SPEECH 361: THE COMMUNICATION EXPERIENCE



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This text was compiled on 06/15/2026

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CHAPTER OVERVIEW

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1.1: Introduction to Communication Studies

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SECTION OVERVIEW

1.1: Introduction to Communication Studies

1.1.1: Communication - History and Forms

1.1.2: The Communication Process

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1.1.1: Communication - History and Forms

Learning Objectives

1. Define communication.
2. Discuss the history of communication from ancient to modern times.
3. List the five forms of communication.
4. Distinguish among the five forms of communication.
5. Review the various career options for students who study communication.

Before we dive into the history of communication, it is important that we have a shared understanding of what we mean by the word *communication*. For our purposes in this book, we will define communication as the process of generating meaning by sending and receiving verbal and nonverbal symbols and signs that are influenced by multiple contexts. This definition builds on other definitions of communication that have been rephrased and refined over many years. In fact, since the systematic study of communication began in colleges and universities a little over one hundred years ago, there have been more than 126 published definitions of communication (Dance & Larson, 1976). In order to get a context for how communication has been conceptualized and studied, let's look at a history of the field.

From Aristotle to Obama: A Brief History of Communication

While there are rich areas of study in animal communication and interspecies communication, our focus in this book is on human communication. Even though all animals communicate, as human beings we have a special capacity to use symbols to communicate about things outside our immediate temporal and spatial reality (Dance & Larson, 1976). For example, we have the capacity to use abstract symbols, like the word *education*, to discuss a concept that encapsulates many aspects of teaching and learning. We can also reflect on the past and imagine our future. The ability to think outside our immediate reality is what allows us to create elaborate belief systems, art, philosophy, and academic theories. It's true that you can teach a gorilla to sign words like *food* and *baby*, but its ability to use symbols doesn't extend to the same level of abstraction as ours. However, humans haven't always had the sophisticated communication systems that we do today.

Some scholars speculate that humans' first words were onomatopoetic. You may remember from your English classes that *onomatopoeia* refers to words that sound like that to which they refer—words like *boing*, *drip*, *gurgle*, *swoosh*, and *whack*. Just think about how a prehistoric human could have communicated a lot using these words and hand gestures. He or she could use *gurgle* to alert others to the presence of water or *swoosh* and *whack* to recount what happened on a hunt. In any case, this primitive ability to communicate provided an evolutionary advantage. Those humans who could talk were able to cooperate, share information, make better tools, impress mates, or warn others of danger, which led them to have more offspring who were also more predisposed to communicate (Poe, 2011). This eventually led to the development of a "Talking Culture" during the "Talking Era." During this 150,000 year period of human existence, ranging from 180,000 BCE to 3500 BCE, talking was the only medium of communication, aside from gestures, that humans had (Poe, 2011).

The beginning of the "Manuscript Era," around 3500 BCE, marked the turn from oral to written culture. This evolution in communication corresponded with a shift to a more settled, agrarian way of life (Poe, 2011). As hunter-gatherers settled into small villages and began to plan ahead for how to plant, store, protect, and trade or sell their food, they needed accounting systems to keep track of their materials and record transactions. While such transactions were initially tracked with actual objects that symbolized an amount—for example, five pebbles represented five measures of grain—symbols, likely carved into clay, later served as the primary method of record keeping. In this case, five dots might equal five measures of grain.

During this period, villages also developed class systems as more successful farmers turned businessmen prospered and took leadership positions. Religion also became more complex, and a new class of spiritual leaders emerged. Soon, armies were needed to protect the stockpiled resources from others who might want to steal it. The emergence of elite classes and the rise of armies required records and bookkeeping, which furthered the spread of written symbols. As clergy, the ruling elite, and philosophers began to take up writing, the systems became more complex. The turn to writing didn't threaten the influential place of oral communication, however. During the near 5,000-year period of the "Manuscript Era," literacy, or the ability to read and write, didn't spread far beyond the most privileged in society. In fact, it wasn't until the 1800s that widespread literacy existed in the world.

The end of the “Manuscript Era” marked a shift toward a rapid increase in communication technologies. The “Print Era” extended from 1450 to 1850 and was marked by the invention of the printing press and the ability to mass-produce written texts. This 400-year period gave way to the “Audiovisual Era,” which only lasted 140 years, from 1850 to 1990, and was marked by the invention of radio, telegraph, telephone, and television. Our current period, the “Internet Era,” has only lasted from 1990 until the present. This period has featured the most rapid dispersion of a new method of communication, as the spread of the Internet and the expansion of digital and personal media signaled the beginning of the digital age.

The evolution of communication media, from speaking to digital technology, has also influenced the field of communication studies. To better understand how this field of study developed, we must return to the “Manuscript Era,” which saw the production of the earliest writings about communication. In fact, the oldest essay and book ever found were written about communication (McCroskey, 1984). Although this essay and book predate Aristotle, he is a logical person to start with when tracing the development of the communication scholarship. His writings on communication, although not the oldest, are the most complete and systematic. Ancient Greek philosophers and scholars such as Aristotle theorized about the art of rhetoric, which refers to speaking well and persuasively. Today, we hear the word *rhetoric* used in negative ways. A politician, for example, may write off his or her opponent’s statements as “just rhetoric.” This leads us to believe that *rhetoric* refers to misleading, false, or unethical communication, which is not at all in keeping with the usage of the word by ancient or contemporary communication experts. While rhetoric does refer primarily to persuasive communication messages, much of the writing and teaching about rhetoric conveys the importance of being an ethical *rhetor*, or communicator. So when a communicator, such as a politician, speaks in misleading, vague, or dishonest ways, he or she isn’t using rhetoric; he or she is being an unethical speaker.

The study of rhetoric focused on public communication, primarily oratory used in discussions or debates regarding laws and policy, speeches delivered in courts, and speeches intended to praise or blame another person. The connections among rhetoric, policy making, and legal proceedings show that communication and citizenship have been connected since the study of communication began. Throughout this book, we will continue to make connections between communication, ethics, and civic engagement.



Much of the public speaking in ancient Greece took place in courtrooms or in political contexts. Karen Neoh – Courtroom – CC BY 2.0.

Ancient Greek rhetoricians like Aristotle were followed by Roman orators like Cicero. Cicero contributed to the field of rhetoric by expanding theories regarding the five canons of rhetoric, which include invention, arrangement, style, delivery, and memory. *Invention* refers to the use of evidence and arguments to think about things in new ways and is the most studied of the five canons. *Arrangement* refers to the organization of speech, *style* refers to the use of language, and *delivery* refers to the vocal and physical characteristics of a speaker. *Memory* is the least studied of the five canons and refers to the techniques employed by speakers of that era to retain and then repeat large amounts of information. The Age of Enlightenment in the 1700s marked a societal turn toward scientific discovery and the acquisition of knowledge, which led to an explosion of philosophical and scientific writings on many aspects of human existence. This focus on academic development continued into the 1900s and the establishment of distinct communication studies departments.

Communication studies as a distinct academic discipline with departments at universities and colleges has only existed for a little over one hundred years (Keith, 2008). Although rhetoric has long been a key part of higher education, and colleges and universities have long recognized the importance of speaking, communication departments did not exist. In the early 1900s, professors with training and expertise in communication were often housed in rhetoric or English departments and were sometimes called "professors of speech." During this time, tension began to build between professors of English who studied rhetoric as the written word and professors of speech who studied rhetoric as the spoken word. In 1914, a group of ten speech teachers who were members of the National Council of Teachers of English broke off from the organization and started the National Association of Academic Teachers of Public Speaking, which eventually evolved into today's National Communication Association. There was also a distinction of focus and interest among professors of speech. While some focused on the quality of ideas, arguments, and organization, others focused on coaching the performance and delivery aspects of public speaking (Keith, 2008). Instruction in the latter stressed the importance of "oratory" or "elocution," and this interest in reading and speaking aloud is sustained today in theatre and performance studies and also in oral interpretation classes, which are still taught in many communication departments.

The formalization of speech departments led to an expanded view of the role of communication. Even though Aristotle and other ancient rhetoricians and philosophers had theorized the connection between rhetoric and citizenship, the role of the communicator became the focus instead of solely focusing on the message. James A. Winans, one of the first modern speech teachers and an advocate for teaching communication in higher education, said there were "two motives for learning to speak. Increasing one's chance to succeed and increasing one's power to serve" (Keith, 2008). Later, as social psychology began to expand in academic institutions, speech communication scholars saw places for connection to further expand definitions of communication to include social and psychological contexts.

Today, you can find elements of all these various aspects of communication being studied in communication departments. If we use President Obama as a case study, we can see the breadth of the communication field. Within one department, you may have fairly traditional rhetoricians who study the speeches of President Obama in comparison with other presidential rhetoric. Others may study debates between presidential candidates, dissecting the rhetorical strategies used, for example, by Mitt Romney and Barack Obama. Expanding from messages to channels of communication, scholars may study how different media outlets cover presidential politics. At an interpersonal level, scholars may study what sorts of conflicts emerge within families that have liberal and conservative individuals. At a cultural level, communication scholars could study how the election of an African American president creates a narrative of postracial politics. Our tour from Aristotle to Obama was quick, but hopefully instructive. Now let's turn to a discussion of the five major forms of communication.

Forms of Communication

Forms of communication vary in terms of participants, channels used, and contexts. The five main forms of communication are intrapersonal, interpersonal, group, public, and mass communication. If you find one of these forms particularly interesting, you may be able to take additional courses that focus specifically on it. You may even be able to devise a course of study around one of these forms as a communication major. In the following we will discuss the similarities and differences among each form of communication, including its definition, level of intentionality, goals, and contexts.

Intrapersonal Communication

Intrapersonal communication is communication with oneself using internal vocalization or reflective thinking. Like other forms of communication, intrapersonal communication is triggered by some internal or external stimulus. We may, for example, communicate with our self about what we want to eat due to the internal stimulus of hunger, or we may react intrapersonally to an event we witness. Unlike other forms of communication, intrapersonal communication takes place only inside our heads. The other forms of communication must be perceived by someone else to count as communication. So what is the point of intrapersonal communication if no one else even sees it?



Intrapersonal communication is communication with ourselves that takes place in our heads. Sarah – Pondering – CC BY 2.0.

Intrapersonal communication serves several social functions. Internal vocalization, or talking to ourselves, can help us achieve or maintain social adjustment (Dance & Larson, 1976). For example, a person may use self-talk to calm himself down in a stressful situation, or a shy person may remind herself to smile during a social event. Intrapersonal communication also helps build and maintain our self-concept. We form an understanding of who we are based on how other people communicate with us and how we process that communication intrapersonally. The shy person in the earlier example probably internalized shyness as a part of her self-concept because other people associated her communication behaviors with shyness and may have even labeled her "shy" before she had a firm grasp on what that meant. We will discuss self-concept much more in the chapter titled "Communication and Perception", which focuses on perception. We also use intrapersonal communication or "self-talk" to let off steam, process emotions, think through something, or rehearse what we plan to say or do in the future. As with the other forms of communication, competent intrapersonal communication helps facilitate social interaction and can enhance our well-being. Conversely, the breakdown in the ability of a person to intrapersonally communicate is associated with mental illness (Dance & Larson, 1976).

Sometimes we intrapersonally communicate for the fun of it. I'm sure we have all had the experience of laughing aloud because we thought of something funny. We also communicate intrapersonally to pass time. I bet there is a lot of intrapersonal communication going on in waiting rooms all over the world right now. In both of these cases, intrapersonal communication is usually unplanned and doesn't include a clearly defined goal (Dance & Larson, 1976). We can, however, engage in more intentional intrapersonal communication. In fact, deliberate self-reflection can help us become more competent communicators as we become more mindful of our own behaviors. For example, your internal voice may praise or scold you based on a thought or action.

Of the forms of communication, intrapersonal communication has received the least amount of formal study. It is rare to find courses devoted to the topic, and it is generally separated from the remaining four types of communication. The main distinction is that intrapersonal communication is not created with the intention that another person will perceive it. In all the other levels, the fact that the communicator anticipates consumption of their message is very important.

Interpersonal Communication

Interpersonal communication is communication between people whose lives mutually influence one another. Interpersonal communication builds, maintains, and ends our relationships, and we spend more time engaged in interpersonal communication than the other forms of communication. Interpersonal communication occurs in various contexts and is addressed in subfields of

study within communication studies such as intercultural communication, organizational communication, health communication, and computer-mediated communication. After all, interpersonal relationships exist in all those contexts.

Interpersonal communication can be planned or unplanned, but since it is interactive, it is usually more structured and influenced by social expectations than intrapersonal communication. Interpersonal communication is also more goal oriented than intrapersonal communication and fulfills instrumental and relational needs. In terms of instrumental needs, the goal may be as minor as greeting someone to fulfill a morning ritual or as major as conveying your desire to be in a committed relationship with someone. Interpersonal communication meets relational needs by communicating the uniqueness of a specific relationship. Since this form of communication deals so directly with our personal relationships and is the most common form of communication, instances of miscommunication and communication conflict most frequently occur here (Dance & Larson, 1976). Couples, bosses and employees, and family members all have to engage in complex interpersonal communication, and it doesn't always go well. In order to be a competent interpersonal communicator, you need conflict management skills and listening skills, among others, to maintain positive relationships.

Group Communication

Group communication is communication among three or more people interacting to achieve a shared goal. You have likely worked in groups in high school and college, and if you're like most students, you didn't enjoy it. Even though it can be frustrating, group work in an academic setting provides useful experience and preparation for group work in professional settings. Organizations have been moving toward more team-based work models, and whether we like it or not, groups are an integral part of people's lives. Therefore the study of group communication is valuable in many contexts.



Since many businesses and organizations are embracing team models, learning about group communication can help these groups be more effective. RSNY – Team – CC BY-NC-ND 2.0.

Group communication is more intentional and formal than interpersonal communication. Unlike interpersonal relationships, which are voluntary, individuals in a group are often assigned to their position within a group. Additionally, group communication is often task focused, meaning that members of the group work together for an explicit purpose or goal that affects each member of the group. Goal-oriented communication in interpersonal interactions usually relates to one person; for example, I may ask my friend to help me move this weekend. Goal-oriented communication at the group level usually focuses on a task assigned to the whole group; for example, a group of people may be tasked to figure out a plan for moving a business from one office to another.

You know from previous experience working in groups that having more communicators usually leads to more complicated interactions. Some of the challenges of group communication relate to task-oriented interactions, such as deciding who will complete each part of a larger project. But many challenges stem from interpersonal conflict or misunderstandings among group members. Since group members also communicate with and relate to each other interpersonally and may have preexisting relationships or develop them during the course of group interaction, elements of interpersonal communication occur within group communication too. The chapter titled "Small Group Communication" of this book, which deals with group communication, will

help you learn how to be a more effective group communicator by learning about group theories and processes as well as the various roles that contribute to and detract from the functioning of a group.

Public Communication

Public communication is a sender-focused form of communication in which one person is typically responsible for conveying information to an audience. Public speaking is something that many people fear, or at least don't enjoy. But, just like group communication, public speaking is an important part of our academic, professional, and civic lives. When compared to interpersonal and group communication, public communication is the most consistently intentional, formal, and goal-oriented form of communication we have discussed so far.

Public communication, at least in Western societies, is also more sender focused than interpersonal or group communication. It is precisely this formality and focus on the sender that makes many new and experienced public speakers anxious at the thought of facing an audience. One way to begin to manage anxiety toward public speaking is to begin to see connections between public speaking and other forms of communication with which we are more familiar and comfortable. Despite being formal, public speaking is very similar to the conversations that we have in our daily interactions. For example, although public speakers don't necessarily develop individual relationships with audience members, they still have the benefit of being face-to-face with them so they can receive verbal and nonverbal feedback. Later in this chapter, you will learn some strategies for managing speaking anxiety, since presentations are undoubtedly a requirement in the course for which you are reading this book. Then, in the chapters titled "Informative and Persuasive Speaking", "Public Speaking in Various Contexts", "Preparing a Speech", and "Delivering a Speech", you will learn how to choose an appropriate topic, research and organize your speech, effectively deliver your speech, and evaluate your speeches in order to improve.

Mass Communication

Public communication becomes mass communication when it is transmitted to many people through print or electronic media. Print media such as newspapers and magazines continue to be an important channel for mass communication, although they have suffered much in the past decade due in part to the rise of electronic media. Television, websites, blogs, and social media are mass communication channels that you probably engage with regularly. Radio, podcasts, and books are other examples of mass media. The technology required to send mass communication messages distinguishes it from the other forms of communication. A certain amount of intentionality goes into transmitting a mass communication message since it usually requires one or more extra steps to convey the message. This may involve pressing "Enter" to send a Facebook message or involve an entire crew of camera people, sound engineers, and production assistants to produce a television show. Even though the messages must be intentionally transmitted through technology, the intentionality and goals of the person actually creating the message, such as the writer, television host, or talk show guest, vary greatly. The president's State of the Union address is a mass communication message that is very formal, goal oriented, and intentional, but a president's verbal gaffe during a news interview is not.

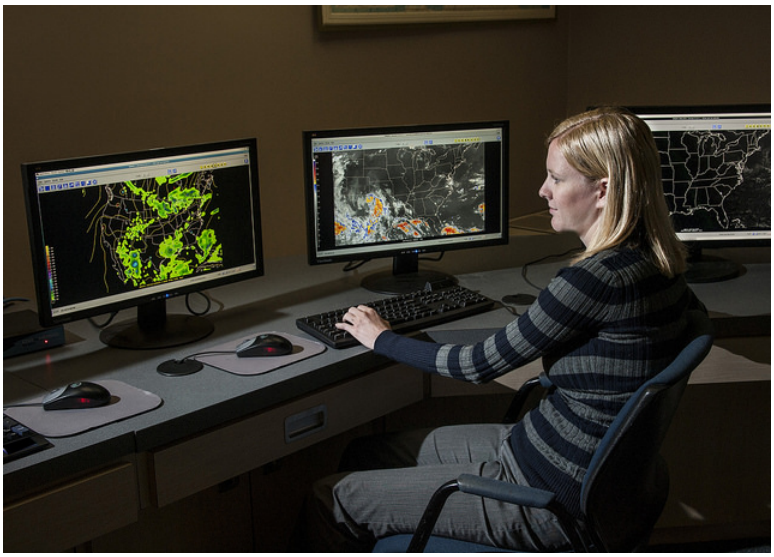


Figure: Technological advances such as the printing press, television, and the more recent digital revolution have made mass communication a prominent feature of our daily lives. Savannah River Site – Atmospheric Technology – CC BY 2.0.

Mass communication differs from other forms of communication in terms of the personal connection between participants. Even though creating the illusion of a personal connection is often a goal of those who create mass communication messages, the relational aspect of interpersonal and group communication isn't inherent within this form of communication. Unlike interpersonal, group, and public communication, there is no immediate verbal and nonverbal feedback loop in mass communication. Of course you could write a letter to the editor of a newspaper or send an e-mail to a television or radio broadcaster in response to a story, but the immediate feedback available in face-to-face interactions is not present. With new media technologies like Twitter, blogs, and Facebook, feedback is becoming more immediate. Individuals can now tweet directly "at" (@) someone and use hashtags (#) to direct feedback to mass communication sources. Many radio and television hosts and news organizations specifically invite feedback from viewers/listeners via social media and may even share the feedback on the air.

The technology to mass-produce and distribute communication messages brings with it the power for one voice or a series of voices to reach and affect many people. This power makes mass communication different from the other levels of communication. While there is potential for unethical communication at all the other levels, the potential consequences of unethical mass communication are important to consider. Communication scholars who focus on mass communication and media often take a critical approach in order to examine how media shapes our culture and who is included and excluded in various mediated messages. We will discuss some aspects of media and its impact on communication in the chapter titled "New Media and Communication".

"Getting Real": What Can You Do with a Degree in Communication Studies?

You're hopefully already beginning to see that communication studies is a diverse and vibrant field of study. The multiple subfields and concentrations within the field allow for exciting opportunities for study in academic contexts but can create confusion and uncertainty when a person considers what they might do for their career after studying communication. It's important to remember that not every college or university will have courses or concentrations in all the areas discussed next. Look at the communication courses offered at your school to get an idea of where the communication department on your campus fits into the overall field of study. Some departments are more general, offering students a range of courses to provide a well-rounded understanding of communication. Many departments offer concentrations or specializations within the major such as public relations, rhetoric, interpersonal communication, electronic media production, corporate communication. If you are at a community college and plan on transferring to another school, your choice of school may be determined by the course offerings in the department and expertise of the school's communication faculty. It would be unfortunate for a student interested in public relations to end up in a department that focuses more on rhetoric or broadcasting, so doing your research ahead of time is key.

Since communication studies is a broad field, many students strategically choose a concentration and/or a minor that will give them an advantage in the job market. Specialization can definitely be an advantage, but don't forget about the general skills you gain as a communication major. This book, for example, should help you build communication competence and skills in interpersonal communication, intercultural communication, group communication, and public speaking, among others. You can also use your school's career services office to help you learn how to "sell" yourself as a communication major and how to translate what you've learned in your classes into useful information to include on your resume or in a job interview.

The main career areas that communication majors go into are business, public relations / advertising, media, nonprofit, government/law, and education.[1] Within each of these areas there are multiple career paths, potential employers, and useful strategies for success. For more detailed information, visit http://whatcanidowiththismajor.com/major/communication-studies.

- **Business.** Sales, customer service, management, real estate, human resources, training and development.
- **Public relations / advertising.** Public relations, advertising/marketing, public opinion research, development, event coordination.
- **Media.** Editing, copywriting, publishing, producing, directing, media sales, broadcasting.
- **Nonprofit.** Administration, grant writing, fund-raising, public relations, volunteer coordination.
- **Government/law.** City or town management, community affairs, lobbying, conflict negotiation / mediation.
- **Education.** High school speech teacher, forensics/debate coach, administration and student support services, graduate school to further communication study.

1. Which of the areas listed above are you most interested in studying in school or pursuing as a career? Why?
2. What aspect(s) of communication studies does/do the department at your school specialize in? What concentrations/courses are offered?
3. Whether or not you are or plan to become a communication major, how do you think you could use what you have learned and will learn in this class to "sell" yourself on the job market?

Key Takeaways

- Getting integrated: Communication is a broad field that draws from many academic disciplines. This interdisciplinary perspective provides useful training and experience for students that can translate into many career fields.
- Communication is the process of generating meaning by sending and receiving symbolic cues that are influenced by multiple contexts.
- Ancient Greeks like Aristotle and Plato started a rich tradition of the study of rhetoric in the Western world more than two thousand years ago. Communication did not become a distinct field of study with academic departments until the 1900s, but it is now a thriving discipline with many subfields of study.
- There are five forms of communication: intrapersonal, interpersonal, group, public, and mass communication.
  - Intrapersonal communication is communication with oneself and occurs only inside our heads.
  - Interpersonal communication is communication between people whose lives mutually influence one another and typically occurs in dyads, which means in pairs.
  - Group communication occurs when three or more people communicate to achieve a shared goal.
  - Public communication is sender focused and typically occurs when one person conveys information to an audience.
  - Mass communication occurs when messages are sent to large audiences using print or electronic media.

Exercises

1. Getting integrated: Review the section on the history of communication. Have you learned any of this history or heard of any of these historical figures in previous classes? If so, how was this history relevant to what you were studying in that class?
2. Come up with your own definition of communication. How does it differ from the definition in the book? Why did you choose to define communication the way you did?
3. Over the course of a day, keep track of the forms of communication that you use. Make a pie chart of how much time you think you spend, on an average day, engaging in each form of communication (intrapersonal, interpersonal, group, public, and mass).

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1.1.2: The Communication Process

Learning Objectives

1. Identify and define the components of the transmission model of communication.
2. Identify and define the components of the interaction model of communication.
3. Identify and define the components of the transaction model of communication.
4. Compare and contrast the three models of communication.
5. Use the transaction model of communication to analyze a recent communication encounter.

Communication is a complex process, and it is difficult to determine where or with whom a communication encounter starts and ends. Models of communication simplify the process by providing a visual representation of the various aspects of a communication encounter. Some models explain communication in more detail than others, but even the most complex model still doesn't recreate what we experience in even a moment of a communication encounter. Models still serve a valuable purpose for students of communication because they allow us to see specific concepts and steps within the process of communication, define communication, and apply communication concepts. When you become aware of how communication functions, you can think more deliberately through your communication encounters, which can help you better prepare for future communication and learn from your previous communication. The three models of communication we will discuss are the transmission, interaction, and transaction models.

Although these models of communication differ, they contain some common elements. The first two models we will discuss, the transmission model and the interaction model, include the following parts: participants, messages, encoding, decoding, and channels. In communication models, the participants are the senders and/or receivers of messages in a communication encounter. The message is the verbal or nonverbal content being conveyed from sender to receiver. For example, when you say "Hello!" to your friend, you are sending a message of greeting that will be received by your friend.

The internal cognitive process that allows participants to send, receive, and understand messages is the encoding and decoding process. Encoding is the process of turning thoughts into communication. As we will learn later, the level of conscious thought that goes into encoding messages varies. Decoding is the process of turning communication into thoughts. For example, you may realize you're hungry and encode the following message to send to your roommate: "I'm hungry. Do you want to get pizza tonight?" As your roommate receives the message, he decodes your communication and turns it back into thoughts in order to make meaning out of it. Of course, we don't just communicate verbally—we have various options, or channels for communication. Encoded messages are sent through a channel, or a sensory route on which a message travels, to the receiver for decoding. While communication can be sent and received using any sensory route (sight, smell, touch, taste, or sound), most communication occurs through visual (sight) and/or auditory (sound) channels. If your roommate has headphones on and is engrossed in a video game, you may need to get his attention by waving your hands before you can ask him about dinner.

Transmission Model of Communication

The transmission model of communication describes communication as a linear, one-way process in which a sender intentionally transmits a message to a receiver (Ellis & McClintock, 1990). This model focuses on the sender and message within a communication encounter. Although the receiver is included in the model, this role is viewed as more of a target or end point rather than part of an ongoing process. We are left to presume that the receiver either successfully receives and understands the message or does not. The scholars who designed this model extended on a linear model proposed by Aristotle centuries before that included a speaker, message, and hearer. They were also influenced by the advent and spread of new communication technologies of the time such as telegraphy and radio, and you can probably see these technical influences within the model (Shannon & Weaver, 1949). Think of how a radio message is sent from a person in the radio studio to you listening in your car. The sender is the radio announcer who encodes a verbal message that is transmitted by a radio tower through electromagnetic waves (the channel) and eventually reaches your (the receiver's) ears via an antenna and speakers in order to be decoded. The radio announcer doesn't really know if you receive his or her message or not, but if the equipment is working and the channel is free of static, then there is a good chance that the message was successfully received.

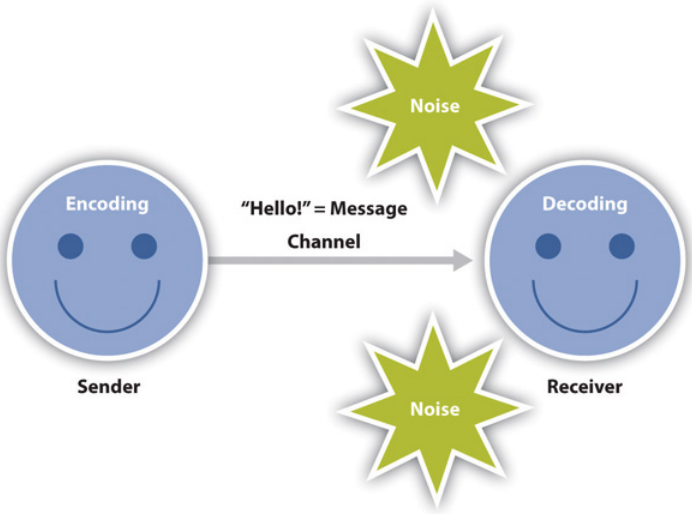


Figure 1.1 The Transmission Model of Communication

Since this model is sender and message focused, responsibility is put on the sender to help ensure the message is successfully conveyed. This model emphasizes clarity and effectiveness, but it also acknowledges that there are barriers to effective communication. Noise is anything that interferes with a message being sent between participants in a communication encounter. Even if a speaker sends a clear message, noise may interfere with a message being accurately received and decoded. The transmission model of communication accounts for environmental and semantic noise. Environmental noise is any physical noise present in a communication encounter. Other people talking in a crowded diner could interfere with your ability to transmit a message and have it successfully decoded. While environmental noise interferes with the transmission of the message, semantic noise refers to noise that occurs in the encoding and decoding process when participants do not understand a symbol. To use a technical example, FM antennae can't decode AM radio signals and vice versa. Likewise, most French speakers can't decode Swedish and vice versa. Semantic noise can also interfere in communication between people speaking the same language because many words have multiple or unfamiliar meanings.

Although the transmission model may seem simple or even underdeveloped to us today, the creation of this model allowed scholars to examine the communication process in new ways, which eventually led to more complex models and theories of communication that we will discuss more later. This model is not quite rich enough to capture dynamic face-to-face interactions, but there are instances in which communication is one-way and linear, especially computer-mediated communication (CMC). As the following "Getting Plugged In" box explains, CMC is integrated into many aspects of our lives now and has opened up new ways of communicating and brought some new challenges. Think of text messaging for example. The transmission model of communication is well suited for describing the act of text messaging since the sender isn't sure that the meaning was effectively conveyed or that the message was received at all. Noise can also interfere with the transmission of a text. If you use an abbreviation the receiver doesn't know or the phone autocorrects to something completely different than you meant, then semantic noise has interfered with the message transmission. I enjoy bargain hunting at thrift stores, so I just recently sent a text to a friend asking if she wanted to go thrifting over the weekend. After she replied with "What?!?" I reviewed my text and saw that my "smart" phone had autocorrected *thrifting* to *thrusting*! You have likely experienced similar problems with text messaging, and a quick Google search for examples of text messages made funny or embarrassing by the autocorrect feature proves that many others do, too.

"Getting Plugged In": Computer-Mediated Communication

When the first computers were created around World War II and the first e-mails exchanged in the early 1960s, we took the first steps toward a future filled with computer-mediated communication (CMC) (Thurlow, Lengel, & Tomic, 2004). Those early steps turned into huge strides in the late 1980s and early 1990s when personal computers started becoming regular features in offices, classrooms, and homes. I remember getting our first home computer, a Tandy from Radio Shack, in the early 1990s and then getting our first Internet connection at home in about 1995. I set up my first e-mail account in 1996 and remember how novel and exciting it was to send and receive e-mails. I wasn't imagining a time when I would get dozens of e-mails a day, much less be able to check them on my cell phone! Many of you reading this book probably can't remember a time without CMC. If that's the case, then you're what some scholars have called "digital natives." When you take a moment

to think about how, over the past twenty years, CMC has changed the way we teach and learn, communicate at work, stay in touch with friends, initiate romantic relationships, search for jobs, manage our money, get our news, and participate in our democracy, it really is amazing to think that all that used to take place without computers. But the increasing use of CMC has also raised some questions and concerns, even among those of you who are digital natives. Almost half of the students in my latest communication research class wanted to do their final research projects on something related to social media. Many of them were interested in studying the effects of CMC on our personal lives and relationships. This desire to study and question CMC may stem from an anxiety that people have about the seeming loss or devaluing of face-to-face (FtF) communication. Aside from concerns about the digital cocoons that many of us find ourselves in, CMC has also raised concerns about privacy, cyberbullying, and lack of civility in online interactions. We will continue to explore many of these issues in the "Getting Plugged In" feature box included in each chapter, but the following questions will help you begin to see the influence that CMC has in your daily communication.

1. In a typical day, what types of CMC do you use?
2. What are some ways that CMC reduces stress in your life? What are some ways that CMC increases stress in your life? Overall, do you think CMC adds to or reduces your stress more?
3. Do you think we, as a society, have less value for FtF communication than we used to? Why or why not?

Interaction Model of Communication

The interaction model of communication describes communication as a process in which participants alternate positions as sender and receiver and generate meaning by sending messages and receiving feedback within physical and psychological contexts (Schramm, 1997). Rather than illustrating communication as a linear, one-way process, the interaction model incorporates feedback, which makes communication a more interactive, two-way process. Feedback includes messages sent in response to other messages. For example, your instructor may respond to a point you raise during class discussion or you may point to the sofa when your roommate asks you where the remote control is. The inclusion of a feedback loop also leads to a more complex understanding of the roles of participants in a communication encounter. Rather than having one sender, one message, and one receiver, this model has two sender-receivers who exchange messages. Each participant alternates roles as sender and receiver in order to keep a communication encounter going. Although this seems like a perceptible and deliberate process, we alternate between the roles of sender and receiver very quickly and often without conscious thought.

The interaction model is also less message focused and more interaction focused. While the transmission model focused on how a message was transmitted and whether or not it was received, the interaction model is more concerned with the communication process itself. In fact, this model acknowledges that there are so many messages being sent at one time that many of them may not even be received. Some messages are also unintentionally sent. Therefore, communication isn't judged effective or ineffective in this model based on whether or not a single message was successfully transmitted and received.

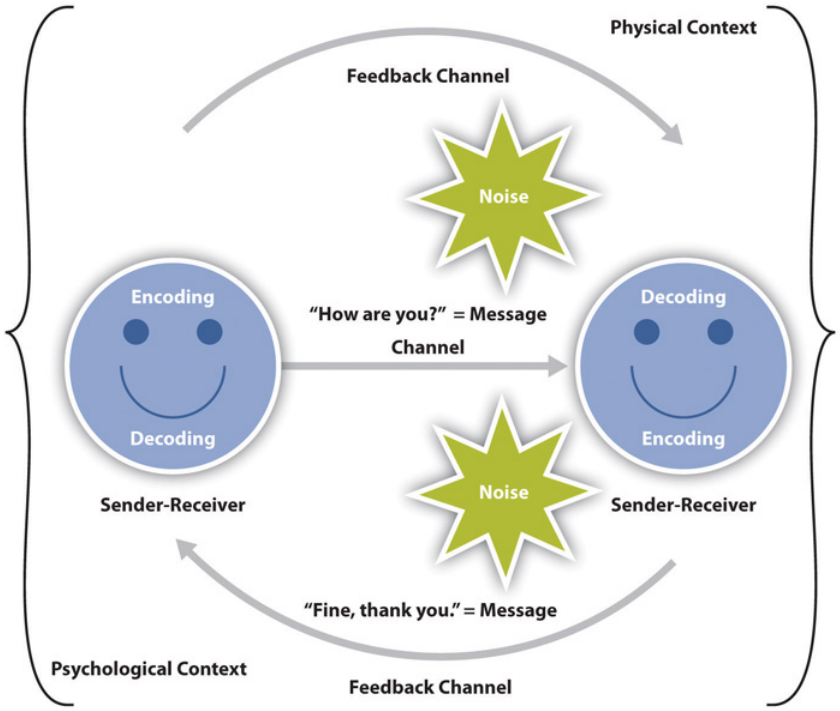


Figure 1.2 The Interaction Model of Communication

The interaction model takes physical and psychological context into account. Physical context includes the environmental factors in a communication encounter. The size, layout, temperature, and lighting of a space influence our communication. Imagine the different physical contexts in which job interviews take place and how that may affect your communication. I have had job interviews on a sofa in a comfortable office, sitting around a large conference table, and even once in an auditorium where I was positioned on the stage facing about twenty potential colleagues seated in the audience. I've also been walked around campus to interview with various people in temperatures below zero degrees. Although I was a little chilly when I got to each separate interview, it wasn't too difficult to warm up and go on with the interview. During a job interview in Puerto Rico, however, walking around outside wearing a suit in near 90 degree temperatures created a sweating situation that wasn't pleasant to try to communicate through. Whether it's the size of the room, the temperature, or other environmental factors, it's important to consider the role that physical context plays in our communication.

Psychological context includes the mental and emotional factors in a communication encounter. Stress, anxiety, and emotions are just some examples of psychological influences that can affect our communication. I recently found out some troubling news a few hours before a big public presentation. It was challenging to try to communicate because the psychological noise triggered by the stressful news kept intruding into my other thoughts. Seemingly positive psychological states, like experiencing the emotion of love, can also affect communication. During the initial stages of a romantic relationship individuals may be so "love struck" that they don't see incompatible personality traits or don't negatively evaluate behaviors they might otherwise find off-putting. Feedback and context help make the interaction model a more useful illustration of the communication process, but the transaction model views communication as a powerful tool that shapes our realities beyond individual communication encounters.

Transaction Model of Communication

As the study of communication progressed, models expanded to account for more of the communication process. Many scholars view communication as more than a process that is used to carry on conversations and convey meaning. We don't send messages like computers, and we don't neatly alternate between the roles of sender and receiver as an interaction unfolds. We also can't consciously decide to stop communicating, because communication is more than sending and receiving messages. The transaction model differs from the transmission and interaction models in significant ways, including the conceptualization of communication, the role of sender and receiver, and the role of context (Barnlund, 1970).

To review, each model incorporates a different understanding of what communication is and what communication does. The transmission model views communication as a thing, like an information packet, that is sent from one place to another. From this

view, communication is defined as sending and receiving messages. The interaction model views communication as an interaction in which a message is sent and then followed by a reaction (feedback), which is then followed by another reaction, and so on. From this view, communication is defined as producing conversations and interactions within physical and psychological contexts. The transaction model views communication as integrated into our social realities in such a way that it helps us not only understand them but also create and change them.

The transaction model of communication describes communication as a process in which communicators generate social realities within social, relational, and cultural contexts. In this model, we don't just communicate to exchange messages; we communicate to create relationships, form intercultural alliances, shape our self-concepts, and engage with others in dialogue to create communities. In short, we don't communicate about our realities; communication helps to construct our realities.

The roles of sender and receiver in the transaction model of communication differ significantly from the other models. Instead of labeling participants as senders and receivers, the people in a communication encounter are referred to as *communicators*. Unlike the interaction model, which suggests that participants alternate positions as sender and receiver, the transaction model suggests that we are simultaneously senders and receivers. For example, on a first date, as you send verbal messages about your interests and background, your date reacts nonverbally. You don't wait until you are done sending your verbal message to start receiving and decoding the nonverbal messages of your date. Instead, you are simultaneously sending your verbal message and receiving your date's nonverbal messages. This is an important addition to the model because it allows us to understand how we are able to adapt our communication—for example, a verbal message—in the middle of sending it based on the communication we are simultaneously receiving from our communication partner.

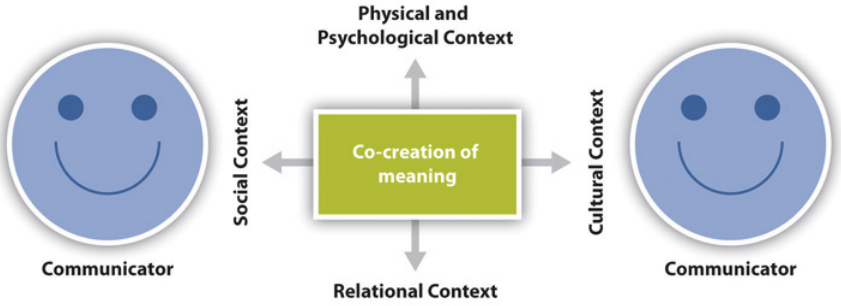


Figure 1.3 The Transaction Model of Communication

The transaction model also includes a more complex understanding of context. The interaction model portrays context as physical and psychological influences that enhance or impede communication. While these contexts are important, they focus on message transmission and reception. Since the transaction model of communication views communication as a force that shapes our realities before and after specific interactions occur, it must account for contextual influences outside of a single interaction. To do this, the transaction model considers how social, relational, and cultural contexts frame and influence our communication encounters.

Social context refers to the stated rules or unstated norms that guide communication. As we are socialized into our various communities, we learn rules and implicitly pick up on norms for communicating. Some common rules that influence social contexts include don't lie to people, don't interrupt people, don't pass people in line, greet people when they greet you, thank people when they pay you a compliment, and so on. Parents and teachers often explicitly convey these rules to their children or students. Rules may be stated over and over, and there may be punishment for not following them.

Norms are social conventions that we pick up on through observation, practice, and trial and error. We may not even know we are breaking a social norm until we notice people looking at us strangely or someone corrects or teases us. For example, as a new employee you may over- or underdress for the company's holiday party because you don't know the norm for formality. Although there probably isn't a stated rule about how to dress at the holiday party, you will notice your error without someone having to point it out, and you will likely not deviate from the norm again in order to save yourself any potential embarrassment. Even though breaking social norms doesn't result in the formal punishment that might be a consequence of breaking a social rule, the social awkwardness we feel when we violate social norms is usually enough to teach us that these norms are powerful even though they aren't made explicit like rules. Norms even have the power to override social rules in some situations. To go back to the examples of common social rules mentioned before, we may break the rule about not lying if the lie is meant to save someone from feeling hurt. We often interrupt close friends when we're having an exciting conversation, but we wouldn't be as likely to interrupt

a professor while they are lecturing. Since norms and rules vary among people and cultures, relational and cultural contexts are also included in the transaction model in order to help us understand the multiple contexts that influence our communication.

Relational context includes the previous interpersonal history and type of relationship we have with a person. We communicate differently with someone we just met versus someone we've known for a long time. Initial interactions with people tend to be more highly scripted and governed by established norms and rules, but when we have an established relational context, we may be able to bend or break social norms and rules more easily. For example, you would likely follow social norms of politeness and attentiveness and might spend the whole day cleaning the house for the first time you invite your new neighbors to visit. Once the neighbors are in your house, you may also make them the center of your attention during their visit. If you end up becoming friends with your neighbors and establishing a relational context, you might not think as much about having everything cleaned and prepared or even giving them your whole attention during later visits. Since communication norms and rules also vary based on the type of relationship people have, relationship type is also included in relational context. For example, there are certain communication rules and norms that apply to a supervisor-supervisee relationship that don't apply to a brother-sister relationship and vice versa. Just as social norms and relational history influence how we communicate, so does culture.

Cultural context includes various aspects of identities such as race, gender, nationality, ethnicity, sexual orientation, class, and ability. We will learn more about these identities in the chapter titled "Communication and Perception", but for now it is important for us to understand that whether we are aware of it or not, we all have multiple cultural identities that influence our communication. Some people, especially those with identities that have been historically marginalized, are regularly aware of how their cultural identities influence their communication and influence how others communicate with them. Conversely, people with identities that are dominant or in the majority may rarely, if ever, think about the role their cultural identities play in their communication.

When cultural context comes to the forefront of a communication encounter, it can be difficult to manage. Since intercultural communication creates uncertainty, it can deter people from communicating across cultures or lead people to view intercultural communication as negative. But if you avoid communicating across cultural identities, you will likely not get more comfortable or competent as a communicator. Difference, as we will learn in the chapter titled "Culture and Communication", isn't a bad thing. In fact, intercultural communication has the potential to enrich various aspects of our lives. In order to communicate well within various cultural contexts, it is important to keep an open mind and avoid making assumptions about others' cultural identities. While you may be able to identify some aspects of the cultural context within a communication encounter, there may also be cultural influences that you can't see. A competent communicator shouldn't assume to know all the cultural contexts a person brings to an encounter, since not all cultural identities are visible. As with the other contexts, it requires skill to adapt to shifting contexts, and the best way to develop these skills is through practice and reflection.

Key Takeaways

- Communication models are not complex enough to truly capture all that takes place in a communication encounter, but they can help us examine the various steps in the process in order to better understand our communication and the communication of others.
- The transmission model of communication describes communication as a one-way, linear process in which a sender encodes a message and transmits it through a channel to a receiver who decodes it. The transmission of the message many be disrupted by environmental or semantic noise. This model is usually too simple to capture FtF interactions but can be usefully applied to computer-mediated communication.
- The interaction model of communication describes communication as a two-way process in which participants alternate positions as sender and receiver and generate meaning by sending and receiving feedback within physical and psychological contexts. This model captures the interactive aspects of communication but still doesn't account for how communication constructs our realities and is influenced by social and cultural contexts.
- The transaction model of communication describes communication as a process in which communicators generate social realities within social, relational, and cultural contexts. This model includes participants who are simultaneously senders and receivers and accounts for how communication constructs our realities, relationships, and communities.

Exercises

1. Getting integrated: How might knowing the various components of the communication process help you in your academic life, your professional life, and your civic life?
2. What communication situations does the transmission model best represent? The interaction model? The transaction model?

3. Use the transaction model of communication to analyze a recent communication encounter you had. Sketch out the communication encounter and make sure to label each part of the model (communicators; message; channel; feedback; and physical, psychological, social, relational, and cultural contexts).

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1.1.3: Communication Principles

Learning Objectives

1. Discuss how communication is integrated in various aspects of your life.
2. Explain how communication meets physical, instrumental, relational, and identity needs.
3. Explain how the notion of a "process" fits into communication.
4. Discuss the ways in which communication is guided by culture and context.

Taking this course will change how you view communication. Most people admit that communication is important, but it's often in the back of our minds or viewed as something that "just happens." Putting communication at the front of your mind and becoming more aware of how you communicate can be informative and have many positive effects. When I first started studying communication as an undergraduate, I began seeing the concepts we learned in class in my everyday life. When I worked in groups, I was able to apply what I had learned about group communication to improve my performance and overall experience. I also noticed interpersonal concepts and theories as I communicated within various relationships. Whether I was analyzing mediated messages or considering the ethical implications of a decision before I made it, studying communication allowed me to see more of what was going on around me, which allowed me to more actively and competently participate in various communication contexts. In this section, as we learn the principles of communication, I encourage you to take note of aspects of communication that you haven't thought about before and begin to apply the principles of communication to various parts of your life.

Communication Is Integrated into All Parts of Our Lives

This book is meant to help people see the value of communication in the real world and in our real lives. When I say *real*, I don't mean to imply that there is some part of our world or lives that is not real. Since communication is such a practical field of study, I use the word *real* to emphasize that what you're reading in this book isn't just about theories and vocabulary or passing a test and giving a good speech. I also don't mean to imply that there is a divide between the classroom and the real world. The "real world" is whatever we are experiencing at any given moment. In order to explore how communication is integrated into all parts of our lives, I have divided up our lives into four spheres: academic, professional, personal, and civic. The boundaries and borders between these spheres are not solid, and there is much overlap. After all, much of what goes on in a classroom is present in a professional environment, and the classroom has long been seen as a place to prepare students to become active and responsible citizens in their civic lives. The philosophy behind this approach is called integrative learning, which encourages students to reflect on how the content they are learning connects to other classes they have taken or are taking, their professional goals, and their civic responsibilities.

Academic

It's probably not difficult to get you, as students in a communication class, to see the relevance of communication to your academic lives. At least during this semester, studying communication is important to earn a good grade in the class, right? Beyond the relevance to your grade in this class, I challenge you to try to make explicit connections between this course and courses you have taken before and are currently taking. Then, when you leave this class, I want you to connect the content in future classes back to what you learned here. If you can begin to see these connections now, you can build on the foundational communication skills you learn in here to become a more competent communicator, which will undoubtedly also benefit you as a student.



Good communication skills can help you succeed in academic settings and set you up for success postgraduation. Benjamin Darfler – Graduation – CC BY-NC-ND 2.0.

Aside from wanting to earn a good grade in this class, you may also be genuinely interested in becoming a better communicator. If that's the case, you are in luck because research shows that even people who have poor communication skills can improve a wide range of verbal, nonverbal, and interpersonal communication skills by taking introductory communication courses (Zabava & Wolvin, 1993). Communication skills are also tied to academic success. Poor listening skills were shown to contribute significantly to failure in a person's first year of college. Also, students who take a communication course report more confidence in their communication abilities, and these students have higher grade point averages and are less likely to drop out of school. Much of what we do in a classroom—whether it is the interpersonal interactions with our classmates and professor, individual or group presentations, or listening—is discussed in this textbook and can be used to build or add to a foundation of good communication skills and knowledge that can carry through to other contexts.

Professional

The National Association of Colleges and Employers has found that employers most desire good communication skills in the college graduates they may hire (National Association of Colleges and Employers, 2010). Desired communication skills vary from career to career, but again, this textbook provides a foundation onto which you can build communication skills specific to your major or field of study. Research has shown that introductory communication courses provide important skills necessary for functioning in entry-level jobs, including listening, writing, motivating/persuading, interpersonal skills, informational interviewing, and small-group problem solving (DiSalvo, 1980). Interpersonal communication skills are also highly sought after by potential employers, consistently ranking in the top ten in national surveys (National Association of Colleges and Employers, 2010). Poor listening skills, lack of conciseness, and inability to give constructive feedback have been identified as potential communication challenges in professional contexts. Employers appreciate good listening skills and the ability to communicate concisely because efficiency and clarity are often directly tied to productivity and success in terms of profit or task/project completion. Despite the well-documented need for communication skills in the professional world, many students still resist taking communication classes. Perhaps people think they already have good communication skills or can improve their skills on their own. While either of these may be true for some, studying communication can only help. In such a competitive job market, being able to document that you have received communication instruction and training from communication professionals (the faculty in your communication department) can give you the edge needed to stand out from other applicants or employees.

Personal

While many students know from personal experience and from the prevalence of communication counseling on television talk shows and in self-help books that communication forms, maintains, and ends our interpersonal relationships, they do not know the extent to which that occurs. I am certain that when we get to the interpersonal communication chapters in this textbook that you will be intrigued and maybe even excited by the relevance and practicality of the concepts and theories discussed there. My students often remark that they already know from experience much of what's discussed in the interpersonal unit of the course. While we do learn from experience, until we learn specific vocabulary and develop foundational knowledge of communication concepts and theories, we do not have the tools needed to make sense of these experiences. Just having a vocabulary to name the communication phenomena in our lives increases our ability to consciously alter our communication to achieve our goals, avoid

miscommunication, and analyze and learn from our inevitable mistakes. Once we get further into the book, I am sure the personal implications of communication will become very clear.

Civic

The connection between communication and our civic lives is a little more abstract and difficult for students to understand. Many younger people don't yet have a conception of a "civic" part of their lives because the academic, professional, and personal parts of their lives have so much more daily relevance. Civic engagement refers to working to make a difference in our communities by improving the quality of life of community members; raising awareness about social, cultural, or political issues; or participating in a wide variety of political and nonpolitical processes (Ehrlich, 2000). The civic part of our lives is developed through engagement with the decision making that goes on in our society at the small-group, local, state, regional, national, or international level. Such involvement ranges from serving on a neighborhood advisory board to sending an e-mail to a US senator. Discussions and decisions that affect our communities happen around us all the time, but it takes time and effort to become a part of that process. Doing so, however, allows us to become a part of groups or causes that are meaningful to us, which enables us to work for the common good. This type of civic engagement is crucial to the functioning of a democratic society.



Voting is one way to stay civically engaged, but you can also participate in decision making in nonpolitical contexts. Stephen Venkman-Not here muchYour Vote Counts – CC BY-NC-ND 2.0.

Communication scholars have been aware of the connections between communication and a person's civic engagement or citizenship for thousands of years. Aristotle, who wrote the first and most influential comprehensive book on communication 2,400 years ago, taught that it is through our voice, our ability to communicate, that we engage with the world around us, participate in our society, and become a "virtuous citizen." It is a well-established and unfortunate fact that younger people, between the ages of eighteen and thirty, are some of the least politically active and engaged members of our democracy. Civic engagement includes but goes beyond political engagement, which includes things like choosing a political party or advocating for a presidential candidate. Although younger people have tended not to be as politically engaged as other age groups, the current generation of sixteen- to twenty-nine-year-olds, known as the millennial generation, is known to be very engaged in volunteerism and community service. In addition, some research has indicated that college students are eager for civic engagement but are not finding the resources they need on their campuses (Jaschik, 2012). The American Association of Colleges and Universities has launched several initiatives and compiled many resources for students and faculty regarding civic engagement. I encourage you to explore their website at the following link and try to identify some ways in which you can productively integrate what you are learning in this class into a civic context: http://www.aacu.org/resources/civicengagement.

Communication Meets Needs

You hopefully now see that communication is far more than the transmission of information. The exchange of messages and information is important for many reasons, but it is not enough to meet the various needs we have as human beings. While the content of our communication may help us achieve certain physical and instrumental needs, it also feeds into our identities and relationships in ways that far exceed the content of what we say.

Physical Needs

Physical needs include needs that keep our bodies and minds functioning. Communication, which we most often associate with our brain, mouth, eyes, and ears, actually has many more connections to and effects on our physical body and well-being. At the most basic level, communication can alert others that our physical needs are not being met. Even babies cry when they are hungry or sick to alert their caregiver of these physical needs. Asking a friend if you can stay at their house because you got evicted or kicked out of your own place will help you meet your physical need for shelter. There are also strong ties between the social function of communication and our physical and psychological health. Human beings are social creatures, which makes communication important for our survival. In fact, prolonged isolation has been shown to severely damage a human (Williams & Zadro, 2001). Aside from surviving, communication skills can also help us thrive. People with good interpersonal communication skills are better able to adapt to stress and have less depression and anxiety (Hargie, 2011). Communication can also be therapeutic, which can lessen or prevent physical problems. A research study found that spouses of suicide or accidental death victims who did not communicate about the death with their friends were more likely to have health problems such as weight change and headaches than those who did talk with friends (Greene, Derlega, & Mathews, 2006). Satisfying physical needs is essential for our physical functioning and survival. But, in order to socially function and thrive, we must also meet instrumental, relational, and identity needs.

Instrumental Needs

Instrumental needs include needs that help us get things done in our day-to-day lives and achieve short- and long-term goals. We all have short- and long-term goals that we work on every day. Fulfilling these goals is an ongoing communicative task, which means we spend much of our time communicating for instrumental needs. Some common instrumental needs include influencing others, getting information we need, or getting support (Burleson, Metts, & Kirch, 2000). In short, communication that meets our instrumental needs helps us “get things done.”



Communicating for instrumental needs helps us get things done. Think about how much instrumental communication is required to build a house. Sandia Labs – Habitat for Humanity Build-A-Thon – CC BY-NC-ND 2.0.

To meet instrumental needs, we often use communication strategically. Politicians, parents, bosses, and friends use communication to influence others in order to accomplish goals and meet needs. There is a research area within communication that examines compliance-gaining communication, or communication aimed at getting people to do something or act in a particular way (Gass & Seiter, 1999). Compliance gaining and communicating for instrumental needs is different from coercion, which forces or manipulates people into doing what you want. In Section 1.3 “Communication Principles”, we will discuss communication ethics and learn that open communication, free from constraint and pressure, is an important part of an ethical society. Compliance-

gaining communication is different from persuasion, which we will discuss in more detail in the chapter titled “Informative and Persuasive Speaking”. While research on persuasion typically focuses on public speaking and how a speaker persuades a group, compliance-gaining research focuses on our daily interpersonal interactions. Researchers have identified many tactics that people typically use in compliance-gaining communication (Gass & Seiter, 1999). As you read through the following list, I am sure many of these tactics will be familiar to you.

Common Tactics Used for Compliance Gaining

- **Offering rewards.** Seeks compliance in a positive way, by promising returns, rewards, or generally positive outcomes.
- **Threatening punishment.** Seeks compliance in a negative way, by threatening negative consequences such as loss of privileges, grounding, or legal action.
- **Using expertise.** Seeks compliance by implying that one person “knows better” than the other based on experience, age, education, or intelligence.
- **Liking.** Seeks compliance by acting friendly and helpful to get the other person into a good mood before asking them to do something.
- **Debt.** Seeks compliance by calling in past favors and indicating that one person “owes” the other.
- **Altruism.** Seeks compliance by claiming that one person only wants “what is best” for the other and he or she is looking out for the other person’s “best interests.”
- **Esteem.** Seeks compliance by claiming that other people will think more highly of the person if he or she complies or think less of the person if he or she does not comply.

Relational Needs

Relational needs include needs that help us maintain social bonds and interpersonal relationships. Communicating to fill our instrumental needs helps us function on many levels, but communicating for relational needs helps us achieve the social relating that is an essential part of being human. Communication meets our relational needs by giving us a tool through which to develop, maintain, and end relationships. In order to develop a relationship, we may use nonverbal communication to assess whether someone is interested in talking to us or not, then use verbal communication to strike up a conversation. Then, through the mutual process of self-disclosure, a relationship forms over time. Once formed, we need to maintain a relationship, so we use communication to express our continued liking of someone. We can verbally say things like “You’re such a great friend” or engage in behaviors that communicate our investment in the relationship, like organizing a birthday party. Although our relationships vary in terms of closeness and intimacy, all individuals have relational needs and all relationships require maintenance. Finally, communication or the lack of it helps us end relationships. We may communicate our deteriorating commitment to a relationship by avoiding communication with someone, verbally criticizing him or her, or explicitly ending a relationship. From spending time together, to checking in with relational partners by text, social media, or face-to-face, to celebrating accomplishments, to providing support during difficult times, communication forms the building blocks of our relationships. Communicating for relational needs isn’t always positive though. Some people’s “relational needs” are negative, unethical, or even illegal. Although we may feel the “need” to be passive aggressive or controlling, these communicative patterns are not positive and can hurt our relationships. In the chapters titled “Interpersonal Communication Processes” and “Communication in Relationships”, we will explore the “dark side” of communication in more detail.

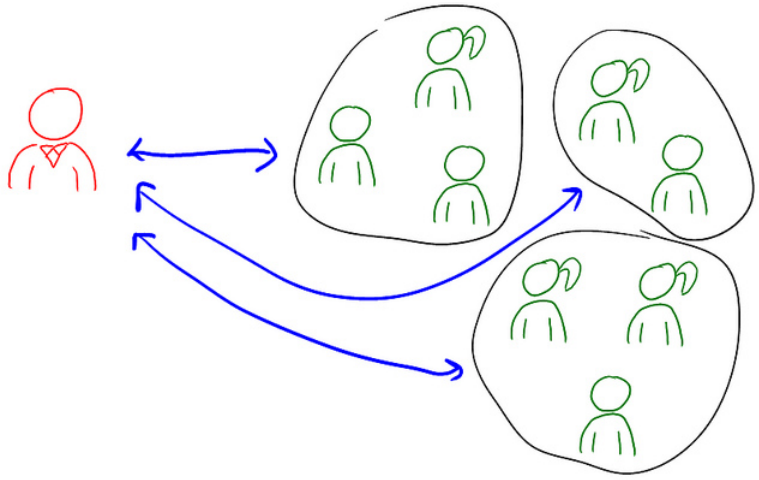
Identity Needs

Identity needs include our need to present ourselves to others and be thought of in particular and desired ways. What adjectives would you use to describe yourself? Are you funny, smart, loyal, or quirky? Your answer isn’t just based on who you think you are, since much of how we think of ourselves is based on our communication with other people. Our identity changes as we progress through life, but communication is the primary means of establishing our identity and fulfilling our identity needs. Communication allows us to present ourselves to others in particular ways. Just as many companies, celebrities, and politicians create a public image, we desire to present different faces in different contexts. The influential scholar Erving Goffman compared self-presentation to a performance and suggested we all perform different roles in different contexts (Goffman, 1959). Indeed, competent communicators can successfully manage how others perceive them by adapting to situations and contexts. A parent may perform the role of stern head of household, supportive shoulder to cry on, or hip and culturally aware friend based on the situation they are in with their child. A newly hired employee may initially perform the role of motivated and agreeable coworker but later perform more leadership behaviors after being promoted. We will learn more about the different faces we present to the world and how we develop our self-concepts through interactions with others in the chapter titled “Communication and Perception”.

Communication Is a Process

Communication is a process that involves an interchange of verbal and/or nonverbal messages within a continuous and dynamic sequence of events (Hargie, 2011). When we refer to communication as a process, we imply that it doesn't have a distinct beginning and end or follow a predetermined sequence of events. It can be difficult to trace the origin of a communication encounter, since communication doesn't always follow a neat and discernible format, which makes studying communication interactions or phenomena difficult. Any time we pull one part of the process out for study or closer examination, we artificially "freeze" the process in order to examine it, which is not something that is possible when communicating in real life. But sometimes scholars want to isolate a particular stage in the process in order to gain insight by studying, for example, feedback or eye contact. Doing that changes the very process itself, and by the time you have examined a particular stage or component of the process, the entire process may have changed. These snapshots are useful for scholarly interrogation of the communication process, and they can also help us evaluate our own communication practices, troubleshoot a problematic encounter we had, or slow things down to account for various contexts before we engage in communication (Dance & Larson, 1976).

We have already learned, in the transaction model of communication, that we communicate using multiple channels and send and receive messages simultaneously. There are also messages and other stimuli around us that we never actually perceive because we can only attend to so much information at one time. The dynamic nature of communication allows us to examine some principles of communication that are related to its processual nature. Next, we will learn that communication messages vary in terms of their level of conscious thought and intention, communication is irreversible, and communication is unrepeatable.



Since communication is such a dynamic process, it is difficult to determine where communication begins and ends. Mathieu Plourde – Instructor to Groups – CC BY 2.0.

Some scholars have put forth definitions of communication stating that messages must be intended for others to perceive them in order for a message to "count" as communication. This narrow definition only includes messages that are tailored or at least targeted to a particular person or group and excludes any communication that is involuntary (Dance & Larson, 1976). Since intrapersonal communication happens in our heads and isn't intended for others to perceive, it wouldn't be considered communication. But imagine the following scenario: You and I are riding on a bus and you are sitting across from me. As I sit thinking about a stressful week ahead, I wrinkle up my forehead, shake my head, and put my head in my hands. Upon seeing this you think, "That guy must be pretty stressed out." In this scenario, did communication take place? If I really didn't intend for anyone to see the nonverbal communication that went along with my intrapersonal communication, then this definition would say no. But even though words weren't exchanged, you still generated meaning from the communication I was unintentionally sending. As a communication scholar, I do not take such a narrow definition of communication. Based on the definition of communication from the beginning of this chapter, the scenario we just discussed would count as communication, but the scenario illustrates the point that communication messages are sent both intentionally and unintentionally.

Communication messages also vary in terms of the amount of conscious thought that goes into their creation. In general, we can say that intentional communication usually includes more conscious thought and unintentional communication usually includes less. For example, some communication is reactionary and almost completely involuntary. We often scream when we are frightened, say "ouch!" when we stub our toe, and stare blankly when we are bored. This isn't the richest type of communication, but it *is* communication. Some of our interactions are slightly more substantial and include more conscious thought but are still

very routine. For example, we say “excuse me” when we need to get past someone, say “thank you” when someone holds the door for us, or say “what’s up?” to our neighbor we pass every day in the hall. The reactionary and routine types of communication just discussed are common, but the messages most studied by communication scholars are considered constructed communication. These messages include more conscious thought and intention than reactionary or routine messages and often go beyond information exchange to also meet relational and identity needs. As we will learn later on, a higher degree of conscious thought and intention doesn’t necessarily mean the communication will be effective, understood, or ethical. In addition, ethical communicators cannot avoid responsibility for the effects of what they say by claiming they didn’t “intend” for their communication to cause an undesired effect. Communication has short- and long-term effects, which illustrates the next principle we will discuss—communication is irreversible.

The dynamic nature of the communication process also means that communication is irreversible. After an initial interaction has gone wrong, characters in sitcoms and romantic comedies often use the line “Can we just start over?” As handy as it would be to be able to turn the clock back and “redo” a failed or embarrassing communication encounter, it is impossible. Miscommunication can occur regardless of the degree of conscious thought and intention put into a message. For example, if David tells a joke that offends his coworker Beth, then he can’t just say, “Oh, forget I said that,” or “I didn’t intend for it to be offensive.” The message has been sent and it can’t be taken back. I’m sure we have all wished we could take something back that we have said. Conversely, when communication goes well, we often wish we could recreate it. However, in addition to communication being irreversible, it is also unrepeatable.

If you try to recreate a good job interview experience by asking the same questions and telling the same stories about yourself, you can’t expect the same results. Even trying to repeat a communication encounter with the same person won’t feel the same or lead to the same results. We have already learned the influence that contexts have on communication, and those contexts change frequently. Even if the words and actions stay the same, the physical, psychological, social, relational, and cultural contexts will vary and ultimately change the communication encounter. Have you ever tried to recount a funny or interesting experience to a friend who doesn’t really seem that impressed? These “I guess you had to be there” moments illustrate the fact that communication is unrepeatable.

Communication Is Guided by Culture and Context

As we learned earlier, context is a dynamic component of the communication process. Culture and context also influence how we perceive and define communication. Western culture tends to put more value on senders than receivers and on the content rather the context of a message. These cultural values are reflected in our definitions and models of communication. As we will learn in later chapters, cultures vary in terms of having a more individualistic or more collectivistic cultural orientation. The United States is considered an individualistic culture, where emphasis is put on individual expression and success. Japan is considered a collectivistic culture, where emphasis is put on group cohesion and harmony. These are strong cultural values that are embedded in how we learn to communicate. In many collectivistic cultures, there is more emphasis placed on silence and nonverbal context. Whether in the United States, Japan, or another country, people are socialized from birth to communication in culturally specific ways that vary by context. In this section we will discuss how communication is learned, the rules and norms that influence how we communicate, and the ethical implications of communication.

Communication Is Learned

Most people are born with the capacity and ability to communicate, but everyone communicates differently. This is because communication is learned rather than innate. As we have already seen, communication patterns are relative to the context and culture in which one is communicating, and many cultures have distinct languages consisting of symbols.

A key principle of communication is that it is symbolic. Communication is symbolic in that the words that make up our language systems do not directly correspond to something in reality. Instead, they stand in for or symbolize something. The fact that communication varies so much among people, contexts, and cultures illustrates the principle that meaning is not inherent in the words we use. For example, let’s say you go to France on vacation and see the word *poisson* on the menu. Unless you know how to read French, you will not know that the symbol is the same as the English symbol *fish*. Those two words don’t look the same at all, yet they symbolize the same object. If you went by how the word looks alone, you might think that the French word for fish is more like the English word *poison* and avoid choosing that for your dinner. Putting a picture of a fish on a menu would definitely help a foreign tourist understand what they are ordering, since the picture is an actual representation of the object rather than a symbol for it.

All symbolic communication is learned, negotiated, and dynamic. We know that the letters *b-o-o-k* refer to a bound object with multiple written pages. We also know that the letters *t-r-u-c-k* refer to a vehicle with a bed in the back for hauling things. But if we learned in school that the letters *t-r-u-c-k* referred to a bound object with written pages and *b-o-o-k* referred to a vehicle with a bed in the back, then that would make just as much sense, because the letters don't actually refer to the object and the word itself only has the meaning that we assign to it. We will learn more, in Chapter 8 "Verbal Communication", about how language works, but communication is more than the words we use.

We are all socialized into different languages, but we also speak different "languages" based on the situation we are in. For example, in some cultures it is considered inappropriate to talk about family or health issues in public, but it wouldn't be odd to overhear people in a small town grocery store in the United States talking about their children or their upcoming surgery. There are some communication patterns shared by very large numbers of people and some that are particular to a dyad—best friends, for example, who have their own inside terminology and expressions that wouldn't make sense to anyone else. These examples aren't on the same scale as differing languages, but they still indicate that communication is learned. They also illustrate how rules and norms influence how we communicate.

Rules and Norms

Earlier we learned about the transaction model of communication and the powerful influence that social context and the roles and norms associated with social context have on our communication. Whether verbal or nonverbal, mediated or interpersonal, our communication is guided by rules and norms.

Phatic communion is an instructive example of how we communicate under the influence of rules and norms (Senft, 2009). Phatic communion refers to scripted and routine verbal interactions that are intended to establish social bonds rather than actually exchange meaning. When you pass your professor in the hall, the exchange may go as follows:

Student:
"Hey, how are you?"

Professor:
"Fine, how are you?"

Student:
"Fine."

What is the point of this interaction? It surely isn't to actually inquire as to each other's well-being. We have similar phatic interactions when we make comments on the weather or the fact that it's Monday. We often joke about phatic communion because we see that is pointless, at least on the surface. The student and professor might as well just pass each other in the hall and say the following to each other:

Student:
"Generic greeting question."

Professor:
"Generic greeting response and question."

Student:
"Generic response."

This is an example of communication messages that don't really require a high level of conscious thought or convey much actual content or generate much meaning. So if phatic communion is so "pointless," why do we do it?



Rules and norms guide much of our communication. Think of all the unspoken norms for behavior in a crowded elevator. Dangerismycat – crowded elevator – CC BY-NC-ND 2.0.

The term *phatic communion* derives from the Greek word *phatos*, which means "spoken," and the word *communion*, which means "connection or bond." As we discussed earlier, communication helps us meet our relational needs. In addition to finding communion through food or religion, we also find communion through our words. But the degree to which and in what circumstances we engage in phatic communion is also influenced by norms and rules. Generally, US Americans find silence in social interactions awkward, which is one sociocultural norm that leads to phatic communion, because we fill the silence with pointless words to meet the social norm. It is also a norm to greet people when you encounter them, especially if you know them. We all know not to unload our physical and mental burdens on the person who asks, "How are you?" or go through our "to do" list with the person who asks, "What's up?" Instead, we conform to social norms through this routine type of verbal exchange.

Phatic communion, like most aspects of communication we will learn about, is culturally relative as well. While most cultures engage in phatic communion, the topics of and occasions for phatic communion vary. Scripts for greetings in the United States are common, but scripts for leaving may be more common in another culture. Asking about someone's well-being may be acceptable phatic communion in one culture, and asking about the health of someone's family may be more common in another.

Communication Has Ethical Implications

Another culturally and situationally relative principle of communication is the fact that communication has ethical implications. Communication ethics deals with the process of negotiating and reflecting on our actions and communication regarding what we believe to be right and wrong. Aristotle said, "In the arena of human life the honors and rewards fall to those who show their good qualities in action" (Pearson et al., 2006). Aristotle focuses on actions, which is an important part of communication ethics. While ethics has been studied as a part of philosophy since the time of Aristotle, only more recently has it become applied. In communication ethics, we are more concerned with the decisions people make about what is right and wrong than the systems, philosophies, or religions that inform those decisions. Much of ethics is gray area. Although we talk about making decisions in terms of what is right and what is wrong, the choice is rarely that simple. Aristotle goes on to say that we should act "to the right extent, at the right time, with the right motive, and in the right way." This quote connects to communication competence, which focuses on communicating effectively and appropriately and will be discussed more in Section 1.4 "Communication Competence".

> Communication has broad ethical implications. Later in this book we will discuss the importance of ethical listening, how to avoid plagiarism, how to present evidence ethically, and how to apply ethical standards to mass media and social media. These are just a few examples of how communication and ethics will be discussed in this book, but hopefully you can already see that communication ethics is integrated into academic, professional, personal, and civic contexts.

When dealing with communication ethics, it's difficult to state that something is 100 percent ethical or unethical. I tell my students that we all make choices daily that are more ethical or less ethical, and we may confidently make a decision only later to learn that it wasn't be most ethical option. In such cases, our ethics and goodwill are tested, since in any given situation multiple options may seem appropriate, but we can only choose one. If, in a situation, we make a decision and we reflect on it and realize we could have made a more ethical choice, does that make us a bad person? While many behaviors can be more easily labeled as ethical or unethical, communication isn't always as clear. Murdering someone is generally thought of as unethical and illegal, but many

instances of hurtful speech, or even what some would consider hate speech, have been protected as free speech. This shows the complicated relationship between protected speech, ethical speech, and the law. In some cases, people see it as their ethical duty to communicate information that they feel is in the public's best interest. The people behind WikiLeaks, for example, have released thousands of classified documents related to wars, intelligence gathering, and diplomatic communication. WikiLeaks claims that exposing this information keeps politicians and leaders accountable and keeps the public informed, but government officials claim the release of the information should be considered a criminal act. Both parties consider the other's communication unethical and their own communication ethical. Who is right?

Since many of the choices we make when it comes to ethics are situational, contextual, and personal, various professional fields have developed codes of ethics to help guide members through areas that might otherwise be gray or uncertain. The following "Getting Critical" box includes information about the National Communication Association's Ethical Credo. Doctors take oaths to do no harm to their patients, and journalists follow ethical guidelines that promote objectivity and provide for the protection of sources. Although businesses and corporations have gotten much attention for high-profile cases of unethical behavior, business ethics has become an important part of the curriculum in many business schools, and more companies are adopting ethical guidelines for their employees.

"Getting Critical": NCA Credo for Ethical Communication

The "Getting Critical" boxes throughout this book will challenge you to think critically about a variety of communication issues, and many of those issues will involve questions of ethics. Therefore, it is important that we have a shared understanding of ethical standards for communication. I tell my students that I consider them communication scholars while they are in my class, and we always take a class period to learn about ethics using the National Communication Association's (NCA) "Credo for Ethical Communication," since the NCA is the professional organization that represents communication scholars and practitioners in the United States.

We all have to consider and sometimes struggle with questions of right and wrong. Since communication is central to the creation of our relationships and communities, ethical communication should be a priority of every person who wants to make a positive contribution to society. The NCA's "Credo for Ethical Communication" reminds us that communication ethics is relevant across contexts and applies to every channel of communication, including media (National Communication Association, 2012). The credo goes on to say that human worth and dignity are fostered through ethical communication practices such as truthfulness, fairness, integrity, and respect for self and others. The emphasis in the credo and in the study of communication ethics is on practices and actions rather than thoughts and philosophies. Many people claim high ethical standards but do not live up to them in practice. While the credo advocates for, endorses, and promotes certain ideals, it is up to each one of us to put them into practice. The following are some of the principles stated in the credo:

- We endorse freedom of expression, diversity of perspective, and tolerance of dissent to achieve the informed and responsible decision making fundamental to a civil society.
- We condemn communication that degrades individuals and humanity through the expression of intolerance and hatred.
- We are committed to the courageous expression of personal convictions in pursuit of fairness and justice.
- We accept responsibility for the short- and long-term consequences of our own communication and expect the same of others.

1. What are some examples of unethical communication that you have witnessed?
2. Read through the whole credo. Of the nine principles listed, which do you think is most important and why? The credo can be accessed at the following link: http://natcom.org/Tertiary.aspx?id=2119&terms=ethical%20credo.

Key Takeaways

- Getting integrated: Increasing your knowledge of communication and improving your communication skills can positively affect your academic, professional, personal, and civic lives.
- In terms of academics, research shows that students who study communication and improve their communication skills are less likely to drop out of school and are more likely to have high grade point averages.
- Professionally, employers desire employees with good communication skills, and employees who have good listening skills are more likely to get promoted.
- Personally, communication skills help us maintain satisfying relationships.
- Communication helps us with civic engagement and allows us to participate in and contribute to our communities.

- Communication meets our physical needs by helping us maintain physical and psychological well-being; our instrumental needs by helping us achieve short- and long-term goals; our relational needs by helping us initiate, maintain, and terminate relationships; and our identity needs by allowing us to present ourselves to others in particular ways.
- Communication is a process that includes messages that vary in terms of conscious thought and intention. Communication is also irreversible and unrepeatable.
- Communication is guided by culture and context.
- We learn to communicate using systems that vary based on culture and language.
- Rules and norms influence the routines and rituals within our communication.
- Communication ethics varies by culture and context and involves the negotiation of and reflection on our actions regarding what we think is right and wrong.

Exercises

1. Getting integrated: The concepts of integrative learning and communication ethics are introduced in this section. How do you see communication ethics playing a role in academic, professional, personal, and civic aspects of your life?
2. Identify some physical, instrumental, relational, and identity needs that communication helps you meet in a given day.
3. We learned in this section that communication is irreversible and unrepeatable. Identify a situation in which you wished you could reverse communication. Identify a situation in which you wished you could repeat communication. Even though it's impossible to reverse or repeat communication, what lessons can be learned from these two situations you identified that you can apply to future communication?
4. What types of phatic communion do you engage in? How are they connected to context and/or social rules and norms?

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1.1.4: Communication Competence

Learning Objectives

1. Define communication competence.
2. Explain each part of the definition of communication competence.
3. Discuss strategies for developing communication competence.
4. Discuss communication apprehension and public speaking anxiety and employ strategies to manage them.

Communication competence has become a focus in higher education over the past couple of decades as educational policy makers and advocates have stressed a "back to basics" mentality (McCroskey, 1984). The ability to communicate effectively is often included as a primary undergraduate learning goal along with other key skills like writing, critical thinking, and problem solving. You likely haven't heard professors or university administrators use the term *communication competence*, but as we learn more about it in this section, I am sure you will see how communication competence can benefit you in many aspects of your life. Since this book focuses on communication in the real world, strategies for developing communication competence are not only limited to this section. A "Getting Competent" feature box is included in each chapter, specifically to help you develop communication competence.

Defining Competence

We have already defined *communication*, and you probably know that to be competent at something means you know what you're doing. When we combine these terms, we get the following definition: communication competence refers to the knowledge of effective and appropriate communication patterns and the ability to use and adapt that knowledge in various contexts (Cooley & Roach, 1984). To better understand this definition, let's break apart its components.



Developing communication competence can bring many rewards, but it also requires time and effort. Paul Shanks – Communication – CC BY-NC 2.0.

The first part of the definition we will unpack deals with *knowledge*. The cognitive elements of competence include knowing how to do something and understanding why things are done the way they are (Hargie, 2011). People can develop cognitive competence by observing and evaluating the actions of others. Cognitive competence can also be developed through instruction. Since you are currently taking a communication class, I encourage you to try to observe the communication concepts you are learning in the communication practices of others and yourself. This will help bring the concepts to life and also help you evaluate how communication in the real world matches up with communication concepts. As you build a repertoire of communication knowledge based on your experiential and classroom knowledge, you will also be developing behavioral competence.

The second part of the definition of communication competence that we will unpack is *the ability to use*. Individual factors affect our ability to do anything. Not everyone has the same athletic, musical, or intellectual ability. At the individual level, a person's physiological and psychological characteristics affect competence. In terms of physiology, age, maturity, and ability to communicate affect competence. In terms of psychology, a person's mood, stress level, personality, and level of communication apprehension (level of anxiety regarding communication) affect competence (Cooley & Roach, 1984). All these factors will either help or hinder you when you try to apply the knowledge you have learned to actual communication behaviors. For example, you

might know strategies for being an effective speaker, but public speaking anxiety that kicks in when you get in front of the audience may prevent you from fully putting that knowledge into practice.

The third part of the definition we will unpack is ability to *adapt* to *various contexts*. What is competent or not varies based on social and cultural context, which makes it impossible to have only one standard for what counts as communication competence (Cooley & Roach, 1984). Social variables such as status and power affect competence. In a social situation where one person—say, a supervisor—has more power than another—for example, his or her employee—then the supervisor is typically the one who sets the standard for competence. Cultural variables such as race and nationality also affect competence. A Taiwanese woman who speaks English as her second language may be praised for her competence in the English language in her home country but be viewed as less competent in the United States because of her accent. In summary, although we have a clear definition of communication competence, there are not definitions for how to be competent in any given situation, since competence varies at the individual, social, and cultural level.

Despite the fact that no guidelines for or definitions of competence will be applicable in all situations, the National Communication Association (NCA) has identified many aspects of competence related to communication. The primary focus has been on competencies related to speaking and listening, and the NCA notes that developing communication competence in these areas will help people in academic, professional, and civic contexts (Morreale, Rubin, & Jones, 1998). To help colleges and universities develop curriculum and instruction strategies to prepare students, the NCA has defined what students should be able to do in terms of speaking and listening competencies by the time they graduate from college:

1. State ideas clearly.
2. Communicate ethically.
3. Recognize when it is appropriate to communicate.
4. Identify their communication goals.
5. Select the most appropriate and effective medium for communicating.
6. Demonstrate credibility.
7. Identify and manage misunderstandings.
8. Manage conflict.
9. Be open-minded about another's point of view.
10. Listen attentively.

These are just some of the competencies the NCA identified as important for college graduates. While these are skill focused rather than interpersonally or culturally focused, they provide a concrete way to assess your own speaking competencies and to prepare yourself for professional speaking and listening, which is often skill driven. Since we communicate in many different contexts, such as interpersonal, group, intercultural, and mediated, we will discuss more specific definitions of competence in later sections of the book.

Developing Competence

Knowing the dimensions of competence is an important first step toward developing competence. Everyone reading this book already has some experience with and knowledge about communication. After all, you've spent many years explicitly and implicitly learning to communicate. For example, we are explicitly taught the verbal codes we use to communicate. On the other hand, although there are numerous rules and norms associated with nonverbal communication, we rarely receive explicit instruction on how to do it. Instead, we learn by observing others and through trial and error with our own nonverbal communication. Competence obviously involves verbal and nonverbal elements, but it also applies to many situations and contexts. Communication competence is needed in order to understand communication ethics, to develop cultural awareness, to use computer-mediated communication, and to think critically. Competence involves knowledge, motivation, and skills. It's not enough to know what good communication consists of; you must also have the motivation to reflect on and better your communication and the skills needed to do so.

In regards to competence, we all have areas where we are skilled and areas where we have deficiencies. In most cases, we can consciously decide to work on our deficiencies, which may take considerable effort. There are multiple stages of competence that I challenge you to assess as you communicate in your daily life: unconscious incompetence, conscious incompetence, conscious competence, and unconscious competence (Hargie, 2011). Before you have built up a rich cognitive knowledge base of communication concepts and practiced and reflected on skills in a particular area, you may exhibit unconscious incompetence, which means you are not even aware that you are communicating in an incompetent manner. Once you learn more about

communication and have a vocabulary to identify concepts, you may find yourself exhibiting conscious incompetence. This is where you know what you should be doing, and you realize that you're not doing it as well as you could. However, as your skills increase you may advance to conscious competence, meaning that you know you are communicating well in the moment, which will add to your bank of experiences to draw from in future interactions. When you reach the stage of unconscious competence, you just communicate successfully without straining to be competent. Just because you reach the stage of unconscious competence in one area or with one person does not mean you will always stay there. We are faced with new communication encounters regularly, and although we may be able to draw on the communication skills we have learned about and developed, it may take a few instances of conscious incompetence before you can advance to later stages.

In many introductory communication classes that I teach, a student usually says something like "You must be really good at this stuff since you study it and have been teaching it for a while." At the same time students assume that I have a high level of communication competence, they are hard on themselves for being at the stage of conscious incompetence, where they catch themselves communicating poorly in regards to a concept we recently studied. In response to both of these comments, I say, "Just because I know the concepts and definitions doesn't mean I always put them to good use. We're all imperfect and fallible, and if we expect to be perfect communicators after studying this, then we're setting ourselves up for failure. However, when I do mess up, I almost always make a mental note and reflect on it. And now you're starting to do the same thing, which is to notice and reflect on your communication more. And that already puts you ahead of most people!"



Becoming more mindful of your communication and the communication of others can contribute to your communication competence. Free Stock Photos – public domain.

One way to progress toward communication competence is to become a more mindful communicator. A mindful communicator actively and fluidly processes information, is sensitive to communication contexts and multiple perspectives, and is able to adapt to novel communication situations (Burgoon, Berger, & Waldron, 2000). Becoming a more mindful communicator has many benefits, including achieving communication goals, detecting deception, avoiding stereotypes, and reducing conflict. Whether or not we achieve our day-to-day communication goals depends on our communication competence. Various communication behaviors can signal that we are communicating mindfully. For example, asking an employee to paraphrase their understanding of the instructions you just gave them shows that you are aware that verbal messages are not always clear, that people do not always listen actively, and that people often do not speak up when they are unsure of instructions for fear of appearing incompetent or embarrassing themselves. Some communication behaviors indicate that we are not communicating mindfully, such as withdrawing from a romantic partner or engaging in passive-aggressive behavior during a period of interpersonal conflict. Most of us know that such behaviors lead to predictable and avoidable conflict cycles, yet we are all guilty of them. Our tendency to assume that people are telling us the truth can also lead to negative results. Therefore, a certain amount of tentativeness and mindful monitoring of a person's nonverbal and verbal communication can help us detect deception. However, this is not the same thing as chronic suspicion, which would not indicate communication competence. This is just the beginning of our conversation about communication competence. Regarding the previous examples, we will learn more about paraphrasing in the chapter titled "Listening", conflict management in the chapter titled "Interpersonal Communication Processes", and deception in the chapter titled "Nonverbal Communication".

"Getting Competent": Getting Started on Your Road to Communication Competence

The "Getting Competent" boxes throughout this book are meant to help you become a more confident and skilled communicator. While each box will focus on a specific aspect of communication competence, this box addresses communication competence more generally. A common communication pitfall that is an obstacle on many students' roads to communication competence is viewing communication as "common sense."

Many students note that some of what we learn in communication classes is "common sense." I agree with this observation in some cases but disagree with it in others. As I've noted before, this class builds on knowledge that you have already gained, through experience and observation as a person with many years of communication under your belt. For example, a student might say that it is "common sense" that conflict avoidance can lead to built-up tensions that eventually hurt an interpersonal relationship. But many of us avoid confronting what is causing conflict in our relationships even though we know it's better to talk about our problems than to let them build up. In order to put that "commonsense" knowledge to competent use, we must have a more nuanced understanding of how conflict and interpersonal communication relate and know some conflict management strategies.

Communication is common in that it is something that we spend most of our time doing, but the ability to make sense of and improve our communication takes competence that is learned through deliberate study and personal reflection. So, to get started on your road to competence, I am proposing that you do two things. First, challenge yourself to see the value in the study of communication. Apply the concepts we are learning to your life and find ways to make this class help you achieve your goals. Second, commit to using the knowledge you gain in this class to improve your communication and the communication of those around you. Become a higher self-monitor, which means start to notice your communication more. We all know areas where we could improve our communication, and taking this class will probably expose even more. But you have to be prepared to put in the time to improve; for example, it takes effort to become a better listener or to give better feedback. If you start these things now you will be primed to take on more communication challenges that will be presented throughout this book.

1. What aspects of communication do you think are "common sense?" What aspects of communication do you think require more formal instruction and/or study?
2. What communication concept has appealed to you most so far? How can you see this concept applying to your life?
3. Do a communication self-assessment. What are your strengths as a communicator? What are your weaknesses? What can you do to start improving your communication competence?

Overcoming Anxiety

Whether you will give your first presentation in this class next week or in two months, you may be one of many students in the introduction to communication studies course to face anxiety about communication in general or public speaking in particular.



Figure: Communication apprehension and public speaking anxiety are common but can be managed productively. Ana C. – day 339 butterflies – CC BY-NC-ND 2.0.

Decades of research conducted by communication scholars shows that communication apprehension is common among college students (Priem & Solomon, 2009). Communication apprehension (CA) is fear or anxiety experienced by a person due to actual or imagined communication with another person or persons. CA includes multiple forms of communication, not just public speaking. Of college students, 15 to 20 percent experience high trait CA, meaning they are generally anxious about communication. Furthermore, 70 percent of college students experience some trait CA, which means that addressing communication anxiety in a class like the one you're taking now stands to benefit the majority of students (Priem & Solomon, 2009). Public speaking anxiety is

type of CA that produces physiological, cognitive, and behavioral reactions in people when faced with a real or imagined presentation (Bodie, 2010). Research on public speaking anxiety has focused on three key ways to address this common issue: systematic desensitization, cognitive restructuring, and skills training (Bodie, 2010). Communication departments are typically the only departments that address communication apprehension explicitly, which is important as CA is “related to negative academic consequences such as negative attitudes toward school, lower over-all classroom achievement, lower final course grades, and higher college attrition rates” (Allen, Hunter, & Donohue, 2009). Additionally, CA can lead others to make assumptions about your communication competence that may be unfavorable. Even if you are intelligent, prepared, and motivated, CA and public speaking anxiety can detract from your communication and lead others to perceive you in ways you did not intend. CA is a common issue faced by many people, so you are not alone. We will learn more about speaking anxiety in the chapter titled "Delivering a Speech". While you should feel free to read ahead to that chapter, you can also manage your anxiety by following some of the following tips.

Top Ten Ways to Reduce Speaking Anxiety

1. Remember, you are not alone. Public speaking anxiety is common, so don’t ignore it—confront it.
2. You can’t literally “die of embarrassment.” Audiences are forgiving and understanding.
3. It always feels worse than it looks.
4. Take deep breaths. It releases endorphins, which naturally fight the adrenaline that causes anxiety.
5. Look the part. Dress professionally to enhance confidence.
6. Channel your nervousness into positive energy and motivation.
7. Start your outline and research early. Better information = higher confidence.
8. Practice and get feedback from a trusted source. (Don’t just practice for your cat.)
9. Visualize success through positive thinking.
10. Prepare, prepare, prepare! Practice is a speaker’s best friend.

Key Takeaways

- Communication competence refers to the knowledge of effective and appropriate communication patterns and the ability to use and adapt that knowledge in various contexts.
- To be a competent communicator, you should have cognitive knowledge about communication based on observation and instruction; understand that individual, social, and cultural contexts affect competence; and be able to adapt to those various contexts.
- Getting integrated: The NCA notes that developing communication competence in speaking and listening will help college students in academic, professional, and civic contexts.
- Levels of communication competence include unconscious incompetence, conscious incompetence, conscious competence, and unconscious competence.
- In order to develop communication competence, you must become a more mindful communicator and a higher self-monitor.
- Communication apprehension (CA) refers to fear or anxiety experienced by a person due to real or imagined communication with another person or persons. Public speaking anxiety is a form of CA that more specifically focuses on anxiety about giving a public presentation. Both are commonly experienced by most people and can be managed using various strategies.

Exercises

1. Getting integrated: Evaluate your speaking and listening competencies based on the list generated by the NCA. Out of the skills listed, which ones are you more competent in and less competent in? Which skill will be most useful for you in academic contexts? Professional contexts? Personal contexts? Civic contexts?
2. Think of a person you know who you think possesses a high level of communication competence. What makes you think this? What communication characteristics do they have that you might want to have yourself?
3. What anxieties do you have regarding communication and/or public speaking? Since communication and speaking are a necessary part of life, identify some strategies you can use to manage those anxieties.

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SECTION OVERVIEW

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2.1.1: Introduction

Chapter Objectives

After studying this chapter, you should be able to:

1. Understand the nature of communicative apprehension (CA), and be in a better position to deal with your particular“brand” of CA
2. Analyze objectively the formation of your habitual frame of reference
3. Apply cognitive restructuring (CR) techniques to create a more positive frame of reference
4. Understand the importance of customized practice to become conversant in your topic
5. Create a personal preparation routine to minimize your apprehension

“I have to do what?”

You receive your syllabus on the first day of history class, and you see that a significant percentage of your overall grade for the semester depends upon one, ten-minute oral presentation in front of the class. The presentation is to be based on an original research project and is due in eight weeks.

You are excited to get an email after a very positive job interview. They ask you to come to a second interview prepared to answer a number of questions from a panel made up of senior management. The questions are contained in an attachment. “Please be ready to stand in the front of the room to answer,” the email reads; ending with “See you next week!”

The plans are finalized: You will have dinner to meet your new fiancé’s family on Saturday night – just days away. But, then you are told that your fiancé’s father, a former Marine and retired police officer, will want to talk about politics and current events – and that he will likely judge what sort of person you are based on how well you can defend your ideas.

> *I get nervous when I don't get nervous. If I'm nervous, I know I'm going to have a good show. ~ Beyonce Knowles*

In this chapter, you will learn about dealing with one of the most common fears in our society: **the fear of public speaking**, which is referred to as **communication apprehension** (CA). If you are one of those folks – take comfort in the fact that you are not alone! Research indicates that 20% or more of the U.S. population has a high degree of communicative apprehension (McCroskey, 1976). CA is an isolating phenomenon; something that makes one feel alone in the struggle. This is true even as programs designed to help people overcome it – like this program and this chapter, for instance – are spreading nationwide. CA is a real phenomenon that represents a well- documented obstacle not only to academic, but also to professional success. CA can impact many diverse areas; from one’s level of self-esteem (Adler, 1980) and how you are perceived by others (Dwyer & Cruz, 1998),to success in school, achieving high grade-point averages, and even landing job interview opportunities (Daly & Leth, 1976). People with higher levels of CA have demonstrated that they will avoid communicative interaction in personal and professional relationships, social situations, and importantly, classrooms. Such avoidance can result in miscommunication and misunderstanding, which only becomes compounded by further avoidance. CA left unaddressed can even lead to a negative disposition toward public interaction, which leads to a lesser degree of engagement, thus perpetuating the fear and further compounding the situation (Menzel & Carrell, 1994). The anxiety creates a vicious cycle and becomes a self- fulfilling prophecy. But it is a cycle that need not continue.



By reading this chapter, you will learn about CA; not necessarily how it develops, as that can be different in every individual, but rather about how people can deal with it effectively.
You will learn how therapies employed by psychologists to help people deal with phobias can be translated into effective

techniques to deal with CA. You will learn the differences between trait-anxiety, state-anxiety, and scrutiny fear, and how understanding the differences between them can help a person deal with their “personal brand” of CA. You will learn about how people develop habitual frames of reference that come to define the way they approach an anticipated experience – and how anyone can employ cognitive restructuring to help change habits that are counter- productive to delivering effective presentations. Habits can be very difficult to break, but the first step is becoming aware and wanting to succeed. Going into any activity with a positive attitude is one of the basic ways of maximizing performance. CA is not something that can easily be eliminated – turned “off” as if controlled by an internal toggle switch. But it doesn’t have to remain an obstacle to success either.

Effective public speaking is not simply about learning what to say, but about developing the confidence to say it. For many, it all comes down to overcoming those nerves and convincing yourself that you can actually get up there and speak! Each individual deals with CA most effectively through increased self- awareness and a willingness to work on reducing its impact. To conquer the nervousness associated with public speaking, one must identify the factors that lead to this anxiety, and then take specific steps to overcome this apprehension.

> *As soon as the fear approaches near, attack and destroy it. ~ Chanakya*

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2.1.2: Classifying Communication Apprehension (CA)

CA is not the result of a single cause, and so the phenomenon itself comes in many forms. It is important for each person to recognize that their particular sort of CA (we'll call it a "personal brand") is a phenomenon that has developed uniquely through each of their lives and experiences. Just as each individual is different, so too is each case of CA. There are specific distinctions between "stage fright" – a term reserved for the common, virtually universal nervousness felt by everyone– and CA – which is essentially "stage fright" with a corresponding emotional trauma attached. Scholars are somewhat divided, however, on whether CA is something inherent in the individual, or if it is the result of experience. In most people, it is very likely a combination of factors.

trait-anxiety

Some researchers (McCroskey, et al. 1976) describe CA as **trait-anxiety**, meaning that it is a type of anxiety that is aligned with an individual's personality. People who would call themselves "shy" often seek to avoid interaction with others because they are uncertain of how they will be perceived. Avoiding such judgment is generally not difficult, and so becomes a pattern of behavior. These folks, according to researchers, are likely view any chance to express themselves publicly with skepticism and hesitation. This personal tendency is what is known as trait-anxiety.

State-anxiety

Other researchers (Beatty, 1988) describe CA as state-anxiety, meaning that it is a type of anxiety that is derived from the external situation which individuals find themselves. While some may fear public speaking due to some personal trait or broader social anxiety, researchers have found that CA more often stems from the fear associated with scrutiny and negative evaluation. Some people may have had a negative experience in public at an early age – they forgot a line in a play, they lost a spelling bee, they did poorly when called on in front of their class – something that resulted in a bit of public embarrassment. Others may have never actually experienced that stress themselves, but may have watched friends struggle and thus empathized with them. These sorts of experiences can often lead to the formation of a state-anxiety in an individual.



scrutiny fear

Still other researchers (Mattick et al., 1989) discuss CA as what is called a **scrutiny fear**; which stems from an activity that does not necessarily involve interacting with other people, but is simply the fear of being in a situation where one is being watched or observed, or one perceives him or herself as being watched, while undertaking an activity. When asked to categorize their own type of CA, many people will identify with this phenomenon.

In order for anybody to effectively deal with CA, the first step is to consider what may be its primary cause. CA is what is known as a **resultant condition**; and those who are dealing with the challenge will recognize different intensities associated with different situations or triggers. This means that overcoming the condition requires first that you recognize, and then minimize, the cause. Each person is different, and so each case of CA is personal and unique. Trait-anxiety can be one contributing factor to CA, but is often part of a much larger condition. It is important to understand that, while the techniques discussed here would help in improving an individual's approach to public speaking opportunities, we do not claim that these techniques would work with more significant personality disorders. However, both the presence of state- anxiety, and the appearance of scrutiny fear, can be effectively addressed through the application of cognitive restructuring (CR) and careful, deliberate experience.

> *How little do they see what is, who frame their hasty judgments upon that which seems. ~ Robert Southey*

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2.1.3: Frames of Reference

Many popular movies are now based on multiple-book series like the “Harry Potter” or “Lord of the Rings” movies.

If you are a fan of these book series, you know about the anticipation you felt as the next film was ready to be released – you get swept away by the memories, you look forward to seeing the characters again. Before you even enter the theatre and take your seat, you are in a very positive mood and you are looking forward to being entertained. Perhaps you are even familiar with the details of the story you are about to watch on film; and this only adds to your feelings of anticipation. Because of your previous experiences, you have developed a frame of reference toward future events. One’s **frame of reference** is the context, viewpoint, or set of presuppositions or evaluative criteria within which a person's perception and thinking seem always to occur; and which constrains selectively the course and outcome of these activities. Once your anticipation is rewarded, this frame of reference becomes how you “approach” the release of each new film in the series – your frame of reference becomes “habitual.” Evidence for this can be seen in the consistent success of the serial movies – even if critics’ opinions are harsh, fans will go see the film.

habitual frame of reference

Developing the habitual frame of reference with regard to public speaking usually comes from a combination of personal experiences and what has been witnessed. Formal public speaking opportunities are most prevalent within the context of formal education – thus, public presentations are generally student-oriented experiences which are strongly associated with being evaluated or judged. Because there is such a focus upon the grade that results from the assignment, there is much less focus upon the integrity of the presentation itself. Studies have even shown that the possibility of a negative experience can lead to many students to skip assignments or drop a class – even when that class is required for graduation (Pelias, 1989). Students will often worry more about their grade rather than what is contained in their presentation. Thus, the act of public speaking takes on the pressure of taking a final exam with everyone watching. It’s no wonder so many students report that they are stressed out by public speaking!



personal frame of reference

We can all recall a time when we’ve met a group of friends for lunch. Try to recall an instance when the conversation centered on the latest popular movie – and you happen to be the person in the group who saw it the night before. Was it fun? Was it worth the money? Should we go see it too? Everyone else around the table would look at you and wait to hear what you had to say. And what happened when you were faced with all these questions? Well, *probably* you focused on your favorite parts; *probably* you told the story in some sort of organized manner; *probably* you asked your friends whether or not they wanted you to give away the ending; and *probably* you were fine with any of your friends interrupting while you were talking. In short, you presented to your audience. But, since the action of public presentation was not undertaken within the stressful context of a “graded assignment,” but rather within the positive context of “lunch with friends,” you did not feel the same level of CA as with other presentations. The action was essentially the same, but the way you approached the action was completely different – solely because you perceived of yourself engaging in a fun activity (lunch with friends), and not a stressful one (public speaking). Think about how many different experiences have prompted the formation of a habitual frame of reference in you: social events with friends, holidays with family, the weekly staff meeting at work.

Consider whether the way you approach the situation has anything at all to do with the sort of experience that follows. Is there a correlation between positive mood and positive outcome? Think of all the motivational aphorisms and advice you’ve heard: “Think Positive!” or “Expect Success!” all of which are based on the idea that approaching an activity with a positive attitude about your potential success is the best strategy. We need to build a positive attitude about doing something we are afraid to do.



> *I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear. ~ Nelson Mandela*

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2.1.4: Cognitive Restructuring (CR)

Since the major difference between “presenting” to a public audience versus “presenting” to a small group of close friends involves one’s attitude about the situation. Overcoming CA is as much a matter of changing one’s attitude as it is developing one’s skills as a speaker. A change in attitude can be fostered through a self-reflective regimen called **cognitive restructuring** (CR), which is an internal process through which individuals can deliberately adjust how they perceive an action or experience (Mattick et al., 1989).

Cognitive Restructuring is a three- step, internal process:

1. Identify objectively what you think
2. Identify any inconsistencies between perception and reality
3. Replace destructive thinking with supportive thinking

These steps are easy to understand, but perhaps may be a bit difficult to execute! The first step is to identify objectively what you are thinking as you approach a public speaking opportunity. Recall your habitual frame of reference. The first step in CR is to shine a bright light directly on it. This will be different for each student undertaking the process.



sources of apprehension

After years of interviewing students from my classes, the two concerns most often described are the feeling of being the center of attention – as if you are under some collective microscope with everybody’s eyes on you; and the feeling that the audience is just waiting for you to make a mistake or slip up somehow – and that their disapproval will be swift, immediate, and embarrassing. Let’s discuss how CR might be applied to each of these widely-held perceptions.

impact of apprehension

Probably the most common concern people have is being the “center of attention.”When people describe this specific scrutiny fear, they use phrases like “everyone just stares at me,” or “I don’t like having all eyes on me.” Consider for a moment what your experiences have been like when you have been a member of the audience for another speaker. Where did you look while the person spoke? Did you look at the speaker? Direct eye contact can mean different things in different cultures, but in U.S. culture, eye contact is the primary means for an audience to demonstrate that they are listening to a speaker. Nobody likes to be ignored, and most members of an audience would not want to be perceived as ignoring the speaker – that would be rude! Compare: before CR, the frame of reference reflects the idea that “everyone is staring at me”; after CR, the perception is altered to “the audience is looking at me to be supportive and polite – after all, I’m the one doing the talking.”

