of trust as structures of interaction in which moral obligations act upon the trustees.

The substantive conflict in the social sciences is whether trust is entirely internal and only confidence is observable, or whether trust behaviors (and self reported levels of trust) can meaningfully measure trust in the absence of coercion. Note however that many languages (e.g. Dutch or German) do not distinguish between the words trust and confidence, which is complicating this issue. The distinction between trust and confidence is an unsolved issue in current trust/confidence research. In general, trust is essential as Social institutions (governments), economies, and communities require trust to function. Therefore trust and altruism are areas of study for economists, although these concepts go beyond strict rational economics. Similarity refers to the psychological nearness or proximity of two mental representations. Research in cognitive psychology has taken a number of approaches to the concept of similarity. Each of them is related to a particular set of assumptions about knowledge representation.

Mental distance approaches assume that mental representations can be conceptualized as some kind of mental space. Concepts are represented as points within the space. Similarity between concepts is a function of the distance between the concepts in space.

Concepts represented by points that are near to each other are more psychologically similar than are points that are conceptually distant. A strength of this approach is there are many mathematical techniques for deriving spaces from data such as Multidimensional scaling and Latent semantic analysis.

2.   Featural approaches

Featural approaches were developed to address limitations of the mental distance approaches. For example, spaces are symmetric. The distance between two points is the same regardless of which point you start from. However, psychological similarity is not symmetric. For example, we often prefer to state similarity in one direction. For example, it feels more natural to say that 101 is like 100 than to say that 100 is like 101. Furthermore, many metaphors are also directional. Saying "That surgeon is a butcher" means something quite different from saying "That butcher is a surgeon." Featural approaches assumed that people represent concepts by lists of features that describe properties of the items. A similarity comparison involves comparing the feature lists that represent the concepts. Features that are shared in the feature lists are commonalities of the pair and features that are contained in one feature set but not the other are differences of the pair. It is possible to account for people's intuitions or ratings of the similarities between concepts by assuming that judgments of similarity increase with the number of commonalities (weighted by the salience of those commonalities) and decreases with the number of differences (weighted by the salience of the differences).

3.   Structural approaches

Structural approaches to similarity were developed to address limitations of the featural account. In particular, featural approaches assume that the commonalities and differences are independent of each other. However, commonalities and differences are not psychologically independent. In fact, determining the differences between a pair requires finding the commonalities. Consider the comparison between a car and a motorcycle. Both have wheels. That is a commonality. However, cars have four wheels, while

motorcycles have two wheels. That is a difference. Because this difference required first finding a commonality between the pair, it is called an alignable difference. Alignable differences contrast with nonalignable differences which are aspects of one concept that have no correspondence in the other. For example, cars have seatbelts and motorcycles do not. Research suggests that alignable differences have a larger impact on people's judgments of similarity than do nonalignable differences. Thus, the relationship between the commonalities of a pair and the differences is important for understanding people's assessments of similarity. Structural approaches to similarity emerged from research on analogy.

Topic : Interpersonal Communication

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term interpersonal communication.
- Define direct channel and indirect channe.
- Describe

Definition/Overview:

Interpersonal Communication: Interpersonal communication is defined by communication scholars in numerous ways, though most definitions involve participants who are interdependent on one another, have a shared history. Communication channels are the medium chosen to convey the message from sender to receiver. Communication channels can be categorized into two main categories: Direct and Indirect channels of communication.

Direct Channel: Direct channels are those that are obvious and can be easily recognized by the receiver. They are also under direct control of the sender. In this category are the verbal and non-verbal channels of communication. Verbal communication channels are those that

use words in some manner, such as written communication or spoken communication. Non-verbal communication channels are those that do not silly require words, such as certain overt facial expressions, controllable body movements (such as that made by a traffic police to control traffic at an intersection), color (red for danger, green means go etc), sound (sirens, alarms etc.).

Indirect Channels: Indirect channels are those channels that are usually recognized subliminally or subconsciously by the receiver, and not under direct control of the sender. This includes kinesics or body language that reflects the inner emotions and motivations rather than the actual delivered message. It also includes such vague terms as "gut feeling", "hunches" or "premonitions". Channels means mode of communicating the messages.

Participants: Participant is the communicators who are both senders and receivers. Speech refers to the processes associated with the production and perception of sounds used in spoken language. A number of academic disciplines study speech and speech sounds, including acoustics, psychology, speech pathology, linguistics, and computer science. In linguistics (articulatory phonetics), manner of articulation describes how the tongue, lips, and other speech organs are involved in making a sound make contact. Often the concept is only used for the production of consonants. For any place of articulation, there may be several manners, and therefore several homorganic consonants.

Key Points:

1.   **Speech Perception**

Speech perception refers to the processes by which humans are able to interpret and understand the sounds used in language. The study of speech perception is closely linked to the fields of phonetics and phonology in linguistics and cognitive psychology and

perception in psychology. Research in speech perception seeks to understand how human listeners recognize speech sounds and use this information to understand spoken language. Speech research has applications in building computer systems that can recognize speech, as well as improving speech recognition for hearing.

There are several biological and psychological factors that can affect speech. Among these are:

- Diseases and disorders of the lungs or the vocal cords, including paralysis, respiratory infections, vocal fold nodules and cancers of the lungs and throat
- Diseases and disorders of the brain, including alogia, aphasias, dysarthria, dystonia and speech processing disorders, where impaired motor planning, nerve transmission, phonological processing or perception of the message (as opposed to the actual sound) leads to poor speech production.
- Hearing problems, such as otitis media effusion can lead to phonological problems.
- Articulatory problems, such as stuttering, lisping, cleft palate, ataxia, or nerve damage leading to problems in articulation. Tourette syndrome and tics can also affect speech.
- In addition to aphasias, anomia and certain types of dyslexia can impede the quality of auditory perception, and therefore, expression. Hearing impairments and deafness can be considered to fall into this category.
- Unconscious (or intuitive) communication is the transfer of information unconsciously between humans.

It is sometimes intrapersonal, like dreaming or cognition under the effects of hypnosis, and is not necessarily nonverbal communication. Research has shown that our conscious attention can attend to 5-9 items simultaneously. All other information is processed by the unconscious mind. For example, the unconscious mind sometimes picks up on and relates nonverbal cues about an individual based on how he or she has arranged his or her settings such as his or her home or place of work. Usually our unconscious communication and unconscious behaviour are influenced or dictated by our culture. Communication between people of different cultures and subcultures can sometimes

cause unexpected suffering and conflicts. So, understanding of unconscious communication can avoid such conflicts. Also, unconscious communication can cause changes in mood or emotion.

In Section 4 of this course you will cover these topics:
- Intercultural Communication
- Interviewing
- Small-Group Communication

Topic : Intercultural Communication

Topic Objective:

At the end of this topic student would be able to:

- Introduce the meaning of cross cultural communication.
- Define the importance of inter cultural communication
- Differentiate between cross and inter cultural communication.

Definition/Overview:

Inter Cultural Communication: Inter-cultural communication (also frequently referred to as intercultural communication) is a field of study that looks at how people from differing cultural backgrounds endeavour to communicate. The application of cross-cultural communication studies began post World War II. Its use was originally found within businesses and the government both seeking to expand globally. Businesses began to offer language training to their employees. Businesses found that their employees were ill equipped for overseas work in the globalizing market. Programs developed to train employees to understand how to act when abroad. Current cross-cultural training in businesses does not only focus on language training but also includes focus on culture training.

Key Points:

1.   Cross Cultural Communication

Inter-cultural communication tries to bring together such relatively unrelated areas as cultural anthropology and established areas of communication. Its core is to establish and understand how people from different cultures communicate with each other. Its charge is to also produce some guidelines with which people from different cultures can better communicate with each other. Cross-cultural communication, as in many scholarly fields, is a combination of many other fields. These fields include anthropology, cultural studies, psychology and communication. The field has also moved both toward the treatment of interethnic relations, and toward the study of communication strategies used by co-cultural populations, i.e., communication strategies used to deal with majority or mainstream populations. While the study of cross-cultural communication is a long established field in the US, it is fast becoming a global research area. As a result, cultural differences in the study of cross-cultural communication can already be found. For example, cross-cultural communication is generally considered to fall within the larger field of communication studies in the US, but it is emerging as a sub-field of applied linguistics in the UK. As the application of cross-cultural communication theory to foreign language education is increasingly appreciated around the world, cross-cultural communication classes can be found within foreign language departments of some universities, while other schools are placing cross-cultural communication programs in their departments of education.