Another common concern is the fear of being judged harshly or making an embarrassing mistake. Go back to that memory of you as a member of the audience, but this time reflect on what sort of expectations you had at the time. Did you expect the speaker to be flawless and riveting? Did you have in mind some super-high level of performance – below which the speaker would have disappointed you? Probably you did not (unless you had the chance to watch some prominent speaker). Think back to any experiences you may have had watching another speaker struggle – perhaps a classmate during one of their presentations. Witnessing something like that can be uncomfortable. Did you feel empathy for the person struggling? Isn’t it a much more pleasant experience when the speaker does well? Again, the vast majority of people empathize with the speaker when it comes to the quality of the presentation. They are willing to give the speaker a chance to say what they want to say. Thus: before CR, the

frame of reference reflects the idea that “everyone is judging me harshly”; and after CR, the perception is altered to “the audience is willing to listen to what I have to say because it’s a more pleasant experience for them if the speaker is successful.”



learning confidence

Consider what comes into your mind if you are to deliver a public presentation. Are your thoughts consumed with many uncertainties. What if I make a mistake? What if they don’t like what I’m talking about? What if? Try your own version of CR. Put yourself in the role of audience member and ask yourself whether your fears as a speaker are consistent with your expectations as an audience member. Remember that, just like you, the audience wants the speaker to succeed. Of course CR, unfortunately, is always easier said than done. It is a process that takes time, patience, and practice. The most important thing to remember is that you are trying CR as a means of breaking a habit, and habits are formed over periods of time, never instantaneously. The breaking of a habit, similarly, cannot be done instantaneously, but gradually, over time and with deliberate effort.

Changing your attitude is only one element in overcoming CA. The other involves improving your skills as a speaker. The presence of CA in any student brings with it the need to prepare more deliberately and more diligently. The other chapters in this book deal with the importance of preparation in all areas of public presentation. Readers should consider how the challenges involved with overcoming CA can impact the preparation process.

> *It usually takes me more than three weeks to prepare a good impromptu speech. ~ Mark Twain*

Table 2.1.4.1: Impact of Cognitive Restructuring

Before Cognitive Restructuring:	After Cognitive Restructuring:
One is worried about being under scrutiny.	One recognizes that audiences look at who is speaking.
One is worried about being judged harshly.	One recognizes that audiences want success.
One is worried about making an embarrassing mistake.	One recognizes that audiences will empathize.

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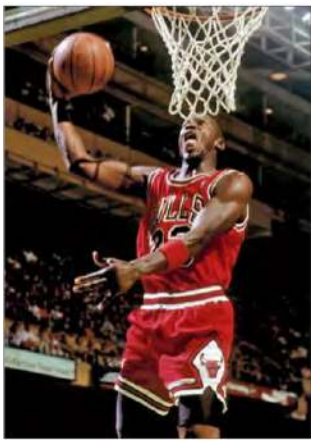
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2.1.5: Techniques for Building Confidence

prepare well

The correlation between preparation and nervousness is consistent. More practice results in less nervousness. The best, most consistent and direct way to minimize the level of nervousness you feel is through effective preparation. This is always true. Importantly, the best sort of practice is the kind that prepares you properly.

Michael Jordan was once asked the best way to learn how to shoot free throws. He said that you cannot learn to shoot free throws by walking into a gym with a ball, walking up to the line, and shooting. Instead, he described how the first step in learning to shoot free throws is to run sprints. Most importantly, his advice was to run until your body was under the same stress as it would be in a game when you needed to make those free throws – because only under those conditions would your practice become truly productive. *Only* then do you pick up the ball and shoot. And when you managed to catch your breath? All types of preparation and practice yield some benefits, but there is a significant difference between practice that is merely helpful and practice that is sufficient. There is a difference between "knowing what you are talking about," and "knowing what you are going to say." Thinking about your presentation can be helpful, but that sort of preparation will not give you a sense of what you are actually going to say. Athletes know that the best practices will re-create game conditions and test their abilities to perform in real-life scenarios. Studying a playbook? This is helpful, but not sufficient. Going over a speech in your mind? Again, it is helpful, but not sufficient.



Many students do not practice effectively, and this can result in the wrong idea that practice isn't helpful. Unfortunately, these same students usually have had little, if any, training in how one might prepare for a presentation, and so they employ the scholastic training they are most familiar with – how to write a paper. This is not the same activity as presenting, and so the lack of proper preparation only contributes to the lack of confidence. Let's look at a few elements of effective practice.

visualize success

Athletes and performers are often coached to visualize what they are trying to do as a way to perform correctly. Baseball players need to anticipate what they will do if the ball is hit their way so that they are ready to perform without having to make split-second choices. Football and basketball players must envision how each member of the team will move during a particular play because team success depends on speedy and flawless coordination between individuals. Dancers and divers are trained to visualize the form and positioning of their bodies as they execute their moves. Golfers are coached to visualize the flight and arc of the shot they are about to attempt. Engaging the imagination in this way can be beneficial to performance.

> *I visualize things in my mind before I have to do them. It's like having a mental workshop.*
> *~ Jack Youngblood*

Speakers too, should visualize success. As you practice, visualize yourself presenting with confidence to a receptive audience. "See" your relaxed facial expressions and "hear" your confident vocal tone. Imagine yourself moving gracefully, complementing what you say with expressive gestures. Imagine the audience reacting appropriately – nodding appreciatively and giving thoughtful consideration to your points. Imagine the gratification of watching the audience really "get it." When you can honestly envision yourself performing at this level, you are taking an important step toward achieving that goal.

avoid gimmicks

Some acting coaches (and speech teachers) encourage their students to practice in front of mirrors, so that they can watch themselves perform and evaluate how they move. In acting, this can be very useful; but in speaking, it is less so. When you practice your presentation, the most important element is expressiveness. You want to become more familiar with the volume of material, the order in which you plan to present it, and the phrasing you think would be most effective to express it. Watching yourself perform in a mirror will focus your attention on your appearance first – and on what you express second. This makes using a mirror during practice a distraction from what the practice ought to achieve.

Plus, consider what you are seeing in the mirror as you practice. Obviously, it is you! But more to the point, what you see in the mirror (your reflection) will not resemble, in any way, the audience that you would see while delivering your presentation. Just as you want to visualize success in yourself as part of your preparation; you also want to visualize success in your audience – which means that you want to imagine the members of your audience reacting positively to your presentation, paying close attention and nodding their heads as you make your points.



For some reason, the myth persists that imagining your audience in their pajamas – or something similarly silly – is an effective way to make standing in front of them seem less scary. Many of my students have discussed hearing "tips" like imagining the audience wearing pink bunny-ears as a way to make them less intimidating. These sorts of gimmicks don't work! In fact, concentrating on anything other than what you are doing is distracting and not beneficial at all. Do your best to avoid such advice. Visualize success!

> *Breathe. Let go. And remind yourself that this very moment is the only one you know you have for sure. ~ Oprah Winfrey*

breathe and release

One type of pre-presentation exercise that might be helpful is based on a therapeutic idea called **systematic desensitization**, which is a multi-stage regimen to help patients deal with phobias through coping mechanisms. Going through both the cognitive and behavioral aspects of systematic desensitization often requires weeks of concerted effort to overcome the body's involuntary reactions to stress. That sort of psychological therapy involves gradual exposure to what produces the anxiety, long-term self-reflection, and mental discipline. Here, we will discuss a shortened version called "**breathe and release**." This is a short-cut relaxation technique that could be useful for nervous speakers – especially those who are concerned with the physical manifestations of nervousness, such as shaky hands or knees.

The key to "breathe and release" is to understand that when nervous tension results in minor trembling, the effort of trying to keep one's hands from shaking can contribute to the whole situation – that is, trying to stop literally can make it worse! Therefore, the best approach is through relaxation.



“Breathe and Release” involves three steps:

1. Imagine the nervousness within your body. Imagine that energy bubbling inside you, like liquid being cooked.
2. Draw that energy to a high point within your body with a deep, cleansing breath. Imagine this cleansing breath to be acting like a vacuum – drawing up all of the bubbling liquid.
3. Release the energy by deliberately relaxing the entirety of your upper extremities – not just your hands, or even your hands and arms – but all the way from your fingertips to the bottom edges of your shoulder blades. Imagine how keeping any part of your upper extremities tense would result in a “kink” in the release valve, and so complete relaxation is the key to success. Remember: Relaxeverything from the fingertips to the very bottom edges of your shoulder blades.



“Breathe and Release” is something that can be done even as one walks to the front of the classroom or boardroom to begin speaking. Many speakers, especially those who are concerned about the physical manifestations of nervousness, have used this relaxation technique effectively.

> *I've a grand memory for forgetting. ~ Robert Louis Stevenson*

minimize what you memorize

One important hint for speech preparation involves avoiding the writing of an entirely scripted version of the presentation. Many people have the impression that writing a script of the entire speech is the necessary first step in preparation; that practicing can only happen after you are done writing the entire speech. Unfortunately, this common impression is mistaken. Remember that lunch with your friends? When you were describing the movie plot, you were being ***conversant*** in a prepared way. This means that you knew what you were describing, but you were not concerned with the specific words you were using. Being *conversant* is the condition of being prepared to discuss an issue intelligently. Fans of sports are *conversant* about their favorite teams. Experts are conversant in their fields. A well-prepared speaker is conversant with regard to her topic. Consider how being conversant in this manner allows freer, more fluid communication, with no stress associated with your ability to remember what words you wanted to use. Being conversant also gives the speaker the best chance to recognize and react to audience feedback. If you are completely focused on the integrity of scripted comments, then you will be unable to read and react to your audience in any meaningful way. Imagine how frustrating it would be for your friends at that lunch if you would not respond to any of their questions until you were finished reading a few descriptive paragraphs about the movie. They would probably just wait until you were done reading and then try to engage you in a conversation!

> *If you wish to forget anything on the spot, make a note that this thing is to be remembered.*
> *~ Edgar Allan Poe*

Many people have had experience being in a stage play or some other type of performance that involved memorized recitation of a script. Many of us might recall moments during rehearsals when our minds would "freeze" and we might need just a quick reminder – the next word or phrase, the next few notes – to get back on track. This is because people do not memorize in units, but in phrases or chunks. The mind attaches to a rhythm – not to each individual unit, word, or note. This is why it is best to minimize what you memorize. Prepare your opening carefully so that you start smoothly. Prepare your closing comments so that you can end sharply and with style. But avoid preparing and then memorizing an entire script.

Preparing for a speech by memorizing a written script engages your mind at a different level from that of a conversant speaker. Concentrating on remembering words is different from paying attention to how one's audience is reacting. The pressure that arises from trying to remember the next word can be considerable, yet that pressure is entirely avoidable. The goal of public speaking should never be about loyal recreation of a script – it is about getting the appropriate response from your audience. Trying to remember an entirely scripted speech can result in the rather ironic situation of a person being able confidently and smoothly to discuss the topic in casual conversation, but still quite stressed about their ability to remember their scripted comments.

Many students forget their lines while discussing topics like their families and hometowns. Of course they knew what they were talking about, but their minds were focused on the task of remembering specific words – a task different from effective speaking. So, should you write any prepared comments at all? Yes, of course ,you should. Specifically, the feedback you should be most concerned with will happen during the body of the speech – when you are discussing the substance of your presentation. It is during the body of the speech when you need especially to retain the ability to adjust to how your audience reacts. Thus, memorizing your entire speech is ultimately detrimental to your ability to react to your audience. However, during the introduction and conclusion of your speech, the primary concerns are about connecting with your audience personally; which is something best assured through consistent eye contact. So, carefully preparing the introduction and the conclusion of your speech is a smart strategy – but don't make the mistake of scripting everything that you plan to say. The best rule here: Minimize what you memorize – familiarize instead!

> *If I don't train enough, of course I'm nervous. ~ Haile Gebrselassie*



practice out loud

Remember the very first time you tried to do anything – a game, a sport, an activity, anything at all. How good were you out of the gate? Perhaps you had talent or were gifted with a "feel" for what you were doing. But even then, didn't you get better with more experience? Nobody does anything the very best they can on their very first attempt, and everyone – even the most talented among us – will benefit from effective practice.



Speaking in public is no different from any other activity in this way. To maximize the chance that your presentation will come out smooth and polished, you will need to hear it all the way through. By practicing out loud, from the beginning to the ending, you will be able to listen to your whole speech and properly gauge the flow of your entire presentation. Additionally, without at least one complete out-loud practice, there will be no way to accurately estimate the length of your speech and your preparation will remain insufficient. When dealing with CA, the last thing you want is to leave some questions unanswered in your own mind! The out-loud "dress rehearsal" is the single, most important element to your preparation. Without it, you will be delivering your presentation in full for the first time when it counts the most. Putting yourself at that sort of disadvantage isn't wise, and is easily avoided.

Consider your current method of preparing a public presentation. At some point, you will have gathered notes and information together. That represents an opportune moment for your first out-loud practice. You might even consider trying that initial practice without the benefit of any notes. Stand up; start speaking; see what comes out! Such a practice can serve as an "oral first draft" in the same vein as any written first draft of a paper, and can answer a number of questions for you:

1. Where, during your presentation, are you most – and least – conversant?
2. Where, during your presentation, are you most in need of supportive notes?
3. What do your notes need to contain?

Prepare for your public presentation by speaking and listening to yourself, rather than by writing, editing, and rewriting. Remember that when you are having a conversation, you never use the same sort of language and syntax as you do when you are writing a formal paper. Practice with the goal of becoming conversant in your topic, not fluent with a script.

> *You can't hire someone to practice for you. ~ H. Jackson Brown, Jr.*

customize your practice

We've discussed a variety of techniques in this chapter; from the importance of out-loud practice to suggestions of when, during your preparation, you should start the out- loud practice. We've discussed Cognitive Restructuring as a means of changing your attitude about presenting in a positive way. Depending on your personal brand of CA, you may choose to implement these hints in different ways. Take a moment to reflect on what causes your CA. Do you dislike the feeling of being the center of attention? Are you more concerned with who is in the audience and what they might think of you? Or are you worried about "freezing" in front of the audience and forgetting what you wanted to say? Write some of these concerns down and put them into a priority order. If you are worried about a particular issue or problem, how might you prepare to minimize the chance of that issue arising?



Then consider your current method of preparation. Do you prepare more for a written paper than for an oral presentation? Do you have the goal of presenting a scripted message? Do you practice out loud? When, during your process, do you practice aloud? Do you practice at all before you begin to compose your speaking notes; or do you only practice after? Remember that dealing with CA often involves the breaking of a mental habit. It is a good idea to change what you have done previously. Be deliberate. Observe what works for your situation.

Recall what was discussed at the beginning of this chapter: CA is a condition unique to each person dealing with it. CA is the result of many varied causes – some internal and personal, some external and experiential.



Dealing with anxiety may be as much dealing with your attitude as with your skills, as much a struggle with perception as with ability. Because of this, you are in the best position to know how to deal with your particular brand of CA. As stated earlier in the chapter: Each individual deals with CA most effectively through increased self- awareness and a willingness to take each of the steps in the entire process. After you acknowledge your reality, then you take the steps necessary to overcome apprehension. When you've read about the ways to overcome the debilitating impact of CA, the next steps in your process involve seeing what works best for you. Do not continue to prepare in exactly the same way as before. Speak more; write and revise less. Be sure to practice out-loud at least once during your preparation, in order to prepare yourself sufficiently. Reflect on your personal concerns and try Cognitive Restructuring on those concerns. Take your time. Do the work. Have confidence that your preparation will yield positive results.

> *Nothing in the affairs of men is worthy of great anxiety. ~ Plato*

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2.1.6: Conclusion

In this chapter, we've discussed *Communication Apprehension* or CA. This difficult condition can be the result of many, varied causes. Even professional researchers don't always agree on whether CA is inherent in the person, or the result of what the person experiences or perceives – with some calling it "trait-anxiety;" others "state- anxiety;" and still others classifying it as "scrutiny fear." The first step for any person to address this condition is self-reflection. Try to identify what has caused you to feel the way you do about public speaking. Careful introspection can result in a more productive level of self-awareness.

Whatever the root cause of CA might be for any particular individual, the first step in addressing CA is to objectively view the habitual frame of reference that has emerged in your mind regarding public speaking. Consider all those "what-if's" that keep cropping up in your mind and how you might begin to address them productively, rather than simply to ignore them and hope they go away. Go through the steps of Cognitive Restructuring or CR. Consider how many of those "what-if's" are nothing more than invented pressure that you place upon yourself.

Relaxation techniques, such as "Breathe and Release," have proven to be effective for many speakers, especially those concerned with the physical manifestations of nervousness like trembling hands or shaky knees. Remember that those sorts of tremors can often be exacerbated by efforts to hold still. Don't force yourself to hold still! Relax instead.

Lastly, we discussed the most effective means to prepare – which is toward the goal of becoming *conversant* in your topic, rather than being able to recite a memorized script. By familiarizing yourself with your topic, you become better able to consider the best way to talk to your audience, rather than becoming "married to your script" and ultimately consumed with saying the words in the right order. Practicing out-loud, without a mirror to distract you, is the best way to prepare yourself.

CA is a real issue, but it need not be an obstacle to success. Take the time to become more aware of your personal brand of CA. Take positive steps to minimize its impact. Your willingness to work and your positive attitude are the keys to your success.



> *Believe you can and you're halfway there. ~ Theodore Roosevelt*

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2.1.7: Activities and Glossary

Review questions

1. What percentage of the general population is likely dealing with CA?
2. What are some of the potential issues or problems that can result from CA?
3. What are some of the different ways researchers classify CA? What are the differences between these ideas?
4. What are some of your sources of CA? Would you classify these as examples of trait-anxiety or state-anxiety?
5. How does Cognitive Restructuring work? Does it work the same for every person who tries it?
6. What does it mean to become conversant in your topic?
7. Why is memorizing a presentation a risky move? Is there any part of your presentation that should be memorized?

Activities

1. Prior to a speech, practice the following relaxation technique from Williams College (from wso.williams.edu/orgs/peerh/stress/relax.html):

a) Tighten the muscles in your toes. Hold for a count of 10. Relax and enjoy the sensation of release from tension.

b) Flex the muscles in your feet. Hold for a count of 10. Relax.

c) Move slowly up through your body- legs, abdomen, back, neck, face- contracting and relaxing muscles as you go.

d) Breathe deeply and slowly.

After your speech, evaluate the technique. Did you find that this exercise reduced your nervousness? If so, why do you think it was effective? If not, what technique do you think would have been more effective?

2. Together with a partner or in a small group, generate a list of relaxation techniques that you currently use to relieve stress. Once you have run out of ideas, review the list and eliminate the techniques that would not work for helping you cope with nervousness before a speech. Of the remaining ideas, select the top three that you believe would help you personally and that you would be willing to try.

3. The author of this chapter says that one of the keys to overcoming nervousness is preparation. Make a list of the barriers to your own preparation process (e.g. “I don’t know how to use the library,” or “I have young children at home who make demands on my time”). Having identified some of the things that make it difficult for you to prepare, now think of at least one way to overcome each obstacle you have listed. If you need to, speak with other people to get their ideas too.

“Breathe and Release”
This is a short-cut version of systematic de-sensitization appropriate for public speaking preparation.

Glossary

Cognitive Restructuring (CR)

CR is an internal process through which individuals can deliberately adjust how they perceive an action or experience.

Communication Apprehension

CA is the anxiety resulting from fear of public speaking.

Conversant

Being conversant is the condition of being able to discuss an issue intelligently with others.

Frame of Reference

A frame of reference refers to the context, viewpoint, or set of presuppositions or of evaluative criteria within which a person's perception and thinking seem always to occur; and which constrains selectively the course and outcome of these activities.

Scrutiny Fear

Anxiety resulting from being in a situation where one is being watched or observed, or where one perceives themselves as being watched, is known as scrutiny fear. This sort of anxiety does not necessarily involve interacting with other people.

State-Anxiety

State-anxiety is derived from the external situation within which individuals find themselves.

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CHAPTER OVERVIEW

3: Verbal Codes

3.1: Verbal Communication

3.1.1: Language and Meaning

3.1.2: Functions of Language

3.1.3: Using Words Well

3.1.4: Language, Society, and Culture

3.2: How Language Shapes the Way We Think.

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SECTION OVERVIEW

3.1: Verbal Communication

3.1.1: Language and Meaning

3.1.2: Functions of Language

3.1.3: Using Words Well

3.1.4: Language, Society, and Culture

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3.1.1: Language and Meaning

Learning Objectives

- Explain how the triangle of meaning describes the symbolic nature of language.
- Distinguish between denotation and connotation.
- Discuss the function of the rules of language.
- Describe the process of language acquisition.

The relationship between language and meaning is not a straightforward one. One reason for this complicated relationship is the limitlessness of modern language systems like English (Crystal, 2005). Language is productive in the sense that there are an infinite number of utterances we can make by connecting existing words in new ways. In addition, there is no limit to a language's vocabulary, as new words are coined daily. Of course, words aren't the only things we need to communicate, and although verbal and nonverbal communication are closely related in terms of how we make meaning, nonverbal communication is not productive and limitless. Although we can only make a few hundred physical signs, we have about a million words in the English language. So with all this possibility, how does communication generate meaning?

You'll recall that "generating meaning" was a central part of the definition of communication we learned earlier. We arrive at meaning through the interaction between our nervous and sensory systems and some stimulus outside of them. It is here, between what the communication models we discussed earlier labeled as encoding and decoding, that meaning is generated as sensory information is interpreted. The indirect and sometimes complicated relationship between language and meaning can lead to confusion, frustration, or even humor. We may even experience a little of all three, when we stop to think about how there are some twenty-five definitions available to tell us the meaning of word *meaning*! (Crystal, 2005) Since language and symbols are the primary vehicle for our communication, it is important that we not take the components of our verbal communication for granted.

Language Is Symbolic

Our language system is primarily made up of symbols. A symbol is something that stands in for or represents something else. Symbols can be communicated verbally (speaking the word *hello*), in writing (putting the letters *H-E-L-L-O* together), or nonverbally (waving your hand back and forth). In any case, the symbols we use stand in for something else, like a physical object or an idea; they do not actually correspond to the thing being referenced in any direct way. Unlike hieroglyphics in ancient Egypt, which often did have a literal relationship between the written symbol and the object being referenced, the symbols used in modern languages look nothing like the object or idea to which they refer.

The symbols we use combine to form language systems or codes. Codes are culturally agreed on and ever-changing systems of symbols that help us organize, understand, and generate meaning (Leeds-Hurwitz, 1993). There are about 6,000 language codes used in the world, and around 40 percent of those (2,400) are only spoken and do not have a written version (Crystal, 2005). Remember that for most of human history the spoken word and nonverbal communication were the primary means of communication. Even languages with a written component didn't see widespread literacy, or the ability to read and write, until a little over one hundred years ago.

The symbolic nature of our communication is a quality unique to humans. Since the words we use do not have to correspond directly to a "thing" in our "reality," we can communicate in abstractions. This property of language is called displacement and specifically refers to our ability to talk about events that are removed in space or time from a speaker and situation (Crystal, 2005). Animals do communicate, but in a much simpler way that is only a reaction to stimulus. Further, animal communication is very limited and lacks the productive quality of language that we discussed earlier.



Although animals do communicate in some ways, humans' ability to use symbols to communicate about things outside of our immediate surroundings and experience is unique. Joshua Allen – Bark – CC BY-NC-ND 2.0.

As I noted in the chapter titled "Introduction to Communication Studies", the earliest human verbal communication was not very symbolic or abstract, as it likely mimicked sounds of animals and nature. Such a simple form of communication persisted for thousands of years, but as later humans turned to settled agriculture and populations grew, things needed to be more distinguishable. More terms (symbols) were needed to accommodate the increasing number of things like tools and ideas like crop rotation that emerged as a result of new knowledge about and experience with farming and animal domestication. There weren't written symbols during this time, but objects were often used to represent other objects; for example, a farmer might have kept a pebble in a box to represent each chicken he owned. As further advancements made keeping track of objects-representing-objects more difficult, more abstract symbols and later written words were able to stand in for an idea or object. Despite the fact that these transitions occurred many thousands of years ago, we can trace some words that we still use today back to their much more direct and much less abstract origins.

For example, the word *calculate* comes from the Latin word *calculus*, which means "pebble." But what does a pebble have to do with calculations? Pebbles were used, very long ago, to calculate things before we developed verbal or written numbering systems (Hayakawa & Hayakawa, 1990). As I noted earlier, a farmer may have kept, in a box, one pebble for each of his chickens. Each pebble represented one chicken, meaning that each symbol (the pebble) had a direct correlation to another thing out in the world (its chicken). This system allowed the farmer to keep track of his livestock. He could periodically verify that each pebble had a corresponding chicken. If there was a discrepancy, he would know that a chicken was lost, stolen, or killed. Later, symbols were developed that made accounting a little easier. Instead of keeping track of boxes of pebbles, the farmer could record a symbol like the word *five* or the numeral *15* that could stand in for five or fifteen pebbles. This demonstrates how our symbols have evolved and how some still carry that ancient history with them, even though we are unaware of it. While this evolution made communication easier in some ways, it also opened up room for misunderstanding, since the relationship between symbols and the objects or ideas they represented became less straightforward. Although the root of *calculate* means "pebble," the word *calculate* today has at least six common definitions.

The Triangle of Meaning

The triangle of meaning is a model of communication that indicates the relationship among a thought, symbol, and referent and highlights the indirect relationship between the symbol and referent (Richards & Ogden, 1923). As you can see in Figure 3.1, the thought is the concept or idea a person references. The symbol is the word that represents the thought, and the referent is the object or idea to which the symbol refers. This model is useful for us as communicators because when we are aware of the indirect relationship between symbols and referents, we are aware of how common misunderstandings occur, as the following example illustrates: Jasper and Abby have been thinking about getting a new dog. So each of them is having a similar thought. They are each using the same symbol, the word *dog*, to communicate about their thought. Their referents, however, are different. Jasper is thinking about a small dog like a dachshund, and Abby is thinking about an Australian shepherd. Since the word *dog* doesn't refer to one specific object in our reality, it is possible for them to have the same thought, and use the same symbol, but end up in an

awkward moment when they get to the shelter and fall in love with their respective referents only to find out the other person didn't have the same thing in mind.

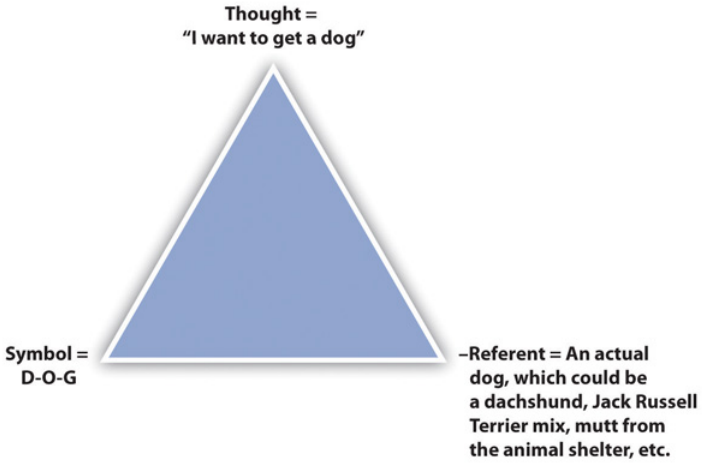


Figure 3.1 Triangle of Meaning. Source: Adapted from Ivor A. Richards and Charles K. Ogden, *The Meaning of Meaning* (London: Kegan, Paul, Trench, Tubner, 1923).

Being aware of this indirect relationship between symbol and referent, we can try to compensate for it by getting clarification. Some of what we learned in the chapter titled "Communication and Perception", about perception checking, can be useful here. Abby might ask Jasper, "What kind of dog do you have in mind?" This question would allow Jasper to describe his referent, which would allow for more shared understanding. If Jasper responds, "Well, I like short-haired dogs. And we need a dog that will work well in an apartment," then there's still quite a range of referents. Abby could ask questions for clarification, like "Sounds like you're saying that a smaller dog might be better. Is that right?" Getting to a place of shared understanding can be difficult, even when we define our symbols and describe our referents.

Definitions

Definitions help us narrow the meaning of particular symbols, which also narrows a symbol's possible referents. They also provide more words (symbols) for which we must determine a referent. If a concept is abstract and the words used to define it are also abstract, then a definition may be useless. Have you ever been caught in a verbal maze as you look up an unfamiliar word, only to find that the definition contains more unfamiliar words? Although this can be frustrating, definitions do serve a purpose.

Words have denotative and connotative meanings. Denotation refers to definitions that are accepted by the language group as a whole, or the dictionary definition of a word. For example, the denotation of the word *cowboy* is a man who takes care of cattle. Another denotation is a reckless and/or independent person. A more abstract word, like *change*, would be more difficult to understand due to the multiple denotations. Since both *cowboy* and *change* have multiple meanings, they are considered polysemic words. Monosemic words have only one use in a language, which makes their denotation more straightforward. Specialized academic or scientific words, like *monosemic*, are often monosemic, but there are fewer commonly used monosemic words, for example, *handkerchief*. As you might guess based on our discussion of the complexity of language so far, monosemic words are far outnumbered by polysemic words.

Connotation refers to definitions that are based on emotion- or experience-based associations people have with a word. To go back to our previous words, *change* can have positive or negative connotations depending on a person's experiences. A person who just ended a long-term relationship may think of change as good or bad depending on what he or she thought about his or her former partner. Even monosemic words like *handkerchief* that only have one denotation can have multiple connotations. A handkerchief can conjure up thoughts of dainty Southern belles or disgusting snot-rags. A polysemic word like *cowboy* has many connotations, and philosophers of language have explored how connotations extend beyond one or two experiential or emotional meanings of a word to constitute cultural myths (Barthes, 1972).*Cowboy*, for example, connects to the frontier and the western history of the United States, which has mythologies associated with it that help shape the narrative of the nation. The Marlboro Man is an enduring advertising icon that draws on connotations of the cowboy to attract customers. While people who grew up with cattle or have family that ranch may have a very specific connotation of the word *cowboy* based on personal experience, other people's connotations may be more influenced by popular cultural symbolism like that seen in westerns.

Language Is Learned

As we just learned, the relationship between the symbols that make up our language and their referents is arbitrary, which means they have no meaning until we assign it to them. In order to effectively use a language system, we have to learn, over time, which symbols go with which referents, since we can't just tell by looking at the symbol. Like me, you probably learned what the word *apple* meant by looking at the letters *A-P-P-L-E* and a picture of an apple and having a teacher or caregiver help you sound out the letters until you said the whole word. Over time, we associated that combination of letters with the picture of the red delicious apple and no longer had to sound each letter out. This is a deliberate process that may seem slow in the moment, but as we will see next, our ability to acquire language is actually quite astounding. We didn't just learn individual words and their meanings, though; we also learned rules of grammar that help us put those words into meaningful sentences.



We learn the rules of language as we learn to speak and read. Andy Roberts – Reading – CC BY 2.0.

The Rules of Language

Any language system has to have rules to make it learnable and usable. Grammar refers to the rules that govern how words are used to make phrases and sentences. Someone would likely know what you mean by the question "Where's the remote control?" But "The control remote where's?" is likely to be unintelligible or at least confusing (Crystal, 2005). Knowing the rules of grammar is important in order to be able to write and speak to be understood, but knowing these rules isn't enough to make you an effective communicator. As we will learn later, creativity and play also have a role in effective verbal communication. Even though teachers have long enforced the idea that there are right and wrong ways to write and say words, there really isn't anything inherently right or wrong about the individual choices we make in our language use. Rather, it is our collective agreement that gives power to the rules that govern language.

Some linguists have viewed the rules of language as fairly rigid and limiting in terms of the possible meanings that we can derive from words and sentences created from within that system (de Saussure, 1974). Others have viewed these rules as more open and flexible, allowing a person to make choices to determine meaning (Eco, 1976). Still others have claimed that there is no real meaning and that possibilities for meaning are limitless (Derrida, 1978). For our purposes in this chapter, we will take the middle perspective, which allows for the possibility of individual choice but still acknowledges that there is a system of rules and logic that guides our decision making.

Looking back to our discussion of connotation, we can see how individuals play a role in how meaning and language are related, since we each bring our own emotional and experiential associations with a word that are often more meaningful than a dictionary definition. In addition, we have quite a bit of room for creativity, play, and resistance with the symbols we use. Have you ever had a secret code with a friend that only you knew? This can allow you to use a code word in a public place to get meaning across to the other person who is "in the know" without anyone else understanding the message. The fact that you can take a word, give it another meaning, have someone else agree on that meaning, and then use the word in your own fashion clearly shows that meaning

is in people rather than words. As we will learn later, many slang words developed because people wanted a covert way to talk about certain topics like drugs or sex without outsiders catching on.

Language Acquisition

Language acquisition refers to the process by which we learn to understand, produce, and use words to communicate within a given language group. The way we acquire language is affected by many factors. We know that learning a language is not just about learning words. We have to learn how to correctly connect the words to what they mean in a given context and be able to order the words in such a way, within the rules of grammar for the language code we are using, that other people will be able to understand us (Hayakawa & Hayakawa, 1990). As if that didn't seem like enough to learn, we also have to learn various conversational patterns that we regularly but often unconsciously follow to make our interactions smooth and successful. A brief overview of language acquisition from birth to adulthood offers us a look at the amazing and still somewhat mysterious relationships between our brain, eyes, ears, voice, and other physiological elements (Crystal, 2005). In terms of language acquisition, there is actually a great deal of variation between individuals due to physical and contextual differences, but this overview presumes "typical development."

Much is being taken in during the first year of life as brain development accelerates and senses are focused and tuned. Primary caregivers are driven, almost instinctively, to begin instilling conversational abilities in babies from birth. As just about anyone who has spent time around a baby during this phase of rapid development can attest, there is a compulsion to interact with the child, which is usually entertaining for adult and baby. This compulsion isn't random or accidental, and we would be wrong to assume that our communication is useless or just for fun. We would also be wrong to assume that language acquisition doesn't begin until a baby says his or her first words. By the time this happens, babies have learned much, through observation and practice, about our verbal communication and interaction patterns. These key developments include the following:

- **2–4 months.** Babies can respond to different tones of voice (angry, soothing, or playful).
- **6 months.** Babies can associate some words, like *bye-bye*, with a corresponding behavior, and they begin "babbling," which is actually practice for more intelligible speech to come.
- **8–10 months.** Babies learn that pointing can attract or direct attention, and they begin to follow adult conversations, shifting eye contact from one speaker to the next.
- **1 year.** Babies recognize some individual words (people's names, *no*) and basic rituals of verbal interaction such as question-pause-answer and various greetings. Shortly before or after this time, babies begin to use "melodic utterances" echoing the variety in pitch and tone in various verbal interactions such as questioning, greeting, or wanting.



Figure: By the time children are one year old, they have learned many of the patterns of speech, even though they can't yet put them into recognizable use. Christine Wittenmeier – Nicolas 1 Year Old 135 – CC BY 2.0.

Language acquisition after the age of two seems sluggish compared to the pace of development during the first year or so. By the end of the first year, babies have learned most of the basic phonetic components necessary for speech. The second year represents a time of intense practice—of verbal trial and error. From three to five we continue to develop our pronunciation ability, which develops enough by our teens to allow us to engage in everyday communication. Of course, our expressive repertoire, including ways of speaking and the vocabulary we use, continues to develop. A person's life and career choices determine to a large degree how much further development occurs. But the language abilities we have acquired can decrease or disappear as a result of disease or trauma. Additionally, if such things occur early in life, or before birth, the process of language acquisition can be quite different. Barriers to speech and language acquisition are common and are the domain of a related but distinct field of study often housed in departments of communication sciences and disorders. The "Getting Real" box featured discusses this field of study and related careers.

“Getting Real”: Communication Sciences and Disorders

The field of communication sciences and disorders includes career paths in audiology and speech-language pathology—we will focus on the latter here. Individuals working in this field can work in schools, hospitals, private practice, or in academia as researchers and professors. Speech and language disorders affect millions of people. Between six and eight million people in the United States have some kind of language impairment, ranging from stuttering to lack of language comprehension to lack of language expression.[1] Speech language pathologists may work with children who have exhibited a marked slowness or gap in language acquisition or adults who have recently lost language abilities due to stroke or some other trauma or disease. Speech-language pathologists often diagnose and treat language disorders as part of a team that may include teachers, physicians, social workers, and others. The career outlook is predicted to be very strong for the next eight years as the baby boomers reach an age where age-related hearing and language impairments develop, as medical advances increase survival rates for premature babies and stroke and trauma victims, and as schools continue to grow. Speech-language pathologists often obtain graduate degrees, complete clinical experiences, and take tests for various certifications and licenses. To be successful in this field, individuals must have good interpersonal communication skills to work with a variety of clients and other service providers, above-average intellectual aptitude (particularly in science), and excellent oral and written communication skills. Typical salaries range from $58,000 a year for individuals working in elementary schools to $70,000 for those in health care settings.

1. What specific communication skills do you think would be important for a speech-language pathologist and why?
2. The motto for the American Speech-Language-Hearing Association is “Making effective communication a human right, accessible and achievable for all.” How does this motto relate to our discussion of communication ethics so far? What kinds of things do speech-language pathologists do that fulfill that motto?

Key Takeaways

- The triangle of meaning is a model of communication that indicates the relationship among a thought, symbol, and referent, and highlights the indirect relationship between the symbol and the referent. The model explains how for any given symbol there can be many different referents, which can lead to misunderstanding.
- *Denotation* refers to the agreed on or dictionary definition of a word. *Connotation* refers to definitions that are based on emotion- or experience-based associations people have with a word.
- The rules of language help make it learnable and usable. Although the rules limit some of the uses of language, they still allow for the possibility of creativity and play.
- Language acquisition refers to the process by which we learn to understand, produce, and use words to communicate within a given language group. This process happens at an amazing speed during the first two years of life, and we attain all the linguistic information we need to participate in everyday conversations, assuming normal development, by our early teens.

Exercises

1. Trace the history of a word (its etymology) like we did with *calculate* earlier in the chapter. Discuss how the meaning of the word (the symbol) has changed as it has gotten further from its original meaning. Two interesting words to trace are *hazard* and *phony*.
2. Apply the triangle of meaning to a recent message exchange you had in which differing referents led to misunderstanding. What could you have done to help prevent or correct the misunderstanding?
3. Think of some words that have strong connotations for you. How does your connotation differ from the denotation? How might your connotation differ from another person’s?

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3.1.2: Functions of Language

Learning Objectives

- Identify and discuss the four main types of linguistic expressions.
- Discuss the power of language to express our identities, affect our credibility, control others, and perform actions.
- Discuss some of the sources of fun within language.
- Explain how neologisms and slang contribute to the dynamic nature of language.
- Identify the ways in which language can separate people and bring them together.

What utterances make up our daily verbal communication? Some of our words convey meaning, some convey emotions, and some actually produce actions. Language also provides endless opportunities for fun because of its limitless, sometimes nonsensical, and always changing nature. In this section, we will learn about the five functions of language, which show us that language is expressive, language is powerful, language is fun, language is dynamic, and language is relational.

Language Is Expressive

Verbal communication helps us meet various needs through our ability to express ourselves. In terms of instrumental needs, we use verbal communication to ask questions that provide us with specific information. We also use verbal communication to describe things, people, and ideas. Verbal communication helps us inform, persuade, and entertain others, which as we will learn later are the three general purposes of public speaking. It is also through our verbal expressions that our personal relationships are formed. At its essence, language is expressive. Verbal expressions help us communicate our observations, thoughts, feelings, and needs (McKay, Davis, & Fanning, 1995).

Expressing Observations

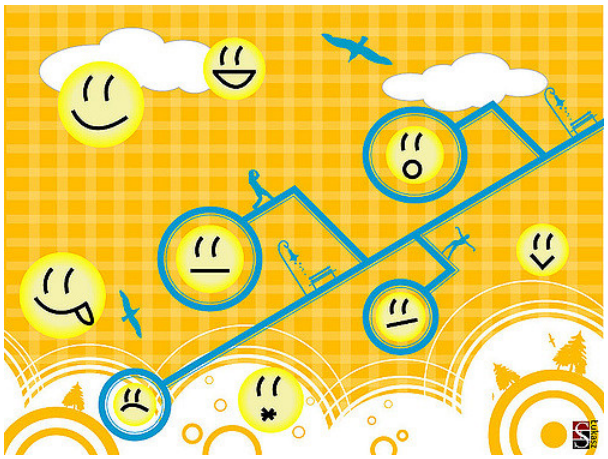
When we express observations, we report on the sensory information we are taking or have taken in. Eyewitness testimony is a good example of communicating observations. Witnesses are not supposed to make judgments or offer conclusions; they only communicate factual knowledge as they experienced it. For example, a witness could say, “I saw a white Mitsubishi Eclipse leaving my neighbor’s house at 10:30 pm.” As we learned in the chapter titled “Communication and Perception” on perception, observation and description occur in the first step of the perception-checking process. When you are trying to make sense of an experience, expressing observations in a descriptive rather than evaluative way can lessen defensiveness, which facilitates competent communication.

Expressing Thoughts

When we express thoughts, we draw conclusions based on what we have experienced. In the perception process, this is similar to the interpretation step. We take various observations and evaluate and interpret them to assign them meaning (a conclusion). Whereas our observations are based on sensory information (what we saw, what we read, what we heard), thoughts are connected to our beliefs (what we think is true/false), attitudes (what we like and dislike), and values (what we think is right/wrong or good/bad). Jury members are expected to express thoughts based on reported observations to help reach a conclusion about someone’s guilt or innocence. A juror might express the following thought: “The neighbor who saw the car leaving the night of the crime seemed credible. And the defendant seemed to have a shady past—I think he’s trying to hide something.” Sometimes people intentionally or unintentionally express thoughts as if they were feelings. For example, when people say, “I feel like you’re too strict with your attendance policy,” they aren’t really expressing a feeling; they are expressing a judgment about the other person (a thought).

Expressing Feelings

When we express feelings, we communicate our emotions. Expressing feelings is a difficult part of verbal communication, because there are many social norms about how, why, when, where, and to whom we express our emotions. Norms for emotional expression also vary based on nationality and other cultural identities and characteristics such as age and gender. In terms of age, young children are typically freer to express positive and negative emotions in public. Gendered elements intersect with age as boys grow older and are socialized into a norm of emotional restraint. Although individual men vary in the degree to which they are emotionally expressive, there is still a prevailing social norm that encourages and even expects women to be more emotionally expressive than men.



Expressing feelings is often the most difficult form of verbal expression. Lucas – emotion icon – CC BY-NC 2.0.

Expressing feelings can be uncomfortable for those listening. Some people are generally not good at or comfortable with receiving and processing other people's feelings. Even those with good empathetic listening skills can be positively or negatively affected by others' emotions. Expressions of anger can be especially difficult to manage because they represent a threat to the face and self-esteem of others. Despite the fact that expressing feelings is more complicated than other forms of expression, emotion sharing is an important part of how we create social bonds and empathize with others, and it can be improved.

In order to verbally express our emotions, it is important that we develop an emotional vocabulary. The more specific we can be when we are verbally communicating our emotions, the less ambiguous our emotions will be for the person decoding our message. As we expand our emotional vocabulary, we are able to convey the intensity of the emotion we're feeling whether it is mild, moderate, or intense. For example, *happy* is mild, *delighted* is moderate, and *ecstatic* is intense; *ignored* is mild, *rejected* is moderate, and *abandoned* is intense (Hargie, 2011).

In a time when so much of our communication is electronically mediated, it is likely that we will communicate emotions through the written word in an e-mail, text, or instant message. We may also still use pen and paper when sending someone a thank-you note, a birthday card, or a sympathy card. Communicating emotions through the written (or typed) word can have advantages such as time to compose your thoughts and convey the details of what you're feeling. There are also disadvantages in that important context and nonverbal communication can't be included. Things like facial expressions and tone of voice offer much insight into emotions that may not be expressed verbally. There is also a lack of immediate feedback. Sometimes people respond immediately to a text or e-mail, but think about how frustrating it is when you text someone and they don't get back to you right away. If you're in need of emotional support or want validation of an emotional message you just sent, waiting for a response could end up negatively affecting your emotional state.

Expressing Needs

When we express needs, we are communicating in an instrumental way to help us get things done. Since we almost always know our needs more than others do, it's important for us to be able to convey those needs to others. Expressing needs can help us get a project done at work or help us navigate the changes of a long-term romantic partnership. Not expressing needs can lead to feelings of abandonment, frustration, or resentment. For example, if one romantic partner expresses the following thought "I think we're moving too quickly in our relationship" but doesn't also express a need, the other person in the relationship doesn't have a guide for what to do in response to the expressed thought. Stating, "I need to spend some time with my hometown friends this weekend. Would you mind if I went home by myself?" would likely make the expression more effective. Be cautious of letting evaluations or judgments sneak into your expressions of need. Saying "I need you to stop suffocating me!" really expresses a thought-feeling mixture more than a need.

Table 3.1 Four Types of Verbal Expressions

Type	Description	Example
Observation	Report of sensory experiences or memories	"Pauline asked me to bring this file to you."
Thought	Conclusion about or judgment of experiences and observations	"Students today have much less respect for authority."

Type	Description	Example
Feeling	Communicating emotions	“I feel at peace when we’re together.”
Need	Stating wants or requesting help or support	“I’m saving money for summer vacation. Is it OK if we skip our regular night out this week?”

Source: Adapted from Matthew McKay, Martha Davis, and Patrick Fanning, *Messages: Communication Skills Book*, 2nd ed. (Oakland, CA: New Harbinger Publications, 1995), 34–36.

Language Is Powerful

The contemporary American philosopher David Abram wrote, “Only if words are felt, bodily presences, like echoes or waterfalls, can we understand the power of spoken language to influence, alter, and transform the perceptual world” (Abram, 1997). This statement encapsulates many of the powerful features of language. Next, we will discuss how language expresses our identities, affects our credibility, serves as a means of control, and performs actions.

Language Expresses Our Identities

In the opening to this chapter, I recounted how an undergraduate class in semantics solidified my love of language. I could have continued on to say that I have come to think of myself as a “word nerd.” Words or phrases like that express who we are and contribute to the impressions that others make of us. We’ve already learned about identity needs and impression management and how we all use verbal communication strategically to create a desired impression. But how might the label *word nerd* affect me differently if someone else placed it on me?



Telling people what state you are from may give them a sense of “who you are.” Jimmy Emerson, DVM – Welcome to Texas – CC BY-NC-ND 2.0.

The power of language to express our identities varies depending on the origin of the label (self-chosen or other imposed) and the context. People are usually comfortable with the language they use to describe their own identities but may have issues with the labels others place on them. In terms of context, many people express their “Irish” identity on St. Patrick’s Day, but they may not think much about it over the rest of the year. There are many examples of people who have taken a label that was imposed on them, one that usually has negative connotations, and intentionally used it in ways that counter previous meanings. Some country music singers and comedians have reclaimed the label *redneck*, using it as an identity marker they are proud of rather than a pejorative term. Other examples of people reclaiming identity labels is the “black is beautiful” movement of the 1960s that repositioned *black* as a positive identity marker for African Americans and the “queer” movement of the 1980s and ’90s that reclaimed *queer* as a positive identity marker for some gay, lesbian, bisexual, and transgender people. Even though some people embrace reclaimed words, they still carry their negative connotations and are not openly accepted by everyone.

Language Affects Our Credibility

One of the goals of this chapter is to help you be more competent with your verbal communication. People make assumptions about your credibility based on how you speak and what you say. Even though we've learned that meaning is in people rather than words and that the rules that govern verbal communication, like rules of grammar, are arbitrary, these norms still mean something. You don't have to be a perfect grammarian to be perceived as credible. In fact, if you followed the grammar rules for written communication to the letter you would actually sound pretty strange, since our typical way of speaking isn't as formal and structured as writing. But you still have to support your ideas and explain the conclusions you make to be seen as competent. You have to use language clearly and be accountable for what you say in order to be seen as trustworthy. Using informal language and breaking social norms we've discussed so far wouldn't enhance your credibility during a professional job interview, but it might with your friends at a tailgate party. Politicians know that the way they speak affects their credibility, but they also know that using words that are too scientific or academic can lead people to perceive them as eggheads, which would hurt their credibility. Politicians and many others in leadership positions need to be able to use language to put people at ease, relate to others, and still appear confident and competent.

Language Is a Means of Control

Control is a word that has negative connotations, but our use of it here can be positive, neutral, or negative. Verbal communication can be used to reward and punish. We can offer verbal communication in the form of positive reinforcement to praise someone. We can withhold verbal communication or use it in a critical, aggressive, or hurtful way as a form of negative reinforcement.

Directives are utterances that try to get another person to do something. They can range from a rather polite *ask* or *request* to a more forceful *command* or *insist*. Context informs when and how we express directives and how people respond to them. Promises are often paired with directives in order to persuade people to comply, and those promises, whether implied or stated, should be kept in order to be an ethical communicator. Keep this in mind to avoid arousing false expectations on the part of the other person (Hayakawa & Hayakawa, 1990).

Rather than verbal communication being directed at one person as a means of control, the way we talk creates overall climates of communication that may control many. Verbal communication characterized by empathy, understanding, respect, and honesty creates open climates that lead to more collaboration and more information exchange. Verbal communication that is controlling, deceitful, and vague creates a closed climate in which people are less willing to communicate and less trusting (Brown, 2006).

Language Is Performative

Some language is actually more like an action than a packet of information. Saying, "I promise," "I guarantee," or "I pledge," does more than convey meaning; it communicates intent. Such utterances are called commissives, as they mean a speaker is committed to a certain course of action (Crystal, 2005). Of course, promises can be broken, and there can be consequences, but other verbal communication is granted official power that can guarantee action. The two simple words *I do* can mean that a person has agreed to an oath before taking a witness stand or assuming the presidency. It can also mean that two people are now bound in a relationship recognized by the government and/or a religious community. These two words, if said in the right context and in front of the right person, such as a judge or a reverend, bring with them obligations that cannot be undone without additional steps and potential negative repercussions. In that sense, language is much more than "mere words."



Judges' words perform actions ranging from holding someone in contempt of court to sentencing someone to death. Brian Turner – My Trust Gavel – CC BY 2.0.

Performative language can also be a means of control, especially in legal contexts. In some cases, the language that makes our laws is intentionally vague. In courts all over the nation, the written language intersects with spoken language as lawyers advocate for particular interpretations of the written law. The utterances of judges and juries set precedents for reasonable interpretations that will then help decide future cases. Imagine how powerful the words *We the jury find the defendant…* seem to the defendant awaiting his or her verdict. The sentences handed down by judges following a verdict are also performative because those words impose fines, penalties, or even death. Some language is deemed so powerful that it is regulated. Hate speech, which we will learn more about later, and slander, libel, and defamation are considered powerful enough to actually do damage to a person and have therefore been criminalized.

Language Is Fun

Word games have long been popular. Before Words with Friends there was Apples to Apples, Boggle, Scrabble, and crossword puzzles. Writers, poets, and comedians have built careers on their ability to have fun with language and in turn share that fun with others. The fun and frivolity of language becomes clear as teachers get half-hearted laughs from students when they make puns, Jay Leno has a whole bit where he shows the hilarious mistakes people unintentionally make when they employ language, and people vie to construct the longest palindromic sentence (a sentence that as the same letters backward and forward).

The productivity and limitlessness of language we discussed earlier leads some people to spend an inordinate amount of time discovering things about words. Two examples that I have found fascinating are palindromes and contranyms. Palindromes, as noted, are words that read the same from left to right and from right to left. Racecar is a commonly cited example, but a little time spent looking through Google results for palindromes exposes many more, ranging from "Live not on evil" to "Doc, note I dissent. A fast never prevents a fatness. I diet on cod."[1] Contranyms are words that have multiple meanings, two of which are opposites. For example, *sanction* can mean "to allow" and "to prevent," and *dust* can mean "to remove particles" when used in reference to furniture or "to add particles" when used in reference to a cake. These are just two examples of humorous and contradictory features of the English language—the book *Crazy English* by Richard Lederer explores dozens more. A fun aspect of language enjoyed by more people than a small community of word enthusiasts is humor.

There are more than one hundred theories of humor, but none of them quite captures the complex and often contradictory nature of what we find funny (Foot & McCreaddie, 2006). Humor is a complicated social phenomenon that is largely based on the relationship between language and meaning. Humor functions to liven up conversations, break the ice, and increase group cohesion. We also use humor to test our compatibility with others when a deep conversation about certain topics like politics or religion would be awkward. Bringing up these topics in a lighthearted way can give us indirect information about another person's beliefs, attitudes, and values. Based on their response to the humorous message, we can either probe further or change the subject and write it off as a poor attempt at humor (Foot & McCreaddie, 2006). Using humor also draws attention to us, and the reactions that we get from others feeds into our self-concept. We also use humor to disclose information about ourselves that we might not

feel comfortable revealing in a more straightforward way. Humor can also be used to express sexual interest or to cope with bad news or bad situations.

We first start to develop an understanding of humor as children when we realize that the words we use for objects are really arbitrary and can be manipulated. This manipulation creates a distortion or incongruous moment in the reality that we had previously known. Some humor scholars believe that this early word play—for example, calling a horse a turtle and a turtle a horse—leads us to appreciate language-based humor like puns and riddles (Foot & McCreaddie, 2006). It is in the process of encoding and decoding that humor emerges. People use encoding to decide how and when to use humor, and people use decoding to make sense of humorous communication. Things can go wrong in both of those processes. I'm sure we can all relate to the experience of witnessing a poorly timed or executed joke (a problem with encoding) and of not getting a joke (a problem with decoding).



Comedians make a living by making language fun, but humor is contextual and not always easy to pull off. Gavin Golden – Comedian – CC BY-NC-ND 2.0.

Language Is Dynamic

As we already learned, language is essentially limitless. We may create a one-of-a-kind sentence combining words in new ways and never know it. Aside from the endless structural possibilities, words change meaning, and new words are created daily. In this section, we'll learn more about the dynamic nature of language by focusing on neologisms and slang.

Neologisms

Neologisms are newly coined or used words. Newly coined words are those that were just brought into linguistic existence. Newly used words make their way into languages in several ways, including borrowing and changing structure. *Taking* is actually a more fitting descriptor than *borrowing*, since we take words but don't really give them back. In any case, borrowing is the primary means through which languages expand. English is a good case in point, as most of its vocabulary is borrowed and doesn't reflect the language's Germanic origins. English has been called the "vacuum cleaner of languages" (Crystal, 2005).*Weekend* is a popular English word based on the number of languages that have borrowed it. We have borrowed many words, like *chic* from French, *karaoke* from Japanese, and *caravan* from Arabic.

Structural changes also lead to new words. Compound words are neologisms that are created by joining two already known words. *Keyboard*, *newspaper*, and *giftcard* are all compound words that were formed when new things were created or conceived. We also create new words by adding something, subtracting something, or blending them together. For example, we can add affixes, meaning a prefix or a suffix, to a word. Affixing usually alters the original meaning but doesn't completely change it. *Ex-husband* and *kitchenette* are relatively recent examples of such changes (Crystal, 2005). New words are also formed when clipping a word like *examination*, which creates a new word, *exam*, that retains the same meaning. And last, we can form new words by blending old ones together. Words like *breakfast* and *lunch* blend letters and meaning to form a new word—*brunch*.

Existing words also change in their use and meaning. The digital age has given rise to some interesting changes in word usage. Before Facebook, the word *friend* had many meanings, but it was mostly used as a noun referring to a companion. The sentence, *I'll friend you*, wouldn't have made sense to many people just a few years ago because *friend* wasn't used as a verb. *Google* went from being a proper noun referring to the company to a more general verb that refers to searching for something on the Internet

(perhaps not even using the Google search engine). Meanings can expand or contract without changing from a noun to a verb. *Gay*, an adjective for feeling happy, expanded to include *gay* as an adjective describing a person's sexual orientation. Perhaps because of the confusion that this caused, the meaning of *gay* has contracted again, as the earlier meaning is now considered archaic, meaning it is no longer in common usage.

The American Dialect Society names an overall "Word of the Year" each year and selects winners in several more specific categories. The winning words are usually new words or words that recently took on new meaning.[2] In 2011, the overall winner was *occupy* as a result of the Occupy Wall Street movement. The word named the "most likely to succeed" was *cloud* as a result of Apple unveiling its new online space for file storage and retrieval. Although languages are dying out at an alarming rate, many languages are growing in terms of new words and expanded meanings, thanks largely to advances in technology, as can be seen in the example of *cloud*.

Slang

Slang is a great example of the dynamic nature of language. Slang refers to new or adapted words that are specific to a group, context, and/or time period; regarded as less formal; and representative of people's creative play with language. Research has shown that only about 10 percent of the slang terms that emerge over a fifteen-year period survive. Many more take their place though, as new slang words are created using inversion, reduction, or old-fashioned creativity (Allan & Burridge, 2006). Inversion is a form of word play that produces slang words like *sick*, *wicked*, and *bad* that refer to the opposite of their typical meaning. Reduction creates slang words such as *pic*, *sec*, and *later* from *picture*, *second*, and *see you later*. New slang words often represent what is edgy, current, or simply relevant to the daily lives of a group of people. Many creative examples of slang refer to illegal or socially taboo topics like sex, drinking, and drugs. It makes sense that developing an alternative way to identify drugs or talk about taboo topics could make life easier for the people who partake in such activities. Slang allows people who are in "in the know" to break the code and presents a linguistic barrier for unwanted outsiders. Taking a moment to think about the amount of slang that refers to being intoxicated on drugs or alcohol or engaging in sexual activity should generate a lengthy list.

When I first started teaching this course in the early 2000s, Cal Poly Pomona had been compiling a list of the top twenty college slang words of the year for a few years. The top slang word for 1997 was *da bomb*, which means "great, awesome, or extremely cool," and the top word for 2001 and 2002 was *tight*, which is used as a generic positive meaning "attractive, nice, or cool." Unfortunately, the project didn't continue, but I still enjoy seeing how the top slang words change and sometimes recycle and come back. I always end up learning some new words from my students. When I asked a class what the top college slang word should be for 2011, they suggested *deuces*, which is used when leaving as an alternative to *good-bye* and stems from another verbal/nonverbal leaving symbol—holding up two fingers for "peace" as if to say, "peace out."

It's difficult for my students to identify the slang they use at any given moment because it is worked into our everyday language patterns and becomes very natural. Just as we learned here, new words can create a lot of buzz and become a part of common usage very quickly. The same can happen with new slang terms. Most slang words also disappear quickly, and their alternative meaning fades into obscurity. For example, you don't hear anyone using the word *macaroni* to refer to something cool or fashionable. But that's exactly what the common slang meaning of the word was at the time the song "Yankee Doodle" was written. Yankee Doodle isn't saying the feather he sticks in his cap is a small, curved pasta shell; he is saying it's cool or stylish.

"Getting Plugged In": Is "Textese" Hurting Our Verbal Communication?

Textese, also called text-message-ese and txt talk, among other things, has been called a "new dialect" of English that mixes letters and numbers, abbreviates words, and drops vowels and punctuation to create concise words and statements. Although this "dialect" has primarily been relegated to the screens of smartphones and other text-capable devices, it has slowly been creeping into our spoken language (Huang, 2011). Some critics say textese is "destroying" language by "pillaging punctuation" and "savaging our sentences" (Humphrys, 2007). A relatively straightforward *tks* for "thanks" or *u* for "you" has now given way to textese sentences like *IMHO U R GR8*. If you translated that into "In my humble opinion, you are great," then you are fluent in textese. Although teachers and parents seem convinced that this type of communicating will eventually turn our language into emoticons and abbreviations, some scholars aren't. David Crystal, a well-known language expert, says that such changes to the English language aren't new and that texting can actually have positive effects. He points out that Shakespeare also abbreviated many words, played with the rules of language, and made up several thousand words, and he is not considered an abuser of language. He also cites research that found, using experimental data, that children who texted more scored higher on reading and vocabulary tests. Crystal points out that in order to play with language, you must first have some understanding of the rules of language (Huang, 2011).

1. What effects, if any, do you think textese has had on your non-text-message communication?
2. Overall do you think textese and other forms of computer-mediated communication have affected our communication? Try to identify one potential positive and negative influence that textese has had on our verbal communication.

Language Is Relational

We use verbal communication to initiate, maintain, and terminate our interpersonal relationships. The first few exchanges with a potential romantic partner or friend help us size the other person up and figure out if we want to pursue a relationship or not. We then use verbal communication to remind others how we feel about them and to check in with them—engaging in relationship maintenance through language use. When negative feelings arrive and persist, or for many other reasons, we often use verbal communication to end a relationship.

Language Can Bring Us Together

Interpersonally, verbal communication is key to bringing people together and maintaining relationships. Whether intentionally or unintentionally, our use of words like *I*, *you*, *we*, *our*, and *us* affect our relationships. "We language" includes the words *we*, *our*, and *us* and can be used to promote a feeling of inclusiveness. "I language" can be useful when expressing thoughts, needs, and feelings because it leads us to "own" our expressions and avoid the tendency to mistakenly attribute the cause of our thoughts, needs, and feelings to others. Communicating emotions using "I language" may also facilitate emotion sharing by not making our conversational partner feel at fault or defensive. For example, instead of saying, "You're making me crazy!" you could say, "I'm starting to feel really anxious because we can't make a decision about this." Conversely, "you language" can lead people to become defensive and feel attacked, which could be divisive and result in feelings of interpersonal separation.



Figure: Verbal communication brings people together and helps maintain satisfying relationships. Matus Laslofi – Talk – CC BY-SA 2.0.

Aside from the specific words that we use, the frequency of communication impacts relationships. Of course, the content of what is said is important, but research shows that romantic partners who communicate frequently with each other and with mutual friends and family members experience less stress and uncertainty in their relationship and are more likely to stay together (McCornack, 2007). When frequent communication combines with supportive messages, which are messages communicated in an open, honest, and nonconfrontational way, people are sure to come together.

Moving from the interpersonal to the sociocultural level, we can see that speaking the same language can bring people together. When a person is surrounded by people who do not speak his or her native language, it can be very comforting to run into another person who speaks the same language. Even if the two people are strangers, the ease of linguistic compatibility is comforting and can quickly facilitate a social bond. We've already learned that language helps shape our social reality, so a common language leads to some similar perspectives. Of course, there are individual differences within a language community, but the power of shared language to unite people has led to universal language movements that advocate for one global language.

Serious attempts to create a common language, sometimes referred to as a *lingua franca* or auxiliary language, began in the 1600s as world exploration brought increased trade and Latin was no longer effective as the language of international business. Since then, hundreds of auxiliary languages have been recorded but none have achieved widespread international usage or been officially recognized as an international language (Crystal, 2005). While some such movements were primarily motivated by business and profit, others hoped to promote mutual understanding, more effective diplomacy, and peaceful coexistence. Esperanto, which means "hopeful," is the most well-known and widely used auxiliary language that was intended to serve as a common international language. Esperanto was invented by a Polish eye doctor at the end of the 1800s and today has between one and two million fluent speakers worldwide. Many works of literature and important manuscripts like the Bible and the Qur'an have been translated into Esperanto, and many original works of literature and academic articles have been written in the language. Some countries also broadcast radio programs in Esperanto. Several barriers will have to be overcome in order for an auxiliary language like Esperanto to gain international acceptance. First, there would have to be a massive effort put into a period of simultaneous learning—otherwise it is difficult to motivate people to learn a language that is not necessary for their daily lives and that no one else speaks. Second, as we have learned, people take pride in their linguistic identity and find pleasure in playing with the rules of language, creatively inventing new words and meanings that constantly change a language. Such changes may be impossible to accommodate in an auxiliary language. Lastly, the optimism of an internationally shared language eventually gives way to realism. If a shared language really brings peaceful coexistence, how do we explain all the civil wars and other conflicts that have been fought between people who speak the same language?

As new languages are invented, many more languages are dying. Linguists and native speakers of endangered languages have also rallied around so-called dying languages to preserve them. In the United States, Cajun French in Louisiana, French Canadian in Maine, and Pennsylvania Dutch are examples of language communities that are in danger of losing the language that has united them, in some cases for hundreds of years (Dorian, 1986). Although American English is in no danger of dying soon, there have been multiple attempts to make English the official language of the United States. Sometimes the argument supporting this proposition seems to be based on the notion that a shared language will lead to more solidarity and in-group identification among the speakers. However, many of these movements are politically and ideologically motivated and actually seek to marginalize and/or expel immigrants—typically immigrants who are also people of color. The United States isn't the only country that has debated the merits of officially recognizing only certain languages. Similar debates have been going on for many years regarding whether French, English, or both should be the official language in Quebec, Canada, and which language(s)—French, Dutch, or Flemish—should be used in what contexts in Belgium (Martin & Nakayama, 2010). In such cases, we can see that verbal communication can also divide people.

Language Can Separate Us

Whether it's criticism, teasing, or language differences, verbal communication can also lead to feelings of separation. Language differences alone do not present insurmountable barriers. We can learn other languages with time and effort, there are other people who can translate and serve as bridges across languages, and we can also communicate quite a lot nonverbally in the absence of linguistic compatibility. People who speak the same language can intentionally use language to separate. The words *us* and *them* can be a powerful start to separation. Think of how language played a role in segregation in the United States as the notion of "separate but equal" was upheld by the Supreme Court and how apartheid affected South Africa as limits, based on finances and education, were placed on the black majority's rights to vote. Symbols, both words and images, were a very important part of Hitler's rise to power in the 1930s and '40s in Europe. Various combinations of colored stars, triangles, letters, and other symbols were sewn onto the clothing or uniforms of people persecuted by the Nazis in order to classify them. People were labeled and reduced to certain characteristics rather than seen as complete humans, which facilitated the Nazis' oppression, violence, and killing (Holocaust and Human Rights Education Center, 2012).

At the interpersonal level, unsupportive messages can make others respond defensively, which can lead to feelings of separation and actual separation or dissolution of a relationship. It's impossible to be supportive in our communication all the time, but consistently unsupportive messages can hurt others' self-esteem, escalate conflict, and lead to defensiveness. People who regularly use unsupportive messages may create a toxic win/lose climate in a relationship. Six verbal tactics that can lead to feelings of defensiveness and separation are global labels, sarcasm, dragging up the past, negative comparisons, judgmental "you" messages, and threats (McKay, Davis & Fanning, 1995).

Common Types of Unsupportive Messages

1. **Global labels.** "You're a liar." Labeling someone irresponsible, untrustworthy, selfish, or lazy calls his or her whole identity as a person into question. Such sweeping judgments and generalizations are sure to only escalate a negative situation.

2. **Sarcasm.** “No, you didn’t miss anything in class on Wednesday. We just sat here and looked at each other.” Even though sarcasm is often disguised as humor, it usually represents passive-aggressive behavior through which a person indirectly communicates negative feelings.
3. **Dragging up the past.** “I should have known not to trust you when you never paid me back that $100 I let you borrow.” Bringing up negative past experiences is a tactic used by people when they don’t want to discuss a current situation. Sometimes people have built up negative feelings that are suddenly let out by a seemingly small thing in the moment.
4. **Negative comparisons.** “Jade graduated from college without any credit card debt. I guess you’re just not as responsible as her.” Holding a person up to the supposed standards or characteristics of another person can lead to feelings of inferiority and resentment. Parents and teachers may unfairly compare children to their siblings.
5. **Judgmental “you” messages.** “You’re never going to be able to hold down a job.” Accusatory messages are usually generalized overstatements about another person that go beyond labeling but still do not describe specific behavior in a productive way.
6. **Threats.** “If you don’t stop texting back and forth with your ex, both of you are going to regret it.” Threatening someone with violence or some other negative consequence usually signals the end of productive communication. Aside from the potential legal consequences, threats usually overcompensate for a person’s insecurity.

Key Takeaways

- Language helps us express observations (reports on sensory information), thoughts (conclusions and judgments based on observations or ideas), feelings, and needs.
- Language is powerful in that it expresses our identities through labels used by and on us, affects our credibility based on how we support our ideas, serves as a means of control, and performs actions when spoken by certain people in certain contexts.
- The productivity and limitlessness of language creates the possibility for countless word games and humorous uses of language.
- Language is dynamic, meaning it is always changing through the addition of neologisms, new words or old words with new meaning, and the creation of slang.
- Language is relational and can be used to bring people together through a shared reality but can separate people through unsupportive and divisive messages.

Exercises

1. Based on what you are doing and how you are feeling at this moment, write one of each of the four types of expressions—an observation, a thought, a feeling, and a need.
2. Getting integrated: A key function of verbal communication is expressing our identities. Identify labels or other words that are important for your identity in each of the following contexts: academic, professional, personal, and civic. (Examples include *honors student* for academic, *trainee* for professional, *girlfriend* for personal, and *independent* for civic.)
3. Review the types of unsupportive messages discussed earlier. Which of them do you think has the potential to separate people the most? Why? Which one do you have the most difficulty avoiding (directing toward others)? Why?

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3.1.3: Using Words Well

Learning Objectives

- Discuss how the process of abstraction and the creation of whole messages relate to language clarity.
- Employ figurative and evocative language.
- Identify strategies for using language ethically.

Have you ever gotten lost because someone gave you directions that didn't make sense to you? Have you ever puzzled over the instructions for how to put something like a bookshelf or grill together? When people don't use words well, there are consequences that range from mild annoyance to legal actions. When people do use words well, they can be inspiring and make us better people. In this section, we will learn how to use words well by using words clearly, using words affectively, and using words ethically.

Using Words Clearly

The level of clarity with which we speak varies depending on whom we talk to, the situation we're in, and our own intentions and motives. We sometimes make a deliberate effort to speak as clearly as possible. We can indicate this concern for clarity nonverbally by slowing our rate and increasing our volume or verbally by saying, "Frankly…" or "Let me be clear…" Sometimes it can be difficult to speak clearly—for example, when we are speaking about something with which we are unfamiliar. Emotions and distractions can also interfere with our clarity. Being aware of the varying levels of abstraction within language can help us create clearer and more "whole" messages.

Level of Abstraction

The ladder of abstraction is a model used to illustrate how language can range from concrete to abstract. As we follow a concept up the ladder of abstraction, more and more of the "essence" of the original object is lost or left out, which leaves more room for interpretation, which can lead to misunderstanding. This process of abstracting, of leaving things out, allows us to communicate more effectively because it serves as a shorthand that keeps us from having a completely unmanageable language filled with millions of words—each referring to one specific thing (Hayakawa & Hayakawa, 1990). But it requires us to use context and often other words to generate shared meaning. Some words are more directly related to a concept or idea than others. If I asked you to go take a picture of a book, you could do that. If I asked you to go and take a picture of "work," you couldn't because *work* is an abstract word that was developed to refer to any number of possibilities from the act of writing a book, to repairing an air conditioner, to fertilizing an organic garden. You could take a picture of any of those things, but you can't take a picture of "work."

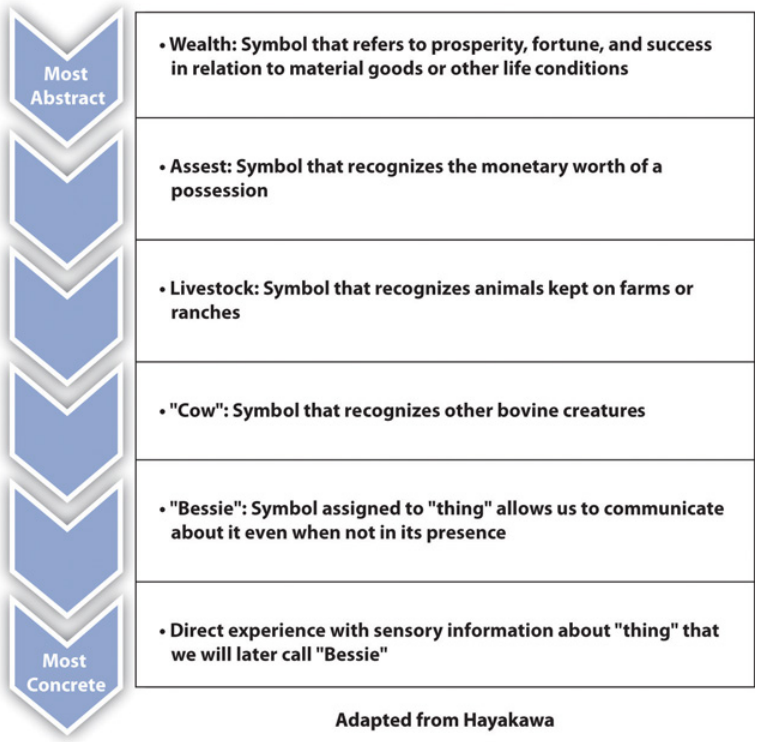


Figure 3.2 Ladder of Abstraction Source: Adapted from S. I. Hayakawa and Alan R. Hayakawa, *Language in Thought and Action*, 5th ed. (San Diego, CA: Harcourt Brace, 1990), 85.

You can see the semanticist S. I. Hayakawa's classic example of the abstraction ladder with "Bessie the cow" in Figure 3.2 "Ladder of Abstraction" (Hayakawa & Hayakawa, 1990). At the lowest level, we have something that is very concrete. At this level we are actually in the moment of experiencing the stimuli that is coming in through our senses. We perceive the actual "thing," which is the "cow" in front of us (either in person or as an image). This is concrete, because it is unmediated, meaning it is actually the moment of experience. As we move up a level, we give the experience a name—we are looking at "Bessie." So now, instead of the direct experience with the "thing" in front of us, we have given the thing a name, which takes us one step away from the direct experience to the use of a more abstract symbol. Now we can talk and think about Bessie even when we aren't directly experiencing her. At the next level, the word *cow* now lumps Bessie in with other bovine creatures that share similar characteristics. As we go on up the ladder, *cow* becomes *livestock*, *livestock* becomes an *asset*, and then an *asset* becomes *wealth*. Note that it becomes increasingly difficult to define the meaning of the symbol as we go up the ladder and how with each step we lose more of the characteristics of the original concrete experience.

When shared referents are important, we should try to use language that is lower on the ladder of abstraction. Being intentionally concrete is useful when giving directions, for example, and can help prevent misunderstanding. We sometimes intentionally use abstract language. Since abstract language is often unclear or vague, we can use it as a means of testing out a potential topic (like asking a favor), offering negative feedback indirectly (to avoid hurting someone's feelings or to hint), or avoiding the specifics of a topic.

Definitions and Clarity

Knowing more about the role that abstraction plays in the generation of meaning can help us better describe and define the words we use. As we learned earlier, denotative definitions are those found in the dictionary—the official or agreed-on definition. Since definitions are composed of other words, people who compile dictionaries take for granted that there is a certain amount of familiarity with the words they use to define another word—otherwise we would just be going in circles. One challenge we face when defining words is our tendency to go up the ladder of abstraction rather than down (Hayakawa & Hayakawa, 1990). For example, if I asked you to define the word *blue*, you'd likely say it's a color. If I asked you what a color is, you'd tell me it's a tint or characteristic of the appearance of a particular thing. To define more clearly, by going down the ladder of abstraction, you could say, "It's the color of Frank Sinatra's eyes," or "It's what the sky looks like on a clear day." People often come to understanding more quickly when a definition is descriptive and/or ties into their personal experiences. Definitions aren't useless, but they are

usually best when paired with examples. You'll notice that I include many key terms and definitions in this book, but knowing some of the challenges of generating meaning through language, I also include many examples and narratives that come from real life. Jargon refers to specialized words used by a certain group or profession. Since jargon is specialized, it is often difficult to relate to a diverse audience and should therefore be limited when speaking to people from outside the group—or at least be clearly defined when it is used.

Creating Whole Messages

Earlier we learned about the four types of expressions, which are observations, thoughts, feelings, and needs. Whole messages include all the relevant types of expressions needed to most effectively communicate in a given situation, including what you see, what you think, what you feel, and what you need (McKay, Davis, & Fanning, 1995). Partial messages are missing a relevant type of expression and can lead to misunderstanding and conflict. Whole messages help keep lines of communication open, which can help build solid relationships. On the other hand, people can often figure out a message is partial even if they can't readily identify what is left out. For example, if Roscoe says to Rachel, "I don't trust Bob anymore," Rachel may be turned off or angered by Roscoe's conclusion (an expression of thought) about their mutual friend. However, if Roscoe recounted his observation of Bob's behavior, how that behavior made him feel, and what he needs from Rachel in this situation, she will be better able to respond.

While partial messages lack relevant expressions needed to clearly communicate, contaminated messages include mixed or misleading expressions (McKay, Davis, & Fanning, 1995). For example, if Alyssa says to her college-aged daughter, "It looks like you wasted another semester," she has contaminated observations, feelings, and thoughts. Although the message appears to be an observation, there are underlying messages that are better brought to the surface. To decontaminate her message, and make it more whole and less alienating, Alyssa could more clearly express herself by saying, "Your dad and I talked, and he said you told him you failed your sociology class and are thinking about changing your major" (observation). "I think you're hurting your chances of graduating on time and getting started on your career" (thought). "I feel anxious because you and I are both taking out loans to pay for your education" (feeling).

Messages in which needs are contaminated with observations or feelings can be confusing. For example, if Shea says to Duste, "You're so lucky that you don't have to worry about losing your scholarship over this stupid biology final," it seems like he's expressing an observation, but it's really a thought, with an underlying feeling and need. To make the message more whole, Shea could bring the need and feeling to the surface: "I noticed you did really well on the last exam in our biology class" (observation). "I'm really stressed about the exam next week and the possibility of losing my scholarship if I fail it" (feeling). "Would you be willing to put together a study group with me?" (need). More clarity in language is important, but as we already know, communication isn't just about exchanging information—the words we use also influence our emotions and relationships.

Using Words Affectively

Affective language refers to language used to express a person's feelings and create similar feelings in another person (Hayakawa & Hayakawa, 1990). Affective language can be intentionally used in relational contexts to create or enhance interpersonal bonds and can also be effectively employed in public speaking to engage an audience and motivate them in particular ways. We also use affective language spontaneously and less intentionally. People who "speak from the heart" connect well with others due to the affective nature of their words. Sometimes people become so filled with emotion that they have to express it, and these exclamations usually arouse emotions in others. Hearing someone exclaim, "I'm so happy!" can evoke similar feelings of joy, while hearing someone exclaim, "Why me!?" while sobbing conjures up similar feelings of sadness and frustration. There are also specific linguistic devices that facilitate affective communication.



Figure: Affective language expresses a person's feelings and creates similar feelings in another person. Marcia furman – spoken – CC BY-NC-ND 2.0.

Figurative Language

When people say something is a "figure of speech," they are referring to a word or phrase that deviates from expectations in some way in meaning or usage (Yaguello, 1998). Figurative language is the result of breaking semantic rules, but in a way that typically enhances meaning or understanding rather than diminishes it. To understand figurative language, a person has to be familiar with the semantic rules of a language and also with social norms and patterns within a cultural and/or language group, which makes it difficult for nonnative speakers to grasp. Figurative language has the ability to convey much meaning in fewer words, because some of the meaning lies in the context of usage (what a listener can imply by the deviation from semantic norms) and in the listener (how the listener makes meaning by connecting the figurative language to his or her personal experience). Some examples of figurative speech include simile, metaphor, and personification.

A simile is a direct comparison of two things using the words *like* or *as*. Similes can be very explicit for the purpose of conveying a specific meaning and can help increase clarity and lead people to personally connect to a meaning since they have to visualize the comparison in their mind. For example, Forrest Gump's famous simile, "Life is like a box of chocolates. You never know what you're gonna get," conjures up feelings of uncertainty and excitement. More direct similes like "I slept like a baby" and "That bread was hard as a rock" do not necessarily stir the imagination but still offer an alternative way of expressing something.

A metaphor is an implicit comparison of two things that are not alike and/or are not typically associated. They become meaningful as people realize the speaker's purpose for relating the two seemingly disparate ideas. Metaphors are figurative devices that can make our writing and speaking richer, but they require a person to balance creative associations among ideas with the common rules of the language if people are expected to figure out the meaning behind the association. A speaker must have the linguistic knowledge and insight to realize when a nonliteral use of words or ideas will be more meaningful than a literal and conventional use of those words. Metaphors challenge the imagination, which can cause each person to make sense of the metaphor in his or her own way (Olbricht, 1968).

In 1946, just after World War II ended, Winston Churchill stated the following in a speech: "An iron curtain has descended across the continent of Europe." Even though people knew there was no literal heavy metal curtain that had been lowered over Europe, the concepts of iron being strong and impenetrable and curtains being a divider combined to create a stirring and powerful image of a continent divided by the dark events of the previous years (Carpenter, 1999). Some communication scholars argue that metaphors serve a much larger purpose and function to structure our human thought processes (Lakoff & Johnson, 1980). The metaphor "time is money" doesn't just represent an imaginative connection; it shapes our social realities. We engage in specific actions that "save time," "spend time," or "waste time" because we have been socialized to see time as a resource.

Many metaphors spring from our everyday experiences. For example, many objects have been implicitly compared to human body parts; for example, we say a clock has hands and a face. Personification refers to the attribution of human qualities or characteristics of other living things to nonhuman objects or abstract concepts. This can be useful when trying to make something abstract more concrete and can create a sense of urgency or "realness" out of something that is hard for people to conceive. Personification has been used successfully in public awareness campaigns because it allows people to identify with something they think might not be relevant to them, as you can see in the following examples: "Human papillomavirus (HPV) is a sleeping enemy

that lives in many people and will one day wake up and demand your attention if you do not address it now." "Crystal meth is a stalking your children whether you see it or not. You never know where it's hiding."

Evocative Language

Vivid language captures people's attention and their imagination by conveying emotions and action. Think of the array of mental images that a poem or a well-told story from a friend can conjure up. Evocative language can also lead us to have physical reactions. Words like *shiver* and *heartbroken* can lead people to remember previous physical sensations related to the word. As a speaker, there may be times when evoking a positive or negative reaction could be beneficial. Evoking a sense of calm could help you talk a friend through troubling health news. Evoking a sense of agitation and anger could help you motivate an audience to action. When we are conversing with a friend or speaking to an audience, we are primarily engaging others' visual and auditory senses. Evocative language can help your conversational partner or audience members feel, smell, or taste something as well as hear it and see it. Good writers know how to use words effectively and affectively. A well-written story, whether it is a book or screenplay, will contain all the previous elements. The rich fantasy worlds conceived in *Star Trek*, *The Lord of the Rings*, *Twilight*, and *Harry Potter* show the power of figurative and evocative language to capture our attention and our imagination.

Some words are so evocative that their usage violates the social norms of appropriate conversations. Although we could use such words to intentionally shock people, we can also use euphemisms, or less evocative synonyms for or indirect references to words or ideas that are deemed inappropriate to discuss directly. We have many euphemisms for things like excretory acts, sex, and death (Allan & Burridge, 2006). While euphemisms can be socially useful and creative, they can also lead to misunderstanding and problems in cases where more direct communication is warranted despite social conventions.

"Getting Competent": Using Words Well

This chapter discusses several playful, creative, and engaging aspects of verbal communication. Employing language in an engaging way requires some effort for most people in terms of learning the rules of a language system, practicing, and expanding your vocabulary and expressive repertoire. Only milliseconds pass before a thought is verbalized and "out there" in the world. Since we've already learned that we have to be accountable for the short- and long-term effects of our communication, we know being able to monitor our verbal communication and follow the old adage to "think before we speak" is an asset. Using language for effect is difficult, but it can make your speech unique whether it is in a conversation or in front of a larger audience. Aside from communicating ideas, speech also leaves lasting impressions. The following are some tips for using words well that can apply to various settings but may be particularly useful in situations where one person is trying to engage the attention of an audience.

- Use concrete words to make new concepts or ideas relevant to the experience of your listeners.
- Use an appropriate level of vocabulary. It is usually obvious when people are trying to speak at a level that is out of their comfort zone, which can hurt credibility.
- Avoid public speeches that are too rigid and unnatural. Even though public speaking is more formal than conversation, it is usually OK to use contractions and personal pronouns. Not doing so would make the speech awkward and difficult to deliver since it is not a typical way of speaking.
- Avoid "bloating" your language by using unnecessary words. Don't say "it is ever apparent" when you can just say "it's clear."
- Use vivid words to paint mental images for your listeners. Take them to places outside of the immediate setting through rich description.
- Use repetition to emphasize key ideas.
- When giving a formal speech that you have time to prepare for, record your speech and listen to your words. Have your outline with you and take note of areas that seem too bland, bloated, or confusing and then edit them before you deliver the speech.

1. What are some areas of verbal communication that you can do well on? What are some areas of verbal communication that you could improve?
2. Think of a time when a speaker's use of language left a positive impression on you. What concepts from this chapter can you apply to their verbal communication to help explain why it was so positive?
3. Think of a time when a speaker's use of language left a negative impression on you. What concepts from this chapter can you apply to their verbal communication to help explain why it was so negative?

Using Words Ethically

We learned in Chapter 1 “Introduction to Communication Studies” that communication is irreversible. We also learned that, among other things, the National Communication Association’s “Credo for Ethical Communication” states that we should be accountable for the long- and short-term effects of our communication (National Communication Association, 2012). The way we talk, the words we choose to use, and the actions we take after we are done speaking are all important aspects of communication ethics. Earlier we learned that language is performative, meaning that it can exceed the exchange of information and actually perform certain actions. Knowing that language can have real effects for people increases our need to be aware of the ethical implications of what we say. Hate speech and bias are important aspects of communication ethics that will be discussed more in Section 3.4 “Language, Society, and Culture” on language and culture. In this section, we will focus on civility and accountability.

Civility

Our strong emotions regarding our own beliefs, attitudes, and values can sometimes lead to incivility in our verbal communication. Incivility occurs when a person deviates from established social norms and can take many forms, including insults, bragging, bullying, gossiping, swearing, deception, and defensiveness, among others (Miller, 2001). Some people lament that we live in a time when civility is diminishing, but since standards and expectations for what is considered civil communication have changed over time, this isn’t the only time such claims have been made (Miller, 2001). As individualism and affluence have increased in many societies, so have the number of idiosyncratic identities that people feel they have the right to express. These increases could contribute to the impression that society is becoming less civil, when in fact it is just becoming different. As we learned in our section on perception and personality, we tend to assume other people are like us, and we may be disappointed or offended when we realize they are not. Cultural changes have probably contributed to making people less willing to engage in self-restraint, which again would be seen as uncivil by people who prefer a more restrained and self-controlled expression (Miller, 2001).

Some journalists, media commentators, and scholars have argued that the “flaming” that happens on comment sections of websites and blogs is a type of verbal incivility that presents a threat to our democracy (Brooks & Greer, 2007). Other scholars of communication and democracy have not as readily labeled such communication “uncivil” (Cammaerts, 2009). It has long been argued that civility is important for the functioning and growth of a democracy (Kingwell, 1995). But in the new digital age of democracy where technologies like Twitter and Facebook have started democratic revolutions, some argue that the Internet and other new media have opened spaces in which people can engage in cyberactivism and express marginal viewpoints that may otherwise not be heard (Dahlberg, 2007). In any case, researchers have identified several aspects of language use online that are typically viewed as negative: name-calling, character assassination, and the use of obscene language (Sobieraj & Berry, 2011). So what contributes to such uncivil behavior—online and offline? The following are some common individual and situational influences that may lead to breaches of civility (Miller, 2001):

- **Individual differences.** Some people differ in their interpretations of civility in various settings, and some people have personality traits that may lead to actions deemed uncivil on a more regular basis.
- **Ignorance.** In some cases, especially in novel situations involving uncertainty, people may not know what social norms and expectations are.
- **Lack of skill.** Even when we know how to behave, we may not be able to do it. Such frustrations may lead a person to revert to undesirable behavior such as engaging in personal attacks during a conflict because they don’t know what else to do.
- **Lapse of control.** Self-control is not an unlimited resource. Even when people know how to behave and have the skill to respond to a situation appropriately, they may not do so. Even people who are careful to monitor their behavior have occasional slipups.
- **Negative intent.** Some people, in an attempt to break with conformity or challenge societal norms, or for self-benefit (publicly embarrassing someone in order to look cool or edgy), are openly uncivil. Such behavior can also result from mental or psychological stresses or illnesses.

Polarizing Language

Philosophers of language have long noted our tendency to verbally represent the world in very narrow ways when we feel threatened (Hayakawa & Hayakawa, 1990). This misrepresents reality and closes off dialogue. Although in our everyday talk we describe things in nuanced and measured ways, quarrels and controversies often narrow our vision, which is reflected in our vocabulary. In order to maintain a civil discourse in which people interact ethically and competently, it has been suggested that we keep an open mind and an open vocabulary.

One feature of communicative incivility is polarizing language, which refers to language that presents people, ideas, or situations as polar opposites. Such language exaggerates differences and overgeneralizes. Things aren't simply black or white, right or wrong, or good or bad. Being able to only see two values and clearly accepting one and rejecting another doesn't indicate sophisticated or critical thinking. We don't have to accept every viewpoint as right and valid, and we can still hold strongly to our own beliefs and defend them without ignoring other possibilities or rejecting or alienating others. A citizen who says, "All cops are corrupt," is just as wrong as the cop who says, "All drug users are scum." In avoiding polarizing language we keep a more open mind, which may lead us to learn something new. A citizen may have a personal story about a negative encounter with a police officer that could enlighten us on his or her perspective, but the statement also falsely overgeneralizes that experience. Avoiding polarizing language can help us avoid polarized thinking, and the new information we learn may allow us to better understand and advocate for our position. Avoiding sweeping generalizations allows us to speak more clearly and hopefully avoid defensive reactions from others that result from such blanket statements.

Swearing

Scholars have identified two main types of swearing: **social swearing** and **annoyance swearing** (Baruch & Jenkins, 2007). People engage in social swearing to create social bonds or for impression management (to seem cool or attractive). This type of swearing is typically viewed as male dominated, but some research studies have shown that the differences in frequency and use of swearing by men and women aren't as vast as perceived. Nevertheless, there is generally more of a social taboo against women swearing than men, but as you already know, communication is contextual. Annoyance swearing provides a sense of relief, as people use it to manage stress and tension, which can be a preferred alternative to physical aggression. In some cases, swearing can be cathartic, allowing a person to release emotions that might otherwise lead to more aggressive or violent actions.

In the past few decades, the amount of profanity used in regular conversations and on television shows and movies has increased. This rise has been connected to a variety of factors, including increasing social informality since the 1960s and a decrease in the centrality of traditional/conservative religious views in many Western cultures (Baruch & Jenkins, 2007). As a result of these changes, the shock value that swearing once had is lessening, and this desensitization has contributed to its spread. You have probably even noticed in your lifetime that the amount of swearing on television has increased, and in June of 2012 the Supreme Court stripped the Federal Communications Commission of some of its authority to fine broadcasters for obscenities (Liptak, 2012). There has also been a reaction, or backlash, to this spread, which is most publicly evidenced by the website, book, and other materials produced by the Cuss Control Academy (www.cusscontrol.com) (O'Connor, 2012). Although swearing is often viewed as negative and uncivil, some scholars argue for its positive effects (Baruch & Jenkins, 2007). Specifically, swearing can help people to better express their feelings and to develop social bonds. In fact, swearing is typically associated more with the emotional part of the brain than the verbal part of the brain, as evidenced by people who suffer trauma to the verbal part of their brain and lose all other language function but are still able to swear (Allan & Burridge, 2006).

Accountability

The complexity of our verbal language system allows us to present inferences as facts and mask judgments within seemingly objective or oblique language. As an ethical speaker and a critical listener, it is important to be able to distinguish between facts, inferences, and judgments (Hayakawa & Hayakawa, 1990). Inferences are conclusions based on thoughts or speculation, but not direct observation. Facts are conclusions based on direct observation or group consensus. Judgments are expressions of approval or disapproval that are subjective and not verifiable.

Linguists have noted that a frequent source of miscommunication is inference-observation confusion, or the misperception of an inference (conclusion based on limited information) as an observation (an observed or agreed-on fact) (Haney, 1992). We can see the possibility for such confusion in the following example: If a student posts on a professor-rating site the statement "This professor grades unfairly and plays favorites," then they are presenting an inference and a judgment that could easily be interpreted as a fact. Using some of the strategies discussed earlier for speaking clearly can help present information in a more ethical way—for example, by using concrete and descriptive language and owning emotions and thoughts through the use of "I language." To help clarify the message and be more accountable, the student could say, "I worked for three days straight on my final paper and only got a C," which we will assume is a statement of fact. This could then be followed up with "But my friend told me she only worked on hers the day before it was due and she got an A. I think that's unfair and I feel like my efforts aren't recognized by the professor." Of the last two statements, the first states what may be a fact (note, however, that the information is secondhand rather than directly observed) and the second states an inferred conclusion and expresses an owned thought and feeling. Sometimes people don't want to mark their statements as inferences because they want to believe them as facts. In this case, the student may

have attributed her grade to the professor's "unfairness" to cover up or avoid thoughts that her friend may be a better student in this subject area, a better writer, or a better student in general. Distinguishing between facts, inferences, and judgments, however, allows your listeners to better understand your message and judge the merits of it, which makes us more accountable and therefore more ethical speakers.

Key Takeaways

- The symbolic nature of language means that misunderstanding can easily occur when words and their definitions are abstract (far removed from the object or idea to which the symbol refers). The creation of whole messages, which contain relevant observations, thoughts, feelings, and needs, can help reduce misunderstandings.
- Affective language refers to language used to express a person's feelings and create similar feelings in another person. Metaphor, simile, personification, and vivid language can evoke emotions in speaker and listener.
- Incivility occurs when people deviate from accepted social norms for communication and behavior and manifests in swearing and polarized language that casts people and ideas as opposites. People can reduce incivility by being more accountable for the short- and long-term effects of their communication.

Exercises

1. Following the example in the ladder of abstraction, take a common word referring to an object (like *bicycle* or *smartphone*) and write its meaning, in your own words, at each step from most concrete to most abstract. Discuss how the meaning changes as the word/idea becomes more abstract and how the word becomes more difficult to define.
2. Decontaminate the following messages by rewriting them in a way that makes them whole (separate out each type of relevant expression). You can fill in details if needed to make your expressions more meaningful.
    - "I feel like you can't ever take me seriously."
    - "It looks like you've ruined another perfectly good relationship."
3. Find a famous speech (for example, at http://www.americanrhetoric.com) and identify components of figurative language. How do these elements add to the meaning of the speech?
4. Getting integrated: Review the section on using words ethically. Identify a situation in which language could be used unethically in each of the following contexts: academic, professional, personal, and civic. Specifically tie your example to civility, polarizing language, swearing, or accountability.

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3.1.4: Language, Society, and Culture

Learning Objectives

- Discuss some of the social norms that guide conversational interaction.
- Identify some of the ways in which language varies based on cultural context.
- Explain the role that accommodation and code-switching play in communication.
- Discuss cultural bias in relation to specific cultural identities.

Society and culture influence the words that we speak, and the words that we speak influence society and culture. Such a cyclical relationship can be difficult to understand, but many of the examples throughout this chapter and examples from our own lives help illustrate this point. One of the best ways to learn about society, culture, and language is to seek out opportunities to go beyond our typical comfort zones. Studying abroad, for example, brings many challenges that can turn into valuable lessons. The following example of such a lesson comes from my friend who studied abroad in Vienna, Austria.

Although English used to employ formal (*thou*, *thee*) and informal pronouns (*you*), today *you* can be used when speaking to a professor, a parent, or a casual acquaintance. Other languages still have social norms and rules about who is to be referred to informally and formally. My friend, as was typical in the German language, referred to his professor with the formal pronoun *Sie* but used the informal pronoun *Du* with his fellow students since they were peers. When the professor invited some of the American exchange students to dinner, they didn't know they were about to participate in a cultural ritual that would change the way they spoke to their professor from that night on. Their professor informed them that they were going to *duzen*, which meant they were going to now be able to refer to her with the informal pronoun—an honor and sign of closeness for the American students. As they went around the table, each student introduced himself or herself to the professor using the formal pronoun, locked arms with her and drank (similar to the champagne toast ritual at some wedding ceremonies), and reintroduced himself or herself using the informal pronoun. For the rest of the semester, the American students still respectfully referred to the professor with her title, which translated to "Mrs. Doctor," but used informal pronouns, even in class, while the other students not included in the ceremony had to continue using the formal. Given that we do not use formal and informal pronouns in English anymore, there is no equivalent ritual to the German *duzen*, but as we will learn next, there are many rituals in English that may be just as foreign to someone else.

Language and Social Context

We arrive at meaning through conversational interaction, which follows many social norms and rules. As we've already learned, rules are explicitly stated conventions ("Look at me when I'm talking to you.") and norms are implicit (saying you've got to leave before you actually do to politely initiate the end to a conversation). To help conversations function meaningfully, we have learned social norms and internalized them to such an extent that we do not often consciously enact them. Instead, we rely on routines and roles (as determined by social forces) to help us proceed with verbal interaction, which also helps determine how a conversation will unfold. Our various social roles influence meaning and how we speak. For example, a person may say, "As a longtime member of this community…" or "As a first-generation college student…" Such statements cue others into the personal and social context from which we are speaking, which helps them better interpret our meaning.

One social norm that structures our communication is turn taking. People need to feel like they are contributing something to an interaction, so turn taking is a central part of how conversations play out (Crystal, 2005). Although we sometimes talk at the same time as others or interrupt them, there are numerous verbal and nonverbal cues, almost like a dance, that are exchanged between speakers that let people know when their turn will begin or end. Conversations do not always neatly progress from beginning to end with shared understanding along the way. There is a back and forth that is often verbally managed through rephrasing ("Let me try that again,") and clarification ("Does that make sense?") (Crystal, 2005)

We also have certain units of speech that facilitate turn taking. Adjacency pairs are related communication structures that come one after the other (adjacent to each other) in an interaction (Crystal, 2005). For example, questions are followed by answers, greetings are followed by responses, compliments are followed by a thank you, and informative comments are followed by an acknowledgment. These are the skeletal components that make up our verbal interactions, and they are largely social in that they facilitate our interactions. When these sequences don't work out, confusion, miscommunication, or frustration may result, as you can see in the following sequences:

Travis:
"How are you?"

Wanda:
"Did someone tell you I'm sick?"

Darrell:
"I just wanted to let you know the meeting has been moved to three o'clock."

Leigh:
"I had cake for breakfast this morning."

Some conversational elements are highly scripted or ritualized, especially the beginning and end of an exchange and topic changes (Crystal, 2005). Conversations often begin with a standard greeting and then proceed to "safe" exchanges about things in the immediate field of experience of the communicators (a comment on the weather or noting something going on in the scene). At this point, once the ice is broken, people can move on to other more content-specific exchanges. Once conversing, before we can initiate a topic change, it is a social norm that we let the current topic being discussed play itself out or continue until the person who introduced the topic seems satisfied. We then usually try to find a relevant tie-in or segue that acknowledges the previous topic, in turn acknowledging the speaker, before actually moving on. Changing the topic without following such social conventions might indicate to the other person that you were not listening or are simply rude.



Social norms influence how conversations start and end and how speakers take turns to keep the conversation going. Felipe Cabrera – conversation – CC BY 2.0.

Ending a conversation is similarly complex. I'm sure we've all been in a situation where we are "trapped" in a conversation that we need or want to get out of. Just walking away or ending a conversation without engaging in socially acceptable "leave-taking behaviors" would be considered a breach of social norms. Topic changes are often places where people can leave a conversation, but it is still routine for us to give a special reason for leaving, often in an apologetic tone (whether we mean it or not). Generally though, conversations come to an end through the cooperation of both people, as they offer and recognize typical signals that a topic area has been satisfactorily covered or that one or both people need to leave. It is customary in the United States for people to say they have to leave before they actually do and for that statement to be dismissed or ignored by the other person until additional leave-taking behaviors are enacted. When such cooperation is lacking, an awkward silence or abrupt ending can result, and as we've already learned, US Americans are not big fans of silence. Silence is not viewed the same way in other cultures, which leads us to our discussion of cultural context.

Language and Cultural Context

Culture isn't solely determined by a person's native language or nationality. It's true that languages vary by country and region and that the language we speak influences our realities, but even people who speak the same language experience cultural differences because of their various intersecting cultural identities and personal experiences. We have a tendency to view our language as a whole more favorably than other languages. Although people may make persuasive arguments regarding which languages are more pleasing to the ear or difficult or easy to learn than others, no one language enables speakers to communicate more effectively than another (McCornack, 2007).

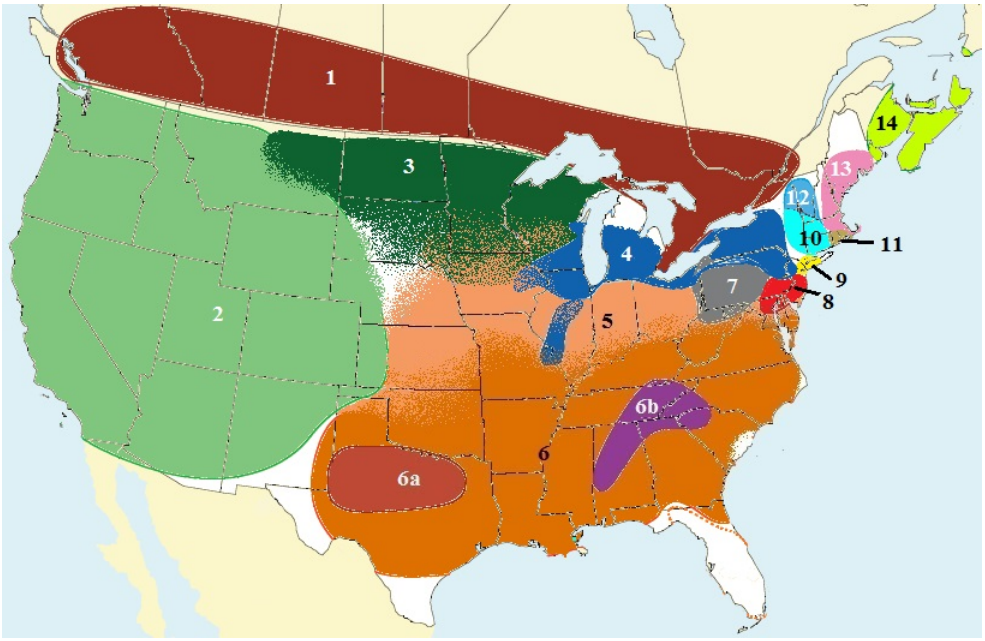
From birth we are socialized into our various cultural identities. As with the social context, this acculturation process is a combination of explicit and implicit lessons. A child in Colombia, which is considered a more collectivist country in which people value group membership and cohesion over individualism, may not be explicitly told, "You are a member of a collectivistic culture, so you should care more about the family and community than yourself." This cultural value would be transmitted through daily actions and through language use. Just as babies acquire knowledge of language practices at an astonishing rate in their first two years of life, so do they acquire cultural knowledge and values that are embedded in those language practices. At nine months old, it is possible to distinguish babies based on their language. Even at this early stage of development, when most babies are babbling and just learning to recognize but not wholly reproduce verbal interaction patterns, a Colombian baby would sound different from a Brazilian baby, even though neither would actually be using words from their native languages of Spanish and Portuguese (Crystal, 2005).

The actual language we speak plays an important role in shaping our reality. Comparing languages, we can see differences in how we are able to talk about the world. In English, we have the words *grandfather* and *grandmother*, but no single word that distinguishes between a maternal grandfather and a paternal grandfather. But in Swedish, there's a specific word for each grandparent: *morfar* is mother's father, *farfar* is father's father, *farmor* is father's mother, and *mormor* is mother's mother (Crystal, 2005). In this example, we can see that the words available to us, based on the language we speak, influence how we talk about the world due to differences in and limitations of vocabulary. The notion that language shapes our view of reality and our cultural patterns is best represented by the Sapir-Whorf hypothesis. Although some scholars argue that our reality is determined by our language, we will take a more qualified view and presume that language plays a central role in influencing our realities but doesn't determine them (Martin & Nakayama, 2010).

Culturally influenced differences in language and meaning can lead to some interesting encounters, ranging from awkward to informative to disastrous. In terms of awkwardness, you have likely heard stories of companies that failed to exhibit communication competence in their naming and/or advertising of products in another language. For example, in Taiwan, Pepsi used the slogan "Come Alive with Pepsi" only to later find out that when translated it meant, "Pepsi brings your ancestors back from the dead" (Kwintessential Limited, 2012). Similarly, American Motors introduced a new car called the Matador to the Puerto Rico market only to learn that *Matador* means "killer," which wasn't very comforting to potential buyers (Kwintessential, 2012). At a more informative level, the words we use to give positive reinforcement are culturally relative. In the United States and England, parents commonly positively and negatively reinforce their child's behavior by saying, "Good girl" or "Good boy." There isn't an equivalent for such a phrase in other European languages, so the usage in only these two countries has been traced back to the puritan influence on beliefs about good and bad behavior (Wierzbicka, 2004). In terms of disastrous consequences, one of the most publicized and deadliest cross-cultural business mistakes occurred in India in 1984. Union Carbide, an American company, controlled a plant used to make pesticides. The company underestimated the amount of cross-cultural training that would be needed to allow the local workers, many of whom were not familiar with the technology or language/jargon used in the instructions for plant operations to do their jobs. This lack of competent communication led to a gas leak that immediately killed more than two thousand people and over time led to more than five hundred thousand injuries (Varma, 2012).

Accents and Dialects

The documentary *American Tongues*, although dated at this point, is still a fascinating look at the rich tapestry of accents and dialects that makes up American English. Dialects are versions of languages that have distinct words, grammar, and pronunciation. Accents are distinct styles of pronunciation (Lustig & Koester, 2006). There can be multiple accents within one dialect. For example, people in the Appalachian Mountains of the eastern United States speak a dialect of American English that is characterized by remnants of the linguistic styles of Europeans who settled the area a couple hundred years earlier. Even though they speak this similar dialect, a person in Kentucky could still have an accent that is distinguishable from a person in western North Carolina.



American English has several dialects that vary based on region, class, and ancestry. Wikimedia Commons – CC BY-SA 4.0.

Dialects and accents can vary by region, class, or ancestry, and they influence the impressions that we make of others. When I moved to Colorado from North Carolina, I was met with a very strange look when I used the word *buggy* to refer to a shopping cart. Research shows that people tend to think more positively about others who speak with a dialect similar to their own and think more negatively about people who speak differently. Of course, many people think they speak normally and perceive others to have an accent or dialect. Although dialects include the use of different words and phrases, it's the tone of voice that often creates the strongest impression. For example, a person who speaks with a Southern accent may perceive a New Englander's accent to be grating, harsh, or rude because the pitch is more nasal and the rate faster. Conversely, a New Englander may perceive a Southerner's accent to be syrupy and slow, leading to an impression that the person speaking is uneducated.

Customs and Norms

Social norms are culturally relative. The words used in politeness rituals in one culture can mean something completely different in another. For example, *thank you* in American English acknowledges receiving something (a gift, a favor, a compliment), in British English it can mean "yes" similar to American English's *yes*, *please*, and in French *merci* can mean "no" as in "no, thank you" (Crystal, 2005). Additionally, what is considered a powerful language style varies from culture to culture. Confrontational language, such as swearing, can be seen as powerful in Western cultures, even though it violates some language taboos, but would be seen as immature and weak in Japan (Wetzel, 1988).

Gender also affects how we use language, but not to the extent that most people think. Although there is a widespread belief that men are more likely to communicate in a clear and straightforward way and women are more likely to communicate in an emotional and indirect way, a meta-analysis of research findings from more than two hundred studies found only small differences in the personal disclosures of men and women (Dindia & Allen, 1992). Men and women's levels of disclosure are even more similar when engaging in cross-gender communication, meaning men and woman are more similar when speaking to each other than when men speak to men or women speak to women. This could be due to the internalized pressure to speak about the other gender in socially sanctioned ways, in essence reinforcing the stereotypes when speaking to the same gender but challenging them in cross-gender encounters. Researchers also dispelled the belief that men interrupt more than women do, finding that men and women interrupt each other with similar frequency in cross-gender encounters (Dindia, 1987). These findings, which state that men and women communicate more similarly during cross-gender encounters and then communicate in more stereotypical ways in same-gender encounters, can be explained with communication accommodation theory.

Communication Accommodation and Code-Switching

Communication accommodation theory is a theory that explores why and how people modify their communication to fit situational, social, cultural, and relational contexts (Giles, Taylor, & Bourhis, 1973). Within communication accommodation, conversational

partners may use convergence, meaning a person makes his or her communication more like another person's. People who are accommodating in their communication style are seen as more competent, which illustrates the benefits of communicative flexibility. In order to be flexible, of course, people have to be aware of and monitor their own and others' communication patterns. Conversely, conversational partners may use divergence, meaning a person uses communication to emphasize the differences between his or her conversational partner and his or herself.

Convergence and divergence can take place within the same conversation and may be used by one or both conversational partners. Convergence functions to make others feel at ease, to increase understanding, and to enhance social bonds. Divergence may be used to intentionally make another person feel unwelcome or perhaps to highlight a personal, group, or cultural identity. For example, African American women use certain verbal communication patterns when communicating with other African American women as a way to highlight their racial identity and create group solidarity. In situations where multiple races interact, the women usually don't use those same patterns, instead accommodating the language patterns of the larger group. While communication accommodation might involve anything from adjusting how fast or slow you talk to how long you speak during each turn, code-switching refers to changes in accent, dialect, or language (Martin & Nakayama, 2010). There are many reasons that people might code-switch. Regarding accents, some people hire vocal coaches or speech-language pathologists to help them alter their accent. If a Southern person thinks their accent is leading others to form unfavorable impressions, they can consciously change their accent with much practice and effort. Once their ability to speak without their Southern accent is honed, they may be able to switch very quickly between their native accent when speaking with friends and family and their modified accent when speaking in professional settings.



People who work or live in multilingual settings may engage in code-switching several times a day. Eltpics – Welsh – CC BY-NC 2.0.

Additionally, people who work or live in multilingual settings may code-switch many times throughout the day, or even within a single conversation. Increasing outsourcing and globalization have produced heightened pressures for code-switching. Call center workers in India have faced strong negative reactions from British and American customers who insist on "speaking to someone who speaks English." Although many Indians learn English in schools as a result of British colonization, their accents prove to be off-putting to people who want to get their cable package changed or book an airline ticket. Now some Indian call center workers are going through intense training to be able to code-switch and accommodate the speaking style of their customers. What is being called the "Anglo-Americanization of India" entails "accent-neutralization," lessons on American culture (using things like *Sex and the City* DVDs), and the use of Anglo-American-sounding names like Sean and Peggy (Pal, 2004). As our interactions continue to occur in more multinational contexts, the expectations for code-switching and accommodation are sure to increase. It is important for us to consider the intersection of culture and power and think critically about the ways in which expectations for code-switching may be based on cultural biases.

Language and Cultural Bias

In the previous example about code-switching and communication accommodation in Indian call centers, the move toward accent neutralization is a response to the "racist abuse" these workers receive from customers (Nadeem, 2012). Anger in Western countries about job losses and economic uncertainty has increased the amount of racially targeted verbal attacks on international call center employees. It was recently reported that more call center workers are now quitting their jobs as a result of the verbal abuse and that 25 percent of workers who have recently quit say such abuse was a major source of stress (Gentleman, 2005). Such verbal attacks are not new; they represent a common but negative way that cultural bias explicitly manifests in our language use.

Cultural bias is a skewed way of viewing or talking about a group that is typically negative. Bias has a way of creeping into our daily language use, often under our awareness. Culturally biased language can make reference to one or more cultural identities, including race, gender, age, sexual orientation, and ability. There are other sociocultural identities that can be the subject of biased language, but we will focus our discussion on these five. Much biased language is based on stereotypes and myths that influence the words we use. Bias is both intentional and unintentional, but as we've already discussed, we have to be accountable for what we say even if we didn't "intend" a particular meaning—remember, meaning is generated; it doesn't exist inside our thoughts or words. We will discuss specific ways in which cultural bias manifests in our language and ways to become more aware of bias. Becoming aware of and addressing cultural bias is not the same thing as engaging in "political correctness." Political correctness takes awareness to the extreme but doesn't do much to address cultural bias aside from make people feel like they are walking on eggshells. That kind of pressure can lead people to avoid discussions about cultural identities or avoid people with different cultural identities. Our goal is not to eliminate all cultural bias from verbal communication or to never offend anyone, intentionally or otherwise. Instead, we will continue to use guidelines for ethical communication that we have already discussed and strive to increase our competence. The following discussion also focuses on bias rather than preferred terminology or outright discriminatory language, which will be addressed more in the chapter titled "Culture and Communication", which discusses culture and communication.

Race

People sometimes use euphemisms for race that illustrate bias because the terms are usually implicitly compared to the dominant group (Publication Manual of the American Psychological Association, 2010). For example, referring to a person as "urban" or a neighborhood as "inner city" can be an accurate descriptor, but when such words are used as a substitute for racial identity, they illustrate cultural biases that equate certain races with cities and poverty. Using adjectives like *articulate* or *well-dressed* in statements like "My black coworker is articulate" reinforces negative stereotypes even though these words are typically viewed as positive. Terms like *nonwhite* set up whiteness as the norm, which implies that white people are the norm against which all other races should be compared. Biased language also reduces the diversity within certain racial groups—for example, referring to anyone who looks like they are of Asian descent as Chinese or everyone who "looks" Latino/a as Mexicans. Some people with racial identities other than white, including people who are multiracial, use the label *person/people of color* to indicate solidarity among groups, but it is likely that they still prefer a more specific label when referring to an individual or referencing a specific racial group.

Gender

Language has a tendency to exaggerate perceived and stereotypical differences between men and women. The use of the term *opposite sex* presumes that men and women are opposites, like positive and negative poles of a magnet, which is obviously not true or men and women wouldn't be able to have successful interactions or relationships. A term like *other gender* doesn't presume opposites and acknowledges that male and female identities and communication are more influenced by gender, which is the social and cultural meanings and norms associated with males and females, than sex, which is the physiology and genetic makeup of a male and female. One key to avoiding gendered bias in language is to avoid the generic use of *he* when referring to something relevant to males and females. Instead, you can informally use a gender-neutral pronoun like *they* or *their* or you can use *his or her* (Publication Manual of the American Psychological Association, 2010). When giving a series of examples, you can alternate usage of masculine and feminine pronouns, switching with each example. We have lasting gendered associations with certain occupations that have tended to be male or female dominated, which erase the presence of both genders. Other words reflect the general masculine bias present in English. The following word pairs show the gender-biased term followed by an unbiased term: waitress/server, chairman / chair or chairperson, mankind/people, cameraman / camera operator, mailman / postal worker, sportsmanship / fair play. Common language practices also tend to infantilize women but not men, when, for example, women are

referred to as *chicks*, *girls*, or *babes*. Since there is no linguistic equivalent that indicates the marital status of men before their name, using *Ms.* instead of *Miss* or *Mrs.* helps reduce bias.

Age

Language that includes age bias can be directed toward older or younger people. Descriptions of younger people often presume recklessness or inexperience, while those of older people presume frailty or disconnection. The term *elderly* generally refers to people over sixty-five, but it has connotations of weakness, which isn't accurate because there are plenty of people over sixty-five who are stronger and more athletic than people in their twenties and thirties. Even though it's generic, *older people* doesn't really have negative implications. More specific words that describe groups of older people include *grandmothers/grandfathers* (even though they can be fairly young too), *retirees*, or *people over sixty-five* (Publication Manual of the American Psychological Association, 2010). Referring to people over the age of eighteen as *boys* or *girls* isn't typically viewed as appropriate.



Age bias can appear in language directed toward younger or older people. Davide Mauro – Old and young – CC BY-NC-ND 2.0.

Sexual Orientation

Discussions of sexual and affectional orientation range from everyday conversations to contentious political and personal debates. The negative stereotypes that have been associated with homosexuality, including deviance, mental illness, and criminal behavior, continue to influence our language use (American Psychological Association, 2012). Terminology related to gay, lesbian, and bisexual (GLB) people can be confusing, so let's spend some time raise our awareness about preferred labels. First, *sexual orientation* is the term preferred to *sexual preference*. *Preference* suggests a voluntary choice, as in someone has a preference for cheddar or American cheese, which doesn't reflect the experience of most GLB people or research findings that show sexuality is more complex. You may also see *affectional orientation* included with *sexual orientation* because it acknowledges that GLB relationships, like heterosexual relationships, are about intimacy and closeness (affection) that is not just sexually based. Most people also prefer the labels *gay*, *lesbian*, or *bisexual* to *homosexual*, which is clinical and doesn't so much refer to an identity as a sex act. Language regarding romantic relationships contains bias when heterosexuality is assumed. Keep in mind that individuals are not allowed to marry someone of the same gender in most states in the United States. For example, if you ask a gay man who has been in a committed partnership for ten years if he is "married or single," how should he answer that question? Comments comparing GLB people to "normal" people, although possibly intended to be positive, reinforces the stereotype that GLB people are abnormal. Don't presume you can identify a person's sexual orientation by looking at them or talking to them. Don't assume that GLB people will "come out" to you. Given that many GLB people have faced and continue to face regular discrimination, they may be cautious about disclosing their identities. However, using gender neutral terminology like *partner* and avoiding other biased language mentioned previously may create a climate in which a GLB person feels comfortable disclosing his or her sexual orientation identity. Conversely, the casual use of phrases like *that's gay* to mean "that's stupid" may create an environment in which GLB people do not feel comfortable. Even though people don't often use the phrase to actually refer to sexual orientation,

campaigns like “ThinkB4YouSpeak.com” try to educate people about the power that language has and how we should all be more conscious of the words we use.

Ability

People with disabilities make up a diverse group that has increasingly come to be viewed as a cultural/social identity group. People without disabilities are often referred to as *able-bodied*. As with sexual orientation, comparing people with disabilities to “normal” people implies that there is an agreed-on definition of what “normal” is and that people with disabilities are “abnormal.” *Disability* is also preferred to the word *handicap*. Just because someone is disabled doesn’t mean he or she is also handicapped. The environment around them rather than their disability often handicaps people with disabilities (Publication Manual of the American Psychological Association, 2010). Ignoring the environment as the source of a handicap and placing it on the person fits into a pattern of reducing people with disabilities to their disability—for example, calling someone a paraplegic instead of a person with paraplegia. In many cases, as with sexual orientation, race, age, and gender, verbally marking a person as disabled isn’t relevant and doesn’t need spotlighting. Language used in conjunction with disabilities also tends to portray people as victims of their disability and paint pictures of their lives as gloomy, dreadful, or painful. Such descriptors are often generalizations or completely inaccurate.

“Getting Critical”

Hate Speech

Hate is a term that has many different meanings and can be used to communicate teasing, mild annoyance, or anger. The term *hate*, as it relates to hate speech, has a much more complex and serious meaning. *Hate* refers to extreme negative beliefs and feelings toward a group or member of a group because of their race, gender, religion, sexual orientation, or ability (Waltman & Haas, 2011). We can get a better understanding of the intensity of hate by distinguishing it from anger, which is an emotion that we experience much more regularly. First, anger is directed toward an individual, while hate is directed toward a social or cultural group. Second, anger doesn’t prevent a person from having sympathy for the target of his or her anger, but hate erases sympathy for the target. Third, anger is usually the result of personal insult or injury, but hate can exist and grow even with no direct interaction with the target. Fourth, anger isn’t an emotion that people typically find pleasure in, while hatred can create feelings of self-righteousness and superiority that lead to pleasure. Last, anger is an emotion that usually dissipates as time passes, eventually going away, while hate can endure for much longer (Waltman & Haas, 2011). Hate speech is a verbal manifestation of this intense emotional and mental state.

Hate speech is usually used by people who have a polarized view of their own group (the in-group) and another group (the out-group). Hate speech is then used to intimidate people in the out-group and to motivate and influence members of the in-group. Hate speech often promotes hate-based violence and is also used to solidify in-group identification and attract new members (Waltman & Haas, 2011). Perpetrators of hate speech often engage in totalizing, which means they define a person or a group based on one quality or characteristic, ignoring all others. A Lebanese American may be the target of hate speech because the perpetrators reduce him to a Muslim—whether he actually is Muslim or not would be irrelevant. Grouping all Middle Eastern- or Arab-looking people together is a dehumanizing activity that is typical to hate speech.

Incidents of hate speech and hate crimes have increased over the past fifteen years. Hate crimes, in particular, have gotten more attention due to the passage of more laws against hate crimes and the increased amount of tracking by various levels of law enforcement. The Internet has also made it easier for hate groups to organize and spread their hateful messages. As these changes have taken place over the past fifteen years, there has been much discussion about hate speech and its legal and constitutional implications. While hate crimes resulting in damage to a person or property are regularly prosecuted, it is sometimes argued that hate speech that doesn’t result in such damage is protected under the US Constitution’s First Amendment, which guarantees free speech. Just recently, in 2011, the Supreme Court found in the *Snyder v. Phelps* case that speech and actions of the members of the Westboro Baptist Church, who regularly protest the funerals of American soldiers with signs reading things like “Thank God for Dead Soldiers” and “Fag Sin = 9/11,” were protected and not criminal. Chief Justice Roberts wrote in the decision, “We cannot react to [the Snyder family’s] pain by punishing the speaker. As a nation we have chosen a different course—to protect even hurtful speech on public issues to ensure that we do not stifle public debate” (Exploring Constitutional Conflicts, 2012).

1. Do you think the First Amendment of the Constitution, guaranteeing free speech to US citizens, should protect hate speech? Why or why not?

2. Visit the Southern Poverty Law Center's "Hate Map" (Southern Poverty Law Center, 2012) (http://www.splcenter.org/get-informed/hate-map) to see what hate groups they have identified in your state. Are you surprised by the number/nature of the groups listed in your state? Briefly describe a group that you didn't know about and identify the target of its hate and the reasons it gives for its hate speech.

Key Takeaways

- Getting integrated: Social context influences the ways in which we use language, and we have been socialized to follow implicit social rules like those that guide the flow of conversations, including how we start and end our interactions and how we change topics. The way we use language changes as we shift among academic, professional, personal, and civic contexts.
- The language that we speak influences our cultural identities and our social realities. We internalize norms and rules that help us function in our own culture but that can lead to misunderstanding when used in other cultural contexts.
- We can adapt to different cultural contexts by purposely changing our communication. Communication accommodation theory explains that people may adapt their communication to be more similar to or different from others based on various contexts.
- We should become aware of how our verbal communication reveals biases toward various cultural identities based on race, gender, age, sexual orientation, and ability.

Exercises

1. Recall a conversation that became awkward when you or the other person deviated from the social norms that manage conversation flow. Was the awkwardness at the beginning, end, or during a topic change? After reviewing some of the common norms discussed in the chapter, what do you think was the source of the awkwardness?
2. Describe an accent or a dialect that you find pleasing/interesting. Describe an accent/dialect that you do not find pleasing/interesting. Why do you think you evaluate one positively and the other negatively?
3. Review how cultural bias relates to the five cultural identities discussed earlier. Identify something you learned about bias related to one of these identities that you didn't know before. What can you do now to be more aware of how verbal communication can reinforce cultural biases?

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3.2: How Language Shapes the Way We Think.

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CHAPTER OVERVIEW

4.1: Principles and Functions of Nonverbal Communication
4.2: Types of Nonverbal Communication
4.3: Nonverbal Communication Competence
4.4: Nonverbal Communication in Context

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Learning Objectives

1. Define nonverbal communication.
2. Compare and contrast verbal communication and nonverbal communication.
3. Discuss the principles of nonverbal communication.
4. Provide examples of the functions of nonverbal communication.

As you'll recall from our introductory chapter, a channel is the sensory route on which a message travels. Oral communication only relies on one channel, because spoken language is transmitted through sound and picked up by our ears. Nonverbal communication, on the other hand, can be taken in by all five of our senses. Since most of our communication relies on visual and auditory channels, those will be the focus of this chapter. But we can also receive messages and generate meaning through touch, taste, and smell. Touch is an especially powerful form of nonverbal communication that we will discuss in this chapter, but we will not get into taste and smell, which have not received as much scholarly attention in relation to nonverbal communication as the other senses.

To further define nonverbal communication, we need to distinguish between vocal and verbal aspects of communication. Verbal and nonverbal communication include both vocal and nonvocal elements, and Table 4.1 shows the relationship among vocal, nonvocal, verbal, and nonverbal aspects of communication. A vocal element of verbal communication is spoken words—for example, "Come back here." A vocal element of nonverbal communication is paralanguage, which is the vocalized but not verbal part of a spoken message, such as speaking rate, volume, and pitch. Nonvocal elements of verbal communication include the use of unspoken symbols to convey meaning. Writing and American Sign Language (ASL) are nonvocal examples of verbal communication and are not considered nonverbal communication. Nonvocal elements of nonverbal communication include body language such as gestures, facial expressions, and eye contact. Gestures are nonvocal and nonverbal since most of them do not refer to a specific word like a written or signed symbol does.

Table 4.1 Vocal and Nonvocal Elements of Communication

	Verbal Communication	Nonverbal Communication
Vocal	Spoken words	Paralanguage (pitch, volume, speaking rate, etc.)
Nonvocal	Writing, sign language	Body language (gestures, facial expressions, eye contact, etc.)

Source: Adapted from Owen Hargie, *Skilled Interpersonal Interaction: Research, Theory, and Practice* (London: Routledge, 2011), 45.

Principles of Nonverbal Communication

Nonverbal communication has a distinct history and serves separate evolutionary functions from verbal communication. For example, nonverbal communication is primarily biologically based while verbal communication is primarily culturally based. This is evidenced by the fact that some nonverbal communication has the same meaning across cultures while no verbal communication systems share that same universal recognizability (Andersen, 1999). Nonverbal communication also evolved earlier than verbal communication and served an early and important survival function that helped humans later develop verbal communication. While some of our nonverbal communication abilities, like our sense of smell, lost strength as our verbal capacities increased, other abilities like paralanguage and movement have grown alongside verbal complexity. The fact that nonverbal communication is processed by an older part of our brain makes it more instinctual and involuntary than verbal communication.

Nonverbal Communication Conveys Important Interpersonal and Emotional Messages

You've probably heard that more meaning is generated from nonverbal communication than from verbal. Recent and reliable findings claim that it is close to 65 percent (Guerrero & Floyd, 2006). We may rely more on nonverbal signals in situations where verbal and nonverbal messages conflict and in situations where emotional or relational communication is taking place (Hargie, 2011). For example, when someone asks a question and we're not sure about the "angle" they are taking, we may hone in on nonverbal cues to fill in the meaning. For example, the question "What are you doing tonight?" could mean any number of things, but we could rely on posture, tone of voice, and eye contact to see if the person is just curious, suspicious, or hinting that they would like company for the evening. We also put more weight on nonverbal communication when determining a person's credibility. For example, if a classmate delivers a speech in class and her verbal content seems well-researched and unbiased, but her nonverbal communication is poor (her voice is monotone, she avoids eye contact, she fidgets), she will likely not be viewed as highly credible. Conversely, in some situations, verbal communication might carry more meaning than nonverbal. In interactions where information exchange is the focus, at a briefing at work, for example, verbal communication likely accounts for much more of the meaning generated. Despite this exception, a key principle of nonverbal communication is that it often takes on more meaning in interpersonal and/or emotional exchanges.



About 65 percent of the meaning we derive during interactions comes from nonverbal communication.

Figure \ (\PageIndex{1}\): "In Perfect Congruence" (CC BY 2.0; Gideon via Flickr)

Nonverbal Communication Is More Involuntary than Verbal

There are some instances in which we verbally communicate involuntarily. These types of exclamations are often verbal responses to a surprising stimulus. For example, we say “owww!” when we stub our toe or scream “stop!” when we see someone heading toward danger. Involuntary nonverbal signals are much more common, and although most nonverbal communication isn’t completely involuntary, it is more below our consciousness than verbal communication and therefore more difficult to control.

The involuntary nature of much nonverbal communication makes it more difficult to control or “fake.” For example, although you can consciously smile a little and shake hands with someone when you first see them, it’s difficult to fake that you’re “happy” to meet someone. Nonverbal communication leaks out in ways that expose our underlying thoughts or feelings. Spokespeople, lawyers, or other public representatives who are the “face” of a politician, celebrity, corporation, or organization must learn to control their facial expressions and other nonverbal communication so they can effectively convey the message of their employer or client without having their personal thoughts and feelings leak through.

Have you ever tried to conceal your surprise, suppress your anger, or act joyful even when you weren’t? Most people whose careers don’t involve conscious manipulation of nonverbal signals find it difficult to control or suppress them. While we can consciously decide to stop sending verbal messages, our nonverbal communication always has the potential of generating meaning for another person. The teenager who decides to shut out his dad and not communicate with him still sends a message with his “blank” stare (still a facial expression) and lack of movement (still a gesture). In this sense, nonverbal communication is “irrepressible” (Andersen, 1999). Since we exist on a physical plane, it is impossible to not communicate! We are communicating nonverbally 24-7.

Nonverbal Communication Is More Ambiguous

In Chapter 3 “Verbal Communication”, we learn that the symbolic and abstract nature of language can lead to misunderstandings, but nonverbal communication is even more ambiguous. As with verbal communication, most of our nonverbal signals can be linked to multiple meanings, but unlike words, many nonverbal signals do not have any one specific meaning. If you’ve ever had someone wink at you and didn’t know why, you’ve probably experienced this uncertainty. Did they wink to express their affection for you, their pleasure with something you just did, or because you share some inside knowledge or joke?

Just as we look at context clues in a sentence or paragraph to derive meaning from a particular word, we can look for context clues in various sources of information like the physical environment, other nonverbal signals, or verbal communication to make sense of a particular nonverbal cue. Unlike verbal communication, however, nonverbal communication doesn’t have explicit rules of grammar that bring structure, order, and agreed-on patterns of usage. Instead, we implicitly learn norms of nonverbal communication, which leads to greater variance. In general, we exhibit more idiosyncrasies in our usage of nonverbal communication than we do with verbal communication, which also increases the ambiguity of nonverbal communication.

Nonverbal Communication Is More Credible

Although we can rely on verbal communication to fill in the blanks sometimes left by nonverbal expressions, we often put more trust into what people do over what they say. This is especially true in times of stress or danger when our behaviors become more instinctual and we rely on older systems of thinking and acting that evolved before our ability to speak and write (Andersen, 1999). This innateness creates intuitive feelings about the genuineness of nonverbal communication, and this genuineness relates back to our earlier discussion about the sometimes involuntary and often subconscious nature of nonverbal communication. An example of the innateness of nonverbal signals can be found in children who have been blind since birth but still exhibit the same facial expressions as other children. In short, the involuntary or subconscious nature of nonverbal communication makes it less easy to fake, which makes it seem more honest and credible. We will learn more about the role that nonverbal communication plays in deception later in this chapter.

Functions of Nonverbal Communication

A primary function of nonverbal communication is to convey meaning by reinforcing, substituting for, or contradicting verbal communication. Nonverbal communication is also used to

influence others and regulate conversational flow. Perhaps even more important are the ways in which nonverbal communication functions as a central part of relational communication and identity expression.

Nonverbal Communication Conveys Meaning

Nonverbal communication conveys meaning by reinforcing, substituting for, or contradicting verbal communication. As we've already learned, verbal and nonverbal communication are two parts of the same system that often work side by side, helping us generate meaning. In terms of reinforcing verbal communication, gestures can help describe a space or shape that another person is unfamiliar with in ways that words alone cannot. Gestures also reinforce basic meaning—for example, pointing to the door when you tell someone to leave. Facial expressions reinforce the emotional states we convey through verbal communication. For example, smiling while telling a funny story better conveys your emotions (Hargie, 2011). Vocal variation can help us emphasize a particular part of a message, which helps reinforce a word or sentence's meaning. For example, saying "How was *your* weekend?" conveys a different meaning than "How was your *weekend*?"

Nonverbal communication can substitute for verbal communication in a variety of ways. Nonverbal communication can convey much meaning when verbal communication isn't effective because of language barriers. Language barriers are present when a person hasn't yet learned to speak or loses the ability to speak. For example, babies who have not yet developed language skills make facial expressions, at a few months old, that are similar to those of adults and therefore can generate meaning (Oster, Hegley, & Nagel, 1992). People who have developed language skills but can't use them because they have temporarily or permanently lost them or because they are using incompatible language codes, like in some cross-cultural encounters, can still communicate nonverbally. Although it's always a good idea to learn some of the local language when you travel, gestures such as pointing or demonstrating the size or shape of something may suffice in basic interactions.

Nonverbal communication is also useful in a quiet situation where verbal communication would be disturbing; for example, you may use a gesture to signal to a friend that you're ready to leave the library. Crowded or loud places can also impede verbal communication and lead people to rely more on nonverbal messages. Getting a server or bartender's attention with a hand gesture is definitely more polite than yelling, "Hey you!" Finally, there are just times when we know it's better not to say something aloud. If you want to point out a person's unusual outfit or signal to a friend that you think his or her date is a loser, you're probably more likely to do that nonverbally.

Last, nonverbal communication can convey meaning by contradicting verbal communication. As we learned earlier, we often perceive nonverbal communication to be more credible than verbal communication. This is especially true when we receive mixed messages, or messages in which verbal and nonverbal signals contradict each other. For example, a person may say, "You can't do anything right!" in a mean tone but follow that up with a wink, which could indicate the person is teasing or joking. Mixed messages lead to uncertainty and confusion on the part of receivers, which leads us to look for more information to try to determine which message is more credible. If we are unable to resolve the discrepancy, we are likely to react negatively and potentially withdraw from the interaction (Hargie, 2011). Persistent mixed messages can lead to relational distress and hurt a person's credibility in professional settings.



We send mixed messages when our verbal and nonverbal communication contradict each other. If this woman said she was excited about seeing you, would you believe her?

Figure \ (\PageIndex{2}\): "Bored" (CC BY-NC 2.0; Helena Peixoto via Flickr)

Nonverbal Communication Influences Others

Nonverbal communication can be used to influence people in a variety of ways, but the most common way is through deception. Deception is typically thought of as the intentional act of altering information to influence another person, which means that it extends beyond lying to include concealing, omitting, or exaggerating information. While verbal communication is to blame for the content of the deception, nonverbal communication partners with the language through deceptive acts to be more convincing. Since most of us intuitively believe that nonverbal communication is more credible than verbal communication, we often intentionally try to control our nonverbal communication when we are engaging in deception. Likewise, we try to evaluate other people's nonverbal communication to determine the veracity of their messages. Students initially seem surprised when we discuss the prevalence of deception, but their surprise diminishes once they realize that deception isn't always malevolent, mean, or hurtful. Deception obviously has negative connotations, but people engage in deception for many reasons, including to excuse our own mistakes, to be polite to others, or to influence others' behaviors or perceptions.

The fact that deception served an important evolutionary purpose helps explain its prevalence among humans today. Species that are capable of deception have a higher survival rate. Other animals engage in nonverbal deception that helps them attract mates, hide from predators, and trap prey (Andersen, 1999). To put it bluntly, the better at deception a creature is, the more likely it is to survive. So, over time, the humans that were better liars were the ones that got their genes passed on. But the fact that lying played a part in our survival as a species doesn't give us a license to lie.

Aside from deception, we can use nonverbal communication to "take the edge off" a critical or unpleasant message in an attempt to influence the reaction of the other person. We can also use eye contact and proximity to get someone to move or leave an area. For example, hungry diners waiting to snag a first-come-first-serve table in a crowded restaurant send messages to the people who have already eaten and paid that it's time to go. People on competition reality television shows like *Survivor* and *Big Brother* play what they've come to term a "social game." The social aspects of the game involve the manipulation of verbal and nonverbal cues to send strategic messages about oneself in an attempt to influence others. Nonverbal cues such as length of conversational turn, volume, posture, touch, eye contact, and choices of clothing and accessories can become part of a player's social game strategy. Although reality television isn't a reflection of real life, people still engage in competition and strategically change their communication to influence others, making it important to be aware of how we nonverbally influence others and how they may try to influence us.

Nonverbal Communication Regulates Conversational Flow

Conversational interaction has been likened to a dance, where each person has to make moves and take turns without stepping on the other's toes. Nonverbal communication helps us regulate our conversations so we don't end up constantly interrupting each other or waiting in awkward silences between speaker turns. The following examples are true for most native speakers of English. Pitch, which is a part of vocalics, helps us cue others into our conversational intentions. A rising pitch typically indicates a question and a falling pitch indicates the end of a thought or the end of a conversational turn. We can also use a falling pitch to indicate closure, which can be very useful at the end of a speech to signal to the audience that you are finished, which cues the applause and prevents an awkward silence that the speaker ends up filling with "That's it" or "Thank you." We also signal our turn is coming to an end by stopping hand gestures and shifting our eye contact to the person who we think will speak next (Hargie, 2011). Conversely, we can "hold the floor" with nonverbal signals even when we're not exactly sure what we're going to say next. Repeating a hand gesture or using one or more verbal fillers can extend our turn even though we are not verbally communicating at the moment.

Nonverbal Communication Affects Relationships

To successfully relate to other people, we must possess some skill at encoding and decoding nonverbal communication. The nonverbal messages we send and receive influence our relationships in positive and negative ways and can work to bring people together or push them apart. Nonverbal communication in the form of tie signs, immediacy behaviors, and expressions of emotion are just three of many examples that illustrate how nonverbal communication affects our relationships.

Tie signs are nonverbal cues that communicate intimacy and signal the connection between two people. These relational indicators can be objects such as wedding rings or tattoos that are symbolic of another person or the relationship, actions such as sharing the same drinking glass, or touch behaviors such as hand-holding (Afifi & Johnson, 2005). Touch behaviors are the most frequently studied tie signs and can communicate much about a relationship based on the area being touched, the length of time, and the intensity of the touch. Kisses and hugs, for example, are considered tie signs, but a kiss on the cheek is different from a kiss on the mouth and a full embrace is different from a half embrace. Become a "people watcher" and take note of the various tie signs you see people use and what they might say about the relationship.

Immediacy behaviors play a central role in bringing people together and have been identified by some scholars as the most important function of nonverbal communication (Andersen & Andersen, 2005). Immediacy behaviors are verbal and nonverbal behaviors that lessen real or perceived physical and psychological distance between communicators and include things like smiling, nodding, making eye contact, and occasionally engaging in social, polite, or professional touch (Comadena, Hunt, & Simonds, 2007). Immediacy behaviors are a good way of creating rapport, or a friendly and positive connection between people. Skilled nonverbal communicators are more likely to be able to create rapport with others due to attention-getting expressiveness, warm initial greetings, and an ability to get "in tune" with others, which conveys empathy (Riggio, 1992). These skills are important to help initiate and maintain relationships.

While verbal communication is our primary tool for solving problems and providing detailed instructions, nonverbal communication is our primary tool for communicating emotions. This makes sense when we remember that nonverbal communication emerged before verbal communication and was the channel through which we expressed anger, fear, and love for thousands of years of human history (Andersen, 1999). Touch and facial expressions are two primary ways we express emotions nonverbally. Love is a primary emotion that we express nonverbally and that forms the basis of our close relationships. Although no single facial expression for love has been identified, it is expressed through prolonged eye contact, close interpersonal distances, increased touch, and increased

time spent together, among other things. Given many people's limited emotional vocabulary, nonverbal expressions of emotion are central to our relationships.

"Getting Real"

Teachers and Immediacy Behaviors

A considerable amount of research has been done on teachers' use of immediacy behaviors, which points to the importance of this communication concept in teaching professions (Richmond, Lane, & McCroskey, 2006). Immediacy behaviors are verbal and nonverbal behaviors that lessen real or perceived physical and psychological distance between communicators (Comadena, Hunt, & Simonds, 2007). Specific nonverbal behaviors have been found to increase or decrease perceived levels of immediacy, and such behaviors impact student learning, teacher's evaluations, and the teacher-student relationship (Richmond, Lane, & McCroskey, 2006). Even those who do not plan on going into teaching as a career can benefit from learning about immediacy behaviors, as they can also be used productively in other interpersonal contexts such as between a manager and employee, a salesperson and a client, or a politician and constituent. Much of this research in teaching contexts has focused on the relationship between immediacy behaviors and student learning, and research consistently shows that effective use of immediacy behaviors increases learning in various contexts and at various levels. Aside from enhancing student learning, the effective use of immediacy behaviors also leads to better evaluations by students, which can have a direct impact on a teacher's career. While student evaluations of teachers take various factors into consideration, judgments of personality may be formed, as we learned in Chapter 2 after only brief initial impressions. Research shows that students make character assumptions about teachers after only brief exposure to their nonverbal behaviors. Based on nonverbal cues such as frowning, head nodding, pointing, sitting, smiling, standing, strong gestures, weak gestures, and walking, students may or may not evaluate a teacher as open, attentive, confident, dominant, honest, likable, anxious, professional, supportive, or enthusiastic. The following are examples of immediacy behaviors that can be effectively used by teachers:

- Moving around the classroom during class activities, lectures, and discussions (reduces physical distance)
- Keeping the line of sight open between the teacher's body and the students by avoiding or only briefly standing behind lecterns / computer tables or sitting behind a desk while directly interacting with students (reduces physical distance)
- Being expressive and animated with facial expressions, gestures, and voice (demonstrates enthusiasm)
- Smiling (creates a positive and open climate)
- Making frequent eye contact with students (communicates attentiveness and interest)
- Calling students by name (reduces perceived psychological distance)
- Making appropriate self-disclosures to students about personal thoughts, feelings, or experiences (reduces perceived psychological distance, creates open climate)

Teachers who are judged as less immediate are more likely to sit, touch their heads, shake instead of nod their heads, use sarcasm, avoid eye contact, and use less expressive nonverbal behaviors. Finally, immediacy behaviors affect the teacher-student relationship. Immediacy behaviors help establish rapport, which is a personal connection that increases students' investment in the class and material, increases motivation, increases communication between teacher and student, increases liking, creates a sense of mutual respect, reduces challenging behavior by students, and reduces anxiety.

1. How much should immediacy behaviors, relative to other characteristics such as professionalism, experience, training, and content knowledge, factor into the evaluation of teachers by their students, peers, and supervisors? What, if anything, should schools do to enhance teachers' knowledge of immediacy behaviors?

Nonverbal Communication Expresses Our Identities

Nonverbal communication expresses who we are. Our identities (the groups to which we belong, our cultures, our hobbies and interests, etc.) are conveyed nonverbally through the way we set up our living and working spaces, the clothes we wear, the way we carry ourselves, and the accents and tones of our voices. Our physical bodies give others impressions about who we are, and some of these features are more under our control than others. Height, for example, has been shown to influence how people are treated and perceived in various contexts. Perceived levels of attractiveness also influences our identities and how people perceive us. Although we can temporarily alter our height or looks—for example, with different shoes or different color contact lenses—we can only permanently alter these features using more invasive and costly measures such as cosmetic surgery. We have more control over some other aspects of nonverbal communication in terms of how we communicate our identities. For example, the way we carry and present ourselves through posture, eye contact, and tone of voice can be altered to present ourselves as warm or distant depending on the context.

Aside from our physical body, artifacts, which are the objects and possessions that surround us, also communicate our identities. Examples of artifacts include our clothes, jewelry, and space decorations. In all the previous examples, implicit norms or explicit rules can affect how we nonverbally present ourselves. For example, in a particular workplace it may be a norm (implicit) for people in management positions to dress

casually, or it may be a rule (explicit) that different levels of employees wear different uniforms or follow particular dress codes. We can also use nonverbal communication to express identity characteristics that do not match up with who we actually think we are. Through changes to nonverbal signals, a capable person can try to appear helpless, a guilty person can try to appear innocent, or an uninformed person can try to appear credible.

Key Takeaways

- Nonverbal communication is a process of generating meaning using behavior other than words. Nonverbal communication includes vocal elements, which is referred to as *paralanguage* and includes pitch, volume, and rate, and nonvocal elements, which are usually referred to as *body language* and includes gestures, facial expressions, and eye contact, among other things.
- Although verbal communication and nonverbal communication work side by side as part of a larger language system, there are some important differences between the two. They are processed by different hemispheres of the brain, nonverbal communication conveys more emotional and affective meaning than does verbal communication, nonverbal communication isn't governed by an explicit system of rules in the same way that grammar guides verbal communication, and while verbal communication is a uniquely human ability, many creatures including plants, birds, and mammals communicate nonverbally.
- Nonverbal communication operates on the following principles: nonverbal communication typically conveys more meaning than verbal communication, nonverbal communication is more involuntary than verbal communication, nonverbal communication is often more ambiguous than verbal communication, and nonverbal communication is often more credible than verbal communication.
- Nonverbal communication serves several functions.
- Nonverbal communication affects verbal communication in that it can complement, reinforce, substitute, or contradict verbal messages.
- Nonverbal communication influences others, as it is a key component of deception and can be used to assert dominance or to engage in compliance gaining.
- Nonverbal communication regulates conversational flow, as it provides important cues that signal the beginning and end of conversational turns and facilitates the beginning and end of an interaction.
- Nonverbal communication affects relationships, as it is a primary means through which we communicate emotions, establish social bonds, and engage in relational maintenance.
- Nonverbal communication expresses our identities, as who we are is conveyed through the way we set up our living and working spaces, the clothes we wear, our personal presentation, and the tones in our voices.

Exercise

1. Our personal presentation, style of dress, and surroundings such as a dorm room, apartment, car, or office send nonverbal messages about our identities. Analyze some of the nonverbal signals that your personal presentation or environment send. What do they say about who you are? Do they create the impression that you desire?

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Learning Objectives

1. Define kinesics.
2. Define haptics.
3. Define vocalics.
4. Define proxemics.
5. Define chronemics.
6. Provide examples of types of nonverbal communication that fall under these categories.
7. Discuss the ways in which personal presentation and environment provide nonverbal cues.

Just as verbal language is broken up into various categories, there are also different types of nonverbal communication. As we learn about each type of nonverbal signal, keep in mind that nonverbals often work in concert with each other, combining to repeat, modify, or contradict the verbal message being sent.

Kinesics

The word kinesics comes from the root word *kinesis*, which means "movement," and refers to the study of hand, arm, body, and face movements. Specifically, this section will outline the use of gestures, head movements and posture, eye contact, and facial expressions as nonverbal communication.

Gestures

There are three main types of gestures: adaptors, emblems, and illustrators (Andersen, 1999). Adaptors are touching behaviors and movements that indicate internal states typically related to arousal or anxiety. Adaptors can be targeted toward the self, objects, or others. In regular social situations, adaptors result from uneasiness, anxiety, or a general sense that we are not in control of our surroundings. Many of us subconsciously click pens, shake our legs, or engage in other adaptors during classes, meetings, or while waiting as a way to do something with our excess energy. Public speaking students who watch video recordings of their speeches notice nonverbal adaptors that they didn't know they used. In public speaking situations, people most commonly use self- or object-focused adaptors. Common self-touching behaviors like scratching, twirling hair, or fidgeting with fingers or hands are considered self-adaptors. Some self-adaptors manifest internally, as coughs or throat-clearing sounds. Use of object adaptors can also signal boredom as people play with the straw in their drink or peel the label off a bottle of beer. Smartphones have become common object adaptors, as people can fiddle with their phones to help ease anxiety. Finally, as noted, other adaptors are more common in social situations than in public speaking situations given the speaker's distance from audience members. Other adaptors involve adjusting or grooming others, similar to how primates like chimpanzees pick things off each other. It would definitely be strange for a speaker to approach an audience member and pick lint off his or her sweater, fix a crooked tie, tuck a tag in, or pat down a flyaway hair in the middle of a speech.

Emblems are gestures that have a specific agreed-on meaning. These are still different from the signs used by hearing-impaired people or others who communicate using American Sign Language (ASL). Even though they have a generally agreed-on meaning, they are not part of a formal sign system like ASL that is explicitly taught to a group of people. A hitchhiker's raised thumb, the "OK" sign with thumb and index finger connected in a circle with the other three fingers sticking up, and the raised middle finger are all examples of emblems that have an agreed-on meaning or meanings with a culture. Emblems can be still or in motion; for example, circling the index finger around at the side of your head says "He or she is crazy," or rolling your hands over and over in front of you says "Move on."



Figure 4.2.1: Emblems are gestures that have a specific meaning. In the United States, a thumbs-up can mean "I need a ride" or "OK!" "Thumbs Up" (CC BY-SA 2.0; Kreg Steppe via Flickr)

Just as we can trace the history of a word, or its etymology, we can also trace some nonverbal signals, especially emblems, to their origins. Holding up the index and middle fingers in a "V" shape with the palm facing in is an insult gesture in Britain that basically means "up yours." This gesture dates back centuries to the period in which the primary weapon of war was the bow and arrow. When archers were captured, their enemies would often cut off these two fingers, which was seen as the ultimate insult and worse than being executed since the archer could no longer shoot his bow and arrow. So holding up the two fingers was a provoking gesture used by archers to show their enemies that they still had their shooting fingers (Pease & Pease, 2004).

Illustrators are the most common type of gesture and are used to illustrate the verbal message they accompany. For example, you might use hand gestures to indicate the size or shape of an object. Unlike emblems, illustrators do not typically have meaning on their own and are used more subconsciously than emblems. These largely involuntary and seemingly natural gestures flow from us as we speak but vary in terms of intensity and frequency based on context. Although we are never explicitly taught how to use illustrative gestures, we do it automatically. Think about how you still gesture when having an animated conversation on the phone even though the other person can't see you.

Head Movements and Posture

I group head movements and posture together because they are often both used to acknowledge others and communicate interest or attentiveness. In terms of head movements, a head nod is a universal sign of acknowledgement in cultures where the formal bow is no longer used as a greeting. In these cases, the head nod essentially serves as an abbreviated bow. An innate and almost universal head movement is the headshake back and forth to signal "no." This nonverbal signal begins at birth, even before a baby has the ability to know that it has a corresponding meaning. Babies shake their head from side to side to reject their mother's breast and later shake their head to reject attempts to spoon-feed (Pease & Pease, 2004). This biologically based movement then sticks with us to be a recognizable signal for "no." We also move our head to indicate interest. For example, a head up typically indicates an engaged or neutral attitude, a head tilt indicates interest and is an innate submission gesture that exposes the neck and subconsciously makes people feel more trusting of us, and a head down signals a negative or aggressive attitude (Pease & Pease, 2004).

There are four general human postures: standing, sitting, squatting, and lying down (Hargie, 2011). Within each of these postures there are many variations, and when combined with particular gestures or other nonverbal cues they can express many different meanings. Most of our communication occurs while we are standing or sitting. One interesting standing posture involves putting our hands on our hips and is a nonverbal cue that we use subconsciously to make us look bigger and show assertiveness. When the elbows are pointed out, this prevents others from getting past us as easily and is a sign of attempted dominance or a gesture that says we're ready for action. In terms of sitting, leaning back often shows informality and indifference, straddling a chair can be a sign of dominance (but also some insecurity because the person is protecting the vulnerable front part of his or her body), and leaning forward indicates interest and attentiveness (Pease & Pease, 2004).

Eye Contact

We also communicate through eye behaviors, primarily eye contact. While eye behaviors are often studied under the category of kinesics, they have their own branch of nonverbal studies called oculesics, which comes from the Latin word *oculus*, meaning "eye." The face and eyes are the main point of focus during communication, and along with our ears our eyes take in most of the communicative information around us. The saying "The eyes are the window to the soul" is actually accurate in terms of where people typically think others are "located," which is right behind the eyes (Andersen, 1999). Certain eye behaviors have become tied to personality traits or emotional states, as illustrated in phrases like "hungry eyes," "evil eyes," and "bedroom eyes." To better understand oculesics, we will discuss the characteristics and functions of eye contact and pupil dilation.

Eye contact serves several communicative functions ranging from regulating interaction to monitoring interaction, to conveying information, to establishing interpersonal connections. In terms of regulating communication, we use eye contact to signal to others that we are ready to speak or we use it to cue others to speak. I'm sure we've all been in that awkward situation where a teacher asks a question, no one else offers a response, and he or she looks directly at us as if to say, "What do you think?" In that case, the teacher's eye contact is used to cue us to respond. During an interaction, eye contact also changes as we shift from speaker to listener. US Americans typically shift eye contact while speaking—looking away from the listener and then looking back at his or her face every few seconds. Toward the end of our speaking turn, we make more direct eye contact with our listener to indicate that we are finishing up. While listening, we tend to make more sustained eye contact, not glancing away as regularly as we do while speaking (Martin & Nakayama, 2010).

Aside from regulating conversations, eye contact is also used to monitor interaction by taking in feedback and other nonverbal cues and to send information. Our eyes bring in the visual information we need to interpret people's movements, gestures, and eye contact. A speaker can use his or her eye contact to determine if an audience is engaged, confused, or bored and then adapt his or her message accordingly. Our eyes also send information to others. People know not to interrupt when we are in deep thought because we naturally look away from others when we are processing information. Making eye contact with others also communicates that we are paying attention and are interested in what another person is saying. As we will learn in Chapter 5 "Listening", eye contact is a key part of active listening.

Eye contact can also be used to intimidate others. We have social norms about how much eye contact we make with people, and those norms vary depending on the setting and culture of the person. Staring at another person in some contexts could communicate intimidation, while in other contexts it could communicate flirtation. As we learned, eye contact is a key immediacy behavior, and it signals to others that we are available for communication. Once communication begins, if it does, eye contact helps establish rapport or connection. We can also use our eye contact to signal that we do not want to make a connection with others. For example, in a public setting like an airport or a gym where people often make small talk, we can avoid making eye contact with others to indicate that we do not want to engage in small talk with strangers. Another person could use eye contact to try to coax you into speaking, though. For example, when one person continues to stare at another person who is not reciprocating eye contact, the person avoiding eye contact might eventually give in, become curious, or become irritated and say, "Can I help you with something?" As you can see, eye contact sends and receives important communicative messages that help us interpret others' behaviors, convey information about our thoughts and feelings,

and facilitate or impede rapport or connection. This list reviews the specific functions of eye contact:

- Regulate interaction and provide turn-taking signals
- Monitor communication by receiving nonverbal communication from others
- Signal cognitive activity (we look away when processing information)
- Express engagement (we show people we are listening with our eyes)
- Convey intimidation
- Express flirtation
- Establish rapport or connection

Pupil dilation is a subtle component of oculesics that doesn't get as much scholarly attention in communication as eye contact does. Pupil dilation refers to the expansion and contraction of the black part of the center of our eyes and is considered a biometric form of measurement; it is involuntary and therefore seen as a valid and reliable form of data collection as opposed to self-reports on surveys or interviews that can be biased or misleading. Our pupils dilate when there is a lack of lighting and contract when light is plentiful (Guerrero & Floyd, 2006). Pain, sexual attraction, general arousal, anxiety/stress, and information processing (thinking) also affect pupil dilation. Researchers measure pupil dilation for a number of reasons. For example, advertisers use pupil dilation as an indicator of consumer preferences, assuming that more dilation indicates arousal and attraction to a product. We don't consciously read others' pupil dilation in our everyday interactions, but experimental research has shown that we subconsciously perceive pupil dilation, which affects our impressions and communication. In general, dilated pupils increase a person's attractiveness. Even though we may not be aware of this subtle nonverbal signal, we have social norms and practices that may be subconsciously based on pupil dilation. Take for example the notion of mood lighting and the common practice of creating a "romantic" ambiance with candlelight or the light from a fireplace. Softer and more indirect light leads to pupil dilation, and although we intentionally manipulate lighting to create a romantic ambiance, not to dilate our pupils, the dilated pupils are still subconsciously perceived, which increases perceptions of attraction (Andersen, 1999).

Facial Expressions

Our faces are the most expressive part of our bodies. Think of how photos are often intended to capture a particular expression "in a flash" to preserve for later viewing. Even though a photo is a snapshot in time, we can still interpret much meaning from a human face caught in a moment of expression, and basic facial expressions are recognizable by humans all over the world. Much research has supported the universality of a core group of facial expressions: happiness, sadness, fear, anger, and disgust. The first four are especially identifiable across cultures (Andersen, 1999). However, the triggers for these expressions and the cultural and social norms that influence their displays are still culturally diverse. If you've spent much time with babies you know that they're capable of expressing all these emotions. Getting to see the pure and innate expressions of joy and surprise on a baby's face is what makes playing peek-a-boo so entertaining for adults. As we get older, we learn and begin to follow display rules for facial expressions and other signals of emotion and also learn to better control our emotional expression based on the norms of our culture.

Smiles are powerful communicative signals and, as you'll recall, are a key immediacy behavior. Although facial expressions are typically viewed as innate and several are universally recognizable, they are not always connected to an emotional or internal biological stimulus; they can actually serve a more social purpose. For example, most of the smiles we produce are primarily made for others and are not just an involuntary reflection of an internal emotional state (Andersen, 1999). These social smiles, however, are slightly but perceptibly different from more genuine smiles. People generally perceive smiles as more genuine when the other person smiles "with their eyes." This particular type of smile is difficult if not impossible to fake because the muscles around the eye that are activated when we spontaneously or genuinely smile are not under our voluntary control. It is the involuntary and spontaneous contraction of these muscles that moves the skin around our cheeks, eyes, and nose to create a smile that's distinct from a fake or polite smile (Evans, 2001). People are able to distinguish the difference between these smiles, which is why photographers often engage in cheesy joking with adults or use props with children to induce a genuine smile before they snap a picture.



Figure 4.2.2: Our faces are the most expressive part of our body and can communicate an array of different emotions. Figure \(\PageIndex{2}\): "Facial Expression Test" (CC BY-NC-ND 2.0; Elif Ayiter via Flickr)

We will learn more about competent encoding and decoding of facial expressions in Section 4.3 "Nonverbal Communication Competence" and Section 4.4 "Nonverbal Communication in Context", but since you are likely giving speeches in this class, let's learn about the role of the face in public speaking. Facial expressions help set the emotional tone for a speech. In order to

set a positive tone before you start speaking, briefly look at the audience and smile to communicate friendliness, openness, and confidence. Beyond your opening and welcoming facial expressions, facial expressions communicate a range of emotions and can be used to infer personality traits and make judgments about a speaker's credibility and competence. Facial expressions can communicate that a speaker is tired, excited, angry, confused, frustrated, sad, confident, smug, shy, or bored. Even if you aren't bored, for example, a slack face with little animation may lead an audience to think that you are bored with your own speech, which isn't likely to motivate them to be interested. So make sure your facial expressions are communicating an emotion, mood, or personality trait that you think your audience will view favorably, and that will help you achieve your speech goals. Also make sure your facial expressions match the content of your speech. When delivering something light-hearted or humorous, a smile, bright eyes, and slightly raised eyebrows will nonverbally enhance your verbal message. When delivering something serious or somber, a furrowed brow, a tighter mouth, and even a slight head nod can enhance that message. If your facial expressions and speech content are not consistent, your audience could become confused by the mixed messages, which could lead them to question your honesty and credibility.

Haptics

Think of how touch has the power to comfort someone in moment of sorrow when words alone cannot. This positive power of touch is countered by the potential for touch to be threatening because of its connection to sex and violence. To learn about the power of touch, we turn to haptics, which refers to the study of communication by touch. We probably get more explicit advice and instruction on how to use touch than any other form of nonverbal communication. A lack of nonverbal communication competence related to touch could have negative interpersonal consequences; for example, if we don't follow the advice we've been given about the importance of a firm handshake, a person might make negative judgments about our confidence or credibility. A lack of competence could have more dire negative consequences, including legal punishment, if we touch someone inappropriately (intentionally or unintentionally). Touch is necessary for human social development, and it can be welcoming, threatening, or persuasive. Research projects have found that students evaluated a library and its staff more favorably if the librarian briefly touched the patron while returning his or her library card, that female restaurant servers received larger tips when they touched patrons, and that people were more likely to sign a petition when the petitioner touched them during their interaction (Andersen, 1999).

There are several types of touch, including functional-professional, social-polite, friendship-warmth, love-intimacy, and sexual-arousal touch (Heslin & Apler, 1983). At the functional-professional level, touch is related to a goal or part of a routine professional interaction, which makes it less threatening and more expected. For example, we let barbers, hairstylists, doctors, nurses, tattoo artists, and security screeners touch us in ways that would otherwise be seen as intimate or inappropriate if not in a professional context. At the social-polite level, socially sanctioned touching behaviors help initiate interactions and show that others are included and respected. A handshake, a pat on the arm, and a pat on the shoulder are examples of social-polite touching. A handshake is actually an abbreviated hand-holding gesture, but we know that prolonged hand-holding would be considered too intimate and therefore inappropriate at the functional-professional or social-polite level. At the functional-professional and social-polite levels, touch still has interpersonal implications. The touch, although professional and not intimate, between hair stylist and client, or between nurse and patient, has the potential to be therapeutic and comforting. In addition, a social-polite touch exchange plays into initial impression formation, which can have important implications for how an interaction and a relationship unfold.

Of course, touch is also important at more intimate levels. At the friendship-warmth level, touch is more important and more ambiguous than at the social-polite level. At this level, touch interactions are important because they serve a relational maintenance purpose and communicate closeness, liking, care, and concern. The types of touching at this level also vary greatly from more formal and ritualized to more intimate, which means friends must sometimes negotiate their own comfort level with various types of touch and may encounter some ambiguity if their preferences don't match up with their relational partner's. In a friendship, for example, too much touch can signal sexual or romantic interest, and too little touch can signal distance or unfriendliness. At the love-intimacy level, touch is more personal and is typically only exchanged between significant others, such as best friends, close family members, and romantic partners. Touching faces, holding hands, and full frontal embraces are examples of touch at this level. Although this level of touch is not sexual, it does enhance feelings of closeness and intimacy and can lead to sexual-arousal touch, which is the most intimate form of touch, as it is intended to physically stimulate another person.

Touch is also used in many other contexts—for example, during play (e.g., arm wrestling), during physical conflict (e.g., slapping), and during conversations (e.g., to get someone's attention) (Jones, 1999). We also inadvertently send messages through accidental touch (e.g., bumping into someone). One of my interpersonal communication professors admitted that she enjoyed going to restaurants to observe "first-date behavior" and boasted that she could predict whether or not there was going to be a second date based on the couple's nonverbal communication. What sort of touching behaviors would indicate a good or bad first date?

During a first date or less formal initial interactions, quick fleeting touches give an indication of interest. For example, a pat on the back is an abbreviated hug (Andersen, 1999). In general, the presence or absence of touching cues us into people's emotions. So as the daters sit across from each other, one person may lightly tap the other's arm after he or she said something funny. If the daters are sitting side by side, one person may cross his or her legs and lean toward the other person so that each person's knees or feet occasionally touch. Touching behavior as a way to express feelings is often reciprocal. A light touch from one dater will be followed by a light touch from the other to indicate that the first touch was OK. While verbal communication could also be used to indicate romantic interest, many people feel too vulnerable at this early stage in a relationship to put something out there in words. If your date advances a touch and you are not interested, it is also unlikely that you will come right out and say, "Sorry, but I'm not really interested." Instead, due to common politeness rituals, you would be more likely to respond with other forms of nonverbal communication like scooting back, crossing your arms, or simply not acknowledging the touch.

I find hugging behavior particularly interesting, perhaps because of my experiences growing up in a very hug-friendly environment in the Southern United States and then living elsewhere where there are different norms. A hug can be obligatory, meaning that you do it because you feel like you have to, not because you want to. Even though you may think that this type of hug doesn't communicate emotions, it definitely does. A limp, weak, or retreating hug may communicate anger, ambivalence, or annoyance. Think of other types of hugs and how you hug different people. Some types of hugs are the crisscross hug, the neck-waist hug, and the engulfing hug (Floyd, 2006). The crisscross hug is a rather typical hug where each person's arm is below or above the other person's arm. This hug is common among friends, romantic partners, and family members, and perhaps even coworkers. The neck-waist hug usually occurs in more intimate relationships as it involves one person's arms around the other's neck and the other person's arms around the other's waist. I think of this type of hug as the "slow-dance hug." The engulfing hug is similar to a bear hug in that one person completely wraps the arms around the other as that person basically stands there. This hugging behavior usually occurs when someone is very excited and hugs the other person without warning.

Some other types of hugs are the "shake-first-then-tap hug" and the "back-slap hug." I observe that these hugs are most often between men. This move away from physical closeness likely stems from a US norm that restricts men's physical expression of affection due to homophobia. The slap hug is also a less physically intimate hug and involves a hug with one or both people slapping the other person's back repeatedly, often while talking to each other. I've seen this type of hug go on for many seconds and with varying degrees of force involved in the slap. When the slap is more of a tap, it is actually an indication that one person wants to let go. The video footage of then-president Bill Clinton hugging Monica Lewinsky that emerged as allegations that they had an affair were being investigated shows her holding on, while he was tapping from the beginning of the hug.

"Getting Critical"

Airport Pat-Downs: The Law, Privacy, and Touch

Everyone who has flown over the past ten years has experienced the steady increase in security screenings. Since the terrorist attacks on September 11, 2001, airports around the world have had increased security. While passengers have long been subject to pat-downs if they set off the metal detector or arouse suspicion, recently foiled terrorist plots have made passenger screening more personal. The "shoe bomber" led to mandatory shoe removal and screening, and the more recent use of nonmetallic explosives hidden in clothing or in body cavities led to the use of body scanners that can see through clothing to check for concealed objects (Thomas, 2011). Protests against and anxiety about the body scanners, more colloquially known as "naked x-ray machines," led to the new "enhanced pat-down" techniques for passengers who refuse to go through the scanners or passengers who are randomly selected or arouse suspicion in other ways. The strong reactions are expected given what we've learned about the power of touch as a form of nonverbal communication. The new pat-downs routinely involve touching the areas around a passenger's breasts and/or genitals with a sliding hand motion. The Transportation Security Administration (TSA) notes that the areas being examined haven't changed, but the degree of the touch has, as screeners now press and rub more firmly but used to use a lighter touch (Kravitz, 2010). Interestingly, police have long been able to use more invasive pat-downs, but only with probable cause. In the case of random selection at the airport, no probable cause provision has to be met, giving TSA agents more leeway with touch than police officers. Experts in aviation security differ in their assessment of the value of the pat-downs and other security procedures. Several experts have called for a revision of the random selection process in favor of more targeted screenings. What civil rights organizations critique as racial profiling, consumer rights activists and some security experts say allows more efficient use of resources and less inconvenience for the majority of passengers (Thomas, 2011). Although the TSA has made some changes to security screening procedures and have announced more to come, some passengers have started a backlash of their own. There have been multiple cases of passengers stripping down to their underwear or getting completely naked to protest the pat-downs, while several other passengers have been charged with assault for "groping" TSA agents in retaliation. Footage of pat-downs of toddlers

and grandmothers in wheelchairs and self-uploaded videos of people recounting their pat-down experiences have gone viral on YouTube.

1. What limits, if any, do you think there should be on the use of touch in airport screening procedures?
2. In June of 2012 a passenger was charged with battery after "groping" a TSA supervisor to, as she claims, demonstrate the treatment that she had received while being screened. You can read more about the story and see the video here: http://www.nydailynews.com/news/national/carol-jean-price-accused-groping-tsa-agent-florida-woman-demonstrating-treatment-received- article-1.1098521. Do you think that her actions we justified? Why or why not?
3. Do you think that more targeted screening, as opposed to random screenings in which each person has an equal chance of being selected for enhanced pat-downs, is a good idea? Why? Do you think such targeted screening could be seen as a case of unethical racial profiling? Why or why not?

Vocalics

We learned earlier that *paralanguage* refers to the vocalized but nonverbal parts of a message. Vocalics is the study of paralanguage, which includes the vocal qualities that go along with verbal messages, such as pitch, volume, rate, vocal quality, and verbal fillers (Andersen, 1999).

Pitch helps convey meaning, regulate conversational flow, and communicate the intensity of a message. Even babies recognize a sentence with a higher pitched ending as a question. We also learn that greetings have a rising emphasis and farewells have falling emphasis. Of course, no one ever tells us these things explicitly; we learn them through observation and practice. We do not pick up on some more subtle and/or complex patterns of paralanguage involving pitch until we are older. Children, for example, have a difficult time perceiving sarcasm, which is usually conveyed through paralinguistic characteristics like pitch and tone rather than the actual words being spoken. Some adults with autism and children have difficulty reading sarcasm in another person's voice and instead may interpret literally what they say (Andersen, 1999).

Paralanguage provides important context for the verbal content of speech. For example, volume helps communicate intensity. A louder voice is usually thought of as more intense, although a soft voice combined with a certain tone and facial expression can be just as intense. We typically adjust our volume based on our setting, the distance between people, and the relationship. In our age of computer-mediated communication, TYPING IN ALL CAPS is usually seen as offensive, as it is equated with yelling. A voice at a low volume or a whisper can be very appropriate when sending a covert message or flirting with a romantic partner, but it wouldn't enhance a person's credibility if used during a professional presentation.

Speaking rate refers to how fast or slow a person speaks and can lead others to form impressions about our emotional state, credibility, and intelligence. As with volume, variations in speaking rate can interfere with the ability of others to receive and understand verbal messages. A slow speaker could bore others and lead their attention to wander. A fast speaker may be difficult to follow, and the fast delivery can actually distract from the message. Speaking a little faster than the normal 120–150 words a minute, however, can be beneficial, as people tend to find speakers whose rate is above average more credible and intelligent (Buller & Burgoon, 1986). When speaking at a faster-than-normal rate, it is important that a speaker also clearly articulate and pronounce his or her words. Boomhauer, a character on the show *King of the Hill*, is an example of a speaker whose fast rate of speech combines with a lack of articulation and pronunciation to create a stream of words that only he can understand. A higher rate of speech combined with a pleasant tone of voice can also be beneficial for compliance gaining and can aid in persuasion.

Our tone of voice can be controlled somewhat with pitch, volume, and emphasis, but each voice has a distinct quality known as a vocal signature. Voices vary in terms of resonance, pitch, and tone, and some voices are more pleasing than others. People typically find pleasing voices that employ vocal variety and are not monotone, are lower pitched (particularly for males), and do not exhibit particular regional accents. Many people perceive nasal voices negatively and assign negative personality characteristics to them (Andersen, 1999). Think about people who have very distinct voices. Whether they are a public figure like President Barack Obama to a celebrity like Snooki from the *Jersey Shore*, or a fictional character like Peter Griffin from *Family Guy*, some people's voices stick with us and make a favorable or unfavorable impression.

Verbal fillers are sounds that fill gaps in our speech as we think about what to say next. They are considered a part of nonverbal communication because they are not like typical words that stand in for a specific meaning or meanings. Verbal fillers such as "um," "uh," "like," and "ah" are common in regular conversation and are not typically disruptive. As we learned earlier, the use of verbal fillers can help a person "keep the floor" during a conversation if they need to pause for a moment to think before continuing on with verbal communication. Excessive verbal fillers in more formal presentation, like a public speech, can be distracting and/or hurt a speaker's credibility.

The following is a review of the various communicative functions of vocalics:

- **Repetition.** Vocalic cues reinforce other verbal and nonverbal cues (e.g., saying "I'm not sure" with an uncertain tone).

- **Complementing.** Vocalic cues elaborate on or modify verbal and nonverbal meaning (e.g., the pitch and volume used to say "I love sweet potatoes" would add context to the meaning of the sentence, such as the degree to which the person loves sweet potatoes or the use of sarcasm).
- **Accenting.** Vocalic cues allow us to emphasize particular parts of a message, which helps determine meaning (e.g., "*She* is my friend," or "She is *my* friend," or "She is my *friend*").
- **Substituting.** Vocalic cues can take the place of other verbal or nonverbal cues (e.g., saying "uh huh" instead of "I am listening and understand what you're saying").
- **Regulating.** Vocalic cues help regulate the flow of conversations (e.g., falling pitch and slowing rate of speaking usually indicate the end of a speaking turn).
- **Contradicting.** Vocalic cues may contradict other verbal or nonverbal signals (e.g., a person could say "I'm fine" in a quick, short tone that indicates otherwise).

Proxemics

Proxemics refers to the study of how space and distance influence communication. We only need look at the ways in which space shows up in common metaphors to see that space, communication, and relationships are closely related. For example, when we are content with and attracted to someone, we say we are "close" to him or her. When we lose connection with someone, we may say he or she is "distant." In general, space influences how people communicate and behave. Smaller spaces with a higher density of people often lead to breaches of our personal space bubbles. If this is a setting in which this type of density is expected beforehand, like at a crowded concert or on a train during rush hour, then we make various communicative adjustments to manage the space issue. Unexpected breaches of personal space can lead to negative reactions, especially if we feel someone has violated our space voluntarily, meaning that a crowding situation didn't force them into our space. Additionally, research has shown that crowding can lead to criminal or delinquent behavior, known as a "mob mentality" (Andersen, 1999). To better understand how proxemics functions in nonverbal communication, we will more closely examine the proxemic distances associated with personal space and the concept of territoriality.

Proxemic Distances

We all have varying definitions of what our "personal space" is, and these definitions are contextual and depend on the situation and the relationship. Although our bubbles are invisible, people are socialized into the norms of personal space within their cultural group. Scholars have identified four zones for US Americans, which are public, social, personal, and intimate distance (Hall, 1968). The zones are more elliptical than circular, taking up more space in our front, where our line of sight is, than at our side or back where we can't monitor what people are doing. You can see how these zones relate to each other and to the individual in Figure 4.1 "Proxemic Zones of Personal Space". Even within a particular zone, interactions may differ depending on whether someone is in the outer or inner part of the zone.

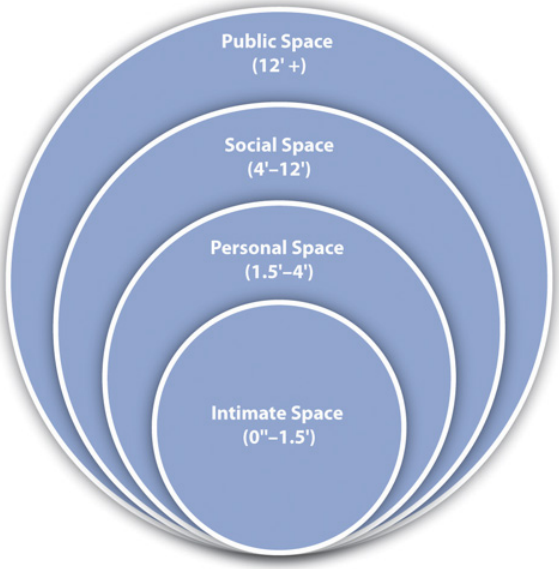


Figure 4.2.3: Proxemic Zones of Personal Space

Public Space (12 Feet or More)

Public and social zones refer to the space four or more feet away from our body, and the communication that typically occurs in these zones is formal and not intimate. Public space starts about twelve feet from a person and extends out from there. This is the least personal of the four zones and would typically be used when a person is engaging in a speech and is removed from the audience to allow the audience to see or when a high-profile or powerful person like a celebrity or executive maintains such a distance as a sign of power or for safety and security reasons.

Social Space (4–12 Feet)

Communication that occurs in the social zone, which is four to twelve feet away from our body, is typically in the context of a professional or casual interaction, but not intimate or public. This distance is preferred in many professional settings because it reduces the suspicion of any impropriety. The expression "keep someone at an arm's length" means that someone is kept out of the personal space and kept in the social/professional space. If two people held up their arms and stood so just the tips of their fingers were touching, they would be around four feet away from each other, which is perceived as a safe distance because the possibility for intentional or unintentional touching doesn't exist. It is also possible to have people in the outer portion of our social zone but not feel obligated to interact with them, but when people come much closer than six feet to us then we often feel obligated to at least acknowledge their presence. In many typically sized classrooms, much of your audience for a speech will actually be in your social zone rather than your public zone, which is actually beneficial because it

helps you establish a better connection with them. Students in large lecture classes should consider sitting within the social zone of the professor, since students who sit within this zone are more likely to be remembered by the professor, be acknowledged in class, and retain more information because they are close enough to take in important nonverbal and visual cues.

Personal Space (1.5–4 Feet)

Personal and intimate zones refer to the space that starts at our physical body and extends four feet. These zones are reserved for friends, close acquaintances, and significant others. Much of our communication occurs in the personal zone, which is what we typically think of as our "personal space bubble" and extends from 1.5 feet to 4 feet away from our body. Even though we are getting closer to the physical body of another person, we may use verbal communication at this point to signal that our presence in this zone is friendly and not intimate. Even people who know each other could be uncomfortable spending too much time in this zone unnecessarily. This zone is broken up into two subzones, which helps us negotiate close interactions with people we may not be close to interpersonally (McKay, Davis, & Fanning, 1995). The outer-personal zone extends from 2.5 feet to 4 feet and is useful for conversations that need to be private but that occur between people who are not interpersonally close. This zone allows for relatively intimate communication but doesn't convey the intimacy that a closer distance would, which can be beneficial in professional settings. The inner-personal zone extends from 1.5 feet to 2.5 feet and is a space reserved for communication with people we are interpersonally close to or trying to get to know. In this subzone, we can easily touch the other person as we talk to them, briefly placing a hand on his or her arm or engaging in other light social touching that facilitates conversation, self-disclosure, and feelings of closeness.

Intimate Space

As we breach the invisible line that is 1.5 feet from our body, we enter the intimate zone, which is reserved for only the closest friends, family, and romantic/intimate partners. It is impossible to completely ignore people when they are in this space, even if we are trying to pretend that we're ignoring them. A breach of this space can be comforting in some contexts and annoying or frightening in others. We need regular human contact that isn't just verbal but also physical. We have already discussed the importance of touch in nonverbal communication, and in order for that much-needed touch to occur, people have to enter our intimate space. Being close to someone and feeling their physical presence can be very comforting when words fail. There are also social norms regarding the amount of this type of closeness that can be displayed in public, as some people get uncomfortable even seeing others interacting in the intimate zone.

So what happens when our space is violated? Although these zones are well established in research for personal space preferences of US Americans, individuals vary in terms of their reactions to people entering certain zones, and determining what constitutes a "violation" of space is subjective and contextual. For example, another person's presence in our social or public zones doesn't typically arouse suspicion or negative physical or communicative reactions, but it could in some situations or with certain people. However, many situations lead to our personal and intimate space being breached by others against our will, and these breaches are more likely to be upsetting, even when they are expected. We've all had to get into a crowded elevator or wait in a long line. In such situations, we may rely on some verbal communication to reduce immediacy and indicate that we are not interested in closeness and are aware that a breach has occurred. People make comments about the crowd, saying, "We're really packed in here like sardines," or use humor to indicate that they are pleasant and well adjusted and uncomfortable with the breach like any "normal" person would be. Interestingly, as we will learn in our discussion of territoriality, we do not often use verbal communication to defend our personal space during regular interactions. Instead, we rely on more nonverbal communication like moving, crossing our arms, or avoiding eye contact to deal with breaches of space.

Territoriality

Territoriality is an innate drive to take up and defend spaces. This drive is shared by many creatures and entities, ranging from packs of animals to individual humans to nations. Whether it's a gang territory, a neighborhood claimed by a particular salesperson, your preferred place to sit in a restaurant, your usual desk in the classroom, or the seat you've marked to save while getting concessions at a sporting event, we claim certain spaces as our own. There are three main divisions for territory: primary, secondary, and public (Hargie, 2011). Sometimes our claim to a space is official. These spaces are known as our primary territories because they are marked or understood to be exclusively ours and under our control. A person's house, yard, room, desk, side of the bed, or shelf in the medicine cabinet could be considered primary territories.

Secondary territories don't belong to us and aren't exclusively under our control, but they are associated with us, which may lead us to assume that the space will be open and available to us when we need it without us taking any further steps to reserve it. This happens in classrooms regularly. Students often sit in the same desk or at least same general area as they did on the first day of class. There may be some small adjustments during the first couple of weeks, but by a month into the quarter, students moving voluntarily is rare. When someone else takes a student's regular desk, she or he is typically annoyed.

Public territories are open to all people. People are allowed to mark public territory and use it for a limited period of time, but space is often up for grabs, which makes public space difficult

to manage for some people and can lead to conflict. To avoid this type of situation, people use a variety of objects that are typically recognized by others as nonverbal cues that mark a place as temporarily reserved—for example, jackets, bags, papers, or a drink. There is some ambiguity in the use of markers, though. A half-empty cup of coffee may be seen as trash and thrown away, which would be an annoying surprise to a person who left it to mark his or her table while visiting the restroom.

Chronemics

Chronemics refers to the study of how time affects communication. Time can be classified into several different categories, including biological, personal, physical, and cultural time (Andersen, 1999). Biological time refers to the rhythms of living things. Humans follow a circadian rhythm, meaning that we are on a daily cycle that influences when we eat, sleep, and wake. When our natural rhythms are disturbed, by all-nighters, jet lag, or other scheduling abnormalities, our physical and mental health and our communication competence and personal relationships can suffer. Keep biological time in mind as you communicate with others. Remember that early morning conversations and speeches may require more preparation to get yourself awake enough to communicate well and a more patient or energetic delivery to accommodate others who may still be getting warmed up for their day. Your pace and style of delivery may also need to be adapted if you are giving a speech in a late afternoon or evening class when individuals may be tired from their day's activities, be it work and/or school.

Personal time refers to the ways in which individuals experience time. The way we experience time varies based on our mood, our interest level, and other factors. Think about how quickly time passes when you are interested in and therefore engaged in something. I have taught fifty-minute classes that seemed to drag on forever and three-hour classes that zipped by. Individuals also vary based on whether or not they are future or past oriented. People with past-time orientations may want to reminisce about the past, reunite with old friends, and put considerable time into preserving memories and keepsakes in scrapbooks and photo albums. People with future-time orientations may spend the same amount of time making career and personal plans, writing out to-do lists, or researching future vacations, potential retirement spots, or what book they're going to read next.

Physical time refers to the fixed cycles of days, years, and seasons. Physical time, especially seasons, can affect our mood and psychological states. Some people experience seasonal affective disorder that leads them to experience emotional distress and anxiety during the changes of seasons, primarily from warm and bright to dark and cold (summer to fall and winter).

Cultural time refers to how a large group of people view time. Polychronic people do not view time as a linear progression that needs to be divided into small units and scheduled in advance. Polychronic people keep more flexible schedules and may engage in several activities at once. Monochronic people tend to schedule their time more rigidly and do one thing at a time. A polychronic or monochronic orientation to time influences our social realities and how we interact with others.

Additionally, the way we use time depends in some ways on our status. For example, doctors might make their patients wait for extended periods of time, and executives and celebrities may run consistently behind schedule, making others wait for them. Promptness and the amount of time that is socially acceptable for lateness and waiting varies among individuals and contexts and cultures. Chronemics also covers the amount of time we spend talking. We've already learned that conversational turns and turn-taking patterns are influenced by social norms and help our conversations progress. We all know how annoying it can be when a person dominates a conversation or when we can't get a person to contribute anything.

Personal Presentation and Environment

Personal presentation involves two components: our physical characteristics and the artifacts with which we adorn and surround ourselves. Physical characteristics include body shape, height, weight, attractiveness, and other physical features of our bodies. We do not have as much control over how these nonverbal cues are encoded as we do with many other aspects of nonverbal communication. These characteristics play a large role in initial impression formation even though we know we "shouldn't judge a book by its cover." Although ideals of attractiveness vary among cultures and individuals, research consistently indicates that people who are deemed attractive based on physical characteristics have distinct advantages in many aspects of life. This fact, along with media images that project often unrealistic ideals of attractiveness, have contributed to booming health and beauty, dieting, gym, and plastic surgery industries. While there have been some controversial reality shows that seek to transform people's physical characteristics, like *Extreme Makeover*, *The Swan*, and *The Biggest Loser*, the relative ease with which we can change the artifacts that send nonverbal cues about us has led to many more style and space makeover shows.

Most of us have gone through times when we moderately or radically changed our clothing/hair style/etc. Age, environment, media, and culture are just a few of the influences on how we view and change our artifacts. Television programs like *Queer Eye*, for example, seek to show the power of wardrobe and personal style changes in how people communicate with others.

Aside from clothes, jewelry, visible body art, hairstyles, and other political, social, and cultural symbols send messages to others about who we are. In the United States, body piercings and tattoos have been shifting from subcultural to mainstream over the past few decades. The physical location, size, and number of tattoos and piercings play a large role in whether or

not they are deemed appropriate for professional contexts, and many people with tattoos and/or piercings make conscious choices about when and where they display their body art. Hair also sends messages whether it is on our heads or our bodies. Men with short hair are generally judged to be more conservative than men with longer hair, but men with shaved heads may be seen as aggressive. Whether a person has a part in their hair, a mohawk, faux-hawk, ponytail, curls, or bright pink hair also sends nonverbal signals to others.

Jewelry can also send messages with varying degrees of direct meaning. A ring on the "ring finger" of a person's left hand typically indicates that they are married or in an otherwise committed relationship. A thumb ring or a right-hand ring on the "ring finger" doesn't send such a direct message. People also adorn their clothes, body, or belongings with religious or cultural symbols, like a cross to indicate a person's Christian faith or a rainbow flag to indicate that a person is gay, lesbian, bisexual, transgender, queer, or an ally to one or more of those groups. People used to wear various types of rubber bracelets, which became a popular form of social cause marketing, to indicate that they identify with a particular cause or movement.



The objects that surround us send nonverbal cues that may influence how people perceive us. What impression does a messy, crowded office make?

Figure \ (\PageIndex{4}\): "My Desk" (CC BY-NC 2.0; Phil Stripling via Flickr)

Last, the environment in which we interact affects our verbal and nonverbal communication. This is included because we can often manipulate the nonverbal environment similar to how we would manipulate our gestures or tone of voice to suit our communicative needs. The books that we display on our coffee table, the magazines a doctor keeps in his or her waiting room, the placement of fresh flowers in a foyer, or a piece of mint chocolate on a hotel bed pillow all send particular messages and can easily be changed. The placement of objects and furniture in a physical space can help create a formal, distant, friendly, or intimate climate. In terms of formality, we can use nonverbal communication to convey dominance and status, which helps define and negotiate power and roles within relationships. Fancy cars and expensive watches can serve as symbols that distinguish a CEO from an entry-level employee. A room with soft lighting, a small fountain that creates ambient sounds of water flowing, and a comfy chair can help facilitate interactions between a therapist and a patient. In summary, whether we know it or not, our physical characteristics and the artifacts that surround us communicate much.

"Getting Plugged In"

Avatars

Avatars are computer-generated images that represent users in online environments or are created to interact with users in online and offline situations. Avatars can be created in the likeness of humans, animals, aliens, or other nonhuman creatures (Allmendinger, 2010). Avatars vary in terms of functionality and technical sophistication and can include stationary pictures like buddy icons, cartoonish but humanlike animations like a Mii character on the Wii, or very humanlike animations designed to teach or assist people in virtual environments. More recently, 3-D holographic avatars have been put to work helping travelers at airports in Paris and New York (Strunksy, 2012; Tecca, 2012). Research has shown, though, that humanlike avatars influence people even when they are not sophisticated in terms of functionality and adaptability (Baylor, 2011). Avatars are especially motivating and influential when they are similar to the observer or user but more closely represent the person's ideal self. Appearance has been noted as one of the most important attributes of an avatar designed to influence or motivate. Attractiveness, coolness (in terms of clothing and hairstyle), and age were shown to be factors that increase or decrease the influence an avatar has over users (Baylor, 2011).

People also create their own avatars as self-representations in a variety of online environments ranging from online role-playing games like *World of Warcraft* and *Second Life* to some online learning management systems used by colleges and universities. Research shows that the line between reality and virtual reality can become blurry when it comes to avatar design and identification. This can become even more pronounced when we consider that some users, especially of online role-playing games, spend about twenty hours a week as their avatar.

Avatars do more than represent people in online worlds; they also affect their behaviors offline. For example, one study found that people who watched an avatar that looked like them exercising and losing weight in an online environment exercised more and ate healthier in the real world (Fox & Bailenson, 2009). Seeing an older version of them online led participants to form a more concrete social and psychological connection with their future selves, which led them to invest more money in a retirement account. People's actions online also mirror the expectations for certain physical characteristics, even when the user doesn't exhibit those characteristics and didn't get to choose them for his or her avatar. For example, experimental research showed that people using more attractive avatars were more extroverted and friendly than those with less attractive avatars, which is also a nonverbal

communication pattern that exists among real people. In summary, people have the ability to self-select physical characteristics and personal presentation for their avatars in a way that they can't in their real life. People come to see their avatars as part of themselves, which opens the possibility for avatars to affect users' online and offline communication (Kim, Lee, & Kang, 2012).

1. Describe an avatar that you have created for yourself. What led you to construct the avatar the way you did, and how do you think your choices reflect your typical nonverbal self-presentation? If you haven't ever constructed an avatar, what would you make your avatar look like and why?
2. In 2009, a man in Japan became the first human to marry an avatar (that we know of). Although he claims that his avatar is better than any human girlfriend, he has been criticized as being out of touch with reality. You can read more about this human-avatar union through the following link: articles.cnn.com/2009-12-16/w...ry?_s=PM:WORLD. Do you think the boundaries between human reality and avatar fantasy will continue to fade as we become a more technologically fused world? How do you feel about interacting more with avatars in customer service situations like the airport avatar mentioned above? What do you think about having avatars as mentors, role models, or teachers?

Key Takeaways

- *Kinesics* refers to body movements and posture and includes the following components:
    - Gestures are arm and hand movements and include adaptors like clicking a pen or scratching your face, emblems like a thumbs-up to say "OK," and illustrators like bouncing your hand along with the rhythm of your speaking.
    - Head movements and posture include the orientation of movements of our head and the orientation and positioning of our body and the various meanings they send. Head movements such as nodding can indicate agreement, disagreement, and interest, among other things. Posture can indicate assertiveness, defensiveness, interest, readiness, or intimidation, among other things.
    - Eye contact is studied under the category of oculesics and specifically refers to eye contact with another person's face, head, and eyes and the patterns of looking away and back at the other person during interaction. Eye contact provides turn-taking signals, signals when we are engaged in cognitive activity, and helps establish rapport and connection, among other things.
    - Facial expressions refer to the use of the forehead, brow, and facial muscles around the nose and mouth to convey meaning. Facial expressions can convey happiness, sadness, fear, anger, and other emotions.
- *Haptics* refers to touch behaviors that convey meaning during interactions. Touch operates at many levels, including functional-professional, social-polite, friendship-warmth, and love-intimacy.
- *Vocalics* refers to the vocalized but not verbal aspects of nonverbal communication, including our speaking rate, pitch, volume, tone of voice, and vocal quality. These qualities, also known as paralanguage, reinforce the meaning of verbal communication, allow us to emphasize particular parts of a message, or can contradict verbal messages.
- *Proxemics* refers to the use of space and distance within communication. US Americans, in general, have four zones that constitute our personal space: the public zone (12 or more feet from our body), social zone (4–12 feet from our body), the personal zone (1.5–4 feet from our body), and the intimate zone (from body contact to 1.5 feet away). Proxemics also studies territoriality, or how people take up and defend personal space.
- *Chronemics* refers the study of how time affects communication and includes how different time cycles affect our communication, including the differences between people who are past or future oriented and cultural perspectives on time as fixed and measured (monochronic) or fluid and adaptable (polychronic).
- *Personal presentation and environment* refers to how the objects we adorn ourselves and our surroundings with, referred to as *artifacts*, provide nonverbal cues that others make meaning from and how our physical environment—for example, the layout of a room and seating positions and arrangements—influences communication.

Exercise

1. Provide some examples of how eye contact plays a role in your communication throughout the day.

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Learning Objectives

1. Identify and employ strategies for improving competence with sending nonverbal messages.
2. Identify and employ strategies for improving competence with interpreting nonverbal messages.

As we age, we internalize social and cultural norms related to sending (encoding) and interpreting (decoding) nonverbal communication. In terms of sending, the tendency of children to send unmonitored nonverbal signals reduces as we get older and begin to monitor and perhaps censor or mask them (Andersen, 1999). Likewise, as we become more experienced communicators we tend to think that we become better at interpreting nonverbal messages. In this section we will discuss some strategies for effectively encoding and decoding nonverbal messages. As we've already learned, we receive little, if any, official instruction in nonverbal communication, but you can think of this chapter as a training manual to help improve your own nonverbal communication competence. As with all aspects of communication, improving your nonverbal communication takes commitment and continued effort. However, research shows that education and training in nonverbal communication can lead to quick gains in knowledge and skill (Riggio, 1992). Additionally, once the initial effort is put into improving your nonverbal encoding and decoding skills and those new skills are put into practice, people are encouraged by the positive reactions from others. Remember that people enjoy interacting with others who are skilled at nonverbal encoding and decoding, which will be evident in their reactions, providing further motivation and encouragement to hone your skills.

Guidelines for Sending Nonverbal Messages

First impressions matter. Nonverbal cues account for much of the content from which we form initial impressions, so it's important to know that people make judgments about our identities and skills after only brief exposure. Our competence regarding and awareness of nonverbal communication can help determine how an interaction will proceed and, in fact, whether it will take place at all. People who are skilled at encoding nonverbal messages are more favorably evaluated after initial encounters. This is likely due to the fact that people who are more nonverbally expressive are also more attention getting and engaging and make people feel more welcome and warm due to increased immediacy behaviors, all of which enhance perceptions of charisma.



Figure 4.3.1: People who are more nonverbally expressive typically form more positive initial impressions, because expressivity in the form of immediacy behaviors is attention getting and welcoming. "Prince Harry of Wales greeting people" (CC BY 2.0; John Pannell via Wikimedia Commons)

Understand That Nonverbal Communication Is Multichannel

Be aware of the multichannel nature of nonverbal communication. We rarely send a nonverbal message in isolation. For example, a posture may be combined with a touch or eye behavior to create what is called a nonverbal cluster (Pease & Pease, 2004). Nonverbal congruence refers to consistency among different nonverbal expressions within a cluster. Congruent nonverbal communication is more credible and effective than ambiguous or conflicting nonverbal cues. Even though you may intend for your nonverbal messages to be congruent, they could still be decoded in a way that doesn't match up with your intent, especially since nonverbal expressions vary in terms of their degree of conscious encoding. In this sense, the multichannel nature of nonverbal communication creates the potential of both increased credibility and increased ambiguity.

When we become more aware of the messages we are sending, we can monitor for nonverbal signals that are incongruent with other messages or may be perceived as such. If a student is talking to his professor about his performance in the class and concerns about his grade, the professor may lean forward and nod, encoding a combination of a body orientation and a head movement that conveys attention. If the professor, however, regularly breaks off eye contact and looks anxiously at her office door, then she is sending a message that could be perceived as disinterest, which is incongruent with the overall message of care and concern she probably wants to encode. Increasing our awareness of the multiple channels through which we send nonverbal cues can help us make our signals more congruent in the moment.

Understand That Nonverbal Communication Affects Our Interactions

Nonverbal communication affects our own and others' behaviors and communication. Changing our nonverbal signals can affect our thoughts and emotions. Knowing this allows us to have more control over the trajectory of our communication, possibly allowing us to intervene in a negative cycle. For example, if you are waiting in line to get your driver's license renewed and the agents in front of you are moving slower than you'd like and the man in front of you doesn't have his materials organized and is asking unnecessary questions, you might start to exhibit nonverbal clusters that signal frustration. You might cross your arms, a closing-off gesture, and combine that with wrapping your fingers tightly around one bicep and occasionally squeezing, which is a self-touch adaptor that results from anxiety and stress. The longer you stand like that, the more frustrated and defensive you will become, because that nonverbal cluster reinforces and heightens your feelings. Increased awareness about these cycles can help you make conscious moves to change your nonverbal communication and, subsequently, your cognitive and emotional states (McKay, Davis, & Fanning, 1995).

As your nonverbal encoding competence increases, you can strategically manipulate your behaviors. Restaurant servers, bartenders, car salespeople, realtors, exotic dancers, and many others who work in a service or sales capacity know that part of "sealing the deal" is making people feel liked, valued, and important. The strategic use of nonverbal communication to convey these messages is largely accepted and expected in our society, and as customers or patrons, we often play along because it feels good in the moment to think that the other person actually cares about us. Using nonverbals that are intentionally deceptive and misleading can have negative consequences, though, and cross the line into unethical communication.

As you get better at monitoring and controlling your nonverbal behaviors and understanding how nonverbal cues affect our interaction, you may show more competence in multiple types of communication. For example, people who are more skilled at monitoring and controlling nonverbal displays of emotion report that they are more comfortable public speakers (Riggio, 1992). Since speakers become more nervous when they think that audience members are able to detect their nervousness based on outwardly visible, mostly nonverbal cues, it is logical that confidence in one's ability to monitor and modify those outwardly visible cues would result in a lessening of that common fear.

Understand How Nonverbal Communication Creates Rapport

Humans have evolved an innate urge to mirror each other's nonverbal behavior, and although we aren't often aware of it, this urge influences our behavior daily (Pease & Pease, 2004). Think, for example, about how people "fall into formation" when waiting in a line. Our nonverbal communication works to create an unspoken and subconscious cooperation, as people move and behave in similar ways. When one person leans to the left the next person in line may also lean to the left, and this shift in posture may continue all the way down the line to the end, until someone else makes another movement and the whole line shifts again. This phenomenon is known as mirroring, which refers to the often subconscious practice of using nonverbal cues in a way that match those of others around us. Mirroring sends implicit messages to others that say, "Look! I'm just like you." Mirroring evolved as an important social function in that it allowed early humans to more easily fit in with larger groups. Logically, early humans who were more successful at mirroring were more likely to secure food, shelter, and security and therefore passed that genetic disposition on down the line to us.

Last summer, during a backyard game of "corn hole" with my family, my mom and sister were standing at the other board and kept whispering to each other and laughing at my dad and me. Corn hole, which is also called "bags," involves throwing a cloth sack filled with corn toward another team's board with the goal of getting it in the hole or on the board to score points. They later told us that they were amazed at how we stood, threw our bags, and shifted position between rounds in unison. Although my dad and I didn't realize we were doing it, our subconscious mirroring was obviously noticeable to others. Mirroring is largely innate and subconscious, but we can more consciously use it and a variety of other nonverbal signals, like the immediacy behaviors we discussed earlier, to help create social bonds and mutual liking.

Understand How Nonverbal Communication Regulates Conversations

The ability to encode appropriate turn-taking signals can help ensure that we can hold the floor when needed in a conversation or work our way into a conversation smoothly, without inappropriately interrupting someone or otherwise being seen as rude. People with nonverbal encoding competence are typically more "in control" of conversations. This regulating function can be useful in initial encounters when we are trying to learn more about another person and in situations where status differentials are present or compliance gaining or dominance are goals. Although close friends, family, and relational partners can sometimes be an exception, interrupting is generally considered rude and should be avoided. Even though verbal communication is most often used to interrupt another person, interruptions are still studied as a part of chronemics because it interferes with another person's talk time. Instead of interrupting, you can use nonverbal signals like leaning in, increasing your eye contact, or using a brief gesture like subtly raising one hand or the index finger to signal to another person that you'd like to soon take the floor.

Understand How Nonverbal Communication Relates to Listening

Part of being a good listener involves nonverbal-encoding competence, as nonverbal feedback in the form of head nods, eye contact, and posture can signal that a listener is paying attention and the speaker's message is received and understood. Active listening, for example, combines good cognitive listening practices with outwardly visible cues that signal to others that we are listening. We will learn more about active listening in Chapter 5 "Listening", but we all know from experience which nonverbal signals convey attentiveness and which convey a lack of attentiveness. Listeners are expected to make more eye contact with the speaker than the speaker makes with them, so it's important to "listen with your eyes" by maintaining eye contact, which signals attentiveness. Listeners should also avoid distracting movements in the form of self, other, and object adaptors. Being a higher self-monitor can help you catch nonverbal signals that might signal that you aren't listening, at which point you could consciously switch to more active listening signals.

Understand How Nonverbal Communication Relates to Impression Management

The nonverbal messages we encode also help us express our identities and play into impression management, which as we learned in Chapter 1 "Introduction to Communication Studies" is a key part of communicating to achieve identity goals. Being able to control nonverbal expressions and competently encode them allows us to better manage our persona and project a desired self to others—for example, a self that is perceived as competent, intelligent, and engaging. Being nonverbally expressive during initial interactions usually leads to more favorable impressions. So smiling, keeping an attentive posture, and offering a solid handshake help communicate confidence and enthusiasm that can be useful on a first date, during a job interview, when visiting family for the holidays, or when running into an acquaintance at the grocery store. Nonverbal communication can also impact the impressions you make as a student. Research has also found that students who are more nonverbally expressive are liked more by their teachers and are more likely to have their requests met by their teachers (Mottet et al., 2004).

Increase Competence in Specific Channels of Nonverbal Communication

While it is important to recognize that we send nonverbal signals through multiple channels simultaneously, we can also increase our nonverbal communication competence by becoming more aware of how it operates in specific channels. Although no one can truly offer you a rulebook on how to effectively send every type of nonverbal signal, there are several nonverbal guidebooks that are written from more anecdotal and less academic perspectives. While these books vary tremendously in terms of their credibility and quality, some, like *The Silent Language of Leaders*, are informative and interesting to read.

Kinesics

The following guidelines may help you more effectively encode nonverbal messages sent using your hands, arms, body, and face.