2.   Intercultural Communication

Intercultural communication principles guide the process of exchanging meaningful and unambiguous information across cultural boundaries, in a way that preserves mutual respect and minimises antagonism. For these purposes, culture is a shared system of symbols, beliefs, attitudes, values, expectations, and norms of behaviour. It refers to

coherent groups of people whether resident wholly or partly within state territories, or existing without residence in any particular territory. Hence, these principles may have equal relevance when a tourist seeks help, where two well-established independent corporations attempt to merge their operations, and where politicians attempt to negotiate world peace. Two factors have raised the importance of this topic:

- Improvements in communication and transportation technology have made it possible for previously stable cultures to meet in unstructured situations, e.g. the internet opens lines of communication without mediation, while budget airlines transplant ordinary citizens into unfamiliar milieux. Experience proves that merely crossing cultural boundaries can be considered theatening, while positive attempts to interact may provoke defensive responses. Misunderstanding may be compounded by either an exaggerated sensitivity to possible slights, or an exaggerated and over-protective fear of giving offence;

- Some groups believe that the phenomenon of globalisation has reduced cultural diversity and so reduced the opportunity for misunderstandings, but characterising people as a homogeneous market is simplistic. One product or brand only appeals to the material aspirations of one self-selecting group of buyers, and its sales performance will not affect the vast multiplicity of factors that may separate the cultures.

3.   Theories of Cross Cultural Communication

The main theories for cross-cultural communication are based on the work done looking at value differences among cultures, especially the works of Edward T. Hall, Geert Hofstede, and Fons Trompenaars. Clifford Geertz was also a contributor to this field. These theories have been applied to a variety of different communication theories and settings, including general business and management (Fons Trompenaars and Charles Hampden-Turner) and marketing. There have also been several successful educational projects which concentrate on the practical applications of these theories in cross-cultural situations. These theories have also been criticised mainly by management scholars (e.g. Holden, Nigel) for being based on the culture concept derived from 19th century cultural anthropology and emphasising on culture-as-difference and culture-as-essence. Another criticism has been the uncritical way Hofstedes dimensions are served up in textbooks as facts. There is a move to focus on 'cross-cultural interdependence' instead of the

tradititional views of comparative differences and similarities between cultures. Cross-cultural management is increasingly seen as a form of knowledge management. The Semiotics of Communication analyses the verbal and non-verbal codes used to transfer information between people. Should these people have different cultural backgrounds, they may interpret verbal and non-verbal signals differently. Empirical methods for researching such differences propose that culture is learned by listening to, and observing the behaviour of, other members within the group.

Direct and indirect interactions ensure that culture is passed from person to person and from generation to generation. The research methods are predominantly objective and quantitative, observing behaviour without considering the reasons behind it, and cataloguing the types of behavior identified as common within each culture. Data collection by observation is the primary method because intervention by the observer to ask for an explanation of the behaviour may produce unreliable subjective data and skew future behaviour when individuals are aware that they are being observed. But if researchers hypothesise that culture is coherent within the group because they share basic values (the assumption is that people think before they do), they must try to identify these basic values by inference or induction. A soft systems approach would explore multi-causal explanations of behaviour. Complexity would be assumed given age, gender, ethnicity, religion, class, personality, reaction to authority, the setting, the other party's behavior, and the presence or absence of an audience. This approach allows for more nuanced explanations but it may produce detailed explanations that are more difficult to use as a predictive tool. People from different cultures encode and decode messages differently, increasing the chances of misunderstanding, so the safety-first consequence of recognizing cultural differences should be to assume that everyones thoughts and actions are not just like ours. Such assumptions stem from potentially devastating ignorance and can lead to much frustration for members of both cultures. Entering a culture with this type of ethnocentrism, the assumption your own culture is correct, is another byproduct of ignorance and cultural misunderstanding. Main types of misunderstanding are:

4.   Language

Even when two people think they can speak each other's language, the chance of error is high. Usages and contextual inferences may be completely different between cultures. So even though one speaker may have learned the vocabulary of the other's language, selecting the most appropriate words, with the correct intonation, spoken with appropriate eye contact while standing a proper distance from the other are all critical even before one considers the propriety of the topic to be discussed.

5.   Rights, values, and needs

Some cultural characteristics will be easy to identify, e.g. whether people are conscious of status or make displays of material wealth. But many rights are assumed, values are implied, and needs are unspoken, (e.g. for safety, security, love, a sense of belonging to a group, self-esteem, and the ability to attain one's goals). For example, issues of personal security, dignity, and control will be very different as between an abled and a disabled person. Similarly, there may be problems of respect when a person from a rigidly class-based culture meets a meritocrat, or where there is racism, sexism or religious intolerance in play. In such situations, identity is fundamental when disputing the proper role or "place" of the other, about who is in control of their lives, and how they present themselves to the outside world. But the reality is more deeply rooted in power relationships: about who is on top of the social, economic, and/or political hierarchy. Family members or long term rivals may be obsessed with their mutual competition. The relationships between racial or ethnic groups may be affected by economic jealousy. Nations may assert that their political systems are superior. Such conflicts are difficult to resolve because no-one wants to be the loser, and few are willing to share the winnings. Stereotyping can aggravate these problems and prevent people from realising that there is another way to interpret a situation, or that other groups may define their rights in a different way. Hence, what may appear just or fair to one group can often seem unjust to an opposing group.

6.   Assumptions

People may misinterpret each other's motives. For example, one group may assume that they are simply exchanging information about what they believe, but the other believes that they are negotiating a change in behavior. This is most likely to arise when the parties are not completely honest with each other from the outset. Individuals may wish to protect their privacy, corporations may be concerned about industrial espionage, and politicians may be bound by requirements of secrecy in the national interest. Nevertheless, clarifying the purpose of the interaction is essential to eliminating confusion, particularly if vested interests are involved.

7.   The situation

If time is not a factor and those interacting approach their meetings with good will and patience, effective communication is more likely. But, if the parties are under pressure (whether generated by external circumstances or internal needs), emotions may colour the exchange. Prejudice is a short-cut decision-making tool. In a crisis, fear and anger may trigger more aggressive tactics, particularly if the meeting is being staged under the gaze of the news media.

8.   Improving Intercultural Communication

It is essential that people research the cultures and communication conventions of those whom they propose to meet. This will minimise the risk of making the elementary mistakes. It is also prudent to set a clear agenda so that everyone understands the nature and purpose of the interaction. When language skills are unequal, clarifying ones meaning in five ways will improve communication:

- avoid using slang and idioms, choosing words that will convey only the most specific denotative meaning;
- listen carefully and, if in doubt, ask for confirmation of understanding (particularly important if local accents and pronunciation are a problem);

- recognize that accenting and intonation can cause meaning to vary significantly; and
- Respect the local communication formalities and styles, and watch for any changes in body language.
- Investigate their culture's perception of your culture by reading literature about your culture through their eyes before entering into communication with them. This will allow you to prepare yourself for projected views of your culture you will be bearing as a visitor in their culture.
- If it is not possible to learn the other's language, it is expedient to show some respect by learning a few words. In all important exchanges, a translator can convey the message.
- When writing, the choice of words represent the relationship between the reader and the writer so more thought and care should be invested in the text since it may well be thoroughly analysed by the recipient.

Topic : Interviewing

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term informal interview.
- Define job interview.
- Describe the process of job interview in relation to its different forms.

Definition/Overview:

Informal Interview: An Informational Interview is a meeting in which a job seeker asks for advice rather than employment. The job seeker uses the interview to gather information on the field, find employment leads and expand their professional network. This differs from a job interview because the job seeker asks the questions. There may or may not be employment opportunities available. The term was coined by Richard Nelson Bolles, author of the best-selling career handbook, What Color Is Your Parachute? Informational interviews are initiated by the job seeker. There are many avenues the job seeker may pursue to obtain

the informational interview. Career and social networking, newspaper want ads, job boards, placement services, company websites, human resource contacts, job search engines, and professional recruiters.While the job seeker initiates the interview, he must follow the basic guidelines for interview etiquette. He must arrive promptly, dress appropriately, prepare informational questions, and make a good first impression. A job interview is a process in which a potential employee is evaluated by an employer for prospective employment in their company, organization, or firm, it was established in the late 16th century.