Gestures

- Illustrators make our verbal communication more engaging. I recommend that people doing phone interviews or speaking on the radio make an effort to gesture as they speak, even though people can't see the gestures, because it will make their words sound more engaging.
- Remember that adaptors can hurt your credibility in more formal or serious interactions. Figure out what your common adaptors are and monitor them so you can avoid creating unfavorable impressions.
- Gestures send messages about your emotional state. Since many gestures are spontaneous or subconscious, it is important to raise your awareness of them and monitor them. Be aware that clenched hands may signal aggression or anger, nail biting or fidgeting may signal nervousness, and finger tapping may signal boredom.

Eye Contact

- Eye contact is useful for initiating and regulating conversations. To make sure someone is available for interaction and to avoid being perceived as rude, it is usually a good idea to "catch their eye" before you start talking to them.
- Avoiding eye contact or shifting your eye contact from place to place can lead others to think you are being deceptive or inattentive. Minimize distractions by moving a clock, closing a door, or closing window blinds to help minimize distractions that may lure your eye contact away.
- Although avoiding eye contact can be perceived as sign of disinterest, low confidence, or negative emotionality, eye contact avoidance can be used positively as a face-saving strategy. The notion of civil inattention refers to a social norm that leads us to avoid making eye contact with people in situations that deviate from expected social norms, such as witnessing someone fall or being in close proximity to a stranger expressing negative emotions (like crying). We also use civil inattention when we avoid making eye contact with others in crowded spaces (Goffman, 2010).

Facial Expressions

- You can use facial expressions to manage your expressions of emotions to intensify what you're feeling, to diminish what you're feeling, to cover up what you're feeling, to express a different emotion than you're feeling, or to simulate an emotion that you're not feeling (Metts & Planlap, 2002).

- Be aware of the power of emotional contagion, or the spread of emotion from one person to another. Since facial expressions are key for emotional communication, you may be able to strategically use your facial expressions to cheer someone up, lighten a mood, or create a more serious and somber tone.
- Smiles are especially powerful as an immediacy behavior and a rapport-building tool. Smiles can also help to disarm a potentially hostile person or deescalate conflict. When I have a problem or complain in a customer service situation, I always make sure to smile at the clerk, manager, or other person before I begin talking to help minimize my own annoyance and set a more positive tone for the interaction.

Haptics

The following guidelines may help you more effectively encode nonverbal signals using touch:

- Remember that culture, status, gender, age, and setting influence how we send and interpret touch messages.
- In professional and social settings, it is generally OK to touch others on the arm or shoulder. Although we touch others on the arm or shoulder with our hand, it is often too intimate to touch your hand to another person's hand in a professional or social/casual setting.

These are types of touch to avoid (Andersen, 1999):

- Avoid touching strangers unless being introduced or offering assistance.
- Avoid hurtful touches and apologize if they occur, even if accidentally.
- Avoid startling/surprising another person with your touch.
- Avoid interrupting touches such as hugging someone while they are talking to someone else.
- Avoid moving people out of the way with only touch—pair your touch with a verbal message like "excuse me."
- Avoid overly aggressive touch, especially when disguised as playful touch (e.g., horseplay taken too far).
- Avoid combining touch with negative criticism; a hand on the shoulder during a critical statement can increase a person's defensiveness and seem condescending or aggressive.

Vocalics

The following guidelines may help you more effectively encode nonverbal signals using paralanguage.

- Verbal fillers are often used subconsciously and can negatively affect your credibility and reduce the clarity of your message when speaking in more formal situations. In fact, verbal fluency is one of the strongest predictors of persuasiveness (Hargie, 2011). Becoming a higher self-monitor can help you notice your use of verbal fillers and begin to eliminate them. Beginner speakers can often reduce their use of verbal fillers noticeably over just a short period of time.
- Vocal variety increases listener and speaker engagement, understanding, information recall, and motivation. So having a more expressive voice that varies appropriately in terms of rate, pitch, and volume can help you achieve communication goals related to maintaining attention, effectively conveying information, and getting others to act in a particular way.

Proxemics

The following may help you more effectively encode nonverbal signals related to interpersonal distances.

- When breaches of personal space occur, it is a social norm to make nonverbal adjustments such as lowering our level of immediacy, changing our body orientations, and using objects to separate ourselves from others. To reduce immediacy, we engage in civil inattention and reduce the amount of eye contact we make with others. We also shift the front of our body away from others since it has most of our sensory inputs and also allows access to body parts that are considered vulnerable, such as the stomach, face, and genitals (Andersen, 1999). When we can't shift our bodies, we often use coats, bags, books, or our hands to physically separate or block off the front of our bodies from others.
- Although pets and children are often granted more leeway to breach other people's space, since they are still learning social norms and rules, as a pet owner, parent, or temporary caretaker, be aware of this possibility and try to prevent such breaches or correct them when they occur.

Chronemics

The following guideline may help you more effectively encode nonverbal signals related to time.

- In terms of talk time and turn taking, research shows that people who take a little longer with their turn, holding the floor slightly longer than normal, are actually seen as more credible than people who talk too much or too little (Andersen, 1999).
- Our lateness or promptness can send messages about our professionalism, dependability, or other personality traits. Formal time usually applies to professional situations in which we are expected to be on time or even a few minutes early. You generally wouldn't want to be late for work, a job interview, a medical appointment, and so on. Informal time applies to casual and interpersonal situations in which there is much more variation in terms of expectations for promptness. For example, when I lived in a large city, people often arrived to dinner parties or other social gatherings about thirty minutes after the announced time, given the possibility of interference by heavy traffic or people's hectic schedules. Now that I live in a smaller town in the Midwest, I've learned that people are expected to arrive at or close to the announced time. For most social meetings with one other person or a small group, you can be five minutes late without having to offer much of an apology or explanation.

For larger social gatherings you can usually be fifteen minutes late as long as your late arrival doesn't interfere with the host's plans or preparations.
- Quality time is an important part of interpersonal relationships, and sometimes time has to be budgeted so that it can be saved and spent with certain people or on certain occasions—like date nights for couples or family time for parents and children or other relatives.

Personal Presentation and Environment

The following guidelines may help you more effectively encode nonverbal signals related to personal presentation and environment.

- Recognize that personal presentation carries much weight in terms of initial impressions, so meeting the expectations and social norms for dress, grooming, and other artifactual communication is especially important for impression management.
- Recognize that some environments facilitate communication and some do not. A traditional front-facing business or educational setup is designed for one person to communicate with a larger audience. People in the audience cannot as easily interact with each other because they can't see each other face-to-face without turning. A horseshoe or circular arrangement allows everyone to make eye contact and facilitates interaction. Even close proximity doesn't necessarily facilitate interaction. For example, a comfortable sofa may bring four people together, but eye contact among all four is nearly impossible if they're all facing the same direction.
- Where you choose to sit can also impact perceived characteristics and leadership decisions. People who sit at the head or center of a table are often chosen to be leaders by others because of their nonverbal accessibility—a decision which may have more to do with where the person chose to sit than the person's perceived or actual leadership abilities. Research has found that juries often select their foreperson based on where he or she happens to sit (Andersen, 1999). Keep this in mind the next time you take your seat at a meeting.

Guidelines for Interpreting Nonverbal Messages

We learn to decode or interpret nonverbal messages through practice and by internalizing social norms. Following the suggestions to become a better encoder of nonverbal communication will lead to better decoding competence through increased awareness. Since nonverbal communication is more ambiguous than verbal communication, we have to learn to interpret these cues as clusters within contexts. One way to increase your knowledge about nonverbal communication is to engage in people watching. Just by consciously taking in the variety of nonverbal signals around us, we can build our awareness and occasionally be entertained. Skilled decoders of nonverbal messages are said to have nonverbal sensitivity, which, very similarly to skilled encoders, leads them to have larger social networks, be more popular, and exhibit less social anxiety (Riggio, 1992).

There Is No Nonverbal Dictionary

The first guideline for decoding nonverbal communication is to realize that there is no nonverbal dictionary. Some nonverbal scholars and many nonverbal skill trainers have tried to catalog nonverbal communication like we do verbal communication to create dictionary-like guides that people can use to interpret nonverbal signals. Although those guides may contain many valid "rules" of nonverbal communication, those rules are always relative to the individual, social, and cultural contexts in which an interaction takes place. In short, you can't read people's nonverbal communication like a book, and there are no *A*-to-*Z* guides that capture the complexity of nonverbal communication (DePaulo, 1992). Rather than using a list of specific *rules*, it would be helpful to develop more general *tools* that will be useful in and adaptable to a variety of contexts.

Recognize That Certain Nonverbal Signals Are Related

The second guideline for decoding nonverbal signals is to recognize that certain nonverbal signals are related. Nonverbal rulebooks aren't effective because they typically view a nonverbal signal in isolation, similar to how dictionaries separately list denotative definitions of words. To get a more nuanced understanding of the meaning behind nonverbal cues, we can look at them as progressive or layered. For example, people engaging in negative critical evaluation of a speaker may cross their legs, cross one arm over their stomach, and put the other arm up so the index finger is resting close to the eye while the chin rests on the thumb (Pease & Pease, 2004). A person wouldn't likely perform all those signals simultaneously. Instead, he or she would likely start with one and then layer more cues on as the feelings intensified. If we notice that a person is starting to build related signals like the ones above onto one another, we might be able to intervene in the negative reaction that is building. Of course, as nonverbal cues are layered on, they may contradict other signals, in which case we can turn to context clues to aid our interpretation.

Read Nonverbal Cues in Context

We will learn more specifics about nonverbal communication in relational, professional, and cultural contexts in Section 4.1 "Principles and Functions of Nonverbal Communication", but we can also gain insight into how to interpret nonverbal cues through personal contexts. People have idiosyncratic nonverbal behaviors, which create an individual context that varies with each person. Even though we generally fit into certain social and cultural patterns, some people deviate from those norms. For example, some cultures tend toward less touching and greater interpersonal distances during interactions. The United States falls into this general category, but there are people who

were socialized into these norms who as individuals deviate from them and touch more and stand closer to others while conversing. As the idiosyncratic communicator inches toward his or her conversational partner, the partner may inch back to reestablish the interpersonal distance norm. Such deviations may lead people to misinterpret sexual or romantic interest or feel uncomfortable. While these actions could indicate such interest, they could also be idiosyncratic. As this example shows, these individual differences can increase the ambiguity of nonverbal communication, but when observed over a period of time, they can actually help us generate meaning. Try to compare observed nonverbal cues to a person's typical or baseline nonverbal behavior to help avoid misinterpretation. In some instances it is impossible to know what sorts of individual nonverbal behaviors or idiosyncrasies people have because there isn't a relational history. In such cases, we have to turn to our knowledge about specific types of nonverbal communication or draw from more general contextual knowledge.

Interpreting Cues within Specific Channels

When nonverbal cues are ambiguous or contextual clues aren't useful in interpreting nonverbal clusters, we may have to look at nonverbal behaviors within specific channels. Keep in mind that the following tips aren't hard and fast rules and are usually more meaningful when adapted according to a specific person or context. In addition, many of the suggestions in the section on encoding competence can be adapted usefully to decoding.

Kinesics

Gestures (Pease & Pease, 2004)

- While it doesn't always mean a person is being honest, displaying palms is largely unconsciously encoded and decoded as a sign of openness and truthfulness. Conversely, crossing your arms in front of your chest is often decoded as a negative gesture that conveys defensiveness.
- We typically decode people putting their hands in their pocket as a gesture that indicates shyness or discomfort. Men often subconsciously put their hands in their pockets when they don't want to participate in a conversation. But displaying the thumb or thumbs while the rest of the hand is in the pocket is a signal of a dominant or authoritative attitude.
- Nervous communicators may have distracting mannerisms in the form of adaptors that you will likely need to tune out in order to focus more on other verbal and nonverbal cues.

Head Movements and Posture

- The head leaning over and being supported by a hand can typically be decoded as a sign of boredom, the thumb supporting the chin and the index finger touching the head close to the temple or eye as a sign of negative evaluative thoughts, and the chin stroke as a sign that a person is going through a decision-making process (Pease & Pease, 2004).
- In terms of seated posture, leaning back is usually decoded as a sign of informality and indifference, straddling a chair as a sign of dominance (but also some insecurity because the person is protecting the vulnerable front part of his or her body), and leaning forward as a signal of interest and attentiveness.

Eye Contact

- When someone is avoiding eye contact, don't immediately assume they are not listening or are hiding something, especially if you are conveying complex or surprising information. Since looking away also signals cognitive activity, they may be processing information, and you may need to pause and ask if they need a second to think or if they need you to repeat or explain anything more. The listener may also be from a culture where direct eye contact is considered inappropriate and/or rude.
- A "sideways glance," which entails keeping the head and face pointed straight ahead while focusing the eyes to the left or right, has multiple contradictory meanings ranging from interest, to uncertainty, to hostility. When the sideways glance is paired with a slightly raised eyebrow or smile, it is sign of interest. When combined with a furrowed brow it generally conveys uncertainty. But add a frown to that mix and it can signal hostility (Pease & Pease, 2004).

Facial Expressions

- Be aware of discrepancies between facial expressions and other nonverbal gestures and verbal communication. Since facial expressions are often subconscious, they may be an indicator of incongruency within a speaker's message, and you may need to follow up with questions or consider contextual clues to increase your understanding.

Haptics

- Consider the status and power dynamics involved in a touch. In general, people who have or feel they have more social power in a situation typically engage in more touching behaviors with those with less social power. So you may decode a touch from a supervisor differently from the touch of an acquaintance.

Vocalics

- People often decode personality traits from a person's vocal quality. In general, a person's vocal signature is a result of the physiology of his or her neck, head, and mouth. Therefore a nasal voice or a deep voice may not have any relevant meaning within an interaction. Try not to focus on something you find unpleasant or pleasant about someone's voice; focus on the content rather than the vocal quality.

Proxemics

- The size of a person's "territory" often speaks to that person's status. At universities, deans may have suites, department chairs may have large offices with multiple sitting areas, lower-ranked professors may have "cozier"

offices stuffed with books and file cabinets, and adjunct instructors may have a shared office or desk or no office space at all.
- Since infringements on others' territory can arouse angry reactions and even lead to violence (think of the countless stories of neighbors fighting over a fence or tree), be sensitive to territorial markers. In secondary and public territories, look for informal markers such as drinks, books, or jackets and be respectful of them when possible.

Personal Presentation and Environment

- Be aware of the physical attractiveness bias, which leads people to sometimes mistakenly equate attractiveness with goodness (Hargie, 2011). A person's attractive or unattractive physical presentation can lead to irrelevant decoding that is distracting from other more meaningful nonverbal cues.

Detecting Deception

Although people rely on nonverbal communication more than verbal to determine whether or not a person is being deceptive, there is no set profile of deceptive behaviors that you can use to create your own nonverbally based lie detector. Research finds that people generally perceive themselves as good detectors of deception, but when tested people only accurately detect deception at levels a little higher than what we would by random chance. Given that deception is so widespread and common, it is estimated that we actually only detect about half the lies that we are told, meaning we all operate on false information without even being aware of it. Although this may be disappointing to those of you reading who like to think of yourselves as human lie detectors, there are some forces working against our deception detecting abilities. One such force is the truth bias, which leads us to believe that a person is telling the truth, especially if we know and like that person. Conversely, people who have interpersonal trust issues and people in occupations like law enforcement may also have a lie bias, meaning they assume people are lying to them more often than not (Andersen, 1999).

It is believed that deceptive nonverbal behaviors result from nonverbal leakage, which refers to nonverbal behaviors that occur as we try to control the cognitive and physical changes that happen during states of cognitive and physical arousal (Hargie, 2011). Anxiety is a form of arousal that leads to bodily reactions like those we experience when we perceive danger or become excited for some other reason. Some of these reactions are visible, such as increased movements, and some are audible, such as changes in voice pitch, volume, or rate. Other reactions, such as changes in the electrical conductivity of the skin, increased breathing, and increased heart rate, are not always detectable. Polygraph machines, or lie detectors, work on the principle that the presence of signs of arousal is a reliable indicator of deception in situations where other factors that would also evoke such signals are absent.

So the nonverbal behaviors that we associate with deception don't actually stem from the deception but the attempts to control the leakage that results from the cognitive and physiological changes. These signals appear and increase because we are conflicted about the act of deception, since we are conditioned to believe that being honest is better than lying, we are afraid of getting caught and punished, and we are motivated to succeed with the act of deception—in essence, to get away with it. Leakage also occurs because of the increased cognitive demands associated with deception. Our cognitive activity increases when we have to decide whether to engage in deception or not, which often involves some internal debate. If we decide to engage in deception, we then have to compose a fabrication or execute some other manipulation strategy that we think is believable. To make things more complicated, we usually tailor our manipulation strategy to the person to whom we are speaking. In short, lying isn't easy, as it requires us to go against social norms and deviate from our comfortable and familiar communication scripts that we rely on for so much of our interaction. Of course, skilled and experienced deceivers develop new scripts that can also become familiar and comfortable and allow them to engage in deception without arousing as much anxiety or triggering the physical reactions to it (Andersen, 1999).

There are certain nonverbal cues that have been associated with deception, but the problem is that these cues are also associated with other behaviors, which could lead you to assume someone is being deceptive when they are actually nervous, guilty, or excited. In general, people who are more expressive are better deceivers and people who are typically anxious are not good liars. Also, people who are better self-monitors are better deceivers, because they are aware of verbal and nonverbal signals that may "give them away" and may be better able to control or account for them. Research also shows that people get better at lying as they get older, because they learn more about the intricacies of communication signals and they also get more time to practice (Andersen, 1999). Studies have found that actors, politicians, lawyers, and salespeople are also better liars, because they are generally higher self-monitors and have learned how to suppress internal feelings and monitor their external behaviors.

"Getting Competent"

Deception and Communication Competence

The research on deception and nonverbal communication indicates that heightened arousal and increased cognitive demands contribute to the presence of nonverbal behaviors that can be associated with deception. Remember, however, that these nonverbal behaviors are not solely related to deception and also manifest as a result of other emotional or cognitive states. Additionally, when people are falsely accused of deception, the signs that they exhibit as a result of the stress of being falsely accused are very similar to the

signals exhibited by people who are actually engaging in deception.

There are common misconceptions about what behaviors are associated with deception. Behaviors mistakenly linked to deception include longer response times, slower speech rates, decreased eye contact, increased body movements, excessive swallowing, and less smiling. None of these have consistently been associated with deception (Andersen, 1999). As we've learned, people also tend to give more weight to nonverbal than verbal cues when evaluating the truthfulness of a person or her or his message. This predisposition can lead us to focus on nonverbal cues while overlooking verbal signals of deception. A large study found that people were better able to detect deception by sound alone than they were when exposed to both auditory and visual cues (Andersen, 1999). Aside from nonverbal cues, also listen for inconsistencies in or contradictions between statements, which can also be used to tell when others are being deceptive. The following are some nonverbal signals that have been associated with deception in research studies, but be cautious about viewing these as absolutes since individual and contextual differences should also be considered.

Gestures. One of the most powerful associations between nonverbal behaviors and deception is the presence of adaptors. Self-touches like wringing hands and object-adaptors like playing with a pencil or messing with clothing have been shown to correlate to deception. Some highly experienced deceivers, however, can control the presence of adaptors (Andersen, 1999).

Eye contact. Deceivers tend to use more eye contact when lying to friends, perhaps to try to increase feelings of immediacy or warmth, and less eye contact when lying to strangers. A review of many studies of deception indicates that increased eye blinking is associated with deception, probably because of heightened arousal and cognitive activity (Andersen, 1999).

Facial expressions. People can intentionally use facial expressions to try to deceive, and there are five primary ways that this may occur. People may show feelings that they do not actually have, show a higher intensity of feelings than they actually have, try to show no feelings, try to show less feeling than they actually have, or mask one feeling with another.

Vocalics. One of the most common nonverbal signs of deception is speech errors. As you'll recall, verbal fillers and other speech disfluencies are studied as part of vocalics; examples include false starts, stutters, and fillers. Studies also show that an increase in verbal pitch is associated with deception and is likely caused by heightened arousal and tension.

Chronemics. Speech turns are often thought to correspond to deception, but there is no consensus among researchers as to the exact relationship. Most studies reveal that deceivers talk less, especially in response to direct questions (Andersen, 1999).

1. Studies show that people engage in deception much more than they care to admit. Do you consider yourself a good deceiver? Why or why not? Which, if any, of the nonverbal cues discussed do you think help you deceive others or give you away?
2. For each of the following scenarios, note (1) what behaviors may indicate deception, (2) alternative explanations for the behaviors (aside from deception), and (3) questions you could ask to get more information before making a judgment.

Scenario 1. A politician is questioned by a reporter about allegations that she used taxpayer money to fund personal vacations. She looks straight at the reporter, crosses one leg over the other, and says, "I've worked for the people of this community for ten years and no one has ever questioned my ethics until now." As she speaks, she points her index finger at the reporter and uses a stern and clear tone of voice.

Scenario 2. You ask your roommate if you can borrow his car to go pick up a friend from the train station about ten miles away. He says, "Um, well…I had already made plans to go to dinner with Cal and he drove last time so it's kind of my turn to drive this time. I mean, is there someone else you could ask or someone else who could get her? You know I don't mind sharing things with you, and I would totally let you, you know, if I didn't have this thing to do. Sorry." As he says, "Sorry," he raises both of his hands, with his palms facing toward you, and shrugs.

Scenario 3. A professor asks a student to explain why he didn't cite sources for several passages in his paper that came from various websites. The student scratches his head and says, "What do you mean? Those were my ideas. I did look at several websites, but I didn't directly quote anything so I didn't think I needed to put the citations in parentheses." As he says this, he rubs the back of his neck and then scratches his face and only makes minimal eye contact with the professor.

Key Takeaways

- To improve your competence encoding nonverbal messages, increase your awareness of the messages you are sending and receiving and the contexts in which your communication is taking place. Since nonverbal communication is multichannel, it is important to be aware that nonverbal cues can complement, enhance, or contradict each other. Also realize that the norms and expectations for sending nonverbal messages, especially touch and personal space, vary widely between relational and professional contexts.

- To improve your competence decoding nonverbal messages, look for multiple nonverbal cues, avoid putting too much weight on any one cue, and evaluate nonverbal messages in relation to the context and your previous experiences with the other person. Although we put more weight on nonverbal communication than verbal when trying to detect deception, there is no set guide that can allow us to tell whether or not another person is being deceptive.

Exercises

1. Getting integrated: As was indicated earlier, research shows that instruction in nonverbal communication can lead people to make gains in their nonverbal communication competence. List some nonverbal skills that you think are important in each of the following contexts: academic, professional, personal, and civic.
2. Using concepts from this section, analyze your own nonverbal encoding competence. What are your strengths and weaknesses? Do the same for your nonverbal decoding competence
3. To understand how chronemics relates to nonverbal communication norms, answer the following questions: In what situations is it important to be early? In what situations can you arrive late? How long would you wait on someone you were meeting for a group project for a class? A date? A job interview?

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Learning Objectives

1. Discuss the role of nonverbal communication in relational contexts.
2. Discuss the role of nonverbal communication in professional contexts.
3. Provide examples of cultural differences in nonverbal communication.
4. Provide examples of gender differences in nonverbal communication.

Nonverbal communication receives less attention than verbal communication as a part of our everyday lives. Learning more about nonverbal communication and becoming more aware of our own and others' use of nonverbal cues can help us be better in all aspects of our lives. In addition, learning about cultural differences in nonverbal communication is important for people traveling abroad but also due to our increasingly multinational business world and the expanding diversity and increased frequency of intercultural communication within our own borders.

Nonverbal Communication in Relational Contexts

A central, if not primary, function of nonverbal communication is the establishment and maintenance of interpersonal relationships. Further, people who are skilled at encoding nonverbal messages have various interpersonal advantages, including being more popular, having larger social networks consisting of both acquaintances and close friends, and being less likely to be lonely or socially anxious (Riggio, 1992).

Nonverbal communication increases our expressivity, and people generally find attractive and want to pay more attention to things that are expressive. This increases our chances of initiating interpersonal relationships. Relationships then form as a result of some initial exchanges of verbal and nonverbal information through mutual self-disclosure. As the depth of self-disclosure increases, messages become more meaningful if they are accompanied by congruent nonverbal cues. Impressions formed at this stage of interaction help determine whether or not a relationship will progress. As relationships progress from basic information exchange and the establishment of early interpersonal bonds to more substantial emotional connections, nonverbal communication plays a more central role. As we've learned, nonverbal communication conveys much emotional meaning, so the ability to effectively encode and decode appropriate nonverbal messages sent through facial expressions, gestures, eye contact, and touch leads to high-quality interactions that are rewarding for the communicators involved.

Nonverbal communication helps maintain relationships once they have moved beyond the initial stages by helping us communicate emotions and seek and provide social and emotional support. In terms of communicating emotions, competent communicators know when it is appropriate to express emotions and when more self-regulation is needed. They also know how to adjust their emotional expressions to fit various contexts and individuals, which is useful in preventing emotional imbalances within a relationship. Emotional imbalances occur when one relational partner expresses too much emotion in a way that becomes a burden for the other person. Ideally, each person in a relationship is able to express his or her emotions in a way that isn't too taxing for the other person. Occasionally, one relational partner may be going through an extended period of emotional distress, which can become very difficult for other people in his or her life. Since people with nonverbal communication competence are already more likely to have larger social support networks, it is likely that they will be able to spread around their emotional communication, specifically related to negative emotions, in ways that do not burden others. Unfortunately, since people with less nonverbal skill are likely to have smaller social networks, they may end up targeting one or two people for their emotional communication, which could lead the other people to withdraw from the relationship.



Nonverbal communication allows us to give and request emotional support, which is a key part of relational communication.

Figure \ (\PageIndex{1}\): "Hug" (CC BY 2.0; Kevin Dooley via Flickr)

Expressing the need for support is also an important part of relational maintenance. People who lack nonverbal encoding skills may send unclear or subtle cues requesting support that are not picked up on by others, which can lead to increased feelings of loneliness. Skilled encoders of nonverbal messages, on the other hand, are able to appropriately communicate the need for support in recognizable, more direct ways. As relationships progress in terms of closeness and intimacy, nonverbal signals become a shorthand form of communicating, as information can be conveyed with a particular look, gesture,

tone of voice, or posture. Family members, romantic couples, close friends, and close colleagues can bond over their familiarity with each other's nonverbal behaviors, which creates a shared relational reality that is unique to the relationship.

Nonverbal Communication in Professional Contexts

Surveys of current professionals and managers have found that most report that nonverbal skills are important to their jobs (DePaulo, 1992). Although important, there is rarely any training or instruction related to nonverbal communication, and a consistent issue that has been reported by employees has been difficulty with mixed messages coming from managers. Interpreting contradictory verbal and nonverbal messages is challenging in any context and can have negative effects on job satisfaction and productivity. As a supervisor who gives positive and negative feedback regularly and/or in periodic performance evaluations, it is important to be able to match nonverbal signals with the content of the message. For example, appropriate nonverbal cues can convey the seriousness of a customer or coworker complaint, help ease the delivery of constructive criticism, or reinforce positive feedback. Professionals also need to be aware of how context, status, and power intersect with specific channels of nonverbal communication. For example, even casual touching of supervisees, mentees, or employees may be considered condescending or inappropriate in certain situations.

In professional contexts, managers and mentors with nonverbal decoding skills can exhibit sensitivity to others' nonverbal behavior and better relate to employees and mentees. In general, interpreting emotions from nonverbal cues can have interpersonal and professional benefits. One study found that salespeople who were skilled at recognizing emotions through nonverbal cues sold more products and earned higher salaries (Byron, Terranova, & Nowicki Jr., 2007). Aside from bringing financial rewards, nonverbal communication also helps create supportive climates. Bosses, supervisors, and service providers like therapists can help create rapport and a positive climate by consciously mirroring the nonverbal communication of their employees or clients. In addition, mirroring the nonverbal communication of others during a job interview, during a sales pitch, or during a performance evaluation can help put the other person at ease and establish rapport. Much of the mirroring we do is natural, so trying to overcompensate may actually be detrimental, but engaging in self-monitoring and making small adjustments could be beneficial (DePaulo, 1992).

You can also use nonverbal communication to bring positive attention to yourself. Being able to nonverbally encode turn-taking cues can allow people to contribute to conversations at relevant times, and getting an idea or a piece of information or feedback in at the right time can help bring attention to your professional competence. Being able to encode an appropriate amount of professionalism and enthusiasm during a job interview can also aid in desired impression formation since people make judgments about others' personalities based on their nonverbal cues. A person who comes across as too enthusiastic may be seen as pushy or fake, and a person who comes across as too relaxed may be seen as unprofessional and unmotivated.

Nonverbal Communication and Culture

As with other aspects of communication, norms for nonverbal communication vary from country to country and also among cultures within a particular country. We've already learned that some nonverbal communication behaviors appear to be somewhat innate because they are universally recognized. Two such universal signals are the "eyebrow flash" of recognition when we see someone we know and the open hand and the palm up gesture that signals a person would like something or needs help (Martin & Nakayama, 2010). Smiling is also a universal nonverbal behavior, but the triggers that lead a person to smile vary from culture to culture. The expansion of media, particularly from the United States and other Western countries around the world, is leading to more nonverbal similarities among cultures, but the biggest cultural differences in nonverbal communication occur within the categories of eye contact, touch, and personal space (Pease & Pease, 2004). Next, we will overview some interesting and instructive differences within several channels of nonverbal communication that we have discussed so far. As you read, remember that these are not absolute, in that nonverbal communication like other forms of communication is influenced by context and varies among individuals within a particular cultural group as well.

Kinesics

Cultural variations in the way we gesture, use head movements, and use eye contact fall under the nonverbal category of kinesics.

Gestures

Remember that emblems are gestures that correspond to a word and an agreed-on meaning. When we use our fingers to count, we are using emblematic gestures, but even our way of counting varies among cultures (Pease & Pease, 2004). I could fairly accurately separate British people and US Americans from French, Greek, and German people based on a simple and common gesture. Let's try this exercise: First, display with your hand the number five. Second, keeping the five displayed, change it to a two. If you are from the United States or Britain you are probably holding up your index finder and your middle finger. If you are from another European country you are probably holding up your thumb and index finger. While Americans and Brits start counting on their index finger and end with five on their thumb, other Europeans start counting on their thumb and end with five on their pinky finger.



This common gesture for “five” or as a signal to get someone’s attention is called a *moutza* in Greece and is an insult gesture that means you want to rub excrement in someone’s face. See example in Note 4.38 “Video Clip 4.1”.

Figure \ (\PageIndex{2}\): "Raised Hand" (CC BY 2.0; U.S. Department of Agriculture via Flickr)

How you use your hands can also get you into trouble if you’re unaware of cultural differences (Pease & Pease, 2004). For example, the “thumbs up” gesture, as we just learned, can mean “one” in mainland Europe, but it also means “up yours” in Greece (when thrust forward) and is recognized as a signal for hitchhiking or “good,” “good job / way to go,” or “OK” in many other cultures. Two hands up with the palms out can signal “ten” in many Western countries and is recognized as a signal for “I’m telling the truth” or “I surrender” in many cultures. The same gesture, however, means “up yours twice” in Greece. So using that familiar gesture to say you give up in a disagreement might actually end up escalating rather than ending a conflict if used in Greece.

You can take a cross-cultural awareness quiz to learn some more interesting cultural variations in gestures at the following link: http://www.kwintessential.co.uk/reso...z/gestures.php.

Video Clip 4.1

Soccer Player Directs Insult Gesture to Referee

" href="http://youtube.com/watch?v=xCzolzhy_vk" class="replaced-iframe">(click to see video)

Head Movements

Bowing is a nonverbal greeting ritual that is more common in Asian cultures than Western cultures, but the head nod, which is a common form of acknowledgement in many cultures, is actually an abbreviated bow. Japan is considered a noncontact culture, which refers to cultural groups in which people stand farther apart while talking, make less eye contact, and touch less during regular interactions. Because of this, bowing is the preferred nonverbal greeting over handshaking. Bows vary based on status, with higher status people bowing the least. For example, in order to indicate the status of another person, a Japanese businessperson may bow deeply. An interesting ritual associated with the bow is the exchange of business cards when greeting someone in Japan. This exchange allows each person to view the other’s occupation and title, which provides useful information about the other’s status and determines who should bow more. Since bowing gives each person a good view of the other person’s shoes, it is very important to have clean shoes that are in good condition, since they play an important part of initial impression formation.

Eye Contact

In some cultures, avoiding eye contact is considered a sign of respect. Such eye contact aversion, however, could be seen as a sign that the other person is being deceptive, is bored, or is being rude. Some Native American nations teach that people should avoid eye contact with elders, teachers, and other people with status. This can create issues in classrooms when teachers are unaware of this norm and may consider a Native American student’s lack of eye contact as a sign of insubordination or lack of engagement, which could lead to false impressions that the student is a troublemaker or less intelligent.

Haptics

As we’ve learned, touch behaviors are important during initial interactions, and cultural differences in these nonverbal practices can lead to miscommunication and misunderstanding. Shaking hands as a typical touch greeting, for example, varies among cultures (Pease & Pease, 2004). It is customary for British, Australian, German, and US American colleagues to shake hands when seeing each other for the first time and then to shake again when departing company. In the United States, the colleagues do not normally shake hands again if they see each other again later in the day, but European colleagues may shake hands with each other several times a day. Once a certain level of familiarity and closeness is reached, US American colleagues will likely not even shake hands daily unless engaging in some more formal interaction, but many European colleagues will continue to shake each time they see each other. Some French businesspeople have been known to spend up to thirty minutes a day shaking hands. The squeezes and up-and-down shakes used during handshakes are often called “pumps,” and the number of pumps used in a handshake also varies among cultures. Although the Germans and French shake hands more often throughout the day, they typically only give one or two pumps and then hold the shake for a couple seconds before letting go. Brits tend to give three to five pumps, and US Americans tend to give five to seven pumps. This can be humorous to watch at a multinational business event, but it also affects the initial impressions people make of each other. A US American may think that a German is being unfriendly or distant because of his or her single hand pump, while a German may think that a US American is overdoing it with seven.

Contact cultures are cultural groups in which people stand closer together, engage in more eye contact, touch more frequently, and speak more loudly. Italians are especially known for their vibrant nonverbal communication in terms of gestures, volume, eye contact, and touching, which not surprisingly

places them in the contact culture category. Italians use hand motions and touching to regulate the flow of conversations, and when non-Italians don't know how to mirror an Italian's nonverbals they may not get to contribute much to the conversation, which likely feeds into the stereotype of Italians as domineering in conversations or overexpressive. For example, Italians speak with their hands raised as a way to signal that they are holding the floor for their conversational turn. If their conversational partner starts to raise his or her hands, the Italian might gently touch the other person and keep on talking. Conversational partners often interpret this as a sign of affection or of the Italian's passion for what he or she is saying. In fact, it is a touch intended to keep the partner from raising his or her hands, which would signal that the Italian's conversational turn is over and the other person now has the floor. It has been suggested that in order to get a conversational turn, you must physically grab their hands in midair and pull them down. While this would seem very invasive and rude to northern Europeans and US Americans, it is a nonverbal norm in Italian culture and may be the only way to get to contribute to a conversation (Pease & Pease, 2004).

Vocalics

The volume at which we speak is influenced by specific contexts and is more generally influenced by our culture. In European countries like France, England, Sweden, and Germany, it is not uncommon to find restaurants that have small tables very close together. In many cases, two people dining together may be sitting at a table that is actually touching the table of another pair of diners. Most US Americans would consider this a violation of personal space, and Europeans often perceive US Americans to be rude in such contexts because they do not control the volume of their conversations more. Since personal space is usually more plentiful in the United States, Americans are used to speaking at a level that is considered loud to many cultures that are used to less personal space. I have personally experienced both sides of this while traveling abroad. One time, my friends and I were asked to leave a restaurant in Sweden because another table complained that we were being loud. Another time, at a restaurant in Argentina, I was disturbed, as were the others dining around me, by a "loud" table of Americans seated on the other side of the dining area. In this case, even though we were also Americans, we were bothered by the lack of cultural awareness being exhibited by the other Americans at the restaurant. These examples show how proxemics and vocalics can combine to make for troubling, but hopefully informative, nonverbal intercultural encounters.

Proxemics

Cultural norms for personal space vary much more than some other nonverbal communication channels such as facial expressions, which have more universal similarity and recognizability. We've already learned that contact and noncontact cultures differ in their preferences for touch and interpersonal distance. Countries in South America and southern Europe exhibit characteristics of contact cultures, while countries in northern Europe and Southeast Asia exhibit noncontact cultural characteristics. Because of the different comfort levels with personal space, a Guatemalan and a Canadian might come away with differing impressions of each other because of proxemic differences. The Guatemalan may feel the Canadian is standoffish, and the Canadian may feel the Guatemalan is pushy or aggressive.

Chronemics

The United States and many northern and western European countries have a monochronic orientation to time, meaning time is seen as a commodity that can be budgeted, saved, spent, and wasted. Events are to be scheduled in advance and have set beginning and ending times. Countries like Spain and Mexico have a polychronic orientation to time. Appointments may be scheduled at overlapping times, making an "orderly" schedule impossible. People may also miss appointments or deadlines without offering an apology, which would be considered very rude by a person with a monochronic orientation to time. People from cultures with a monochronic orientation to time are frustrated when people from polychromic cultures cancel appointments or close businesses for family obligations. Conversely, people from polychromic cultures feel that US Americans, for example, follow their schedules at the expense of personal relationships (Martin & Nakayama, 2010).

Nonverbal Communication and Gender

Gender and communication scholar Kathryn Dindia contests the notion that men and women are from different planets and instead uses another analogy. She says men are from South Dakota and women are from North Dakota. Although the states border each other and are similar in many ways, state pride and in-group identifications lead the people of South Dakota to perceive themselves to be different from the people of North Dakota and vice versa. But if we expand our perspective and take the position of someone from California or Illinois, North Dakotans and South Dakotans are pretty much alike (Andersen, 1999). This comparison is intended to point out that in our daily lives we do experience men and women to be fairly different, but when we look at the differences between men and women compared to the differences between humans and other creatures, men and women are much more similar than different. For example, in terms of nonverbal communication, men and women all over the world make similar facial expressions and can recognize those facial expressions in one another. We use similar eye contact patterns, gestures, and, within cultural groups, have similar notions of the use of time and space. As I will reiterate throughout this book, it's important to understand how gender influences communication, but it's also important to remember that in terms of communication, men and women are about 99 percent similar and 1 percent different.

Kinesics

Although men and women are mostly similar in terms of nonverbal communication, we can gain a better understanding of the role that gender plays in influencing our social realities by exploring some of the channel-specific differences (Andersen, 1999). Within the category of kinesics, we will discuss some gender differences in how men and women use gestures, posture, eye contact, and facial expressions.

Gestures

- Women use more gestures in regular conversation than do men, but men tend to use larger gestures than women when they do use them.
- Men are, however, more likely to use physical adaptors like restless foot and hand movements, probably because girls are socialized to avoid such movements because they are not "ladylike."

Posture

- Men are more likely to lean in during an interaction than are women.
- Women are more likely to have a face-to-face body orientation while interacting than are men.

Women's tendency to use a face-to-face body orientation influences the general conclusion that women are better at sending and receiving nonverbal messages than men. Women's more direct visual engagement during interactions allows them to take in more nonverbal cues, which allows them to better reflect on and more accurately learn from experience what particular nonverbal cues mean in what contexts.

Eye Contact

- In general, women make more eye contact than men. As we learned, women use face-to-face body orientations in conversations more often than men, which likely facilitates more sustained eye contact.
- Overall, women tend to do more looking and get looked at more than men.

Facial Expressions

- Women reveal emotion through facial expressions more frequently and more accurately than men.
- Men are more likely than women to exhibit angry facial expressions.

Men are often socialized to believe it is important to hide their emotions. This is especially evident in the case of smiling, with women smiling more than men. This also contributes to the stereotype of the more emotionally aware and nurturing woman, since people tend to like and view as warmer others who show positive emotion. Gender socialization plays a role in facial displays as girls are typically rewarded for emotional displays, especially positive ones, and boys are rewarded when they conceal emotions—for instance, when they are told to "suck it up," "take it like a man," or "show sportsmanship" by not gloating or celebrating openly.

Haptics

- Although it is often assumed that men touch women more than women touch men, this hasn't been a consistent research finding. In fact, differences in touch in cross-gender interactions are very small.
- Women do engage in more touching when interacting with same-gender conversational partners than do men.
- In general, men tend to read more sexual intent into touch than do women, who often underinterpret sexual intent (Andersen, 1999).

There is a touch taboo for men in the United States. In fact, research supports the claim that men's aversion to same-gender touching is higher in the United States than in other cultures, which shows that this taboo is culturally relative. For example, seeing two adult men holding hands in public in Saudi Arabia would signal that the men are close friends and equals, but it wouldn't signal that they are sexually attracted to each other (Martin & Nakayama, 2010). The touch taboo also extends to cross-gender interactions in certain contexts. It's important to be aware of the potential interpretations of touch, especially as they relate to sexual and aggressive interpretations.

Vocalics

- Women are socialized to use more vocal variety, which adds to the stereotype that women are more expressive than men.
- In terms of pitch, women tend more than men to end their sentences with an upward inflection of pitch, which implies a lack of certainty, even when there isn't.

A biological difference between men and women involves vocal pitch, with men's voices being lower pitched and women's being higher. Varying degrees of importance and social meaning are then placed on these biological differences, which lead some men and women to consciously or unconsciously exaggerate the difference. Men may speak in a lower register than they would naturally and women may speak in more soft, breathy tones to accentuate the pitch differences. These ways of speaking often start as a conscious choice after adolescence to better fit into socially and culturally proscribed gender performances, but they can become so engrained that people spend the rest of their lives speaking in a voice that is a modified version of their natural tone.

Proxemics

- Men are implicitly socialized to take up as much space as possible, and women are explicitly socialized to take up less space.
- In terms of interpersonal distance, research shows that women interact in closer proximity to one another than do men.
- Men do not respond as well as women in situations involving crowding. High-density environments evoke more

negative feelings from men, which can even lead to physical violence in very crowded settings.

Men are generally larger than women, which is a biological difference that gains social and cultural meaning when certain behaviors and norms are associated with it. For example, women are often told to sit in a “ladylike” way, which usually means to cross and/or close their legs and keep their limbs close to their body. Men, on the other hand, sprawl out in casual, professional, and formal situations without their use of space being reprimanded or even noticed in many cases.

If you’ll recall our earlier discussion of personal space, we identified two subzones within the personal zone that extends from 1.5 to 4 feet from our body. Men seem to be more comfortable with casual and social interactions that are in the outer subzone, which is 2.5 to 4 feet away, meaning men prefer to interact at an arm’s length from another person. This also plays into the stereotypes of women as more intimate and nurturing and men as more distant and less intimate.



Men’s displays of intimacy are often different from women’s due to gender socialization that encourages females’ expressions of intimacy and discourages males’.

Figure \ (\PageIndex{3}\):"Bros." (CC BY-NC-ND 2.0; Juan Jose Richards Echeverria via Flickr)

Self-Presentation

- Men and women present themselves differently, with women, in general, accentuating their physical attractiveness more and men accentuating signs of their status and wealth more.
- Men and women may engage in self-presentation that exaggerates existing biological differences between male and female bodies.

Most people want to present themselves in ways that accentuate their attractiveness, at least in some situations where impression management is important to fulfill certain instrumental, relational, or identity needs. Gender socialization over many years has influenced how we present ourselves in terms of attractiveness. Research shows that women’s physical attractiveness is more important to men than men’s physical attractiveness is to women. Women do take physical attractiveness into account, but a man’s social status and wealth has been shown to be more important.

Men and women also exaggerate biological and socially based sex and gender differences on their own. In terms of biology, men and women’s bodies are generally different, which contributes to the nonverbal area related to personal appearance. Many men and women choose clothing that accentuates these bodily differences. For example, women may accentuate their curves with specific clothing choices and men may accentuate their size—for example, by wearing a suit with shoulder padding to enhance the appearance of broad shoulders. These choices vary in terms of the level of consciousness at which they are made. Men are also hairier than women, and although it isn’t always the case and grooming varies by culture, many women shave their legs and remove body hair while men may grow beards or go to great lengths to reverse baldness to accentuate these differences. Of course, the more recent trend of “manscaping” now has some men trimming or removing body hair from their chests, arms, and/or legs.

Key Takeaways

- A central function of nonverbal communication is the establishment and maintenance of interpersonal relationships. Nonverbal communication helps initiate relationships through impression management and self-disclosure and then helps maintain relationships as it aids in emotional expressions that request and give emotional support.
- Professionals indicate that nonverbal communication is an important part of their jobs. Organizational leaders can use nonverbal decoding skills to tell when employees are under stress and in need of support and can then use encoding skills to exhibit nonverbal sensitivity. Nonverbal signals can aid in impression management in professional settings, such as in encoding an appropriate amount of enthusiasm and professionalism.
- Although some of our nonverbal signals appear to be more innate and culturally universal, many others vary considerably among cultures, especially in terms of the use of space (proxemics), eye contact (oculesics), and touch (haptics). Rather than learning a list of rules for cultural variations in nonverbal cues, it is better to develop more general knowledge about how nonverbal norms vary based on cultural values and to view this knowledge as tools that can be adapted for use in many different cultural contexts.
- In terms of gender, most of the nonverbal differences between men and women are exaggerations of biological differences onto which we have imposed certain meanings and values. Men and women’s nonverbal communication, as with other aspects of communication, is much more similar than different. Research has consistently found, however, that women gesture, make eye contact, touch and stand close to same-gender conversational partners, and use positive facial expressions more than men.

Exercise

1. Discuss an experience where you have had some kind of miscommunication or misunderstanding because of cultural or gender differences in encoding and decoding nonverbal messages. What did you learn in this chapter that could help you in similar future interactions?

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CHAPTER OVERVIEW

5: Effective Listening

5.1: Listening

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SECTION OVERVIEW

5.1: Listening

5.1.1: Understanding How and Why We Listen

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5.1.3: Improving Listening Competence

5.1.4: Listenable Messages and Effective Feedback

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5.1.1: Understanding How and Why We Listen

Learning Objectives

- Describe the stages of the listening process.
- Discuss the four main types of listening.
- Compare and contrast the four main listening styles.

Listening is the learned process of receiving, interpreting, recalling, evaluating, and responding to verbal and nonverbal messages. We begin to engage with the listening process long before we engage in any recognizable verbal or nonverbal communication. It is only after listening for months as infants that we begin to consciously practice our own forms of expression. In this section we will learn more about each stage of the listening process, the main types of listening, and the main listening styles.

The Listening Process

Listening is a process and as such doesn't have a defined start and finish. Like the communication process, listening has cognitive, behavioral, and relational elements and doesn't unfold in a linear, step-by-step fashion. Models of processes are informative in that they help us visualize specific components, but keep in mind that they do not capture the speed, overlapping nature, or overall complexity of the actual process in action. The stages of the listening process are receiving, interpreting, recalling, evaluating, and responding.

Receiving

Before we can engage other steps in the listening process, we must take in stimuli through our senses. In any given communication encounter, it is likely that we will return to the receiving stage many times as we process incoming feedback and new messages. This part of the listening process is more physiological than other parts, which include cognitive and relational elements. We primarily take in information needed for listening through auditory and visual channels. Although we don't often think about visual cues as a part of listening, they influence how we interpret messages. For example, seeing a person's face when we hear their voice allows us to take in nonverbal cues from facial expressions and eye contact. The fact that these visual cues are missing in e-mail, text, and phone interactions presents some difficulties for reading contextual clues into meaning received through only auditory channels.



The first stage of the listening process is receiving stimuli through auditory and visual channels. Britt Reints – LISTEN – CC BY 2.0.

Our chapter on perception discusses some of the ways in which incoming stimuli are filtered. These perceptual filters also play a role in listening. Some stimuli never make it in, some are filtered into subconsciousness, and others are filtered into various levels of consciousness based on their salience. Recall that salience is the degree to which something attracts our attention in a particular

context and that we tend to find salient things that are visually or audibly stimulating and things that meet our needs or interests. Think about how it's much easier to listen to a lecture on a subject that you find very interesting.

It is important to consider noise as a factor that influences how we receive messages. Some noise interferes primarily with hearing, which is the physical process of receiving stimuli through internal and external components of the ears and eyes, and some interferes with listening, which is the cognitive process of processing the stimuli taken in during hearing. While hearing leads to listening, they are not the same thing. Environmental noise such as other people talking, the sounds of traffic, and music interfere with the physiological aspects of hearing. Psychological noise like stress and anger interfere primarily with the cognitive processes of listening. We can enhance our ability to receive, and in turn listen, by trying to minimize noise.

Interpreting

During the interpreting stage of listening, we combine the visual and auditory information we receive and try to make meaning out of that information using schemata. The interpreting stage engages cognitive and relational processing as we take in informational, contextual, and relational cues and try to connect them in meaningful ways to previous experiences. It is through the interpreting stage that we may begin to understand the stimuli we have received. When we understand something, we are able to attach meaning by connecting information to previous experiences. Through the process of comparing new information with old information, we may also update or revise particular schemata if we find the new information relevant and credible. If we have difficulty interpreting information, meaning we don't have previous experience or information in our existing schemata to make sense of it, then it is difficult to transfer the information into our long-term memory for later recall. In situations where understanding the information we receive isn't important or isn't a goal, this stage may be fairly short or even skipped. After all, we can move something to our long-term memory by repetition and then later recall it without ever having understood it. I remember earning perfect scores on exams in my anatomy class in college because I was able to memorize and recall, for example, all the organs in the digestive system. In fact, I might still be able to do that now over a decade later. But neither then nor now could I tell you the significance or function of most of those organs, meaning I didn't really get to a level of understanding but simply stored the information for later recall.

Recalling

Our ability to recall information is dependent on some of the physiological limits of how memory works. Overall, our memories are known to be fallible. We forget about half of what we hear immediately after hearing it, recall 35 percent after eight hours, and recall 20 percent after a day (Hargie, 2011). Our memory consists of multiple "storage units," including sensory storage, short-term memory, working memory, and long-term memory (Hargie, 2011).

Our sensory storage is very large in terms of capacity but limited in terms of length of storage. We can hold large amounts of unsorted visual information but only for about a tenth of a second. By comparison, we can hold large amounts of unsorted auditory information for longer—up to four seconds. This initial memory storage unit doesn't provide much use for our study of communication, as these large but quickly expiring chunks of sensory data are primarily used in reactionary and instinctual ways.

As stimuli are organized and interpreted, they make their way to short-term memory where they either expire and are forgotten or are transferred to long-term memory. Short-term memory is a mental storage capability that can retain stimuli for twenty seconds to one minute. Long-term memory is a mental storage capability to which stimuli in short-term memory can be transferred if they are connected to existing schema and in which information can be stored indefinitely (Hargie, 2011). Working memory is a temporarily accessed memory storage space that is activated during times of high cognitive demand. When using working memory, we can temporarily store information and process and use it at the same time. This is different from our typical memory function in that information usually has to make it to long-term memory before we can call it back up to apply to a current situation. People with good working memories are able to keep recent information in mind and process it and apply it to other incoming information. This can be very useful during high-stress situations. A person in control of a command center like the White House Situation Room should have a good working memory in order to take in, organize, evaluate, and then immediately use new information instead of having to wait for that information to make it to long-term memory and then be retrieved and used.

Although recall is an important part of the listening process, there isn't a direct correlation between being good at recalling information and being a good listener. Some people have excellent memories and recall abilities and can tell you a very accurate story from many years earlier during a situation in which they should actually be listening and not showing off their recall abilities. Recall is an important part of the listening process because it is most often used to assess listening abilities and effectiveness. Many quizzes and tests in school are based on recall and are often used to assess how well students comprehended information presented in class, which is seen as an indication of how well they listened. When recall is our only goal, we excel at it. Experiments have

found that people can memorize and later recall a set of faces and names with near 100 percent recall when sitting in a quiet lab and asked to do so. But throw in external noise, more visual stimuli, and multiple contextual influences, and we can't remember the name of the person we were just introduced to one minute earlier. Even in interpersonal encounters, we rely on recall to test whether or not someone was listening. Imagine that Azam is talking to his friend Belle, who is sitting across from him in a restaurant booth. Azam, annoyed that Belle keeps checking her phone, stops and asks, "Are you listening?" Belle inevitably replies, "Yes," since we rarely fess up to our poor listening habits, and Azam replies, "Well, what did I just say?"

Evaluating

When we evaluate something, we make judgments about its credibility, completeness, and worth. In terms of credibility, we try to determine the degree to which we believe a speaker's statements are correct and/or true. In terms of completeness, we try to "read between the lines" and evaluate the message in relation to what we know about the topic or situation being discussed. We evaluate the worth of a message by making a value judgment about whether we think the message or idea is good/bad, right/wrong, or desirable/undesirable. All these aspects of evaluating require critical thinking skills, which we aren't born with but must develop over time through our own personal and intellectual development.

Studying communication is a great way to build your critical thinking skills, because you learn much more about the taken-for-granted aspects of how communication works, which gives you tools to analyze and critique messages, senders, and contexts. Critical thinking and listening skills also help you take a more proactive role in the communication process rather than being a passive receiver of messages that may not be credible, complete, or worthwhile. One danger within the evaluation stage of listening is to focus your evaluative lenses more on the speaker than the message. This can quickly become a barrier to effective listening if we begin to prejudge a speaker based on his or her identity or characteristics rather than on the content of his or her message. We will learn more about how to avoid slipping into a person-centered rather than message-centered evaluative stance later in the chapter.

Responding

Responding entails sending verbal and nonverbal messages that indicate attentiveness and understanding or a lack thereof. From our earlier discussion of the communication model, you may be able to connect this part of the listening process to feedback. Later, we will learn more specifics about how to encode and decode the verbal and nonverbal cues sent during the responding stage, but we all know from experience some signs that indicate whether a person is paying attention and understanding a message or not.

We send verbal and nonverbal feedback while another person is talking and after they are done. Back-channel cues are the verbal and nonverbal signals we send while someone is talking and can consist of verbal cues like "uh-huh," "oh," and "right," and/or nonverbal cues like direct eye contact, head nods, and leaning forward. Back-channel cues are generally a form of positive feedback that indicates others are actively listening. People also send cues intentionally and unintentionally that indicate they aren't listening. If another person is looking away, fidgeting, texting, or turned away, we will likely interpret those responses negatively.



Listeners respond to speakers nonverbally during a message using back-channel cues and verbally after a message using paraphrasing and clarifying questions. Duane Storey – Listening – CC BY-NC-ND 2.0.

Paraphrasing is a responding behavior that can also show that you understand what was communicated. When you paraphrase information, you rephrase the message into your own words. For example, you might say the following to start off a paraphrased response: "What I heard you say was…" or "It seems like you're saying…" You can also ask clarifying questions to get more information. It is often a good idea to pair a paraphrase with a question to keep a conversation flowing. For example, you might

pose the following paraphrase and question pair: “It seems like you believe you were treated unfairly. Is that right?” Or you might ask a standalone question like “What did your boss do that made you think he was ‘playing favorites?’” Make sure to paraphrase and/or ask questions once a person’s turn is over, because interrupting can also be interpreted as a sign of not listening. Paraphrasing is also a good tool to use in computer-mediated communication, especially since miscommunication can occur due to a lack of nonverbal and other contextual cues.

The Importance of Listening

Understanding how listening works provides the foundation we need to explore why we listen, including various types and styles of listening. In general, listening helps us achieve all the communication goals (physical, instrumental, relational, and identity) that we learned about in the chapter titled “Introduction to Communication Studies”. Listening is also important in academic, professional, and personal contexts.

In terms of academics, poor listening skills were shown to contribute significantly to failure in a person’s first year of college (Zabava & Wolvin, 1993). In general, students with high scores for listening ability have greater academic achievement. Interpersonal communication skills including listening are also highly sought after by potential employers, consistently ranking in the top ten in national surveys (National Association of Colleges and Employers, 2010).

Poor listening skills, lack of conciseness, and inability to give constructive feedback have been identified as potential communication challenges in professional contexts. Even though listening education is lacking in our society, research has shown that introductory communication courses provide important skills necessary for functioning in entry-level jobs, including listening, writing, motivating/persuading, interpersonal skills, informational interviewing, and small-group problem solving (DiSalvo, 1980). Training and improvements in listening will continue to pay off, as employers desire employees with good communication skills, and employees who have good listening skills are more likely to get promoted.

Listening also has implications for our personal lives and relationships. We shouldn’t underestimate the power of listening to make someone else feel better and to open our perceptual field to new sources of information. Empathetic listening can help us expand our self and social awareness by learning from other people’s experiences and by helping us take on different perspectives. Emotional support in the form of empathetic listening and validation during times of conflict can help relational partners manage common stressors of relationships that may otherwise lead a partnership to deteriorate (Milardo & Helms-Erikson, 2000). The following list reviews some of the main functions of listening that are relevant in multiple contexts.

The main purposes of listening are (Hargie, 2011)

- to focus on messages sent by other people or noises coming from our surroundings;
- to better our understanding of other people’s communication;
- to critically evaluate other people’s messages;
- to monitor nonverbal signals;
- to indicate that we are interested or paying attention;
- to empathize with others and show we care for them (relational maintenance); and
- to engage in negotiation, dialogue, or other exchanges that result in shared understanding of or agreement on an issue.

Listening Types

Listening serves many purposes, and different situations require different types of listening. The type of listening we engage in affects our communication and how others respond to us. For example, when we listen to empathize with others, our communication will likely be supportive and open, which will then lead the other person to feel “heard” and supported and hopefully view the interaction positively (Bodie & Villaume, 2003). The main types of listening we will discuss are discriminative, informational, critical, and empathetic (Watson, Barker, & Weaver III, 1995).

Discriminative Listening

Discriminative listening is a focused and usually instrumental type of listening that is primarily physiological and occurs mostly at the receiving stage of the listening process. Here we engage in listening to scan and monitor our surroundings in order to isolate particular auditory or visual stimuli. For example, we may focus our listening on a dark part of the yard while walking the dog at night to determine if the noise we just heard presents us with any danger. Or we may look for a particular nonverbal cue to let us know our conversational partner received our message (Hargie, 2011). In the absence of a hearing impairment, we have an innate and physiological ability to engage in discriminative listening. Although this is the most basic form of listening, it provides the

foundation on which more intentional listening skills are built. This type of listening can be refined and honed. Think of how musicians, singers, and mechanics exercise specialized discriminative listening to isolate specific aural stimuli and how actors, detectives, and sculptors discriminate visual cues that allow them to analyze, make meaning from, or recreate nuanced behavior (Wolvin & Coakley, 1993).

Informational Listening

Informational listening entails listening with the goal of comprehending and retaining information. This type of listening is not evaluative and is common in teaching and learning contexts ranging from a student listening to an informative speech to an out-of-towner listening to directions to the nearest gas station. We also use informational listening when we listen to news reports, voice mail, and briefings at work. Since retention and recall are important components of informational listening, good concentration and memory skills are key. These also happen to be skills that many college students struggle with, at least in the first years of college, but will be expected to have mastered once they get into professional contexts. In many professional contexts, informational listening is important, especially when receiving instructions. I caution my students that they will be expected to process verbal instructions more frequently in their profession than they are in college. Most college professors provide detailed instructions and handouts with assignments so students can review them as needed, but many supervisors and managers will expect you to take the initiative to remember or record vital information. Additionally, many bosses are not as open to questions or requests to repeat themselves as professors are.

Critical Listening

Critical listening entails listening with the goal of analyzing or evaluating a message based on information presented verbally and information that can be inferred from context. A critical listener evaluates a message and accepts it, rejects it, or decides to withhold judgment and seek more information. As constant consumers of messages, we need to be able to assess the credibility of speakers and their messages and identify various persuasive appeals and faulty logic (known as fallacies), which you can learn more about in the chapter titled “Informative and Persuasive Speaking”. Critical listening is important during persuasive exchanges, but I recommend always employing some degree of critical listening, because you may find yourself in a persuasive interaction that you thought was informative. As is noted in Chapter 4 “Nonverbal Communication”, people often disguise inferences as facts. Critical-listening skills are useful when listening to a persuasive speech in this class and when processing any of the persuasive media messages we receive daily. You can see judges employ critical listening, with varying degrees of competence, on talent competition shows like *Rupaul’s Drag Race*, *America’s Got Talent*, and *The Voice*. While the exchanges between judge and contestant on these shows is expected to be subjective and critical, critical listening is also important when listening to speakers that have stated or implied objectivity, such as parents, teachers, political leaders, doctors, and religious leaders. We will learn more about how to improve your critical thinking skills later in this chapter.

Empathetic Listening



We support others through empathetic listening by trying to “feel with” them. Stewart Black – Comfort – CC BY 2.0.

Empathetic listening is the most challenging form of listening and occurs when we try to understand or experience what a speaker is thinking or feeling. Empathetic listening is distinct from sympathetic listening. While the word *empathy* means to “feel into” or

"feel with" another person, *sympathy* means to "feel for" someone. Sympathy is generally more self-oriented and distant than empathy (Bruneau, 1993). Empathetic listening is other oriented and should be genuine. Because of our own centrality in our perceptual world, empathetic listening can be difficult. It's often much easier for us to tell our own story or to give advice than it is to really listen to and empathize with someone else. We should keep in mind that sometimes others just need to be heard and our feedback isn't actually desired.

Empathetic listening is key for dialogue and helps maintain interpersonal relationships. In order to reach dialogue, people must have a degree of open-mindedness and a commitment to civility that allows them to be empathetic while still allowing them to believe in and advocate for their own position. An excellent example of critical and empathetic listening in action is the international Truth and Reconciliation movement. The most well-known example of a Truth and Reconciliation Commission (TRC) occurred in South Africa as a way to address the various conflicts that occurred during apartheid (Department of Justice and Constitutional Development, 2012). The first TRC in the United States occurred in Greensboro, North Carolina, as a means of processing the events and aftermath of November 3, 1979, when members of the Ku Klux Klan shot and killed five members of the Communist Worker's Party during a daytime confrontation witnessed by news crews and many bystanders. The goal of such commissions is to allow people to tell their stories, share their perspectives in an open environment, and be listened to. The Greensboro TRC states its purpose as such:[1]

The truth and reconciliation process seeks to heal relations between opposing sides by uncovering all pertinent facts, distinguishing truth from lies, and allowing for acknowledgement, appropriate public mourning, forgiveness and healing…The focus often is on giving victims, witnesses and even perpetrators a chance to publicly tell their stories without fear of prosecution.

Listening Styles

Just as there are different types of listening, there are also different styles of listening. People may be categorized as one or more of the following listeners: people-oriented, action-oriented, content-oriented, and time-oriented listeners. Research finds that 40 percent of people have more than one preferred listening style, and that they choose a style based on the listening situation (Bodie & Villaume, 2003). Other research finds that people often still revert back to a single preferred style in times of emotional or cognitive stress, even if they know a different style of listening would be better (Worthington, 2003). Following a brief overview of each listening style, we will explore some of their applications, strengths, and weaknesses.

- **People-oriented listeners** are concerned about the needs and feelings of others and may get distracted from a specific task or the content of a message in order to address feelings.
- **Action-oriented listeners** prefer well-organized, precise, and accurate information. They can become frustrated with they perceive communication to be unorganized or inconsistent, or a speaker to be "long-winded."
- **Content-oriented listeners** are analytic and enjoy processing complex messages. They like in-depth information and like to learn about multiple sides of a topic or hear multiple perspectives on an issue. Their thoroughness can be difficult to manage if there are time constraints.
- **Time-oriented listeners** are concerned with completing tasks and achieving goals. They do not like information perceived as irrelevant and like to stick to a timeline. They may cut people off and make quick decisions (taking short cuts or cutting corners) when they think they have enough information.

People-Oriented Listeners

People-oriented listeners are concerned about the emotional states of others and listen with the purpose of offering support in interpersonal relationships. People-oriented listeners can be characterized as "supporters" who are caring and understanding. These listeners are sought out because they are known as people who will "lend an ear." They may or may not be valued for the advice they give, but all people often want is a good listener. This type of listening may be especially valuable in interpersonal communication involving emotional exchanges, as a person-oriented listener can create a space where people can make themselves vulnerable without fear of being cut off or judged. People-oriented listeners are likely skilled empathetic listeners and may find success in supportive fields like counseling, social work, or nursing. Interestingly, such fields are typically feminized, in that people often associate the characteristics of people-oriented listeners with roles filled by women. We will learn more about how gender and listening intersect in Section 5 "Listening and Gender".

Action-Oriented Listeners

Action-oriented listeners focus on what action needs to take place in regards to a received message and try to formulate an organized way to initiate that action. These listeners are frustrated by disorganization, because it detracts from the possibility of

actually doing something. Action-oriented listeners can be thought of as “builders”—like an engineer, a construction site foreperson, or a skilled project manager. This style of listening can be very effective when a task needs to be completed under time, budgetary, or other logistical constraints. One research study found that people prefer an action-oriented style of listening in instructional contexts (Imhof, 2004). In other situations, such as interpersonal communication, action-oriented listeners may not actually be very interested in listening, instead taking a “What do you want me to do?” approach. A friend and colleague of mine who exhibits some qualities of an action-oriented listener once told me about an encounter she had with a close friend who had a stillborn baby. My friend said she immediately went into “action mode.” Although it was difficult for her to connect with her friend at an emotional/empathetic level, she was able to use her action-oriented approach to help out in other ways as she helped make funeral arrangements, coordinated with other family and friends, and handled the details that accompanied this tragic emotional experience. As you can see from this example, the action-oriented listening style often contrasts with the people-oriented listening style.

Content-Oriented Listeners

Content-oriented listeners like to listen to complex information and evaluate the content of a message, often from multiple perspectives, before drawing conclusions. These listeners can be thought of as “learners,” and they also ask questions to solicit more information to fill out their understanding of an issue. Content-oriented listeners often enjoy high perceived credibility because of their thorough, balanced, and objective approach to engaging with information. Content-oriented listeners are likely skilled informational and critical listeners and may find success in academic careers in the humanities, social sciences, or sciences. Ideally, judges and politicians would also possess these characteristics.

Time-Oriented Listeners

Time-oriented listeners are more concerned about time limits and timelines than they are with the content or senders of a message. These listeners can be thought of as “executives,” and they tend to actually verbalize the time constraints under which they are operating.



Time-oriented listeners listen on a schedule, often giving people limits on their availability by saying, for example, “I only have about five minutes.”. JD Lasica – Business call – CC BY-NC 2.0.

For example, a time-oriented supervisor may say the following to an employee who has just entered his office and asked to talk: “Sure, I can talk, but I only have about five minutes.” These listeners may also exhibit nonverbal cues that indicate time and/or attention shortages, such as looking at a clock, avoiding eye contact, or nonverbally trying to close down an interaction. Time-oriented listeners are also more likely to interrupt others, which may make them seem insensitive to emotional/personal needs. People often get action-oriented and time-oriented listeners confused. Action-oriented listeners would be happy to get to a conclusion or decision quickly if they perceive that they are acting on well-organized and accurate information. They would, however, not mind taking longer to reach a conclusion when dealing with a complex topic, and they would delay making a decision if the information presented to them didn’t meet their standards of organization. Unlike time-oriented listeners, action-oriented listeners are not as likely to cut people off (especially if people are presenting relevant information) and are not as likely to take short cuts.

Key Takeaways

- Getting integrated: Listening is a learned process and skill that we can improve on with concerted effort. Improving our listening skills can benefit us in academic, professional, personal, and civic contexts.
- Listening is the process of receiving, interpreting, recalling, evaluating, and responding to verbal and nonverbal messages. In the receiving stage, we select and attend to various stimuli based on salience. We then interpret auditory and visual stimuli in order to make meaning out of them based on our existing schemata. Short-term and long-term memory store stimuli until they are discarded or processed for later recall. We then evaluate the credibility, completeness, and worth of a message before responding with verbal and nonverbal signals.
- Discriminative listening is the most basic form of listening, and we use it to distinguish between and focus on specific sounds. We use informational listening to try to comprehend and retain information. Through critical listening, we analyze and evaluate messages at various levels. We use empathetic listening to try to understand or experience what a speaker is feeling.
- People-oriented listeners are concerned with others' needs and feelings, which may distract from a task or the content of a message. Action-oriented listeners prefer listening to well-organized and precise information and are more concerned about solving an issue than they are about supporting the speaker. Content-oriented listeners enjoy processing complicated information and are typically viewed as credible because they view an issue from multiple perspectives before making a decision. Although content-oriented listeners may not be very effective in situations with time constraints, time-oriented listeners are fixated on time limits and listen in limited segments regardless of the complexity of the information or the emotions involved, which can make them appear cold and distant to some.

Exercises

1. The recalling stage of the listening process is a place where many people experience difficulties. What techniques do you use or could you use to improve your recall of certain information such as people's names, key concepts from your classes, or instructions or directions given verbally?
2. Getting integrated: Identify how critical listening might be useful for you in each of the following contexts: academic, professional, personal, and civic.
3. Listening scholars have noted that empathetic listening is the most difficult type of listening. Do you agree? Why or why not?
4. Which style of listening best describes you and why? Which style do you have the most difficulty with or like the least and why?

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5.1.2: Barriers to Effective Listening

Learning Objectives

- Discuss some of the environmental and physical barriers to effective listening.
- Explain how cognitive and personal factors can present barriers to effective listening.
- Discuss common bad listening practices.

Barriers to effective listening are present at every stage of the listening process (Hargie, 2011). At the receiving stage, noise can block or distort incoming stimuli. At the interpreting stage, complex or abstract information may be difficult to relate to previous experiences, making it difficult to reach understanding. At the recalling stage, natural limits to our memory and challenges to concentration can interfere with remembering. At the evaluating stage, personal biases and prejudices can lead us to block people out or assume we know what they are going to say. At the responding stage, a lack of paraphrasing and questioning skills can lead to misunderstanding. In the following section, we will explore how environmental and physical factors, cognitive and personal factors, and bad listening practices present barriers to effective listening.

Environmental and Physical Barriers to Listening

Environmental factors such as lighting, temperature, and furniture affect our ability to listen. A room that is too dark can make us sleepy, just as a room that is too warm or cool can raise awareness of our physical discomfort to a point that it is distracting. Some seating arrangements facilitate listening, while others separate people. In general, listening is easier when listeners can make direct eye contact with and are in close physical proximity to a speaker. You may recall from the chapter titled “Nonverbal Communication” that when group members are allowed to choose a leader, they often choose the person who is sitting at the center or head of the table (Andersen, 1999). Even though the person may not have demonstrated any leadership abilities, people subconsciously gravitate toward speakers that are nonverbally accessible. The ability to effectively see and hear a person increases people’s confidence in their abilities to receive and process information. Eye contact and physical proximity can still be affected by noise. As we learned in the chapter titled “Introduction to Communication Studies”, environmental noises such as a whirring air conditioner, barking dogs, or a ringing fire alarm can obviously interfere with listening despite direct lines of sight and well-placed furniture.

Physiological noise, like environmental noise, can interfere with our ability to process incoming information. This is considered a physical barrier to effective listening because it emanates from our physical body. Physiological noise is noise stemming from a physical illness, injury, or bodily stress. Ailments such as a cold, a broken leg, a headache, or a poison ivy outbreak can range from annoying to unbearably painful and impact our listening relative to their intensity. Another type of noise, psychological noise, bridges physical and cognitive barriers to effective listening. Psychological noise, or noise stemming from our psychological states including moods and level of arousal, can facilitate or impede listening. Any mood or state of arousal, positive or negative, that is too far above or below our regular baseline creates a barrier to message reception and processing. The generally positive emotional state of being in love can be just as much of a barrier as feeling hatred. Excited arousal can also distract as much as anxious arousal. Stress about an upcoming events ranging from losing a job, to having surgery, to wondering about what to eat for lunch can overshadow incoming messages. While we will explore cognitive barriers to effective listening more in the next section, psychological noise is relevant here given that the body and mind are not completely separate. In fact, they can interact in ways that further interfere with listening. Fatigue, for example, is usually a combination of psychological and physiological stresses that manifests as stress (psychological noise) and weakness, sleepiness, and tiredness (physiological noise). Additionally, mental anxiety (psychological noise) can also manifest itself in our bodies through trembling, sweating, blushing, or even breaking out in rashes (physiological noise).

Cognitive and Personal Barriers to Listening

Aside from the barriers to effective listening that may be present in the environment or emanate from our bodies, cognitive limits, a lack of listening preparation, difficult or disorganized messages, and prejudices can interfere with listening. Whether you call it multitasking, daydreaming, glazing over, or drifting off, we all cognitively process other things while receiving messages. If you think of your listening mind as a wall of ten televisions, you may notice that in some situations five of the ten televisions are tuned into one channel. If that one channel is a lecture being given by your professor, then you are exerting about half of your cognitive processing abilities on one message. In another situation, all ten televisions may be on different channels. The fact that we have the

capability to process more than one thing at a time offers some advantages and disadvantages. But unless we can better understand how our cognitive capacities and personal preferences affect our listening, we are likely to experience more barriers than benefits.

Difference between Speech and Thought Rate

Our ability to process more information than what comes from one speaker or source creates a barrier to effective listening. While people speak at a rate of 125 to 175 words per minute, we can process between 400 and 800 words per minute (Hargie, 2011). This gap between speech rate and thought rate gives us an opportunity to side-process any number of thoughts that can be distracting from a more important message. Because of this gap, it is impossible to give one message our "undivided attention," but we can occupy other channels in our minds with thoughts related to the central message. For example, using some of your extra cognitive processing abilities to repeat, rephrase, or reorganize messages coming from one source allows you to use that extra capacity in a way that reinforces the primary message.

The difference between speech and thought rate connects to personal barriers to listening, as personal concerns are often the focus of competing thoughts that can take us away from listening and challenge our ability to concentrate on others' messages. Two common barriers to concentration are self-centeredness and lack of motivation (Brownell, 1993). For example, when our self-consciousness is raised, we may be too busy thinking about how we look, how we're sitting, or what others think of us to be attentive to an incoming message. Additionally, we are often challenged when presented with messages that we do not find personally relevant. In general, we employ selective attention, which refers to our tendency to pay attention to the messages that benefit us in some way and filter others out. So the student who is checking his or her Twitter feed during class may suddenly switch his or her attention back to the previously ignored professor when the following words are spoken: "This will be important for the exam."



Drifting attention is a common barrier to listening. Try to find personal relevance in the message to help maintain concentration. Wikimedia Commons – CC BY-SA 3.0.

Another common barrier to effective listening that stems from the speech and thought rate divide is response preparation. Response preparation refers to our tendency to rehearse what we are going to say next while a speaker is still talking. Rehearsal of what we

will say once a speaker's turn is over is an important part of the listening process that takes place between the recalling and evaluation and/or the evaluation and responding stage. Rehearsal becomes problematic when response preparation begins as someone is receiving a message and hasn't had time to engage in interpretation or recall. In this sense, we are listening with the goal of responding instead of with the goal of understanding, which can lead us to miss important information that could influence our response.

"Getting Plugged In"

Technology, Multitasking, and Listening

Do you like to listen to music while you do homework? Do you clean your apartment while talking to your mom on the phone? Do you think students should be allowed to use laptops in all college classrooms? Your answers to these questions will point to your preferences for multitasking. If you answered "yes" to most of them, then you are in line with the general practices of the "net generation" of digital natives for whom multitasking, especially with various forms of media, is a way of life. Multitasking is a concept that has been around for a while and emerged along with the increasing expectation that we will fill multiple role demands throughout the day. Multitasking can be pretty straightforward and beneficial—for example, if we listen to motivating music while working out. But multitasking can be very inefficient, especially when one or more of our concurrent tasks are complex or unfamiliar to us (Bardhi, Rohm, & Sultan, 2010).

Media multitasking specifically refers to the use of multiple forms of media at the same time, and it can have positive and negative effects on listening (Bardhi, Rohm, & Sultan, 2010). The negative effects of media multitasking have received much attention in recent years, as people question the decreasing attention span within our society. Media multitasking may promote inefficiency, because it can lead to distractions and plays a prominent role for many in procrastination. The numerous options for media engagement that we have can also lead to a feeling of chaos as our attention is pulled in multiple directions, creating a general sense of disorder. And many of us feel a sense of enslavement when we engage in media multitasking, as we feel like we can't live without certain personal media outlets.

Media multitasking can also give people a sense of control, as they use multiple technologies to access various points of information to solve a problem or complete a task. An employee may be able to use her iPad to look up information needed to address a concern raised during a business meeting. She could then e-mail that link to the presenter, who could share it with the room through his laptop and a LCD projector. Media multitasking can also increase efficiency, as people can carry out tasks faster. The links to videos and online articles that I've included in this textbook allow readers like you to quickly access additional information about a particular subject to prepare for a presentation or complete a paper assignment. Media multitasking can also increase engagement. Aside from just reading material in a textbook, students can now access information through an author's blog or Twitter account.

Media multitasking can produce an experience that feels productive, but is it really? What are the consequences of our media- and technology-saturated world? Although many of us like to think that we're good multitaskers, some research indicates otherwise. For example, student laptop use during class has been connected to lower academic performance (Fried, 2008). This is because media multitasking has the potential to interfere with listening at multiple stages of the process. The study showed that laptop use interfered with receiving, as students using them reported that they paid less attention to the class lectures. This is because students used the laptops for purposes other than taking notes or exploring class content. Of the students using laptops, 81 percent checked e-mail during lectures, 68 percent used instant messaging, and 43 percent surfed the web. Students using laptops also had difficulty with the interpretation stage of listening, as they found less clarity in the parts of the lecture they heard and did not understand the course material as much as students who didn't use a laptop. The difficulties with receiving and interpreting obviously create issues with recall that can lead to lower academic performance in the class. Laptop use also negatively affected the listening abilities of students not using laptops. These students reported that they were distracted, as their attention was drawn to the laptop screens of other students.

1. What are some common ways that you engage in media multitasking? What are some positive and negative consequences of your media multitasking?
2. What strategies do you or could you use to help minimize the negative effects of media multitasking?
3. Should laptops, smartphones, and other media devices be used by students during college classes? Why or why not? What restrictions or guidelines for use could instructors provide that would capitalize on the presence of such media to enhance student learning and help minimize distractions?

Lack of Listening Preparation

Another barrier to effective listening is a general lack of listening preparation. Unfortunately, most people have never received any formal training or instruction related to listening. Although some people think listening skills just develop over time, competent listening is difficult, and enhancing listening skills takes concerted effort. Even when listening education is available, people do not embrace it as readily as they do opportunities to enhance their speaking skills. After teaching communication courses for several years, I have consistently found that students and teachers approach the listening part of the course less enthusiastically than some of the other parts. Listening is often viewed as an annoyance or a chore, or just ignored or minimized as part of the communication process. In addition, our individualistic society values speaking more than listening, as it's the speakers who are sometimes literally in the spotlight. Although listening competence is a crucial part of social interaction and many of us value others we perceive to be "good listeners," listening just doesn't get the same kind of praise, attention, instruction, or credibility as speaking. Teachers, parents, and relational partners explicitly convey the importance of listening through statements like "You better listen to me," "Listen closely," and "Listen up," but these demands are rarely paired with concrete instruction. So unless you plan on taking more communication courses in the future (and I hope you do), this chapter may be the only instruction you receive on the basics of the listening process, some barriers to effective listening, and how we can increase our listening competence.

Bad Messages and/or Speakers

Bad messages and/or speakers also present a barrier to effective listening. Sometimes our trouble listening originates in the sender. In terms of message construction, poorly structured messages or messages that are too vague, too jargon filled, or too simple can present listening difficulties. In terms of speakers' delivery, verbal fillers, monotone voices, distracting movements, or a disheveled appearance can inhibit our ability to cognitively process a message (Hargie, 2011). As we will learn in Section 5.2.3 "Bad Listening Practices", speakers can employ particular strategies to create listenable messages that take some of the burden off the listener by tailoring a message to be heard and processed easily. The chapter titled "Preparing a Speech" also discusses many strategies for creating messages tailored for oral delivery, including things like preview and review statements, transitions, and parallel wording. Listening also becomes difficult when a speaker tries to present too much information. Information overload is a common barrier to effective listening that good speakers can help mitigate by building redundancy into their speeches and providing concrete examples of new information to help audience members interpret and understand the key ideas.

Prejudice

Oscar Wilde said, "Listening is a very dangerous thing. If one listens one may be convinced." Unfortunately, some of our default ways of processing information and perceiving others lead us to rigid ways of thinking. When we engage in prejudiced listening, we are usually trying to preserve our ways of thinking and avoid being convinced of something different. This type of prejudice is a barrier to effective listening, because when we prejudge a person based on his or her identity or ideas, we usually stop listening in an active and/or ethical way.

We exhibit prejudice in our listening in several ways, some of which are more obvious than others. For example, we may claim to be in a hurry and only selectively address the parts of a message that we agree with or that aren't controversial. We can also operate from a state of denial where we avoid a subject or person altogether so that our views are not challenged. Prejudices that are based on a person's identity, such as race, age, occupation, or appearance, may lead us to assume that we know what he or she will say, essentially closing down the listening process. Keeping an open mind and engaging in perception checking can help us identify prejudiced listening and hopefully shift into more competent listening practices.

Bad Listening Practices

The previously discussed barriers to effective listening may be difficult to overcome because they are at least partially beyond our control. Physical barriers, cognitive limitations, and perceptual biases exist within all of us, and it is more realistic to believe that we can become more conscious of and lessen them than it is to believe that we can eliminate them altogether. Other "bad listening" practices may be habitual, but they are easier to address with some concerted effort. These bad listening practices include interrupting, distorted listening, eavesdropping, aggressive listening, narcissistic listening, and pseudo-listening.

Interrupting

Conversations unfold as a series of turns, and turn taking is negotiated through a complex set of verbal and nonverbal signals that are consciously and subconsciously received. In this sense, conversational turn taking has been likened to a dance where communicators try to avoid stepping on each other's toes. One of the most frequent glitches in the turn-taking process is

interruption, but not all interruptions are considered “bad listening.” An interruption could be unintentional if we misread cues and think a person is done speaking only to have him or her start up again at the same time we do. Sometimes interruptions are more like overlapping statements that show support (e.g., “I think so too.”) or excitement about the conversation (e.g., “That’s so cool!”). Back-channel cues like “uh-huh,” as we learned earlier, also overlap with a speaker’s message. We may also interrupt out of necessity if we’re engaged in a task with the other person and need to offer directions (e.g., “Turn left here.”), instructions (e.g., “Will you whisk the eggs?”), or warnings (e.g., “Look out behind you!”). All these interruptions are not typically thought of as evidence of bad listening unless they become distracting for the speaker or are unnecessary.

Unintentional interruptions can still be considered bad listening if they result from mindless communication. As we’ve already learned, intended meaning is not as important as the meaning that is generated in the interaction itself. So if you interrupt unintentionally, but because you were only half-listening, then the interruption is still evidence of bad listening. The speaker may form a negative impression of you that can’t just be erased by you noting that you didn’t “mean to interrupt.” Interruptions can also be used as an attempt to dominate a conversation. A person engaging in this type of interruption may lead the other communicator to try to assert dominance, too, resulting in a competition to see who can hold the floor the longest or the most often. More than likely, though, the speaker will form a negative impression of the interrupter and may withdraw from the conversation.

Distorted Listening

Distorted listening occurs in many ways. Sometimes we just get the order of information wrong, which can have relatively little negative effects if we are casually recounting a story, annoying effects if we forget the order of turns (left, right, left or right, left, right?) in our driving directions, or very negative effects if we recount the events of a crime out of order, which leads to faulty testimony at a criminal trial. Rationalization is another form of distorted listening through which we adapt, edit, or skew incoming information to fit our existing schemata. We may, for example, reattribute the cause of something to better suit our own beliefs. If a professor is explaining to a student why he earned a “D” on his final paper, the student could reattribute the cause from “I didn’t follow the paper guidelines” to “this professor is an unfair grader.” Sometimes we actually change the words we hear to make them better fit what we are thinking. This can easily happen if we join a conversation late, overhear part of a conversation, or are being a lazy listener and miss important setup and context. Passing along distorted information can lead to negative consequences ranging from starting a false rumor about someone to passing along incorrect medical instructions from one health-care provider to the next (Hargie, 2011). Last, the addition of material to a message is a type of distorted listening that actually goes against our normal pattern of listening, which involves reducing the amount of information and losing some meaning as we take it in. The metaphor of “weaving a tall tale” is related to the practice of distorting through addition, as inaccurate or fabricated information is added to what was actually heard. Addition of material is also a common feature of gossip. An excellent example of the result of distorted listening is provided by the character Anthony Crispino on *Saturday Night Live*, who passes along distorted news on the “Weekend Update” segment. In past episodes, he has noted that Lebron James turned down the *Cleveland Show* to be on *Miami Vice* (instead of left the Cleveland Cavaliers to play basketball for the Miami Heat) and that President Obama planned on repealing the “Bush haircuts” (instead of the Bush tax cuts).

Eavesdropping

Eavesdropping is a bad listening practice that involves a calculated and planned attempt to secretly listen to a conversation. There is a difference between eavesdropping on and overhearing a conversation. Many if not most of the interactions we have throughout the day occur in the presence of other people. However, given that our perceptual fields are usually focused on the interaction, we are often unaware of the other people around us or don’t think about the fact that they could be listening in on our conversation. We usually only become aware of the fact that other people could be listening in when we’re discussing something private.



Eavesdropping entails intentionally listening in on a conversation that you are not a part of. Alan Strakey – Eavesdropping – CC BY-ND 2.0.

People eavesdrop for a variety of reasons. People might think another person is talking about them behind their back or that someone is engaged in illegal or unethical behavior. Sometimes people eavesdrop to feed the gossip mill or out of curiosity (McCornack, 2007). In any case, this type of listening is considered bad because it is a violation of people's privacy. Consequences for eavesdropping may include an angry reaction if caught, damage to interpersonal relationships, or being perceived as dishonest and sneaky. Additionally, eavesdropping may lead people to find out information that is personally upsetting or hurtful, especially if the point of the eavesdropping is to find out what people are saying behind their back.

Aggressive Listening

Aggressive listening is a bad listening practice in which people pay attention in order to attack something that a speaker says (McCornack, 2007). Aggressive listeners like to ambush speakers in order to critique their ideas, personality, or other characteristics. Such behavior often results from built-up frustration within an interpersonal relationship. Unfortunately, the more two people know each other, the better they will be at aggressive listening. Take the following exchange between long-term partners:

Deb:
I've been thinking about making a salsa garden next to the side porch. I think it would be really good to be able to go pick our own tomatoes and peppers and cilantro to make homemade salsa.

Summer:
Really? When are you thinking about doing it?

Deb:
Next weekend. Would you like to help?

Summer:
I won't hold my breath. Every time you come up with some "idea of the week" you get so excited about it. But do you ever follow through with it? No. We'll be eating salsa from the store next year, just like we are now.

Although Summer's initial response to Deb's idea is seemingly appropriate and positive, she asks the question because she has already planned her upcoming aggressive response. Summer's aggression toward Deb isn't about a salsa garden; it's about a building frustration with what Summer perceives as Deb's lack of follow-through on her ideas. Aside from engaging in aggressive listening because of built-up frustration, such listeners may also attack others' ideas or mock their feelings because of their own low self-esteem and insecurities.

Narcissistic Listening

Narcissistic listening is a form of self-centered and self-absorbed listening in which listeners try to make the interaction about them (McCornack, 2007). Narcissistic listeners redirect the focus of the conversation to them by interrupting or changing the topic. When the focus is taken off them, narcissistic listeners may give negative feedback by pouting, providing negative criticism of the

speaker or topic, or ignoring the speaker. A common sign of narcissistic listening is the combination of a "pivot," when listeners shift the focus of attention back to them, and "one-upping," when listeners try to top what previous speakers have said during the interaction. You can see this narcissistic combination in the following interaction:

Bryce:
My boss has been really unfair to me lately and hasn't been letting me work around my class schedule. I think I may have to quit, but I don't know where I'll find another job.

Toby:
Why are you complaining? I've been working with the same stupid boss for two years. He doesn't even care that I'm trying to get my degree and work at the same time. And you should hear the way he talks to me in front of the other employees.

Narcissistic listeners, given their self-centeredness, may actually fool themselves into thinking that they are listening and actively contributing to a conversation. We all have the urge to share our own stories during interactions, because other people's communication triggers our own memories about related experiences. It is generally more competent to withhold sharing our stories until the other person has been able to speak and we have given the appropriate support and response. But we all shift the focus of a conversation back to us occasionally, either because we don't know another way to respond or because we are making an attempt at empathy. Narcissistic listeners consistently interrupt or follow another speaker with statements like "That reminds me of the time…," "Well, if I were you…," and "That's nothing…" (Nichols, 1995) As we'll learn later, matching stories isn't considered empathetic listening, but occasionally doing it doesn't make you a narcissistic listener.

Pseudo-listening

Do you have a friend or family member who repeats stories? If so, then you've probably engaged in pseudo-listening as a politeness strategy. Pseudo-listening is behaving as if you're paying attention to a speaker when you're actually not (McCornack, 2007). Outwardly visible signals of attentiveness are an important part of the listening process, but when they are just an "act," the pseudo-listener is engaging in bad listening behaviors. She or he is not actually going through the stages of the listening process and will likely not be able to recall the speaker's message or offer a competent and relevant response. Although it is a bad listening practice, we all understandably engage in pseudo-listening from time to time. If a friend needs someone to talk but you're really tired or experiencing some other barrier to effective listening, it may be worth engaging in pseudo-listening as a relational maintenance strategy, especially if the friend just needs a sounding board and isn't expecting advice or guidance. We may also pseudo-listen to a romantic partner or grandfather's story for the fifteenth time to prevent hurting their feelings. We should avoid pseudo-listening when possible and should definitely avoid making it a listening habit. Although we may get away with it in some situations, each time we risk being "found out," which could have negative relational consequences.

Key Takeaways

- Environmental and physical barriers to effective listening include furniture placement, environmental noise such as sounds of traffic or people talking, physiological noise such as a sinus headache or hunger, and psychological noise such as stress or anger.
- Cognitive barriers to effective listening include the difference between speech and thought rate that allows us "extra room" to think about other things while someone is talking and limitations in our ability or willingness to concentrate or pay attention. Personal barriers to effective listening include a lack of listening preparation, poorly structured and/or poorly delivered messages, and prejudice.
- There are several bad listening practices that we should avoid, as they do not facilitate effective listening:
  - Interruptions that are unintentional or serve an important or useful purpose are not considered bad listening. When interrupting becomes a habit or is used in an attempt to dominate a conversation, then it is a barrier to effective listening.
  - Distorted listening occurs when we incorrectly recall information, skew information to fit our expectations or existing schemata, or add material to embellish or change information.
  - Eavesdropping is a planned attempt to secretly listen to a conversation, which is a violation of the speakers' privacy.
  - Aggressive listening is a bad listening practice in which people pay attention to a speaker in order to attack something they say.
  - Narcissistic listening is self-centered and self-absorbed listening in which listeners try to make the interaction about them by interrupting, changing the subject, or drawing attention away from others.
  - Pseudo-listening is "fake listening," in that people behave like they are paying attention and listening when they actually are not.

Exercises

1. We are capable of thinking faster than the speed at which the average person speaks, which allows us some room to put mental faculties toward things other than listening. What typically makes your mind wander?
2. Bad speakers and messages are a common barrier to effective listening. Describe a time recently when your ability to listen was impaired by the poor delivery and/or content of another person.
3. Of the bad listening practices listed, which do you use the most? Why do you think you use this one more than the others? What can you do to help prevent or lessen this barrier?

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5.1.3: Improving Listening Competence

Learning Objectives

- Identify strategies for improving listening competence at each stage of the listening process.
- Summarize the characteristics of active listening.
- Apply critical-listening skills in interpersonal, educational, and mediated contexts.
- Practice empathetic listening skills.
- Discuss ways to improve listening competence in relational, professional, and cultural contexts.

Many people admit that they could stand to improve their listening skills. This section will help us do that. In this section, we will learn strategies for developing and improving competence at each stage of the listening process. We will also define active listening and the behaviors that go along with it. Looking back to the types of listening discussed earlier, we will learn specific strategies for sharpening our critical and empathetic listening skills. In keeping with our focus on integrative learning, we will also apply the skills we have learned in academic, professional, and relational contexts and explore how culture and gender affect listening.

Listening Competence at Each Stage of the Listening Process

We can develop competence within each stage of the listening process, as the following list indicates (Ridge, 1993):

1. To improve listening at the receiving stage,
   - prepare yourself to listen,
   - discern between intentional messages and noise,
   - concentrate on stimuli most relevant to your listening purpose(s) or goal(s),
   - be mindful of the selection and attention process as much as possible,
   - pay attention to turn-taking signals so you can follow the conversational flow, and
   - avoid interrupting someone while they are speaking in order to maintain your ability to receive stimuli and listen.
2. To improve listening at the interpreting stage,
   - identify main points and supporting points;
   - use contextual clues from the person or environment to discern additional meaning;
   - be aware of how a relational, cultural, or situational context can influence meaning;
   - be aware of the different meanings of silence; and
   - note differences in tone of voice and other paralinguistic cues that influence meaning.
3. To improve listening at the recalling stage,
   - use multiple sensory channels to decode messages and make more complete memories;
   - repeat, rephrase, and reorganize information to fit your cognitive preferences; and
   - use mnemonic devices as a gimmick to help with recall.
4. To improve listening at the evaluating stage,
   - separate facts, inferences, and judgments;
   - be familiar with and able to identify persuasive strategies and fallacies of reasoning;
   - assess the credibility of the speaker and the message; and
   - be aware of your own biases and how your perceptual filters can create barriers to effective listening.
5. To improve listening at the responding stage,
   - ask appropriate clarifying and follow-up questions and paraphrase information to check understanding,
   - give feedback that is relevant to the speaker's purpose/motivation for speaking,
   - adapt your response to the speaker and the context, and
   - do not let the preparation and rehearsal of your response diminish earlier stages of listening.

Active Listening

Active listening refers to the process of pairing outwardly visible positive listening behaviors with positive cognitive listening practices. Active listening can help address many of the environmental, physical, cognitive, and personal barriers to effective

listening that we discussed earlier. The behaviors associated with active listening can also enhance informational, critical, and empathetic listening.

Active Listening Can Help Overcome Barriers to Effective Listening

Being an active listener starts before you actually start receiving a message. Active listeners make strategic choices and take action in order to set up ideal listening conditions. Physical and environmental noises can often be managed by moving locations or by manipulating the lighting, temperature, or furniture. When possible, avoid important listening activities during times of distracting psychological or physiological noise. For example, we often know when we're going to be hungry, full, more awake, less awake, more anxious, or less anxious, and advance planning can alleviate the presence of these barriers. For college students, who often have some flexibility in their class schedules, knowing when you best listen can help you make strategic choices regarding what class to take when. And student options are increasing, as some colleges are offering classes in the overnight hours to accommodate working students and students who are just "night owls" (Toppo, 2011). Of course, we don't always have control over our schedule, in which case we will need to utilize other effective listening strategies that we will learn more about later in this chapter.

In terms of cognitive barriers to effective listening, we can prime ourselves to listen by analyzing a listening situation before it begins. For example, you could ask yourself the following questions:

1. "What are my goals for listening to this message?"
2. "How does this message relate to me / affect my life?"
3. "What listening type and style are most appropriate for this message?"

As we learned earlier, the difference between speech and thought processing rate means listeners' level of attention varies while receiving a message. Effective listeners must work to maintain focus as much as possible and refocus when attention shifts or fades (Wolvin & Coakley, 1993). One way to do this is to find the motivation to listen. If you can identify intrinsic and or extrinsic motivations for listening to a particular message, then you will be more likely to remember the information presented. Ask yourself how a message could impact your life, your career, your intellect, or your relationships. This can help overcome our tendency toward selective attention. As senders of messages, we can help listeners by making the relevance of what we're saying clear and offering well-organized messages that are tailored for our listeners. We will learn much more about establishing relevance, organizing a message, and gaining the attention of an audience in public speaking contexts later in the book.

Given that we can process more words per minute than people can speak, we can engage in internal dialogue, making good use of our intrapersonal communication, to become a better listener. Three possibilities for internal dialogue include covert coaching, self-reinforcement, and covert questioning; explanations and examples of each follow (Hargie, 2011):

- **Covert coaching** involves sending yourself messages containing advice about better listening, such as "You're getting distracted by things you have to do after work. Just focus on what your supervisor is saying now."
- **Self-reinforcement** involves sending yourself affirmative and positive messages: "You're being a good active listener. This will help you do well on the next exam."
- **Covert questioning** involves asking yourself questions about the content in ways that focus your attention and reinforce the material: "What is the main idea from that PowerPoint slide?" "Why is he talking about his brother in front of our neighbors?"

Internal dialogue is a more structured way to engage in active listening, but we can use more general approaches as well. I suggest that students occupy the "extra" channels in their mind with thoughts that are related to the primary message being received instead of thoughts that are unrelated. We can use those channels to resort, rephrase, and repeat what a speaker says. When we resort, we can help mentally repair disorganized messages. When we rephrase, we can put messages into our own words in ways that better fit our cognitive preferences. When we repeat, we can help messages transfer from short-term to long-term memory.

Other tools can help with concentration and memory. Mental bracketing refers to the process of intentionally separating out intrusive or irrelevant thoughts that may distract you from listening (McCornack, 2007). This requires that we monitor our concentration and attention and be prepared to let thoughts that aren't related to a speaker's message pass through our minds without us giving them much attention. Mnemonic devices are techniques that can aid in information recall (Hargie 2011). Starting in ancient Greece and Rome, educators used these devices to help people remember information. They work by imposing order and organization on information. Three main mnemonic devices are acronyms, rhymes, and visualization, and examples of each follow:

- **Acronyms.** HOMES—to help remember the Great Lakes (Huron, Ontario, Michigan, Erie, and Superior).
- **Rhyme.** "Righty tighty, lefty loosey"—to remember which way most light bulbs, screws, and other coupling devices turn to make them go in or out.

- **Visualization.** Imagine seeing a glass of port wine (which is red) and the red navigation light on a boat to help remember that the red light on a boat is always on the port side, which will also help you remember that the blue light must be on the starboard side.

Active Listening Behaviors

From the suggestions discussed previously, you can see that we can prepare for active listening in advance and engage in certain cognitive strategies to help us listen better. We also engage in active listening behaviors as we receive and process messages.

Eye contact is a key sign of active listening. Speakers usually interpret a listener's eye contact as a signal of attentiveness. While a lack of eye contact may indicate inattentiveness, it can also signal cognitive processing. When we look away to process new information, we usually do it unconsciously. Be aware, however, that your conversational partner may interpret this as not listening. If you really do need to take a moment to think about something, you could indicate that to the other person by saying, "That's new information to me. Give me just a second to think through it." We already learned the role that back-channel cues play in listening. An occasional head nod and "uh-huh" signal that you are paying attention. However, when we give these cues as a form of "autopilot" listening, others can usually tell that we are pseudo-listening, and whether they call us on it or not, that impression could lead to negative judgments.

A more direct way to indicate active listening is to reference previous statements made by the speaker. Norms of politeness usually call on us to reference a past statement or connect to the speaker's current thought before starting a conversational turn. Being able to summarize what someone said to ensure that the topic has been satisfactorily covered and understood or being able to segue in such a way that validates what the previous speaker said helps regulate conversational flow. Asking probing questions is another way to directly indicate listening and to keep a conversation going, since they encourage and invite a person to speak more. You can also ask questions that seek clarification and not just elaboration. Speakers should present complex information at a slower speaking rate than familiar information, but many will not. Remember that your nonverbal feedback can be useful for a speaker, as it signals that you are listening but also whether or not you understand. If a speaker fails to read your nonverbal feedback, you may need to follow up with verbal communication in the form of paraphrased messages and clarifying questions.

As active listeners, we want to be excited and engaged, but don't let excitement manifest itself in interruptions. Being an active listener means knowing when to maintain our role as listener and resist the urge to take a conversational turn. Research shows that people with higher social status are more likely to interrupt others, so keep this in mind and be prepared for it if you are speaking to a high-status person, or try to resist it if you are the high-status person in an interaction (Hargie, 2011).



Good note-taking skills allow listeners to stay engaged with a message and aid in recall of information. Steven Lilley – Note taking – CC BY-SA 2.0.

Note-taking can also indicate active listening. Translating information through writing into our own cognitive structures and schemata allows us to better interpret and assimilate information. Of course, note-taking isn't always a viable option. It would be fairly awkward to take notes during a first date or a casual exchange between new coworkers. But in some situations where we wouldn't normally consider taking notes, a little awkwardness might be worth it for the sake of understanding and recalling the information. For example, many people don't think about taking notes when getting information from their doctor or banker. I actually invite students to take notes during informal meetings because I think they sometimes don't think about it or don't think

it's appropriate. But many people would rather someone jot down notes instead of having to respond to follow-up questions on information that was already clearly conveyed. To help facilitate your note-taking, you might say something like "Do you mind if I jot down some notes? This seems important."