Key Points:

1.   **Job Interview**

A job interview typically precedes the hiring decision, and is used to evaluate the candidate. Interviews are usually preceded by the evaluation of supplied rsums, selecting a small number of candidates who seem to be the most desirable (shortlisting). A company seeking to fill a single position will typically interview a handful of candidates - perhaps as many as ten if the level of application has been high. While job interviews are considered to be one of the most useful tools for evaluating potential employees, they also demand significant resources from the employer and have been demonstrated to be notoriously unreliable in identifying the optimal person for the job. Multiple rounds of job interviews may be used where there are many candidates or the job is particularly challenging or desirable; earlier rounds may involve fewer staff from the employers and will typically be much shorter and less in-depth.

A common initial interview form is the phone interview, a job interview conducted over the telephone. This is especially common when the candidates do not live near the employer and has the advantage of keeping costs low for both sides. Once all candidates have had job interviews, the employer typically selects the most desirable candidate and begins the negotiation of a job offer. It is very important to be well prepared for an interview. According to the University of Delaware's career center, a common reason

employers gave for not hiring an applicant, is the inability of the applicant to fully explain the contents of his or her rsum. Therefore it is paramount to be able to discuss in detail every item listed on one's resume, and if possible to give examples when appropriate. It is also wise to research the company before the interview. To avoid being nervous, practice answering difficult questions. A good source of interview questions can be found by searching the Internet.

2.   How to Get That Next Interview

It is often easier to get a job interview than it is to do well during the interview to actually get the job. Preparing and organizing both yourself and the materials you need helps. The more you have it together on the outside, the calmer and collected you will feel on the inside. This confidence that you have everything taken care of should show through during the interview process and may ultimately land you the job. First, think about your past. Not only are you going to have to list your educational background, previous employment experiences, and extra-curricular on your application, but you are probably going to be asked about those verbally in the interview. You do not want to have to use crib notes in order to remember dates and names, so memorize this information so that you can answer questions more easily during the job interview. When filling out an application, many people give one word answers when it comes to their previous employment duties. This can lead the interviewer to think that you did not take your previous jobs seriously, or did not feel that they were important enough to write about. Give detailed information about your job duties. Remember to write in complete sentences - no one word answers. If the interviewer gives you information about the job you are applying for, you need to show them that you actually want to do the job. If you give the interviewer the impression that you could not care less whether you get the job then you will probably not get it. If you are already aware of the duties that you would be performing if you were hired, make a mental note of instances when you have done or mastered those tasks in the past. If you can show the interviewer that you not only know what you need to do the job, but that you have already done it successfully in the past, you will have much better chances of getting the job. Confidence and ability is not only shown through the spoken word, it is demonstrated through how you look and your body language as well. If you do not look the part, you are not as likely to be taken seriously.

3.   Job Interview Process

A typical job interview has a single candidate meeting with between one and three persons representing the employer; the potential supervisor of the employee is usually involved in the interview process. A larger interview panel will often have a specialized human resources worker. The meeting can be as short as 15 minutes; job interviews usually last less than two hours. The bulk of the job interview will be the interviewers asking the candidate questions about their history, personality, work style and other relevant factors to the job. The candidate will usually be given a chance to ask any questions at the end of the interview. Questions are strongly encouraged, not only do they allow the interviewee to acquire more information but they also demonstrate the candidate's strong interest in the position and company. A candidate should follow up the interview with a thank you letter expressing their appreciation for the opportunity of meeting with the company representative. The thank you letter ensures that the candidate will stay fresh in the interviewer's mind. The primary purpose of the job interview is to assess the candidate's suitability for the job, although the candidate will also be assessing the corporate culture and demands of the job on offer. Lower paid and lower skilled positions tend to have much simpler job interviews than more prestigious positions; a lawyer's job interview will be much more demanding than that of a retail cashier. Most job interviews are formal; the larger the firm, the more formal and structured the interview will tend to be. Candidates generally dress slightly better than they would for work, with a suit being appropriate for a white-collar job interview, but jeans being appropriate for an interview as a plumber. Additionally, some professions have specific types of job interviews; for performing artists, this is an audition where the emphasis is placed on the performance ability of the candidate. In many companies Assessment Days are increasingly being used, particularly for graduate positions, which may include analysis tasks, group activities, presentation exercises and Psychometric testing.

4.   Types of Interview

4.1.   Behavioral interview

A common type of job interview in the modern workplace is the behavioral interview or behavioral event interview. In this sort of interview, the interviewers tend to ask questions about general situations, with the candidate asked to describe how they handled a specific problem. A bad hiring decision nowadays can be immensely expensive for an organization cost of the hire, training costs, severance pay, loss of productivity, impact on morale, cost of re-hiring, etc. Structured selection techniques have a better track record of identifying the soundest candidate than the old-style 'biographical' interview.

The goal of the interview is to assess the candidate's ability to respond to the sorts of situations that the job may present them with. The questions asked will therefore be based on the job description, the performance indicators, the skills/personal qualities required and the interviewer's knowledge of operating in the role. Questioning will either be hypothetical (how would you deal with situation X?) or based on historical examples from your current or previous experience (when situation X arose, how did you deal with it?). Either way, the interviewer is interested (a) the thought process used and (b) the values of the candidate and the outcome of the situation.

5.   Stress interview

Stress interviews are still in common use. One type of stress interview is where the employer uses a succession of interviewers (one at a time or en masse) whose mission is to intimidate the candidate and keep him/her off-balance. The ostensible purpose of this interview: to find out how the candidate handles stress. Stress interviews might involve testing applicant's behavior in a busy environment. Questions about handling work overload, dealing with multiple projects and handling conflict are typical. Another type of stress interview may involve only a single interviewer who behaves in an uninterested or hostile style. For example, the interviewer may not give eye contact, may roll their eyes

or sigh at the candidate's answers, interrupt, turn his back, take phone calls during the interview, and ask questions in a demeaning or challenging style. The goal is to assess how the interviewee handles pressure or to purposely evoke emotional responses. This technique was also used in research protocols studying Stress and Type A (coronary-prone) Behavior because it would evoke hostility and even changes in blood pressure and heart-rate in study subjects. The key to success for the candidate is to de-personalize the process. The interviewer is acting a role, deliberately and calculatedly trying to 'rattle the cage.' Once the candidate realizes that there is nothing personal behind the interviewer's approach, it is easier to handle the questions with aplomb.

Topic : Small-Group Communication

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term small group communication.
- Define input-process-output-model.

Definition/Overview:

Small Group Communication: Small-group communication refers to the nature of communication that occurs in groups that are between 3 and 12 individuals. Small group communication generally takes place in a context that mixes interpersonal communication interactions with social clustering. Small groups have been described and studied in a number of contexts such as work groups, parties and other event-based or social situations. Most small groups fall under one or more categories: The task group, the relationship group and the influence group. The task group is more of a committee meeting; set up to accomplish a task, such as a Local School Council. The relationship group is more of a meeting of people for the enjoyment of each other's company, such as a gourmet club. The influence group focuses on bettering yourself and those around you, group members have influence over each other, such as a self help group.

Key Points:

1.   **Small Group Communication**

In the context of interpersonal communication, it is difficult to define a "small group." Scores of competing definitions have appeared in different research traditions, most concentrating on one aspect of small groups at the expense of others. Among the characteristics of groups that have underlaid definitions are the following:

- Interdependence that develops over time among group members.
- Extent to which communication patterns among members become predictable.
- Emergence of a structure of roles and norms.
- The functions (in the sense of structural functionalism) performed by the group.
- Extent to which the group satisfies group member needs or rewards them.
- Extent to which members perceive themselves as a group.
- Similarly, attempts to distinguish small groups from large groups through number of members is arbitrary; social psychologist Robert Bales claimed that the former differ from the latter in that each participant in a small group can remember each other participant's presence.

2.   **Input-Process-Output model**

The things which affect small-group communication are best conceived of in terms of the "input-process-output" model. Input factors are those that exist before a group meets; process factors are those that occur during a group meeting; output factors are the results of the meeting. There is any number of important input factors; perhaps the most important is the group's task. Group tasks run the gamut from making decisions to performing projects to helping group members learn skills (training, or T-groups) to encouraging self help for members (sensitivity training groups; 12-step groups) to education; even informal groups of friends can be said to have a task if they perform

activities together. Other input factors include the personalities of the members, the length of time the group has existed and the extent to which the group follows a formal procedure for performing its task. The most important process factor is the communication that occurs during group meetings, although there are others (e.g., a group working together building a shed must coordinate their shed-building actions and not get in each other's way).

Output factors can be divided into two major categories. One category includes those relevant to the group's task, such as how much is accomplished, the speed at which the task is completed and the quality of the product. The other category is relevant to the relationships among the members of the group and the individual perceptions of the group members. These include most notably; cohesiveness, which can be defined as the extent to which group members are attracted to and identify with the group, along with individual member morale and degree of satisfaction with the experience. In addition, groups develop role and leadership structures over time; these structures along with group cohesiveness affect later group meetings and as a consequence also serve as input factors.

The first important research study of small group communication was performed by social psychologist Robert Bales and published in a series of books and articles in the early and mid 1950s. This research entailed the content analysis of discussions within groups making decisions about "human relations" problems (i.e., vignettes about relationship difficulties within families or organizations). Bales made a series of important discoveries. First, group discussion tends to shift back and forth relatively quickly between the discussion of the group task and discussion relevant to the relationship among the members. He believed that this shifting was the product of an implicit attempt to balance the demands of task completion and group cohesion, under the presumption that conflict generated during task discussion causes stress among members, which must released through positive relational talk. Second, task group discussion shifts from an emphasis on opinion exchange, through an attentiveness to values underlying the decision, to making the decision. This implication that group discussion goes through the same series of stages in the same order for any decision-making group is known as the

linear phase model. Third, the most talkative member of a group tends to make between 40 and 50 percent of the comments and the second most talkative member between 25 and 30, no matter the size of the group. As a consequence, large groups tend to be dominated by one or two members to the detriment of the others. The most influential of these discoveries has been the latter; the linear phase model. The idea that all groups performing a given type of task go through the same series of stages in the same order was replicated through the 1950s, 1960s and 1970s; with most finding four phases of discussion.

Example/Case Study:

Example

communication researcher B. Aubrey Fisher showed groups going sequentially through an orientation stage, a conflict stage, a stage in which a decision emerges and a stage in which that decision is reinforced. Much of this research (although not necessarily Fisher's) had two fundamental flaws. First, all group data was combined before analysis, making it impossible to determine whether there were differences among groups in their sequence of discussion. Second, group discussion content was compared across the same number of stages as the researcher hypothesized, such that if the researcher believed there were four stages to discussion, there was no way to find out if there actually were five or more.

In the 1980s, communication researcher Marshall Scott Poole examined a sample of groups without making these errors and noted substantial differences among them in the number and order of stages. He hypothesized that groups finding themselves in some difficulty due to task complexity, an unclear leadership structure or poor cohesion act as if they feel the need to conduct a "complete" discussion and thus are more likely to pass through all stages as the linear phase model implies, whereas groups feeling confident due to task simplicity, a clear leadership structure and cohesion are more likely to skip stages apparently deemed unnecessary. Another milestone in the study of group discussion content was early 1960s

work by communication researchers Thomas Scheidel and Laura Crowell regarding the process by which groups examine individual proposed solutions to their problem. They concluded that after a proposal is made, groups discuss it in an implied attempt to determine their "comfort level" with it and then drop it in lieu of a different proposal.

In a procedure akin to the survival of the fittest, proposals viewed favorably would emerge later in discussion, whereas those viewed unfavorably would not; the authors referred to this process as "spiralling." Although there are serious methodological problems with this work, other studies have led to similar conclusions. For example, in the 1970s, social psychologist L. Richard Hoffman noted that odds of a proposal's acceptance are strongly associated with the arithmetical difference between the numbers of utterances supporting versus rejecting that proposal. More recent work has shown that groups differ substantially in the extent to which they spiral. None of this work has attempted to link discussion content with task output. The most successful attempt at that can be found in a 1980s research program of communication researcher Randy Y. Hirokawa. The implication of this program is that to an extent, depending upon task, the quality of a group's decision appears to be associated with the extent to which the group examines the problem it faces, identifies the requirements of an ideal solution and evaluates the positive and negative features of proposed solutions. Although this reads like Bales's linear phase model, Hirokawa (like Poole at about the same time) demonstrated that these decision functions need not occur in any particular order.

Communication researchers Renee Meyers and Dale Brashers have also had some success in correlating group decisions with the pattern of arguments (in the sense of argumentation theory) that occur during discussion. Work relevant to social influence in groups has a long history. Two early examples of social psychological research have been particularly influential. The first of these was by Muzafer Sherif in 1935 using the autokinetic effect. Sherif asked participants to voice their judgments of light movement in the presence of others and noted that these judgments tended to converge. The second of these was a series of studies by Solomon Asch, in which naive participants were asked to voice their judgments of the similarity of the length of lines after hearing the "judgments" of several confederates (research assistants posing as participants) who purposely voiced the same obviously wrong

judgment. On about 1/3 of the cases, participants voiced the obviously wrong judgment. When asked why, many of these participants reported that they had originally made the correct judgment but after hearing the confederates, decided the judgments of several others (the confederates) should be trusted over theirs. As a consequence of these and other studies, social psychologists have come to distinguish between two types of social influence; informational and normative. Informational influence occurs when group members are persuaded by the content of what they read or hear to accept an opinion; Sherif's study appears to be an example. Normative influence occurs when group members are persuaded by the knowledge that a majority of group members have a view. Normative influence should not be confused with compliance, which occurs when group members are not persuaded but voice the opinions of the group majority. Although some of the participants in the Asch studies who conformed admitted that they had complied, the ones mentioned above who believed the majority to be correct are best considered to have been persuaded through normative influence.

In Section 5 of this course you will cover these topics:
- Public Communication
- Organizational Communication
- Mass Communication And The New Technologies

Topic : Public Communication

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term visual aid.
- Describe the meaning of public communication.
- Discuss the role and importance of communication.
-

Definition/Overview:

Visual Aid: Visual Aid is an instructional aid, such as a poster, scale model, or videotape, which presents information visually.

Key Points:

1.   Public Communication

Communication happens at many levels (even for one single action), in many different ways, and for most beings, as well as certain machines. Several, if not all, fields of study dedicate a portion of attention to communication, so when speaking about communication it is very important to be sure about what aspects of communication one is speaking about. Definitions of communication range widely, some recognizing that animals can communicate with each other as well as human beings, and some are more narrow, only including human beings within the parameters of human symbolic interaction. Nonetheless, communication is usually described along a few major dimensions: Content (what type of things are communicated), source, emitter, sender or encoder (by whom), form (in which form), channel (through which medium), destination, receiver, target or decoder (to whom), and the purpose or pragmatic aspect. Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions. These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form make messages that are sent towards a destination. The target can be oneself, another person or being, another entity (such as a corporation or group of beings).

Communication can be seen as processes of information transmission governed by three levels of semiotic rules:

- **Syntactic**: formal properties of signs and symbols
- **Pragmatic**: concerned with the relations between signs/expressions and their users and
- **Semantic**: study of relationships between signs and symbols and what they represent

Therefore, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores auto-communication, including intrapersonal communication via diaries or self-talks.

In a simple model, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from an emisor/ sender/ encoder to a destination/ receiver/ decoder. In a slightly more complex form a sender and a receiver are linked reciprocally. A particular instance of communication is called a speech act. In the presence of "communication noise" on the transmission channel (air, in this case), reception and decoding of content may be faulty, and thus the speech act may not achieve the desired effect. Theories of coregulation describe communication as a creative and dynamic continuous process, rather than a discrete exchange of information. A language is a syntactically organized system of signals, such as voice sounds, intonations or pitch, gestures or written symbols which communicate thoughts or feelings. If a language is about communicating with signals, voice, sounds, gestures, or written symbols, can animal communications be considered as a language? Animals do not have a written form of a language, but use a language to communicate with each another. In that sense, an animal communication can be considered as a separated language.

Human spoken and written languages can be described as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manipulated. The word "language" is also used to refer to common properties of languages. Language learning is normal in human childhood. Most human languages use patterns of sound or gesture for symbols which enable communication with others around

them. There are thousands of human languages, and these seem to share certain properties, even though many shared properties have exceptions. There is no defined line between a language and a dialect, but the linguist Max Weinreich is credited as saying that "a language is a dialect with an army and a navy". Constructed languages such as Esperanto, programming languages, and various mathematical formalisms are not necessarily restricted to the properties shared by human languages.