In summary, active listening is exhibited through verbal and nonverbal cues, including steady eye contact with the speaker; smiling; slightly raised eyebrows; upright posture; body position that is leaned in toward the speaker; nonverbal back-channel cues such as head nods; verbal back-channel cues such as "OK," "mmhum," or "oh"; and a lack of distracting mannerisms like doodling or fidgeting (Hargie, 2011).

"Getting Competent": Listening in the Classroom

The following statistic illustrates the importance of listening in academic contexts: four hundred first-year students were given a listening test before they started classes. At the end of that year, 49 percent of the students with low scores were on academic probation, while only 4 percent of those who scored high were (Conaway, 1982). Listening effectively isn't something that just happens; it takes work on the part of students and teachers. One of the most difficult challenges for teachers is eliciting good listening behaviors from their students, and the method of instruction teachers use affects how a student will listen and learn (Beall et al., 2008). Given that there are different learning styles, we know that to be effective, teachers may have to find some way to appeal to each learning style. Although teachers often make this attempt, it is also not realistic or practical to think that this practice can be used all the time. Therefore, students should also think of ways they can improve their listening competence, because listening is an active process that we can exert some control over. The following tips will help you listen more effectively in the classroom:

- Be prepared to process challenging messages. You can use the internal dialogue strategy we discussed earlier to "mentally repair" messages that you receive to make them more listenable (Rubin, 1993). For example, you might say, "It seems like we've moved on to a different main point now. See if you can pull out the subpoints to help stay on track."
- Act like a good listener. While I'm not advocating that you engage in pseudo-listening, engaging in active listening behaviors can help you listen better when you are having difficulty concentrating or finding motivation to listen. Make eye contact with the instructor and give appropriate nonverbal feedback. Students often take notes only when directed to by the instructor or when there is an explicit reason to do so (e.g., to recall information for an exam or some other purpose). Since you never know what information you may want to recall later, take notes even when it's not required that you do so. As a caveat, however, do not try to transcribe everything your instructor says or includes on a PowerPoint, because you will likely miss information related to main ideas that is more important than minor details. Instead, listen for main ideas.
- Figure out from where the instructor most frequently speaks and sit close to that area. Being able to make eye contact with an instructor facilitates listening, increases rapport, allows students to benefit more from immediacy behaviors, and minimizes distractions since the instructor is the primary stimulus within the student's field of vision.
- Figure out your preferred learning style and adopt listening strategies that complement it.
- Let your instructor know when you don't understand something. Instead of giving a quizzical look that says "What?" or pretending you know what's going on, let your instructor know when you don't understand something. Instead of asking the instructor to simply repeat something, ask her or him to rephrase it or provide an example. When you ask questions, ask specific clarifying questions that request a definition, an explanation, or an elaboration.

1. What are some listening challenges that you face in the classroom? What can you do to overcome them?
2. Take the Learning Styles Inventory survey at the following link to determine what your primary learning style is: www.personal.psu.edu/bxb11/LSI/LSI.htm. Do some research to identify specific listening/studying strategies that work well for your learning style.

Becoming a Better Critical Listener

Critical listening involves evaluating the credibility, completeness, and worth of a speaker's message. Some listening scholars note that critical listening represents the deepest level of listening (Floyd, 1985). Critical listening is also important in a democracy that values free speech. The US Constitution grants US citizens the right to free speech, and many people duly protect that right for you and me. Since people can say just about anything they want, we are surrounded by countless messages that vary tremendously in terms of their value, degree of ethics, accuracy, and quality. Therefore it falls on us to responsibly and critically evaluate the messages we receive. Some messages are produced by people who are intentionally misleading, ill informed, or motivated by the potential for personal gain, but such messages can be received as honest, credible, or altruistic even though they aren't. Being able

to critically evaluate messages helps us have more control over and awareness of the influence such people may have on us. In order to critically evaluate messages, we must enhance our critical-listening skills.

Some critical-listening skills include distinguishing between facts and inferences, evaluating supporting evidence, discovering your own biases, and listening beyond the message. The chapter titled “Verbal Communication” noted that part of being an ethical communicator is being accountable for what we say by distinguishing between facts and inferences (Hayakawa & Hayakawa, 1990). This is an ideal that is not always met in practice, so a critical listener should also make these distinctions, since the speaker may not. Since facts are widely agreed-on conclusions, they can be verified as such through some extra research. Take care in your research to note the context from which the fact emerged, as speakers may take a statistic or quote out of context, distorting its meaning. Inferences are not as easy to evaluate, because they are based on unverifiable thoughts of a speaker or on speculation. Inferences are usually based at least partially on something that is known, so it is possible to evaluate whether an inference was made carefully or not. In this sense, you may evaluate an inference based on several known facts as more credible than an inference based on one fact and more speculation. Asking a question like “What led you to think this?” is a good way to get information needed to evaluate the strength of an inference.

Distinguishing among facts and inferences and evaluating the credibility of supporting material are critical-listening skills that also require good informational-listening skills. In more formal speaking situations, speakers may cite published or publicly available sources to support their messages. When speakers verbally cite their sources, you can use the credibility of the source to help evaluate the credibility of the speaker’s message. For example, a national newspaper would likely be more credible on a major national event than a tabloid magazine or an anonymous blog. In regular interactions, people also have sources for their information but are not as likely to note them within their message. Asking questions like “Where’d you hear that?” or “How do you know that?” can help get information needed to make critical evaluations. You can look to the chapter titled “Informative and Persuasive Speaking” to learn much more about persuasive strategies and how to evaluate the strength of arguments.

Discovering your own biases can help you recognize when they interfere with your ability to fully process a message. Unfortunately, most people aren’t asked to critically reflect on their identities and their perspectives unless they are in college, and even people who were once critically reflective in college or elsewhere may no longer be so. Biases are also difficult to discover, because we don’t see them as biases; we see them as normal or “the way things are.” Asking yourself “What led you to think this?” and “How do you know that?” can be a good start toward acknowledging your biases. We will also learn more about self-reflection and critical thinking in Chapter 8 “Culture and Communication”.

Last, to be a better critical listener, think beyond the message. A good critical listener asks the following questions: What is being said and what is not being said? In whose interests are these claims being made? Whose voices/ideas are included and excluded? These questions take into account that speakers intentionally and unintentionally slant, edit, or twist messages to make them fit particular perspectives or for personal gain. Also ask yourself questions like “What are the speaker’s goals?” You can also rephrase that question and direct it toward the speaker, asking them, “What is your goal in this interaction?” When you feel yourself nearing an evaluation or conclusion, pause and ask yourself what influenced you. Although we like to think that we are most often persuaded through logical evidence and reasoning, we are susceptible to persuasive shortcuts that rely on the credibility or likability of a speaker or on our emotions rather than the strength of his or her evidence (Petty & Cacioppo, 1984). So keep a check on your emotional involvement to be aware of how it may be influencing your evaluation. Also, be aware that how likable, attractive, or friendly you think a person is may also lead you to more positively evaluate his or her messages.

Other Tips to Help You Become a Better Critical Listener

- Ask questions to help get more information and increase your critical awareness when you get answers like “Because that’s the way things are,” “It’s always been like that,” “I don’t know; I just don’t like it,” “Everyone believes that,” or “It’s just natural/normal.” These are not really answers that are useful in your critical evaluation and may be an indication that speakers don’t really know why they reached the conclusion they did or that they reached it without much critical thinking on their part.
- Be especially critical of speakers who set up “either/or” options, because they artificially limit an issue or situation to two options when there are always more. Also be aware of people who overgeneralize, especially when those generalizations are based on stereotypical or prejudiced views. For example, the world is not just Republican or Democrat, male or female, pro-life or pro-choice, or Christian or atheist.
- Evaluate the speaker’s message instead of his or her appearance, personality, or other characteristics. Unless someone’s appearance, personality, or behavior is relevant to an interaction, direct your criticism to the message.
- Be aware that critical evaluation isn’t always quick or easy. Sometimes you may have to withhold judgment because your evaluation will take more time. Also keep in mind your evaluation may not be final, and you should be open to critical

reflection and possible revision later.

- Avoid mind reading, which is assuming you know what the other person is going to say or that you know why they reached the conclusion they did. This leads to jumping to conclusions, which shortcuts the critical evaluation process.

"Getting Critical": Critical Listening and Political Spin

In just the past twenty years, the rise of political fact checking occurred as a result of the increasingly sophisticated rhetoric of politicians and their representatives (Dobbs, 2012). As political campaigns began to adopt communication strategies employed by advertising agencies and public relations firms, their messages became more ambiguous, unclear, and sometimes outright misleading. While there are numerous political fact-checking sources now to which citizens can turn for an analysis of political messages, it is important that we are able to use our own critical-listening skills to see through some of the political spin that now characterizes politics in the United States.

Since we get most of our political messages through the media rather than directly from a politician, the media is a logical place to turn for guidance on fact checking. Unfortunately, the media is often manipulated by political communication strategies as well (Dobbs, 2012). Sometimes media outlets transmit messages even though a critical evaluation of the message shows that it lacks credibility, completeness, or worth. Journalists who engage in political fact checking have been criticized for putting their subjective viewpoints into what is supposed to be objective news coverage. These journalists have fought back against what they call the norm of "false equivalence." One view of journalism sees the reporter as an objective conveyer of political messages. This could be described as the "We report; you decide" brand of journalism. Other reporters see themselves as "truth seekers." In this sense, the journalists engage in some critical listening and evaluation on the part of the citizen, who may not have the time or ability to do so.

Michael Dobbs, who started the political fact-checking program at the *Washington Post*, says, "Fairness is preserved not by treating all sides of an argument equally, but through an independent, open-minded approach to the evidence" (Dobbs, 2012). He also notes that outright lies are much less common in politics than are exaggeration, spin, and insinuation. This fact puts much of political discourse into an ethical gray area that can be especially difficult for even professional fact checkers to evaluate. Instead of simple "true/false" categories, fact checkers like the *Washington Post* issue evaluations such as "Half true, mostly true, half-flip, or full-flop" to political statements. Although we all don't have the time and resources to fact check all the political statements we hear, it may be worth employing some of the strategies used by these professional fact checkers on issues that are very important to us or have major implications for others. Some fact-checking resources include http://www.PolitiFact.com, http://www.factcheck.org, and www.washingtonpost.com/blogs/fact-checker. The caution here for any critical listener is to be aware of our tendency to gravitate toward messages with which we agree and avoid or automatically reject messages with which we disagree. In short, it's often easier for us to critically evaluate the messages of politicians with whom we disagree and uncritically accept messages from those with whom we agree. Exploring the fact-check websites above can help expose ourselves to critical evaluation that we might not otherwise encounter.

1. One school of thought in journalism says it's up to the reporters to convey information as it is presented and then up to the viewer/reader to evaluate the message. The other school of thought says that the reporter should investigate and evaluate claims made by those on all sides of an issue equally and share their findings with viewers/readers. Which approach do you think is better and why?
2. In the lead-up to the war in Iraq, journalists and news outlets did not critically evaluate claims from the Bush administration that there was clear evidence of weapons of mass destruction in Iraq. Many now cite this as an instance of failed fact checking that had global repercussions. Visit one of the fact-checking resources mentioned previously to find other examples of fact checking that exposed manipulated messages. To enhance your critical thinking, find one example that critiques a viewpoint, politician, or political party that you typically agree with and one that you disagree with. Discuss what you learned from the examples you found.

Becoming a Better Empathetic Listener

A prominent scholar of empathetic listening describes it this way: "Empathetic listening is to be respectful of the dignity of others. Empathetic listening is a caring, a love of the wisdom to be found in others whoever they may be" (Bruneau, 1993). This quote conveys that empathetic listening is more philosophical than the other types of listening. It requires that we are open to subjectivity and that we engage in it because we genuinely see it as worthwhile.

Combining active and empathetic listening leads to active-empathetic listening. During active-empathetic listening a listener becomes actively and emotionally involved in an interaction in such a way that it is conscious on the part of the listener and perceived by the speaker (Bodie, 2011). To be a better empathetic listener, we need to suspend or at least attempt to suppress our judgment of the other person or their message so we can fully attend to both. Paraphrasing is an important part of empathetic listening, because it helps us put the other person's words into our frame of experience without making it about us. In addition, speaking the words of someone else in our own way can help evoke within us the feelings that the other person felt while saying them (Bodie, 2011). Active-empathetic listening is more than echoing back verbal messages. We can also engage in mirroring, which refers to a listener's replication of the nonverbal signals of a speaker (Bruneau, 1993). Therapists, for example, are often taught to adopt a posture and tone similar to their patients in order to build rapport and project empathy.



Empathetic listeners should not steal the spotlight from the speaker. Offer support without offering your own story or advice. Blondinrikard Froberg – Spotlight – CC BY 2.0.

Paraphrasing and questioning are useful techniques for empathetic listening because they allow us to respond to a speaker without taking "the floor," or the attention, away for long. Specifically, questions that ask for elaboration act as "verbal door openers," and inviting someone to speak more and then validating their speech through active listening cues can help a person feel "listened to" (Hargie, 2011). I've found that paraphrasing and asking questions are also useful when we feel tempted to share our own stories and experiences rather than maintaining our listening role. These questions aren't intended to solicit more information, so we can guide or direct the speaker toward a specific course of action. Although it is easier for us to slip into an advisory mode—saying things like "Well if I were you, I would…"—we have to resist the temptation to give unsolicited advice.

Empathetic listening can be worthwhile, but it also brings challenges. In terms of costs, empathetic listening can use up time and effort. Since this type of listening can't be contained within a proscribed time frame, it may be especially difficult for time-oriented listeners (Bruneau, 1993). Empathetic listening can also be a test of our endurance, as its orientation toward and focus on supporting the other requires the processing and integration of much verbal and nonverbal information. Because of this potential strain, it's important to know your limits as an empathetic listener. While listening can be therapeutic, it is not appropriate for people without training and preparation to try to serve as a therapist. Some people have chronic issues that necessitate professional listening for the purposes of evaluation, diagnosis, and therapy. Lending an ear is different from diagnosing and treating. If you have a friend who is exhibiting signs of a more serious issue that needs attention, listen to the extent that you feel comfortable and then be prepared to provide referrals to other resources that have training to help. To face these challenges, good empathetic listeners typically have a generally positive self-concept and self-esteem, are nonverbally sensitive and expressive, and are comfortable with embracing another person's subjectivity and refraining from too much analytic thought.

Becoming a Better Contextual Listener

Active, critical, and empathetic listening skills can be helpful in a variety of contexts. Understanding the role that listening plays in professional, relational, cultural, and gendered contexts can help us more competently apply these skills. Whether we are listening to or evaluating messages from a supervisor, parent, or intercultural conversational partner, we have much to gain or lose based on our ability to apply listening skills and knowledge in various contexts.

Listening in Professional Contexts

Listening and organizational-communication scholars note that listening is one of the most neglected aspects of organizational-communication research (Flynn, Valikoski, & Grau, 2008). Aside from a lack of research, a study also found that business schools

lack curriculum that includes instruction and/or training in communication skills like listening in their master of business administration (MBA) programs (Alsop, 2002). This lack of a focus on listening persists, even though we know that more effective listening skills have been shown to enhance sales performance and that managers who exhibit good listening skills help create open communication climates that can lead to increased feelings of supportiveness, motivation, and productivity (Flynn, Valikoski, & Grau, 2008). Specifically, empathetic listening and active listening can play key roles in organizational communication. Managers are wise to enhance their empathetic listening skills, as being able to empathize with employees contributes to a positive communication climate. Active listening among organizational members also promotes involvement and increases motivation, which leads to more cohesion and enhances the communication climate.

Organizational scholars have examined various communication climates specific to listening. Listening environment refers to characteristics and norms of an organization and its members that contribute to expectations for and perceptions about listening (Brownell, 1993). Positive listening environments are perceived to be more employee centered, which can improve job satisfaction and cohesion. But how do we create such environments?

Positive listening environments are facilitated by the breaking down of barriers to concentration, the reduction of noise, the creation of a shared reality (through shared language, such as similar jargon or a shared vision statement), intentional spaces that promote listening, official opportunities that promote listening, training in listening for all employees, and leaders who model good listening practices and praise others who are successful listeners (Brownell, 1993). Policies and practices that support listening must go hand in hand. After all, what does an "open-door" policy mean if it is not coupled with actions that demonstrate the sincerity of the policy?

"Getting Real": Becoming a "Listening Leader"

Dr. Rick Bommelje has popularized the concept of the "listening leader" (Listen-Coach.com, 2012). As a listening coach, he offers training and resources to help people in various career paths increase their listening competence. For people who are very committed to increasing their listening skills, the International Listening Association has now endorsed a program to become a Certified Listening Professional (CLP), which entails advanced independent study, close work with a listening mentor, and the completion of a written exam.[1] There are also training programs to help with empathetic listening that are offered through the Compassionate Listening Project.[2] These programs evidence the growing focus on the importance of listening in all professional contexts.

Scholarly research has consistently shown that listening ability is a key part of leadership in professional contexts and competence in listening aids in decision making. A survey sent to hundreds of companies in the United States found that poor listening skills create problems at all levels of an organizational hierarchy, ranging from entry-level positions to CEOs (Hargie, 2011). Leaders such as managers, team coaches, department heads, and executives must be versatile in terms of listening type and style in order to adapt to the diverse listening needs of employees, clients/customers, colleagues, and other stakeholders.

Even if we don't have the time or money to invest in one of these professional-listening training programs, we can draw inspiration from the goal of becoming a listening leader. By reading this book, you are already taking an important step toward improving a variety of communication competencies, including listening, and you can always take it upon yourself to further your study and increase your skills in a particular area to better prepare yourself to create positive communication climates and listening environments. You can also use these skills to make yourself a more desirable employee.

1. Make a list of the behaviors that you think a listening leader would exhibit. Which of these do you think you do well? Which do you need to work on?
2. What do you think has contributed to the perceived shortage of listening skills in professional contexts?
3. Given your personal career goals, what listening skills do you think you will need to possess and employ in order to be successful?

Listening in Relational Contexts

Listening plays a central role in establishing and maintaining our relationships (Nelson-Jones, 2006). Without some listening competence, we wouldn't be able to engage in the self-disclosure process, which is essential for the establishment of relationships. Newly acquainted people get to know each other through increasingly personal and reciprocal disclosures of personal information. In order to reciprocate a conversational partner's disclosure, we must process it through listening. Once relationships are formed, listening to others provides a psychological reward, through the simple act of recognition, that helps maintain our relationships.

Listening to our relational partners and being listened to in return is part of the give-and-take of any interpersonal relationship. Our thoughts and experiences “back up” inside of us, and getting them out helps us maintain a positive balance (Nelson, Jones, 2006). So something as routine and seemingly pointless as listening to our romantic partner debrief the events of his or her day or our roommate recount his or her weekend back home shows that we are taking an interest in their lives and are willing to put our own needs and concerns aside for a moment to attend to their needs. Listening also closely ties to conflict, as a lack of listening often plays a large role in creating conflict, while effective listening helps us resolve it.

Listening has relational implications throughout our lives, too. Parents who engage in competent listening behaviors with their children from a very young age make their children feel worthwhile and appreciated, which affects their development in terms of personality and character (Nichols, 1995).



Parents who exhibit competent listening behaviors toward their children provide them with a sense of recognition and security that affects their future development. Madhavi Kuram – Listen to your kids – CC BY-NC-ND 2.0.

A lack of listening leads to feelings of loneliness, which results in lower self-esteem and higher degrees of anxiety. In fact, by the age of four or five years old, the empathy and recognition shown by the presence or lack of listening has molded children’s personalities in noticeable ways (Nichols, 1995). Children who have been listened to grow up expecting that others will be available and receptive to them. These children are therefore more likely to interact confidently with teachers, parents, and peers in ways that help develop communication competence that will be built on throughout their lives. Children who have not been listened to may come to expect that others will not want to listen to them, which leads to a lack of opportunities to practice, develop, and hone foundational communication skills. Fortunately for the more-listened-to children and unfortunately for the less-listened-to children, these early experiences become predispositions that don’t change much as the children get older and may actually reinforce themselves and become stronger.

Listening and Culture

Some cultures place more importance on listening than other cultures. In general, collectivistic cultures tend to value listening more than individualistic cultures that are more speaker oriented. The value placed on verbal and nonverbal meaning also varies by culture and influences how we communicate and listen. A low-context communication style is one in which much of the meaning generated within an interaction comes from the verbal communication used rather than nonverbal or contextual cues. Conversely, much of the meaning generated by a high-context communication style comes from nonverbal and contextual cues (Lustig & Koester, 2006). For example, US Americans of European descent generally use a low-context communication style, while people in East Asian and Latin American cultures use a high-context communication style.

Contextual communication styles affect listening in many ways. Cultures with a high-context orientation generally use less verbal communication and value silence as a form of communication, which requires listeners to pay close attention to nonverbal signals and consider contextual influences on a message. Cultures with a low-context orientation must use more verbal communication and provide explicit details, since listeners aren’t expected to derive meaning from the context. Note that people from low-context cultures may feel frustrated by the ambiguity of speakers from high-context cultures, while speakers from high-context cultures may feel overwhelmed or even insulted by the level of detail used by low-context communicators. Cultures with a low-context communication style also tend to have a monochronic orientation toward time, while high-context cultures have a polychronic time orientation, which also affects listening.

As the chapter titled “Culture and Communication” discusses, cultures that favor a structured and commodified orientation toward time are said to be monochronic, while cultures that favor a more flexible orientation are polychronic. Monochronic cultures like the United States value time and action-oriented listening styles, especially in professional contexts, because time is seen as a commodity that is scarce and must be managed (McCorncack, 2007). This is evidenced by leaders in businesses and organizations who often request “executive summaries” that only focus on the most relevant information and who use statements like “Get to the point.” Polychronic cultures value people and content-oriented listening styles, which makes sense when we consider that polychronic cultures also tend to be more collectivistic and use a high-context communication style. In collectivistic cultures, indirect communication is preferred in cases where direct communication would be considered a threat to the other person’s face (desired public image). For example, flatly turning down a business offer would be too direct, so a person might reply with a “maybe” instead of a “no.” The person making the proposal, however, would be able to draw on contextual clues that they implicitly learned through socialization to interpret the “maybe” as a “no.”

Listening and Gender

Research on gender and listening has produced mixed results. As we’ve already learned, much of the research on gender differences and communication has been influenced by gender stereotypes and falsely connected to biological differences. More recent research has found that people communicate in ways that conform to gender stereotypes in some situations and not in others, which shows that our communication is more influenced by societal expectations than by innate or gendered “hard-wiring.” For example, through socialization, men are generally discouraged from expressing emotions in public. A woman sharing an emotional experience with a man may perceive the man’s lack of emotional reaction as a sign of inattentiveness, especially if he typically shows more emotion during private interactions. The man, however, may be listening but withholding nonverbal expressiveness because of social norms. He may not realize that withholding those expressions could be seen as a lack of empathetic or active listening. Researchers also dispelled the belief that men interrupt more than women do, finding that men and women interrupt each other with similar frequency in cross-gender encounters (Dindia, 1987). So men may interrupt each other more in same-gender interactions as a conscious or subconscious attempt to establish dominance because such behaviors are expected, as men are generally socialized to be more competitive than women. However, this type of competitive interrupting isn’t as present in cross-gender interactions because the contexts have shifted.

Key Takeaways

- You can improve listening competence at the receiving stage by preparing yourself to listen and distinguishing between intentional messages and noise; at the interpreting stage by identifying main points and supporting points and taking multiple contexts into consideration; at the recalling stage by creating memories using multiple senses and repeating, rephrasing, and reorganizing messages to fit cognitive preferences; at the evaluating stage by separating facts from inferences and assessing the credibility of the speaker’s message; and at the responding stage by asking appropriate questions, offering paraphrased messages, and adapting your response to the speaker and the situation.
- Active listening is the process of pairing outwardly visible positive listening behaviors with positive cognitive listening practices and is characterized by mentally preparing yourself to listen, working to maintain focus on concentration, using appropriate verbal and nonverbal back-channel cues to signal attentiveness, and engaging in strategies like note taking and mentally reorganizing information to help with recall.
- In order to apply critical-listening skills in multiple contexts, we must be able to distinguish between facts and inferences, evaluate a speaker’s supporting evidence, discover our own biases, and think beyond the message.
- In order to practice empathetic listening skills, we must be able to support others’ subjective experience; temporarily set aside our own needs to focus on the other person; encourage elaboration through active listening and questioning; avoid the temptation to tell our own stories and/or give advice; effectively mirror the nonverbal communication of others; and acknowledge our limits as empathetic listeners.
- Getting integrated: Different listening strategies may need to be applied in different listening contexts.
    - In professional contexts, listening is considered a necessary skill, but most people do not receive explicit instruction in listening. Members of an organization should consciously create a listening environment that promotes and rewards competent listening behaviors.
    - In relational contexts, listening plays a central role in initiating relationships, as listening is required for mutual self-disclosure, and in maintaining relationships, as listening to our relational partners provides a psychological reward in the form of recognition. When people aren’t or don’t feel listened to, they may experience feelings of isolation or loneliness that can have negative effects throughout their lives.

- In cultural contexts, high- or low-context communication styles, monochronic or polychronic orientations toward time, and individualistic or collectivistic cultural values affect listening preferences and behaviors.
- Research regarding listening preferences and behaviors of men and women has been contradictory. While some differences in listening exist, many of them are based more on societal expectations for how men and women should listen rather than biological differences.

Exercises

1. Keep a "listening log" for part of your day. Note times when you feel like you exhibited competent listening behaviors and note times when listening became challenging. Analyze the log based on what you have learned in this section. Which positive listening skills helped you listen? What strategies could you apply to your listening challenges to improve your listening competence?
2. Apply the strategies for effective critical listening to a political message (a search for "political speech" or "partisan speech" on YouTube should provide you with many options). As you analyze the speech, make sure to distinguish between facts and inferences, evaluate a speaker's supporting evidence, discuss how your own biases may influence your evaluation, and think beyond the message.
3. Discuss and analyze the listening environment of a place you have worked or an organization with which you were involved. Overall, was it positive or negative? What were the norms and expectations for effective listening that contributed to the listening environment? Who helped set the tone for the listening environment?

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5.1.4: Listenable Messages and Effective Feedback

Learning Objectives

- List strategies for creating listenable messages.
- Evaluate messages produced by others using competent feedback.
- Discuss strategies for self-evaluation of communication.

We should not forget that sending messages is an important part of the listening process. Although we often think of listening as the act of receiving messages, that passive view of listening overlooks the importance of message construction and feedback. In the following section, we will learn how speakers can facilitate listening by creating listenable messages and how listeners help continue the listening process through feedback for others and themselves.

Creating Listenable Messages

Some of the listening challenges we all face would be diminished if speakers created listenable messages. Listenable messages are orally delivered messages that are tailored to be comprehended by a listener (Rubin, 1993). While most of our communication is in an "oral style," meaning spoken and intended to be heard, we sometimes create messages that are unnecessarily complex in ways that impede comprehension. Listenable messages can be contrasted with most written messages, which are meant to be read.

The way we visually process written communication is different from the way we process orally delivered and aurally received language. Aside from processing written and spoken messages differently, we also speak and write differently. This becomes a problem for listening when conventions of written language get transferred into oral messages. You may have witnessed or experienced this difficulty if you have ever tried or watched someone else try to orally deliver a message that was written to be read, not spoken. For example, when students in my classes try to deliver a direct quote from one of their research sources or speak verbatim a dictionary definition of a word, they inevitably have fluency hiccups in the form of unintended pauses or verbal trip-ups that interfere with their ability to deliver the content. These hiccups consequently make the message difficult for the audience to receive and comprehend.

This isn't typically a problem in everyday conversations, because when we speak impromptu we automatically speak in an oral style. We have a tendency, however, to stray from our natural oral style when delivering messages that we have prepared in advance—like speeches. This is because we receive much more training in creating messages to be read than we do in creating messages to be spoken. We are usually just expected to pick up the oral style of communicating through observation and trial and error. Being able to compose and deliver messages in an oral style, as opposed to a written style, is a crucial skill to develop in order to be a successful public speaker. Since most people lack specific instruction in creating messages in an oral rather than written style, you should be prepared to process messages that aren't as listenable as you would like them to be. The strategies for becoming an active listener discussed earlier in this chapter will also help you mentally repair or restructure a message to make it more listenable. As a speaker, in order to adapt your message to a listening audience and to help facilitate the listening process, you can use the following strategies to create more listenable messages:

- Use shorter, actively worded sentences.
- Use personal pronouns ("I want to show you…").
- Use lists or other organizational constructions like problem-solution, pro-con, or compare-contrast.
- Use transitions and other markers that help a listener navigate your message (time markers like "today"; order indicators like "first, second, third"; previews like "I have two things I'd like to say about that"; and reviews like "So, basically I feel like we should vacation at the lake instead of the beach because…").
- Use examples relevant to you and your listener's actual experiences.

Giving Formal Feedback to Others

The ability to give effective feedback benefits oneself and others. Whether in professional or personal contexts, positive verbal and nonverbal feedback can boost others' confidence, and negative feedback, when delivered constructively, can provide important perception checking and lead to improvements. Of course, negative feedback that is not delivered competently can lead to communication difficulties that can affect a person's self-esteem and self-efficacy. Although we rarely give formal feedback to others in interpersonal contexts, it is important to know how to give this type of feedback, as performance evaluations are common in a variety of professional, academic, and civic contexts.



The ability to give verbal feedback helps personal and professional relationships grow. Wikimedia Commons – CC BY-SA 3.0.

It is likely that you will be asked at some point to give feedback to another person in an academic, professional, or civic context. As companies and organizations have moved toward more team-based work environments over the past twenty years, peer evaluations are now commonly used to help assess job performance. I, for example, am evaluated every year by two tenured colleagues, my department chair, and my dean. I also evaluate my graduate teaching assistants and peers as requested. Since it's important for us to know how to give competent and relevant feedback, and since the feedback can be useful for the self-improvement of the receiver, many students are asked to complete peer evaluations verbally and/or in writing for classmates after they deliver a speech. The key to good feedback is to offer constructive criticism, which consists of comments that are specific and descriptive enough for the receiver to apply them for the purpose of self-improvement. The following are guidelines I provide my students for giving feedback, and they are also adaptable to other contexts.

When Giving Feedback to Others

1. **Be specific.** I often see a lack of specific comments when it comes to feedback on speech delivery. Students write things like "Eye contact" on a peer comment sheet, but neither the student nor I know what to do with the comment. While a comment like "Good eye contact" or "Not enough eye contact" is more specific, it's not descriptive enough to make it useful.
2. **Be descriptive.** I'd be hard pressed to think of a descriptive comment that isn't also specific, because the act of adding detail to something usually makes the point clearer as well. The previous "Not enough eye contact" comment would be more helpful and descriptive like this: "You looked at your notes more than you looked at the audience during the first thirty seconds of your speech."
3. **Be positive.** If you are delivering your feedback in writing, pretend that you are speaking directly to the person and write it the same way. Comments like "Stop fidgeting" or "Get more sources" wouldn't likely come out during verbal feedback, because we know they sound too harsh. The same tone, however, can be communicated through written feedback. Instead, make comments that are framed in such a way as to avoid defensiveness or hurt feelings.
4. **Be constructive.** Although we want to be positive in our feedback, comments like "Good job" aren't constructive, because a communicator can't actually take that comment and do something with it. A comment like "You were able to explain our company's new marketing strategy in a way that even I, as an engineer, could make sense of. The part about our new crisis communication plan wasn't as clear. Perhaps you could break it down the same way you did the marketing strategy to make it clearer for people like me who are outside the public relations department." This statement is positively framed, specific, and constructive because the speaker can continue to build on the positively reviewed skill by applying it to another part of the speech that was identified as a place for improvement.
5. **Be realistic.** Comments like "Don't be nervous" aren't constructive or realistic. Instead, you could say, "I know the first speech is tough, but remember that we're all in the same situation and we're all here to learn. I tried the breathing exercises discussed in the book and they helped calm my nerves. Maybe they'll work for you, too?" I've also had students make comments like "Your accent made it difficult for me to understand you," which could be true but may signal a need for more listening effort since we all technically have accents, and changing them, if possible at all, would take considerable time and effort.

6. **Be relevant.** Feedback should be relevant to the assignment, task, and/or context. I've had students give feedback like "Rad nail polish" and "Nice smile," which although meant as compliments are not relevant in formal feedback unless you're a fashion consultant or a dentist.

Giving Formal Feedback to Yourself

An effective way to improve our communication competence is to give ourselves feedback on specific communication skills. Self-evaluation can be difficult, because people may think their performance was effective and therefore doesn't need critique, or they may become their own worst critic, which can negatively affect self-efficacy. The key to effective self-evaluation is to identify strengths and weaknesses, to evaluate yourself within the context of the task, and to set concrete goals for future performance. What follows are guidelines that I give my students for self-evaluation of their speeches.

When Giving Feedback to Yourself

1. **Identify strengths and weaknesses.** We have a tendency to be our own worst critics, so steer away from nit-picking or overfocusing on one aspect of your communication that really annoys you and sticks out to you. It is likely that the focus of your criticism wasn't nearly as noticeable or even noticed at all by others. For example, I once had a student write a self-critique of which about 90 percent focused on how his face looked red. Although that was really salient for him when he watched his video, I don't think it was a big deal for the audience members.
2. **Evaluate yourself within the context of the task or assignment guidelines.** If you are asked to speak about your personal life in a creative way, don't spend the majority of your self-evaluation critiquing your use of gestures. People have a tendency to overanalyze aspects of their delivery, which usually only accounts for a portion of the overall effectiveness of a message, and underanalyze their presentation of key ideas and content. If the expectation was to present complex technical information in a concrete way, you could focus on your use of examples and attempts to make the concepts relevant to the listeners.
3. **Set goals for next time.** Goal setting is important because most of us need a concrete benchmark against which to evaluate our progress. Once goals are achieved, they can be "checked off" and added to our ongoing skill set, which can enhance confidence and lead to the achievement of more advanced goals.
4. **Revisit goals and assess progress at regular intervals.** We will not always achieve the goals we set, so it is important to revisit the goals periodically to assess our progress. If you did not meet a goal, figure out why and create an action plan to try again. If you did achieve a goal, try to build on that confidence to meet future goals.

Key Takeaways

- To create listenable messages, which are orally delivered messages tailored to be comprehended by a listener, avoid long, complex sentences; use personal pronouns; use lists or other organizational constructions; use transitions and other markers to help your listener navigate your message; and use relevant examples.
- Getting integrated: Although we rarely give formal feedback in interpersonal contexts, we give informal feedback regularly to our relational partners that can enhance or detract from their self-esteem and affect our relationships. While we also give informal feedback in academic, professional, and civic contexts, it is common practice to give formal feedback in the form of performance evaluations or general comments on an idea, product, or presentation.
- When giving feedback to others, be specific, descriptive, positive, constructive, realistic, and relevant.
- When giving feedback to yourself, identify strengths and weaknesses, evaluate yourself within the contexts of the task or assignment, set goals for next time, and revisit goals to access progress.

Exercises

1. Apply the strategies for creating listenable messages to a speech you recently gave or a speech you are currently working on. Which strategies did/will you employ? Why?
2. Recall an instance in which someone gave you feedback that didn't meet the guidelines that are listed in this section. In what ways did the person's feedback fall short of the guidelines, and what could the person have done to improve the feedback?
3. Using the guidelines for self-evaluation (feedback to self), assess one of your recent speeches. If you haven't given a speech recently, assess another communication skill using the same guidelines, such as your listening abilities or your skill at providing constructive criticism.

References

Rubin, D. L., “Listenability = Oral-based Discourse + Considerateness,” in *Perspectives on Listening*, eds. Andrew D. Wolvin and Carolyn Gwynn Coakley (Norwood, NJ: Alex Publishing Corporation, 1993), 269.

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5.2: TEDx The Power of Deliberate Listening

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CHAPTER OVERVIEW

6: Interpersonal Relationships

6.1: Introduction
6.2: Self Disclosure
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6.4: Developing and Maintaining Friendships
6.5: Developing and Maintaining Romantic Relationships
6.6: Developing and Maintaining Family Relationships
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6.8: Summary

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6.1: Introduction

Learning Objectives

After reading this chapter you should be able to:

- Define interpersonal communication.
- Explain self-disclosure.
- Understand the role of communication climate on interpersonal communication.
- Be aware of the role of dialectical tensions in interpersonal communication.
- Understand the unique dynamics of friendship.
- Understand the unique dynamics of romantic relationships.
- Understand the unique dynamics of family.
- Understand the various ways of interpreting and responding to conflict in interpersonal communication.

Think about your relationships that you have maintained among your friends and family members over the years. You may have just transitioned from highschool to a community college or university. Perhaps you and your friends from high school went to different colleges and are now living far apart from each other. If you have recently been separated by distance from friends or family, you have noticed that it is more difficult to stay connected and share all of the little things that go on in your day. As you continue to grow and change in college, it is likely that you will create relationships along the way. Being away from your family, you will probably notice changes to your relationships with them. All of these dynamics, and many more, fall under the scope of interpersonal communication.

Before going any further, let us define interpersonal communication. “Inter” means between, among, mutually, or together. The second part of the word, “personal” refers to a specific individual or particular role that an individual may occupy. Thus, **interpersonal communication** is *communication between individual people*. We often engage in interpersonal communication in **dyads**, which means *between two people*. It may also occur in small groups such as you and your housemates trying to figure out a system for household chores.

Important to know, is that the definition of interpersonal communication is not simply a quantitative one. What this means is that you cannot define it by merely counting the number of people involved. Instead, Communication scholars view interpersonal communication qualitatively; meaning that it occurs when people communicate with each other as unique individuals. Thus, **interpersonal communication** is *a process of exchange where there is desire and motivation on the part of those involved to get to know each other as individuals.* We will use this definition of interpersonal communication to explore the three primary types of relationships in our lives—friendships, romantic, and family. Given that conflict is a natural part of interpersonal communication, we will also discuss multiple ways of understanding and managing conflict. But before we go into detail about specific interpersonal relationships, let’s examine two important aspects of interpersonal communication: self-disclosure and climate.

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6.2: Self Disclosure

Interpersonal Communication Now

Melanie Booth and Self-disclosure in the Classroom

One emerging area of interest in the arena of interpersonal communication is self-disclosure in a classroom setting and the challenges that teachers face dealing with personal boundaries. Melanie Booth wrote an article discussing this issue, incorporating her personal experiences. Even though self-disclosure challenges boundaries between teacher-student or student-student, she states that it can offer “transformative” learning opportunities that allow students to apply what they have learned to their life in a deeper more meaningful way. She concludes that the “potential boundary challenges associated with student self-disclosure can be proactively managed and retroactively addressed with careful thought and action and with empathy, respect, and ethical responses toward our students” (Booth).

Because interpersonal communication is the primary means by which we get to know others as unique individuals, it is important to understand the role of self-disclosure. **Self-disclosure** is the *process of revealing information about yourself to others that is not readily known by them*—you have to disclose it. In face-to-face interactions, telling someone “I am a white woman” would not be self-disclosure because that person can perceive that about you without being told. However, revealing, “I am an avid surfer” or “My favorite kind of music is "electronic trance” would be examples of self-disclosure because these are pieces of personal information others do not know unless you tell them. Given that our definition of interpersonal communication requires people to “build knowledge of one another” to get to know them as unique individuals, the necessity for self-disclosure should be obvious.

There are degrees of self-disclosure, ranging from relatively safe (revealing your hobbies or musical preferences), to more personal topics (illuminating fears, dreams for the future, or fantasies). Typically, as relationships deepen and trust is established, self-disclosure increases in both breadth and depth. We tend to disclose facts about ourselves first (I am a Biology major), then move towards opinions (I feel the war is wrong), and finally disclose feelings (I’m sad that you said that). An important aspect of self-disclosure is the rule of reciprocity which states that self-disclosure between two people works best in a back and forth fashion. When you tell someone something personal, you probably expect them to do the same. When one person reveals more than another, there can be an imbalance in the relationship because the one who self discloses more may feel vulnerable as a result of sharing more personal information.

One way to visualize self-disclosure is the Johari Window which comes from combining the first names of the window’s creators, Joseph Luft and Harry Ingham. The window is divided into four quadrants: the arena, the blind spot, the facade, and the unknown (Luft).

The arena area contains information that is known to us and to others, such as our height, hair color, occupation, or major. In general, we are comfortable discussing or revealing these topics with most people. Information in the blind spot includes those things that may be apparent to others, yet we are unaware of it in ourselves. The habit of playing with your hair when nervous may be a habit that others have observed but you have not. The third area, the façade, contains information that is hidden from others but is known to you. Previous mistakes or failures, embarrassing moments, or family history are topics we typically hold close and reveal only in the context of safe, long-term relationships. Finally, the unknown area contains information that neither others, nor we, know about. We cannot know how we will react when a parent dies or just what we will do after graduation until the experience occurs. Knowing about ourselves, especially our blind and unknown areas, enables us to have a healthy, well-rounded self-concept. As we make choices to self-disclose to others, we are engaging in negotiating relational dialectics.

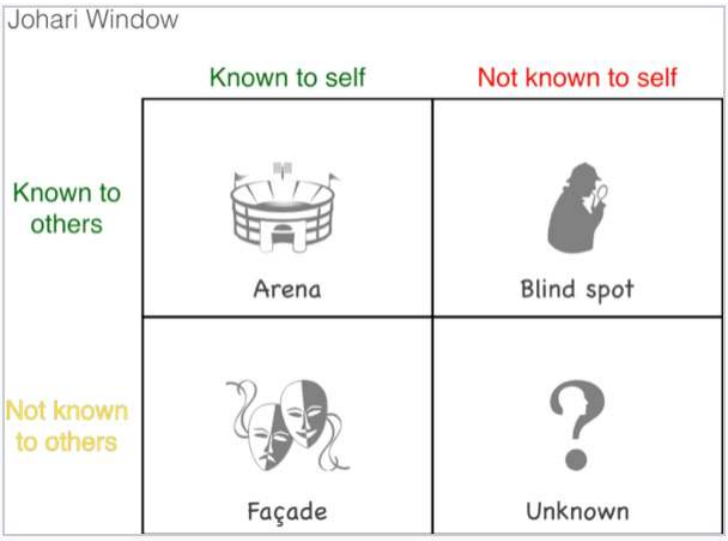


Figure 6.2.1

Relational Dialectics

One way we can better understand our personal relationships is by understanding the notion of relational dialectics. Baxter describes three relational dialectics that are constantly at play in interpersonal relationships. Essentially, they are a continuum of needs for each participant in a relationship that must be negotiated by those involved. Let's take a closer look at the three primary relational dialectics that are at work in all interpersonal relationships.

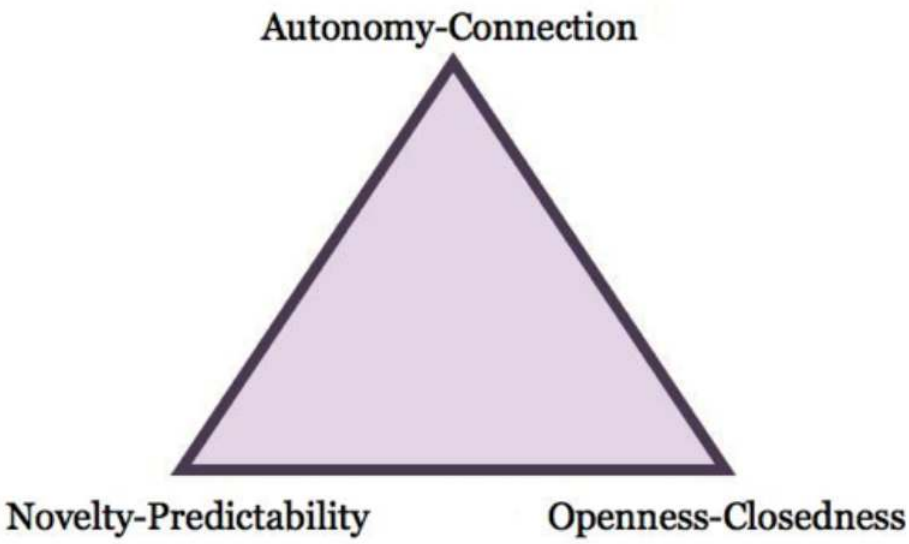


Figure 6.2.2

- **Autonomy-Connection** refers to our *need to have close connection with others as well as our need to have our own space and identity*. We may miss our romantic partner when they are away but simultaneously enjoy and cherish that alone time. When you first enter a romantic relationship, you probably want to be around the other person as much as possible. As the relationship grows, you likely begin to desire fulfilling your need for autonomy, or alone time. In every relationship, each person must balance how much time to spend with the other, versus how much time to spend alone.
- **Novelty-Predictability** is the idea that *we desire predictability as well as spontaneity in our relationships*. In every relationship, we take comfort in a certain level of routine as a way of knowing what we can count on the other person in the relationship. Such predictability provides a sense of comfort and security. However, it requires balance with novelty to avoid boredom. An example of balance balance might be friends who get together every Saturday for brunch, but make a commitment to always try new restaurants each week.

- **Openness-Closedness** refers to *the desire to be open and honest with others while at the same time not wanting to reveal every thing about yourself to someone else*. One's desire for privacy does not mean they are shutting out others. It is a normal human need. We tend to disclose the most personal information to those with whom we have the closest relationships. However, even these people do not know everything about us. As the old saying goes, "We all have skeletons in our closet," and that's okay.

How We Handle Relational Dialectics

Understanding that these three dialectical tensions are at play in all relationships is a first step in understanding how our relationships work. However, awareness alone is not enough. Couples, friends, or family members have strategies for managing these tensions in an attempt to meet the needs of each person. Baxter identifies four ways we can handle dialectical tensions.

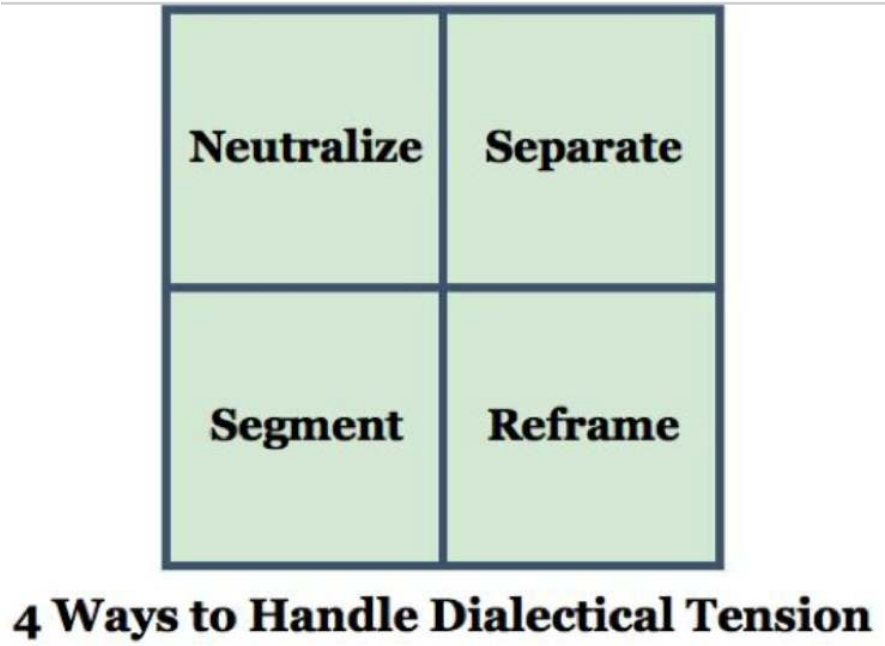


Figure 6.2.3

The first option is to **neutralize** the extremes of the dialectical tensions. Here, *individuals compromise, creating a solution where neither person's need (such as novelty or predictability) is fully satisfied*. Individual needs may be different, and never fully realized. For example, if one person seeks a great deal of autonomy, and the other person in the relationship seeks a great deal of connection, neutralization would not make it possible for either person to have their desires met. Instead, each person might feel like they are not getting quite enough of their particular need met.

The second option is **separation**. This is when someone *favors one end of the dialectical continuum and ignores the other, or alternates between the extremes*. For example, a couple in a commuter relationship in which each person works in a different city may decide to live apart during the week (autonomy) and be together on the weekends (connection). In this sense, they are alternating between the extremes by being completely alone during the week, yet completely together on the weekends.

When people decide to *divide their lives into spheres* they are practicing **segmentation**. For example, your extended family may be very close and choose to spend religious holidays together. However, members of your extended family might reserve other special days such as birthdays for celebrating with friends. This approach divides needs according to the different segments of your life.

The final option for dealing with these tensions is **reframing**. This strategy requires creativity not only in managing the tensions, but understanding how they work in the relationship. For example, *the two ends of the dialectic are not viewed as opposing or contradictory* at all. Instead, they are understood as supporting the other need, as well as the relationship itself. A couple who does not live together, for example, may agree to spend two nights of the week alone or with friends as a sign of their autonomy. The time spent alone or with others gives each person the opportunity to develop themselves and their own interests so that they are better able to share themselves with their partner and enhance their connection.

In general, there is no one right way to understand and manage dialectical tensions since every relationship is unique. However, to always satisfy one need and ignore the other may be a sign of trouble in the relationship (Baxter). It is important to remember that relational dialectics are a natural part of our relationships and that we have a lot of choice, freedom, and creativity in how we work

them out with our relational partners. It is also important to remember that dialectical tensions are negotiated differently in each relationship. The ways we self disclose and manage dialectical tensions contributes greatly to what we call the communication climate in relationships.

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6.3: Communication Climate

Do you feel organized, or confined, in a clean workspace? Are you more productive when the sun is shining than when it's gray and cloudy outside? Just as factors like weather and physical space impact us, communication climate influences our interpersonal interactions. **Communication climate** is the *"overall feeling or emotional mood between people"* (Wood 245). If you dread going to visit your family during the holidays because of tension between you and your sister, or you look forward to dinner with a particular set of friends because they make you laugh, you are responding to the communication climate—the overall mood that is created because of the people involved and the type of communication they bring to the interaction. Let's look at two different types of communication climates: Confirming and Disconfirming climates.

Interpersonal Communication Now

"Sticks and Stones Can Beak my Bones But Words Can Hurt Me Too"
In a study published in the journal Science, researchers reported that the sickening feeling we get when we are socially rejected (being ignored at a party or passed over when picking teams) is real. When researchers measured brain responses to social stress they found a pattern similar to what occurs in the brain when our body experiences physical pain. Specifically, "the area affected is the anterior cingulated cortex, a part of the brain known to be involved in the emotional response to pain" (Fox). The doctor who conducted the study, Matt Lieberman, a social psychologist at the University of California, Los Angeles, said, "It makes sense for humans to be programmed this way. . .Social interaction is important to survival."

Positive and negative climates can be understood along three dimensions—recognition, acknowledgement, and endorsement. We experience **Confirming Climates** when we receive *messages that demonstrate our value and worth from those with whom we have a relationship*. Conversely, we experience **Disconfirming Climates** when we receive *messages that suggest we are devalued and unimportant*. Obviously, most of us like to be in confirming climates because they foster emotional safety as well as personal and relational growth. However, it is likely that your relationships fall somewhere between the two extremes. Let's look at three types of messages that create confirming and disconfirming climates.

- **Recognition Messages**: Recognition *messages either confirm or deny another person's existence*. For example, if a friend enters your home and you smile, hug him, and say, "I'm so glad to see you" you are confirming his existence. If you say "good morning" to a colleague and she ignores you by walking out of the room without saying anything, she is creating a disconfirming climate by not recognizing you as a unique individual.
- **Acknowledgement Messages**: Acknowledgement messages go beyond recognizing another's existence by *confirming what they say or how they feel*. Nodding our head while listening, or laughing appropriately at a funny story, are nonverbal acknowledgement messages. When a friend tells you she had a really bad day at work and you respond with, "Yeah, that does sound hard, do you want to go somewhere quiet and talk?", you are acknowledging and responding to her feelings. In contrast, if you were to respond to your friend's frustrations with a comment like, "That's nothing. Listen to what happened to me today," you would be ignoring her experience and presenting yours as more important.

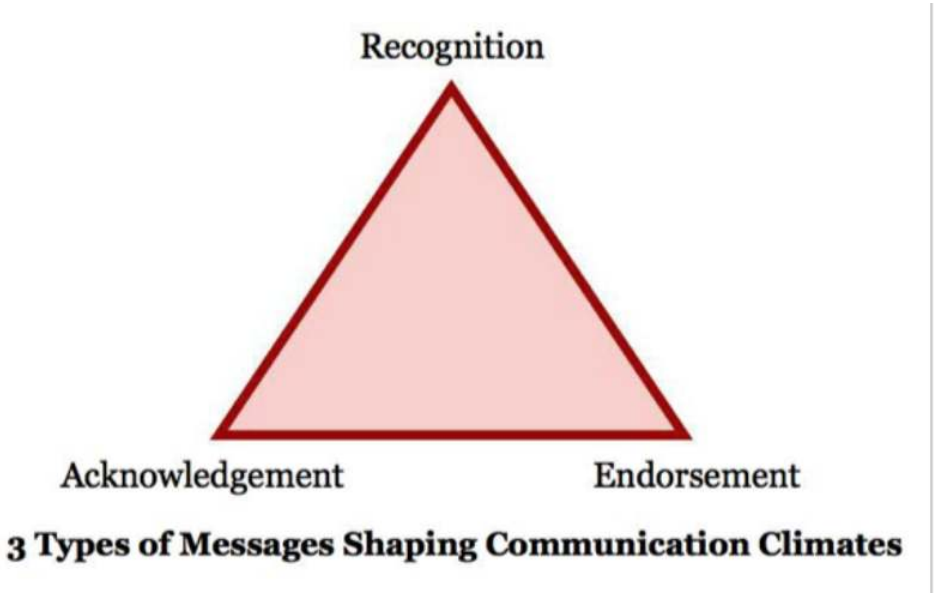


Figure 6.3.1

- **Endorsement Messages**: Endorsement messages go one step further by *recognizing a person's feelings as valid*. Suppose a friend comes to you upset after a fight with his girlfriend. If you respond with, "Yeah, I can see why you would be upset" you are endorsing his right to feel upset. However, if you said, "Get over it. At least you have a girlfriend" you would be sending messages that deny his right to feel frustrated in that moment. While it is difficult to see people we care about in emotional pain, people are responsible for their own emotions. When we let people own their emotions and do not tell them how to feel, we are creating supportive climates that provide a safe environment for them to work though their problems.

Now that you understand that we must self-disclose to form interpersonal relationships, and that self-disclosure takes place in communication climates, we want to spend the rest of the chapter briefly highlighting some of the characteristics of the three primary interpersonal relationships in which we engage: Friendships, Romantic Relationships, and Family Relationships.

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6.4: Developing and Maintaining Friendships

A common need we have as people is the need to feel connected with others. We experience great joy, adventure, and learning through our connection and interactions with others. The feeling of wanting to be part of a group and liked by others is natural. One way we meet our need for connection is through our friendships. Friendship means different things to different people depending on age, gender, and cultural background. Common among all friendships is the fact that they are interpersonal relationships of choice. Throughout your life, you will engage in an ongoing process of developing friendships. Rawlins suggests that we develop our friendships through a series of six steps. While we may not follow these six steps in exact order in all of our relationships, these steps help us understand how we develop friendships.

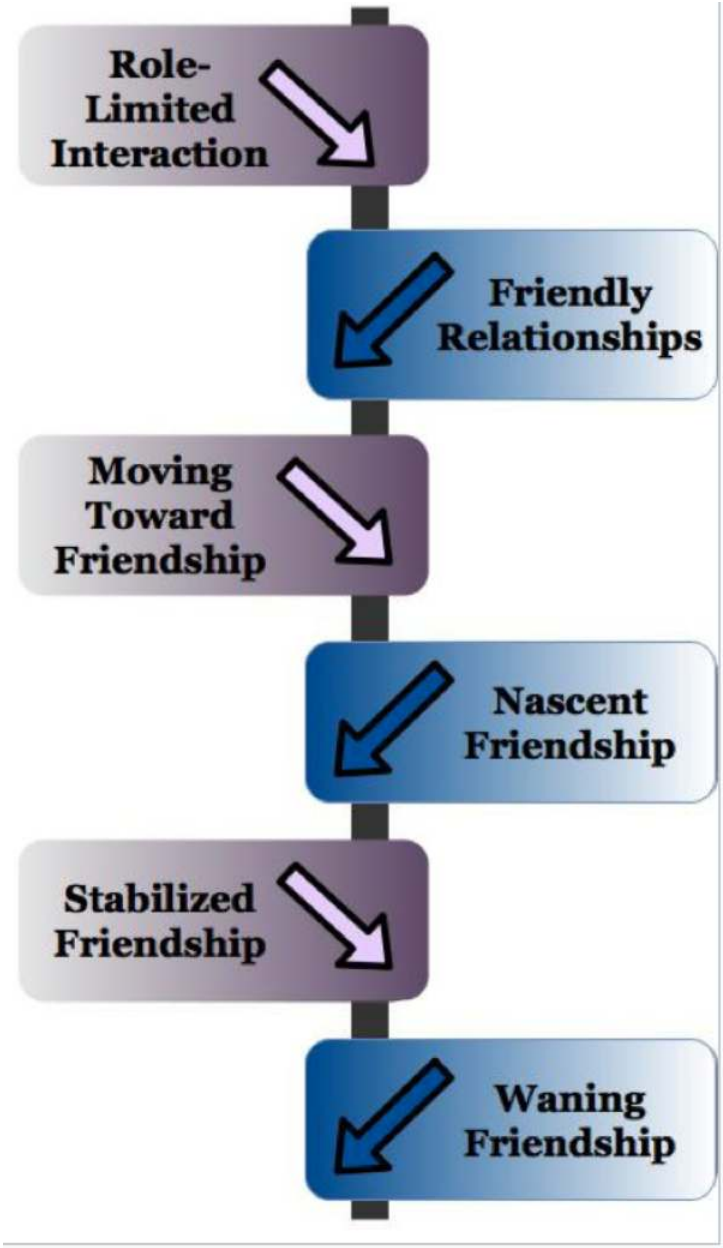


Figure 6.4.1

The first step in building friendships occurs through **Role-Limited Interaction**. In this step, we *interact with others based on our social roles*. For example, when you meet a new person in class, your interaction centers around your role as "student." The communication is characterized by a focus on superficial, rather than personal topics. In this step we engage in limited self-disclosure, and rely on scripts and stereotypes. When two first-time freshmen met in an introductory course, they struck up a

conversation and interacted according to the roles they played in the context of their initial communication. They began a conversation because they sit near each other in class and discussed how much they liked or disliked aspects of the course.

The second step in developing friendships is called **Friendly Relations**. This stage is characterized by *communication that moves beyond initial roles as the participants begin to interact with one another to see of there are common interests, as well as an interest to continue getting to know one another*. As the students spend more time together and have casual conversations, they may realize a wealth of shared interests. They realize that both were traveling from far distances to go to school and understood each other's struggle with missing their families. Each of them also love athletics, especially playing basketball. The development of this friendship occurred as they identified with each other as more than classmates. They saw each other as women of the same age, with similar goals, ambitions, and interests. Moreover, as one of them studied Communication and the other Psychology, they appreciated the differences as well as similarities in their collegiate pursuits.

The third step in developing friendships is called **Moving Toward Friendship**. In this stage, participants *make moves to foster a more personalized friendship*. They may begin meeting outside of the setting in which the relationship started, and begin increasing the levels of self-disclosure. Self-disclosure enables the new friends to form bonds of trust. When the students entered this stage it was right before one joined the basketball club on their college campus. As she started practices and meetings, she realized this would be something fun for her and her classmate to do together so she invited her classmate along.

The fourth step in developing friendships is called **Nascent Friendship**. In this stage individuals *commit to spending more time together*. They also may start using the term “friend” to refer to each other as opposed to “a person in my history class” or “this guy I work with.” The interactions extend beyond the initial roles as participants work out their own private communication rules and norms. For example, they may start calling or texting on a regular basis or reserving certain times and activities for each other such as going on evening runs together. As time went on, the students started texting each other more frequently just to tell each other a funny story that happened during the day, to make plans for going out to eat, or to plan for meeting at the gym to work out.

The fifth step in developing friendships is **Stabilized Friendship**. In this stage, friends *take each other for granted as friends, but not in a negative way*. Because the friendship is solid, they assume each other will be in their lives. There is an assumption of continuity. The communication in this stage is also characterized by a sense of trust as levels of self-disclosure increase and each person feels more comfortable revealing parts of him or herself to the other. This stage can continue indefinitely throughout a lifetime. When the women became friends, they were freshmen in college. After finishing school some years later, they moved to separate regions for graduate school. While they were sad to move away from one another, they knew the friendship would continue. To this day they continue to be best friends.

Interpersonal Communication And You

The Internet and Friendships

Friendships naturally ebb and flow, following the various rhythms of the participants in building and losing trust, intimacy, and enjoyment of each other’s company. But a shift in our culture may be changing our understanding of how friendships end, and whether or not we are tampering with a process of the human psyche that we don’t fully understand. Nowadays, you can reach almost any of your friends through a mediated channel, such as Facebook, Instagram, Snapchat, or just by simply texting them. Is it possible that we are utilizing these tools at the expense of a very natural part of friendships: that friendships end? **Watch this video** and decide for yourself.

The final step in friendship development is **Waning Friendship**. As you know, friendships do not always have a happy ending. Many friendships come to an end. Friendships may not simply come to an abrupt end. Many times there are stages that show a decline of a friendship, but in Rawlin’s model, the ending of a friendship is summed up by this step. Perhaps the relationship is too difficult to sustain over large geographic distances. Or, sometimes people change and grow in different directions and have little in common with old friends. Sometimes friendship rules are violated to a degree beyond repair. We spoke earlier of trust as a component of friendships. One common rule of trust is that if we tell friends a secret, they are expected to keep it a secret. If that rule is broken, and a friend continually breaks your trust by telling your secrets to others, you are likely to stop thinking of them as your friend.

Challenges for Friendships

While the above steps are a general pathway toward friendship, they are not always smooth. As with any relationship, challenges exist in friendships that can strain their development. Three of the more common challenges to friendships are gender, cultural diversity, and sexual attraction. Important to remember, is that each of these constructs comes with its own conflicts of power and

privilege because of the cultural norms and the values we give to certain characteristics. These are challenges to relationships since studies show that people tend to associate with others that are similar to themselves (Echols & Graham). Take a look at the pair on the side of the page, they identify as different genders, ethnicities, cultures, and are even attracted to different sexes. Their friendship not only offers an opportunity to learn about differences through each other, but also offers challenges because of these differences. As we emphasize throughout the book, factors such as our gender identities and cultural backgrounds always play a role in our interactions with others.



Figure 6.4.2

- **Gender:** Research suggests that both women and men value trust and intimacy in their friendships and value their time spent with friends (Mathews, Derlega & Morrow; Bell & Coleman; Monsour & Rawlins). However, there are some differences in the interactions that take place within women's and men's friendships (Burleson, Jones & Holmstrom; Coates; Harriman). Quite common among female friends, is to get together simply to talk and catch up with one another. When calling her close friend, Antoinette might say, "Why don't you come over to my place so we can talk?" The need to connect through verbal communication is explicitly stated and forms the basis for the relationship. In contrast, many males are socialized to approach interaction as an invitation to engage in an activity as a means of facilitating conversation. For example, John might say to his friend, "Hey, Mike, let's get out surfing this weekend." The explicit request is to engage in an activity (surfing), but John and Mike understand that as they engage in the activity, they will talk, joke around, and reinforce their friendship ties.

While we have often looked at gender as male and female (binary), culture is changing in that gender is viewed as a spectrum rather than the male/female binary. Monsour & Rawlins explain the new waves of research into different types of gender communities. More recent research is more inclusive to gender definitions that extend beyond the male/female binary. This research may be cutting edge in its field, but as society becomes more accepting of difference, new ideas of relationship rules will emerge.

Friendships Now

Friendship and personal relationships have changed a lot in the past 10 years with the advent of social media. Making friends and acquaintances online is easy with the amount of shared hubs like Facebook, Twitter, Reddit, and Steam for gamers. Have you met anyone online and had them become a better friend than some of the people you interact with daily? Programs like Skype and FaceTime make it easy to maintain face-to-face contact, while a variety of other services can keep you connected with friends 24/7. Do you feel overwhelmed by the amount of online and virtual communication in your life? Does that group chat stress you out with the amount of times it goes off per day, or does it make you feel happy that you are connected with your friends when you need them? Children growing up in the Tech Era may never know what it's like to have to wait until the

next day to tell a friend about something that happened. Our access to each other is changing how we perceive interpersonal relationships and changing how we manage them as well. Some people found it very difficult to stay in touch with high school friends when they went to college before the advent of communication technologies, but now students have the chance to communicate with their high school friends everyday. Others may feel as though they cannot get away from old friends because of social media. How do you feel about it? Are you accustomed to tech's role in everyday interpersonal communication?

- **Culture:** Cultural values shape how we understand our friendships. In most Western societies that emphasize individualism (as opposed to collectivism), friendships are seen as voluntary in that we get to choose who we want in our friendship circle. If we do not like someone we do not have to be friends with them. Contrast this to the workplace, or school, where we may be forced to get along with colleagues or classmates even though we may not like them. In many collectivist cultures, such as Japan and China, friendships carry certain obligations that are understood by all parties (Carrier; Kim & Markman). These may include gift giving, employment economic opportunities, and cutting through so-called 'bureaucratic red tape.' Although these sorts of connections, particularly in business and politics, may be frowned upon in the United States because they contradict our valuing of individualism, they are a natural, normal, and logical result of friendships in collectivist cultures.
- **Sexual Attraction:** The classic film, *When Harry Met Sally*, highlights how sexual attraction can complicate friendships. In the movie, Harry quotes the line, "Men and women can't be friends because the sex always gets in the way." Levels of sexual attraction or sexual tension may challenge friendships between heterosexual men and women, gay men, lesbian women, and those who identify as bi. This may arise from an internal desire of one of the friends to explore a sexual relationship, or if someone in the relationship indicates that they want to be "more than friends." These situations might place strain on the friendship and require the individuals to address the situation if they want the friendship to continue. One approach has been the recent definition of friendships called, "Friends with Benefits." This term implies an understanding that two people will identify their relationship as a friendship, but will be open to engaging in sexual activity without committing to the other characteristics common in romantic relationships.

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6.5: Developing and Maintaining Romantic Relationships

Like other relationships in our lives, romantic relationships play an important role in fulfilling our needs for intimacy, social connection, and sexual relations. Like friendships, romantic relationships also follow general stages of creation and deterioration. Before we explore these stages, let's look at our definition of romantic relationships.

In many Western cultures, romantic relationships are voluntary. We are free to decide whom to date and form life-long romantic relationships. In some Eastern cultures these decisions may be made by parents, or elders in the community, based on what is good for the family or social group. Even in Western societies, not everyone holds the same amount of freedom and power to determine their relational partners. Parents or society may discourage interracial, interfaith, or interclass relationships. While it is now legal for same-sex couples to marry, many same-sex couples still suffer political and social restrictions when making choices about marrying and having children. Much of the research on how romantic relationships develop is based on relationships in the West. In this context, romantic relationships can be viewed as *voluntary relationships between individuals who have intentions that each person will be a significant part of their ongoing lives.*

Interpersonal Communication and You

How Do You Love?

Love can come in many different forms. There is a love between a mother and her child. The love between two brothers. The love between a dog and its human companions. These different types of love have many similarities yet have phenomenal differences. Love can be sexual, but it is definitely contextual. The Greeks had six distinct words for love depending on the context, whereas we often use the single term "love" to describe many things. I love pizza. I love my mother. I love my dog. Look at the table below to see what Greek word for love you would use in these sentences.

Type of Love	Definition
Eros	Passion and Commitment
Ludus	Game Playing
Storge	Love and Friendship
Pragma	Pragmatic Love
Mania	Emotional Intensity
Agape	Selfless Caring

Think about your own romantic relationships for a moment. To whom are you attracted? Chances are they are people with whom you share common interests and encounter in your everyday routines such as going to school, work, or participation in hobbies or sports. In other words, **self-identity, similarity,** and **proximity** are three powerful influences when it comes to whom we select as romantic partners. We often select others that we deem appropriate for us as they fit our self-identity; heterosexuals pair up with other heterosexuals, lesbian women with other lesbian women, and so forth. We are also prone to involve ourselves in a romantic relationship with someone who might identify with the same social class and/or religious preference as well. Logically speaking, it is difficult (although not impossible with the prevalence of social media and online dating services) to meet people outside of our immediate geographic area. In other words, if we do not have the opportunity to meet and interact with someone at least a little, how do we know if they are a person with whom we would like to explore a relationship? We cannot meet, or maintain a long-term relationship, without sharing some sense of proximity.

We are certainly not suggesting that we only have romantic relationships with carbon copies of ourselves. Over the last few decades, there have been some dramatic shifts when it comes to numbers and perceptions of interracial marriage. It is more and more common to see a wide variety of people that make up married couples.

Just like the steps we examined for developing friendships, there are general stages we follow in the development and maintenance of romantic relationships. Let's look at these six stages of growth in romantic relationships.

The first stage in the development of romantic relationships is **No Interaction**. As the name suggests, the initial stage of a romantic relationship *occurs when two people have not interacted*. For example, you may see someone you are attracted to on the first day of

class and think to yourself, “I really want to meet her.” Our attraction for someone may motivate us to move beyond the no interaction stage to see if there is a possibility of developing a romantic relationship.

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Take a Chance

Chances are that there is someone who has caught your eye somewhere on campus. Quite possibly, there is a person in your class right now that you find attractive (maybe someone is even attracted to you at this very moment) and you would like to get to know them better. How would you go about moving from the “No Interaction” stage to the “Invitational Communication” stage? Take a chance and go introduce yourself. Hopefully things will turn out magical between the two of you. If nothing else, maybe you’ll meet a new friend.

The second stage for developing romantic relationships is **Invitational Communication**. When we are attracted to someone, we may *signal or invite them to interact with us*. For example, you can do this by asking them to dinner, to dance at a club, or even, “I really liked that movie. What did you think?” The significance here is in the relational level (how the people feel about each other) rather than the content level (the topic) of the message. As the poet, Maya Angelou, explains, “Words mean more than what is set down on paper. It takes the human voice to infuse them with shades of deeper meaning.” The ‘shades of deeper meaning’ are the relational level messages that invite others to continue exploring a possible romantic relationship. Quite often, we strategize how we might go about inviting people into communication with us so we can explore potential romantic development.

The third stage of developing romantic relationships is **Explorational Communication**. When *individuals respond favorably to our invitational communication* we then engage in explorational communication. In this stage, we share information about ourselves while looking for mutual interests, shared political or religious views, and similarities in family background. Self-disclosure increases so we can give and receive personal information in a way that fosters trust and intimacy. Common dating activities in this stage include going to parties or other publicly structured events, such as movies or a concert, that foster interaction and self-disclosure.

The fourth stage of romantic relationships is **Intensifying Communication**. If we continue to be attracted (mentally, emotionally, and physically) to one another, we begin engaging in intensifying communication. *This is the happy stage (the “relationship high”) where we cannot bear to be away from the other person*. It is here that you might plan all of your free time together, and begin to create a private relational culture. Going out to parties and socializing with friends takes a back seat to more private activities such as cooking dinner together at home or taking long walks on the beach. Self-disclosure continues to increase as each person has a strong desire to know and understand the other. In this stage, we tend to idealize one another in that we downplay faults (or don’t see them at all), seeing only the positive qualities of the other person.

Interpersonal Communication and You

Often relationships end, and do so for a variety of reasons. People may call it quits for serious issues such as unfaithfulness or long distance struggles. While sometimes people slowly grow apart and mutually decide to move on without each other. There are a plethora of reasons why people end their relationships. Sometimes it is not a pleasant experience: the initial realization that the relationship is going to cease to exist, the process of breaking up, and then the aftermath of the situation can be difficult to navigate. In an attempt to save you some potential heartache and arm you with advice/knowledge to pass along, here are some video links that propose some insight on dealing with such issues.

VIDEO ON HOW TO GET OVER A CRUSH

TIPS ON HOW TO DO LONG DISTANCE

The fifth stage of romantic relationship development is **Revising Communication**. When the “relational high” begins to wear off, couples begin to have *a more realistic perspective of one another, and the relationship as a whole*. Here, people may recognize the faults of the other person that they so idealized in the previous stage. Also, couples must again make decisions about where to go with the relationship—do they stay together and work toward long-term goals, or define it as a short-term relationship? A couple may be deeply in love and also make the decision to break off the relationship for a multitude of reasons. Perhaps one person wants

to join the Peace Corps after graduation and plans to travel the world, while the other wants to settle down in their hometown. Their individual needs and goals may not be compatible to sustain a long-term commitment.

Commitment is the sixth stage in developing romantic relationships. This occurs when a couple makes the *decision to make the relationship a permanent part of their lives*. In this stage, the participants assume they will be in each other's lives forever and make joint decisions about the future. While marriage is an obvious sign of commitment it is not the only signifier of this stage. Some may mark their intention of staying together in a commitment ceremony, or by registering as domestic partners. Likewise, not all couples planning a future together legally marry. Some may lose economic benefits if they marry, such as the loss of Social Security for seniors or others may oppose the institution (and its inequality) of marriage.

Obviously, simply committing is not enough to maintain a relationship through tough times that occur as couples grow and change. Like a ship set on a destination, a couple must learn to steer though rough and calm waters. A couple can accomplish this by learning to communicate through the good and the bad. **Navigating** is when a couple continues to *revise their communication and ways of interacting to reflect the changing needs of each person*. Done well, life's changes are more easily enjoyed when viewed as a natural part of the life cycle. The original patterns for managing dialectical tensions when a couple began dating, may not work when they are managing two careers, children, and a mortgage payment. Outside pressures such as children, professional duties, and financial responsibilities put added pressure on relationships that require attention and negotiation. If a couple neglects to practice effective communication with one another, coping with change becomes increasingly stressful and puts the relationship in jeopardy.

Case In Point

Legal Marriage for Same-Sex Couples

The Netherlands became the first country (4/1/01), and Belgium the second (1/30/03), to offer legal marriage to same sex couples. Since then Canada (6/28/05) and Spain (6/29/05) have also removed their country's ban against same-sex marriage. The state of Massachusetts (5/17/04) was the first U.S. state to do so and since then, many more states have followed. As of 2015, the U.S. Supreme Court granted the right marriage for both heterosexual and gay couples.

Domestic Partnerships

The status of domestic partner along with benefits for same-sex couples is recognized in Belgium, Denmark, France, Germany, Greenland, Iceland, The Netherlands, Norway, Sweden, and in parts of the United States.

For more on Marriage Traditions in Various Times and Cultures, **Click Here**.

Not only do romantic couples progress through a series of stages of growth, they also experience stages of deterioration. Deterioration does not necessarily mean that a couple's relationship will end. Instead, couples may move back and forth from deterioration stages to growth stages throughout the course of their relationship.

The first stage of deterioration, **Dyadic Breakdown**, occurs when *romantic partners begin to neglect the small details that have always bound them together*. For example, they may stop cuddling on the couch when they rent a movie and sit in opposite chairs. Taken in isolation this example does not mean a relationship is in trouble. However, when intimacy continues to decrease, and the partners feel dissatisfied, this dissatisfaction can lead to worrying about the relationship.

The second stage of deterioration, the **Intrapsychic Phase**, occurs when *partners worry that they do not connect with one another in ways they used to, or that they no longer do fun things together*. When this happens they may begin to imagine their life without the relationship. Rather than seeing the relationship as a given, the couple may begin to wonder what life would be like not being in the partnership.

The third stage of deterioration, the **Dyadic Phase**, occurs when *partners make the choice to talk about their problems*. In this stage, they discuss how to resolve the issues and may seek outside help such as a therapist to help them work through the reasons they are growing apart. This could also be the stage where couples begin initial discussions about how to divide up shared resources such as property, money, or children.

The fourth stage of deterioration, **Social Support**, occurs when *termination is inevitable and the partners begin to look outside the relationship for social support*. In this stage couples will make the news public by telling friends, family, or children that the relationship is ending. As family members listen to problems, or friends offer invitations to go out and keep busy, they provide

social support. The couple needs social support from outside individuals in the process of letting go of the relationship and coming to terms with its termination.

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Ending Relationships

An unavoidable reality is that relationships often come to an end, and do so for a variety of reasons. People may call it quits for serious issues such as unfaithfulness or long distance struggles. While sometimes people slowly grow apart and mutually decide to move on without each other. There are a plethora of reasons why people end their relationships. Sometimes it is not a pleasant experience: the initial realization that the relationship is going to cease to exist, the process of breaking up, and then the aftermath of the situation can be difficult to navigate. In an attempt to save you some potential heartache and arm you with advice/knowledge to pass along, here are some video links that propose some insight on dealing with such issues.

VIDEO ON HOW TO GET OVER A CRUSH

TIPS ON HOW TO DO LONG DISTANCE

The fifth stage of deterioration, **Grave Dressing**, occurs when *couples reach closure in a relationship and move on with life*. Like a literal death, a relationship that has ended should be mourned. People need time to go through this process in order to fully understand the meaning of the relationship, why it ended, and what they can learn from the experience. Going through this stage in a healthy way helps us learn to navigate future relationships more successfully.

You can probably recognize many of these stages from your own relationships or from relationships you've observed. Experience will tell you that we do not always follow these stages in a linear way. A couple, for example, may enter counseling during the dyadic phase, work out their problems, and enter a second term of intensifying communication, revising, and so forth. Other couples may skip some stages all together. Whatever the case, these models are valuable because they provide us with a way to recognize general communicative patterns and options we have at each stage of our relationships. Knowing what our choices are, and their potential consequences, gives us greater tools to build the kind of relationships we desire in our personal lives.

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6.6: Developing and Maintaining Family Relationships

The third primary type of interpersonal relationship we engage in is that of family. What is family? Is family created by legal ties, or the bond of sharing common blood? Or, can a family be considered people who share commitment to one another? In an effort to recognize the diversity of families we define **family** as an *arranged group, usually related by blood or some binding factor of commonality, where individual roles and relationships modify over time.* Family relations are typically long term and generally have a period in which common space is shared.

Pearson suggests that families share similar characteristics as they tend to be, organized, a relational transactional group, sharing a living space for prolonged periods of time and a mixture of interpersonal images that evolve through the exchange of meaning over time. Let's take a few moments to unpack this definition.

- **Families Are Organized**. All of us occupy and play fairly predictable roles (parent, child, older sibling) in our family relationships. Similarly, communication in these relationships can be fairly predictable. For example, your younger brother may act as the family peacemaker, while your older sister always initiates fights with her siblings.
- **Families Are a Relational Transactional Group**. Not only is a family made up of the individual members, it is largely defined by the relationships between the members. Think back to our discussion of Systems Theory in Chapter Five. A family that consists of two opposite-sex parents, an older sister, her husband and three kids, a younger brother, his new wife, and two kids from a first marriage is largely defined by the relationships among the family members. All of these people have a role in the family and interact with others in fairly consistent ways according to their roles.
- **Families Usually Occupy a Common Living Space Over an Extended Period of Time**. One consistent theme when defining family is recognizing that family members typically live under the same roof for an extended period of time. We certainly include extended family within our definition, but for the most part, our notions of family include those people with whom we share, or have shared, common space over a period of time. Even though you may have moved away to college, a large part of your definition of your family is the fact that you spent a great deal of your life sharing a home with those you call your family.
- **Families Possess a Mixture of Interpersonal Images that Evolve Through the Exchange of Meaning Over Time**. From our families, we learn important values concerning intimacy, spirituality, communication, and respect. Parents and other family members model behaviors that shape how we interact with others. As a result, we continually form images of what it means to be a family, and try to maintain that image of family in our lives. You may define family as your immediate family, consisting of your parents and a sibling. However, your romantic partner may see family as consisting of parents, siblings, aunts, uncles, cousins, and grandparents. Each of you perform different communication behaviors to maintain your image of family.

Many families have children as part of their makeup. Olson and McCubbin discuss seven stages that families with children go through as they progress through life. Families without children will not follow all of these stages, and blended families, where one parent does not have primary custody of children, may experience less extreme shifts between stages.

The first stage of family development is **Establishing a Family**. In this stage *couples settle into committed or married life and make necessary changes in acknowledgement of their new legal, relational, and social status*. If they did not live together prior to marriage they may need to work out details of sharing space, money, and time. Often, this stage involved establishing a first home together as a couple.

The second stage of family development is **Enlarging a Family**. In this stage a couple decides to *expand their family with the addition of children*. While a time of joy and celebration, this is also a period of great stress and change for parents as they figure out new roles as parents. Time for friends, work, and one another is often decreased as the demands of a new child become the primary concern and focus of the couple's attention and resources. In this stage, the relationship is no longer defined in terms of two people, but includes the children that are now part of the family.

The third stage of family development is **Developing a Family**. As children grow, their needs change from primarily physical (feeding, changing diapers, and sleep) to more cognitive and emotional ones. *Parents become the primary source of instilling cultural and spiritual values, as well as fostering a child's individual personality*. This period takes a tremendous amount of time and commitment from parents as the children remain the focus of daily interactions. Think of the family that runs around taking children to soccer, baseball, piano lessons, church, and guiding their educational development. In this stage, the personal development of children is of high importance to the family.

The fourth stage of family development is **Encouraging Independence**. Around the teen years *children begin the process of naturally pulling away from their parents as a means of establishing and securing an independent identity*. You might recall that this period contained periods of stress and frustration for your parents, as well as you. Children may feel their parents are being overly protective or nosy about their friends and activities, while parents may feel abandoned and concerned for their child's safety as they spend more time away from home. These are often referred to as the rebellious years in which children engage in behaviors for the purpose of establishing independence from their parents.

The fifth stage of family development is **Launching Children**. Over the course of raising children couples experience a relationship with one another where children are often the central focus rather than each other. In the Launching Children stage, *each member of the couple must now relearn his/her roles as the grown children eventually leave home for college, a career, or their own marriage and family*. If one of the parents gave up a career to raise children they may wonder what to do with the free time. While the empty nest syndrome can be stressful it is also a chance for new possibilities as parents have more time, money, freedom, and energy to spend on each other, hobbies, travel, and friends. Many experience excitement about being able to focus on each other as a couple after years of raising children in the home.



Figure 6.6.1\

The sixth stage of family development is **Post-Launching of Children**. Depending on how a couple handles stage five, the post-launching of children can be *filled with renewed love, or can produce great strain on the marriage as a couple learns that they do not know how to relate with one another outside the context of raising children*. Some couples fall in love all over again and may renew their wedding vows as a signal of this new phase in their relationship. Some parents who may have decided to stay in a marriage for the sake of the children may decide to terminate the relationship after the children have left the family home. For some couples, with no "birds left in the nest" the family dog becomes the new center of attention and inadvertently takes on the role as one of the offspring and continues to regulate and restrict the couple's actions as the dog demands rearing. Some parents pick up new hobbies, travel around the world, and maintain multiple "date days" each week.

The seventh stage of family development is **Retirement**. Similar to the launching of children, *freedom from work can be an opportunity for growth and exploration of new relationships and activities. Simply having more time in the day can facilitate travel, volunteer work, or continuing education*. Conversely, people in this stage might experience a reduction in income and the loss of identity that came with membership in a profession. The family may also experience new growth during this stage as grown children bring their own relational partners and grandchildren in as new members of the family.

Communication patterns within the family, and between a couple, are continually changed and revised as a family progresses through the above stages. The fact that a couple generally spends less time together during stages two and three, and more time together in stages five through eight, requires that they continually manage dialectical tensions such as autonomy/connection. Management of these tensions may manifest itself as conflict. All relationships have conflict. Conflict is natural. How we think about and manage conflict is what is important.

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6.7: Thinking About Conflict

When you hear the word “conflict,” do you have a positive or negative reaction? Are you someone who thinks conflict should be avoided at all costs? While conflict may be uncomfortable and challenging it doesn’t have to be negative. Think about the social and political changes that came about from the conflict of the civil rights movement during the 1960’s. There is no doubt that this conflict was painful and even deadly for some civil rights activists, but the conflict resulted in the elimination of many discriminatory practices and helped create a more egalitarian social system in the United States. Let’s look at two distinct orientations to conflict, as well as options for how to respond to conflict in our interpersonal relationships.

Case In Point

Stressful Relationships Can Hurt You

Lot's of things can cause us physical and mental harm. But, did you know that unhealthy relationships can too? Your life may be shortened by participating in a stressful relationship. According to researchers, stressful relationships can lead to premature death! As compared to relationships with infrequent worries or conflicts, stressful relationships can increase the chance of premature death by 50%! However, healthy, close bonds contribute to longevity. If you think you have a partner (or family member) that drives you nuts, they may actually be killing you. Read the rest of this article here.

Conflict as Destructive

When we shy away from conflict in our interpersonal relationships we may do so because we conceptualize it as destructive to our relationships. As with many of our beliefs and attitudes, they are not always well-grounded and lead to destructive behaviors. Augsburger outlined four assumptions of viewing conflict as destructive. 1. Conflict is a destructive disturbance of the peace. 2. The social system should not be adjusted to meet the needs of members; rather, members should adapt to the established values. 3. Confrontations are destructive and ineffective. 4. Disputants should be punished.

When we view conflict this way, we believe that it is a threat to the established order of the relationship. Think about sports as an analogy of how we view conflict as destructive. In the U.S. we like sports that have winners and losers. Sports and games where a tie is an option often seem confusing to us. How can neither team win or lose? When we apply this to our relationships, it’s understandable why we would be resistant to engaging in conflict. I don’t want to lose, and I don’t want to see my relational partner lose. This type of zero-sum conflict style often ends in destructive outcomes where the “win” of one party comes at the expense of another, which over time can lead to the degradation of our relationships. So, an option is to avoid conflict so that neither person has to face that result.

Conflict as Productive

In contrast to seeing conflict as destructive, also possible, even healthy, is to view conflict as a productive natural outgrowth and component of human relationships. Augsburger described four assumptions of viewing conflict as productive. 1. Conflict is a normal, useful process. 2. All issues are subject to change through negotiation. 3. Direct confrontation and conciliation are valued. 4. Conflict is a necessary renegotiation of an implied contract—a redistribution of opportunity, release of tensions, and renewal of relationships.

From this perspective, conflict provides an opportunity for strengthening relationships, not harming them. Conflict is a chance for relational partners to find ways to meet the needs of one another, even when these needs conflict. Think back to our discussion of dialectical tensions. While you may not explicitly argue with your relational partners about these tensions, the fact that you are negotiating them points to your ability to use conflict in productive ways for the relationship as a whole, and the needs of the individuals in the relationship.

Types of Conflict

Understanding the different ways of valuing conflict is a first step toward engaging in productive conflict interactions. Likewise, knowing the various types of conflict that occur in interpersonal relationships also helps us to identify appropriate strategies for managing certain types of conflict. Cole states that there are five types of conflict in interpersonal relationships: Affective, Conflict of Interest, Value, Cognitive, and Goal.

- **Affective conflict**. Affective conflict arises when we have *incompatible feelings with another person*. For example, if a couple has been dating for a while, one of the partners may want to marry as a sign of love while the other decides they want to see other people. What do they do? The differences in feelings for one another are the source of affective conflict.
- **Conflict of Interest**. This type of conflict arises when people *disagree about a plan of action or what to do in a given circumstance*. For example, Julie, a Christian Scientist, does not believe in seeking medical intervention, but believes that prayer can cure illness. Jeff, a Catholic, does believe in seeking conventional medical attention as treatment for illness. What happens when Julie and Jeff decide to have children? Do they honor Jeff's beliefs and take the kids to the doctor when they are ill, or respect and practice Julie's religion? This is a conflict of interest.
- **Value Conflict**. A *difference in ideologies or values between relational partners* is called value conflict. In the example of Julie and Jeff, a conflict of interest about what to do concerning their children's medical needs results from differing religious values. Many people engage in conflict about religion and politics. Remember the old saying, "Never talk about religion and politics with your family."
- **Cognitive Conflict**. Cognitive conflict is *the difference in thought process, interpretation of events, and perceptions*. Marsha and Victoria, a long-term couple, are both invited to a party. Victoria declines because she has a big presentation at work the next morning and wants to be well rested. At the party, their mutual friends Michael and Lisa notice Marsha spending the entire evening with Karen. Lisa suspects Marsha may be flirting and cheating on Victoria, but Michael disagrees and says Marsha and Karen are just close friends catching up. Michael and Lisa are observing the same interaction but have a disagreement about what it means. This is an example of cognitive conflict.
- **Goal Conflict**. Goal conflict occurs when people *disagree about a final outcome*. Jesse and Jerome are getting ready to buy their first house. Jerome wants something that has long-term investment potential while Jesse wants a house to suit their needs for a few years and then plans to move into a larger house. Jerome has long-term goals for the house purchase and Jesse is thinking in more immediate terms. These two have two different goals in regards to purchasing a home.

Strategies for Managing Conflict

When we ask our students what they want to do when they experience conflict, most of the time they say "resolve it." While this is understandable, also important to understand is that conflict is ongoing in all relationships, and our approach to conflict should be to "manage it" instead of always trying to "resolve it."

One way to understand options for managing conflict is by knowing five major strategies for managing conflict in relationships. While most of us probably favor one strategy over another, we all have multiple options for managing conflict in our relationships. Having a variety of options available gives us flexibility in our interactions with others. Five strategies for managing interpersonal conflict include dominating, integrating, compromising, obliging, and avoiding (Rahim; Rahim & Magner; Thomas & Kilmann). One way to think about these strategies, and your decision to select one over another, is to think about whose needs will be met in the conflict situation. You can conceptualize this idea according to the degree of concern for the self and the degree of concern for others.

When people select the **dominating strategy**, or win-lose approach, they exhibit *high concern for the self and low concern for the other person*. The goal here is to win the conflict. This approach is often characterized by loud, forceful, and interrupting communication. Again, this is analogous to sports. Too often, we avoid conflict because we believe the only other alternative is to try to dominate the other person. In relationships where we care about others, it's no wonder this strategy can seem unappealing.

The **obliging style** shows a *moderate degree of concern for self and others, and a high degree of concern for the relationship itself*. In this approach, the individuals are less important than the relationship as a whole. Here, a person may minimize the differences or a specific issue in order to emphasize the commonalities. The comment, "The fact that we disagree about politics isn't a big deal since we share the same ethical and moral beliefs," exemplifies an obliging style.

The **compromising style** is evident when *both parties are willing to give up something in order to gain something else*. When environmental activist, Julia Butterfly Hill agreed to end her two-year long tree sit in Luna as a protest against the logging practices of Pacific Lumber Company (PALCO), and pay them $50,000 in exchange for their promise to protect Luna and not cut within a 20-foot buffer zone, she and PALCO reached a compromise. If one of the parties feels the compromise is unequal they may be less likely to stick to it long term. When conflict is unavoidable, many times people will opt for compromise. One of the problems with compromise is that neither party fully gets their needs met. If you want Mexican food and your friend wants pizza, you might agree to compromise and go someplace that serves Mexican pizza. While this may seem like a good idea, you may have really been

craving a burrito and your friend may have really been craving a pepperoni pizza. In this case, while the compromise brought together two food genres, neither person got their desire met.

When one **avoids** a conflict they may suppress feelings of frustration or walk away from a situation. While this is often regarded as expressing a *low concern for self and others* because problems are not dealt with, the opposite may be true in some contexts. Take, for example, a heated argument between Ginny and Pat. Pat is about to make a hurtful remark out of frustration. Instead, she decides that she needs to avoid this argument right now until she and Ginny can come back and discuss things in a more calm fashion. In this case, temporarily avoiding the conflict can be beneficial. However, conflict avoidance over the long term generally has negative consequences for a relationship because neither person is willing to participate in the conflict management process.

Finally, **integrating** demonstrates a *high level of concern for both self and others*. Using this strategy, individuals agree to share information, feelings, and creativity to try to reach a mutually acceptable solution that meets both of their needs. In our food example above, one strategy would be for both people to get the food they want, then take it on a picnic in the park. This way, both people are getting their needs met fully, and in a way that extends beyond original notions of win-lose approaches for managing the conflict. The downside to this strategy is that it is very time consuming and requires high levels of trust.

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6.8: Summary

Interpersonal communication is communication between individuals that view one another as unique. Quite often, interpersonal communication occurs in dyads. In order for interpersonal communication to occur, participants must engage in self-disclosure, which is the revealing of information about oneself to others that is not known by them. As we self-disclose, we manage our relationships by negotiating dialectical tensions, which are opposing needs in interpersonal relationships. We use a variety of strategies for navigating these tensions, including neutralization, separation, segmentation, and reframing.

As we navigate our interpersonal relationships, we create communication climates, which are the overall feelings and moods people have for one another and the relationship. When we engage in disconfirming messages, we produce a negative relational climate, while confirming messages can help build a positive relational climate by recognizing the uniqueness and importance of another person.

The three primary types of interpersonal relationships we engage in are friendships, romantic relationships, and family relationships. Each of these relationships develop through a series of stages of growth and deterioration. Friendships and romantic relationships differ from family relationships in that they are relationships of choice. Each of these relationships requires commitment from participants to continuously navigate relational dynamics in order to maintain and grow the relationship.

Finally, all relationships experience conflict. Conflict is often perceived as an indicator that there is a problem in a relationship. However, conflict is a natural and ongoing part of all relationships. The goal for conflict is not to eliminate it, but to manage it. There are five primary approaches to managing conflict which include dominating, obliging, compromising, avoiding, and integrating.

Discussion Questions

1. In reference to the Relationship Dialectics, what are some of the best ways to find balance between the two ends of each dialectical spectrums?
2. Reflect on one of your important friendships and trace its development through Rawlins' six stages. How was it affected by important transitions in your life, sexual attraction, and diversity?
3. When was a time that you faced a challenge forming a friendship? Did it work out? Why or why not?
4. Does Pearson's definition of family fit your own? Why? Why not?
5. Interview one or both of your parents about how their communication has changed as they have moved along the family life cycle. How did their relational culture change? How did they manage relational dialectics?
6. Think about a time that you needed to deal with conflict. Was the outcome destructive or productive? How could you have used the information in this chapter on to better handle the situation if it was destructive?

Key Terms

- committed romantic relationships
- conflict
- content level of message
- domestic partners
- dyad
- dyadic breakdown
- dyadic phase
- family
- family life cycle
- grave dressing
- intrapsychic phase
- interracial marriage
- proximity
- relational culture
- relational level of message
- self-disclosure
- self-identity
- similarity

- social support

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CHAPTER OVERVIEW

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7.1.1: Foundations of Culture and Identity

Learning Objectives

1. Define culture.
2. Define personal, social, and cultural identities.
3. Summarize nondominant and dominant identity development.
4. Explain why difference matters in the study of culture and identity.

Culture is a complicated word to define, as there are at least six common ways that culture is used in the United States. For the purposes of exploring the communicative aspects of culture, we will define culture as the ongoing negotiation of learned and patterned beliefs, attitudes, values, and behaviors. Unpacking the definition, we can see that culture shouldn't be conceptualized as stable and unchanging. Culture is "negotiated," and as we will learn later in this chapter, culture is dynamic, and cultural changes can be traced and analyzed to better understand why our society is the way it is. The definition also points out that culture is learned, which accounts for the importance of socializing institutions like family, school, peers, and the media. Culture is patterned in that there are recognizable widespread similarities among people within a cultural group. There is also deviation from and resistance to those patterns by individuals and subgroups within a culture, which is why cultural patterns change over time. Last, the definition acknowledges that culture influences our beliefs about what is true and false, our attitudes including our likes and dislikes, our values regarding what is right and wrong, and our behaviors. It is from these cultural influences that our identities are formed.

Personal, Social, and Cultural Identities

Ask yourself the question "Who am I?" Recall from our earlier discussion of self-concept that we develop a sense of who we are based on what is reflected back on us from other people. Our parents, friends, teachers, and the media help shape our identities. While this happens from birth, most people in Western societies reach a stage in adolescence where maturing cognitive abilities and increased social awareness lead them to begin to reflect on who they are. This begins a lifelong process of thinking about who we are now, who we were before, and who we will become (Tatum, B. D., 2000). Our identities make up an important part of our self-concept and can be broken down into three main categories: personal, social, and cultural identities (see Table 8.1 "Personal, Social, and Cultural Identities").

We must avoid the temptation to think of our identities as constant. Instead, our identities are formed through processes that started before we were born and will continue after we are gone; therefore our identities aren't something we achieve or complete. Two related but distinct components of our identities are our personal and social identities (Spreckels, J. & Kotthoff, H., 2009). Personal identities include the components of self that are primarily intrapersonal and connected to our life experiences. For example, I consider myself a puzzle lover, and you may identify as a fan of hip-hop music. Our social identities are the components of self that are derived from involvement in social groups with which we are interpersonally committed.



Figure 7.1.1.1: Pledging a fraternity or sorority is an example of a social identity. Adaenn – CC BY-NC 2.0.

For example, we may derive aspects of our social identity from our family or from a community of fans for a sports team. Social identities differ from personal identities because they are externally organized through membership. Our membership may be voluntary (Greek organization on campus) or involuntary (family) and explicit (we pay dues to our labor union) or implicit (we purchase and listen to hip-hop music). There are innumerous options for personal and social identities. While our personal identity choices express who we are, our social identities align us with particular groups. Through our social identities, we make statements about who we are and who we are not.

Table 7.1.1.1: Personal, Social, and Cultural Identities

Personal	Social	Cultural
Antique Collector	Member of Historical Society	Irish American
Dog Lover	Member of Humane Society	Male/Female
Cyclist	Fraternity/Sorority Member	Greek American
Singer	High School Music Teacher	Multiracial
Shy	Book Club Member	Heterosexual
Athletic		Gay/Lesbian

Personal identities may change often as people have new experiences and develop new interests and hobbies. A current interest in online video games may give way to an interest in graphic design. Social identities do not change as often because they take more time to develop, as you must become interpersonally invested. For example, if an interest in online video games leads someone to become a member of a MMORPG, or a massively multiplayer online role-playing game community, that personal identity has led to a social identity that is now interpersonal and more entrenched. Cultural identities are based on socially constructed categories that teach us a way of being and include expectations for social behavior or ways of acting (Yep, G. A., 2002). Since we are often a part of them since birth, cultural identities are the least changeable of the three. The ways of being and the social expectations for behavior within cultural identities do change over time, but what separates them from most social identities is their historical roots (Collier, M. J., 1996). For example, think of how ways of being and acting have changed for African Americans since the civil rights movement. Additionally, common ways of being and acting within a cultural identity group are expressed through communication. In order to be accepted as a member of a cultural group, members must be acculturated, essentially learning and using a code that other group members will be able to recognize. We are acculturated into our various cultural identities in obvious and less obvious ways. We may literally have a parent or friend tell us what it means to be a man or a woman. We may also unconsciously consume messages from popular culture that offer representations of gender.

Any of these identity types can be ascribed or avowed. Ascribed identities are personal, social, or cultural identities that are placed on us by others, while avowed identities are those that we claim for ourselves (Martin & Nakayama, 2010). Sometimes people ascribe an identity to someone else based on stereotypes. You may see a person who likes to read science-fiction books, watches documentaries, has glasses, and collects Star Trek memorabilia and label him or her a nerd. If the person doesn't avow that identity, it can create friction, and that label may even hurt the other person's feelings. But ascribed and avowed identities can match up. To extend the previous example, there has been a movement in recent years to reclaim the label *nerd* and turn it into a positive, and a nerd subculture has been growing in popularity. For example, MC Frontalot, a leader in the nerdcore hip-hop movement, says that being branded a nerd in school was terrible, but now he raps about "nerdy" things like blogs to sold-out crowds (Shipman, 2007). We can see from this example that our ascribed and avowed identities change over the course of our lives, and sometimes they match up and sometimes not.

Although some identities are essentially permanent, the degree to which we are aware of them, also known as salience, changes. The intensity with which we avow an identity also changes based on context. For example, an African American may not have difficulty deciding which box to check on the demographic section of a survey. But if an African American becomes president of her college's Black Student Union, she may more intensely avow her African American identity, which has now become more salient. If she studies abroad in Africa her junior year, she may be ascribed an identity of American by her new African friends rather than African American. For the Africans, their visitor's identity as American is likely more salient than her identity as someone of African descent. If someone is biracial or multiracial, they may change their racial identification as they engage in an identity search. One intercultural communication scholar writes of his experiences as an "Asianlatinoamerican" (Yep, 2002). He notes repressing his Chinese identity as an adolescent living in Peru and then later embracing his Chinese identity and learning about his family history while in college in the United States. This example shows how even national identity fluctuates. Obviously one can change nationality by becoming a citizen of another country, although most people do not. My identity as a US American became very salient for me for the first time in my life when I studied abroad in Sweden.