Topic : Organizational Communication

Topic Objective:

At the end of this topic student would be able to:

- Introduce organizational Communication.
- Discuss about organizational communication in relation to organizational structure.
- Describe formal and informal communication.

Definition/Overview:

Organizational Communication: Organizational communication, broadly speaking, is: people working together to achieve individual or collective goals. People can relate to each other only through some form of communication. The survival of an organization depends on individuals and groups who are able to maintain among themselves effective and continuing relationships. If we can understand organizational communication, we will understand the organization itself. Communication can be defined as "the transfer of meanings between persons and groups". The purpose of communication may range from completing a task or mission to creating and maintaining satisfying human relationships. The word transfer means more than the simple process of "packaging" an idea as conceived by a sender and transporting it to the mind of a receiver, where it is "unpackaged". It implies the creation of meaning in the mind of a sender followed by a re-creation of the same meaning in the mind of a receiver. If something occurs along the way to change the sender's original meaning, the

communication has failed in its intent. Communication may be considered a functional part of an organizational system, and it may be considered in an interpersonal context.

Key Points:

1.   Organizational Communication: Organizational Structure

The structure of an organization is determined in part by the network of channels or paths along which information must flow between members or subunits. The modern field traces its lineage through business information, business communication, and early mass communication studies published in the 1930s through the 1950s. Until then, organizational communication as a discipline consisted of a few professors within speech departments who had a particular interest in speaking and writing in business settings. The current field is well established with its own theories and empirical concerns distinct from other communication subfields and other approaches to organizations. Several seminal publications stand out as works broadening the scope and recognizing the importance of communication in the organizing process, and in using the term "organizational communication". Nobel Laureate Herbert Simon wrote in 1947 about "organization communications systems", saying communication is "absolutely essential to organizations". In 1951 Bavelas and Barrett wrote An Experimental Approach to Organizational Communication in which they stated that communication "is the essence of organized activity".

In 1953 the economist Kenneth Boulding wrote The Organizational Revolution: A Study in the Ethics of Economic Organization. While this work directly addressed the economic issues facing organizations, in it he questions the ethical and moral issues underlying their power, and maintains that an "organization consists of a system of communication. "In 1954, a young Chris Argyris published Personality and Organization. This careful and research-based book attacked many things, but singled out "organizational communication" for special attention. Argyris made the case that what passed for

organizational communication at the time was based on unstated and indefensible propositions such as "management knows best" and "workers are inherently stupid and lazy." He accused the emerging field of relying on untested gimmicks designed to trick employees into doing management's will.   Some of the main assumptions underlying much of the early organizational communication research were:

- **Humans act rationally**. Sane people behave in rational ways, they generally have access to all of the information needed to make rational decisions they could articulate, and therefore will make rational decisions, unless there is some breakdown in the communication process.

- **Formal logic and empirically verifiable data** ought to be the foundation upon which any theory should rest. All we really need to understand communication in organizations is (a) observable and replicable behaviors that can be transformed into variables by some form of measurement, and (b) formally replicable syllogisms that can extend theory from observed data to other groups and settings

- **Communication is primarily a mechanical process**, in which a message is constructed and encoded by a sender, transmitted through some channel, then received and decoded by a receiver. Distortion, represented as any differences between the original and the received messages, can and ought to be identified and reduced or eliminated.

- **Organizations are mechanical things**, in which the parts (including employees functioning in defined roles) are interchangeable. What works in one organization will work in another similar organization. Individual differences can be minimized or even eliminated with careful management techniques.

- **Organizations function as a container** within which communication takes place. Any differences in form or function of communication between that occurring in an organization and in another setting can be identified and studied as factors affecting the communicative activity.

Herbert Simon introduced the concept of bounded rationality which challenged assumptions about the perfect rationality of communication participants. He maintained that people making decisions in organizations seldom had complete information, and that even if more information was available, they tended to pick the first acceptable option, rather than exploring further to pick the optimal solution. Through the 1960s, 1970s and 1980s the field expanded greatly in parallel with several other academic disciplines,

looking at communication as more than an intentional act designed to transfer an idea. Research expanded beyond the issue of "how to make people understand what I am saying" to tackle questions such as "how does the act of communicating change, or even define, who I am?", "why do organizations that seem to be saying similar things achieve very different results?" and "to what extent are my relationships with others affected by our various organizational contexts?"

2.   Formal Communication

The messages that move along its prescribed and regulated pathways are known as formal communications. The content of these messages concerns the work and the other related activities of the organization. Formal communications may be verbal, nonverbal, or written and may take the form of letters, telephone calls, teletype or radio messages, computer printouts, or memos. In some cases, a gesture may communicate as effectively as writing or talking to someone. Messages originate with people or machines who, by their position or activities, act as authorized senders. From the sender, the messages move along designated routes to responsible action takers and to other people or machines that need to know the content of the message. As a general rule, all formal communications are recorded and filed and become a part of the organization's records. File copies are retained by the sender, the receiver, and all other offices that need to stay informed. If a manager has spoken to someone about something, the message may also become the subject of a "memorandum for the file", prepared by the manager, the receiver, or both. Some examples of formal communication include work orders, accounting records and reports, inventory and sales reports, policy statements, job descriptions, and work-method protocols.

Formal communication may sometimes move horizontally across parallel lines of authority. Whether or not a copy of messages that cross organizational lines or functions should be sent to the common superior would be determined by how the president has defined the authority held by sender and receiver. If, in the judgment of both vice-presidents, the content of the message were entirely within their area of decision-making,

they would probably not send an information copy to the president. If the boundaries of their authority are not entirely clear-cut, they might send a copy to the president or they might route the message via the president for his approval before he sends it on to the intended receiver. In either case, the objective would be to inform or to request information, and also to ensure that prescribed lines of communication or lines of authority are followed. The network of formal communication in an organization with accompanying filing places serves several purposes. First, it defines the routes over which all important messages will travel. Second, it provides a road map for senders and receivers of information to follow. Third, it indicates the route to those who will act and also to those who must be kept informed of planned action, work in progress, and work results. Fourth, it provides a place for the storage of information that may be required for planning, operations, and control. Finally, it delineates an orderly system for superiors and subordinates to keep each other informed.

3.   Informal Communication

The formal communication channels and procedures provide structural guidelines for sending, receiving, and recording messages required in operations and other organizational business, but formal communications fall short of meeting all the needs of organizational communication. The gap between the needs of the formal system and those of the total system is bridged by an informal communication system. This consists of a large number of messages, bits of information, opinions, and expressions of feeling among people and groups over paths and by means that are chosen for convenience and necessity rather than for propriety or in conformity with formal communication patterns. It is impossible to describe all of the types of informal messages that are sent and received, or the paths over which they move in the organization. It is safe to say, only, that without informal messages, work would not be accomplished, and that the organization itself, made up of psychological, social, economic, and technological needs, could not continue to function. Leon Festinger, in reporting the results of a number of studies on communication, found that there are three general sources of pressure that generate informal communication in human groups:

- People need to share with each other and agree on important opinions and attitudes in order to feel that they belong together in the group. Hence, much information is exchanged unofficially in the organization as a whole and among members of subgroups, which satisfies needs to conform and to share positions on issues.

- People need to share with superiors and others their hopes and ambitions in satisfaction of needs for achievement, affiliation, and power. In Festinger's terms, these communications arise from forces to "locomote" within a group.

- People need to express emotions such as joy, anger, hostility, and the like as a means of "blowing off steam."

- A fourth source of informal communication could be added and is related to the rigidity of the formal bureaucratic structure: the need to bypass "official channels" for the sake of expediency in getting and giving information about performance on the job.

Rumours, by the way, seem to flow in the greatest volume when uncertainties affecting a number of people in the organization rise above normal levels of concern. Each type of communications could be classified as meeting social or emotional needs, as expressions of hopes, fears, and feelings about events or about other employees, or as communications that "short-circuit" the formal communication network for the sake of expediency.

4. Downward Communication

Downward communication is a communication in which the top management of an organization e.g. the top manager gives orders to middle managers that convey this message or order to the first level manager. Through that the middle manager and the employees of an organization came to know the goal or objectives of the organization and the work hard to the goal of organization.

5.   Upward Communication

The communication from lower level of organization to top level is called upward communication. The organization needs suggestions as well as feedback from the employee of organization in routine work, through that the management came to know the needs and wants of their employee. Ombudsman

6.   Horizontal Communication

Horizontal communication is a communication that takes place at the same level, e.g the communication between the employees themselves or between the Board of Directors. In simple the same level of communication is called horizontal communication. Through that, employees discuss different issues and then tell the concerned person or to the first line manager and the director their different plans. Then they make decisions.

7.   Communication Networks

Networks are another aspect of direction and flow of communication. Bavelas has shown that communication patterns, or networks, influence groups in several important ways. Communication networks may affect the group's completion of the assigned task on time, the position of the de facto leader in the group, or they may affect the group members' satisfaction from occupying certain positions in the network. Although these findings are based on laboratory experiments, they have important implications for the dynamics of communication in formal organizations. There are different patterns of communication:

- "Chain",
- "Wheel",
- "Star",
- "All-Channel network,
- "Circle".

8.   Patterns of Communication

- **Chain:** The Chain can readily be seen to represent the hierarchical pattern that characterizes strictly formal information flow, "from the top down," in military and some types of business organizations
- **Wheel:** The Wheel can be compared with a typical autocratic organization, meaning one-man rule and limited employee participation.
- **Star:** The Star is similar to the basic formal structure of many organizations.
- **All Channel Network:** The All-Channel network, which is an elaboration of Bavelas's Circle used by Guetzkow, is analogous to the free-flow of communication in a group that encourages all of its members to become involved in group decision processes. The All-Channel network may also be compared to some of the informal communication networks.

If it's assumed that messages may move in both directions between stations in the networks, it is easy to see that some individuals occupy key positions with regard to the number of messages they handle and the degree to which they exercise control over the flow of information. For example, the person represented by the central dot in the "Star" handles all messages in the group. In contrast, individuals who occupy stations at the edges of the pattern handle fewer messages and have little or no control over the flow of information. These "peripheral" individuals can communicate with only one or two other persons and must depend entirely on others to relay their messages if they wish to extend their range.

In reporting the results of experiments involving the Circle, Wheel, and Star configurations, Bavelas came to the following tentative conclusions. In patterns with positions located centrally, such as the Wheel and the Star, an organization quickly develops around the people occupying these central positions. In such patterns, the organization is more stable and errors in performance are lower than in patterns having a lower degree of centrality, such as the Circle. However, he also found that the morale of members in high centrality patterns is relatively low. Bavelas speculated that this lower morale could, in the long run, lower the accuracy and speed of such networks.

In problem solving requiring the pooling of data and judgments, or "insight," Bavelas suggested that the ability to evaluate partial results, to look at alternatives, and to restructure problems fell off rapidly when one person was able to assume a more central (that is, more controlling) position in the information flow. For example, insight into a problem requiring change would be less in the Wheel and the Star than in the Circle or the Chain because of the "bottlenecking" effect of data control by central members. It may be concluded from these laboratory results that the structure of communications within an organization will have a significant influence on the accuracy of decisions, the speed with which they can be reached, and the satisfaction of the people involved. Consequently, in networks in which the responsibility for initiating and passing along messages is shared more evenly among the members, the better the group's morale in the long run.

9.   Direction of Communication

If it's considered formal communications as they occur in traditional military organizations, messages have a "one-way" directional characteristic. In the military organization, the formal communication proceeds from superior to subordinate, and its content is presumably clear because it originates at a higher level of expertise and experience. Military communications also carry the additional assumption that the superior is responsible for making his communication clear and understandable to his subordinates. This type of organization assumes that there is little need for two-way exchanges between organizational levels except as they are initiated by a higher level. Because messages from superiors are considered to be more important than those from subordinates, the implicit rule is that communication channels, except for prescribed information flows, should not be cluttered by messages from subordinates but should remain open and free for messages moving down the chain of command. "Juniors should be seen and not heard," is still an unwritten, if not explicit, law of military protocol.

Vestiges of one-way flows of communication still exist in many formal organizations outside the military, and for many of the same reasons as described above. Although management recognizes that prescribed information must flow both downward and upward, managers may not always be convinced that two-wayness should be encouraged. For example, to what extent is a subordinate free to communicate to his superior that he understands or does not understand a message? Is it possible for him to question the superior, ask for clarification, suggest modifications to instructions he has received, or transmit unsolicited messages to his superior, which are not prescribed by the rules? To what extent does the one-way rule of direction affect the efficiency of communication in the organization, in addition to the morale and motivation of subordinates? These are not merely procedural matters but include questions about the organizational climate, pr psychological atmosphere in which communication takes place. Harold Leavitt has suggested a simple experiment that helps answer some of these questions. group is assigned the task of re-creating on paper a set of rectangular figures, first as they are described by the leader under one-way conditions, and second as they are described by the leader under two-way conditions.(A different configuration of rectangles is used in the second trial.) In the one-way trial, the leader's back is turned to the group. He describes the rectangles as he sees them. No one in the group is allowed to ask questions and no one may indicate by any audible or visible sign his understanding or his frustration as he attempts to follow the leader's directions. In the two-way trial, the leader faces the group. In this case, the group may ask for clarifications on his description of the rectangles and he can not only see but also can feel and respond to the emotional reactions of group members as they try to re-create his instructions on paper.

On the basis of a number of experimental trials similar to the one described above, Leavitt formed these conclusions:

- One-way communication is faster than two-way communication.
- Two-way communication is more accurate than one-way communication.
- Receivers are absolutely sure of them and make more correct judgments of how right or wrong they are in the two-way system.
- The sender feels psychologically under attack in the two-way system, because his receivers pick up his mistakes and oversights and point them out to him.

- The two-way method is relatively noisier and looks more disorderly. The one-way method, on the other hand, appears neat and efficient to an outside observer.

Thus, if speed is necessary, if a businesslike appearance is important, if a manager does not want his mistakes recognized, and if he wants to protect his power, then one-way communication seems preferable. In contrast, if the manager wants to get his message across, or if he is concerned about his receivers' feeling that they are participating and are making a contribution, the two-way system is better. Another facet of communication in the organization is the process of face-to-face, interpersonal communication, between individuals. Such communication may take several forms. Messages may be verbal (that is, expressed in words), or they may not involve words at all but consist of gestures, facial expressions, and certain postures ("body language"). Nonverbal messages may even stem from silence. Ideally, the meanings sent are the meanings received. This is most often the case when the messages concern something that can be verified objectively. For example, "This piece of pipe fits the threads on the coupling." In this case, the receiver of the message can check the sender's words by actual trial, if necessary. However, when the sender's words describe a feeling or an opinion about something that cannot be checked objectively, meanings can be very unclear. "This work is too hard" or "Watergate was politically justified" are examples of opinions or feelings that cannot be verified. Thus they are subject to interpretation and hence to distorted meanings. The receiver's background of experience and learning may differ enough from that of the sender to cause significantly different perceptions and evaluations of the topic under discussion. As we shall see later, such differences form a basic barrier to communication.

Nonverbal content always accompanies the verbal content of messages. This is reasonably clear in the case of face-to-face communication. As Virginia Satir has pointed out, people cannot help but communicate symbolically (for example, through their clothing or possessions) or through some form of body language. In messages that are conveyed by the telephone, a messenger, or a letter, the situation or context in which the message is sent becomes part of its non-verbal content. For example, if the company has been losing money, and in a letter to the production division, the front office orders a

reorganization of the shipping and receiving departments, this could be construed to mean that some people were going to lose their jobs unless it were made explicitly clear that this would not occur. A number of variables influence the effectiveness of communication. Some are found in the environment in which communication takes place, some in the personalities of the sender and the receiver, and some in the relationship that exists between sender and receiver. There are different variables and suggests some of the difficulties of communicating with understanding from one person to another. The sender wants to formulate an idea and communicate it to the receiver. This desire to communicate may arise from his thoughts or feelings or it may have been triggered by something in the environment. The communication may also be influenced or distorted by the relationship between the sender and the receiver, such as status differences, a staff-line relationship, or a learner-teacher relationship.