Throughout modern history, cultural and social influences have established dominant and nondominant groups (Allen, 2011). Dominant identities historically had and currently have more resources and influence, while nondominant identities historically had and currently have less resources and influence. It's important to remember that these distinctions are being made at the societal level, not the individual level. There are obviously exceptions, with people in groups considered nondominant obtaining more resources and power than a person in a dominant group. However, the overall trend is that difference based on cultural groups has been institutionalized, and exceptions do not change this fact. Because of this uneven distribution of resources and power, members of dominant groups are granted privileges while nondominant groups are at a disadvantage. The main nondominant groups must face various forms of institutionalized discrimination, including racism, sexism, heterosexism, and ableism. As we will discuss later, privilege and disadvantage, like similarity and difference, are not "all or nothing." No two people are completely different or completely similar, and no one person is completely privileged or completely disadvantaged.

Identity Development

There are multiple models for examining identity development. Given our focus on how difference matters, we will examine similarities and differences in nondominant and dominant identity formation. While the stages in this model help us understand how many people experience their identities, identity development is complex, and there may be variations. We must also remember that people have multiple identities that intersect with each other. So, as you read, think about how circumstances may be different for an individual with multiple nondominant and/or dominant identities.

Nondominant Identity Development

There are four stages of nondominant identity development (Martin & Nakayama, 2010). The first stage is unexamined identity, which is characterized by a lack of awareness of or lack of interest in one's identity. For example, a young woman who will later identify as a lesbian may not yet realize that a nondominant sexual orientation is part of her identity. Also, a young African American man may question his teachers or parents about the value of what he's learning during Black History Month. When a person's lack of interest in their own identity is replaced by an investment in a dominant group's identity, they may move to the next stage, which is conformity.

In the conformity stage, an individual internalizes or adopts the values and norms of the dominant group, often in an effort not to be perceived as different. Individuals may attempt to assimilate into the dominant culture by changing their appearance, their mannerisms, the way they talk, or even their name. Moises, a Chicano man interviewed in a research project about identities, narrated how he changed his "Mexican sounding" name to Moses, which was easier for his middle-school classmates and teachers

to say (Jones Jr., 2009). He also identified as white instead of Mexican American or Chicano because he saw how his teachers treated the other kids with "brown skin." Additionally, some gay or lesbian people in this stage of identity development may try to "act straight." In either case, some people move to the next stage, resistance and separation, when they realize that despite their efforts they are still perceived as different by and not included in the dominant group.

In the resistance and separation stage, an individual with a nondominant identity may shift away from the conformity of the previous stage to engage in actions that challenge the dominant identity group. Individuals in this stage may also actively try to separate themselves from the dominant group, interacting only with those who share their nondominant identity. For example, there has been a Deaf culture movement in the United States for decades. This movement includes people who are hearing impaired and believe that their use of a specific language, **American Sign Language (ASL)**, and other cultural practices constitutes a unique culture, which they symbolize by capitalizing the *D* in *Deaf* (Allen, 2011).

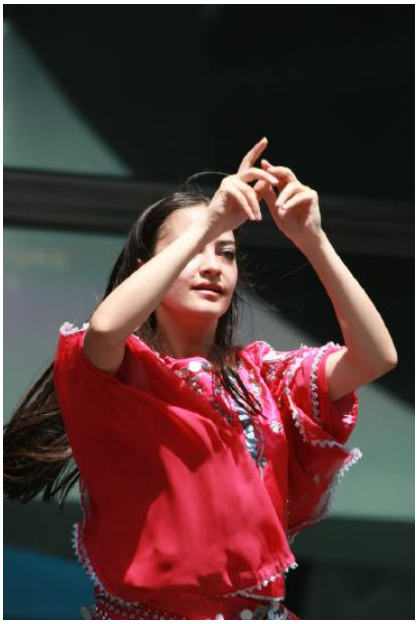


Figure 7.1.1.2: Many hearing-impaired people in the United States use American Sign Language (ASL), which is recognized as an official language. Quinn Dombrowski – ASL interpreter – CC BY-SA 2.0.

While this is not a separatist movement, a person who is hearing impaired may find refuge in such a group after experiencing discrimination from hearing people. Staying in this stage may indicate a lack of critical thinking if a person endorses the values of the nondominant group without question.

The integration stage marks a period where individuals with a nondominant identity have achieved a balance between embracing their own identities and valuing other dominant and nondominant identities. Although there may still be residual anger from the discrimination and prejudice they have faced, they may direct this energy into positive outlets such as working to end discrimination for their own or other groups. Moises, the Chicano man I mentioned earlier, now works to support the Chicano community in his city and also has actively supported gay rights and women's rights.

Dominant Identity Development

Dominant identity development consists of five stages (Martin & Nakayama, 2010). The unexamined stage of dominant identity formation is similar to nondominant in that individuals in this stage do not think about their or others' identities. Although they may be aware of differences—for example, between races and genders—they either don't realize there is a hierarchy that treats some people differently than others or they don't think the hierarchy applies to them. For example, a white person may take notice that a person of color was elected to a prominent office. However, he or she may not see the underlying reason that it is noticeable—namely, that the overwhelming majority of our country's leaders are white. Unlike people with a nondominant identity who usually have to acknowledge the positioning of their identity due to discrimination and prejudice they encounter, people with dominant identities may stay in the unexamined stage for a long time.

In the acceptance stage, a person with a dominant identity passively or actively accepts that some people are treated differently than others but doesn't do anything internally or externally to address it. In the passive acceptance stage, we must be cautious not to

blame individuals with dominant identities for internalizing racist, sexist, or heterosexist "norms." The socializing institutions we discussed earlier (family, peers, media, religion, and education) often make oppression seem normal and natural. For example, I have had students who struggle to see that they are in this stage say things like "I know that racism exists, but my parents taught me to be a good person and see everyone as equal." While this is admirable, seeing everyone as equal doesn't make it so. And people who insist that we are all equal may claim that minorities are exaggerating their circumstances or "whining" and just need to "work harder" or "get over it." The person making these statements acknowledges difference but doesn't see their privilege or the institutional perpetuation of various "-isms." Although I've encountered many more people in the passive state of acceptance than the active state, some may progress to an active state where they acknowledge inequality and are proud to be in the "superior" group. In either case, many people never progress from this stage. If they do, it's usually because of repeated encounters with individuals or situations that challenge their acceptance of the status quo, such as befriending someone from a nondominant group or taking a course related to culture.

The resistance stage of dominant identity formation is a major change from the previous in that an individual acknowledges the unearned advantages they are given and feels guilt or shame about it. Having taught about various types of privilege for years, I've encountered many students who want to return their privilege or disown it. These individuals may begin to disassociate with their own dominant group because they feel like a curtain has been opened and their awareness of the inequality makes it difficult for them to interact with others in their dominant group. But it's important to acknowledge that becoming aware of your white privilege, for instance, doesn't mean that every person of color is going to want to accept you as an ally, so retreating to them may not be the most productive move. While moving to this step is a marked improvement in regards to becoming a more aware and socially just person, getting stuck in the resistance stage isn't productive, because people are often retreating rather than trying to address injustice. For some, deciding to share what they've learned with others who share their dominant identity moves them to the next stage.

People in the redefinition stage revise negative views of their identity held in the previous stage and begin to acknowledge their privilege and try to use the power they are granted to work for social justice. They realize that they can claim their dominant identity as heterosexual, able-bodied, male, white, and so on, and perform their identity in ways that counter norms. A male participant in a research project on identity said the following about redefining his male identity:

I don't want to assert my maleness the same way that maleness is asserted all around us all the time. I don't want to contribute to sexism. So I have to be conscious of that. There's that guilt. But then, I try to utilize my maleness in positive ways, like when I'm talking to other men about male privilege (Jones, Jr., 2009).

The final stage of dominant identity formation is integration. This stage is reached when redefinition is complete and people can integrate their dominant identity into all aspects of their life, finding opportunities to educate others about privilege while also being a responsive ally to people in nondominant identities. As an example, some heterosexual people who find out a friend or family member is gay or lesbian may have to confront their dominant heterosexual identity for the first time, which may lead them through these various stages. As a sign of integration, some may join an organization like PFLAG (Parents, Families, and Friends of Lesbians and Gays), where they can be around others who share their dominant identity as heterosexuals but also empathize with their loved ones.



Figure 7.1.1.3: Heterosexual people with gay family members or friends may join the group PFLAG (Parents, Families, and Friends of Lesbians and Gays) as a part of the redefinition and/or integration stage of their dominant identity development. Jason Riedy – Atlanta Pride Festival parade – CC BY 2.0.

Knowing more about various types of identities and some common experiences of how dominant and nondominant identities are formed prepares us to delve into more specifics about why difference matters.

Difference Matters

Whenever we encounter someone, we notice similarities and differences. While both are important, it is often the differences that are highlighted and that contribute to communication troubles. We don't only see similarities and differences on an individual level. In fact, we also place people into in-groups and out-groups based on the similarities and differences we perceive. This is important because we then tend to react to someone we perceive as a member of an out-group based on the characteristics we attach to the group rather than the individual (Allen, 2011). In these situations, it is more likely that stereotypes and prejudice will influence our communication. Learning about difference and why it matters will help us be more competent communicators. The flip side of emphasizing difference is to claim that no differences exist and that you see everyone as a human being. Rather than trying to ignore difference and see each person as a unique individual, we should know the history of how differences came to be so socially and culturally significant and how they continue to affect us today.

Culture and identity are complex. You may be wondering how some groups came to be dominant and others nondominant. These differences are not natural, which can be seen as we unpack how various identities have changed over time in the next section. There is, however, an ideology of domination that makes it seem natural and normal to many that some people or groups will always have power over others (Allen, 2011). In fact, hierarchy and domination, although prevalent throughout modern human history, were likely not the norm among early humans. So one of the first reasons difference matters is that people and groups are treated unequally, and better understanding how those differences came to be can help us create a more just society. Difference also matters because demographics and patterns of interaction are changing.

In the United States, the population of people of color is increasing and diversifying, and visibility for people who are gay or lesbian and people with disabilities has also increased. The 2010 Census shows that the Hispanic and Latino/a populations in the United States are now the second largest group in the country, having grown 43 percent since the last census in 2000 (Saenz, 2011). By 2030, racial and ethnic minorities will account for one-third of the population (Allen, 2011). Additionally, legal and social changes have created a more open environment for sexual minorities and people with disabilities. These changes directly affect our interpersonal relationships. The workplace is one context where changing demographics has become increasingly important. Many organizations are striving to comply with changing laws by implementing policies aimed at creating equal access and opportunity. Some organizations are going further than legal compliance to try to create inclusive climates where diversity is valued because of the interpersonal and economic benefits it has the potential to produce.

"Getting Real": Diversity Training

Businesses in the United States spend $200 to $300 million a year on diversity training, but is it effective? (Vedantam, 2008) If diversity training is conducted to advance a company's business goals and out of an understanding of the advantages that a diversity of background and thought offer a company, then the training is more likely to be successful. Many companies conduct mandatory diversity training based on a belief that they will be in a better position in court if a lawsuit is brought against them. However, research shows that training that is mandatory and undertaken only to educate people about the legal implications of diversity is ineffective and may even hurt diversity efforts. A commitment to a diverse and inclusive workplace environment must include a multipronged approach. Experts recommend that a company put a staff person in charge of diversity efforts, and some businesses have gone as far as appointing a "chief diversity officer" (Cullen, 2007). The US Office of Personnel Management offers many good guidelines for conducting diversity training: create learning objectives related to the mission of the organization, use tested and appropriate training methods and materials, provide information about course content and expectations to employees ahead of training, provide the training in a supportive and noncoercive environment, use only experienced and qualified instructors, and monitor/evaluate training and revise as needed (US Office of Personnel Management, 2011). With these suggestions in mind, the increasingly common "real-world" event of diversity training is more likely to succeed.

1. Have you ever participated in any diversity training? If so, what did you learn or take away from the training? Which of the guidelines listed did your training do well or poorly on?
2. Do you think diversity training should be mandatory or voluntary? Why?
3. From what you've learned so far in this book, what communication skills are important for a diversity trainer to have?

We can now see that difference matters due to the inequalities that exist among cultural groups and due to changing demographics that affect our personal and social relationships. Unfortunately, there are many obstacles that may impede our valuing of difference (Allen, 2011). Individuals with dominant identities may not validate the experiences of those in nondominant groups because they do not experience the oppression directed at those with nondominant identities. Further, they may find it difficult to acknowledge that not being aware of this oppression is due to privilege associated with their dominant identities. Because of this lack of recognition of oppression, members of dominant groups may minimize, dismiss, or question the experiences of nondominant groups and view them as "complainers" or "whiners." Recall from our earlier discussion of identity formation that people with dominant identities may stay in the unexamined or acceptance stages for a long time. Being stuck in these stages makes it much more difficult to value difference.

Members of nondominant groups may have difficulty valuing difference due to negative experiences with the dominant group, such as not having their experiences validated. Both groups may be restrained from communicating about difference due to norms of political correctness, which may make people feel afraid to speak up because they may be perceived as insensitive or racist. All these obstacles are common and they are valid. However, as we will learn later, developing intercultural communication competence can help us gain new perspectives, become more mindful of our communication, and intervene in some of these negative cycles.

Key Takeaways

- Culture is an ongoing negotiation of learned patterns of beliefs, attitudes, values, and behaviors.
- Each of us has personal, social, and cultural identities.
  - Personal identities are components of self that are primarily intrapersonal and connect to our individual interests and life experiences.
  - Social identities are components of self that are derived from our involvement in social groups to which we are interpersonally invested.
  - Cultural identities are components of self based on socially constructed categories that teach us a way of being and include expectations for our thoughts and behaviors.
- Nondominant identity formation may include a person moving from unawareness of the importance of their identities, to adopting the values of dominant society, to separating from dominant society, to integrating components of identities.
- Dominant identity formation may include a person moving from unawareness of their identities, to accepting the identity hierarchy, to separation from and guilt regarding the dominant group, to redefining and integrating components of identities.

- Difference matters because people are treated differently based on their identities and demographics and patterns of interaction are changing. Knowing why and how this came to be and how to navigate our increasingly diverse society can make us more competent communicators.

Exercises

1. List some of your personal, social, and cultural identities. Are there any that relate? If so, how? For your cultural identities, which ones are dominant and which ones are nondominant? What would a person who looked at this list be able to tell about you?
2. Describe a situation in which someone ascribed an identity to you that didn't match with your avowed identities. Why do you think the person ascribed the identity to you? Were there any stereotypes involved?
3. Getting integrated: Review the section that explains why difference matters. Discuss the ways in which difference may influence how you communicate in each of the following contexts: academic, professional, and personal.

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7.1.2: Exploring Specific Cultural Identities

Learning Objectives

1. Define the social constructionist view of culture and identity.
2. Trace the historical development and construction of the four cultural identities discussed.
3. Discuss how each of the four cultural identities discussed affects and/or relates to communication.

We can get a better understanding of current cultural identities by unpacking how they came to be. By looking at history, we can see how cultural identities that seem to have existed forever actually came to be constructed for various political and social reasons and how they have changed over time. Communication plays a central role in this construction. As we have already discussed, our identities are relational and communicative; they are also constructed. Social constructionism is a view that argues the self is formed through our interactions with others and in relationship to social, cultural, and political contexts (Allen, 2011). In this section, we'll explore how the cultural identities of race, gender, sexual orientation, and ability have been constructed in the United States and how communication relates to those identities. There are other important identities that could be discussed, like religion, age, nationality, and class. Although they are not given their own section, consider how those identities may intersect with the identities discussed next.

Race

Would it surprise you to know that human beings, regardless of how they are racially classified, share 99.9 percent of their DNA? This finding by the Human Genome Project asserts that race is a social construct, not a biological one. The American Anthropological Association agrees, stating that race is the product of "historical and contemporary social, economic, educational, and political circumstances" (Allen, 2011). Therefore, we'll define race as a socially constructed category based on differences in appearance that has been used to create hierarchies that privilege some and disadvantage others.



Figure 7.1.2.1: There is actually no biological basis for racial classification among humans, as we share 99.9 percent of our DNA. Evelyn – friends – CC BY-NC-ND 2.0.

Race didn't become a socially and culturally recognized marker until European colonial expansion in the 1500s. As Western Europeans traveled to parts of the world previously unknown to them and encountered people who were different from them, a hierarchy of races began to develop that placed lighter skinned Europeans above darker skinned people. At the time, newly developing fields in natural and biological sciences took interest in examining the new locales, including the plant and animal life, natural resources, and native populations. Over the next three hundred years, science that we would now undoubtedly recognize as flawed, biased, and racist legitimated notions that native populations were less evolved than white Europeans, often calling them savages. In fact, there were scientific debates as to whether some of the native populations should be considered human or animal. Racial distinctions have been based largely on phenotypes, or physiological features such as skin color, hair texture, and body/facial features. Western "scientists" used these differences as "proof" that native populations were less evolved than the

Europeans, which helped justify colonial expansion, enslavement, genocide, and exploitation on massive scales (Allen, 2011). Even though there is a consensus among experts that race is social rather than biological, we can't deny that race still has meaning in our society and affects people as if it were "real."

Given that race is one of the first things we notice about someone, it's important to know how race and communication relate (Allen, 2011). Discussing race in the United States is difficult for many reasons. One is due to uncertainty about language use. People may be frustrated by their perception that labels change too often or be afraid of using an "improper" term and being viewed as racially insensitive. It is important, however, that we not let political correctness get in the way of meaningful dialogues and learning opportunities related to difference. Learning some of the communicative history of race can make us more competent communicators and open us up to more learning experiences.

Racial classifications used by the government and our regular communication about race in the United States have changed frequently, which further points to the social construction of race. Currently, the primary racial groups in the United States are African American, Asian American, European American, Latino/a, and Native American, but a brief look at changes in how the US Census Bureau has defined race clearly shows that this hasn't always been the case (Table 7.1.2.1). In the 1900s alone, there were twenty-six different ways that race was categorized on census forms (Allen, 2011). The way we communicate about race in our regular interactions has also changed, and many people are still hesitant to discuss race for fear of using "the wrong" vocabulary.

Table 7.1.2.1: Racial Classifications in the US Census

Year(s)	Development
1790	No category for race
1800s	Race was defined by the percentage of African "blood." *Mulatto* was one black and one white parent, *quadroon* was one-quarter African blood, and *octoroon* was one-eighth.
1830–1940	The term *color* was used instead of *race*.
1900	Racial categories included white, black, Chinese, Japanese, and Indian. Census takers were required to check one of these boxes based on visual cues. Individuals did not get to select a racial classification on their own until 1970.
1950	The term *color* was dropped and replaced by *race*.
1960, 1970	Both *race* and *color* were used on census forms.
1980–2010	*Race* again became the only term.
2000	Individuals were allowed to choose more than one racial category for the first time in census history.
2010	The census included fifteen racial categories and an option to write in races not listed on the form.

Source: Adapted from Brenda J. Allen, *Difference Matters: Communicating Social Identity* (Long Grove, IL: Waveland Press, 2011), 71–72.

The five primary racial groups noted previously can still be broken down further to specify a particular region, country, or nation. For example, Asian Americans are diverse in terms of country and language of origin and cultural practices. While the category of Asian Americans can be useful when discussing broad trends, it can also generalize among groups, which can lead to stereotypes. You may find that someone identifies as Chinese American or Korean American instead of Asian American. In this case, the label further highlights a person's cultural lineage. We should not assume, however, that someone identifies with his or her cultural lineage, as many people have more in common with their US American peers than a culture that may be one or more generations removed.

History and personal preference also influence how we communicate about race. Culture and communication scholar Brenda Allen notes that when she was born in 1950, her birth certificate included an *N* for Negro. Later she referred to herself as *colored* because that's what people in her community referred to themselves as. During and before this time, the term *black* had negative

connotations and would likely have offended someone. There was a movement in the 1960s to reclaim the word *black*, and the slogan "black is beautiful" was commonly used. Brenda Allen acknowledges the newer label of *African American* but notes that she still prefers *black*. The terms *colored* and *Negro* are no longer considered appropriate because they were commonly used during a time when black people were blatantly discriminated against. Even though that history may seem far removed to some, it is not to others. Currently, the terms *African American* and *black* are frequently used, and both are considered acceptable. The phrase *people of color* is acceptable for most and is used to be inclusive of other racial minorities. If you are unsure what to use, you could always observe how a person refers to himself or herself, or you could ask for his or her preference. In any case, a competent communicator defers to and respects the preference of the individual.

The label *Latin American* generally refers to people who live in Central American countries. Although Spain colonized much of what is now South and Central America and parts of the Caribbean, the inhabitants of these areas are now much more diverse. Depending on the region or country, some people primarily trace their lineage to the indigenous people who lived in these areas before colonization, or to a Spanish and indigenous lineage, or to other combinations that may include European, African, and/or indigenous heritage. *Latina* and *Latino* are labels that are preferable to *Hispanic* for many who live in the United States and trace their lineage to South and/or Central America and/or parts of the Caribbean. Scholars who study Latina/o identity often use the label *Latina/o* in their writing to acknowledge women who avow that identity label (Calafell, 2007). In verbal communication you might say "Latina" when referring to a particular female or "Latino" when referring to a particular male of Latin American heritage. When referring to the group as a whole, you could say "Latinas and Latinos" instead of just "Latinos," which would be more gender inclusive. While *Hispanic* is used by the US Census, it refers primarily to people of Spanish origin, which doesn't account for the diversity of background of many Latinos/as. The term *Hispanic* also highlights the colonizer's influence over the indigenous, which erases a history that is important to many. Additionally, there are people who claim Spanish origins and identify culturally as Hispanic but racially as white. Labels such as *Puerto Rican* or *Mexican American*, which further specify region or country of origin, may also be used. Just as with other cultural groups, if you are unsure of how to refer to someone, you can always ask for and honor someone's preference.

The history of immigration in the United States also ties to the way that race has been constructed. The metaphor of the melting pot has been used to describe the immigration history of the United States but doesn't capture the experiences of many immigrant groups (Allen, 2011). Generally, immigrant groups who were white, or light skinned, and spoke English were better able to assimilate, or melt into the melting pot. But immigrant groups that we might think of as white today were not always considered so. Irish immigrants were discriminated against and even portrayed as black in cartoons that appeared in newspapers. In some Southern states, Italian immigrants were forced to go to black schools, and it wasn't until 1952 that Asian immigrants were allowed to become citizens of the United States. All this history is important, because it continues to influence communication among races today.

Interracial Communication

Race and communication are related in various ways. Racism influences our communication about race and is not an easy topic for most people to discuss. Today, people tend to view racism as overt acts such as calling someone a derogatory name or discriminating against someone in thought or action. However, there is a difference between racist acts, which we can attach to an individual, and institutional racism, which is not as easily identifiable. It is much easier for people to recognize and decry racist actions than it is to realize that racist patterns and practices go through societal institutions, which means that racism exists and doesn't have to be committed by any one person. As competent communicators and critical thinkers, we must challenge ourselves to be aware of how racism influences our communication at individual and societal levels.

We tend to make assumptions about people's race based on how they talk, and often these assumptions are based on stereotypes. Dominant groups tend to define what is correct or incorrect usage of a language, and since language is so closely tied to identity, labeling a group's use of a language as incorrect or deviant challenges or negates part of their identity (Yancy, 2011). We know there isn't only one way to speak English, but there have been movements to identify a standard. This becomes problematic when we realize that "standard English" refers to a way of speaking English that is based on white, middle-class ideals that do not match up with the experiences of many. When we create a standard for English, we can label anything that deviates from that "nonstandard English." Differences between standard English and what has been called "Black English" have gotten national attention through debates about whether or not instruction in classrooms should accommodate students who do not speak standard English. Education plays an important role in language acquisition, and class relates to access to education. In general, whether someone speaks standard English themselves or not, they tend to negatively judge people whose speech deviates from the standard.

Another national controversy has revolved around the inclusion of Spanish in common language use, such as Spanish as an option at ATMs, or other automated services, and Spanish language instruction in school for students who don't speak or are learning to speak English. As was noted earlier, the Latino/a population in the United States is growing fast, which has necessitated inclusion of Spanish in many areas of public life. This has also created a backlash, which some scholars argue is tied more to the race of the immigrants than the language they speak and a fear that white America could be engulfed by other languages and cultures (Speicher, 2002). This backlash has led to a revived movement to make English the official language of the United States.



Figure 7.1.2.2: The "English only" movement of recent years is largely a backlash targeted at immigrants from Spanish-speaking countries. Wikimedia Commons – public domain. Courtesy of www.CGPGrey.com.

The US Constitution does not stipulate a national language, and Congress has not designated one either. While nearly thirty states have passed English-language legislation, it has mostly been symbolic, and court rulings have limited any enforceability (Zuckerman, 2010). The Linguistic Society of America points out that immigrants are very aware of the social and economic advantages of learning English and do not need to be forced. They also point out that the United States has always had many languages represented, that national unity hasn't rested on a single language, and that there are actually benefits to having a population that is multilingual (Linguistic Society of America, 2011). Interracial communication presents some additional verbal challenges.

Code-switching involves changing from one way of speaking to another between or within interactions. Some people of color may engage in code-switching when communicating with dominant group members because they fear they will be negatively judged. Adopting the language practices of the dominant group may minimize perceived differences. This code-switching creates a linguistic dual consciousness in which people are able to maintain their linguistic identities with their in-group peers but can still acquire tools and gain access needed to function in dominant society (Yancy, 2011). White people may also feel anxious about communicating with people of color out of fear of being perceived as racist. In other situations, people in dominant groups may spotlight nondominant members by asking them to comment on or educate others about their race (Allen, 2011). For example, I once taught at a private university that was predominantly white. Students of color talked to me about being asked by professors to weigh in on an issue when discussions of race came up in the classroom. While a professor may have been well-intentioned, spotlighting can make a student feel conspicuous, frustrated, or defensive. Additionally, I bet the professors wouldn't think about asking a white, male, or heterosexual student to give the perspective of their whole group.

Gender

When we first meet a newborn baby, we ask whether it's a boy or a girl. This question illustrates the importance of gender in organizing our social lives and our interpersonal relationships. A Canadian family became aware of the deep emotions people feel about gender and the great discomfort people feel when they can't determine gender when they announced to the world that they were not going to tell anyone the gender of their baby, aside from the baby's siblings. Their desire for their child, named Storm, to be able to experience early life without the boundaries and categories of gender brought criticism from many (Davis & James,

2011). Conversely, many parents consciously or unconsciously "code" their newborns in gendered ways based on our society's associations of pink clothing and accessories with girls and blue with boys. While it's obvious to most people that colors aren't gendered, they take on new meaning when we assign gendered characteristics of masculinity and femininity to them. Just like race, gender is a socially constructed category. While it is true that there are biological differences between who we label male and female, the meaning our society places on those differences is what actually matters in our day-to-day lives. And the biological differences are interpreted differently around the world, which further shows that although we think gender is a natural, normal, stable way of classifying things, it is actually not. There is a long history of appreciation for people who cross gender lines in Native American and South Central Asian cultures, to name just two.

You may have noticed I use the word *gender* instead of *sex*. That's because gender is an identity based on internalized cultural notions of masculinity and femininity that is constructed through communication and interaction. There are two important parts of this definition to unpack. First, we internalize notions of gender based on socializing institutions, which helps us form our gender identity. Then we attempt to construct that gendered identity through our interactions with others, which is our gender expression. Sex is based on biological characteristics, including external genitalia, internal sex organs, chromosomes, and hormones (Wood, 2005). While the biological characteristics between men and women are obviously different, it's the meaning that we create and attach to those characteristics that makes them significant. The cultural differences in how that significance is ascribed are proof that "our way of doing things" is arbitrary. For example, cross-cultural research has found that boys and girls in most cultures show both aggressive and nurturing tendencies, but cultures vary in terms of how they encourage these characteristics between genders. In a group in Africa, young boys are responsible for taking care of babies and are encouraged to be nurturing (Wood, 2005).

Gender has been constructed over the past few centuries in political and deliberate ways that have tended to favor men in terms of power. And various academic fields joined in the quest to "prove" there are "natural" differences between men and women. While the "proof" they presented was credible to many at the time, it seems blatantly sexist and inaccurate today. In the late 1800s and early 1900s, scientists who measure skulls, also known as craniometrists, claimed that men were more intelligent than women because they had larger brains. Leaders in the fast-growing fields of sociology and psychology argued that women were less evolved than men and had more in common with "children and savages" than an adult (white) males (Allen, 2011). Doctors and other decision makers like politicians also used women's menstrual cycles as evidence that they were irrational, or hysterical, and therefore couldn't be trusted to vote, pursue higher education, or be in a leadership position. These are just a few of the many instances of how knowledge was created by seemingly legitimate scientific disciplines that we can now clearly see served to empower men and disempower women. This system is based on the ideology of patriarchy, which is a system of social structures and practices that maintains the values, priorities, and interests of men as a group (Wood, 2005). One of the ways patriarchy is maintained is by its relative invisibility. While women have been the focus of much research on gender differences, males have been largely unexamined. Men have been treated as the "generic" human being to which others are compared. But that ignores that fact that men have a gender, too. Masculinities studies have challenged that notion by examining how masculinities are performed.

There have been challenges to the construction of gender in recent decades. Since the 1960s, scholars and activists have challenged established notions of what it means to be a man or a woman. The women's rights movement in the United States dates back to the 1800s, when the first women's rights convention was held in Seneca Falls, New York, in 1848 (Wood, 2005). Although most women's rights movements have been led by white, middle-class women, there was overlap between those involved in the abolitionist movement to end slavery and the beginnings of the women's rights movement. Although some of the leaders of the early women's rights movement had class and education privilege, they were still taking a risk by organizing and protesting. Black women were even more at risk, and Sojourner Truth, an emancipated slave, faced those risks often and gave a much noted extemporaneous speech at a women's rights gathering in Akron, Ohio, in 1851, which came to be called "Ain't I a Woman?" (Wood, 2005) Her speech highlighted the multiple layers of oppression faced by black women. You can watch actress Alfre Woodard deliver an interpretation of the speech in Video Clip 8.1.



Video 7.1.2.1: Alfre Woodard Interprets Sojourner Truth's Speech "Ain't I a Woman?" youtu.be/4vr_vKsk_h8

Feminism as an intellectual and social movement advanced women's rights and our overall understanding of gender. Feminism has gotten a bad reputation based on how it has been portrayed in the media and by some politicians. When I teach courses about gender, I often ask my students to raise their hand if they consider themselves feminists. I usually only have a few, if any, who do. I've found that students I teach are hesitant to identify as a feminist because of connotations of the word. However, when I ask students to raise their hand if they believe women have been treated unfairly and that there should be more equity, most students raise their hand. Gender and communication scholar Julia Wood has found the same trend and explains that a desire to make a more equitable society for everyone is at the root of feminism. She shares comments from a student that capture this disconnect: (Wood, 2005)

I would never call myself a feminist, because that word has so many negative connotations. I don't hate men or anything, and I'm not interested in protesting. I don't want to go around with hacked-off hair and no makeup and sit around bashing men. I do think women should have the same kinds of rights, including equal pay for equal work. But I wouldn't call myself a feminist.

It's important to remember that there are many ways to be a feminist and to realize that some of the stereotypes about feminism are rooted in sexism and homophobia, in that feminists are reduced to "men haters" and often presumed to be lesbians. The feminist movement also gave some momentum to the transgender rights movement. Transgender is an umbrella term for people whose gender identity and/or expression do not match the gender they were assigned by birth. Transgender people may or may not seek medical intervention like surgery or hormone treatments to help match their physiology with their gender identity. The term *transgender* includes other labels such as *transsexual*, *transvestite*, *cross-dresser*, and *intersex*, among others. Terms like *hermaphrodite* and *she-male* are not considered appropriate. As with other groups, it is best to allow someone to self-identify first and then honor their preferred label. If you are unsure of which pronouns to use when addressing someone, you can use gender-neutral language or you can use the pronoun that matches with how they are presenting. If someone has long hair, make-up, and a dress on, but you think their biological sex is male due to other cues, it would be polite to address them with female pronouns, since that is the gender identity they are expressing.

Gender as a cultural identity has implications for many aspects of our lives, including real-world contexts like education and work. Schools are primary grounds for socialization, and the educational experience for males and females is different in many ways from preschool through college. Although not always intentional, schools tend to recreate the hierarchies and inequalities that exist in society. Given that we live in a patriarchal society, there are communicative elements present in school that support this (Allen, 2011). For example, teachers are more likely to call on and pay attention to boys in a classroom, giving them more feedback in the form of criticism, praise, and help. This sends an implicit message that boys are more worthy of attention and valuable than girls. Teachers are also more likely to lead girls to focus on feelings and appearance and boys to focus on competition and achievement. The focus on appearance for girls can lead to anxieties about body image. Gender inequalities are also evident in the administrative structure of schools, which puts males in positions of authority more than females. While females make up 75 percent of the educational workforce, only 22 percent of superintendents and 8 percent of high school principals are women. Similar trends exist

in colleges and universities, with women only accounting for 26 percent of full professors. These inequalities in schools correspond to larger inequalities in the general workforce. While there are more women in the workforce now than ever before, they still face a glass ceiling, which is a barrier for promotion to upper management. Many of my students have been surprised at the continuing pay gap that exists between men and women. In 2010, women earned about seventy-seven cents to every dollar earned by men (National Committee on Pay Equity, 2011). To put this into perspective, the National Committee on Pay Equity started an event called Equal Pay Day. In 2011, Equal Pay Day was on April 11. This signifies that for a woman to earn the same amount of money a man earned in a year, she would have to work more than three months extra, until April 11, to make up for the difference (National Committee on Pay Equity, 2011).

Sexuality

While race and gender are two of the first things we notice about others, sexuality is often something we view as personal and private. Although many people hold a view that a person's sexuality should be kept private, this isn't a reality for our society. One only needs to observe popular culture and media for a short time to see that sexuality permeates much of our public discourse.

Sexuality relates to culture and identity in important ways that extend beyond sexual orientation, just as race is more than the color of one's skin and gender is more than one's biological and physiological manifestations of masculinity and femininity. Sexuality isn't just physical; it is social in that we communicate with others about sexuality (Allen, 2011). Sexuality is also biological in that it connects to physiological functions that carry significant social and political meaning like puberty, menstruation, and pregnancy. Sexuality connects to public health issues like sexually transmitted infections (STIs), sexual assault, sexual abuse, sexual harassment, and teen pregnancy. Sexuality is at the center of political issues like abortion, sex education, and gay and lesbian rights. While all these contribute to sexuality as a cultural identity, the focus in this section is on sexual orientation.

The most obvious way sexuality relates to identity is through sexual orientation. Sexual orientation refers to a person's primary physical and emotional sexual attraction and activity. The terms we most often use to categorize sexual orientation are *heterosexual*, *gay*, *lesbian*, and *bisexual*. Gays, lesbians, and bisexuals are sometimes referred to as sexual minorities. While the term *sexual preference* has been used previously, *sexual orientation* is more appropriate, since *preference* implies a simple choice. Although someone's preference for a restaurant or actor may change frequently, sexuality is not as simple. The term *homosexual* can be appropriate in some instances, but it carries with it a clinical and medicalized tone. As you will see in the timeline that follows, the medical community has a recent history of "treating homosexuality" with means that most would view as inhumane today. So many people prefer a term like *gay*, which was chosen and embraced by gay people, rather than *homosexual*, which was imposed by a then discriminatory medical system.

The gay and lesbian rights movement became widely recognizable in the United States in the 1950s and continues on today, as evidenced by prominent issues regarding sexual orientation in national news and politics. National and international groups like the Human Rights Campaign advocate for rights for gay, lesbian, bisexual, transgender, and queer (GLBTQ) communities. While these communities are often grouped together within one acronym (GLBTQ), they are different. Gays and lesbians constitute the most visible of the groups and receive the most attention and funding. Bisexuals are rarely visible or included in popular cultural discourses or in social and political movements. Transgender issues have received much more attention in recent years, but transgender identity connects to gender more than it does to sexuality. Last, *queer* is a term used to describe a group that is diverse in terms of identities but usually takes a more activist and at times radical stance that critiques sexual categories. While *queer* was long considered a derogatory label, and still is by some, the queer activist movement that emerged in the 1980s and early 1990s reclaimed the word and embraced it as a positive. As you can see, there is a diversity of identities among sexual minorities, just as there is variation within races and genders.

As with other cultural identities, notions of sexuality have been socially constructed in different ways throughout human history. Sexual orientation didn't come into being as an identity category until the late 1800s. Before that, sexuality was viewed in more physical or spiritual senses that were largely separate from a person's identity. Table 7.1.2.2 traces some of the developments relevant to sexuality, identity, and communication that show how this cultural identity has been constructed over the past 3,000 years.

Table 7.1.2.2: Developments Related to Sexuality, Identity, and Communication

Year(s)	Development

Year(s)	Development
1400 BCE–565 BCE	During the Greek and Roman era, there was no conception of sexual orientation as an identity. However, sexual relationships between men were accepted for some members of society. Also at this time, Greek poet Sappho wrote about love between women.
533	Byzantine Emperor Justinian makes adultery and same-sex sexual acts punishable by death.
1533	Civil law in England indicates the death penalty can be given for same-sex sexual acts between men.
1810	Napoleonic Code in France removes all penalties for any sexual activity between consenting adults.
1861	England removes death penalty for same-sex sexual acts.
1892	The term *heterosexuality* is coined to refer a form of "sexual perversion" in which people engage in sexual acts for reasons other than reproduction.
1897	Dr. Magnus Hirschfield founds the Scientific Humanitarian Committee in Berlin. It is the first gay rights organization.
1900–1930	Doctors "treat" homosexuality with castration, electro-shock therapy, and incarceration in mental hospitals.
1924	The first gay rights organization in the United States, the Chicago Society for Human Rights, is founded.
1933–44	Tens of thousands of gay men are sent to concentration camps under Nazi rule. The prisoners are forced to wear pink triangles on their uniforms. The pink triangle was later reclaimed as a symbol of gay rights.
1934	The terms *heterosexuality* and *homosexuality* appear in Webster's dictionary with generally the same meaning the terms hold today.
1948	American sexologist Alfred Kinsey's research reveals that more people than thought have engaged in same-sex sexual activity. His research highlights the existence of bisexuality.
1969	On June 27, patrons at the Stonewall Inn in New York City fight back as police raid the bar (a common practice used by police at the time to harass gay people). "The Stonewall Riot," as it came to be called, was led by gay, lesbian, and transgender patrons of the bar, many of whom were working class and/or people of color.
1974	The American Psychiatric Association removes its reference to homosexuality as a mental illness.
1999	The Vermont Supreme Court rules that the state must provide legal rights to same-sex couples. In 2000, Vermont becomes the first state to offer same-sex couples civil unions.
2003	The US Supreme Court rules that Texas's sodomy law is unconstitutional, which effectively decriminalizes consensual same-sex relations.
2011	The US military policy "Don't Ask Don't Tell" is repealed, allowing gays and lesbians to serve openly.

Source: Adapted from Brenda J. Allen, *Difference Matters: Communicating Social Identity* (Long Grove, IL: Waveland Press, 2011), 117–25; and University of Denver Queer and Ally Commission, "Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer History," *Queer Ally Training Manual*, 2008.

Ability

There is resistance to classifying ability as a cultural identity, because we follow a medical model of disability that places disability as an individual and medical rather than social and cultural issue. While much of what distinguishes able-bodied and cognitively able from disabled is rooted in science, biology, and physiology, there are important sociocultural dimensions. The Americans with Disabilities Act (ADA) defines an individual with a disability as "a person who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such an impairment, or a person who is perceived by others as having such an impairment" (Allen, 2011). An impairment is defined as "any temporary or permanent loss or abnormality of a body structure or function, whether physiological or psychological" (Allen, 2011). This definition is important because it notes the social aspect of disability in that people's life activities are limited and the relational aspect of disability in that the perception of a disability by others can lead someone to be classified as such. Ascribing an identity of disabled to a person can be problematic. If there is a mental or physical impairment, it should be diagnosed by a credentialed expert. If there isn't an impairment, then the label of *disabled* can have negative impacts, as this label carries social and cultural significance. People are tracked into various educational programs based on their physical and cognitive abilities, and there are many cases of people being mistakenly labeled disabled who were treated differently despite their protest of the ascribed label. Students who did not speak English as a first language, for example, were—and perhaps still are—sometimes put into special education classes.

Ability, just as the other cultural identities discussed, has institutionalized privileges and disadvantages associated with it. Ableism is the system of beliefs and practices that produces a physical and mental standard that is projected as normal for a human being and labels deviations from it abnormal, resulting in unequal treatment and access to resources. Ability privilege refers to the unearned advantages that are provided for people who fit the cognitive and physical norms (Allen, 2011). I once attended a workshop about ability privilege led by a man who was visually impaired. He talked about how, unlike other cultural identities that are typically stable over a lifetime, ability fluctuates for most people. We have all experienced times when we are more or less able.

Perhaps you broke your leg and had to use crutches or a wheelchair for a while. Getting sick for a prolonged period of time also lessens our abilities, but we may fully recover from any of these examples and regain our ability privilege. Whether you've experienced a short-term disability or not, the majority of us will become less physically and cognitively able as we get older.

Statistically, people with disabilities make up the largest minority group in the United States, with an estimated 20 percent of people five years or older living with some form of disability (Allen, 2011). Medical advances have allowed some people with disabilities to live longer and more active lives than before, which has led to an increase in the number of people with disabilities. This number could continue to increase, as we have thousands of veterans returning from the wars in Iraq and Afghanistan with physical disabilities or psychological impairments such as posttraumatic stress disorder.



Figure 7.1.2.3: As recently disabled veterans integrate back into civilian life, they will be offered assistance and accommodations under the Americans with Disabilities Act. Wounded Warrior Regiment – CC BY-NC 2.0.

As disability has been constructed in US history, it has intersected with other cultural identities. For example, people opposed to "political and social equality for women cited their supposed physical, intellectual, and psychological flaws, deficits, and deviations from the male norm." They framed women as emotional, irrational, and unstable, which was used to put them into the "scientific" category of "feeblemindedness," which led them to be institutionalized (Carlson, 2001). Arguments supporting racial inequality and tighter immigration restrictions also drew on notions of disability, framing certain racial groups as prone to mental retardation, mental illness, or uncontrollable emotions and actions. See Table 8.4 "Developments Related to Ability, Identity, and

Communication" for a timeline of developments related to ability, identity, and communication. These thoughts led to a dark time in US history, as the eugenics movement sought to limit reproduction of people deemed as deficient.

Table 8.4 Developments Related to Ability, Identity, and Communication

Year(s)	Development
400 BCE	The Greeks make connections between biology, physiology, and actions. For example, they make a connection between epilepsy and a disorder of the mind but still consider the source to be supernatural or divine.
30–480	People with disabilities are viewed with pity by early Christians and thought to be so conditioned because of an impurity that could possibly be addressed through prayer.
500–1500	As beliefs in the supernatural increase during the Middle Ages, people with disabilities are seen as manifestations of evil and are ridiculed and persecuted.
1650–1789	During the Enlightenment, the first large-scale movements toward the medical model are made, as science and medicine advance and society turns to a view of human rationality.
1900s	The eugenics movement in the United States begins. Laws are passed to sterilize the "socially inadequate," and during this time, more than sixty thousand people were forcibly sterilized in thirty-three states.
1930s	People with disabilities become the first targets of experimentation and mass execution by the Nazis.
1970s	The independent living movement becomes a prominent part of the disability rights movement.
1990	The Americans with Disabilities Act is passed through Congress and signed into law.

Source: Maggie Shreve, "The Movement for Independent Living: A Brief History," *Independent Living Research Utilization*, accessed October 14, 2011, ilru.org/html/publications/in.L_paradigm.doc.

During the early part of the 1900s, the eugenics movement was the epitome of the move to rehabilitate or reject people with disabilities (Allen, 2005). This was a brand of social engineering that was indicative of a strong public support in the rationality of science to cure society's problems (Allen, 2011). A sterilization law written in 1914 "proposed to authorize sterilization of the socially inadequate," which included the "feebleminded, insane, criminalistic, epileptic, inebriate, diseased, blind, deaf, deformed, and dependent" (Lombardo, 2011). During the eugenics movement in the United States, more than sixty thousand people in thirty-three states were involuntarily sterilized (Allen, 2011). Although the eugenics movement as it was envisioned and enacted then is unthinkable today, some who have studied the eugenics movement of the early 1900s have issued warnings that a newly packaged version of eugenics could be upon us. As human genome mapping and DNA manipulation become more accessible, advanced genetic testing could enable parents to eliminate undesirable aspects or enhance desirable characteristics of their children before they are born, creating "designer children" (Spice, 2005).

Much has changed for people with disabilities in the United States in the past fifty years. The independent living movement (ILM) was a part of the disability rights movement that took shape along with other social movements of the 1960s and 1970s. The ILM calls for more individual and collective action toward social change by people with disabilities. Some of the goals of the ILM include reframing disability as a social and political rather than just a medical issue, a shift toward changing society rather than just rehabilitating people with disabilities, a view of accommodations as civil rights rather than charity, and more involvement by people with disabilities in the formulation and execution of policies relating to them (Longmore, 2003). As society better adapts to people with disabilities, there will be more instances of interability communication taking place.

Interability communication is communication between people with differing ability levels; for example, a hearing person communicating with someone who is hearing impaired or a person who doesn't use a wheelchair communicating with someone who uses a wheelchair. Since many people are unsure of how to communicate with a person with disabilities, following are the "Ten Commandments of Etiquette for Communicating with People with Disabilities" to help you in communicating with persons with disabilities:[1]

1. When talking with a person with a disability, speak directly to that person rather than through a companion or sign-language interpreter.
2. When introduced to a person with a disability, it is appropriate to offer to shake hands. People with limited hand use or an artificial limb can usually shake hands. (Shaking hands with the left hand is an acceptable greeting.)
3. When meeting a person who is visually impaired, always identify yourself and others who may be with you. When conversing in a group, remember to identify the person to whom you are speaking.
4. If you offer assistance, wait until the offer is accepted. Then listen to or ask for instructions.
5. Treat adults as adults. Address people who have disabilities by their first names only when extending the same familiarity to all others. (Never patronize people who use wheelchairs by patting them on the head or shoulder.)
6. Leaning on or hanging on to a person's wheelchair is similar to leaning or hanging on to a person and is generally considered annoying. The chair is part of the personal body space of the person who uses it.
7. Listen attentively when you're talking with a person who has difficulty speaking. Be patient and wait for the person to finish, rather than correcting or speaking for the person. If necessary, ask short questions that require short answers, a nod, or a shake of the head. Never pretend to understand if you are having difficulty doing so. Instead, repeat what you have understood and allow the person to respond. The response will clue you in and guide your understanding.
8. When speaking with a person who uses a wheelchair or a person who uses crutches, place yourself at eye level in front of the person to facilitate the conversation.
9. To get the attention of a person who is deaf, tap the person on the shoulder or wave your hand. Look directly at the person and speak clearly, slowly, and expressively to determine if the person can read your lips. Not all people who are deaf can read lips. For those who do lip read, be sensitive to their needs by placing yourself so that you face the light source and keep hands, cigarettes, and food away from your mouth when speaking.
10. Relax. Don't be embarrassed if you happen to use accepted, common expressions such as "See you later" or "Did you hear about that?" that seem to relate to a person's disability. Don't be afraid to ask questions when you're unsure of what to do.

Key Takeaways

- The social constructionist view of culture and identity states that the self is formed through our interactions with others and in relation to social, cultural, and political contexts.
- Race, gender, sexuality, and ability are socially constructed cultural identities that developed over time in relation to historical, social, and political contexts.
- Race, gender, sexuality, and ability are cultural identities that affect our communication and our relationships.

Exercises

1. Do you ever have difficulty discussing different cultural identities due to terminology? If so, what are your uncertainties? What did you learn in this chapter that can help you overcome them?
2. What comes to mind when you hear the word *feminist*? How did you come to have the ideas you have about feminism?
3. How do you see sexuality connect to identity in the media? Why do you think the media portrays sexuality and identity the way it does?
4. Think of an instance in which you had an interaction with someone with a disability. Would knowing the "Ten Commandments for Communicating with People with Disabilities" have influenced how you communicated in this instance? Why or why not?

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7.1.3: Intercultural Communication

Learning Objectives

1. Define intercultural communication.
2. List and summarize the six dialectics of intercultural communication.
3. Discuss how intercultural communication affects interpersonal relationships.

It is through intercultural communication that we come to create, understand, and transform culture and identity. Intercultural communication is communication between people with differing cultural identities. One reason we should study intercultural communication is to foster greater self-awareness (Martin & Nakayama, 2010). Our thought process regarding culture is often "other focused," meaning that the culture of the other person or group is what stands out in our perception. However, the old adage "know thyself" is appropriate, as we become more aware of our own culture by better understanding other cultures and perspectives. Intercultural communication can allow us to step outside of our comfortable, usual frame of reference and see our culture through a different lens. Additionally, as we become more self-aware, we may also become more ethical communicators as we challenge our ethnocentrism, or our tendency to view our own culture as superior to other cultures.

As was noted earlier, difference matters, and studying intercultural communication can help us better negotiate our changing world. Changing economies and technologies intersect with culture in meaningful ways (Martin & Nakayama). As was noted earlier, technology has created for some a global village where vast distances are now much shorter due to new technology that make travel and communication more accessible and convenient (McLuhan, 1967). However, as the following "Getting Plugged In" box indicates, there is also a digital divide, which refers to the unequal access to technology and related skills that exists in much of the world. People in most fields will be more successful if they are prepared to work in a globalized world. Obviously, the global market sets up the need to have intercultural competence for employees who travel between locations of a multinational corporation. Perhaps less obvious may be the need for teachers to work with students who do not speak English as their first language and for police officers, lawyers, managers, and medical personnel to be able to work with people who have various cultural identities.

"Getting Plugged In": The Digital Divide

Many people who are now college age struggle to imagine a time without cell phones and the Internet. As "digital natives" it is probably also surprising to realize the number of people who do not have access to certain technologies. The *digital divide* was a term that initially referred to gaps in access to computers. The term expanded to include access to the Internet since it exploded onto the technology scene and is now connected to virtually all computing (van Deursen & van Dijk, 2010). Approximately two billion people around the world now access the Internet regularly, and those who don't face several disadvantages (Smith, 2011). Discussions of the digital divide are now turning more specifically to high-speed Internet access, and the discussion is moving beyond the physical access divide to include the skills divide, the economic opportunity divide, and the democratic divide. This divide doesn't just exist in developing countries; it has become an increasing concern in the United States. This is relevant to cultural identities because there are already inequalities in terms of access to technology based on age, race, and class (Sylvester & McGlynn, 2010). Scholars argue that these continued gaps will only serve to exacerbate existing cultural and social inequalities. From an international perspective, the United States is falling behind other countries in terms of access to high-speed Internet. South Korea, Japan, Sweden, and Germany now all have faster average connection speeds than the United States (Smith, 2011). And Finland in 2010 became the first country in the world to declare that all its citizens have a legal right to broadband Internet access (ben-Aaron, 2010). People in rural areas in the United States are especially disconnected from broadband service, with about 11 million rural Americans unable to get the service at home. As so much of our daily lives go online, it puts those who aren't connected at a disadvantage. From paying bills online, to interacting with government services, to applying for jobs, to taking online college classes, to researching and participating in political and social causes, the Internet connects to education, money, and politics.

1. What do you think of Finland's inclusion of broadband access as a legal right? Is this something that should be done in other countries? Why or why not?
2. How does the digital divide affect the notion of the global village?
3. How might limited access to technology negatively affect various nondominant groups?

Intercultural Communication: A Dialectical Approach

Intercultural communication is complicated, messy, and at times contradictory. Therefore it is not always easy to conceptualize or study. Taking a dialectical approach allows us to capture the dynamism of intercultural communication. A dialectic is a relationship between two opposing concepts that constantly push and pull one another (Martin & Nakayama, 2010). To put it another way, thinking dialectically helps us realize that our experiences often occur in between two different phenomena. This perspective is especially useful for interpersonal and intercultural communication, because when we think dialectically, we think relationally. This means we look at the relationship between aspects of intercultural communication rather than viewing them in isolation. Intercultural communication occurs as a dynamic in-betweenness that, while connected to the individuals in an encounter, goes beyond the individuals, creating something unique. Holding a dialectical perspective may be challenging for some Westerners, as it asks us to hold two contradictory ideas simultaneously, which goes against much of what we are taught in our formal education. Thinking dialectically helps us see the complexity in culture and identity because it doesn't allow for dichotomies. Dichotomies are dualistic ways of thinking that highlight opposites, reducing the ability to see gradations that exist in between concepts. Dichotomies such as good/evil, wrong/right, objective/subjective, male/female, in-group/out-group, black/white, and so on form the basis of much of our thoughts on ethics, culture, and general philosophy, but this isn't the only way of thinking (Marin & Nakayama, 1999). Many Eastern cultures acknowledge that the world isn't dualistic. Rather, they accept as part of their reality that things that seem opposite are actually interdependent and complement each other. I argue that a dialectical approach is useful in studying intercultural communication because it gets us out of our comfortable and familiar ways of thinking. Since so much of understanding culture and identity is understanding ourselves, having an unfamiliar lens through which to view culture can offer us insights that our familiar lenses will not. Specifically, we can better understand intercultural communication by examining six dialectics (Figure 7.1.3.1) (Martin & Nakayama, 1999).



Figure 7.1.3.1: Dialectics of Intercultural Communication. Source: Adapted from Judith N. Martin and Thomas K. Nakayama, "Thinking Dialectically about Culture and Communication," Communication Theory 9, no. 1 (1999): 1–25.

The cultural-individual dialectic captures the interplay between patterned behaviors learned from a cultural group and individual behaviors that may be variations on or counter to those of the larger culture. This dialectic is useful because it helps us account for exceptions to cultural norms. For example, earlier we learned that the United States is said to be a low-context culture, which means that we value verbal communication as our primary, meaning-rich form of communication. Conversely, Japan is said to be a high-context culture, which means they often look for nonverbal clues like tone, silence, or what is not said for meaning. However, you can find people in the United States who intentionally put much meaning into *how* they say things, perhaps because they are not as comfortable speaking directly what's on their mind. We often do this in situations where we may hurt someone's feelings or damage a relationship. Does that mean we come from a high-context culture? Does the Japanese man who speaks more than is socially acceptable come from a low-context culture? The answer to both questions is no. Neither the behaviors of a small percentage of individuals nor occasional situational choices constitute a cultural pattern.

The personal-contextual dialectic highlights the connection between our personal patterns of and preferences for communicating and how various contexts influence the personal. In some cases, our communication patterns and preferences will stay the same

across many contexts. In other cases, a context shift may lead us to alter our communication and adapt. For example, an American businesswoman may prefer to communicate with her employees in an informal and laid-back manner. When she is promoted to manage a department in her company's office in Malaysia, she may again prefer to communicate with her new Malaysian employees the same way she did with those in the United States. In the United States, we know that there are some accepted norms that communication in work contexts is more formal than in personal contexts. However, we also know that individual managers often adapt these expectations to suit their own personal tastes. This type of managerial discretion would likely not go over as well in Malaysia where there is a greater emphasis put on power distance (Hofstede, 1991). So while the American manager may not know to adapt to the new context unless she has a high degree of intercultural communication competence, Malaysian managers would realize that this is an instance where the context likely influences communication more than personal preferences.

The differences-similarities dialectic allows us to examine how we are simultaneously similar to and different from others. As was noted earlier, it's easy to fall into a view of intercultural communication as "other oriented" and set up dichotomies between "us" and "them." When we overfocus on differences, we can end up polarizing groups that actually have things in common. When we overfocus on similarities, we essentialize, or reduce/overlook important variations within a group. This tendency is evident in most of the popular, and some of the academic, conversations regarding "gender differences." The book *Men Are from Mars and Women Are from Venus* makes it seem like men and women aren't even species that hail from the same planet. The media is quick to include a blurb from a research study indicating again how men and women are "wired" to communicate differently. However, the overwhelming majority of current research on gender and communication finds that while there are differences between how men and women communicate, there are far more similarities (Allen, 2011). Even the language we use to describe the genders sets up dichotomies. That's why I suggest that my students use the term *other gender* instead of the commonly used *opposite sex*. I have a mom, a sister, and plenty of female friends, and I don't feel like any of them are the opposite of me. Perhaps a better title for a book would be *Women and Men Are Both from Earth*.

The static-dynamic dialectic suggests that culture and communication change over time yet often appear to be and are experienced as stable. Although it is true that our cultural beliefs and practices are rooted in the past, we have already discussed how cultural categories that most of us assume to be stable, like race and gender, have changed dramatically in just the past fifty years. Some cultural values remain relatively consistent over time, which allows us to make some generalizations about a culture. For example, cultures have different orientations to time. The Chinese have a longer-term orientation to time than do Europeans (Lustig & Koester, 2006). This is evidenced in something that dates back as far as astrology. The Chinese zodiac is done annually (The Year of the Monkey, etc.), while European astrology was organized by month (Taurus, etc.). While this cultural orientation to time has been around for generations, as China becomes more Westernized in terms of technology, business, and commerce, it could also adopt some views on time that are more short term.

The history/past-present/future dialectic reminds us to understand that while current cultural conditions are important and that our actions now will inevitably affect our future, those conditions are not without a history. We always view history through the lens of the present. Perhaps no example is more entrenched in our past and avoided in our present as the history of slavery in the United States. Where I grew up in the Southern United States, race was something that came up frequently. The high school I attended was 30 percent minorities (mostly African American) and also had a noticeable number of white teens (mostly male) who proudly displayed Confederate flags on their clothing or vehicles.

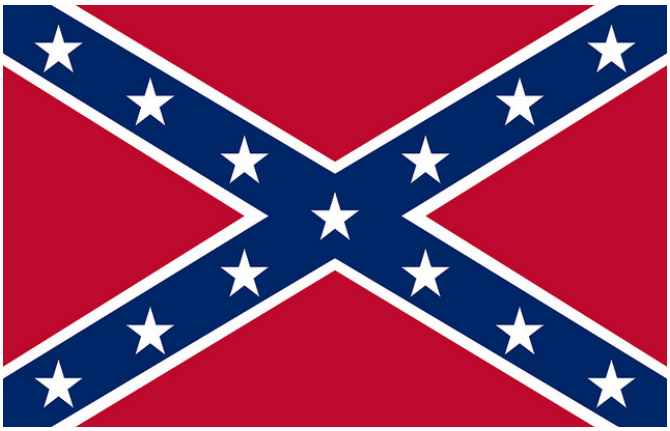


Figure 7.1.3.2: There has been controversy over whether the Confederate flag is a symbol of hatred or a historical symbol that acknowledges the time of the Civil War. Jim Surkamp – Confederate Rebel Flag – CC BY-NC 2.0.

I remember an instance in a history class where we were discussing slavery and the subject of repatriation, or compensation for descendants of slaves, came up. A white male student in the class proclaimed, “I’ve never owned slaves. Why should I have to care about this now?” While his statement about not owning slaves is valid, it doesn’t acknowledge that effects of slavery still linger today and that the repercussions of such a long and unjust period of our history don’t disappear over the course of a few generations.

The privileges-disadvantages dialectic captures the complex interrelation of unearned, systemic advantages and disadvantages that operate among our various identities. As was discussed earlier, our society consists of dominant and nondominant groups. Our cultures and identities have certain privileges and/or disadvantages. To understand this dialectic, we must view culture and identity through a lens of intersectionality, which asks us to acknowledge that we each have multiple cultures and identities that intersect with each other. Because our identities are complex, no one is completely privileged and no one is completely disadvantaged. For example, while we may think of a white, heterosexual male as being very privileged, he may also have a disability that leaves him without the able-bodied privilege that a Latina woman has. This is often a difficult dialectic for my students to understand, because they are quick to point out exceptions that they think challenge this notion. For example, many people like to point out Oprah Winfrey as a powerful African American woman. While she is definitely now quite privileged despite her disadvantaged identities, her trajectory isn’t the norm. When we view privilege and disadvantage at the cultural level, we cannot let individual exceptions distract from the systemic and institutionalized ways in which some people in our society are disadvantaged while others are privileged.

As these dialectics reiterate, culture and communication are complex systems that intersect with and diverge from many contexts. A better understanding of all these dialectics helps us be more critical thinkers and competent communicators in a changing world.

“Getting Critical”: Immigration, Laws, and Religion

France, like the United States, has a constitutional separation between church and state. As many countries in Europe, including France, Belgium, Germany, the Netherlands, and Sweden, have experienced influxes of immigrants, many of them Muslim, there have been growing tensions among immigration, laws, and religion. In 2011, France passed a law banning the wearing of a *niqab* (pronounced *knee-cobb*), which is an Islamic facial covering worn by some women that only exposes the eyes. This law was aimed at “assimilating its Muslim population” of more than five million people and “defending French values and women’s rights” (De La Baume & Goodman, 2011). Women found wearing the veil can now be cited and fined $150 euros. Although the law went into effect in April of 2011, the first fines were issued in late September of 2011. Hind Ahmas, a woman who was fined, says she welcomes the punishment because she wants to challenge the law in the European Court of Human Rights. She also stated that she respects French laws but cannot abide by this one. Her choice to wear the veil has been met with more than a fine. She recounts how she has been denied access to banks and other public buildings and was verbally harassed by a woman on the street and then punched in the face by the woman’s husband. Another Muslim woman named Kenza Drider, who can be seen in Video Clip 8.2, announced that she will run for the presidency of France in order to challenge the law. The bill that contained the law was broadly supported by politicians and the public in France, and similar laws are already in place in Belgium and are being proposed in Italy, Austria, the Netherlands, and Switzerland (Fraser, 2011).

1. Some people who support the law argue that part of integrating into Western society is showing your face. Do you agree or disagree? Why?
2. Part of the argument for the law is to aid in the assimilation of Muslim immigrants into French society. What are some positives and negatives of this type of assimilation?
3. Identify which of the previously discussed dialectics can be seen in this case. How do these dialectics capture the tensions involved?



Video 7.1.3.1: Veiled Woman Eyes French Presidency. youtu.be/DXh5csMHSPY

Intercultural Communication and Relationships

Intercultural relationships are formed between people with different cultural identities and include friends, romantic partners, family, and coworkers. Intercultural relationships have benefits and drawbacks. Some of the benefits include increasing cultural knowledge, challenging previously held stereotypes, and learning new skills (Martin & Nakayama, 2010). For example, I learned about the Vietnamese New Year celebration Tet from a friend I made in graduate school. This same friend also taught me how to make some delicious Vietnamese foods that I continue to cook today. I likely would not have gained this cultural knowledge or skill without the benefits of my intercultural friendship. Intercultural relationships also present challenges, however.

The dialectics discussed earlier affect our intercultural relationships. The similarities-differences dialectic in particular may present challenges to relationship formation (Martin & Nakayama, 2010). While differences between people's cultural identities may be obvious, it takes some effort to uncover commonalities that can form the basis of a relationship. Perceived differences in general also create anxiety and uncertainty that is not as present in intracultural relationships. Once some similarities are found, the tension within the dialectic begins to balance out and uncertainty and anxiety lessen. Negative stereotypes may also hinder progress toward relational development, especially if the individuals are not open to adjusting their preexisting beliefs. Intercultural relationships may also take more work to nurture and maintain. The benefit of increased cultural awareness is often achieved, because the relational partners explain their cultures to each other. This type of explaining requires time, effort, and patience and may be an extra burden that some are not willing to carry. Last, engaging in intercultural relationships can lead to questioning or even backlash from one's own group. I experienced this type of backlash from my white classmates in middle school who teased me for hanging out with the African American kids on my bus. While these challenges range from mild inconveniences to more serious repercussions, they are important to be aware of. As noted earlier, intercultural relationships can take many forms. The focus of this section is on friendships and romantic relationships, but much of the following discussion can be extended to other relationship types.

Intercultural Friendships

Even within the United States, views of friendship vary based on cultural identities. Research on friendship has shown that Latinos/as value relational support and positive feedback, Asian Americans emphasize exchanges of ideas like offering feedback or asking for guidance, African Americans value respect and mutual acceptance, and European Americans value recognition of each other as individuals (Coller, 1996). Despite the differences in emphasis, research also shows that the overall definition of a close friend is similar across cultures. A close friend is thought of as someone who is helpful and nonjudgmental, who you enjoy spending time with but can also be independent, and who shares similar interests and personality traits (Lee, 2006).

Intercultural friendship formation may face challenges that other friendships do not. Prior intercultural experience and overcoming language barriers increase the likelihood of intercultural friendship formation (Sias et al., 2008). In some cases, previous

intercultural experience, like studying abroad in college or living in a diverse place, may motivate someone to pursue intercultural friendships once they are no longer in that context. When friendships cross nationality, it may be necessary to invest more time in common understanding, due to language barriers. With sufficient motivation and language skills, communication exchanges through self-disclosure can then further relational formation. Research has shown that individuals from different countries in intercultural friendships differ in terms of the topics and depth of self-disclosure, but that as the friendship progresses, self-disclosure increases in depth and breadth (Chen & Nakazawa, 2009). Further, as people overcome initial challenges to initiating an intercultural friendship and move toward mutual self-disclosure, the relationship becomes more intimate, which helps friends work through and move beyond their cultural differences to focus on maintaining their relationship. In this sense, intercultural friendships can be just as strong and enduring as other friendships (Lee, 2006).

The potential for broadening one's perspective and learning more about cultural identities is not always balanced, however. In some instances, members of a dominant culture may be more interested in sharing their culture with their intercultural friend than they are in learning about their friend's culture, which illustrates how context and power influence friendships (Lee, 2006). A research study found a similar power dynamic, as European Americans in intercultural friendships stated they were open to exploring everyone's culture but also communicated that culture wasn't a big part of their intercultural friendships, as they just saw their friends as people. As the researcher states, "These types of responses may demonstrate that it is easiest for the group with the most socioeconomic and socio-cultural power to ignore the rules, assume they have the power as individuals to change the rules, or assume that no rules exist, since others are adapting to them rather than vice versa" (Collier, 1996). Again, intercultural friendships illustrate the complexity of culture and the importance of remaining mindful of your communication and the contexts in which it occurs.

Culture and Romantic Relationships

Romantic relationships are influenced by society and culture, and still today some people face discrimination based on who they love. Specifically, sexual orientation and race affect societal views of romantic relationships. Although the United States, as a whole, is becoming more accepting of gay and lesbian relationships, there is still a climate of prejudice and discrimination that individuals in same-gender romantic relationships must face. Despite some physical and virtual meeting places for gay and lesbian people, there are challenges for meeting and starting romantic relationships that are not experienced for most heterosexual people (Peplau & Spalding, 2000).

As we've already discussed, romantic relationships are likely to begin due to merely being exposed to another person at work, through a friend, and so on. But some gay and lesbian people may feel pressured into or just feel more comfortable not disclosing or displaying their sexual orientation at work or perhaps even to some family and friends, which closes off important social networks through which most romantic relationships begin. This pressure to refrain from disclosing one's gay or lesbian sexual orientation in the workplace is not unfounded, as it is still legal in twenty-nine states (as of November 2012) to fire someone for being gay or lesbian (Human Rights Campaign, 2012). There are also some challenges faced by gay and lesbian partners regarding relationship termination. Gay and lesbian couples do not have the same legal and societal resources to manage their relationships as heterosexual couples; for example, gay and lesbian relationships are not legally recognized in most states, it is more difficult for a gay or lesbian couple to jointly own property or share custody of children than heterosexual couples, and there is little public funding for relationship counseling or couples therapy for gay and lesbian couples.

While this lack of barriers may make it easier for gay and lesbian partners to break out of an unhappy or unhealthy relationship, it could also lead couples to termination who may have been helped by the sociolegal support systems available to heterosexuals (Peplau & Spalding, 2000).

Despite these challenges, relationships between gay and lesbian people are similar in other ways to those between heterosexuals. Gay, lesbian, and heterosexual people seek similar qualities in a potential mate, and once relationships are established, all these groups experience similar degrees of relational satisfaction (Peplau & Spalding, 2000). Despite the myth that one person plays the man and one plays the woman in a relationship, gay and lesbian partners do not have set preferences in terms of gender role. In fact, research shows that while women in heterosexual relationships tend to do more of the housework, gay and lesbian couples were more likely to divide tasks so that each person has an equal share of responsibility (Peplau & Spalding, 2000). A gay or lesbian couple doesn't necessarily constitute an intercultural relationship, but as we have already discussed, sexuality is an important part of an individual's identity and connects to larger social and cultural systems. Keeping in mind that identity and culture are complex, we can see that gay and lesbian relationships can also be intercultural if the partners are of different racial or ethnic backgrounds.

While interracial relationships have occurred throughout history, there have been more historical taboos in the United States regarding relationships between African Americans and white people than other racial groups. Antimiscegenation laws were common in states and made it illegal for people of different racial/ethnic groups to marry. It wasn't until 1967 that the Supreme Court ruled in the case of *Loving versus Virginia*, declaring these laws to be unconstitutional (Pratt, 1995). It wasn't until 1998 and 2000, however, that South Carolina and Alabama removed such language from their state constitutions (Lovingday.org, 2011). The organization and website lovingday.org commemorates the landmark case and works to end racial prejudice through education.



Figure 7.1.3.3: The Supreme Court ruled in the 1967 *Loving v. Virginia* case that states could not enforce laws banning interracial marriages. Bahai.us – CC BY-NC 2.0.

Even after these changes, there were more Asian-white and Latino/a-white relationships than there were African American–white relationships (Gaines Jr. & Brennan, 2011). Having already discussed the importance of similarity in attraction to mates, it's important to note that partners in an interracial relationship, although culturally different, tend to be similar in occupation and income. This can likely be explained by the situational influences on our relationship formation we discussed earlier—namely, that work tends to be a starting ground for many of our relationships, and we usually work with people who have similar backgrounds to us.

There has been much research on interracial couples that counters the popular notion that partners may be less satisfied in their relationships due to cultural differences. In fact, relational satisfaction isn't significantly different for interracial partners, although the challenges they may face in finding acceptance from other people could lead to stressors that are not as strong for intracultural partners (Gaines Jr. & Brennan, 2011). Although partners in interracial relationships certainly face challenges, there are positives. For example, some mention that they've experienced personal growth by learning about their partner's cultural background, which helps them gain alternative perspectives. Specifically, white people in interracial relationships have cited an awareness of and empathy for racism that still exists, which they may not have been aware of before (Gaines Jr. & Liu, 2000).

Key Takeaways

- Studying intercultural communication, communication between people with differing cultural identities, can help us gain more self-awareness and be better able to communicate in a world with changing demographics and technologies.
- A dialectical approach to studying intercultural communication is useful because it allows us to think about culture and identity in complex ways, avoiding dichotomies and acknowledging the tensions that must be negotiated.
- Intercultural relationships face some challenges in negotiating the dialectic between similarities and differences but can also produce rewards in terms of fostering self- and other awareness.

Exercises

1. Why is the phrase "Know thyself" relevant to the study of intercultural communication?
2. Apply at least one of the six dialectics to a recent intercultural interaction that you had. How does this dialectic help you understand or analyze the situation?
3. Do some research on your state's laws by answering the following questions: Did your state have antimiscegenation laws? If so, when were they repealed? Does your state legally recognize gay and lesbian relationships? If so, how?

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7.1.4: Intercultural Communication Competence

Learning Objectives

1. Define intercultural communication competence.
2. Explain how motivation, self- and other-knowledge, and tolerance for uncertainty relate to intercultural communication competence.
3. Summarize the three ways to cultivate intercultural communication competence that are discussed.
4. Apply the concept of "thinking under the influence" as a reflective skill for building intercultural communication competence.

Throughout this book we have been putting various tools in our communication toolbox to improve our communication competence. Many of these tools can be translated into intercultural contexts. While building any form of competence requires effort, building intercultural communication competence often requires us to take more risks. Some of these risks require us to leave our comfort zones and adapt to new and uncertain situations. In this section, we will learn some of the skills needed to be an interculturally competent communicator.

Components of Intercultural Communication Competence

Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. There are numerous components of ICC. Some key components include motivation, self- and other knowledge, and tolerance for uncertainty.

Initially, a person's motivation for communicating with people from other cultures must be considered. Motivation refers to the root of a person's desire to foster intercultural relationships and can be intrinsic or extrinsic (Martin & Nakayama, 2010). Put simply, if a person isn't motivated to communicate with people from different cultures, then the components of ICC discussed next don't really matter. If a person has a healthy curiosity that drives him or her toward intercultural encounters in order to learn more about self and others, then there is a foundation from which to build additional competence-relevant attitudes and skills. This intrinsic motivation makes intercultural communication a voluntary, rewarding, and lifelong learning process. Motivation can also be extrinsic, meaning that the desire for intercultural communication is driven by an outside reward like money, power, or recognition. While both types of motivation can contribute to ICC, context may further enhance or impede a person's motivation to communicate across cultures.

Members of dominant groups are often less motivated, intrinsically and extrinsically, toward intercultural communication than members of nondominant groups, because they don't see the incentives for doing so. Having more power in communication encounters can create an unbalanced situation where the individual from the nondominant group is expected to exhibit competence, or the ability to adapt to the communication behaviors and attitudes of the other. Even in situations where extrinsic rewards like securing an overseas business investment are at stake, it is likely that the foreign investor is much more accustomed to adapting to United States business customs and communication than vice versa. This expectation that others will adapt to our communication can be unconscious, but later ICC skills we will learn will help bring it to awareness.

The unbalanced situation I just described is a daily reality for many individuals with nondominant identities. Their motivation toward intercultural communication may be driven by survival in terms of functioning effectively in dominant contexts. Recall the phenomenon known as code-switching discussed earlier, in which individuals from nondominant groups adapt their communication to fit in with the dominant group. In such instances, African Americans may "talk white" by conforming to what is called "standard English," women in corporate environments may adapt masculine communication patterns, people who are gay or lesbian may self-censor and avoid discussing their same-gender partners with coworkers, and people with nonvisible disabilities may not disclose them in order to avoid judgment.

While intrinsic motivation captures an idealistic view of intercultural communication as rewarding in its own right, many contexts create extrinsic motivation. In either case, there is a risk that an individual's motivation can still lead to incompetent communication. For example, it would be exploitative for an extrinsically motivated person to pursue intercultural communication solely for an external reward and then abandon the intercultural relationship once the reward is attained. These situations highlight the relational aspect of ICC, meaning that the motivation of all parties should be considered. Motivation alone cannot create ICC.

Knowledge supplements motivation and is an important part of building ICC. Knowledge includes self- and other-awareness, mindfulness, and cognitive flexibility. Building knowledge of our own cultures, identities, and communication patterns takes more than passive experience (Martin & Nakayama). As you'll recall from the chapter titled "Communication and Perception", on perception, we learn who we are through our interactions with others. Developing cultural self-awareness often requires us to get out of our comfort zones. Listening to people who are different from us is a key component of developing self-knowledge. This may be uncomfortable, because we may realize that people think of our identities differently than we thought. For example, when I lived in Sweden, my Swedish roommates often discussed how they were wary of befriending students from the United States. They perceived US Americans to be shallow because they were friendly and exciting while they were in Sweden but didn't remain friends once they left. Although I was initially upset by their assessment, I came to see the truth in it. Swedes are generally more reserved than US Americans and take longer to form close friendships. The comparatively extroverted nature of the Americans led some of the Swedes to overestimate the depth of their relationship, which ultimately hurt them when the Americans didn't stay in touch. This made me more aware of how my communication was perceived, enhancing my self-knowledge. I also learned more about communication behaviors of the Swedes, which contributed to my other-knowledge.

The most effective way to develop other-knowledge is by direct and thoughtful encounters with other cultures. However, people may not readily have these opportunities for a variety of reasons. Despite the overall diversity in the United States, many people still only interact with people who are similar to them. Even in a racially diverse educational setting, for example, people often group off with people of their own race. While a heterosexual person may have a gay or lesbian friend or relative, they likely spend most of their time with other heterosexuals. Unless you interact with people with disabilities as part of your job or have a person with a disability in your friend or family group, you likely spend most of your time interacting with able-bodied people. Living in a rural area may limit your ability to interact with a range of cultures, and most people do not travel internationally regularly. Because of this, we may have to make a determined effort to interact with other cultures or rely on educational sources like college classes, books, or documentaries. Learning another language is also a good way to learn about a culture, because you can then read the news or watch movies in the native language, which can offer insights that are lost in translation. It is important to note though that we must evaluate the credibility of the source of our knowledge, whether it is a book, person, or other source. Also, knowledge of another language does not automatically equate to ICC.

Developing self- and other-knowledge is an ongoing process that will continue to adapt and grow as we encounter new experiences. Mindfulness and cognitive complexity will help as we continue to build our ICC (Pusch, 2009). Mindfulness is a state of self- and other-monitoring that informs later reflection on communication interactions. As mindful communicators we should ask questions that focus on the interactive process like "How is our communication going? What are my reactions? What are their reactions?" Being able to adapt our communication in the moment based on our answers to these questions is a skill that comes with a high level of ICC. Reflecting on the communication encounter later to see what can be learned is also a way to build ICC. We should then be able to incorporate what we learned into our communication frameworks, which requires cognitive flexibility. Cognitive flexibility refers to the ability to continually supplement and revise existing knowledge to create new categories rather than forcing new knowledge into old categories. Cognitive flexibility helps prevent our knowledge from becoming stale and also prevents the formation of stereotypes and can help us avoid prejudging an encounter or jumping to conclusions. In summary, to be better intercultural communicators, we should know much about others and ourselves and be able to reflect on and adapt our knowledge as we gain new experiences.

Motivation and knowledge can inform us as we gain new experiences, but how we feel in the moment of intercultural encounters is also important. Tolerance for uncertainty refers to an individual's attitude about and level of comfort in uncertain situations (Martin & Nakayama, 2010). Some people perform better in uncertain situations than others, and intercultural encounters often bring up uncertainty. Whether communicating with someone of a different gender, race, or nationality, we are often wondering what we should or shouldn't do or say. Situations of uncertainty most often become clearer as they progress, but the anxiety that an individual with a low tolerance for uncertainty feels may lead them to leave the situation or otherwise communicate in a less competent manner. Individuals with a high tolerance for uncertainty may exhibit more patience, waiting on new information to become available or seeking out information, which may then increase the understanding of the situation and lead to a more successful outcome (Pusch, 2009). Individuals who are intrinsically motivated toward intercultural communication may have a higher tolerance for uncertainty, in that their curiosity leads them to engage with others who are different because they find the self- and other-knowledge gained rewarding.

Cultivating Intercultural Communication Competence

How can ICC be built and achieved? This is a key question we will address in this section. Two main ways to build ICC are through experiential learning and reflective practices (Bednarz, 2010). We must first realize that competence isn't any one thing. Part of being competent means that you can assess new situations and adapt your existing knowledge to the new contexts. What it means to be competent will vary depending on your physical location, your role (personal, professional, etc.), and your life stage, among other things. Sometimes we will know or be able to figure out what is expected of us in a given situation, but sometimes we may need to act in unexpected ways to meet the needs of a situation. Competence enables us to better cope with the unexpected, adapt to the nonroutine, and connect to uncommon frameworks. I have always told my students that ICC is less about a list of rules and more about a box of tools.

Three ways to cultivate ICC are to foster attitudes that motivate us, discover knowledge that informs us, and develop skills that enable us (Bennett, 2009). To foster attitudes that motivate us, we must develop a sense of wonder about culture. This sense of wonder can lead to feeling overwhelmed, humbled, or awed (Opdal, 2001). This sense of wonder may correlate to a high tolerance for uncertainty, which can help us turn potentially frustrating experiences we have into teachable moments. I've had many such moments in my intercultural encounters at home and abroad. One such moment came the first time I tried to cook a frozen pizza in the oven in the shared kitchen of my apartment in Sweden. The information on the packaging was written in Swedish, but like many college students, I had a wealth of experience cooking frozen pizzas to draw from. As I went to set the oven dial to preheat, I noticed it was strange that the oven didn't go up to my usual 425–450 degrees. Not to be deterred, I cranked the dial up as far as it would go, waited a few minutes, put my pizza in, and walked down the hall to my room to wait for about fifteen minutes until the pizza was done. The smell of smoke drew me from my room before the fifteen minutes was up, and I walked into a corridor filled with smoke and the smell of burnt pizza. I pulled the pizza out and was puzzled for a few minutes while I tried to figure out why the pizza burned so quickly, when one of my corridor-mates gently pointed out that the oven temperatures in Sweden are listed in Celsius, not Fahrenheit! Despite almost burning the kitchen down, I learned a valuable lesson about assuming my map for temperatures and frozen pizzas was the same as everyone else's.

Discovering knowledge that informs us is another step that can build on our motivation. One tool involves learning more about our cognitive style, or how we learn. Our cognitive style consists of our preferred patterns for "gathering information, constructing meaning, and organizing and applying knowledge" (Bennett, 2009). As we explore cognitive styles, we discover that there are differences in how people attend to and perceive the world, explain events, organize the world, and use rules of logic (Nisbett, 2003). Some cultures have a cognitive style that focuses more on tasks, analytic and objective thinking, details and precision, inner direction, and independence, while others focus on relationships and people over tasks and things, concrete and metaphorical thinking, and a group consciousness and harmony.

Developing ICC is a complex learning process. At the basic level of learning, we accumulate knowledge and assimilate it into our existing frameworks. But accumulated knowledge doesn't necessarily help us in situations where we have to apply that knowledge. Transformative learning takes place at the highest levels and occurs when we encounter situations that challenge our accumulated knowledge and our ability to accommodate that knowledge to manage a real-world situation. The cognitive dissonance that results in these situations is often uncomfortable and can lead to a hesitance to repeat such an engagement. One tip for cultivating ICC that can help manage these challenges is to find a community of like-minded people who are also motivated to develop ICC. In my graduate program, I lived in the international dormitory in order to experience the cultural diversity that I had enjoyed so much studying abroad a few years earlier. I was surrounded by international students and US American students who were more or less interested in cultural diversity. This ended up being a tremendous learning experience, and I worked on research about identity and communication between international and American students.

Developing skills that enable us is another part of ICC. Some of the skills important to ICC are the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety (Bennett, 2009). Again, you are already developing a foundation for these skills by reading this book, but you can expand those skills to intercultural settings with the motivation and knowledge already described. Contact alone does not increase intercultural skills; there must be more deliberate measures taken to fully capitalize on those encounters. While research now shows that intercultural contact does decrease prejudices, this is not enough to become interculturally competent. The ability to empathize and manage anxiety enhances prejudice reduction, and these two skills have been shown to enhance the overall impact of intercultural contact even more than acquiring cultural knowledge. There is intercultural training available for people who are interested. If you can't access training, you may choose to research intercultural training on your own, as there are many books, articles, and manuals written on the subject.

Reflective practices can also help us process through rewards and challenges associated with developing ICC. As we open ourselves to new experiences, we are likely to have both positive and negative reactions. It can be very useful to take note of negative or defensive reactions you have. This can help you identify certain triggers that may create barriers to effective intercultural interaction. Noting positive experiences can also help you identify triggers for learning that you could seek out or recreate to enhance the positive (Bednarz, 2010). A more complex method of reflection is called intersectional reflexivity. Intersectional reflexivity is a reflective practice by which we acknowledge intersecting identities, both privileged and disadvantaged, and implicate ourselves in social hierarchies and inequalities (Jones Jr., 2010). This method brings in the concepts of dominant and nondominant groups and the privileges/disadvantages dialectic we discussed earlier.

While formal intercultural experiences like studying abroad or volunteering for the Special Olympics or a shelter for gay, lesbian, bisexual, transgender, and queer (GLBTQ) youth can result in learning, informal experiences are also important. We may be less likely to include informal experiences in our reflection if we don't see them as legitimate. Reflection should also include "critical incidents" or what I call "a-ha! moments." Think of reflection as a tool for metacompetence that can be useful in bringing the formal and informal together (Bednarz, 2010).

Getting Competent": Thinking under the Influence

Communication and culture scholar Brenda Allen coined the phrase "thinking under the influence" (TUI) to highlight a reflective process that can help us hone our intercultural communication competence (Allen, 2011). As we discussed earlier, being mindful is an important part of building competence. Once we can become aware of our thought processes and behaviors, we can more effectively monitor and intervene in them. She asks us to monitor our thoughts and feelings about other people, both similar to and different from us. As we monitor, we should try to identify instances when we are guilty of TUI, such as uncritically accepting the dominant belief systems, relying on stereotypes, or prejudging someone based on their identities. She recounts seeing a picture on the front of the newspaper with three men who appeared Latino. She found herself wondering what they had done, and then found out from the caption that they were the relatives of people who died in a car crash. She identified that as a TUI moment and asked herself if she would have had the same thought if they had been black, white, Asian, or female. When we feel "surprised" by someone different, this often points to a preexisting negative assumption that we can unpack and learn from. Allen also found herself surprised when a panelist at a conference who used a wheelchair and was hearing impaired made witty comments. Upon reflection, she realized that she had an assumption that people with disabilities would have a gloomy outlook on life. While these examples focus on out-groups, she also notes that it's important for people, especially in nondominant groups, to monitor their thoughts about their own group, as they may have internalized negative attitudes about their group from the dominant culture. As a black woman, she notes that she has been critical of black people who "do not speak mainstream English" based on stereotypes she internalized about race, language, and intelligence. It is not automatically a bad thing to TUI. Even Brenda Allen, an accomplished and admirable scholar of culture and communication, catches herself doing it. When we notice that we TUI, it's important to reflect on that moment and try to adjust our thinking processes. This is an ongoing process, but it is an easy-to-remember way to cultivate your ICC. Keep a record of instances where you catch yourself "thinking under the influence" and answer the following questions:

1. What triggers you to TUI?
2. Where did these influences on your thought come from?
3. What concepts from this chapter can you apply to change your thought processes?

Key Takeaways

- Getting integrated: Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. ICC also has the potential to benefit you in academic, professional, personal, and civic contexts.
- A person with appropriate intrinsic or extrinsic motivation to engage in intercultural communication can develop self- and other-knowledge that will contribute to their ability to be mindful of their own communication and tolerate uncertain situations.
- We can cultivate ICC by fostering attitudes that motivate us, discovering knowledge that informs us, and developing skills that enable us.

Exercises

1. Identify an intercultural encounter in which you did not communicate as competently as you would have liked. What concept(s) from the chapter would have helped you in this situation and how?

2. Which of the following components of ICC—motivation, mindfulness, cognitive flexibility, and tolerance for uncertainty—do you think you are most competent at, and which one needs the most work? Identify how you became so competent at the first one and some ways that you can improve the second one.
3. Choose one of the three ways discussed to cultivate ICC and make a list of five steps you can take to enhance this part of your competence.

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CHAPTER OVERVIEW

8: Effective Public Speaking Strategies

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SECTION OVERVIEW

8.1: Preparing a Speech

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8.1.1: Selecting and Narrowing a Topic

Learning Objectives

1. Employ audience analysis.
2. Determine the general purpose of a speech.
3. List strategies for narrowing a speech topic.
4. Compose an audience-centered, specific purpose statement for a speech.
5. Compose a thesis statement that summarizes the central idea of a speech.

There are many steps that go into the speech-making process. Many people do not approach speech preparation in an informed and systematic way, which results in many poorly planned or executed speeches that are not pleasant to sit through as an audience member and don't reflect well on the speaker. Good speaking skills can help you stand out from the crowd in increasingly competitive environments. While a polished delivery is important and will be discussed more in the chapter titled "Delivering a Speech", good speaking skills must be practiced much earlier in the speech-making process.

Analyze Your Audience

Audience analysis is key for a speaker to achieve his or her speech goal. One of the first questions you should ask yourself is "Who is my audience?" While there are some generalizations you can make about an audience, a competent speaker always assumes there is a diversity of opinion and background among his or her listeners. You can't assume from looking that everyone in your audience is the same age, race, sexual orientation, religion, or many other factors. Even if you did have a fairly homogenous audience, with only one or two people who don't match up, you should still consider those one or two people. When I have a class with one or two older students, I still consider the different age demographics even though twenty other students are eighteen to twenty-two years old. In short, a good speaker shouldn't intentionally alienate even one audience member. Of course, a speaker could still unintentionally alienate certain audience members, especially in persuasive speaking situations. While this may be unavoidable, speakers can still think critically about what content they include in the speech and the effects it may have.



Good speakers should always assume a diversity of backgrounds and opinions among their audience members. TEDx UniversityofTulsa – Audience – CC BY-NC-ND 2.0.

Even though you should remain conscious of the differences among audience members, you can also focus on commonalities. When delivering a speech in a college classroom, you can rightfully assume that everyone in your audience is currently living in the general area of the school, is enrolled at the school, and is currently taking the same speech class. In professional speeches, you can often assume that everyone is part of the same professional organization if you present at a conference, employed at the same place or in the same field if you are giving a sales presentation, or experiencing the nervousness of starting a new job if you are leading an orientation or training. You may not be able to assume much more, but that's enough to add some tailored points to your speech that will make the content more relevant.

Demographic Audience Analysis

Demographics are broad sociocultural categories, such as age, gender, race, socioeconomic status, sexual orientation, education level, religion, ethnicity, and nationality that are used to segment a larger population. Since you are always going to have diverse demographics among your audience members, it would be unwise to focus solely on one group over another. As a speaker, being aware of diverse demographics is useful in that you can tailor and vary examples to appeal to different groups of people. As you can read in the “Getting Real” feature in this chapter, engaging in audience segmentation based on demographics is much more targeted in some careers.

Psychological Audience Analysis

Psychological audience analysis considers your audience’s psychological dispositions toward the topic, speaker, and occasion and how their attitudes, beliefs, and values inform those dispositions. When considering your audience’s disposition toward your topic, you want to assess your audience’s knowledge of the subject. You wouldn’t include a lesson on calculus in an introductory math course. You also wouldn’t go into the intricacies of a heart transplant to an audience with no medical training. A speech on how to give a speech would be redundant in a public speaking class, but it could be useful for high school students or older adults who are going through a career transition. Students in my class recently had to theme their informative speeches around the topic of renewable energy. They were able to tie their various topics to a new renewable energy production plant that opened that semester on our campus. They had to be careful not to overrun their speech with scientific jargon. One student compared the concept of biogasification to the natural gas production that comes from living creatures like humans and cows. This comparison got a laugh from the audience and also made the seemingly complex concept more understandable.

The audience may or may not have preconceptions about you as a speaker. One way to positively engage your audience is to make sure you establish your credibility. In terms of credibility, you want the audience to see you as competent, trustworthy, and engaging. If the audience is already familiar with you, they may already see you as a credible speaker because they’ve seen you speak before, have heard other people evaluate you positively, or know that you have credentials and/or experience that make you competent. If you know you have a reputation that isn’t as positive, you will want to work hard to overcome those perceptions. To establish your trustworthiness, you want to incorporate good supporting material into your speech, verbally cite sources, and present information and arguments in a balanced, noncoercive, and nonmanipulative way. To establish yourself as engaging, you want to have a well-delivered speech, which requires you to practice, get feedback, and practice some more. Your verbal and nonverbal delivery should be fluent and appropriate to the audience and occasion. We will discuss speech delivery more in the chapter titled “Delivering a Speech”.

The circumstances that led your audience to attend your speech will affect their view of the occasion. A captive audience includes people who are required to attend your presentation. Mandatory meetings are common in workplace settings. Whether you are presenting for a group of your employees, coworkers, classmates, or even residents in your dorm if you are a resident advisor, you shouldn’t let the fact that the meeting is required give you license to give a half-hearted speech. In fact, you may want to build common ground with your audience to overcome any potential resentment for the required gathering. In your speech class, your classmates are captive audience members.



When you speak in a classroom or at a business meeting, you may have a captive audience. Presbyterian Women – Business Meeting – CC BY-NC 2.0.

View having a captive classroom audience as a challenge, and use this space as a public speaking testing laboratory. You can try new things and push your boundaries more, because this audience is very forgiving and understanding since they have to go through the same things you do. In general, you may have to work harder to maintain the attention of a captive audience. Since coworkers may expect to hear the same content they hear every time this particular meeting comes around, and classmates have to sit through dozens and dozens of speeches, use your speech as an opportunity to stand out from the crowd or from what's been done before.

A voluntary audience includes people who have decided to come hear your speech. This is perhaps one of the best compliments a speaker can receive, even before they've delivered the speech. Speaking for a voluntary audience often makes me have more speaking anxiety than I do when speaking in front of my class or my colleagues, because I know the audience may have preconceived notions or expectations that I must live up to. This is something to be aware of if you are used to speaking in front of captive audiences. To help adapt to a voluntary audience, ask yourself what the audience members expect. Why are they here? If they've decided to come and see you, they must be interested in your topic or you as a speaker. Perhaps you have a reputation for being humorous, being able to translate complicated information into more digestible parts, or being interactive with the audience and responding to questions. Whatever the reason or reasons, it's important to make sure you deliver on those aspects. If people are voluntarily giving up their time to hear you, you want to make sure they get what they expected.

A final aspect of psychological audience analysis involves considering the audience's attitudes, beliefs, and values, as they will influence all the perceptions mentioned previously. As you can see in Figure 9.1, we can think of our attitudes, beliefs, and values as layers that make up our perception and knowledge.

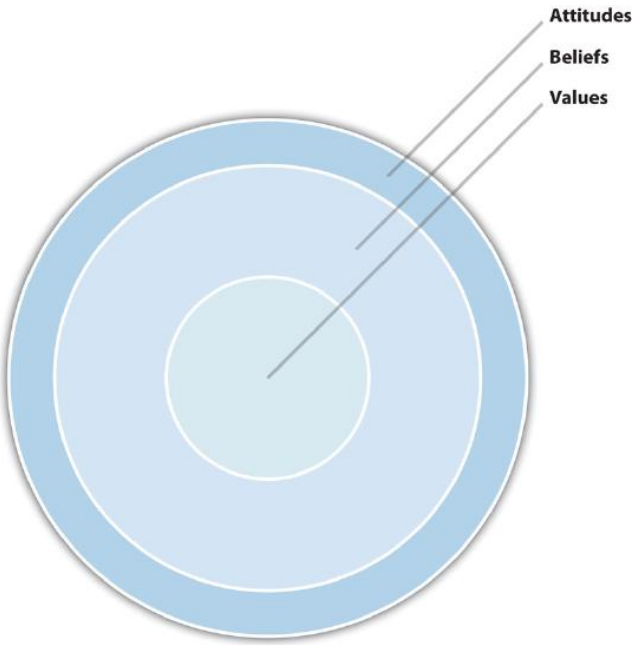


Figure 9.1 Psychological Analysis: Attitudes, Beliefs, and Values

At the outermost level, attitudes are our likes and dislikes, and they are easier to influence than beliefs or values because they are often reactionary. If you've ever followed the approval rating of a politician, you know that people's likes and dislikes change frequently and can change dramatically based on recent developments. This is also true interpersonally. For those of you who have siblings, think about how you can go from liking your sisters or brothers, maybe because they did something nice for you, to disliking them because they upset you. This seesaw of attitudes can go up and down over the course of a day or even a few minutes, but it can still be useful for a speaker to consider. If there is something going on in popular culture or current events that has captured people's attention and favor or disfavor, then you can tap into that as a speaker to better relate to your audience.

When considering beliefs, we are dealing with what we believe "is or isn't" or "true or false." We come to hold our beliefs based on what we are taught, experience for ourselves, or have faith in. Our beliefs change if we encounter new information or experiences that counter previous ones. As people age and experience more, their beliefs are likely to change, which is natural.

Our values deal with what we view as right or wrong, good or bad. Our values do change over time but usually as a result of a life transition or life-changing event such as a birth, death, or trauma. For example, when many people leave their parents' control for the first time and move away from home, they have a shift in values that occurs as they make this important and challenging life transition. In summary, audiences enter a speaking situation with various psychological dispositions, and considering what those may be can help speakers adapt their messages and better meet their speech goals.

Situational Audience Analysis

Situational audience analysis considers the physical surroundings and setting of a speech. It's always a good idea to visit the place you will be speaking ahead of time so you will know what to expect. If you expect to have a lectern and arrive to find only a table at the front of the room, that little difference could end up increasing your anxiety and diminishing your speaking effectiveness. I have traveled to many different universities, conference facilities, and organizations to speak, and I always ask my host to show me the room I will be speaking in. I take note of the seating arrangement, the presence of technology and its compatibility with what I plan on using, the layout of the room including windows and doors, and anything else that's relevant to my speech. Knowing your physical setting ahead of time allows you to alter the physical setting, when possible, or alter your message or speaking strategies if needed. Sometimes I open or close blinds, move seats around, plug my computer in to make sure it works, or even practice some or all of my presentation. I have also revised a speech to be more interactive and informal when I realized I would speak in a lounge rather than a classroom or lecture hall.

"Getting Real": Marketing Careers and Audience Segmentation

Advertisers and marketers use sophisticated people and programs to ensure that their message is targeted to particular audiences. These people are often called marketing specialists (Career Cruising, 2012). They research products and trends in markets and consumer behaviors and may work for advertising agencies, marketing firms, consulting firms, or other types of agencies or businesses. The pay range is varied, from $35,000 to $166,000 a year for most, and good communication, creativity, and analytic thinking skills are a must. If you stop to think about it, we are all targeted based on our demographics, psychographics, and life situations. Whereas advertisers used to engage in more mass marketing, to undifferentiated receivers, the categories are now much more refined and the target audiences more defined. We only need to look at the recent increase in marketing toward "tweens" or the eight-to-twelve age group. Although this group was once lumped in with younger kids or older teens, they are now targeted because they have "more of their own money to spend and more influence over familial decisions than ever before" (Siegel et al., 2004).

Whether it's Red Bull aggressively marketing to the college-aged group or gyms marketing to single, working, young adults, much thought and effort goes into crafting a message with a particular receiver in mind. Some companies even create an "ideal customer," going as far as to name the person, create a psychological and behavioral profile for them, and talk about them as if they were real during message development (Solomon, 2006).

Facebook has also revolutionized targeted marketing, which has led to some controversy and backlash (Greenwell, 2012). The "Like" button on Facebook that was introduced in 2010 is now popping up on news sites, company pages, and other websites. When you click the "Like" button, you are providing important information about your consumer behaviors that can then be fed into complicated algorithms that also incorporate demographic and psychographic data pulled from your Facebook profile and even information from your friends. All this is in an effort to more directly market to you, which became easier in January of 2012 when Facebook started allowing targeted advertisements to go directly into users' "newsfeeds."

Markets are obviously segmented based on demographics like gender and age, but here are some other categories and examples of market segments: geography (region, city size, climate), lifestyle (couch potato, economical/frugal, outdoorsy, status seeker), family life cycle (bachelors, newlyweds, full nesters, empty nesters), and perceived benefit of use (convenience, durability, value for the money, social acceptance), just to name a few (Schiffman & Kanuk, 2000).

1. Make a list of the various segments you think marketers might put you in. Have you ever thought about these before? Why or why not?
2. Take note of the advertisements that catch your eye over a couple days. Do they match up with any of the segments you listed in the first question?
3. Are there any groups that you think it would be unethical to segment and target for marketing? Explain your answer.

Determine Your Purpose, Topic, and Thesis

General Purpose

Your speeches will usually fall into one of three categories. In some cases we speak to inform, meaning we attempt to teach our audience using factual objective evidence. In other cases, we speak to persuade, as we try to influence an audience's beliefs, attitudes, values, or behaviors. Last, we may speak to entertain or amuse our audience. In summary, the general purpose of your speech will be to inform, to persuade, or to entertain.

You can see various topics that may fit into the three general purposes for speaking in Table 9.1. Some of the topics listed could fall into another general purpose category depending on how the speaker approached the topic, or they could contain elements of more than one general purpose. For example, you may have to inform your audience about your topic in one main point before you can persuade them, or you may include some entertaining elements in an informative or persuasive speech to help make the content more engaging for the audience. There should not be elements of persuasion included in an informative speech, however, since persuading is contrary to the objective approach that defines an informative general purpose. In any case, while there may be some overlap between general purposes, most speeches can be placed into one of the categories based on the overall content of the speech.

Table 9.1 General Purposes and Speech Topics

To Inform	To Persuade	To Entertain

To Inform	To Persuade	To Entertain
Civil rights movement	Gun control	Comedic monologue
Renewable energy	Privacy rights	My craziest adventure
Reality television	Prison reform	A “roast”

Choosing a Topic

Once you have determined (or been assigned) your general purpose, you can begin the process of choosing a topic. In this class, you may be given the option to choose any topic for your informative or persuasive speech, but in most academic, professional, and personal settings, there will be some parameters set that will help guide your topic selection. Speeches in future classes will likely be organized around the content being covered in the class. Speeches delivered at work will usually be directed toward a specific goal such as welcoming new employees, informing about changes in workplace policies, or presenting quarterly sales figures. We are also usually compelled to speak about specific things in our personal lives, like addressing a problem at our child’s school by speaking out at a school board meeting. In short, it’s not often that you’ll be starting from scratch when you begin to choose a topic.