Whatever its origin, information travels through a series of filters, both in the sender and in the receiver, before the idea can be transmitted and re-created in the receiver's mind. Physical capacities to see, hear, smell, taste, and touch vary between people, so that the image of reality may be distorted even before the mind goes to work. In addition to physical or sense filters, cognitive filters, or the way in which an individual's mind interprets the world around him, will influence his assumptions and feelings. These filters will determine what the sender of a message says, how he says it, and with what purpose. Filters are present also in the receiver, creating a double complexity that once led Robert Louis Stevenson to say that human communication is "doubly relative". It takes one person to say something and another to decide what he said. Physical and cognitive, including semantic filters (which decide the meaning of words) combine to form a part of our memory system that helps us respond to reality. In this sense, March and Simon compare a person to a data processing system. Behavior results from an interaction between a person's internal state and environmental stimuli. What we have learned through past experience becomes an inventory, or data bank, consisting of values or goals, sets of expectations and preconceptions about the consequences of acting one way or another, and a variety of possible ways of responding to the situation. This memory system determines what things we will notice and respond to in the environment. At the same time, stimuli in the environment help to determine what parts of the memory system

will be activated. Hence, the memory and the environment form an interactive system that causes our behavior. As this interactive system responds to new experiences, new learnings occur which feed back into memory and gradually change its content. This process is how people adapt to a changing world.

10. Differences in Background

Communication between persons brings individual personalities and individual views of the environment into contact. People can agree on many things if they are products of the same experiences. But the fact that they have had different experiences may lead to disagreement. Extremely different backgrounds can cause serious communication problems. In other words, if you and I are trying to communicate with each other but do not see the same world, we are simply not talking about the same things. There are several possible consequences:

- Can assume that I know what I am, talking about and you don't. This can cause inattention and create an emotional impression in such basic reactions as: "You are wrong, I am right," and even "You are evil, I am good." The struggle over differences may thus intensify.

- I can assume that since I am right, my objective must be to get you to agree with my point of view. At first, this may lead me into trying to be logical. I assume that you will be convinced once the facts are set straight. If I fail in this, I may resort to strategies of winning at any cost. I will dominate the discussion, talk instead of listening, and generally demean your ideas. All of these things would tend to heighten emotions and increase frustration, leading to an impasse in which we both would lose.

- I will interpret what you say according to my understanding of the situation. In many cases, this would be about as appropriate as trying to find a city in Russia using a map of France. Carl Rogers has described this "tendency to judge, to evaluate, to approve (or disapprove) the statement of the other person" from the listener's point of view as the major barrier to interpersonal communication. Rogers' remedy to this problem is what he calls "listening with understanding" that is, trying to understand through a deliberate effort to see the other person's point of view, to see the world as he sees and experiences it. In other words, we must abandon the "I-know-what-I'm-talking-about-you-don't" attitude and, instead, open our minds and our ears to the other person's viewpoint. This means that we must admit to ourselves that

there may be ideas that, though they are different from ours, are just as valid and just as worthy as our own. We may, in fact, learn something if we listen. This attitude is clearly difficult to achieve, since few people like to admit they may be wrong. But opening our minds to others' opinions is the only way we can gain the advantage of perceiving another side of the problem.

- Really listening (and not just "hearing") has another important advantage. If I listen attentively to another person, I am expressing to him a form of respect, and in a very substantial way contributing to his feeling of self-worth. This strengthens his ego and at the same time evokes in him a feeling of respect for me. These mutually supportive feelings help to chase out antagonisms, fears, and defensive tactics. A supportive attitude can lead the way to cooperative problem solving, in which both of us emerge winners.

11. Levels of Communication

Differences in perception are not the only sources of misunderstanding and difficulty in interpersonal communication. Communication is also complicated by the fact that it takes place at different levels simultaneously. As we send verbal messages by word and voice, we also send nonverbal messages by our gestures, expressions, posture, status, and even by the way we dress and comb our hair. We cannot avoid these silent comments on what our words are meant to say. Sometimes we may deliberately twist or distort messages to achieve our purposes, and sometimes we send distorted messages without being aware that they are distorted. Occasionally, we may be able to transmit what we mean so that it means the same thing to the person on the receiving end.

One way to think about the different levels from which messages emerge is the Johari Window. Imagine that the human personality could be divided into four parts according to the level or degree to which each part is "open" and "known" to both the sender and the receiver of a communication. This structure could then be represented in matrix form. Each of the areas in the figure can now be defined. The "Open" area contains motivations and behavior whose meanings are shared by the individual and others with whom he is in contact. The individual's feelings and his understanding of these feelings and what he

communicates (verbally and nonverbally) are consistent, and they are received and understood by others in the same sense as they are understood and sent by the sender. There is no cover-up and no confusion between his words and his gestures, his expression, and how others interpret his meaning. This is free, honest, and relevant behavior, unburdened by cynicism, distrust, naivete, or any other hidden attitude or feeling. The meanings experienced and sent are the same as those that are experienced and received.

The "Hidden" area includes concealed motivations that are known to the sending individual but unknown to others. In this category are all the "little white lies" in which we indulge, including the bigger deceptions we sometimes use in communicating with others. One illustration is the use of ingratiating behavior for our own gain, aimed at a manager whom we do not like or with whom we privately disagree. Or suppose a friend goes by and calls out, "Hello, how are you!" It is a social convention in our culture that such greetings are not to be taken at face value. They are most often merely a form of recognition. But we cannot always be sure. Is our friend merely using her greeting as a form of recognition, a signal of acknowledgment, an automatic pleasantry to which we automatically respond, "Fine! How are you?" Or is she genuinely concerned with the state of our health and should we tell her that we feel lousy and just lost money in the stock market? In this case, the greeting may be influenced by some hidden agenda or concealed motive that is not clear to us. And to that extent, our communication is not on the same wavelength. The "Blind" area includes motivations and behavior that are known to others but to which the individual is blind. This is sometimes indelicately called the "bad breath area." We have all known people who have feelings that they do not verbalize, but that manifest themselves in little mannerisms, nervous tics, habitual gestures, grimaces, and the like, which actually change the implications of things they say to us. As an example, think of the person who says, "I'm not scared!" while his face whitens and tightens with visible nervous tension. Consider the spectacle of high government officials arriving at the White House to discuss the nation's energy crisis in their big limousines on a wintry day, keeping the motors running and the heaters on during the meeting, and later driving off as news cameras clicked and passersby stared. These public servants seemed blissfully unaware of the inconsistency between what they were saying and how they were

behaving. In other words, their "blind" side was showing in a way that would have been comical if it had not been so serious.

The "Unknown Potential" area is unknown to both the individual and to others. It is the area that Freud describes as the "unconscious." This area probably contains aspects of ourselves that, if available to us, could increase our general effectiveness as persons. By definition, however, this area is available only through a process of self-discovery, sometimes requiring deep and prolonged psychoanalysis. For our purposes here, we need say only that this unconscious part of our personality influences in unknown ways our communications with other people, as well as affecting our internal communication with ourselves. To increase our effectiveness in interpersonal communication, it would appear helpful to enlarge the "Open" area of our personality, while at the same time reducing the "Hidden" and "Blind" areas. This may be accomplished through the two interdependent processes of exposure and feedback. If we trust others in a relationship, we may be more willing to reveal some of the motives that we would otherwise keep hidden out of fear of consequences, should our motives become known. At the same time, by giving us information about those nonverbal messages that originate in the "Blind" area, others can help us become aware of the effect that such messages have on the meanings we are trying to convey. This feedback, however, must be in a form that helps to create a supportive, non-threatening psychological climate. Lacking this emotional support, we would probably continue to be defensive. Sometimes we complicate the clarity and reliability of verbal messages by either unknowingly or perhaps purposely expressing something that is inconsistent with what we think or feel. Such behavior is not always dysfunctional. For example, we may occasionally feel the need to defend our self-esteem against threats, for example, a seemingly (to us) unfair reprimand by a teacher or a friend that might reduce our personal effectiveness in a particular situation. In addition, there are social conventions that require that we mask our true feelings to avoid hurting someone unnecessarily. These social conventions often help us to maintain stability in relationships with other people. On the other hand, hidden agendas and blind spots can be dysfunctional if they hide information that could improve rather than hinder our ability to solve the problems we share with others. If someone appears to feel one way about something when in fact he does not, and we base our plan for dealing with him on a

mistaken impression, we may miss an opportunity to solve a mutual difficulty. Or, if we are unknowingly doing something that garbles our messages but, if brought to our attention, could be corrected, we would increase our potential for effective communication and for effective action.