Whether you’ve received parameters that narrow your topic range or not, the first step in choosing a topic is brainstorming. Brainstorming involves generating many potential topic ideas in a fast-paced and nonjudgmental manner. Brainstorming can take place multiple times as you narrow your topic. For example, you may begin by brainstorming a list of your personal interests that can then be narrowed down to a speech topic. It makes sense that you will enjoy speaking about something that you care about or find interesting. The research and writing will be more interesting, and the delivery will be easier since you won’t have to fake enthusiasm for your topic. Speaking about something you’re familiar with and interested in can also help you manage speaking anxiety. While it’s good to start with your personal interests, some speakers may get stuck here if they don’t feel like they can make their interests relevant to the audience. In that case, you can look around for ideas. If your topic is something that’s being discussed in newspapers, on television, in the lounge of your dorm, or around your family’s dinner table, then it’s likely to be of interest and be relevant since it’s current. Figure 9.1 shows how brainstorming works in stages. A list of topics that interest the speaker are on the top row. The speaker can brainstorm subtopics for each idea to see which one may work the best. In this case, the speaker could decide to focus his or her informative speech on three common ways people come to own dogs: through breeders, pet stores, or shelters.

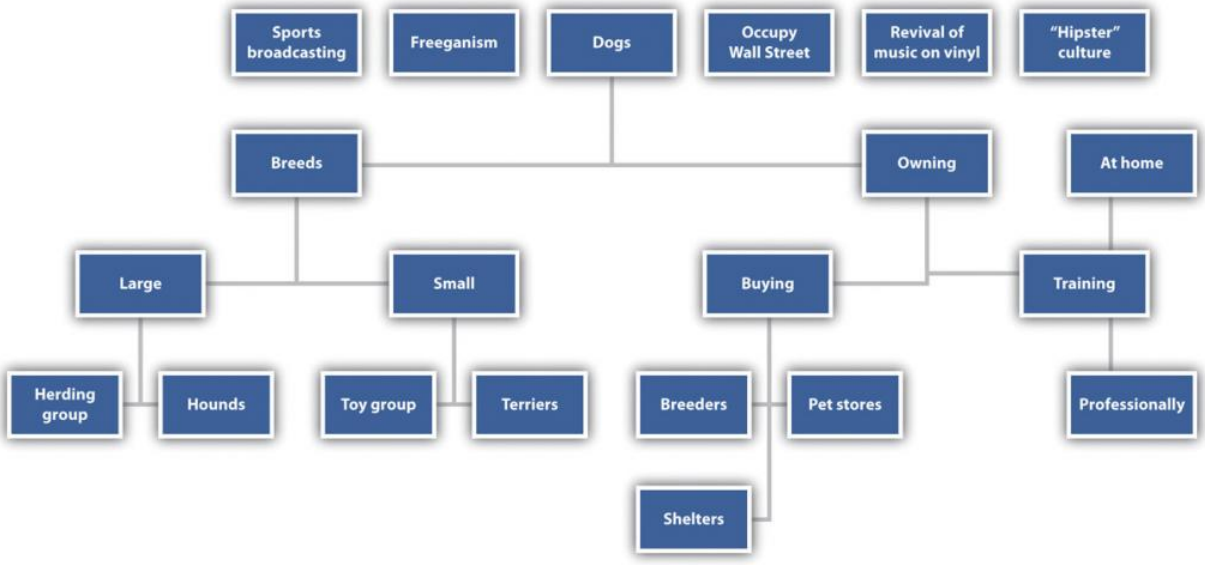


Figure 9.2 Brainstorming and Narrowing a Topic

Overall you can follow these tips as you select and narrow your topic:

1. Brainstorm topics that you are familiar with, interest you, and/or are currently topics of discussion.
2. Choose a topic appropriate for the assignment/occasion.
3. Choose a topic that you can make relevant to your audience.

4. Choose a topic that you have the resources to research (access to information, people to interview, etc.).

Specific Purpose

Once you have brainstormed, narrowed, and chosen your topic, you can begin to draft your specific purpose statement. Your specific purpose is a one-sentence statement that includes the objective you want to accomplish in your speech. You do not speak aloud your specific purpose during your speech; you use it to guide your researching, organizing, and writing. A good specific purpose statement is audience centered, agrees with the general purpose, addresses one main idea, and is realistic.

An audience-centered specific purpose statement usually contains an explicit reference to the audience—for example, "my audience" or "the audience." Since a speaker may want to see if he or she effectively met his or her specific purpose, the objective should be written in such a way that it could be measured or assessed, and since a speaker actually wants to achieve his or her speech goal, the specific purpose should also be realistic. You won't be able to teach the audience a foreign language or persuade an atheist to Christianity in a six- to nine-minute speech. The following is a good example of a good specific purpose statement for an informative speech: "By the end of my speech, the audience will be better informed about the effects the green movement has had on schools." The statement is audience centered and matches with the general purpose by stating, "the audience will be better informed." The speaker could also test this specific purpose by asking the audience to write down, at the end of the speech, three effects the green movement has had on schools.

Thesis Statement

Your thesis statement is a one-sentence summary of the central idea of your speech that you either explain or defend. You would explain the thesis statement for an informative speech, since these speeches are based on factual, objective material. You would defend your thesis statement for a persuasive speech, because these speeches are argumentative and your thesis should clearly indicate a stance on a particular issue. In order to make sure your thesis is argumentative and your stance clear, it is helpful to start your thesis with the words "I believe." When starting to work on a persuasive speech, it can also be beneficial to write out a counterargument to your thesis to ensure that it is arguable.

The thesis statement is different from the specific purpose in two main ways. First, the thesis statement is content centered, while the specific purpose statement is audience centered. Second, the thesis statement is incorporated into the spoken portion of your speech, while the specific purpose serves as a guide for your research and writing and an objective that you can measure. A good thesis statement is declarative, agrees with the general and specific purposes, and focuses and narrows your topic. Although you will likely end up revising and refining your thesis as you research and write, it is good to draft a thesis statement soon after drafting a specific purpose to help guide your progress. As with the specific purpose statement, your thesis helps ensure that your research, organizing, and writing are focused so you don't end up wasting time with irrelevant materials. Keep your specific purpose and thesis statement handy (drafting them at the top of your working outline is a good idea) so you can reference them often. The following examples show how a general purpose, specific purpose, and thesis statement match up with a topic area:

1. **Topic:** My Craziest Adventure

   General purpose: To Entertain

   Specific purpose: By the end of my speech, the audience will appreciate the lasting memories that result from an eighteen-year-old visiting New Orleans for the first time.

   Thesis statement: New Orleans offers young tourists many opportunities for fun and excitement.

2. **Topic:** Renewable Energy

   General purpose: To Inform

   Specific purpose: By the end of my speech, the audience will be able to explain the basics of using biomass as fuel.

   Thesis statement: Biomass is a renewable resource that releases gases that can be used for fuel.

3. **Topic:** Privacy Rights

   General purpose: To Persuade

   Specific purpose: By the end of my speech, my audience will believe that parents should not be able to use tracking devices to monitor their teenage child's activities.

   Thesis statement: I believe that it is a violation of a child's privacy to be electronically monitored by his or her parents.

Key Takeaways

- Getting integrated: Public speaking training builds transferrable skills that are useful in your college classes, career, personal relationships, and civic life.
- Demographic, psychographic, and situational audience analysis help tailor your speech content to your audience.
- The general and specific purposes of your speech are based on the speaking occasion and include the objective you would like to accomplish by the end of your speech. Determining these early in the speech-making process will help focus your research and writing.
- Brainstorm to identify topics that fit within your interests, and then narrow your topic based on audience analysis and the guidelines provided.
- A thesis statement summarizes the central idea of your speech and will be explained or defended using supporting material. Referencing your thesis statement often will help ensure that your speech is coherent.

Exercises

1. Getting integrated: Why do some people dread public speaking or just want to avoid it? Identify some potential benefits of public speaking in academic, professional, personal, and civic contexts that might make people see public speaking in a different light.
2. Conduct some preliminary audience analysis of your class and your classroom. What are some demographics that might be useful for you to consider? What might be some attitudes, beliefs, and values people have that might be relevant to your speech topics? What situational factors might you want to consider before giving your speech?
3. Pay attention to the news (in the paper, on the Internet, television, or radio). Identify two informative and two persuasive speech topics that are based in current events.

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8.1.2: Researching and Supporting Your Speech

Learning Objectives

1. Identify appropriate methods for conducting college-level research.
2. Distinguish among various types of sources.
3. Evaluate the credibility of sources.
4. Identify various types of supporting material.
5. Employ visual aids that enhance a speaker's message.

We live in an age where access to information is more convenient than ever before. The days of photocopying journal articles in the stacks of the library or looking up newspaper articles on microfilm are over for most. Yet, even though we have all this information at our fingertips, research skills are more important than ever. Our challenge now is not accessing information but discerning what information is credible and relevant. Even though it may sound inconvenient to have to physically go to the library, students who did research before the digital revolution did not have to worry as much about discerning. If you found a source in the library, you could be assured of its credibility because a librarian had subscribed to or purchased that content. When you use Internet resources like Google or Wikipedia, you have no guarantees about some of the content that comes up.

Finding Supporting Material

As was noted in Section 9.1, it's good to speak about something you are already familiar with. So existing knowledge forms the first step of your research process. Depending on how familiar you are with a topic, you will need to do more or less background research before you actually start incorporating sources to support your speech. Background research is just a review of summaries available for your topic that helps refresh or create your knowledge about the subject. It is not the more focused and academic research that you will actually use to support and verbally cite in your speech. Figure 9.3 illustrates the research process. Note that you may go through some of these steps more than once.

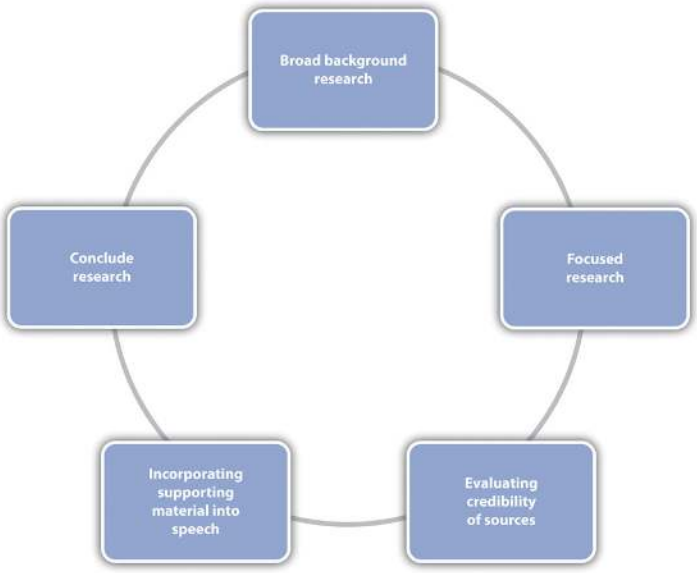


Figure 9.3 Research Process

I will reiterate several times in this chapter that your first step for research in college should be library resources, not Google or Bing or other general search engines. In most cases, you can still do your library research from the comfort of a computer, which makes it as accessible as Google but gives you much better results. Excellent and underutilized resources at college and university libraries are reference librarians. Reference librarians are not like the people who likely staffed your high school library. They are information-retrieval experts. At most colleges and universities, you can find a reference librarian who has at least a master's degree in library and information sciences, and at some larger or specialized schools, reference librarians have doctoral degrees. I liken research to a maze, and reference librarians can help you navigate the maze. There may be dead ends, but there's always another way around to reach the end goal. Unfortunately, many students hit their first dead end and give up or assume that there's

not enough research out there to support their speech. Trust me, if you've thought of a topic to do your speech on, someone else has thought of it, too, and people have written and published about it. Reference librarians can help you find that information. I recommend that you meet with a reference librarian face-to-face and take your assignment sheet and topic idea with you. In most cases, students report that they came away with more information than they needed, which is good because you can then narrow that down to the best information. If you can't meet with a reference librarian face-to-face, many schools now offer the option to do a live chat with a reference librarian, and you can also contact them by e-mail or phone.



College and university libraries are often at the cutting edge of information retrieval for academic research. Andre Vandal – The Morrin College Library – CC BY-NC-ND 2.0.

Aside from the human resources available in the library, you can also use electronic resources such as library databases. Library databases help you access more credible and scholarly information than what you will find using general Internet searches. These databases are quite expensive, and you can't access them as a regular citizen without paying for them. Luckily, some of your tuition dollars go to pay for subscriptions to these databases that you can then access as a student. Through these databases, you can access newspapers, magazines, journals, and books from around the world. Of course, libraries also house stores of physical resources like DVDs, books, academic journals, newspapers, and popular magazines. You can usually browse your library's physical collection through an online catalog search. A trip to the library to browse is especially useful for books. Since most university libraries use the Library of Congress classification system, books are organized by topic. That means if you find a good book using the online catalog and go to the library to get it, you should take a moment to look around that book, because the other books in that area will be topically related. On many occasions, I have used this tip and gone to the library for one book but left with several.

Although Google is not usually the best first stop for conducting college-level research, Google Scholar is a separate search engine that narrows results down to scholarly materials. This version of Google has improved much over the past few years and has served as a good resource for my research, even for this book. A strength of Google Scholar is that you can easily search for and find articles that aren't confined to a particular library database. Basically, the pool of resources you are searching is much larger than what you would have using a library database. The challenge is that you have no way of knowing if the articles that come up are available to you in full-text format. As noted earlier, most academic journal articles are found in databases that require users to pay subscription fees. So you are often only able to access the abstracts of articles or excerpts from books that come up in a Google Scholar search. You can use that information to check your library to see if the article is available in full-text format, but if it isn't, you have to go back to the search results. When you access Google Scholar on a campus network that subscribes to academic databases, however, you can sometimes click through directly to full-text articles. Although this resource is still being improved, it may be a useful alternative or backup when other search strategies are leading to dead ends.

Types of Sources

There are several different types of sources that may be relevant for your speech topic. Those include periodicals, newspapers, books, reference tools, interviews, and websites. It is important that you know how to evaluate the credibility of each type of source material.

Periodicals

Periodicals include magazines and journals, as they are published periodically. There are many library databases that can access periodicals from around the world and from years past. A common database is Academic Search Premiere (a similar version is Academic Search Complete). Many databases, like this one, allow you to narrow your search terms, which can be very helpful as

you try to find good sources that are relevant to your topic. You may start by typing a key word into the first box and searching. Sometimes a general search like this can yield thousands of results, which you obviously wouldn't have time to look through. In this case you may limit your search to results that have your keyword in the abstract, which is the author-supplied summary of the source. If there are still too many results, you may limit your search to results that have your keyword in the title. At this point, you may have reduced those ten thousand results down to a handful, which is much more manageable.

Within your search results, you will need to distinguish between magazines and academic journals. In general, academic journals are considered more scholarly and credible than magazines because most of the content in them is peer reviewed. The peer-review process is the most rigorous form of review, which takes several months to years and ensures that the information that is published has been vetted and approved by numerous experts on the subject. Academic journals are usually affiliated with professional organizations rather than for-profit corporations, and neither authors nor editors are paid for their contributions. For example, the *Quarterly Journal of Speech* is one of the oldest journals in communication studies and is published by the National Communication Association.



The National Communication Association publishes several peer-reviewed academic journals. The National Communication Association's office in Washington D.C., courtesy of Wikimedia Commons – CC BY-SA 3.0.

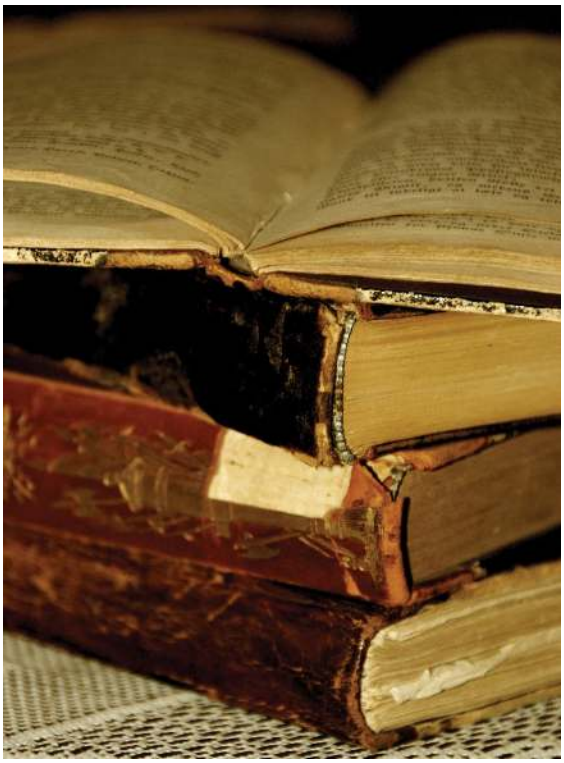
If your instructor wants you to have sources from academic journals, you can often click a box to limit your search results to those that are "peer reviewed." There are also subject-specific databases you can use to find periodicals. For example, *Communication and Mass Media Complete* is a database that includes articles from hundreds of journals related to communication studies. It may be acceptable for you to include magazine sources in your speech, but you should still consider the credibility of the source. Magazines like *Scientific American* and *Time* are generally more credible and reliable than sources like *People* or *Entertainment Weekly*.

Newspapers and Books

Newspapers and books can be excellent sources but must still be evaluated for relevance and credibility. Newspapers are good for topics that are developing quickly, as they are updated daily. While there are well-known newspapers of record like the *New York Times*, smaller local papers can also be credible and relevant if your speech topic doesn't have national or international reach. You can access local, national, and international newspapers through electronic databases like LexisNexis. If a search result comes up that doesn't have a byline with an author's name or an organization like the Associated Press or Reuters cited, then it might be an editorial. Editorials may also have bylines, which make them look like traditional newspaper articles even though they are opinion based. It is important to distinguish between news articles and editorials because editorials are usually not objective and do not go

through the same review process that a news story does before it's published. It's also important to know the background of your paper. Some newspapers are more tabloid focused or may be published by a specific interest group that has an agenda and biases. So it's usually better to go with a newspaper that is recognized as the newspaper of record for a particular area.

Books are good for a variety of subjects and are useful for in-depth research that you can't get as regularly from newspapers or magazines. Edited books with multiple chapters by different authors can be especially good to get a variety of perspectives on a topic.



Don't assume that you can't find a book relevant to a topic that is fairly recent, since books may be published within a year of a major event. Wikimedia Commons – CC BY 2.0.

To evaluate the credibility of a book, you'll want to know some things about the author. You can usually find this information at the front or back of the book. If an author is a credentialed and recognized expert in his or her area, the book will be more credible. But just because someone wrote a book on a subject doesn't mean he or she is the most credible source. For example, a quick search online brings up many books related to public speaking that are written by people who have no formal training in communication or speech. While they may have public speaking experience that can help them get a book deal with a certain publisher, that alone wouldn't qualify them to write a textbook, as textbook authors are expected to be credentialed experts—that is, people with experience and advanced training/degrees in their area. The publisher of a book can also be an indicator of credibility. Books published by university/academic presses (University of Chicago Press, Duke University Press) are considered more credible than books published by trade presses (Penguin, Random House), because they are often peer reviewed and they are not primarily profit driven.

Reference Tools

The transition to college-level research means turning more toward primary sources and away from general reference materials. Primary sources are written by people with firsthand experiences with an event or researchers/scholars who conducted original research. Unfortunately, many college students are reluctant to give up their reliance on reference tools like dictionaries and encyclopedias. While reference tools like dictionaries and encyclopedias are excellent for providing a speaker with a background on a topic, they should not be the foundation of your research unless they are academic and/or specialized.

Dictionaries are handy tools when we aren't familiar with a particular word. However, citing a dictionary like *Webster's* as a source in your speech is often unnecessary. I tell my students that *Webster's Dictionary* is useful when you need to challenge a Scrabble word, but it isn't the best source for college-level research. You will inevitably come upon a word that you don't know while doing

research. Most good authors define the terms they use within the content of their writing. In that case, it's better to use the author's definition than a dictionary definition. Also, citing a dictionary doesn't show deep research skills; it only shows an understanding of alphabetical order. So ideally you would quote or paraphrase the author's definition rather than turning to a general dictionary like *Webster's*. If you must turn to a dictionary, I recommend an academic dictionary like *The Oxford English Dictionary (OED)*, which is the most comprehensive dictionary in the English language, with more than twenty volumes. You can't access the *OED* for free online, but most libraries pay for a subscription that you can access as a student or patron. While the *OED* is an academic dictionary, it is not specialized, and you may need a specialized dictionary when dealing with very specific or technical terms. *The Dictionary of Business and Economics* is an example of an academic and specialized dictionary.

Many students have relied on encyclopedias for research in high school, but most encyclopedias, like *World Book*, *Encarta*, or *Britannica*, are not primary sources. Instead, they are examples of secondary sources that aggregate, or compile, research done by others in a condensed summary. As I noted earlier, reference sources like encyclopedias are excellent resources to get you informed about the basics of a topic, but at the college level, primary sources are expected. Many encyclopedias are Internet based, which makes them convenient, but they are still not primary sources, and their credibility should be even more scrutinized.



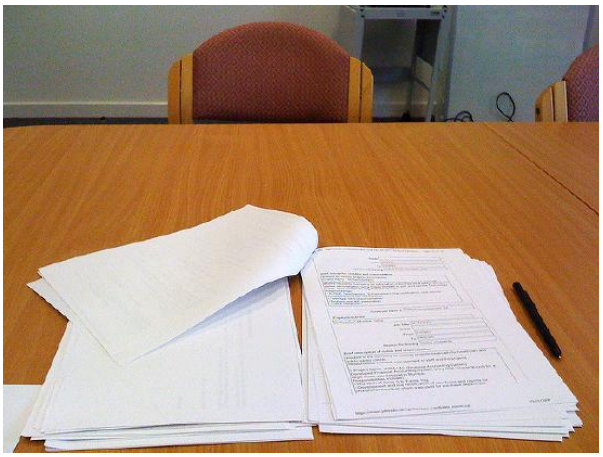
Wikipedia's open format also means it doesn't generally meet the expectations for credible, scholarly research. Wikipedia – CC BY-SA 3.0.

Wikipedia revolutionized how many people retrieve information and pioneered an open-publishing format that allowed a community of people to post, edit, and debate content. While this is an important contribution to society, Wikipedia is not considered a scholarly or credible source. Like other encyclopedias, Wikipedia should not be used in college-level research, because it is not a primary source. In addition, since its content can be posted and edited by anyone, we cannot be sure of the credibility of the content. Even though there are self-appointed "experts" who monitor and edit some of the information on Wikipedia, we cannot verify their credentials or the review process that information goes through before it's posted. I'm not one of the college professors who completely dismisses Wikipedia, however. Wikipedia can be a great source for personal research, developing news stories, or trivia. Sometimes you can access primary sources through Wikipedia if you review the footnote citations included in an entry. Moving beyond Wikipedia, as with dictionaries, there are some encyclopedias that are better suited for college research. The *Encyclopedia of Black America* and the *Encyclopedia of Disaster Relief* are examples of specialized academic reference sources that will often include, in each entry, an author's name and credentials and more primary source information.

Interviews

When conducting an interview for a speech, you should access a person who has expertise in or direct experience with your speech topic. If you follow the suggestions for choosing a topic that were mentioned earlier, you may already know something about your speech topic and may have connections to people who would be good interview subjects. Previous employers, internship supervisors, teachers, community leaders, or even relatives may be appropriate interviewees, given your topic. If you do not have a connection to someone you can interview, you can often find someone via the Internet who would be willing to answer some questions. Many informative and persuasive speech topics relate to current issues, and most current issues have organizations that represent their needs. For an informative speech on ageism or a persuasive speech on lowering the voting age, a quick Internet search for "youth rights" leads you to the webpage for the National Youth Rights Association. Like most organization web pages, you can click on the "Contact Us" link to get information for leaders in the organization. You could also connect to members of the group through Facebook and interview young people who are active in the organization.

Once you have identified a good interviewee, you will want to begin researching and preparing your questions. Open-ended questions cannot be answered with a "yes" or "no" and can provide descriptions and details that will add to your speech. Quotes and paraphrases from your interview can add a personal side to a topic or at least convey potentially complicated information in a more conversational and interpersonal way.



Even if you record an interview, take some handwritten notes and make regular eye contact with the interviewee to show that you are paying attention. David Davies – Interviews – CC BY-SA 2.0.

Closed questions can be answered with one or two words and can provide a starting point to get to more detailed information if the interviewer has prepared follow-up questions. Unless the guidelines or occasion for your speech suggest otherwise, you should balance your interview data with the other sources in your speech. Don't let your references to the interview take over your speech.

Tips for Conducting Interviews

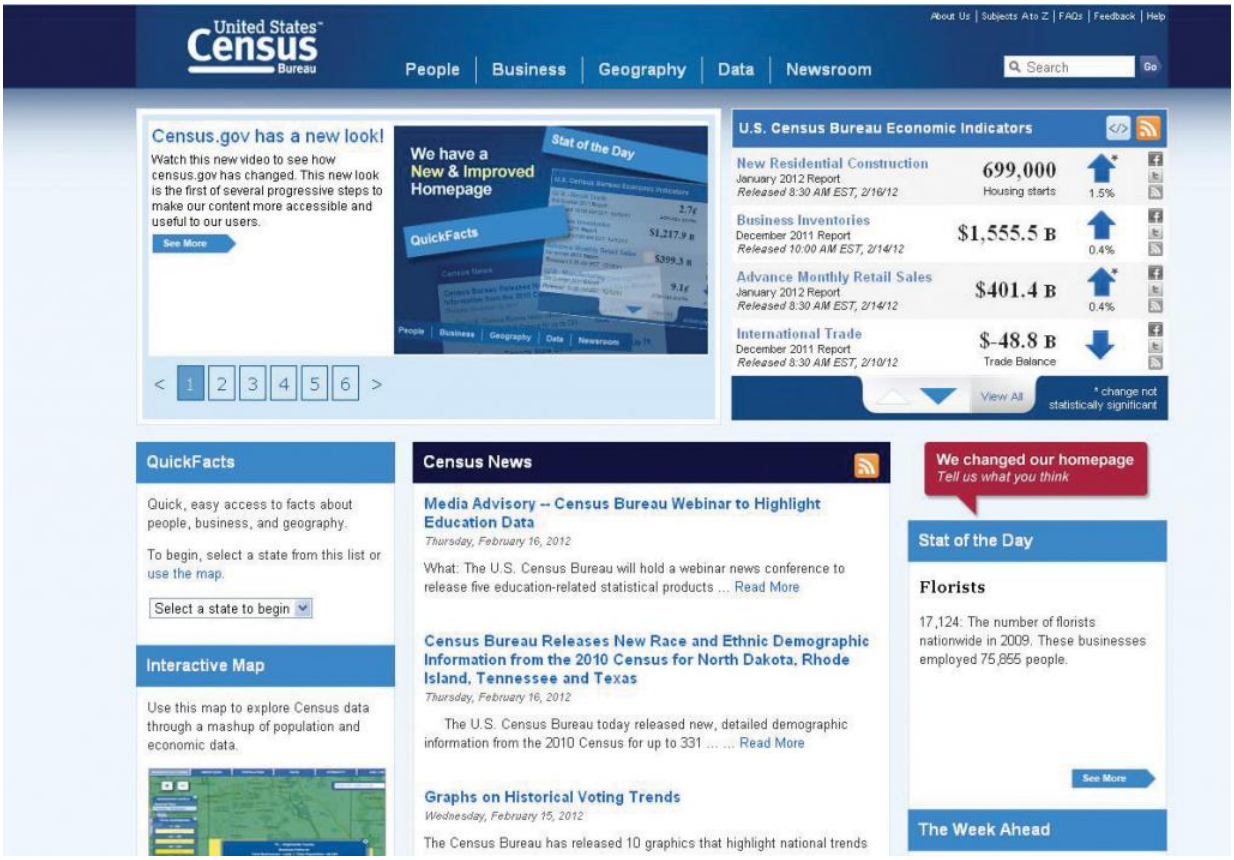
1. Do preliminary research to answer basic questions. Many people and organizations have information available publicly. Don't waste interview time asking questions like "What year did your organization start?" when you can find that on the website.
2. Plan questions ahead of time. Even if you know the person, treat it as a formal interview so you can be efficient.
3. Ask open-ended questions that can't be answered with only a yes or no. Questions that begin with *how* and *why* are generally more open-ended than *do* and *did* questions. Make sure you have follow-up questions ready.
4. Use the interview to ask for the personal side of an issue that you may not be able to find in other resources. Personal narratives about experiences can resonate with an audience.
5. Make sure you are prepared. If interviewing in person, have paper, pens, and a recording device if you're using one. Test your recording device ahead of time. If interviewing over the phone, make sure you have good service so you don't drop the call and that you have enough battery power on your phone. When interviewing on the phone or via video chat, make sure distractions (e.g., barking dogs) are minimized.
6. Whether the interview is conducted face-to-face, over the phone, or via video (e.g., Skype), you must get permission to record. Recording can be useful, as it increases accuracy and the level of detail taken away from the interview. Most smartphones have free apps now that allow you to record face-to-face or phone conversations.
7. Whether you record or not, take written notes during the interview. Aside from writing the interviewee's responses, you can also take note of follow-up questions that come to mind or notes on the nonverbal communication of the interviewee.
8. Mention ahead of time if you think you'll have follow-up questions, so the interviewee can expect further contact.
9. Reflect and expand on your notes soon after the interview. It's impossible to transcribe everything during the interview, but you will remember much of what you didn't have time to write down and can add it in.
10. Follow up with a thank-you note. People are busy, and thanking them for their time and the information they provided will be appreciated.

Websites

We already know that utilizing library resources can help you automatically filter out content that may not be scholarly or credible, since the content in research databases is selected and restricted. However, some information may be better retrieved from websites. Even though both research databases and websites are electronic sources, there are two key differences between them that may impact their credibility. First, most of the content in research databases is or was printed but has been converted to digital formats for easier and broader access. In contrast, most of the content on websites has not been printed. Although not always the case, an exception to this is documents in PDF form found on web pages. You may want to do additional research or consult with your instructor to determine if that can count as a printed source. Second, most of the content on research databases has gone through editorial review, which means a professional editor or a peer editor has reviewed the material to make sure it is credible and worthy of publication. Most content on websites is not subjected to the same review process, as just about anyone with Internet

access can self-publish information on a personal website, blog, wiki, or social media page. So what sort of information may be better retrieved from websites, and how can we evaluate the credibility of a website?

Most well-known organizations have official websites where they publish information related to their mission. If you know there is an organization related to your topic, you may want to see if they have an official website. It is almost always better to get information from an official website, because it is then more likely to be considered primary source information. Keep in mind, though, that organizations may have a bias or a political agenda that affects the information they put out. If you do get information from an official website, make sure to include that in your verbal citation to help establish your credibility. Official reports are also often best found on websites, as they rarely appear in their full form in periodicals, books, or newspapers. Government agencies, nonprofits, and other public service organizations often compose detailed and credible reports on a wide variety of topics.



The US Census Bureau's official website is a great place to find current and credible statistics related to population numbers and demographic statistics. U.S. Census Bureau – public domain.

A key way to evaluate the credibility of a website is to determine the site's accountability. By accountability, I mean determining who is ultimately responsible for the content put out and whose interests the content meets. The more information that is included on a website, the better able you will be to determine its accountability. Ideally all or most of the following information would be included: organization/agency name, author's name and contact information, date the information was posted or published, name and contact information for person in charge of web content (i.e., web editor or webmaster), and a link to information about the organization/agency/business mission. While all this information doesn't have to be present to warrant the use of the material, the less accountability information is available, the more you should scrutinize the information. You can also begin to judge the credibility of a website by its domain name. Some common domain names are *.com*, *.net*, *.org*, *.edu*, *.mil*, and *.gov*. For each type of domain, there are questions you may ask that will help you evaluate the site's credibility. You can see a summary of these questions in Table 9.2 "Website Domain Names and Credibility". Note that some domain names are marked as "restricted" and others aren't. When a domain is restricted, *.mil* for example, a person or group wanting to register that domain name has to prove that their content is appropriate for the guidelines of the domain name. Essentially, this limits access to the information published on those domain names, which increases the overall credibility.

Table 9.2: Website Domain Names and Credibility

Domain Name	Purpose	Restricted?	Questions to Ask
.com, .net	Commercial	No	Is the information posted for profit? Is the information posted influenced by advertisers?
.org	Mostly noncommercial organizations	No	What is the mission of the organization? Who is responsible for the content? Is the information published to enhance public knowledge or to solicit donations?
.edu	Higher education	Yes	Who published the information? (the institution or an administrator, faculty member, staff member, or student)
.mil	US military	Yes	Most information on .mil sites will be credible, since it is not published for profit and only limited people have access to post information.
.gov	US government	Yes	Most information on .gov sites will be credible, since it is not published for profit and only limited people have access to post information.

Types of Supporting Material

There are several types of supporting material that you can pull from the sources you find during the research process to add to your speech. They include examples, explanations, statistics, analogies, testimony, and visual aids. You will want to have a balance of information, and you will want to include the material that is most relevant to your audience and is most likely to engage them. When determining relevance, utilize some of the strategies mentioned in Section 9.1 “Selecting and Narrowing a Topic”. Thinking about who your audience is and what they know and would like to know will help you tailor your information. Also try to incorporate proxemic information, meaning information that is geographically relevant to your audience. For example, if delivering a speech about prison reform to an audience made up of Californians, citing statistics from North Carolina prisons would not be as proxemic as citing information from California prisons. The closer you can get the information to the audience, the better. I tell my students to make the information so relevant and proxemic that it is in our backyards, in the car with us on the way to school or work, and in the bed with us while we sleep.

Examples

An example is a cited case that is representative of a larger whole. Examples are especially beneficial when presenting information that an audience may not be familiar with. They are also useful for repackaging or reviewing information that has already been presented. Examples can be used in many different ways, so you should let your audience, purpose and thesis, and research materials guide your use. You may pull examples directly from your research materials, making sure to cite the source. The following is an example used in a speech about the negative effects of standardized testing: “Standardized testing makes many students anxious, and even ill. On March 14, 2002, the *Sacramento Bee* reported that some standardized tests now come with instructions indicating what teachers should do with a test booklet if a student throws up on it.” You may also cite examples from your personal experience, if appropriate: “I remember being sick to my stomach while waiting for my SAT to begin.”

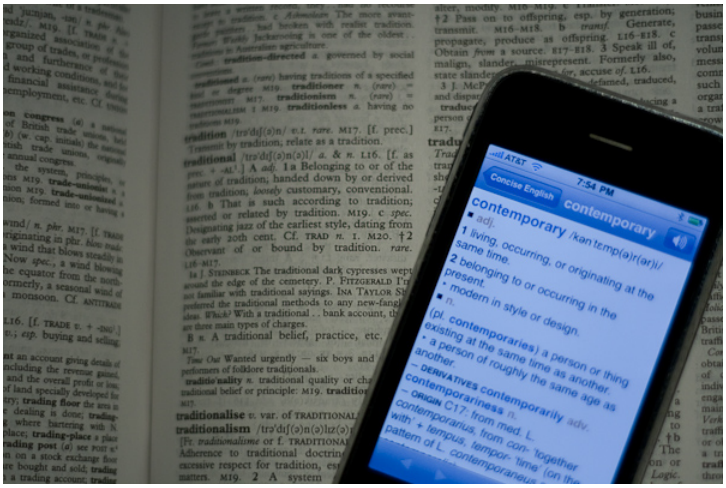
You may also use hypothetical examples, which can be useful when you need to provide an example that is extraordinary or goes beyond most people’s direct experience. Capitalize on this opportunity by incorporating vivid description into the example that appeals to the audience’s senses. Always make sure to indicate when you are using a hypothetical example, as it would be unethical

to present an example as real when it is not. Including the word *imagine* or something similar in the first sentence of the example can easily do this.

Whether real or hypothetical, examples used as supporting material can be brief or extended. Brief examples are usually one or two sentences, as you can see in the following hypothetical example: “Imagine that your child, little sister, or nephew has earned good grades for the past few years of elementary school, loves art class, and also plays on the soccer team. You hear the unmistakable sounds of crying when he or she comes home from school and you find out that art and soccer have been eliminated because students did not meet the federal guidelines for performance on standardized tests.” Brief examples are useful when the audience is already familiar with a concept or during a review. Extended examples, sometimes called illustrations, are several sentences long and can be effective in introductions or conclusions to get the audience’s attention or leave a lasting impression. It is important to think about relevance and time limits when considering using an extended illustration. Since most speeches are given within time constraints, you want to make sure the extended illustration is relevant to your speech purpose and thesis and that it doesn’t take up a disproportionate amount of the speech. If a brief example or series of brief examples would convey the same content and create the same tone as the extended example, I suggest you go with brevity.

Explanations

Explanations clarify ideas by providing information about what something is, why something is the way it is, or how something works or came to be. One of the most common types of explanation is a definition. Definitions do not have to come from the dictionary. Many times, authors will define concepts as they use them in their writing, which is a good alternative to a dictionary definition.



Since quoting a dictionary definition during a speech is difficult, it’s better to put a definition into your own words based on how it is defined in the original source in which it appeared. Julian Bucknall – Dictionaries – CC BY-NC 2.0.

As you do your research, think about how much your audience likely knows about a given subject. You do not need to provide definitions when information is common knowledge. Anticipate audience confusion and define legal, medical, or other forms of jargon as well as slang and foreign words. Definitions like the following are also useful for words that we are familiar with but may not know specifics: “According to the 2011 book *Prohibition: 13 Years That Changed America*, what we now know as Prohibition started in 1920 with the passage of the Volstead Act and the ratification of the Eighteenth Amendment.” Keep in mind that repeating a definition verbatim from a dictionary often leads to fluency hiccups, because definitions are not written to be read aloud. It’s a good idea to put the definition into your own words (still remembering to cite the original source) to make it easier for you to deliver.

Other explanations focus on the “why” and “how” of a concept. Continuing to inform about Prohibition, a speaker could explain why the movement toward Prohibition began: “The Eighteenth Amendment to the Constitution gained support because of the strong political influence of the Anti-Saloon League.” The speaker could go on to explain how the Constitution is amended: “According to the same book, a proposed amendment to the Constitution needs three-fourths of all the states to approve it in order to be ratified.” We use explanations as verbal clarifications to support our claims in daily conversations, perhaps without even noticing it. Consciously incorporating clear explanations into your speech can help you achieve your speech goals.

Statistics

Statistics are numerical representations of information. They are very credible in our society, as evidenced by their frequent use by news agencies, government offices, politicians, and academics. As a speaker, you can capitalize on the power of statistics if you use them appropriately. Unfortunately, statistics are often misused by speakers who intentionally or unintentionally misconstrue the numbers to support their argument without examining the context from which the statistic emerged. All statistics are contextual, so plucking a number out of a news article or a research study and including it in your speech without taking the time to understand the statistic is unethical.

Although statistics are popular as supporting evidence, they can also be boring. There will inevitably be people in your audience who are not good at processing numbers. Even people who are good with numbers have difficulty processing through a series of statistics presented orally. Remember that we have to adapt our information to listeners who don't have the luxury of pressing a pause or rewind button. For these reasons, it's a good idea to avoid using too many statistics and to use startling examples when you do use them. Startling statistics should defy our expectations. When you give the audience a large number that they would expect to be smaller, or vice versa, you will be more likely to engage them, as the following example shows: "Did you know that 1.3 billion people in the world do not have access to electricity? That's about 20 percent of the world's population according to a 2009 study on the International Energy Agency's official website."

You should also repeat key statistics at least once for emphasis. In the previous example, the first time we hear the statistic 1.3 billion, we don't have any context for the number. Translating that number into a percentage in the next sentence repeats the key statistic, which the audience now has context for, and repackages the information into a percentage, which some people may better understand. You should also round long numbers up or down to make them easier to speak. Make sure that rounding the number doesn't distort its significance. Rounding 1,298,791,943 to 1.3 billion, for example, makes the statistic more manageable and doesn't alter the basic meaning. It is also beneficial to translate numbers into something more concrete for visual or experiential learners by saying, for example, "That's equal to the population of four Unites States of Americas." While it may seem easy to throw some numbers in your speech to add to your credibility, it takes more work to make them impactful, memorable, and effective.

Tips for Using Statistics

1. Make sure you understand the context from which a statistic emerges.
2. Don't overuse statistics.
3. Use startling statistics that defy the audience's expectations.
4. Repeat key statistics at least once for emphasis.
5. Use a variety of numerical representations (whole numbers, percentages, ratios) to convey information.
6. Round long numbers to make them easier to speak.
7. Translate numbers into concrete ideas for more impact.

Analogies

Analogies involve a comparison of ideas, items, or circumstances. When you compare two things that actually exist, you are using a literal analogy—for example, "Germany and Sweden are both European countries that have had nationalized health care for decades." Another type of literal comparison is a historical analogy. In Mary Fisher's now famous 1992 speech to the Republican National Convention, she compared the silence of many US political leaders regarding the HIV/AIDS crisis to that of many European leaders in the years before the Holocaust.

My father has devoted much of his lifetime to guarding against another holocaust. He is part of the generation who heard Pastor Niemöller come out of the Nazi death camps to say, "They came after the Jews and I was not a Jew, so I did not protest. They came after the Trade Unionists, and I was not a Trade Unionist, so I did not protest. They came after the Roman Catholics, and I was not a Roman Catholic, so I did not protest. Then they came after me, and there was no one left to protest." The lesson history teaches is this: If you believe you are safe, you are at risk.

A figurative analogy compares things that are not normally related, often relying on metaphor, simile, or other figurative language devices. In the following example, wind and revolution are compared: "Just as the wind brings changes in the weather, so does revolution bring change to countries."

When you compare differences, you are highlighting contrast—for example, "Although the United States is often thought of as the most medically advanced country in the world, other Western countries with nationalized health care have lower infant mortality

rates and higher life expectancies." To use analogies effectively and ethically, you must choose ideas, items, or circumstances to compare that are similar enough to warrant the analogy. The more similar the two things you're comparing, the stronger your support. If an entire speech on nationalized health care was based on comparing the United States and Sweden, then the analogy isn't too strong, since Sweden has approximately the same population as the state of North Carolina. Using the analogy without noting this large difference would be misrepresenting your supporting material. You could disclose the discrepancy and use other forms of supporting evidence to show that despite the population difference the two countries are similar in other areas to strengthen your speech.

Testimony

Testimony is quoted information from people with direct knowledge about a subject or situation. Expert testimony is from people who are credentialed or recognized experts in a given subject. Lay testimony is often a recounting of a person's experiences, which is more subjective. Both types of testimony are valuable as supporting material. We can see this in the testimonies of people in courtrooms and other types of hearings. Lawyers know that juries want to hear testimony from experts, eyewitnesses, and friends and family. Congressional hearings are similar.



Congressional hearings often draw on expert and lay testimony to provide a detailed understanding of an event or issue. Wikimedia Commons – public domain.

When Toyota cars were malfunctioning and being recalled in 2010, mechanics and engineers were called to testify about the technical specifications of the car (expert testimony), and car drivers like the soccer mom who recounted the brakes on her Prius suddenly failing while she was driving her kids to practice were also called (lay testimony). When using testimony, make sure you indicate whether it is expert or lay by sharing with the audience the context of the quote. Share the credentials of experts (education background, job title, years of experience, etc.) to add to your credibility or give some personal context for the lay testimony (eyewitness, personal knowledge, etc.).

"Getting Competent": Choosing the Right Supporting Material

As you sift through your research materials to find supporting material to incorporate into your speech, you will want to include a variety of information types. Choosing supporting material that is relevant to your audience will help make your speech more engaging. As was noted earlier, a speaker should consider the audience throughout the speech-making process. Imagine you were asked to deliver a speech about your college or university. To get some practice adapting supporting material to various audiences, provide an example of each type of supporting material that is tailored to the following specific audiences. Include an example, an explanation, a statistic, an analogy, some testimony, and a visual aid.

1. Incoming first-year students
2. Parents of incoming first-year students
3. Alumni of the college or university
4. Community members that live close to the school

Visual Aids

Visual aids help a speaker reinforce speech content visually, which helps amplify the speaker's message. They can be used to present any of the types of supporting materials discussed previously. Speakers rely heavily on an audience's ability to learn by listening, which may not always be successful if audience members are visual or experiential learners. Even if audience members are good listeners, information overload or external or internal noise can be barriers to a speaker achieving his or her speech goals. Therefore skillfully incorporating visual aids into a speech has many potential benefits:

- Helping your audience remember information because it is presented orally and visually
- Helping your audience understand information because it is made more digestible through diagrams, charts, and so on
- Helping your audience see something in action by demonstrating with an object, showing a video, and so on
- Engaging your audience by making your delivery more dynamic through demonstration, gesturing, and so on

There are several types of visual aids, and each has its strengths in terms of the type of information it lends itself to presenting. The types of visual aids we will discuss are objects; chalkboards, whiteboards, and flip charts; posters and handouts; pictures; diagrams; charts; graphs; videos; and presentation software. It's important to remember that supporting materials presented on visual aids should be properly cited. We will discuss proper incorporation of supporting materials into a speech in Section 9.3 "Organizing". While visual aids can help bring your supporting material to life, they can also add more opportunities for things to go wrong during your speech. Therefore we'll discuss some tips for effective creation and delivery as we discuss the various types of visual aids.

Objects

Three-dimensional objects that represent an idea can be useful as a visual aid for a speech. They offer the audience a direct, concrete way to understand what you are saying. I often have my students do an introductory speech where they bring in three objects that represent their past, present, and future. Students have brought in a drawer from a chest that they were small enough to sleep in as a baby, a package of Ramen noodles to represent their life as a college student, and a stethoscope or other object to represent their career goals, among other things. Models also fall into this category, as they are scaled versions of objects that may be too big (the International Space Station) or too small (a molecule) to actually show to your audience.

Tips for Using Objects Effectively

1. Make sure your objects are large enough for the audience to see.
2. Do not pass objects around, as it will be distracting.
3. Hold your objects up long enough for the audience to see them.
4. Do not talk to your object, wiggle or wave it around, tap on it, or obstruct the audience's view of your face with it.
5. Practice with your objects so your delivery will be fluent and there won't be any surprises.

Chalkboards, Whiteboards, and Flip Charts

Chalkboards, whiteboards, and flip charts can be useful for interactive speeches. If you are polling the audience or brainstorming you can write down audience responses easily for everyone to see and for later reference. They can also be helpful for unexpected clarification. If audience members look confused, you can take a moment to expand on a point or concept using the board or flip chart. Since many people are uncomfortable writing on these things due to handwriting or spelling issues, it's good to anticipate things that you may have to expand on and have prepared extra visual aids or slides that you can include if needed. You can also have audience members write things on boards or flip charts themselves, which helps get them engaged and takes some of the pressure off you as a speaker.

Posters and Handouts

Posters generally include text and graphics and often summarize an entire presentation or select main points. Posters are frequently used to present original research, as they can be broken down into the various steps to show how a process worked. Posters can be useful if you are going to have audience members circulating around the room before or after your presentation, so they can take the time to review the poster and ask questions. Posters are not often good visual aids during a speech, because it's difficult to make the text and graphics large enough for a room full of people to adequately see. The best posters are those created using computer software and professionally printed on large laminated paper.



Figure: Printing/copying businesses are now good at helping produce professional-looking posters. Although they can be costly, they add to the speaker's credibility. University of Fraser Valley – UFV – Student Research Day – CC BY 2.0.

These professional posters come at a price, often costing between forty and sixty dollars. If you opt to make your own poster, take care to make it look professional. Use a computer and printer to print out your text; do not handwrite on a poster. Make sure anything you cut by hand has neat, uniform edges. You can then affix the text, photos, and any accent backing to the poster board. Double-sided tape works well for this, as it doesn't leave humps like those left by rolled tape or the bubbles, smearing, or sticky mess left by glue.

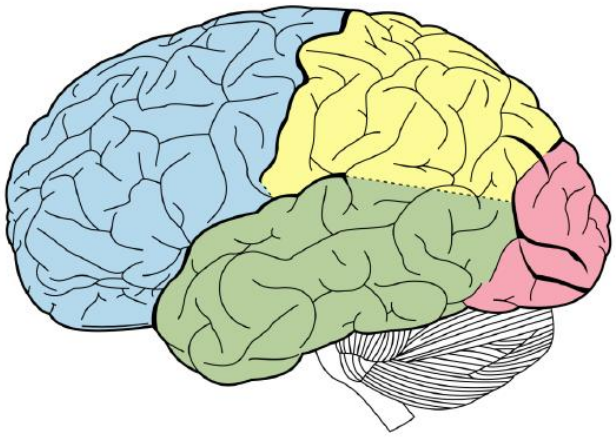
Handouts can be a useful alternative to posters. Think of them as miniposters that audience members can reference and take with them. Audience members will likely appreciate a handout that is limited to one page, is neatly laid out, and includes the speaker's contact information. It can be appropriate to give handouts to an audience before a long presentation where note taking is expected, complicated information is presented, or the audience will be tested on or have to respond to the information presented. In most regular speeches less than fifteen minutes long, it would not be wise to distribute handouts ahead of time, as they will distract the audience from the speaker. It's better to distribute the handouts after your speech or at the end of the program if there are others speaking after you.

Pictures

Photographs, paintings, drawings, and sketches fall into the pictures category of visual aids. Pictures can be useful when you need to show an exact replication of what you're speaking about. Pictures can also connect to your audience on a personal level, especially if they evoke audience emotions. Think about the use of pictures in television commercials asking for donations or sponsorships. Organizations like Save the Children and the American Society for the Prevention of Cruelty to Animals successfully use pictures of malnourished children or abused animals to pull at the heartstrings of viewers. A series of well-chosen and themed pictures can have a meaningful impact on an audience. Although some pictures can be effectively presented when printed out on standard 8 1/2″ x 11″ printer paper using a black and white printer, others will need to be enlarged and/or printed in color, which will cost some money. You can often avoid this by incorporating a picture into a PowerPoint presentation, as the picture will be projected large enough for people to see. We will discuss PowerPoint in more detail later.

Diagrams and Drawings

Diagrams are good for showing the inner workings of an object or pointing out the most important or relevant parts of something. Think about diagrams as blueprints that show the inside of something—for example, key bones in the human body in a speech about common skateboarding injuries. Diagrams are good alternatives to pictures when you only need to point out certain things that may be difficult to see in a photograph.



Wikimedia Commons – public domain.

You may even be able to draw a simple diagram yourself if you find it would be useful during your speech. Although not all maps are simple enough to be created by the speaker, many maps can be hand drawn during a speech or ahead of time to indicate different locations or patterns. While I would recommend that you anticipate this ahead of time so you can incorporate a more professional version of the diagram created with computer software or more precise drawing, drawing a diagram on an overhead projector, whiteboard, or smart board can be useful.

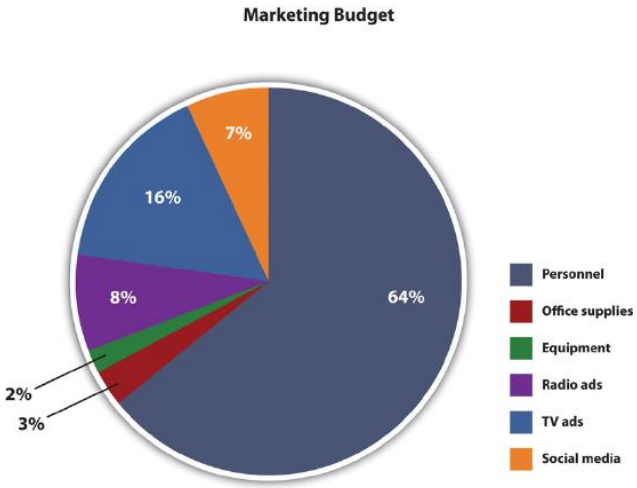
Charts and Tables

Charts and tables are useful for compiling and cross-referencing larger amounts of information. The combination of rows and columns allows you to create headers and then divide them up into units, categories, dates, and so on. Medical information is put into charts so that periods of recorded information, such as vital signs, can be updated and scanned by doctors and nurses. Charts and tables are also good for combining text and numbers, and they are easy to make with word processing software like Microsoft Word or spreadsheet software like Excel. Think of presenting your department's budget and spending at the end of a business quarter. You could have headers in the columns with the various categories and itemized deductions in the rows ending with a final total for each column.

Marketing Department Quarterly Budget

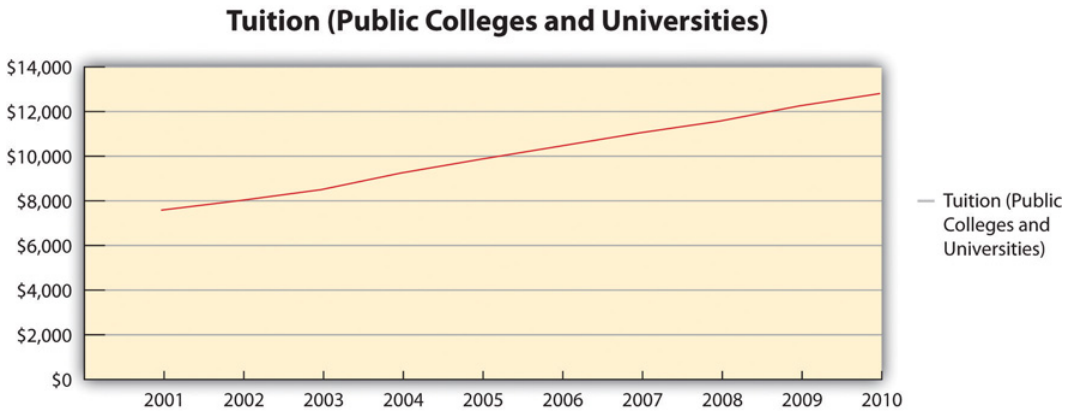
Category	Budgeted	Used	Quarter
Personnel	36,000	37,062	-1,062
Office supplies	2,000	1,890	110
Equipment/ Computers	1,500	1,338	162
Radio ad buy	5,000	4,500	500
TV ad buy	9,000	9,000	0
Social media ad buy	4,000	4,140	-140
Total	**57,500**	**57,930**	**-430**

A pie chart is an alternative representation of textual and numerical data that offers audience members a visual representation of the relative proportions of a whole. In a pie chart, each piece of the pie corresponds to a percentage of the whole, and the size of the pie varies with the size of the percentage. As with other charts and tables, most office software programs now easily make pie charts.

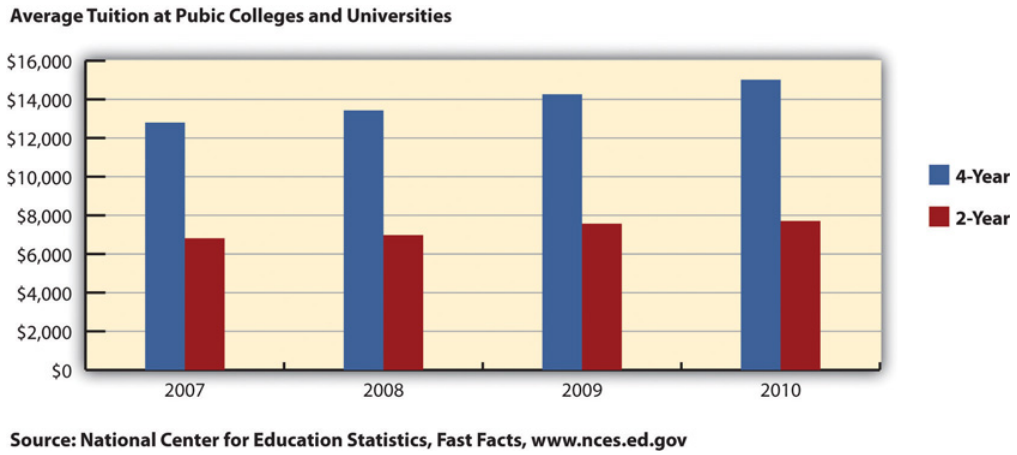


Graphs

Graphs are representations that point out numerical relationships or trends and include line graphs and bar graphs. Line graphs are useful for showing trends over time. For example, you could track the rising cost of tuition for colleges and universities in a persuasive speech about the need for more merit-based financial aid.



Bar graphs are good for comparing amounts. In the same speech, you could compare the tuition of two-year institutions to that of four-year institutions. Graphs help make numerical data more digestible for your audience and allow you to convey an important numerical trend visually and quickly without having to go into lengthy explanations. Remember to always clearly label your *x*-axis and *y*-axis and to explain the basics of your graph to your audience before you go into the specific data. If you use a graph that was created by someone else, make sure it is large and clear enough for the audience to read and that you cite the original source.



National Center for Education Statistics.

Video

Video clips as visual aids can be powerful and engaging for an audience, but they can also be troublesome for speakers. Whether embedded in a PowerPoint presentation, accessed through YouTube, or played from a laptop or DVD player, video clips are notorious for tripping up speakers. They require more than one piece of electronics when they are hooked to a projector and speaker and sometimes also require an Internet connection. The more electronic connection points, the more chances for something to go wrong. Therefore it is very important to test your technology before your speech, have a backup method of delivery if possible, and be prepared to go on without the video if all else fails. Although sometimes tempting, you should not let the video take over your speech. I recommend that my students not have more than 10 percent of their speech be filled with video, meaning there should be no more than one minute of video in a ten-minute speech. Make sure your video is relevant and that it is cued to where it needs to be. One useful strategy for incorporating video is to play a video without audio and speak along with the video, acting as a narrator. This allows the speaker to have more control over the visual aid and to adapt it and make it more relevant to a specific topic and audience. Additionally, video editing software like Final Cut and iMovie are readily available to college students and relatively easy to use. Some simple editing to cut together various clips that are meaningful or adding an introductory title or transitions can go a long way toward making your video look professional.

Presentation Software

The prevalence of computers and projectors in most schools, offices, and other presentation facilities has made using computer-generated visual aids more convenient. PowerPoint is the most commonly used presentation software and has functionality ranging from the most simple text-based slide to complicated transitions, timing features, video/sound imbedding, and even functionality with audience response systems like Turning Point that allow data to be collected live from audience members and incorporated quickly into the slideshow. Despite the fact that most college students have viewed and created numerous PowerPoint presentations, I have still seen many poorly executed slideshows that detracted from the speaker's message. PowerPoint should be viewed as a speech amplifier. Like an amplifier for a guitar, it doesn't do much without a musician there to play the instrument. The speaker is the musician, the speech is the instrument, and PowerPoint is the amplifier. Just as the amplifier doesn't dictate what the guitar player does, neither should PowerPoint take over the speaker.

I like to distinguish between using PowerPoint as a presentation aid and as a visual aid. PowerPoint, with all its bells and whistles, is designed as a presentation aid. Presentations are generally longer than speeches, at least fifteen minutes long, and are content heavy. College lectures and many professional conference presentations fall into this category. In these cases, PowerPoint generally runs along with the speaker throughout the presentation, reviewing key points and presenting visual aids such as pictures and graphs. The constant running of the slideshow also facilitates audience note taking, which is also common during presentations.

Speeches, on the other hand, are usually fifteen minutes or less, have repetition and redundancy built in (as they are adapted to a listening audience), and carry less expectation that the audience will take detailed notes. In this case, I believe PowerPoint should be used more as a visual aid, meaning that it should be simpler and amplify particular components of the speech rather than run along with the speaker throughout the speech.

Tips for Using PowerPoint as a Visual Aid

1. Do not have more than two slides per main point.
2. Use a consistent theme with limited variation in font style and font size.
3. Incorporate text and relevant graphics into each slide.
4. Limit content to no more than six lines of text or six bullet points per slide.
5. Do not use complete sentences; be concise.
6. Avoid unnecessary animation or distracting slide transitions.
7. Only have a slide displayed when it is relevant to what you're discussing. Insert completely black slides to display when you are not explicitly referencing content in the speech so the audience doesn't get distracted.

"Getting Plugged In"

Alternatives to PowerPoint

Although PowerPoint is the most frequently used presentation software, there are alternatives that can also be engaging and effective if the speaker is willing to invest the time in learning something new. Keynote is Apple's alternative to Microsoft's PowerPoint and offers some themes and style choices that can set your presentation apart from the familiar look of PowerPoint.

Keep in mind that you will need to make sure you have access to Mac-compatible presentation tools, since Keynote won't run or open on most PCs. Prezi is a new web-based presentation tool that uses Flash animation, zooming, and motion to make a very different-looking computer-generated visual aid. If you have the time to play with Prezi and create a visual aid for your presentation, you will stand out. You can see Prezi in action in Note 9.31 "Video Clip 9.1". You can also see sample presentations on Prezi's website: http://prezi.com/explore.

1. What are some positives and negatives of using PowerPoint as a visual aid?
2. What are some other alternatives to using PowerPoint as a visual aid? Why?



James Geary, Metaphorically Speaking. In this video, James Geary presents on metaphor using Prezi as his visual aid. youtu.be/2cU56SWXHFw

Key Takeaways

- Library resources like databases and reference librarians are more suitable for college-level research than general search engines.
- Research sources include periodicals, newspapers and books, reference tools, interviews, and websites. The credibility of each type of supporting material should be evaluated.
- Speakers should include a variety of supporting material from their research sources in their speeches. The types of supporting material include examples, explanations, statistics, analogies, testimony, and visual aids.
- Visual aids help a speaker reinforce their content visually and have many potential benefits. Visual aids can also detract from a speech if not used properly. Visual aids include objects; chalkboards, whiteboards, and flip charts; posters and handouts; pictures; diagrams; charts; graphs; video; and presentation software.

Exercises

1. Getting integrated: Identify some ways that research skills are helpful in each of the following contexts: academic, professional, personal, and civic.
2. Go to the library webpage for your school. What are some resources that will be helpful for your research? Identify at least two library databases and at least one reference librarian. If you need help with research, what resources are available?
3. What are some websites that you think are credible for doing college-level research? Why? What are some website that are not credible? Why?

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8.1.3: Organizing

Learning Objectives

1. Explain the process of organizing a speech.
2. Identify common organizational patterns.
3. Incorporate supporting materials into a speech.
4. Employ verbal citations for various types of supporting material.
5. List key organizing signposts.
6. Identify the objectives of a speech introduction.
7. Identify the objectives of a speech conclusion.

When organizing your speech, you want to start with the body. Even though most students want to start with the introduction, I explain that it's difficult to introduce and preview something that you haven't yet developed. A well-structured speech includes an introduction, a body, and a conclusion. Think of this structure as a human body. This type of comparison dates back to Plato, who noted, "every speech ought to be put together like a living creature" (Winans, 1917). The introduction is the head, the body is the torso and legs, and the conclusion is the feet. The information you add to this structure from your research and personal experience is the organs and muscle. The transitions you add are the connecting tissues that hold the parts together, and a well-practiced delivery is the skin and clothing that makes everything presentable.

Organizing the Body of Your Speech

Writing the body of your speech takes the most time in the speech-writing process. Your specific purpose and thesis statements should guide the initial development of the body, which will then be more informed by your research process. You will determine main points that help achieve your purpose and match your thesis. You will then fill information into your main points by incorporating the various types of supporting material discussed previously. Before you move on to your introduction and conclusion, you will connect the main points together with transitions and other signposts.

Determining Your Main Points

Think of each main point as a miniature speech within your larger speech. Each main point will have a central idea, meet some part of your specific purpose, and include supporting material from your research that relates to your thesis. Reviewing the draft of your thesis and specific purpose statements can lead you to research materials. As you review your research, take notes on and/or highlight key ideas that stick out to you as useful, effective, relevant, and interesting. It is likely that these key ideas will become the central ideas of your main points, or at least subpoints. Once you've researched your speech enough to achieve your specific purpose, support your thesis, and meet the research guidelines set forth by your instructor, boss, or project guidelines, you can distill the research down to a series of central ideas. As you draft these central ideas, use parallel wording, which is similar wording among key organizing signposts and main points that helps structure a speech. Using parallel wording in your central idea statement for each main point will also help you write parallel key signposts like the preview statement in the introduction, transitions between main points, and the review statement in the conclusion. The following example shows parallel wording in the central ideas of each main point in a speech about the green movement and schools:

1. The green movement in schools positively affects school buildings and facilities.
2. The green movement in schools positively affects students.
3. The green movement in schools positively affects teachers.

While writing each central idea using parallel wording is useful for organizing information at this stage in the speech-making process, you should feel free to vary the wording a little more in your actual speech delivery. You will still want some parallel key words that are woven throughout the speech, but sticking too close to parallel wording can make your content sound forced or artificial.

After distilling your research materials down, you may have several central idea statements. You will likely have two to five main points, depending on what your instructor prefers, time constraints, or the organizational pattern you choose. All the central ideas may not get converted into main points; some may end up becoming subpoints and some may be discarded. Once you get your series of central ideas drafted, you will then want to consider how you might organize them, which will help you narrow your list down to what may actually end up becoming the body of your speech.

Organizing Your Main Points

There are several ways you can organize your main points, and some patterns correspond well to a particular subject area or speech type. Determining which pattern you will use helps filter through your list of central ideas generated from your research and allows you to move on to the next step of inserting supporting material into your speech. Here are some common organizational patterns.

Topical Pattern

When you use the topical pattern, you are breaking a large idea or category into smaller ideas or subcategories. In short you are finding logical divisions to a whole. While you may break something down into smaller topics that will make two, three, or more main points, people tend to like groups of three. In a speech about the Woodstock Music and Art Fair, for example, you could break the main points down to (1) the musicians who performed, (2) the musicians who declined to perform, and (3) the audience. You could also break it down into three specific performances—(1) Santana, (2) The Grateful Dead, and (3) Creedence Clearwater Revival—or three genres of music—(1) folk, (2) funk, and (3) rock.

The topical pattern breaks a topic down into logical divisions but doesn't necessarily offer any guidance in ordering them. To help determine the order of topical main points, you may consider the primacy or recency effect. You prime an engine before you attempt to start it and prime a surface before you paint it. The primacy effect is similar in that you present your best information first in order to make a positive impression and engage your audience early in your speech. The recency effect is based on the idea that an audience will best remember the information they heard most recently. Therefore you would include your best information last in your speech to leave a strong final impression. Both primacy and recency can be effective. Consider your topic and your audience to help determine which would work best for your speech.

Chronological Pattern

A chronological pattern helps structure your speech based on time or sequence. If you order a speech based on time, you may trace the development of an idea, product, or event. A speech on Woodstock could cover the following: (1) preparing for the event, (2) what happened during the event, and (3) the aftermath of the event. Ordering a speech based on sequence is also chronological and can be useful when providing directions on how to do something or how a process works. This could work well for a speech on baking bread at home, refinishing furniture, or harvesting corn. The chronological pattern is often a good choice for speeches related to history or demonstration speeches.

Spatial Pattern

The spatial pattern arranges main points based on their layout or proximity to each other. A speech on Woodstock could focus on the layout of the venue, including (1) the camping area, (2) the stage area, and (3) the musician/crew area. A speech could also focus on the components of a typical theater stage or the layout of the new 9/11 memorial at the World Trade Center site.

Problem-Solution Pattern

The problem-solution pattern entails presenting a problem and offering a solution. This pattern can be useful for persuasive speaking—specifically, persuasive speeches focused on a current societal issue. This can also be coupled with a call to action asking an audience to take specific steps to implement a solution offered. This organizational pattern can be applied to a wide range of topics and can be easily organized into two or three main points. You can offer evidence to support your claim that a problem exists in one main point and then offer a specific solution in the second main point. To be more comprehensive, you could set up the problem, review multiple solutions that have been proposed, and then add a third main point that argues for a specific solution out of the ones reviewed in the second main point. Using this pattern, you could offer solutions to the problem of rising textbook costs or offer your audience guidance on how to solve conflicts with roommates or coworkers.

Cause-Effect Pattern

The cause-effect pattern sets up a relationship between ideas that shows a progression from origin to result. You could also start with the current situation and trace back to the root causes. This pattern can be used for informative or persuasive speeches. When used for informing, the speaker is explaining an established relationship and citing evidence to support the claim—for example, accessing unsecured, untrusted websites or e-mails leads to computer viruses. When used for persuading, the speaker is arguing for a link that is not as well established and/or is controversial—for example, violent video games lead to violent thoughts and actions. In a persuasive speech, a cause-effect argument is often paired with a proposed solution or call to action, such as advocating for

stricter age restrictions on who can play violent video games. When organizing an informative speech using the cause-effect pattern, be careful not to advocate for a particular course of action.

Monroe's Motivated Sequence

Monroe's Motivated Sequence is a five-step organization pattern that attempts to persuade an audience by making a topic relevant, using positive and/or negative motivation, and including a call to action. The five steps are (1) attention, (2) need, (3) satisfaction, (4) visualization, and (5) action (Monroe & Ehninger, 1964).

The attention step is accomplished in the introduction to your speech. Whether your entire speech is organized using this pattern or not, any good speaker begins by getting the attention of the audience. We will discuss several strategies in Section 9 "Getting Your Audience's Attention" for getting an audience's attention. The next two steps set up a problem and solution.

After getting the audience's attention you will want to establish that there is a need for your topic to be addressed. You will want to cite credible research that points out the seriousness or prevalence of an issue. In the attention and need steps, it is helpful to use supporting material that is relevant and proxemic to the audience.

Once you have set up the need for the problem to be addressed, you move on to the satisfaction step, where you present a solution to the problem. You may propose your own solution if it is informed by your research and reasonable. You may also propose a solution that you found in your research.

The visualization step is next and incorporates positive and/or negative motivation as a way to support the relationship you have set up between the need and your proposal to satisfy the need. You may ask your audience to visualize a world where things are better because they took your advice and addressed this problem. This capitalizes on positive motivation. You may also ask your audience to visualize a world where things are worse because they did not address the issue, which is a use of negative motivation. Now that you have hopefully persuaded your audience to believe the problem is worthy of addressing, proposed a solution, and asked them to visualize potential positive or negative consequences, you move to the action step.

The action step includes a call to action where you as basically saying, "Now that you see the seriousness of this problem, here's what you can do about it." The call to action should include concrete and specific steps an audience can take. Your goal should be to facilitate the call to action, making it easy for the audience to complete. Instead of asking them to contact their elected officials, you could start an online petition and make the link available to everyone. You could also bring the contact information for officials that represent that region so the audience doesn't have to look them up on their own. Although this organizing pattern is more complicated than the others, it offers a proven structure that can help you organize your supporting materials and achieve your speech goals.

Incorporating Supporting Material

So far, you have learned several key steps in the speech creation process, which are reviewed in Figure 9.4. Now you will begin to incorporate more specific information from your supporting materials into the body of your speech. You can place the central ideas that fit your organizational pattern at the beginning of each main point and then plug supporting material in as subpoints.

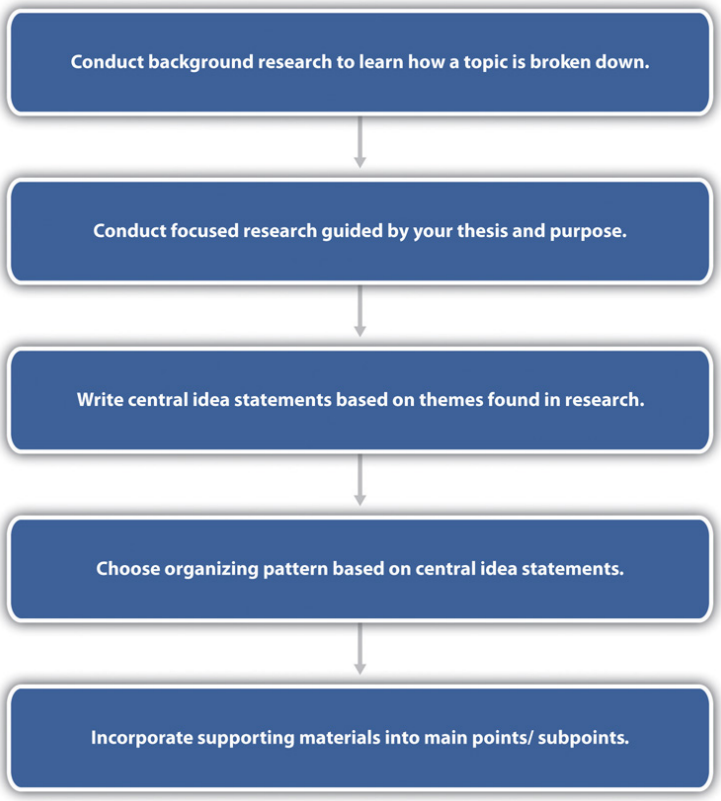


Figure 9.4 From Research to Main Points

This information will also make up the content of your formal and speaking outlines, which we will discuss more in Section 9.4 "Outlining". Remember that you want to include a variety of supporting material (examples, analogies, statistics, explanations, etc.) within your speech. The information that you include as subpoints helps back up the central idea that started the main point. Depending on the length of your speech and the depth of your research, you may also have sub-subpoints that back up the claim you are making in the subpoint. Each piece of supporting material you include eventually links back to the specific purpose and thesis statement. This approach to supporting your speech is systematic and organized and helps ensure that your content fits together logically and that your main points are clearly supported and balanced.

One of the key elements of academic and professional public speaking is verbally citing your supporting materials so your audience can evaluate your credibility and the credibility of your sources. You should include citation information in three places: verbally in your speech, on any paper or electronic information (outline, PowerPoint), and on a separate reference sheet. Since much of the supporting material you incorporate into your speech comes directly from your research, it's important that you include relevant citation information as you plug this information into your main points. Don't wait to include citation information once you've drafted the body of your speech. At that point it may be difficult to retrace your steps to locate the source of a specific sentence or statistic. As you paraphrase or quote your supporting material, work the citation information into the sentences; do not clump the information together at the end of a sentence, or try to cite more than one source at the end of a paragraph or main point. It's important that the audience hear the citations as you use the respective information so it's clear which supporting material matches up with which source.

Writing key bibliographic information into your speech will help ensure that you remember to verbally cite your sources and that your citations will be more natural and flowing and less likely to result in fluency hiccups. At minimum, you should include the author, date, and source in a verbal citation. Sometimes more information is necessary. When citing a magazine, newspaper, or journal article, it is more important to include the source name than the title of the article, since the source name—for example, *Newsweek*—is what the audience needs to evaluate the speaker's credibility. For a book, make sure to cite the title and indicate that the source is a book. When verbally citing information retrieved from a website, you do not want to try to recite a long and cumbersome URL in your speech. Most people don't even make it past the "www." before they mess up. It is more relevant to audiences for speakers to report the sponsor/author of the site and the title of the web page, or section of the website, where they obtained their information. When getting information from a website, it is best to use "official" organization websites or

government websites. When you get information from an official site, make sure you state that in your citation to add to your credibility. For an interview, state the interviewee's name, their credentials, and when the interview took place. Advice for verbally citing sources and examples from specific types of sources follow:

1. **Magazine article**
   - "According to an article by Niall Ferguson in the January 23, 2012, issue of *Newsweek*, we can expect much discussion about 'class warfare' in the upcoming presidential and national election cycle. Ferguson reports that…"
   - "As reported by Niall Ferguson, in the January 23, 2012, issue of *Newsweek*, many candidates denounce talking points about economic inequality…"
2. **Newspaper article**
   - "On November 26, 2011, Eithne Farry of *The Daily Telegraph* of London reported that…"
   - "An article about the renewed popularity of selling products in people's own homes appeared in *The Daily Telegraph* on November 26, 2011. Eithne Farry explored a few of these 'blast-from-the-past' styled parties…"
3. **Website**
   - "According to information I found at ready.gov, the website of the US Department of Homeland Security, US businesses and citizens…"
   - "According to information posted on the US Department of Homeland Security's official website,…"
   - "Helpful information about business continuity planning can be found on the U.S. Department of Homeland Security's official website, located at ready.gov…"
4. **Journal article**
   - "An article written by Dr. Nakamura and Dr. Kikuchi, at Meiji University in Tokyo, found that the Fukushima disaster was complicated by Japan's high nuclear consciousness. Their 2011 article published in the journal *Public Administration Today* reported that…"
   - "In a 2012 article published in *Public Administration Review*, Professors Nakamura and Kikuchi reported that the Fukushima disaster was embarrassing for a country with a long nuclear history…"
   - "Nakamura and Kikuchi, scholars in crisis management and public policy, authored a 2011 article about the failed crisis preparation at the now infamous Fukushima nuclear plant. Their *Public Administration Review* article reports that…"
   - **Bad example** (doesn't say where the information came from). "A 2011 study by Meiji University scholars found the crisis preparations at a Japanese nuclear plant to be inadequate…"
5. **Book**
   - "In their 2008 book *At War with Metaphor*, Steuter and Wills describe how we use metaphor to justify military conflict. They report…"
   - "Erin Steuter and Deborah Wills, experts in sociology and media studies, describe the connections between metaphor and warfare in their 2008 book *At War with Metaphor*. They both contend that…"
   - "In their 2008 book *At War with Metaphor*, Steuter and Wills reveal…"
6. **Interview**
   - "On February 20 I conducted a personal interview with Dr. Linda Scholz, a communication studies professor at Eastern Illinois University, to learn more about Latina/o Heritage Month. Dr. Scholz told me that…"
   - "I conducted an interview with Dr. Linda Scholz, a communication studies professor here at Eastern, and learned that there are more than a dozen events planned for Latina/o Heritage Month."
   - "In a telephone interview I conducted with Dr. Linda Scholz, a communication studies professor, I learned…"

"Getting Critical": Plagiarism

During the process of locating and incorporating supporting material into your speech, it's important to practice good research skills to avoid intentional or unintentional plagiarism. Plagiarism, as we have already learned, is the uncredited use of someone else's words or ideas. It's important to note that most colleges and universities have strict and detailed policies related to academic honesty. You should be familiar with your school's policy and your instructor's policy. At many schools, there are consequences for academic dishonesty whether it is intentional or unintentional. Although many schools try to make a learning opportunity out of an initial violation, multiple violations could lead to suspension or expulsion. At the class level, plagiarism may result in an automatic "F" for the assignment or the course.

Over my years of teaching, I have encountered more than a dozen cases of plagiarism. While that is not a large percentage in relation to the large number of students I have taught, I have noticed that the instances have steadily increased over the past few years. I don't think this is because students are becoming more dishonest; I think it's become easier to locate and copy information and easier to catch those who do. I always remind my students that they do not have access to a secret version of the Internet that faculty can't access. If it takes a student five seconds to find a speech to plagiarize online, it will take me the same amount of time. Software programs like Turnitin.com also aid instructors in detecting plagiarism.

Being organized and thorough in your research can help avoid a situation where you feel backed into a corner and fake some sources or leave out some citations because you're out of time. One key to avoiding this type of situation is to keep good records as you research and write. First, as you locate sources, always record all the key bibliographic information. I know from experience how frustrating it can be to try to locate a source after you've already worked it into your speech or paper, and you have the quote or paraphrase but can't retrace your steps to find where you took it from. Printing the source, downloading the PDF, or copying and pasting the URL as soon as you locate the source can help you retrace your steps if needed.

Save drafts of your writing as you progress. Each day I work on a chapter for this book, I go to the "File" menu, choose "Save As," and amend the file name to include that day's date. That way I have a record that shows my work. The various style guides for writing also offer specific advice on how to cite sources and how to conduct research. You are probably familiar with MLA (Modern Language Association), used mostly in English and the humanities, and APA (American Psychological Association), which is used mostly in the social sciences. There's also the Chicago Manual of Style (CMS), used in history and also the style this book is in, and CBE (developed by the Council of Science Editors), which is used in biological and earth sciences. Since each manual is geared toward a different academic area, it's a good source for specific research-related questions. When in doubt about how to conduct or cite research, you can also ask your instructor for guidance.

1. Why do you think instances of academic dishonesty have been steadily increasing over the past few years?
2. What is your school's policy in academic honesty? What is your instructor's policy? What are the potential consequences for violating this policy at the school and classroom levels?
3. Based on what you learned here, what are some strategies you can employ to make your research process more organized?

Signposts

Signposts on highways help drivers and passengers navigate places they are not familiar with and give us reminders and warnings about what to expect down the road. Signposts in speeches are statements that help audience members navigate the turns of your speech. There are several key signposts in your speech. In the order you will likely use them, they are preview statement, transition between introduction and body, transitions between main points, transition from body to conclusion, and review statement (see Table 9.3 for a review of the key signposts with examples). While the preview and review statements are in the introduction and conclusion, respectively, the other signposts are all transitions that help move between sections of your speech.

Table 9.3: Organizing Signposts

Signpost	Example
Preview statement	"Today, I'd like to inform you about the history of Habitat for Humanity, the work they have done in our area, and my experiences as a volunteer."
Transition from introduction to body	"Let's begin with the history of Habitat for Humanity."
Transition from main point one to main point two	"Now that you know more about the history of Habitat for Humanity, let's look at the work they have done in our area."
Transition from main point two to main point three	"Habitat for Humanity has done a lot of good work in our area, and I was fortunate to be able to experience this as a volunteer."
Transition from body to conclusion	"In closing, I hope you now have a better idea of the impact this well-known group has had."
Review statement	"Habitat for Humanity is an organization with an inspiring history that has done much for our area while also providing an opportunity for volunteers, like myself, to learn and grow."

There are also signposts that can be useful within sections of your speech. Words and phrases like *Aside from* and *While* are good ways to transition between thoughts within a main point or subpoint. Organizing signposts like *First*, *Second*, and *Third* can be used within a main point to help speaker and audience move through information. The preview in the introduction and review in the conclusion need not be the only such signposts in your speech. You can also include internal previews and internal reviews in your main points to help make the content more digestible or memorable.

In terms of writing, compose transitions that are easy for you to remember and speak. Pioneer speech teacher James A. Winans wrote in 1917 that "it is at a transition, ninety-nine times out of a hundred, that the speaker who staggers or breaks down, meets his [or her] difficulty" (Winans, 1917). His observation still holds true today. Key signposts like the ones in Table 9.3 should be concise, parallel, and obviously worded. Going back to the connection between speech signposts and signposts that guide our driving, we can see many connections. Speech signposts should be one concise sentence. Stop signs, for example, just say, "STOP." They do not say, "Your vehicle is now approaching an intersection. Please bring it to a stop."



Signposts in your speech guide the way for your audience members like signposts on the highway guide drivers. Doug Kerr – Minnesota State Highway 5 – CC BY-SA 2.0.

Try to remove unnecessary words from key signposts to make them more effective and easier to remember and deliver. Speech signposts should also be parallel. All stop signs are octagonal with a red background and white lettering, which makes them easily recognizable to drivers. If the wording in your preview statement matches with key wording in your main points, transitions between main points, and review statement, then your audience will be better able to follow your speech. Last, traffic signposts are obvious. They are bright colors, sometimes reflective, and may even have flashing lights on them. A "Road Closed" sign painted in camouflage isn't a good idea and could lead to disaster.

Being too vague or getting too creative with your speech signposts can also make them disappear into the background of your speech. My students have expressed concern that using parallel and obvious wording in speech signposts would make their speech boring or insult the intelligence of their audience. This is not the case. As we learned in the chapter titled "Listening", most people struggle to be active listeners, so making a speech more listenable is usually appreciated. In addition, these are just six sentences in a much larger speech, so they are spaced out enough to not sound repetitive, and they can serve as anchor points to secure the attention of the audience.

In addition to well-written signposts, you want to have well-delivered signposts. Nonverbal signposts include pauses and changes in rate, pitch, or volume that help emphasize transitions within a speech. I have missed students' signposts before, even though they were well written, because they did not stand out in the delivery. Here are some ways you can use nonverbal signposting: pause before and after your preview and review statements so they stand out, pause before and after your transitions between main points so they stand out, and slow your rate and lower your pitch on the closing line of your speech to provide closure.

Introduction

We all know that first impressions matter. Research shows that students' impressions of instructors on the first day of class persist throughout the semester (Laws et al., 2010). First impressions are quickly formed, sometimes spontaneous, and involve little to no

cognitive effort. Despite the fact that first impressions aren't formed with much conscious effort, they form the basis of inferences and judgments about a person's personality (Lass-Hennemann, et al., 2011). For example, the student who approaches the front of the class before their speech wearing sweatpants and a t-shirt, looks around blankly, and lets out a sigh before starting hasn't made a very good first impression. Even if the student is prepared for the speech and delivers it well, the audience has likely already associated what they observed with personality traits of the student (i.e., lazy, indifferent), and those associations now have staying power in the face of contrary evidence that comes later.



Because of the power of first impressions, a speaker who seems unprepared in his or her introduction will likely be negatively evaluated even if the speech improves. Nadine Dereza – 'Insider Secrets of Public Speaking'. – CC BY-NC-ND 2.0.

Your introduction is only a fraction of your speech, but in that first minute or so, your audience decides whether or not they are interested in listening to the rest of the speech. There are four objectives that you should accomplish in your introduction. They include getting your audience's attention, introducing your topic, establishing credibility and relevance, and previewing your main points.

Getting Your Audience's Attention

There are several strategies you can use to get your audience's attention. Although each can be effective on its own, combining these strategies is also an option. A speaker can get their audience's attention negatively, so think carefully about your choice. The student who began his speech on Habitat for Humanity by banging on the table with a hammer definitely got his audience's attention during his 8:00 a.m. class, but he also lost credibility in that moment because many in the audience probably saw him as a joker rather than a serious speaker. The student who started her persuasive speech against animal testing with a little tap dance number ended up stumbling through the first half of her speech when she was thrown off by the confused looks the audience gave her when she finished her "attention getter." These cautionary tales point out the importance of choosing an attention getter that is appropriate, meaning that it's unusual enough to get people interested—but not over the top—and relevant to your speech topic.

Use Humor

In one of my favorite episodes of the television show *The Office*, titled "Dwight's Speech," the boss, Michael Scott, takes the stage at a regional sales meeting for a very nervous Dwight, who has been called up to accept an award. In typical Michael Scott style, he attempts to win the crowd over with humor and fails miserably. I begin this section on using humor to start a speech with this example because I think erring on the side of caution when it comes to humor tends to be the best option, especially for new speakers. I have had students who think that cracking a joke will help lighten the mood and reduce their anxiety. If well executed, this is a likely result and can boost the confidence of the speaker and get the audience hooked. But even successful comedians still bomb, and many recount stories of excruciating instances in which they failed to connect with an audience. So the danger lies in the poorly executed joke, which has the reverse effect, heightening the speaker's anxiety and leading the audience to question the speaker's competence and credibility. In general, when a speech is supposed to be professional or formal, as many in-class speeches are, humor is more likely to be seen as incongruous with the occasion. But there are other situations where a humorous opening might fit perfectly. For example, a farewell speech to a longtime colleague could start with an inside joke. When considering humor, it's good to get feedback on your idea from a trusted source.

Cite a Startling Fact or Statistic

As you research your topic, take note of any information that defies your expectations or surprises you. If you have a strong reaction to something you learn, your audience may, too. When using a startling fact or statistic as an attention getter, it's important to get the most bang for your buck. You can do this by sharing more than one fact or statistic that builds up the audience's interest. When using numbers, it's also good to repeat and/or repackage the statistics so they stick in the audience's mind, which you can see in the following example:

In 1994, sixteen states reported that 15–19 percent of their population was considered obese. Every other state reported obesity rates less than that. In 2010, no states reported obesity rates in that same category of 15–19 percent, because every single state had at least a 20 percent obesity rate. In just six years, we went from no states with an obesity rate higher than 19 percent, to fifty. Currently, the national obesity rate for adults is nearly 34 percent. This dramatic rise in obesity is charted on the Center for Disease Control and Prevention's website, and these rates are expected to continue to rise.

The speaker could have just started by stating that nearly 34 percent of the US adult population was obese in 2011. But statistics aren't meaningful without context. So sharing how that number rose dramatically over six years helps the audience members see the trend and understand what the current number means. The fourth sentence repackages and summarizes the statistics mentioned in the first three sentences, which again sets up an interesting and informative contrast. Last, the speaker provides a verbal citation for the source of the statistic.

Use a Quotation

Some quotations are attention getting and some are boring. Some quotations are relevant and moving and some are abstract and stale. If you choose to open your speech with a quotation, choose one that is attention getting, relevant, and moving. The following example illustrates some tips for using a quote to start a speech: "'The most important question in the world is 'Why is the child crying?'' This quote from author Alice Walker is at the heart of my speech today. Too often, people see children suffering at the hands of bullies and do nothing about it until it's too late. That's why I believe that all public schools should adopt a zero-tolerance policy on bullying."

Notice that the quote is delivered first in the speech, then the source of the quote is cited. Since the quote, like a starting fact or statistic just discussed, is the attention-getting part, it's better to start with that than the citation. Next, the speaker explains why the quote is relevant to the speech. Just because a quote seems relevant to you doesn't mean the audience will also pick up on that relevance, so it's best to make that explicit right after you use and cite the quote. Also evaluate the credibility of the source on which you found the quote. Many websites that make quotations available care more about selling pop-up ads than the accuracy of their information. Students who don't double-check the accuracy of the quote may end up attributing the quote to the wrong person or citing a made-up quote.

Ask a Question

Starting a speech with a question is a common attention getter, but in reality many of the questions that I have heard start a speech are not very attention getting. It's important to note that just because you use one of these strategies, that doesn't make it automatically appealing to an audience. A question can be mundane and boring just like a statistic, quotation, or story can.

A rhetorical question is different from a direct question. When a speaker asks a direct question, they actually want a response from their audience. A rhetorical question is designed to elicit a mental response from the audience, not a verbal or nonverbal one. In short, a rhetorical question makes an audience think. Asking a direct question of your audience is warranted only if the speaker plans on doing something with the information they get from the audience. I can't recall a time in which a student asked a direct question to start their speech and did anything with that information. Let's say a student starts the speech with the direct question "By a show of hands, how many people have taken public transportation in the past week?" and sixteen out of twenty students raise their hands. If the speaker is arguing that more students should use public transportation and she expected fewer students to raise their hands, is she going to change her speech angle on the spot? Since most speakers move on from their direct question without addressing the response they got from the audience, they have not made their attention getter relevant to their topic. So, if you use a direct question, make sure you have a point to it and some way to incorporate the responses into the speech.

A safer bet is to ask a rhetorical question that elicits only a mental response. A good rhetorical question can get the audience primed to think about the content of the speech. When asked as a series of questions and combined with startling statistics or facts, this strategy can create suspense and hook an audience. The following is a series of rhetorical questions used in a speech against the testing of cosmetics on animals: "Was the toxicity of the shampoo you used this morning tested on the eyes of rabbits? Would you

let someone put a cosmetic in your dog's eye to test its toxicity level? Have you ever thought about how many products that you use every day are tested on animals?" Make sure you pause after your rhetorical question to give the audience time to think. Don't pause for too long, though, or an audience member may get restless and think that you're waiting for an actual response and blurt out what he or she was thinking.

Tell a Story

When you tell a story, whether in the introduction to your speech or not, you should aim to paint word pictures in the minds of your audience members. You might tell a story from your own life or recount a story you found in your research. You may also use a hypothetical story, which has the advantage of allowing you to use your creativity and help place your audience in unusual situations that neither you nor they have actually experienced. When using a hypothetical story, you should let your audience know it's not real, and you should present a story that the audience can relate to. Speakers often let the audience know a story is not real by starting with the word *imagine*. As I noted, a hypothetical example can allow you to speak beyond the experience of you and your audience members by having them imagine themselves in unusual circumstances. These circumstances should not be so unusual that the audience can't relate to them. I once had a student start her speech by saying, "Imagine being held as a prisoner of war for seven years." While that's definitely a dramatic opener, I don't think students in our class were able to really get themselves into that imagined space in the second or two that we had before the speaker moved on. It may have been better for the speaker to say, "Think of someone you really care about. Visualize that person in your mind. Now, imagine that days and weeks go by and you haven't heard from that person. Weeks turn into months and years, and you have no idea if they are alive or dead." The speaker could go on to compare that scenario to the experiences of friends and family of prisoners of war. While we may not be able to imagine being held captive for years, we all know what it's like to experience uncertainty regarding the safety of a loved one.

Introducing the Topic

Introducing the topic of your speech is the most obvious objective of an introduction, but speakers sometimes forget to do this or do not do it clearly. As the author of your speech, you may think that what you're talking about is obvious. Sometimes a speech topic doesn't become obvious until the middle of a speech. By that time, however, it's easy to lose an audience that didn't get clearly told the topic of the speech in the introduction. Introducing the topic is done before the preview of main points and serves as an introduction to the overall topic. The following are two ways a speaker could introduce the topic of childhood obesity: "Childhood obesity is a serious problem facing our country," or "Today I'll persuade you that childhood obesity is a problem that can no longer be ignored."

Establishing Credibility and Relevance

The way you write and deliver your introduction makes an important first impression on your audience. But you can also take a moment in your introduction to explicitly set up your credibility in relation to your speech topic. If you have training, expertise, or credentials (e.g., a degree, certificate, etc.) relevant to your topic, you can share that with your audience. It may also be appropriate to mention firsthand experience, previous classes you have taken, or even a personal interest related to your topic. For example, I had a student deliver a speech persuading the audience that the penalties for texting and driving should be stricter. In his introduction, he mentioned that his brother's girlfriend was killed when she was hit by a car driven by someone who was texting. His personal story shared in the introduction added credibility to the overall speech.

I ask my students to imagine that when they finish their speech, everyone in the audience will raise their hands and ask the question "Why should I care about what you just said?"



Figure: Imagine that your audience members will all ask, “Why should I care about your topic?” and work to proactively address relevance throughout your speech. U.S. Department of Agriculture – CC BY 2.0.

This would no doubt be a nerve-racking experience. However, you can address this concern by preemptively answering this question in your speech. A good speaker will strive to make his or her content relevant to the audience throughout the speech, and starting this in the introduction appeals to an audience because the speaker is already answering the “so what?” question. When you establish relevance, you want to use immediate words like *I*, *you*, *we*, *our*, or *your*. You also want to address the audience sitting directly in front of you. While many students are good at making a topic relevant to humanity in general, it takes more effort to make the content relevant to a specific audience.

Previewing Your Main Points

The preview of main points is usually the last sentence of your introduction and serves as a map of what’s to come in the speech. The preview narrows your introduction of the topic down to the main ideas you will focus on in the speech. Your preview should be one sentence, should include wording that is parallel to the key wording of your main points in the body of your speech, and should preview your main points in the same order you discuss them in your speech. Make sure your wording is concise so your audience doesn’t think there will be four points when there are only three. The following example previews the main points for a speech on childhood obesity: “Today I’ll convey the seriousness of the obesity epidemic among children by reviewing some of the causes of obesity, common health problems associated with it, and steps we can take to help ensure our children maintain a healthy weight.”

Conclusion

How you conclude a speech leaves an impression on your audience. There are three important objectives to accomplish in your conclusion. They include summarizing the importance of your topic, reviewing your main points, and closing your speech.

Summarizing the Importance of Your Topic

After you transition from the body of your speech to the conclusion, you will summarize the importance of your topic. This is the “take-away” message, or another place where you can answer the “so what?” question. This can often be a rewording of your thesis statement. The speech about childhood obesity could be summarized by saying, “Whether you have children or not, childhood obesity is a national problem that needs to be addressed.”

Reviewing Your Main Points

Once you have summarized the overall importance of your speech, you review the main points. The review statement in the conclusion is very similar to the preview statement in your introduction. You don’t have to use the exact same wording, but you still want to have recognizable parallelism that connects the key idea of each main point to the preview, review, and transitions. The review statement for the childhood obesity speech could be “In an effort to convince you of this, I cited statistics showing the rise of obesity, explained common health problems associated with obesity, and proposed steps that parents should take to ensure their children maintain a healthy weight.”

Closing Your Speech

Like the attention getter, your closing statement is an opportunity for you to exercise your creativity as a speaker. Many students have difficulty wrapping up the speech with a sense of closure and completeness. In terms of closure, a well-written and well-delivered closing line signals to your audience that your speech is over, which cues their applause. You should not have to put an artificial end to your speech by saying "thank you" or "that's it" or "that's all I have." In terms of completeness, the closing line should relate to the overall speech and should provide some "take-away" message that may leave an audience thinking or propel them to action. A sample closing line could be "For your health, for our children's health, and for our country's health, we must take steps to address childhood obesity today." You can also create what I call the "ribbon and bow" for your speech by referring back to the introduction in the closing of your speech. For example, you may finish an illustration or answer a rhetorical question you started in the introduction.

Although the conclusion is likely the shortest part of the speech, I suggest that students practice it often. Even a well-written conclusion can be ineffective if the delivery is not good. Conclusions often turn out bad because they weren't practiced enough. If you only practice your speech starting from the beginning, you may not get to your conclusion very often because you stop to fix something in one of the main points, get interrupted, or run out of time. Once you've started your speech, anxiety may increase as you near the end and your brain becomes filled with thoughts of returning to your seat, so even a well-practiced conclusion can fall short. Practicing your conclusion by itself several times can help prevent this.

Key Takeaways

- The speech consists of an introduction, a body, and a conclusion. When organizing a speech, start with the body.
- Determine the main points of a speech based on your research and supporting materials. The main points should support the thesis statement and help achieve the general and specific purposes.
- The organizational patterns that can help arrange the main points of a speech are topical, chronological, spatial, problem-solution, cause-effect, and Monroe's Motivated Sequence.
- Incorporating supporting material helps fill in the main points by creating subpoints. As supporting material is added to the speech, citation information should be included so you will have the information necessary to verbally cite your sources.
- Organizing signposts help connect the introduction, body, and conclusion of a speech. Organizing signposts should be written using parallel wording to the central idea of each main point.
- A speaker should do the following in the introduction of a speech: get the audience's attention, introduce the topic, establish credibility and relevance, and preview the main points.
- A speaker should do the following in the conclusion of a speech: summarize the importance of the topic, review the main points, and provide closure.

Exercises

1. Identifying the main points of reference material you plan to use in your speech can help you determine your main points/subpoints. Take one of your sources for your speech and list the main points and any subpoints from the article. Are any of them suitable main points for your speech? Why or why not?
2. Which organizational pattern listed do you think you will use for your speech, and why?
3. Write out verbal citations for some of the sources you plan to use in your speech, using the examples cited in the chapter as a guide.
4. Draft the opening and closing lines of your speech. Remember to tap into your creativity to try to engage the audience. Is there any way you can tie the introduction and conclusion together to create a "ribbon and bow" for your speech?

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8.1.4: Outlining

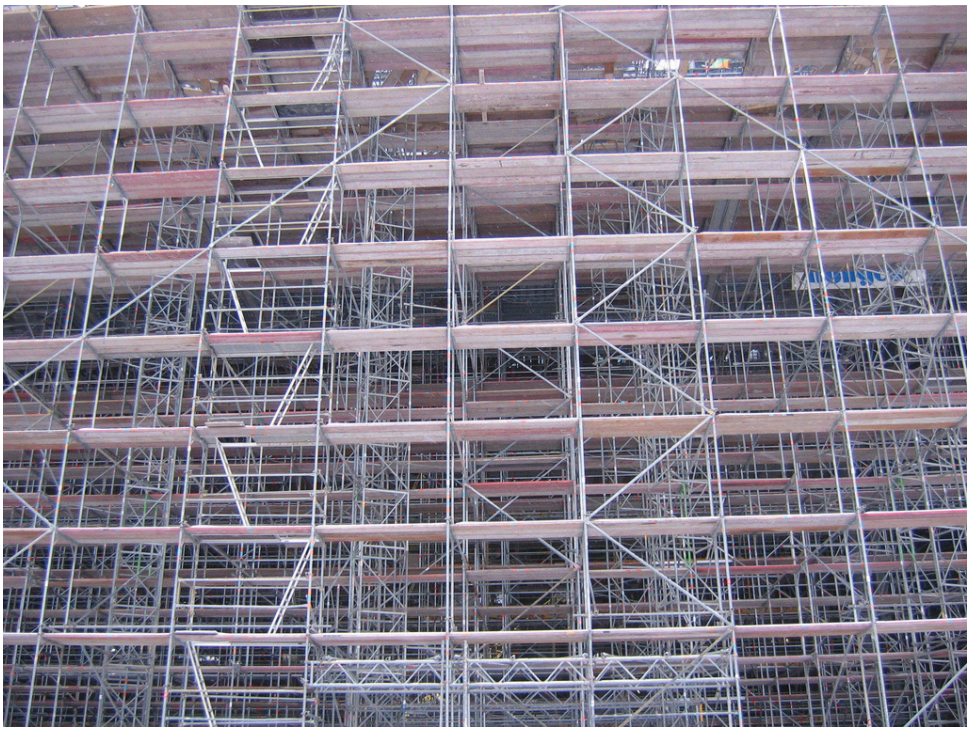
Learning Objectives

1. Explain the principles of outlining.
2. Create a formal outline.
3. Explain the importance of writing for speaking.
4. Create a speaking outline.