12. Research Methodologies

The Oxford learners Dictionary defines research as a "careful study or investigation, especially in order to discover new facts or information." Examples would include scientific, clinic and historical researches. It can be also defined research as "the systematic and objective search for and analysis of data with a new to generating information necessary for the solution of problems. These definitions highlight the fact that it is not engaged in research for the fun of it. Research can be done because it's important to discover new facts, correct misconceptions, extend the definition also points out the fact that it is needed to be orderly, systematic and scientific in carrying out the research otherwise the finding will be of no value. Methodology refers to the ways and means of doing something. Research will be conducted for effective result. Historically, organizational communication was driven primarily by quantitative research methodologies. Included in functional organizational communication research are statistical analyses (such as surveys, text indexing, network mapping and behavior modeling). In the early 1980s, the interpretive revolution took place in organizational communication. In Putnam and Pacanowsky's 1983 text Communication and Organizations: An Interpretive Approach. they argued for opening up methodological space for qualitative approaches such as narrative analyses, participant-observation, interviewing, rhetoric and textual approaches readings) and philosophic inquiries.

During the 1980s and 1990s critical organizational scholarship began to gain prominence with a focus on issues of gender, race, class, and power/knowledge. In its current state, the study of organizational communication is open methodologically, with research from post-positive, interpretive, critical, postmodern, and discursive paradigms being published regularly. Organizational communication scholarship appears in a number of

communication journals including but not limited to Management Communication Quarterly, Journal of Applied Communication Research, Communication Monographs, Academy of Management Journal, Communication Studies, and Southern Communication Journal.

13. Current Organizational Communication Research

Organizational communication can include:

- Flow of Communication, e.g.,

o formal, informal
o internal, external
o upward, downward, horizontal
o networks
o Induction, e.g.,

new hire orientation

policies & procedures

employee benefits

Channels, e.g.,

    o   electronic media such as e-mail, intranet, internet

    o   teleconference

    o   Print media such as memos, bulletin boards, newsletters etc.

    o   face-to-face

    o   Meetings, e.g.,

- briefings

- staff meetings
- project meetings
- town hall meetings
- Interviews, e.g.,

Selection

Performance

Career

More recently, the field of organizational communication has moved from acceptance of mechanistic models (e.g., information moving from a sender to a receiver) to a study of the persistent, hegemonic and taken-for-granted ways in which we not only use communication to accomplish certain tasks within organizational settings (e.g., public speaking) but also how the organizations in which we participate affect us. These approaches include "postmodern", "critical", "participatory", "feminist", "power/political", "organic", etc. and draw from disciplines as wide-ranging as sociology, philosophy, theology, psychology, business, business administration, institutional management, medicine (health communication), neurology (neural nets), semiotics, anthropology, international relations, and music.

Topic : Mass Communication And The New Technologies

Topic Objective:

At the end of this topic student would be able to:

- Introduce the term mass communication.
- Define globalization and media communication.

Definition/Overview:

Mass Communication: Until the 1980s media relied primarily upon print and analog broadcast models, such as those of television and radio. The last twenty-five years have seen the rapid transformation into media which are predicated upon the use of digital computers, such as the Internet and computer games. However, these examples are only a small representation of new media. The use of digital computers has transformed the remaining 'old' media, as suggested by the advent of digital television and online publications. Even traditional media forms such as the printing press have been transformed through the application of technologies such as image manipulation software like Adobe Photoshop and desktop publishing tools.

Key Points:

1.   Globalization and Media Communication

Flew (2002) stated that as a result of the evolution of new media technologies, globalisation occurs. Globalisation is generally stated as "more than expansion of activities beyond the boundaries of particular nation states". Globalisation shortens the distance between people all over the world by the electronic communication and Cairncross (1998) expresses this great development as the "death of distance". New media "radically break the connection between physical place and social place, making physical location much less significant for our social relationships virtual communities" are being established online and transcend geographical boundaries, eliminating social restrictions. Rheingold (2000) describes these globalised societies as self-defined networks, which resemble what we do in real life. "People in virtual communities use words on screens to exchange pleasantries and argue, engage in intellectual discourse, conduct commerce, make plans, brainstorm, gossip, feud, fall in love, create a little high art and a lot of idle talk".

For Sherry Turkle "making the computer into a second self, finding a soul in the machine, can substitute for human relationships". New media has the ability to connect like-minded others worldwide. While this perspective suggests that the technology drives - and therefore is a determining factor - in the process of globalisation, arguments involving technological determinism are generally frowned upon by mainstream media studies. Instead academics focus on the multiplicity of processes by which technology is funded, researched and produced, forming a feedback loop when the technologies are used and often transformed by their users, which then feeds into the process of guiding their future development. While commentators such as Castells espouse a 'soft determinism' whereby they contend that 'Technology does not determine society. Nor does society script the course of technological change, since many factors, including individual inventiveness and entrpreneurialism, intervene in the process of scientific discovery, technical innovation and social applications, so the final outcome depends on a complex pattern of interaction. Indeed the dilemma of technological determinism is probably a false problem, since technology is society and society cannot be understood without its technological tools.' This however is still distinct from stating that societal changes are instigated by technological development, which recalls the theses of Marshall McLuhan Manovich and Castells have argued that whereas mass media 'corresponded to the logic of industrial mass society, which values conformity over individuality,' new media follows the logic of the post-industrial or globalised society whereby 'every citizen can construct her own custom lifestyle and select her ideology from a large number of choices. Rather than pushing the same objects to a mass audience, marketing now tries to target each individual separately.' The term 'mass' denotes great volume, range or extent (of people or production) and reception of messages. The important point about 'mass' is not that a given number of individuals receives the products, but rather that the products are available in principle to a plurality of recipients. The term 'mass' suggests that the recipients of media products constitute a vast sea of passive, undifferentiated individuals.

This is an image associated with some earlier critiques of 'mass culture' and Mass society which generally assumed that the development of mass communication has had a largely negative impact on modern social life, creating a kind of bland and homogeneous culture

which entertains individuals without challenging them. However, with the advancement in Media Technology, people are no longer receiving gratification without questioning the grounds on which it is based. Instead, people are engaging themselves more with media products such as computers, cell phones and Internet. These have gradually become vital tools for communications in society today. The aspect of 'communication' refers to the giving and taking of meaning, the transmission and reception of messages. The word 'communication' is really equated with 'transmission', as viewed by the sender, rather than in the fuller meaning, which includes the notions of response, sharing and interaction. Messages are produced by one set of individuals and transmitted to others who are typically situated in settings that are spatially and temporally remote from the original context of production. Therefore, the term 'communication' in this context masks the social and industrial nature of the media, promoting a tendency to think of them as interpersonal communication. Furthermore, it is known that recipients today do have some capacity to intervene in and contribute to the course and content of the communicative process. They are being both active and creative towards the messages that they are conveyed of. With the complement of the cyberspace supported by the Internet, not only those recipients are participants in a structured process of symbolic transmission, constraints such as time and space are reordered and eliminated. 'Mass communication' can be seen as institutionalized production and generalized diffusion of symbolic goods via the fixation and transmission of information or symbolic content. It is known that the systems of information codification have shifted from analog to digital.

This has indeed advanced the communication between individuals. With the existence of Infrared, Bluetooth and Wi-Fi, cell phones are no longer solely a tool for audio transmission. We can transfer photos, music documents or even games and email at any time and anywhere. The development of media technology has indeed advanced the transmission rate and stability of information exchange. Five characteristics of mass communication have been identified by Cambridge University's John Thompson. Firstly, it "comprises both technical and institutional methods of production and distribution". This is evident throughout the history of the media, from print to the Internet, each suitable for commercial utility. Secondly, it involves the "commodification of symbolic forms", as the production of materials relies on its ability to manufacture and sell large

quantities of the work. Just as radio stations rely on its time sold to advertisements, newspapers rely for the same reasons on its space. Mass Communication's third characteristic is the "separate contexts between the production and reception of information", while the fourth is in its "reach to those 'far removed' in time and space, in comparison to the producers". Finally, Thompson notes a fifth characteristic of mass communication, which involves "information distribution". This is a "one to many" form of communication, whereby products are mass produced and disseminated to a great quantity of audiences.