Think of your outline as a living document that grows and takes form throughout your speech-making process. When you first draft your general purpose, specific purpose, and thesis statement, you could create a new document on your computer and plug those in, essentially starting your outline. As you review your research and distill the information down into separate central ideas that support your specific purpose and thesis, type those statements into the document. Once you've chosen your organizational pattern and are ready to incorporate supporting material, you can quote and paraphrase your supporting material along with the bibliographic information needed for your verbal citations into the document. By this point, you have a good working outline, and you can easily cut and paste information to move it around and see how it fits into the main points, subpoints, and sub-subpoints. As your outline continues to take shape, you will want to follow established principles of outlining to ensure a quality speech.

The Formal Outline

The formal outline is a full-sentence outline that helps you prepare for your speech. It includes the introduction and conclusion, the main content of the body, key supporting materials, citation information written into the sentences in the outline, and a references page for your speech. The formal outline also includes a title, the general purpose, specific purpose, and thesis statement. It's important to note that an outline is different from a script. While a script contains everything that will be said, an outline includes the main content. Therefore you shouldn't include every word you're going to say on your outline. This allows you more freedom as a speaker to adapt to your audience during your speech. Students sometimes complain about having to outline speeches or papers, but it is a skill that will help you in other contexts. Being able to break a topic down into logical divisions and then connect the information together will help ensure that you can prepare for complicated tasks or that you're prepared for meetings or interviews. I use outlines regularly to help me organize my thoughts and prepare for upcoming projects.



Outlining provides a scaffolding, or structure, that will help ensure your speech is logical, coherent, and organized. Wikimedia Commons – CC BY 2.0.

Principles of Outlining

There are principles of outlining you can follow to make your outlining process more efficient and effective. Four principles of outlining are consistency, unity, coherence, and emphasis (DuBois, 1929). In terms of consistency, you should follow standard outlining format. In standard outlining format, main points are indicated by capital roman numerals, subpoints are indicated by capital letters, and sub-subpoints are indicated by Arabic numerals. Further divisions are indicated by either lowercase letters or lowercase roman numerals.

The principle of unity means that each letter or number represents one idea. One concrete way to help reduce the amount of ideas you include per item is to limit each letter or number to one complete sentence. If you find that one subpoint has more than one idea, you can divide it into two subpoints. Limiting each component of your outline to one idea makes it easier to then plug in supporting material and helps ensure that your speech is coherent. In the following example from a speech arguing that downloading music from peer-to-peer sites should be legal, two ideas are presented as part of a main point.

- Downloading music using peer-to-peer file-sharing programs helps market new music and doesn't hurt record sales.

The main point could be broken up into two distinct ideas that can be more fully supported.

1. Downloading music using peer-to-peer file-sharing programs helps market new music.
2. Downloading music using peer-to-peer file-sharing programs doesn't hurt record sales.

Following the principle of unity should help your outline adhere to the principle of coherence, which states that there should be a logical and natural flow of ideas, with main points, subpoints, and sub-subpoints connecting to each other (Winans, 1917). Shorter phrases and keywords can make up the speaking outline, but you should write complete sentences throughout your formal outline to ensure coherence. The principle of coherence can also be met by making sure that when dividing a main point or subpoint, you include at least two subdivisions. After all, it defies logic that you could divide anything into just one part. Therefore if you have an *A*, you must have a *B*, and if you have a *1*, you must have a *2*. If you can easily think of one subpoint but are having difficulty identifying another one, that subpoint may not be robust enough to stand on its own. Determining which ideas are coordinate with each other and which are subordinate to each other will help divide supporting information into the outline (Winans, 1917). Coordinate points are on the same level of importance in relation to the thesis of the speech or the central idea of a main point. In the following example, the two main points (I, II) are coordinate with each other. The two subpoints (A, B) are also coordinate with each other. Subordinate points provide evidence or support for a main idea or thesis. In the following example, subpoint A and subpoint B are subordinate to main point II. You can look for specific words to help you determine any errors in distinguishing coordinate and subordinate points. Your points/subpoints are likely coordinate when you would connect the two statements using any of the following: *and*, *but*, *yet*, *or*, or *also*. In the example, the word *also* appears in B, which connects it, as a coordinate point, to A. The points/subpoints are likely subordinate if you would connect them using the following: *since*, *because*, *in order that*, *to explain*, or *to illustrate*. In the example, 1 and 2 are subordinate to A because they support that sentence.

1. Downloading music using peer-to-peer file-sharing programs helps market new music.
2. Downloading music using peer-to-peer file-sharing programs doesn't hurt record sales.
    1. John Borland, writing for CNET.com in 2004, cited research conducted by professors from Harvard and the University of North Carolina that observed 1.75 million downloads from two file-sharing programs.
        1. They conclude that the rapid increase in music downloading over the past few years does not significantly contribute to declining record sales.
        2. Their research even suggests that the practice of downloading music may even have a "slight positive effect on the sales of the top albums."
    2. A 2010 Government Accountability Office Report also states that sampling "pirated" goods could lead consumers to buy the "legitimate" goods.

The principle of emphasis states that the material included in your outline should be engaging and balanced. As you place supporting material into your outline, choose the information that will have the most impact on your audience. Choose information that is proxemic and relevant, meaning that it can be easily related to the audience's lives because it matches their interests or ties into current events or the local area. Remember primacy and recency discussed earlier and place the most engaging information first or last in a main point depending on what kind of effect you want to have. Also make sure your information is balanced. The outline serves as a useful visual representation of the proportions of your speech. You can tell by the amount of space a main point, subpoint, or sub-subpoint takes up in relation to other points of the same level whether or not your speech is balanced. If one subpoint is a half a page, but a main point is only a quarter of a page, then you may want to consider making the subpoint a main

point. Each part of your speech doesn't have to be equal. The first or last point may be more substantial than a middle point if you are following primacy or recency, but overall the speech should be relatively balanced.

Sample Formal Outline

The following outline shows the standards for formatting and content and can serve as an example as you construct your own outline. Check with your instructor to see if he or she has specific requirements for speech outlines that may differ from what is shown here.

Title: The USA's Neglected Sport: Soccer

General purpose: To persuade

Specific purpose: By the end of my speech, the audience will believe that soccer should be more popular in the United States.

Thesis statement: Soccer isn't as popular in the United States as it is in the rest of the world because people do not know enough about the game; however, there are actions we can take to increase its popularity.

Introduction

Attention getter: GOOOOOOOOOOOOAL! GOAL! GOAL! GOOOOOOAL!

Introduction of topic: If you've ever heard this excited yell coming from your television, then you probably already know that my speech today is about soccer.

Credibility and relevance: Like many of you, I played soccer on and off as a kid, but I was never really exposed to the culture of the sport. It wasn't until recently, when I started to watch some of the World Cup games with international students in my dorm, that I realized what I'd been missing out on. Soccer is the most popular sport in the world, but I bet that, like most US Americans, it only comes on your radar every few years during the World Cup or the Olympics. If, however, you lived anywhere else in the world, soccer (or football, as it is more often called) would likely be a much larger part of your life.

Preview: In order to persuade you that soccer should be more popular in the United States, I'll explain why soccer isn't as popular in the United States and describe some of the actions we should take to change our beliefs and attitudes about the game.

Transition: Let us begin with the problem of soccer's unpopularity in America.

Body

1. Although soccer has a long history as a sport, it hasn't taken hold in the United States to the extent that it has in other countries.
    1. Soccer has been around in one form or another for thousands of years.
        1. The president of FIFA, which is the international governing body for soccer, was quoted in David Goldblatt's 2008 book, *The Ball is Round*, as saying, "Football is as old as the world…People have always played some form of football, from its very basic form of kicking a ball around to the game it is today."
        2. Basil Kane, author of the book *Soccer for American Spectators*, reiterates this fact when he states, "Nearly every society at one time or another claimed its own form of kicking game."
    2. Despite this history, the United States hasn't caught "soccer fever" for several different reasons.
        1. Sports fans in the United States already have lots of options when it comes to playing and watching sports.
            1. Our own "national sports" such as football, basketball, and baseball take up much of our time and attention, which may prevent people from engaging in an additional sport.
            2. Statistics unmistakably show that soccer viewership is low as indicated by the much-respected Pew Research group, which reported in 2006 that only 4 percent of adult US Americans they surveyed said that soccer was their favorite sport to watch.
                1. Comparatively, 34 percent of those surveyed said that football was their favorite sport to watch.
                2. In fact, soccer just barely beat out ice skating, with 3 percent of the adults surveyed indicating that as their favorite sport to watch.
        2. The attitudes and expectations of sports fans in the United States also prevent soccer's expansion into the national sports consciousness.
            1. One reason Americans don't enjoy soccer as much as other sports is due to our shortened attention span, which has been created by the increasingly fast pace of our more revered sports like football and basketball.

1. According to the 2009 article from BleacherReport.com, “An American Tragedy: Two Reasons Why We Don’t Like Soccer,” the average length of a play in the NFL is six seconds, and there is a scoring chance in the NBA every twenty-four seconds.
2. This stands in stark comparison to soccer matches, which are played in two forty-five-minute periods with only periodic breaks in play.

2. Our lack of attention span isn’t the only obstacle that limits our appreciation for soccer; we are also set in our expectations.
    1. The BleacherReport article also points out that unlike with football, basketball, and baseball—all sports in which the United States has most if not all the best teams in the world—we know that the best soccer teams in the world aren’t based in the United States.
    2. We also expect that sports will offer the same chances to compare player stats and obsess over data that we get from other sports, but as Chad Nielsen of ESPN.com states, “There is no quantitative method to compare players from different leagues and continents.”
    3. Last, as legendary sports writer Frank Deford wrote in a 2012 article on *Sports Illustrated*’s website, Americans don’t like ties in sports, and 30 percent of all soccer games end tied, as a draw, deadlocked, or nil-nil.

Transition: Although soccer has many problems that it would need to overcome to be more popular in the United States, I think there are actions we can take now to change our beliefs and attitudes about soccer in order to give it a better chance.

2. Soccer is the most popular sport in the world, and there have to be some good reasons that account for this status.
    1. As US Americans, we can start to enjoy soccer more if we better understand why the rest of the world loves it so much.
        1. As was mentioned earlier, Chad Nielsen of ESPN.com notes that American sports fans can’t have the same stats obsession with soccer that they do with baseball or football, but fans all over the world obsess about their favorite teams and players.
            1. Fans argue every day, in bars and cafés from Baghdad to Bogotá, about statistics for goals and assists, but as Nielsen points out, with the game of soccer, such stats still fail to account for varieties of style and competition.
            2. So even though the statistics may be different, bonding over or arguing about a favorite team or player creates communities of fans that are just as involved and invested as even the most loyal team fans in the United States.
        2. Additionally, Americans can start to realize that some of the things we might initially find off putting about the sport of soccer are actually some of its strengths.
            1. The fact that soccer statistics aren’t poured over and used to make predictions makes the game more interesting.
            2. The fact that the segments of play in soccer are longer and the scoring lower allows for the game to have a longer arc, meaning that anticipation can build and that a game might be won or lost by only one goal after a long and even-matched game.
    2. We can also begin to enjoy soccer more if we view it as an additional form of entertainment.
        1. As Americans who like to be entertained, we can seek out soccer games in many different places.
            1. There is most likely a minor or even a major league soccer stadium team within driving distance of where you live.
            2. You can also go to soccer games at your local high school, college, or university.
        2. We can also join the rest of the world in following some of the major soccer celebrities—David Beckham is just the tip of the iceberg.
    3. Getting involved in soccer can also help make our society more fit and healthy.
        1. Soccer can easily be the most athletic sport available to Americans.
        2. In just one game, the popular soccer player Gennaro Gattuso was calculated to have run about 6.2 miles, says Carl Bialik, a numbers expert who writes for *The Wall Street Journal*.
        3. With the growing trend of obesity in America, getting involved in soccer promotes more running and athletic ability than baseball, for instance, could ever provide.
            1. A press release on FIFA’s official website notes that one hour of soccer three times a week has been shown in research to provide significant physical benefits.
            2. If that’s not convincing enough, the website ScienceDaily.com reports that the *Scandinavian Journal of Medicine and Science in Sports* published a whole special issue titled *Football for Health* that contained fourteen articles supporting the health benefits of soccer.

4. Last, soccer has been praised for its ability to transcend language, culture, class, and country.
    1. The nongovernmental organization Soccer for Peace seeks to use the worldwide popularity of soccer as a peacemaking strategy to bridge the divides of race, religion, and socioeconomic class.
    2. According to their official website, the organization just celebrated its ten-year anniversary in 2012.
        1. Over those ten years the organization has focused on using soccer to bring together people of different religious faiths, particularly people who are Jewish and Muslim.
        2. In 2012, three first-year college students, one Christian, one Jew, and one Muslim, dribbled soccer balls for 450 miles across the state of North Carolina to help raise money for Soccer for Peace.
5. A press release on the World Association of Nongovernmental Organizations's official website states that from the dusty refugee camps of Lebanon to the upscale new neighborhoods in Buenos Aires, "soccer turns heads, stops conversations, causes breath to catch, and stirs hearts like virtually no other activity."

Conclusion

Transition to conclusion and summary of importance: In conclusion, soccer is a sport that has a long history, can help you get healthy, and can bring people together.

Review of main points: Now that you know some of the obstacles that prevent soccer from becoming more popular in the United States and several actions we can take to change our beliefs and attitudes about soccer, I hope you agree with me that it's time for the United States to join the rest of the world in welcoming soccer into our society.

Closing statement: The article from BleacherReport.com that I cited earlier closes with the following words that I would like you to take as you leave here today: "We need to learn that just because there is no scoring chance that doesn't mean it is boring. We need to see that soccer is not for a select few, but for all. We only need two feet and a ball. We need to stand up and appreciate the beautiful game."

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Examples of APA Formatting for References

The citation style of the American Psychological Association (APA) is most often used in communication studies when formatting research papers and references. The following examples are formatted according to the sixth edition of the APA Style Manual.

Links are included to the OWL Purdue website, which is one of the most credible online sources for APA format. Of course, to get the most accurate information, it is always best to consult the style manual directly, which can be found in your college or university's library.

Books

For more information on citing books in APA style on your references page, visit http://owl.english.purdue.edu/owl/resource/560/08.

Single Author

Two Authors

Warren, J. T., & Fassett, D. L. (2011). *Communication: A critical/cultural introduction*. Los Angeles, CA: Sage.

Chapter from Edited Book

Mumby, D. K. (2011). Power and ethics. In G. Cheney, S. May, & D. Munshi (Eds.), *The handbook of communication ethics* (pp. 84–98). New York, NY: Routledge.

Periodicals

For more information on citing articles from periodicals in APA style on your references page, visit http://owl.english.purdue.edu/owl/resource/560/07.

Magazine

Huang, L. (2011, August 1). The death of English (LOL). *Newsweek*, *152*(6), 8.

Newspaper

Kornblum, J. (2007, October 23). Privacy? That's old-school: Internet generation views openness in a different way. *USA Today*, 1D–2D.

Journal Article

Bodie, G. D. (2012). A racing heart, rattling knees, and ruminative thoughts: Defining, explaining, and treating public speaking anxiety. *Communication Education*, *59*(1), 70–105.

Online Sources

For more information on citing articles from online sources in APA style on your references page, visit http://owl.english.purdue.edu/owl/resource/560/10.

Online Newspaper Article

Perman, C. (2011, September 8). Bad economy? A good time for a steamy affair. *USA Today*. Retrieved from www.usatoday.com/money/economy/story/2011-09-10/economy-affairs-divorce-marriage/50340948/1

Online News Website

Fraser, C. (2011, September 22). The women defying France's full-face veil ban. *BBC News*. Retrieved from http://www.bbc.co.uk/news/world-europe-15023308

Online Magazine

Cullen, L. T. (2007, April 26). Employee diversity training doesn't work. *Time*. Retrieved from www.time.com/time/magazine/article/0,9171,1615183,00.html

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Pew Research Center. (2010, November 18). The decline of marriage and rise of new families. Retrieved from pewsocialtrends.org/files/201.0-families.pdf

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The Speaking Outline

The formal outline is a full-sentence outline that helps as you prepare for your speech, and the speaking outline is a keyword and phrase outline that helps you deliver your speech. While the formal outline is important to ensure that your content is coherent and your ideas are balanced and expressed clearly, the speaking outline helps you get that information out to the audience. Make sure you budget time in your speech preparation to work on the speaking outline. Skimping on the speaking outline will show in your delivery.

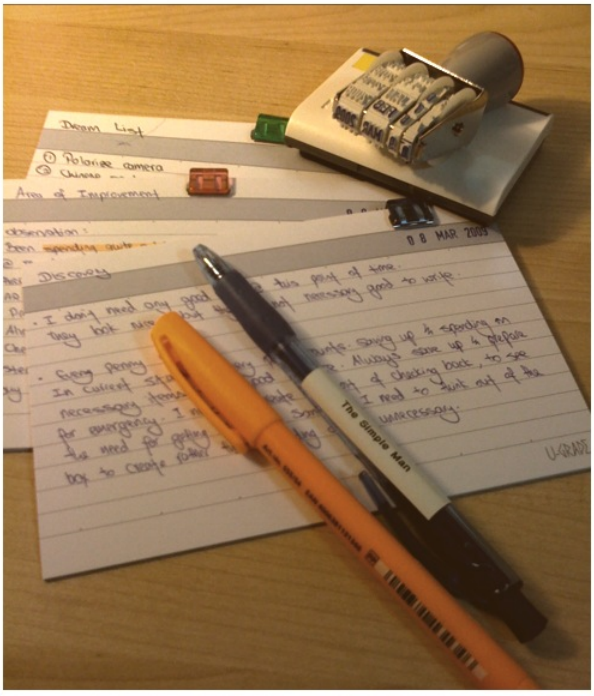


Figure: Using note cards for your speaking outline will help you be able to move around and gesture more freely than using full sheets of paper. Justin See (coming back) – My Pile of Index Card – CC BY 2.0.

You may convert your formal outline into a speaking outline using a computer program. I often resave a file and then reformat the text so it's more conducive to referencing while actually speaking to an audience. You may also choose, or be asked to, create a speaking outline on note cards. Note cards are a good option when you want to have more freedom to gesture or know you won't have a lectern on which to place notes printed on full sheets of paper. In either case, this entails converting the full-sentence outline to a keyword or key-phrase outline. Speakers will need to find a balance between having too much or too little content on their speaking outlines. You want to have enough information to prevent fluency hiccups as you stop to mentally retrieve information, but you don't want to have so much information that you read your speech, which lessens your eye contact and engagement with the audience. Budgeting sufficient time to work on your speaking outline will allow you to practice your speech with different amounts of notes to find what works best for you. Since the introduction and conclusion are so important, it may be useful to include notes to ensure that you remember to accomplish all the objectives of each.

Aside from including important content on your speaking outline, you may want to include speaking cues. Speaking cues are reminders designed to help your delivery. You may write "(PAUSE)" before and after your preview statement to help you remember that important nonverbal signpost. You might also write "(MAKE EYE CONTACT)" as a reminder not to read unnecessarily from your cards. Overall, my advice is to make your speaking outline work for you. It's your last line of defense when you're in front of an audience, so you want it to help you, not hurt you.

Writing for Speaking

As you compose your outlines, write in a way that is natural for you to speak but also appropriate for the expectations of the occasion. Since we naturally speak with contractions, write them into your formal and speaking outlines. You should begin to read your speech aloud as you are writing the formal outline. As you read each section aloud, take note of places where you had difficulty saying a word or phrase or had a fluency hiccup, then go back to those places and edit them to make them easier for you

to say. This will make you more comfortable with the words in front of you while you are speaking, which will improve your verbal and nonverbal delivery.

Tips for Note Cards

1. The 4 × 6 inch index cards provide more space and are easier to hold and move than 3.5 × 5 inch cards.
2. Find a balance between having so much information on your cards that you are tempted to read from them and so little information that you have fluency hiccups and verbal fillers while trying to remember what to say.
3. Use bullet points on the left-hand side rather than writing in paragraph form, so your eye can easily catch where you need to pick back up after you've made eye contact with the audience. Skipping a line between bullet points may also help.
4. Include all parts of the introduction/conclusion and signposts for backup.
5. Include key supporting material and wording for verbal citations.
6. Only write on the front of your cards.
7. Do not have a sentence that carries over from one card to the next (can lead to fluency hiccups).
8. If you have difficult-to-read handwriting, you may type your speech and tape or glue it to your cards. Use a font that's large enough for you to see and be neat with the glue or tape so your cards don't get stuck together.
9. Include cues that will help with your delivery. Highlight transitions, verbal citations, or other important information. Include reminders to pause, slow down, breathe, or make eye contact.
10. Your cards should be an extension of your body, not something to play with. Don't wiggle, wring, flip through, or slap your note cards.

Key Takeaways

- The formal outline is a full-sentence outline that helps you prepare for your speech and includes the introduction and conclusion, the main content of the body, citation information written into the sentences of the outline, and a references page.
- The principles of outlining include consistency, unity, coherence, and emphasis.
- Coordinate points in an outline are on the same level of importance in relation to the thesis of the speech or the central idea of a main point. Subordinate points provide evidence for a main idea or thesis.
- The speaking outline is a keyword and phrase outline that helps you deliver your speech and can include speaking cues like "pause," "make eye contact," and so on.
- Write your speech in a manner conducive to speaking. Use contractions, familiar words, and phrases that are easy for you to articulate. Reading your speech aloud as you write it can help you identify places that may need revision to help you more effectively deliver your speech.

Exercises

1. What are some practical uses for outlining outside of this class? Which of the principles of outlining do you think would be most important in the workplace and why?
2. Identify which pieces of information you may use in your speech are coordinate with each other and subordinate.
3. Read aloud what you've written of your speech and identify places that can be reworded to make it easier for you to deliver.

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SECTION OVERVIEW

8.2: Delivering a Speech

8.2.1: Managing Public Speaking Anxiety

8.2.2: Delivery Methods and Practice Sessions

8.2.3: Vocal Delivery

8.2.4: Physical Delivery

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8.2.1: Managing Public Speaking Anxiety

Learning Objectives

1. Discuss common sources of public speaking anxiety.
2. Identify strategies for addressing public speaking anxiety.
3. Employ strategies for addressing public speaking anxiety.

If you feel fear, anxiety, or discomfort when confronted with the task of speaking in front of an audience, you are not alone. National polls consistently show that public speaking is among Americans' top fears (Bodie, 2010). Yet, since we all have to engage in some form of public speaking, this is a fear that many people must face regularly. Effectively managing speaking anxiety has many positive effects on your speech. One major area that can improve with less anxiety is delivery. Although speaking anxiety is natural and normal, it can interfere with verbal and nonverbal delivery, which makes a speech less effective. In this chapter, we will explore causes of speaking anxiety, ways to address it, and best practices of vocal and physical delivery.

Sources of Speaking Anxiety

Aside from the self-reported data in national surveys that rank the fear of public speaking high for Americans, decades of research conducted by communication scholars shows that communication apprehension is common among college students (Priem & Solomon, 2009). Communication apprehension (CA) is fear or anxiety experienced by a person due to real or perceived communication with another person or persons. CA is a more general term that includes multiple forms of communication, not just public speaking. CA can be further broken down into two categories. Trait CA refers to a general tendency to experience anxiety related to communication, in essence incorporating it into a person's personality. State CA refers to anxiety related to communication that occurs in a particular situation and time (Bodie, 2010). Of college students, 15 to 20 percent experience high trait CA, meaning they are generally anxious about communication. Seventy percent of college students experience some trait CA, which means that addressing communication anxiety in a class like the one you're taking now stands to benefit the majority of students (Priem & Solomon, 2009). Whether CA is a personal trait or not, we all occasionally experience state CA. Think about the jitters you get before a first date, a job interview, or the first day of school. The novelty or uncertainty of some situations is a common trigger for communication anxiety, and public speaking is a situation that is novel and uncertain for many.

Public speaking anxiety is a type of CA that produces physiological, cognitive, and behavioral reactions in people when faced with a real or imagined presentation (Bodie, 2010). Physiological responses to public speaking anxiety include increased heart rate, flushing of the skin or face, and sweaty palms, among other things. These reactions are the result of natural chemical processes in the human body. The fight or flight instinct helped early humans survive threatening situations. When faced with a ferocious saber-toothed tiger, for example, the body released adrenaline, cortisol, and other hormones that increased heart rate and blood pressure to get more energy to the brain, organs, and muscles in order to respond to the threat. We can be thankful for this evolutionary advantage, but our physiology hasn't caught up with our new ways of life. Our body doesn't distinguish between the causes of stressful situations, so facing down an audience releases the same hormones as facing down a wild beast.



Figure: The root of public speaking anxiety is the fight or flight instinct that is triggered when we face a fear. While we can't completely eliminate anxiety, we can change how we cognitively process it. Practical Cures – Anxiety – CC BY 2.0.

Cognitive reactions to public speaking anxiety often include intrusive thoughts that can increase anxiety: "People are judging me," "I'm not going to do well," and "I'm going to forget what to say." These thoughts are reactions to the physiological changes in the body but also bring in the social/public aspect of public speaking in which speakers fear being negatively judged or evaluated because of their anxiety. The physiological and cognitive responses to anxiety lead to behavioral changes. All these thoughts may lead someone to stop their speech and return to their seat or leave the classroom. Anticipating these reactions can also lead to avoidance behavior where people intentionally avoid situations where they will have to speak in public.

Addressing Public Speaking Anxiety

While we can't stop the innate physiological reactions related to anxiety from occurring, we do have some control over how we cognitively process them and the behaviors that result. Research on public speaking anxiety has focused on three key ways to address this common issue: systematic desensitization, cognitive restructuring, and skills training (Bodie, 2010). In addition, it is important to address the physical manifestations of speaking anxiety.

Systematic Desensitization

Although systematic desensitization may sound like something that would be done to you while strapped down in the basement of a scary hospital, it actually refers to the fact that we become less anxious about something when we are exposed to it more often (Bodie, 2010). As was mentioned earlier, the novelty and uncertainty of public speaking is a source for many people's anxiety. So becoming more familiar with public speaking by doing it more often can logically reduce the novelty and uncertainty of it.

Systematic desensitization can result from imagined or real exposure to anxiety-inducing scenarios. In some cases, an instructor leads a person through a series of relaxation techniques. Once relaxed, the person is asked to imagine a series of scenarios including speech preparation and speech delivery. This is something you could also try to do on your own before giving a speech. Imagine yourself going through the process of preparing and practicing a speech, then delivering the speech, then returning to your seat, which concludes the scenario. Aside from this imagined exposure to speaking situations, taking a communication course like this one is a great way to directly engage in systematic desensitization. Almost all my students report that they have less speaking anxiety at the end of a semester than when they started, which is at least partially due to the fact they were forced to engage with speaking more than they would have done if they weren't taking the class.

Cognitive Restructuring

Cognitive restructuring entails changing the way we think about something. A first step in restructuring how we deal with public speaking anxiety is to cognitively process through our fears to realize that many of the thoughts associated with public speaking anxiety are irrational (Allen, Hunter & Donohue, 2009). For example, people report a fear of public speaking over a fear of snakes, heights, financial ruin, or even death. It's irrational to think that the consequences of giving a speech in public are more dire than getting bit by a rattlesnake, falling off a building, or dying. People also fear being embarrassed because they mess up or are evaluated negatively. Well, you can't literally die from embarrassment, and in reality, audiences are very forgiving and overlook or

don’t even notice many errors that we, as speakers, may dwell on. Once we realize that the potential negative consequences of giving a speech are not as dire as we think they are, we can move on to other cognitive restructuring strategies.

Communication-orientation modification therapy (COM therapy) is a type of cognitive restructuring that encourages people to think of public speaking as a conversation rather than a performance (Motley, 2009). Many people have a performance-based view of public speaking. This can easily be seen in the language that some students use to discuss public speaking. They say that they “rehearse” their speech, deal with “stage fright,” then “perform” their speech on a “stage.” I like to remind my students that there is no stage at the front of our classroom; it is a normal floor. To get away from a performance orientation, we can reword the previous statements to say that they “practice” their speech, deal with “public speaking anxiety,” then “deliver” their speech from the front of the room. Viewing public speaking as a conversation also helps with confidence. After all, you obviously have some conversation skills, or you wouldn’t have made it to college. We engage in conversations every day. We don’t have to write everything we’re going to say out on a note card, we don’t usually get nervous or anxious in regular conversations, and we’re usually successful when we try. Even though we don’t engage in public speaking as much, we speak to others in public all the time. Thinking of public speaking as a type of conversation helps you realize that you already have accumulated experiences and skills that you can draw from, so you aren’t starting from scratch.



Figure: Thinking of public speaking as a conversation with an audience rather than a performance for an audience can help reduce speaking anxiety. The Open University – Speech – CC BY-NC-ND 2.0.

Last, positive visualization is another way to engage in cognitive restructuring. Speaking anxiety often leads people to view public speaking negatively. They are more likely to judge a speech they gave negatively, even if it was good. They’re also likely to set up negative self-fulfilling prophecies that will hinder their performance in future speeches. To effectively use positive visualization, it’s best to engage first in some relaxation exercises such as deep breathing or stretching, which we will discuss more later, and then play through vivid images in your mind of giving a successful speech. This should be done a few times before giving the actual speech. Students sometimes question the power of positive visualization, thinking that it sounds corny. Ask an Olympic diver what his or her coach says to do before jumping off the diving board and the answer will probably be “Coach says to image completing a perfect 10 dive.” Likewise a Marine sharpshooter would likely say his commanding officer says to imagine hitting the target before pulling the trigger. In both instances, positive visualization is being used in high-stakes situations. If it’s good enough for Olympic athletes and snipers, it’s good enough for public speakers.

Skills Training

Skills training is a strategy for managing public speaking anxiety that focuses on learning skills that will improve specific speaking behaviors. These skills may relate to any part of the speech-making process, including topic selection, research and organization, delivery, and self-evaluation. Skills training, like systematic desensitization, makes the public speaking process more familiar for a speaker, which lessens uncertainty. In addition, targeting specific areas and then improving on them builds more confidence, which can in turn lead to more improvement. Feedback is important to initiate and maintain this positive cycle of improvement. You can use the constructive criticism that you get from your instructor and peers in this class to target specific areas of improvement. Self-evaluation is also an important part of skills training. Make sure to evaluate yourself within the context of your assignment or job and the expectations for the speech. Don't get sidetracked by a small delivery error if the expectations for content far outweigh the expectations for delivery. Combine your self-evaluation with the feedback from your instructor, boss, and/or peers to set specific and measurable goals and then assess whether or not you meet them in subsequent speeches. Once you achieve a goal, mark it off your list and use it as a confidence booster. If you don't achieve a goal, figure out why and adjust your strategies to try to meet it in the future.

Physical Relaxation Exercises

Suggestions for managing speaking anxiety typically address its cognitive and behavioral components, while the physical components are left unattended. As we learned earlier, we can't block these natural and instinctual responses. We can, however, engage in physical relaxation exercises to counteract the general physical signs of anxiety caused by cortisol and adrenaline release, which include increased heart rate, trembling, flushing, high blood pressure, and speech disfluency.

I liken confronting the physical aspects of public speaking anxiety to chemical warfare. Some breathing and stretching exercises release endorphins, which are your body's natural antidote to stress hormones. Deep breathing is a proven way to release endorphins. It also provides a general sense of relaxation and can be done discretely, even while waiting to speak. In order to get the benefits of deep breathing, you must breathe into your diaphragm. The diaphragm is the muscle below your lungs that helps you breathe and stand up straight, which makes it a good muscle for a speaker to exercise. To start, breathe in slowly through your nose, filling the bottom parts of your lungs up with air. While doing this, your belly should pooch out. Hold the breath for three to five full seconds and then let it out slowly through your mouth. After doing this only a few times, many students report that they can actually feel a flooding of endorphins, which creates a brief "light-headed" feeling. I lead my class in breathing exercises before the first few days of speeches. Once you have practiced and are comfortable with the technique, you can do this before you start your speech, and no one sitting around you will even notice. You might also want to try this technique during other stressful situations. Deep breathing before dealing with an angry customer or loved one, or before taking a test, can help you relax and focus.



Figure: Discretely stretching your wrists and calf muscles is a good way to relieve anxiety and get your energy flowing while waiting to speak. Public Domain Pictures – public domain.

Stretching is another way to quickly and effectively release endorphins. Very old exercise traditions like yoga, tai chi, and Pilates teach the idea that stretching is a key component of having a healthy mind and spirit. Exercise in general is a good stress reliever, but many of us don't have the time or willpower to do it. We can, however, all take time to do some stretching. Obviously, it would

be distracting for the surrounding audience if a speaker broke into some planking or Pilates just before his or her speech. Simple and discrete stretches can help get the body's energy moving around, which can make a speaker feel more balanced and relaxed. Our blood and our energy/stress have a tendency to pool in our legs, especially when we're sitting. The following stretch can help manage the physical manifestations of anxiety while waiting to speak. Start with both feet flat on the floor. Raise your back heels off the floor and flex and release your calf muscles. You can flex and release your calves once before putting your heels back down and repeating, or you can flex a few times on each repetition. Doing this three to five times should sufficiently get your blood and energy moving around. Stretching your wrists can also help move energy around in your upper body, since our huge amounts of typing and using other electronic controllers put a lot of stress on this intersection of muscles, tendons, and bones. Point one hand up at the wrist joint, like you're waving at someone. Then use your other hand to pull, gently, the hand that's pointing up back toward your elbow. Stop pulling once you feel some tension. Hold the hand there for a few seconds and release. Then point the hand down at the wrist joint like you're pointing at something on the floor, and use the other hand to push the hand back toward your elbow. Again, stop pushing when you feel the tension, hold the stretch for a few seconds, and release. You can often do this stretch discretely as well while waiting to speak.

Vocal Warm-Up Exercises

Vocal warm-up exercises are a good way to warm up your face and mouth muscles, which can help prevent some of the fluency issues that occur when speaking. Newscasters, singers, and other professional speakers use vocal warm-ups. I lead my students in vocal exercises before speeches, which also helps lighten the mood. We all stand in a circle and look at each other while we go through our warm-up list. For the first warm-up, we all make a motorboat sound, which makes everybody laugh. The full list of warm-ups follows and contains specific words and exercises designed to warm up different muscles and different aspects of your voice. After going through just a few, you should be able to feel the blood circulating in your face muscles more. It's a surprisingly good workout!

Sample Vocal Warm-Ups

- Purse your lips together and make a motorboat sound. Hold it for ten seconds and repeat. "BBBBBBBBBBBBBBBBBBBBBBBBBB."
- Clench your teeth and say, "N, N, N, N," to stretch your cheek muscles.
- Say "Mum" five times, and open your mouth and eyes wide each time you say it.
- Say "Puh" five times, making sure to use your diaphragm to enunciate the *h*.
- Say "Red Rover" ten times, overenunciating each *r*.
- Say "Wilbur" ten times, overenunciating the *w* and *r*.
- Say "Bumblebee" ten times, enunciating each *b*.
- Say "Red letter, yellow letter" five times, making sure to distinctly pronounce each word.
- Say "Selfish shellfish" five times, making sure to distinctly pronounce each word.
- Say "Unique New York" five times, enunciating the *q* and *k*.

Top Ten Ways to Reduce Speaking Anxiety

As you can see in this section, there are many factors that contribute to speaking anxiety, and there are many ways to address it. The following is a list of the top ten ways to reduce speaking anxiety that I developed with my colleagues, which helps review what we've learned.

1. Remember, you are not alone. Public speaking anxiety is common, so don't ignore it—confront it.
2. Remember, you can't literally "die of embarrassment." Audiences are forgiving and understanding.
3. Remember, it always feels worse than it looks.
4. Take deep breaths. It releases endorphins, which naturally fight the adrenaline that causes anxiety.
5. Look the part. Dress professionally to enhance confidence.
6. Channel your nervousness into positive energy and motivation.
7. Start your outline and research early. Better information = higher confidence.
8. Practice and get feedback from a trusted source. (Don't just practice for your cat.)
9. Visualize success through positive thinking.
10. Prepare, prepare, prepare! Practice is a speaker's best friend.

"Getting Critical": How Much Emphasis Should We Place on Delivery?

Before you read the rest of the chapter, take some time to think about the balance between the value of content and delivery in a speech. We know it's important to have solid content and to have an engaging and smooth delivery to convey that content, but how should each category be weighted and evaluated? Most people who have made it to college can put the time and effort into following assignment guidelines to put together a well-researched and well-organized speech. But some people are naturally better at delivering speeches than others. Some people are more extroverted, experience less public speaking anxiety, and are naturally more charismatic than others. Sometimes a person's delivery and charisma might distract an audience away from critically evaluating the content of their speech. Charismatic and well-liked celebrities and athletes, for example, are used to endorse products and sell things to the public. We may follow their advice because we like them, instead of basing our choice on their facts or content. Aristotle, Cicero, and other notable orators instructed that delivery should be good enough to present the material effectively but not so good or so bad that it draws attention to itself. But in today's celebrity culture, the bling or packaging is sometimes more valued than the contents. This leads us to some questions that might help us unpack the sometimes tricky relationship between content and delivery.

1. Do you think worries about content or delivery contribute more to speaking anxiety? Explain your choice.
2. How should someone be evaluated who works hard to research, organize, and write a speech, but doesn't take the time to practice so they have a good delivery? What if they practice, but still don't deliver the speech well on speech day?
3. How should we evaluate a speaker who delivers an engaging speech that gets the audience laughing and earns a big round of applause but doesn't verbally cite sources or present well-organized ideas?
4. Is it ethical for someone to use their natural charisma or speaking abilities to win over an audience rather than relying on the merit and strength of their speech content? In what speaking situations would this be more acceptable? Less acceptable?

Key Takeaways

- Getting integrated: Public speaking anxiety is a form of communication apprehension (CA) that is commonly experienced by many people and can be effectively managed using a variety of strategies. While we most often think of public speaking anxiety as an issue in the classroom and workplace, it can affect communication in personal and civic contexts as well.
- Systematic desensitization helps lessen public speaking anxiety through repeated exposure to real or imagined public speaking scenarios.
- Cognitive restructuring addresses public speaking by replacing negative thoughts with more positive thoughts, and COM therapy can help you view public speaking as a conversation rather than a performance.
- Skills training allows you to focus on improving specific skills related to public speaking, which can increase confidence and lead to further skill development.
- Physical relaxation exercises like deep breathing and stretching allow us to voluntarily use our bodies to address involuntary bodily reactions to anxiety.

Exercises

1. Test your speaking anxiety using McCroskey's "Personal Report of Public Speaking Anxiety" (PRPSA). You can access the scale here: http://www.jamescmccroskey.com/measures/prpsa.htm. Follow the directions to determine your score. Do you agree with the result? Why or why not?
2. Of the strategies for managing public speaking anxiety listed in the chapter (systematic desensitization, cognitive restructuring, skills training, physical relaxation exercises), which do you think would be most useful for you and why?
3. When you take a communication course like this one, you are automatically engaging in some skills training. What are some public speaking skills that you are already good at? What are some skills that you should work on? Write out three goals you would like to accomplish for your next speech that focus on improving your public speaking skills.

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8.2.2: Delivery Methods and Practice Sessions

Learning Objectives

1. Identify the four methods of speech delivery.
2. Evaluate the strengths and weaknesses of each delivery method.
3. Discuss strategies for making speech practice sessions more effective.

There are many decisions that must be made during the speech-making process. Making informed decisions about delivery can help boost your confidence and manage speaking anxiety. In this section, we will learn some strengths and weaknesses of various delivery methods and how to make the most of your practice sessions.

Delivery Methods

Different speaking occasions call for different delivery methods. While it may be acceptable to speak from memory in some situations, lengthy notes may be required in others. The four most common delivery methods are impromptu, manuscript, memorized, and extemporaneous.

Impromptu Delivery

When using impromptu delivery, a speaker has little to no time to prepare for a speech. This means there is little time for research, audience analysis, organizing, and practice. For this reason, impromptu speaking often evokes higher degrees of speaking anxiety than other delivery types. Although impromptu speaking arouses anxiety, it is also a good way to build public speaking skills. Using some of the exercises for managing speaking anxiety that were discussed earlier in this chapter can help a speaker better manage the challenges of impromptu speaking. Only skilled public speakers with much experience are usually able to “pull off” an impromptu delivery without looking unprepared. Otherwise, a speaker who is very familiar with the subject matter can sometimes be a competent impromptu speaker, because their expertise can compensate for the lack of research and organizing time.

When Mark Twain famously said, “It usually takes me more than three weeks to prepare a good impromptu speech,” he was jokingly pointing out the difficulties of giving a good impromptu speech, essentially saying that there is no such thing as a good impromptu speech, as good speeches take time to prepare. We don’t always have the luxury of preparation, though. So when speaking impromptu, be brief, stick to what you know, and avoid rambling. Quickly organize your thoughts into an introduction, body, and conclusion. Try to determine three key ideas that will serve as the basis of your main points.

In what situations would impromptu speaking be used? Since we’ve already started thinking of the similarities between public speaking and conversations, we can clearly see that most of our day-to-day interactions involve impromptu speaking. When your roommate asks you what your plans for the weekend are, you don’t pull a few note cards out of your back pocket to prompt your response. This type of conversational impromptu speaking isn’t anxiety inducing because we’re talking about our lives, experiences, or something we’re familiar with. This is also usually the case when we are asked to speak publicly with little to no advance warning. For example, if you are at a meeting for work and you are representing the public relations department, a colleague may ask you to say a few words about a recent news story involving a public relations misstep of a competing company. In this case, you are being asked to speak on the spot because of your expertise. A competent communicator should anticipate instances like this when they might be called on to speak, so they won’t be so surprised. Of course, being caught completely off guard or being asked to comment on something unfamiliar to you creates more anxiety. In such cases, do not pretend to know something you don’t, as that may come back to hurt you later. You can usually mention that you do not have the necessary background information at that time but will follow up later with your comments.

Salespeople on home-shopping television shows are masters of impromptu speaking. They obviously have sales training and have built up a repertoire of adjectives and sayings that entice an audience to buy. But they are often speaking impromptu when interacting with a guest on the show or the customers who call in. Their ability to remain animated and fluent in their delivery with little time to prepare comes from much experience. Politicians, lawyers, teachers, journalists, and spokespeople engage in impromptu speaking regularly.

Strengths of Impromptu Delivery

- Content and delivery are spontaneous, which can make the speech more engaging (if a speaker’s anxiety is under control).
- It enhances public speaking skills because speakers have to “think on their feet.”

Weaknesses of Impromptu Delivery

- It is typically the most anxiety-inducing delivery method, since speakers do not have time to prepare or practice the speech.
- Speakers may get off topic or ramble if they did not set up some structure to guide them.
- Speakers may be tempted to overstate or mislead an audience about the extent of their knowledge or expertise if asked to speak about something they aren't familiar with.

Manuscript Delivery

Speaking from a written or printed document that contains the entirety of a speech is known as manuscript delivery. Manuscript delivery can be the best choice when a speech has complicated information and/or the contents of the speech are going to be quoted or published. Despite the fact that most novice speakers are not going to find themselves in that situation, many are drawn to this delivery method because of the security they feel with having everything they're going to say in front of them. Unfortunately, the security of having every word you want to say at your disposal translates to a poorly delivered and unengaging speech. Even with every word written out, speakers can still have fluency hiccups and verbal fillers as they lose their place in the manuscript or get tripped up over their words. The alternative, of course, is that a speaker reads the manuscript the whole time, effectively cutting himself or herself off from the audience. One way to make a manuscript delivery more engaging is through the use of a teleprompter. Almost all politicians who give televised addresses use teleprompters. In Figure 10.1 "President Obama's Teleprompter System", you can see President Obama's teleprompter system.



Figure 10.1 President Obama's Teleprompter System. Newscasters and politicians frequently use teleprompters so they can use manuscript delivery but still engage with the audience. Wikimedia Commons – CC BY-SA 2.0.

You may not even notice them, as the technology has improved to give the illusion that a speaker is engaged with the audience and delivering a speech from memory. The Plexiglas sheets on poles that surround the president during the inauguration and State of the Union addresses are cleverly hidden teleprompters. Even these useful devices can fail. A quick search for "teleprompter fail" on YouTube will yield many examples of politicians and newscasters who probably wish they had a paper backup of their speech. Since most of us will likely not have opportunities to speak using a teleprompter, great care should be taken to ensure that the delivery is effective. To make the delivery seem more natural, print the speech out in a larger-than-typical font, triple-space between lines so you can easily find your place, use heavier-than-normal paper so it's easy to pick up and turn the pages as needed, and use a portfolio so you can carry the manuscript securely.

Strengths of Manuscript Delivery

- The speaker can include precise or complex information such as statistics or quotes.
- The entire content of the speech is available for reference during the delivery.
- The speech will be consistent in terms of content and time length, which is beneficial if a speech will be delivered multiple times.

Weaknesses of Manuscript Delivery

- Engagement with the audience is challenging, because the speaker must constantly reference the manuscript (unless a teleprompter is used).
- Speakers are unable to adapt information to audience reactions, since they are confined to the content of the manuscript.

- Speakers may be tempted to read the entire speech because they didn't practice enough or because they get nervous.
- Speakers who are able to make eye contact with the audience may still sound like they are reading the speech unless they employ proper vocal variety, pacing, and pauses.

Memorized Delivery

Completely memorizing a speech and delivering it without notes is known as memorized delivery. Some students attempt to memorize their speech because they think it will make them feel more confident to not have to look at their notes; however, when their anxiety level spikes at the beginning of their speech and their mind goes blank for a minute, many admit they should have chosen a different delivery method. When using any of the other delivery methods, speakers still need to rely on their memory. An impromptu speaker must recall facts or experiences related to their topic, and speakers using a manuscript want to have some of their content memorized so they do not read their entire speech to their audience. The problem with memorized delivery overall is that it puts too much responsibility on our memory, which we all know from experience is fallible.

When memorizing, most people use rote memorization techniques, which entail reading and then reciting something over and over until it is committed to memory. One major downfall of this technique is its effect on speaking rate. When we memorize this way, we end up going over the early parts of a speech many more times than the later parts. As you memorize one sentence, you add on another, and so on. By the time you're adding on later parts of your speech, you are likely speed talking through the earlier parts because you know them by heart at that point. As we'll discuss more later, to prevent bad habits from practice from hurting our speech delivery, speakers should practice a speech the exact way they want to deliver it to their audience. Fast-paced speaking during practice will likely make its way into the actual delivery of the speech. Delivery also suffers when speaking from memory if the speaker sounds like he or she is reciting the speech. Rote memorization tasks that many of us had to do in school have left their mark on our memorized delivery. Being made to recite the pledge of allegiance, the preamble to the Constitution, and so on didn't enhance our speaking abilities. I've observed many students whose speeches remind me of the sound of school children flatly going through the motions of reciting the Pledge of Allegiance. It's the "going through the motions" impression that speakers should want to avoid.



Memorized delivery is a good option for people like tour guides, who need to move while speaking and be interactive with an audience. John Lambert Pearson – "listening" to adam – CC BY 2.0.

Even with much practice, our memories can fail. If you do opt to use memorized delivery, make sure you have several "entry points" determined, so you can pick up at spots other than the very beginning of a speech if you lose your place and have to start again. Memorized delivery is very useful for speakers who are going to be moving around during a speech when carrying notes would be burdensome. Think of the tour guide who showed you around your college campus. As someone who used to give college tours, I can attest to the fact that we all had speeches memorized, which was a good thing. It's already difficult enough to walk backward while facing a group of people and lead them across roads and up stairs. Think about how dangerous it would be if the tour guide were trying to hold onto and reference a stack of note cards at the same time! In summary, I only recommend memorized delivery in cases where the speech is short (only one to two minutes), the speech is personal (like a brief toast), or the

speech will be repeated numerous times (like a tour guide's spiel), and even in these cases, it may be perfectly fine to have notes. Many students think that their anxiety and/or delivery challenges will be fixed if they just memorize their speech only to find that they are more anxious and have more problems.

Strengths of Memorized Delivery

- Speakers can include precise or complex information such as statistics or quotes (if they have put the time into memorization).
- Speakers can directly engage with the audience without worrying about referencing notes.
- The speech will be consistent in terms of content and time-length, which is beneficial if a speech will be delivered multiple times.

Weaknesses of Memorized Delivery

- It is the most time-consuming delivery method.
- Speakers are unable to adapt information to audience reactions, since they are confined to the content they memorized.
- If speakers lose their place in the speech, they will likely have to start over.
- Since everything is preplanned, it is difficult to make the speech content and delivery seem genuine (i.e., humor may seem "canned" or corny).
- The speech can sound like a recitation if the proper vocal variety and pacing are not used.

Extemporaneous Delivery

Extemporaneous delivery entails memorizing the overall structure and main points of a speech and then speaking from keyword/key-phrase notes. This delivery mode brings together many of the strengths of the previous three methods. Since you only internalize and memorize the main structure of a speech, you don't have to worry as much about the content and delivery seeming stale. Extemporaneous delivery brings in some of the spontaneity of impromptu delivery but still allows a speaker to carefully plan the overall structure of a speech and incorporate supporting materials that include key facts, quotations, and paraphrased information. You can also more freely adapt your speech to fit various audiences and occasions, since every word and sentence isn't predetermined. This can be especially beneficial when a speech will be delivered multiple times. The minilectures I give in my classes, for example, are good examples of extemporaneous delivery. Even though I've presented the basic content of this chapter dozens of times over the years, each presentation has been different, because I can vary the examples and amount of elaboration that I add to the core content that I've memorized. For example, I may spend more time discussing speaking anxiety with a class that has expressed more apprehension about public speaking. I also change the example videos I show to connect to ever-changing current events or popular culture.

When preparing a speech that you will deliver extemporaneously, you will want to start practicing your speech early and then continue to practice as you revise your content. Investing quality time and effort into the speech-outlining process helps with extemporaneous delivery. As you put together your outline, you are already doing the work of internalizing the key structure of your speech. Read parts of your outline aloud as you draft them to help ensure they are written in a way that makes sense and is easy for you to deliver. By the time you complete the formal, full-sentence outline, you should have already internalized much of the key information in your speech. Now, you can begin practicing with the full outline. As you become more comfortable with the content of your full outline, start to convert it into your speaking outline. Take out information that you know well and replace it with a keyword or key phrase that prompts your memory. You'll probably want to leave key quotes, facts, and other paraphrased information, including your verbal source citation information, on your delivery outline so you make sure to include it in your speech. Once you've converted your full outline into your speaking outline, practice it a few more times, making sure to take some time between each practice session so you don't inadvertently start to memorize the speech word for word. The final product should be a confident delivery of a well-organized and structured speech that is conversational and adaptable to various audiences and occasions.

Strengths of Extemporaneous Delivery

- Speech content and delivery appear more spontaneous and natural, making it more conversational, since the speaker is using a keyword/key-phrase outline.
- Speakers can include quotes or complex information on their speaking outline for easy reference.
- Speakers can adapt information and delivery to specific audiences, occasions, and audience reactions, since they are not confined to the content of a manuscript or what they memorized.

Weaknesses of Extemporaneous Delivery

- Since the speech is so adaptable, it can be difficult to ensure the speech will be the exact same length each time.
- It is perhaps not the best option when exact wording is expected.
- Speakers must find a balance between having too much content on their speaking outline, which may cause them to read, and too little content, which may lead to fluency hiccups.

Practicing Your Speech

Practicing a speech is essential, and practice sessions can be more or less useful depending on how you approach them. There are three primary phases to the practice process. In the first phase, you practice as you're working through your ideas and drafting your outline. In the second, you practice for someone and get feedback. In the third, you put the finishing touches on the speech.

Start practicing your speech early, as you are working through your ideas, by reading sections aloud as you draft them into your working outline. This will help ensure your speech is fluent and sounds good for the audience. Start to envision the audience while you practice and continue to think about them throughout the practicing process. This will help minimize anxiety when you actually have them sitting in front of you. Once you have completed your research and finished a draft of your outline, you will have already practiced your speech several times as you were putting it together. Now, you can get feedback on the speech as a whole.

You begin to solicit feedback from a trusted source in the second phase of practicing your speech. This is the most important phase of practicing, and the one that most speakers do not complete. Beginning speakers may be nervous to practice in front of someone, which is to be expected. But review the strategies for managing anxiety discussed earlier in this chapter and try to face that anxiety. After all, you will have to face a full audience when you deliver the speech, so getting used to speaking in front of someone can only help you at this point. Choose someone who will give you constructive feedback on your speech, not just unconditional praise or criticism. Before you practice for them, explain the assignment or purpose of the speech. When practicing for a classroom speech, you may even want to give the person the assignment guidelines or a feedback sheet that has some key things for them to look for. Ask them for feedback on content and delivery. Almost anyone is good at evaluating delivery, but it's more difficult to evaluate content. And, in most cases, the content of your speech will be account for more of your grade or what you will be evaluated on for work than the delivery. Also begin to time your speech at this point, so you can determine if it meets any time limits that you have.

In addition to practicing for a trusted source for feedback, you may want to audio or video record your speech. This can be useful because it provides an objective record that you can then compare with the feedback you got from your friend and to your own evaluation of your speech. The most important part of this phase is incorporating the feedback you receive into your speech. If you practice for someone, get feedback, and then don't do anything with the feedback, then you have wasted your time and their time. Use the feedback to assess whether or not you met your speaking goals. Was your thesis supported? Was your specific purpose met? Did your speech conform to any time limits that were set? Based on your answers to these questions, you may need to make some changes to your content or delivery, so do not put this part of practicing off to the last minute. Once the content has been revised as needed, draft your speaking outline and move on to the next phase of practice.



Figure: You can practice your speech in front of a mirror to gauge your use of facial expressions and gestures. In addition, practice in front of a couple people for feedback. Tschlunder – Mirror – CC BY-NC-ND 2.0.

During the third and final phase of practice, you are putting the finishing touches on your speech. You should be familiar with the content based on your early practice sessions. You have also gotten feedback and incorporated that feedback into the speech. Your

practice sessions at this point should precreate, as much as possible, the conditions in which you will be giving your speech. You should have your speaking outline completed so you can practice with it. It's important to be familiar with the content on your note cards or speaking outline so you will not need to rely on it so much during the actual delivery. You may also want to practice in the type of clothing you will be wearing on speech day. This can be useful if you are wearing something you don't typically wear—a suit for example—so you can see how it might affect your posture, gestures, and overall comfort level. If possible, at least one practice session in the place you will be giving the speech can be very helpful, especially if it's a room you are not familiar with. Make sure you're practicing with any visual aids or technology you will use so you can be familiar with it and it doesn't affect your speech fluency. Continue to time each practice round. If you are too short or too long, you will need to go back and adjust your content some more. Always adjust your content to fit the time limit; do not try to adjust your delivery. Trying to speed talk or stretch things out to make a speech faster or longer is a mistake that will ultimately hurt your delivery, which will hurt your credibility. The overall purpose of this phase of practicing is to minimize surprises that might throw you off on speech day.

Some "Dos" and "Don'ts" for Effective Speech Practice Sessions

- Do start practicing sections of your speech early, as you draft your outline.
- Do practice for someone for feedback.
- Do time yourself once a draft of the speech is completed and adjust the speech as needed to conform to time limits.
- Do deliver the speech the way you want it to be when you deliver it for your audience (use the rate, volume, vocal variety, pauses, and emphasis you plan to use on speech day).
- Don't only practice in front of a mirror (practicing once in front of a mirror can help you gauge your facial expressions and other aspects of delivery, but that shouldn't be the only way you practice).
- Don't only practice in your head (we have a tendency to go too fast when we practice in our head, and you need to get practice saying the words of your speech to help lessen fluency hiccups).
- Don't practice too much. It's best to practice a few times in the days leading up to the speech, making sure to leave several hours between practice sessions. Practicing too much can lead you to become bored with your content, which could lead to delivery that sounds like a recitation.

Key Takeaways

- The four methods of delivering a speech are impromptu, manuscript, memorized, and extemporaneous delivery.
- Impromptu delivery evokes higher levels of speaking anxiety because a speaker has little to no time to prepare the speech; however, this method can increase public speaking skills for people who enjoy thinking on their feet.
- Manuscript delivery entails speaking from a manuscript that contains a word-for-word transcript of your speech. This delivery method can be good for speeches that contain complex information that will be published or quoted but can be challenging because speakers may read their speech, which lessens engagement with the audience.
- Memorized delivery entails speaking from memory. Speakers with a reliable memory will be able to include specific information and engage the audience freely. This method is the most time-consuming delivery option and may come across as a recitation instead of an engaging speech.
- Extemporaneous delivery entails memorizing the general structure of a speech, not every word, and then delivering the speech from a keyword outline. Having the keyword outline allows a speaker to include specific information and references while remaining adaptable to the occasion and audience since every word isn't planned out.
- Practicing your speech should occur in three phases. First, practice as you are drafting the outline to help you process through your speech ideas. Second, practice for someone and get feedback and record your speech for self-evaluation. Use this feedback to make appropriate changes to your speech. Third, put the finishing touches on the speech: make needed adjustments to the content to meet time limits, become familiar with your speaking outline, and precreate the conditions of speech day for your final few practice sessions.

Exercises

1. Which delivery methods have you used before? Which did you like the best and why? Which delivery method would you most prefer a speaker to use if you were an audience member and why?
2. Have you ever had any "surprises" come up during a speech that you could have prevented with more effective practice sessions? If so, explain. If not, list some surprises that good practice sessions could help prevent.
3. Using the suggestions in the chapter, make a timeline for practicing your next speech. Include specific dates and make a list of things you plan to do during each of the three phases of practice.

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8.2.3: Vocal Delivery

Learning Objectives

1. Identify elements of vocal delivery that make a speech more engaging.
2. Identify elements of vocal delivery that make a speech clearer.
3. Discuss the relationship between vocal delivery and speaker credibility.

Vocal delivery includes components of speech delivery that relate to your voice. These include rate, volume, pitch, articulation, pronunciation, and fluency. Our voice is important to consider when delivering our speech for two main reasons. First, vocal delivery can help us engage and interest the audience. Second, vocal delivery helps ensure that our ideas are communicated clearly.

Speaking for Engagement

We have all had the displeasure of listening to an unengaging speaker. Even though the person may care about his or her topic, an unengaging delivery that doesn't communicate enthusiasm will translate into a lack of interest for most audience members. Although a speaker can be visually engaging by incorporating movement and gestures, which we will discuss more later, a flat or monotone vocal delivery can be sedating or even annoying. Incorporating vocal variety in terms of rate, volume, and pitch is key to being a successful speaker.

Rate

Rate of speaking refers to how fast or slow you speak. If you speak too fast, your audience will not be able to absorb the information you present. If you speak too slowly, the audience may lose interest. The key is to vary your rate of speaking in a middle range, staying away from either extreme, in order to keep your audience engaged. In general, a higher rate of speaking signals that a speaker is enthusiastic about his or her topic. Speaking slowly may lead the audience to infer that the speaker is uninterested, uninformed, or unprepared to present his or her own topic. These negative assumptions, whether they are true or not, are likely to hurt the credibility of the speaker. Having evaluated thousands of speeches, I can say that, in terms of rate, the issue speakers face is speaking too fast. The goal is to speak at a rate that will interest the audience and will effectively convey your information. Speaking at a slow rate throughout a speech would likely bore an audience, but that is not a common occurrence.

Some people naturally speak faster than others, which is fine, but we can all alter our rate of speaking with practice. If you find that you are a naturally fast speaker, make sure that you do not "speed talk" through your speech when practicing it. Even if you try to hold back when actually delivering your speech, you may fall back into your practice routine and speak too fast. You can also include reminders to "slow down" on your speaking outline.

Volume

Volume refers to how loud or soft your voice is. As with speaking rate, you want to avoid the extremes of being too loud or too soft, but still vary your volume within an acceptable middle range. When speaking in a typically sized classroom or office setting that seats about twenty-five people, using a volume a few steps above a typical conversational volume is usually sufficient. When speaking in larger rooms, you will need to project your voice. You may want to look for nonverbal cues from people in the back rows or corners, like leaning forward or straining to hear, to see if you need to adjust your volume more. Obviously, in some settings, a microphone will be necessary to be heard by the entire audience. Like rate, audiences use volume to make a variety of judgments about a speaker. Softer speakers are sometimes judged as meek, which may lead to lowered expectations for the speech or less perceived credibility. Loud speakers may be seen as overbearing or annoying, which can lead audience members to disengage from the speaker and message. Be aware of the volume of your voice and, when in doubt, increase your volume a notch, since beginning speakers are more likely to have an issue of speaking too softly rather than too loudly.



Figure: Speak a couple steps above your regular volume for speeches that occur in typically sized classrooms or meeting rooms that seat twenty to forty people. A microphone may be necessary for larger groups or rooms. Speaker at Podium – CC BY 2.0.

Pitch

Pitch refers to how high or low a speaker's voice is. As with other vocal qualities, there are natural variations among people's vocal pitch. Unlike rate and volume, there are more physiological limitations on the control we have over pitch. For example, males generally have lower pitched voices than females. Despite these limitations, each person still has the capability to intentionally change their pitch across a range large enough to engage an audience. Changing pitch is a good way to communicate enthusiasm and indicate emphasis or closure. In general, our pitch goes up when we are discussing something exciting. Our pitch goes down slightly when we emphasize a serious or important point. Lowering pitch is also an effective way to signal transitions between sections of your speech or the end of your speech, which cues your audience to applaud and avoids an awkward ending.

Of the vocal components of delivery discussed so far, pitch seems to give beginning speakers the most difficulty. There is a stark difference between the way I hear students speak before and after class and the way they speak when they get in front of the class. It's like giving a speech temporarily numbs their ability to vary their pitch. Record yourself practicing your speech to help determine if the amount of pitch variety and enthusiasm you think you convey while speaking actually comes through. Speakers often assume that their pitch is more varied and their delivery more enthusiastic than the audience actually perceives it to be. Many of my students note this on the self-evaluations they write after viewing their recorded speech.

Vocal Variety

Overall, the lesson to take away from this section on vocal delivery is that variety is key. Vocal variety includes changes in your rate, volume, and pitch that can make you look more prepared, seem more credible, and be able to engage your audience better. Employing vocal variety is not something that takes natural ability or advanced skills training. It is something that beginning speakers can start working on immediately and everyone can accomplish. The key is to become aware of how you use your voice when you speak, and the best way to do this is to record yourself. We all use vocal variety naturally without thinking about it during our regular conversations, and many of us think that this tendency will translate over to our speaking voices. This is definitely not the case for most beginning speakers. Unlike in your regular conversations, it will take some awareness and practice to use vocal variety in speeches. I encourage students to make this a delivery priority early on. Since it's something anyone can do, improving in this area will add to your speaking confidence, which usually translates into better speeches and better grades further on.

Speaking for Clarity

In order to be an effective speaker, your audience should be able to understand your message and digest the information you present. Audience members will make assumptions about our competence and credibility based on how we speak. As with other

aspects of speech delivery, many people are not aware that they have habits of speech that interfere with their message clarity. Since most of our conversations are informal and take place with people we know, many people don't make a concerted effort to articulate every word clearly and pronounce every word correctly, and most of the people we talk to either don't notice our errors or don't correct us if they do notice. Since public speaking is generally more formal than our conversations, we should be more concerned with the clarity of our speech.

Articulation

Articulation refers to the clarity of sounds and words we produce. If someone is articulate, they speak words clearly, and speakers should strive to speak clearly. Poor articulation results when speakers do not speak clearly. For example, a person may say *dinnt* instead of *didn't*, *gonna* instead of *going to*, *wanna* instead of *want to*, or *hunnerd* instead of *hundred*. Unawareness and laziness are two common challenges to articulation. As with other aspects of our voice, many people are unaware that they regularly have errors in articulation. Recording yourself speak and then becoming a higher self-monitor are effective ways to improve your articulation. Laziness, on the other hand, requires a little more motivation to address. Some people just get in the habit of not articulating their words well. I'm sure we all know someone who mumbles when they speak or slurs their words together. From my experience, this is a problem that I've noticed more among men than women. Both mumbling and slurring are examples of poor articulation. In more informal settings, this type of speaking may be acceptable, but in formal settings, it will be negatively evaluated, which will hurt a speaker's credibility. Perhaps the promise of being judged more favorably, which may help a person become more successful, is enough to motivate a mumbler to speak more clearly.

When combined with a low volume, poor articulation becomes an even greater problem. Doing vocal warm-ups like the ones listed in Section 10.1 "Managing Public Speaking Anxiety" or tongue twisters can help prime your mouth, lips, and tongue to articulate words more clearly. When you notice that you have trouble articulating a particular word, you can either choose a different word to include in your speech or you can repeat it a few times in a row in the days leading up to your speech to get used to saying it.

Pronunciation

Unlike articulation, which focuses on the clarity of words, pronunciation refers to speaking words correctly, including the proper sounds of the letters and the proper emphasis. Mispronouncing words can damage a speaker's credibility, especially when the correct pronunciation of a word is commonly known. I have actually heard someone, presenting on the topic of pronunciation, mispronounce the word *pronunciation*, saying "pro-NOUN-ciation" instead of "pro-NUN-ciation." In such a case, it would not be unwarranted for the audience to question the speaker's expertise on the subject.

We all commonly run into words that we are unfamiliar with and therefore may not know how to pronounce. I offer my students three suggestions when faced with this problem. The first is to look the word up in an online dictionary. Many dictionaries have a speaker icon with their definitions, and when you click on it, you can hear the correct pronunciation of a word. Some words have more than one pronunciation—for example, *Caribbean*—so choosing either of the accepted pronunciations is fine. Just remember to consistently use that pronunciation to avoid confusing your audience. If a word doesn't include an audio pronunciation, you can usually find the phonetic spelling of a word, which is the word spelled out the way it sounds. There will occasionally be words that you can't locate in a dictionary. These are typically proper nouns or foreign words. In this case, I suggest the "phone-a-friend" strategy. Call up the people you know who have large vocabularies or are generally smart when it comes to words, and ask them if they know how to pronounce it. If they do, and you find them credible, you're probably safe to take their suggestion. The third option is to "fake it 'til you make it" and should only be used as a last resort. If you can't find the word in a dictionary and your smart friends don't know how to pronounce it, it's likely that your audience will also be unfamiliar with the word. In that case, using your knowledge of how things are typically pronounced, decide on a pronunciation that makes sense and confidently use it during your speech. Most people will not question it. In the event that someone does correct you on your pronunciation, thank him or her for correcting you and adjust your pronunciation.

Fluency

Fluency refers to the flow of your speaking. To speak with fluency means that your speech flows well and that there are not many interruptions to that flow. There are two main disfluencies, or problems that affect the flow of a speech. Fluency hiccups are unintended pauses in a speech that usually result from forgetting what you were saying, being distracted, or losing your place in your speaking notes. Fluency hiccups are not the same as intended pauses, which are useful for adding emphasis or transitioning between parts of a speech. While speakers should try to minimize fluency hiccups, even experienced speakers need to take an

unintended pause sometimes to get their bearings or to recover from an unexpected distraction. Fluency hiccups become a problem when they happen regularly enough to detract from the speaker's message.

Verbal fillers are words that speakers use to fill in a gap between what they were saying and what they're saying next. Common verbal fillers include *um*, *uh*, *ah*, *er*, *you know*, and *like*. The best way to minimize verbal fillers is to become a higher self-monitor and realize that you use them. Many students are surprised when they watch the video of their first speech and realize they said "um" thirty times in three minutes. Gaining that awareness is the first step in eliminating verbal fillers, and students make noticeable progress with this between their first and second speeches. If you do lose your train of thought, having a brief fluency hiccup is better than injecting a verbal filler, because the audience may not even notice the pause or may think it was intentional.

Common Causes of Fluency Hiccups

- **Lack of preparation.** Effective practice sessions are the best way to prevent fluency hiccups.
- **Not writing for speaking.** If you write your speech the way you've been taught to write papers, you will have fluency hiccups. You must translate the written words into something easier for you to present orally. To do this, read your speech aloud and edit as you write to make sure your speech is easy for you to speak.
- **A poorly prepared speaking outline.** Whether it is on paper or note cards, sloppy writing, unorganized bullet points, or incomplete/insufficient information on a speaking outline leads to fluency hiccups.
- **Distractions.** Audience members and the external environment are unpredictable. Hopefully audience members will be polite and will silence their phones, avoid talking while the speaker is presenting, and avoid moving excessively. There could also be external noise that comes through a door or window. A speaker can also be distracted by internal noise such as thinking about other things.

"Getting Plugged In": Delivering Presentations Online

As many people and organizations are trying to do more with smaller budgets, and new software becomes available, online presentations are becoming more common. Whether using a Webinar format, a WebEx, Skype, FaceTime, Elluminate Live, or some other program, the live, face-to-face audience is now mediated through a computer screen. Despite this change in format, many of the same basic principles of public speaking apply when speaking to people virtually. Yet many business professionals seem to forget the best practices of public speaking when presenting online or don't get that they apply in both settings. The website TheVirtualPresenter.com offers many tips for presenting online that we've covered in this book, including be audience focused, have engaging delivery, and use visual aids effectively (Courville, 2012). Yet speakers need to think about some of these things differently when presenting online. We have natural ways to engage an audience when presenting face-to-face, but since many online presentations are only one-way in terms of video, speakers have to rely on technology like audience polls, live chat, or options for audience members to virtually raise their hand when they have a question to get feedback while speaking. Also, in some formats, the audience can only see the presenter's computer desktop or slide show, which pulls attention away from physical delivery and makes vocal delivery and visual aids more important. Extemporaneous delivery and vocal variety are still key when presenting online. Reading from your slides or having a monotone voice will likely not make a favorable impression on your audience. The lesson to take away is that presenting online requires the same skills as presenting in person, so don't let the change in format lead you to make mistakes that will make you a less effective speaker.

1. Have you ever presented online or been an audience member for an online presentation? If so, describe your experience and compare it to face-to-face speaking.
2. What are some of the key differences between presenting online and presenting in person that a speaker should consider?
3. How might online presentations play into your future career goals? What types of presentations do you think you would give? What could you do to ensure the presentations are effective?

Key Takeaways

- Speakers should use vocal variety, which is changes in rate, volume, and pitch, to make a speech more engaging.
- Speakers should use proper articulation and pronunciation to make their message clear.
- Interruptions to the fluency of a speech, including fluency hiccups and verbal fillers, detract from the speaker's message and can lessen a speaker's credibility.

Exercises

1. Record yourself practicing your speech. How does your speech sound in terms of vocal variety? Cite specific examples.
2. Listen to your recorded speech again. How would you evaluate your articulation and pronunciation? Cite specific examples.
3. Over the course of a day, take note of verbal fillers that you tend to use. List them here so you can be a higher self-monitor and begin to notice and lessen your use of them.

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8.2.4: Physical Delivery

Learning Objectives

1. Explain the role of facial expressions and eye contact in speech delivery.
2. Explain the role of posture, gestures, and movement in speech delivery.
3. Explain the connection between personal appearance and credibility in speech delivery.
4. Explain the connection between visual aids and speech delivery.

Many speakers are more nervous about physical delivery than vocal delivery. Putting our bodies on the line in front of an audience often makes us feel more vulnerable than putting our voice out there. Yet most audiences are not as fixated on our physical delivery as we think they are. Knowing this can help relieve some anxiety, but it doesn't give us a free pass when it comes to physical delivery. We should still practice for physical delivery that enhances our verbal message. Physical delivery of a speech involves nonverbal communication through the face and eyes, gestures, and body movements.

Physical Delivery and the Face

We tend to look at a person's face when we are listening to them. Again, this often makes people feel uncomfortable and contributes to their overall speaking anxiety. Many speakers don't like the feeling of having "all eyes" on them, even though having a room full of people avoiding making eye contact with you would be much more awkward. Remember, it's a good thing for audience members to look at you, because it means they're paying attention and interested. Audiences look toward the face of the speaker for cues about the tone and content of the speech.

Facial Expressions

Facial expressions can help bring a speech to life when used by a speaker to communicate emotions and demonstrate enthusiasm for the speech. As with vocal variety, we tend to use facial expressions naturally and without conscious effort when engaging in day-to-day conversations. Yet I see many speakers' expressive faces turn "deadpan" when they stand in front of an audience. Some people naturally have more expressive faces than others—think about the actor Jim Carey's ability to contort his face as an example. But we can also consciously control and improve on our facial expressions to be more effective speakers. As with other components of speech delivery, becoming a higher self-monitor and increasing your awareness of your typical delivery habits can help you understand, control, and improve your delivery. Although you shouldn't only practice your speech in front of a mirror, doing so can help you get an idea of how expressive or unexpressive your face is while delivering your speech. There is some more specific advice about assessing and improving your use of facial expressions in the "Getting Competent" box in this chapter.



Facial expressions are key for conveying emotions and enthusiasm in a speech. Jeff Wasson – Immutable Law Of The Universe #2 – CC BY 2.0.

Facial expressions help set the emotional tone for a speech, and it is important that your facial expressions stay consistent with your message. In order to set a positive tone before you start speaking, briefly look at the audience and smile. A smile is a simple but powerful facial expression that can communicate friendliness, openness, and confidence. Facial expressions communicate a range of emotions and are also associated with various moods or personality traits. For example, combinations of facial expressions can communicate that a speaker is tired, excited, angry, confused, frustrated, sad, confident, smug, shy, or bored, among other things.

Even if you aren't bored, for example, a slack face with little animation may lead an audience to think that you are bored with your own speech, which isn't likely to motivate them to be interested. So make sure your facial expressions are communicating an emotion, mood, or personality trait that you think your audience will view favorably. Also make sure your facial expressions match with the content of your speech. When delivering something lighthearted or humorous, a smile, bright eyes, and slightly raised eyebrows will nonverbally enhance your verbal message. When delivering something serious or somber, a furrowed brow, a tighter mouth, and even a slight head nod can enhance that message. If your facial expressions and speech content are not consistent, your audience could become confused by the conflicting messages, which could lead them to question your honesty and credibility.

"Getting Competent": Improving Facial Expressions

My very first semester teaching, I was required by my supervisor to record myself teaching and evaluate what I saw. I was surprised by how serious I looked while teaching. My stern and expressionless face was due to my anxiety about being a beginning teacher and my determination to make sure I covered the content for the day. I didn't realize that it was also making me miss opportunities to communicate how happy I was to be teaching and how passionate I was about the content. I just assumed those things would come through in my delivery. I was wrong. The best way to get an idea of the facial expressions you use while speaking is to record your speech using a computer's webcam, much like you would look at and talk to the computer when using Skype or another video-chat program. The first time you try this, minimize the video window once you've started recording so you don't get distracted by watching yourself. Once you've recorded the video, watch the playback and take notes on your facial expressions. Answer the following questions:

1. Did anything surprise you? Were you as expressive as you thought you were?
2. What facial expressions did you use throughout the speech?
3. Where did your facial expressions match with the content of your speech? Where did your facial expressions not match with the content of your speech?
4. Where could you include more facial expressions to enhance your content and/or delivery?

You can also have a friend watch the video and give you feedback on your facial expressions to see if your assessment matches with theirs. Once you've assessed your video, re-record your speech and try to improve your facial expressions and delivery. Revisit the previous questions to see if you improved.

Eye Contact

Eye contact is an important element of nonverbal communication in all communication settings. The chapter titled "Nonverbal Communication" explains the power of eye contact to make people feel welcome/unwelcome, comfortable/uncomfortable, listened to / ignored, and so on. As a speaker, eye contact can also be used to establish credibility and hold your audience's attention. We often interpret a lack of eye contact to mean that someone is not credible or not competent, and as a public speaker, you don't want your audience thinking either of those things. Eye contact holds attention because an audience member who knows the speaker is making regular eye contact will want to reciprocate that eye contact to show that they are paying attention. This will also help your audience remember the content of your speech better, because acting like we're paying attention actually leads us to pay attention and better retain information.

Eye contact is an aspect of delivery that beginning speakers can attend to and make noticeable progress on early in their speech training. By the final speech in my classes, I suggest that my students make eye contact with their audience for at least 75 percent of their speech. Most speakers cannot do this when they first begin practicing with extemporaneous delivery, but continued practice and effort make this an achievable goal for most.

As was mentioned in the chapter titled "Nonverbal Communication", norms for eye contact vary among cultures. Therefore it may be difficult for speakers from countries that have higher power distances or are more collectivistic to get used to the idea of making direct and sustained eye contact during a speech. In these cases, it is important for the speaker to challenge himself or herself to integrate some of the host culture's expectations and for the audience to be accommodating and understanding of the cultural differences.

Tips for Having Effective Eye Contact

1. Once in front of the audience, establish eye contact before you speak.
2. Make slow and deliberate eye contact, sweeping through the whole audience from left to right.

3. Despite what high school speech teachers or others might have told you, do not look over the audience's heads, at the back wall, or the clock. Unless you are in a huge auditorium, it will just look to the audience like you are looking over their heads.
4. Do not just make eye contact with one or a few people that you know or that look friendly. Also, do not just make eye contact with your instructor or boss. Even if it's comforting for you as the speaker, it is usually awkward for the audience member.
5. Try to memorize your opening and closing lines so you can make full eye contact with the audience. This will strengthen the opening and closing of your speech and help you make a connection with the audience.

Physical Delivery and the Body

Have you ever gotten dizzy as an audience member because the speaker paced back and forth? I know I have. Anxiety can lead us to do some strange things with our bodies, like pacing, that we don't normally do, so it's important to consider the important role that your body plays during your speech. Extra movements caused by anxiety are called nonverbal adaptors, and most of them manifest as distracting movements or gestures. These nonverbal adaptors, like tapping a foot, wringing hands, playing with a paper clip, twirling hair, jingling change in a pocket, scratching, and many more, can definitely detract from a speaker's message and credibility. Conversely, a confident posture and purposeful gestures and movement can enhance both.

Posture

Posture is the position we assume with our bodies, either intentionally or out of habit. Although people, especially young women, used to be trained in posture, often by having them walk around with books stacked on their heads, you should use a posture that is appropriate for the occasion while still positioning yourself in a way that feels natural. In a formal speaking situation, it's important to have an erect posture that communicates professionalism and credibility. However, a military posture of standing at attention may feel and look unnatural in a typical school or business speech. In informal settings, it may be appropriate to lean on a table or lectern, or even sit among your audience members. Head position is also part of posture. In most speaking situations, it is best to keep your head up, facing your audience. A droopy head doesn't communicate confidence. Consider the occasion important, as an inappropriate posture can hurt your credibility.



Figure: Government and military leaders use an erect posture to communicate confidence and professionalism during public appearances. Wikimedia Commons – public domain.

Gestures

Gestures include arm and hand movements. We all go through a process of internalizing our native culture from childhood. An obvious part of this process is becoming fluent in a language. Perhaps less obvious is the fact that we also become fluent in nonverbal communication, gestures in particular. We all use hand gestures while we speak, but we didn't ever take a class in matching verbal communication with the appropriate gestures; we just internalized these norms over time based on observation and put them into practice. By this point in your life, you have a whole vocabulary of hand movements and gestures that spontaneously come out while you're speaking. Some of these gestures are emphatic and some are descriptive (Koch, 2007).

Emphatic gestures are the most common hand gestures we use, and they function to emphasize our verbal communication and often relate to the emotions we verbally communicate. Pointing with one finger or all the fingers straight out is an emphatic gesture. We can even bounce that gesture up and down to provide more emphasis. Moving the hand in a circular motion in front of our chest with the fingers spread apart is a common emphatic gesture that shows excitement and often accompanies an increased rate of verbal speaking. We make this gesture more emphatic by using both hands. Descriptive gestures function to illustrate or refer to

objects rather than emotions. We use descriptive gestures to indicate the number of something by counting with our fingers or the size, shape, or speed of something. Our hands and arms are often the most reliable and easy-to-use visual aids a speaker can have.

While it can be beneficial to plan a key gesture or two in advance, it is generally best to gesture spontaneously in a speech, just as you would during a regular conversation. For some reason, students are insecure about or uncomfortable with gesturing during a speech. Even after watching their speech videos, many students say they think they "gestured too much" or nit-pick over a particular gesture. Out of thousands of speeches I've seen, I can't recall a student who gestured too much to the point that it was distracting. Don't try to overdo your gestures though. You don't want to look like one of those crazy-arm inflatable dancing men that companies set up on the side of the road to attract customers. But more important, don't try to hold back. Even holding back a little usually ends up nearly eliminating gestures. While the best beginning strategy is to gesture naturally, you also want to remain a high self-monitor and take note of your typical patterns of gesturing. If you notice that you naturally gravitate toward one particular gesture, make an effort to vary your gestures more. You also want your gestures to be purposeful, not limp or lifeless. I caution my students against having what I call "spaghetti noodle arms," where they raise their hand to gesture and then let it flop back down to their side.

Movement

Sometimes movement of the whole body, instead of just gesturing with hands, is appropriate in a speech. I recommend that beginning speakers hold off trying to incorporate body movement from the waist down until they've gotten at least one speech done. This allows you to concentrate on managing anxiety and focus on more important aspects of delivery like vocal variety, avoiding fluency hiccups and verbal fillers, and improving eye contact. When students are given the freedom to move around, it often ends up becoming floating or pacing, which are both movements that comfort a speaker by expending nervous energy but only serve to distract the audience. *Floating* refers to speakers who wander aimlessly around, and *pacing* refers to speakers who walk back and forth in the same path. To prevent floating or pacing, make sure that your movements are purposeful. Many speakers employ the triangle method of body movement where they start in the middle, take a couple steps forward and to the right, then take a couple steps to the left, then return back to the center. Obviously you don't need to do this multiple times in a five- to ten-minute speech, as doing so, just like floating or pacing, tends to make an audience dizzy. To make your movements appear more natural, time them to coincide with a key point you want to emphasize or a transition between key points. Minimize other movements from the waist down when you are not purposefully moving for emphasis. Speakers sometimes tap or shuffle their feet, rock, or shift their weight back and forth from one leg to the other. Keeping both feet flat on the floor, and still, will help avoid these distracting movements.

Credibility and Physical Delivery

Audience members primarily take in information through visual and auditory channels. Just as the information you present verbally in your speech can add to or subtract from your credibility, nonverbal communication that accompanies your verbal messages affects your credibility.

Personal Appearance

Looking like a credible and prepared public speaker will make you feel more like one and will make your audience more likely to perceive you as such. This applies to all speaking contexts: academic, professional, and personal. Although the standards for appropriate personal appearance vary between contexts, meeting them is key. You may have experienced a time when your vocal and physical delivery suffered because you were not "dressed the part." The first time I ever presented at a conference, I had a terrible cold and in my hazy packing forgot to bring a belt. While presenting later that day, all I could think about was how everyone was probably noticing that, despite my nice dress shirt tucked into my slacks, I didn't have a belt on. Dressing the part makes you feel more confident, which will come through in your delivery. Ideally, you should also be comfortable in the clothes you're wearing. If the clothes are dressy, professional, and nice but ill fitting, then the effect isn't the same. Avoid clothes that are too tight or too loose. Looking the part is just as important as dressing the part, so make sure you are cleaned and groomed in a way that's appropriate for the occasion. The "Getting Real" box in this chapter goes into more detail about professional dress in a variety of contexts.

"Getting Real": Professional Dress and Appearance

No matter what professional field you go into, you will need to consider the importance of personal appearance. Although it may seem petty or shallow to put so much emphasis on dress and appearance, impressions matter, and people make judgments about our personality, competence, and credibility based on how we look. In some cases, you may work somewhere with a clearly laid out policy for personal dress and appearance. In many cases, the suggestion is to follow guidelines for "business casual." Despite the increasing popularity of this notion over the past twenty years, people's understanding of what business casual means is not consistent (Cullen, 2008). The formal dress codes of the mid-1900s, which required employees to wear suits and dresses, gave way to the trend of business casual dress, which seeks to allow employees to work comfortably while still appearing professional (Heathfield, S. M., 2012). While most people still dress more formally for job interviews or high-stakes presentations, the day-to-day dress of working professionals varies. Here are some tips for maintaining "business casual" dress and appearance:

- **Things to generally avoid.** Jeans, hats, flip-flops, exposed underwear, exposed stomachs, athletic wear, heavy cologne/perfume, and chewing gum.
- **General dress guidelines for men.** Dress pants or khaki pants, button-up shirt or collared polo/golf shirt tucked in with belt, and dress shoes; jacket and/or tie are optional.
- **General dress guidelines for women.** Dress pants or skirt, blouse or dress shirt, dress, and closed-toe dress shoes; jacket is optional.
- **Finishing touches.** Make sure shoes are neat and polished, not scuffed or dirty; clothes should be pressed, not wrinkled; make sure fingernails are clean and trimmed/groomed; and remove any lint, dog hair, and so on from clothing.

Obviously, these are general guidelines and there may be exceptions. It's always a good idea to see if your place of business has a dress code, or at least guidelines. If you are uncertain whether or not something is appropriate, most people recommend to air on the side of caution and choose something else. While consultants and professionals usually recommend sticking to dark colors such as black, navy, and charcoal and/or light colors such as white, khaki, and tan, it is OK to add something that expresses your identity and makes you stand out, like a splash of color or a nice accessory like a watch, eyeglasses, or a briefcase. In fact, in the current competitive job market, employers want to see that you are serious about the position, can fit in with the culture of the organization, and are confident in who you are (Verner, 2008).

1. What do you think is the best practice to follow when dressing for a job interview?
2. In what professional presentations would you want to dress formally? Business casual? Casual?
3. Aside from the examples listed previously, what are some other things to generally avoid, in terms of dress and appearance, when trying to present yourself as a credible and competent communicator/speaker?
4. In what ways do you think you can conform to business-casual expectations while still preserving your individuality?

Visual Aids and Delivery

Visual aids play an important role in conveying supporting material to your audience. They also tie to delivery, since using visual aids during a speech usually requires some physical movements. It is important not to let your use of visual aids detract from your credibility. I've seen many good speeches derailed by posters that fall over, videos with no sound, and uncooperative PowerPoint presentations.

The following tips can help you ensure that your visual aids enhance, rather than detract, from your message and credibility:

1. Only have your visual aid displayed when it is relevant to what you are saying: insert black slides in PowerPoint, hide a model or object in a box, flip a poster board around, and so on.
2. Make sure to practice with your visual aids so there aren't any surprises on speech day.
3. Don't read from your visual aids. Put key information from your PowerPoint or Prezi on your speaking outline and only briefly glance at the screen to make sure you are on the right slide. You can also write information on the back of a poster or picture that you're going to display so you can reference it while holding the visual aid up, since it's difficult to hold a poster or picture and note cards at the same time.
4. Triple check your technology to make sure it's working: electricity, Internet connection, wireless clicker, sound, and so on.
5. Proofread all your visual aids to find spelling/grammar errors and typos.
6. Bring all the materials you may need to make your visual aid work: tape/tacks for posters and pictures, computer cables/adaptors, and so on. Don't assume these materials will be provided.

7. Have a backup plan in case your visual aid doesn't work properly.

Key Takeaways

- Facial expressions help communicate emotions and enthusiasm while speaking. Make sure that facial expressions are consistent with the content being presented. Record yourself practicing your speech in order to evaluate your use of facial expressions.
- Eye contact helps establish credibility and keep your audience's attention while you're speaking.
- Posture should be comfortable and appropriate for the speaking occasion.
- Emphatic and descriptive gestures enhance the verbal content of our speech. Gestures should appear spontaneous but be purposeful.
- Movements from the waist down should be purposefully used to emphasize a point or as a transition during a speech.
- Audience members will make assumptions about your competence and credibility based on dress and personal appearance. Make sure your outer presentation of self is appropriate for the occasion and for the impression you are trying to project.
- Visual aids can add to your speech but can also interfere with your delivery and negatively affect your credibility if not used effectively.

Exercises

1. Identify three goals related to delivery that you would like to accomplish in this course. What strategies/tips can you use to help achieve these goals?
2. What nonverbal adaptors have you noticed that others use while speaking? Are you aware of any nonverbal adaptors that you have used? If so, what are they?
3. Getting integrated: Identify some steps that speakers can take to ensure that their dress and physical appearance enhance their credibility. How might expectations for dress and physical appearance vary from context to context (academic, professional, personal, and civic)?

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CHAPTER OVERVIEW

9: Group Communication- Leadership, Roles and Problem Solving

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9.1: Group Communication

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9.1.1: Introduction

Learning Objectives

After reading this chapter you should be able to:

- Define what constitutes a group and team.
- Understand cultural influences on groups.
- Explain how groups and teams form.
- Identify group roles and norms.
- Understand different styles of leadership in groups.
- Recognize style and options for decision making in groups.
- Explain the impact of technology on group communication.

Have you ever had this happen to you in a college class? At the beginning of the semester your professor hands out the syllabus and explains that a group project is part of the course requirements. You, and others in the class, groan at the idea of this project because you have experienced the difficulties and frustrations of working in a group, especially when your grade depends on the work of others. Does this sound familiar? Why do you think so many students react negatively to these types of assignments? Group work can be fraught with complications. But, the reality is, many companies are promoting groups as the model working environment (Forbes).



Figure 9.1.1.1: *"When I die, I would like the people I did group projects with to lower me in to my grave so they can let me down one last time."* - Jessica Clydesdale, frustrated student.

Chances are that a class assignment is not your first and only experience with groups. Most likely, you have already spent, and will continue to spend, a great deal of your time working in groups. You may be involved with school athletics in which you are part of a specialized group called a team. You may be part of a work or professional group. Many of you participate in social, religious, and/or political groups. The family in which you were raised, regardless of the configuration, is also a group. No matter what the specific focus—sports, profession, politics, or family—all groups share some common features.

While group communication is growing in popularity and emphasis, both at the academic and corporate levels, it is not a new area of study. The emergence of group communication study came about in the mid 1950s, following World War II, and has been a focus of study ever since. Group communication is often closely aligned with interpersonal communication and organizational communication which is why we have placed it as a chapter in between these two areas of specialization. In your personal, civic, professional lives, you will engage in group communication. Let's take a look at what constitutes a group or team.

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9.1.2: Defining Groups and Teams

To understand group and team communication, we must first understand the definition of a group. Many people think that a group is simply a collection of people, but that is only part of it. If you walk out your front door and pull together the first ten people you see, do you have a group? No! According to Wilson and Hanna, **groups** are defined as, *"a collection of three or more individuals who interact about some common problem or interdependent goal and can exert mutual influence over one another"* (14). They go on to say that the three key components of groups are, "size, goal orientation, and mutual influence" (14). Interpersonal communication is often thought about in terms of dyads, or pairs. Organizational communication might be thought of as a group that is larger than 12 people. While there are exceptions, for the most part, group size is often thought of in terms of 3-12 people.

Case In Point

Astronaut Jim Lovell's words during the Apollo 13 lunar mission, "Houston, we have a problem," launched a remarkable tale of effective teamwork and creative problem solving by NASA engineers working to try to save the lives of the jeopardized crew when two oxygen tanks exploded en route to the moon. Details of the dramatic and successful resolution to the problem became widely known in the motion picture Apollo 13, but it's not just during dramatic moments when the importance of good teamwork is needed or recognized. In fact, some form of team-oriented work is encouraged in most, if not all, organizations today (Hughes, Jones). So if you feel this is unimportant to know, remember that group communication and teamwork skills are critical for your success later in life.

For example, Joseph Bonito, a Communication professor at the University of Arizona, allows no more than five people in a group to ensure that everyone's opinions are reflected equally in a discussion. (Baughman and Everett-Haynes). According to Bonito, if there are too many people in a group it's possible that some individuals will remain silent without anyone noticing. He suggests using smaller groups when equal participation is desirable. So, if the ten people you gathered outside of your front door were all neighbors working together as part of a "neighborhood watch" to create safety in the community, then you would indeed have a group.

For those of you who have participated on athletic teams you'll notice that these definitions also apply to a team. While all of the qualities of groups hold true for teams, teams have additional qualities not necessarily present for all groups. We like to define a **team** as a *specialized group with a strong sense of belonging and commitment to each other that shapes an overall collective identity.* Members of a team each have their own part, or role, to fulfill in order to achieve the team's greater goals. One member's strengths can be other member's weaknesses, so working in a team is beneficial when balancing individual input. Take a football team, for example: While all teammates share some degree of athletic ability as well as an appreciation for the sport, each member has a highly specialized skill as indicated in the various positions on the team—quarterback, receiver, and running back. In addition to athletic teams, work and professional teams also share these qualities. Now that you know how to define groups and teams, let's look at characteristics of groups and teams, as well as the different types of groups and teams.

Characteristics of Groups

What makes groups different than interpersonal communication, organizational communication, or simply talking with a group of friends at dinner? Below we outline characteristics that make groups distinct in terms of their communication.

- **Interdependence**. Groups cannot be defined simply as three or more people talking to each other or meeting together. Instead, a primary characteristic of groups is that members of a group are dependent on the others for the group to maintain its existence and achieve its goals. In essence, interdependence is the recognition by those in a group of their need for the others in the group (Lewin; Cragon, Wright& Kasch; Sherblom). Imagine playing in a basketball game as an individual against the five members of another team. Even if you're considered the best basketball player in the world, it's highly unlikely you could win a game against five other people. You must rely on four other teammates to make it a successful game.
- **Interaction**. It probably seems obvious to you that there must be interaction for groups to exist. However, what kind of interaction must exist? Since we all communicate every day, there must be something that distinguishes the interaction in groups from other forms of communication. Cragon, Wright and Kasch state that the primary defining characteristic of group interaction is that it is purposeful. They go on to break down purposeful interaction into four types: *problem solving, role playing, team building, and trust building* (7). Without purposeful interaction a true group does not exist. Roles, norms, and relationships between members are created through interaction. If you're put into a group for a class assignment, for example,

your first interaction probably centers around exchanging contact information, settings times to meet, and starting to focus on the task at hand. It's purposeful interaction in order to achieve a goal.



Figure 9.1.2.1

Group Communication Then

The first study that was published on group communication in the New School era of communication study was credited to Edwin Black in 1955. He studied the breakdowns in group interactions by looking at communication sequences in groups. However, it wasn't until the 1960s and 70s that a large number of studies in group communication began to appear. Between 1970 and 1978 114 articles were published on group communication and 89 more were published by 1990 (Stacks & Salwen 360). Study in group communication is still important over a decade later as more and more organizations focus on group work for achieving their goals.

- **Synergy**. One advantage of working in groups and teams is that they allow us to accomplish things we wouldn't be able to accomplish on our own. Remember back to our discussion of Systems Theory in Chapter 5. Systems Theory suggests that "The whole is greater than the sum of its parts." This is the very idea of synergy (Sherblom). In an orchestra or band, each person is there to perform in order to help the larger unit make music in a way that cannot be accomplished without each member working together.
- **Common Goals**. Having interaction and synergy would be relatively pointless in groups without a common goal. People who comprise groups are brought together for a reason or a purpose. While most members of a group have individual goals, a group is largely defined by the common goals of the group. Think of the example at the beginning of the chapter: Your common goal in a class group is to learn, complete an assignment, and earn a grade. While there may be differences regarding individual goals in the group (what final grade is acceptable for example), or how to achieve the common goals, the group is largely defined by the common goals it shares.
- **Shared Norms**. Because people come together for a specific purpose, they develop shared norms to help them achieve their goals. Even with a goal in place, random interaction does not define a group. Group interaction is generally guided by norms a group has established for acceptable behavior. Norms are essentially expectations of the group members, established by the group and can be conscious and formal, or unconscious and informal. A couple of examples of group norms include the expectation that all members show up at group meeting times, the expectation that all group members focus on the group instead of personal matters (for example, turning cell phones and other distractions off), and the expectation that group members finish their part of the work by the established due date. When members of the group violate group norms, other members of the group get frustrated and the group's overall goal may be affected.
- **Cohesiveness**. One way that members understand of the idea of communicating in groups and teams is when they experience a sense of cohesiveness with other members of the group. When we feel like we are part of something larger, we experience a sense of cohesion or wholeness, and may find a purpose that is bigger than our own individual desires and goals. It is the sense of connection and participation that characterizes the interaction in a group as different from the defined interaction among loosely connected individuals. If you've ever participated in a group that achieved its goal successfully, you are probably able to reflect back on your feelings of connections with the other members of that group.

You may be asking yourself, what about teams? We have focused primarily on groups, but it's critical to remember the importance of team communication characteristics as well as group communication characteristics. Check out **this article** that breaks down

team characteristics and skills that ensure team success (we bet you'll find similarities to the group characteristics that we have just explained).

Types of Groups

Not all groups are the same or brought together for the same reasons. Brilhart and Galanes categorize groups "on the basis of the reason they were formed and the human needs they serve" (9). Let's take a look!

- **Primary Groups**. Primary groups are ones we form to help us realize our human needs like inclusion and affection. They are not generally formed to accomplish a task, but rather, to help us meet our fundamental needs as relational beings like acceptance, love, and affection. These groups are generally longer term than other groups and include family, roommates, and other relationships that meet as groups on a regular basis (Brilhart & Galanes). These individuals in your life tend to offer love and support on a meaningful level, and therefore constitute primary groups. Given this factor, primary groups are typically more significant than secondary groups.



Figure 9.1.2.2: Karavi3

- **Secondary Groups**. Unlike primary groups, we form secondary groups to accomplish work, perform a task, solve problems, and make decisions (Brilhart & Galanes; Sherblom; Cragan, Wright & Kasch). Larson and LaFasto state that secondary groups have "a specific performance objective or recognizable goal to be attained; and coordination of activity among the members of the team is required for attainment of the team goal or objective" (19). An example of this would be a group of students coming together to volunteer at a soup kitchen for Thanksgiving. With so many people that need to be served, it takes coordination and a team mentality for the operation to run smoothly.
- **Activity Groups**. Activity Groups are ones we form for the purpose of participating in activities. I'm sure your campus has many clubs that are organized for the sole purpose of doing activities. For example, your campus probably has a debate team that meets regularly for the sole purpose of engaging in debates about relevant topics and broadening their own personal knowledge and experience. If it weren't for that context, the team would have no other reason for meeting.



Figure 9.1.2.3: PHC Debate Team

- **Personal Growth Groups**. We form Personal Growth Groups to obtain support and feedback from others, as well as to grow as a person. Personal Growth Groups may be thought of as therapy groups. An example that is probably familiar to you is Alcoholics Anonymous, where alcoholics can share their stories and struggles and get support from others affected by alcohol. There are many personal growth groups available for helping us develop as people through group interaction with others, such as book clubs, weight watchers, and spiritual groups.
- **Learning Groups**. Learning Groups focus mainly on obtaining new information and gaining knowledge. If you have ever been assigned to a group in a college class, it most likely was a learning group with the purpose of interacting in ways that can help those in the group learn new things about the course content.
- **Problem-Solving Groups**. These groups are created for the express purpose of solving a specific problem. The very nature of organizing people into this type of group is to get them to collectively figure out effective solutions to the problem they have before them. Committees are an excellent example of people who are brought together to solve problems. A great example would be the on-campus group, *Check It*, which takes action in preventing harm caused by sexual assault.

After looking at the various types of groups, it's probably easy for you to recognize just how much of your daily interaction occurs within the contexts of groups. The reality is, we spend a great deal of time in groups, and understanding the types of groups you're in, as well as their purpose, goes a long way toward helping you function as a productive member.

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9.1.3: The Importance of Studying Communication in Groups and Teams

One of the reasons communication scholars study groups and teams is because of the overwhelming amount of time we spend interacting in groups in professional contexts. More and more professional organizations are turning to groups and teams as an essential way of conducting business and getting things done. Even professions that are seemingly independent, such as being a college professor, are heavily laden with group work. The process of writing this book was a group effort as the authors and their students worked in groups to bring the book to you. Each of us had specific roles and tasks to perform.

Another vital area of group communication concerns the study of social change or social movement organizations. Groups such as People for the Ethical Treatment of Animals (PETA), the National Association for the Advancement of Colored People (NAACP), and the National Organization of Women (NOW) are all groups bound together by a shared social and political commitment—-to promote the rights of nonhuman animals, African-Americans, and women respectively. While individuals can be committed to these ideas, the social, political, and legal rights afforded to groups like these would not have been possible through individual action alone. It was when groups of like-minded people came together with shared commitments and goals, pooling their skills and resources, that change occurred. Just about any Interest Group you can think of has a presence in Washington D.C. and spends money to maintain that presence. Visit **here for more information on Interest Groups**.

The study of social movements reveals the importance of groups for accomplishing goals. Bowers, Ochs, Jensen and Schulz, in The Rhetoric of Agitation and Control, explain seven progressive and cumulative strategies through which movements progress as they move toward success. Three of the seven strategies focus explicitly on group communication—-promulgation, solidification, and polarization. **Promulgation** refers to the *"a strategy where agitators publicly proclaim their goals and it includes tactics designed to win public support"* (23). Without a sufficient group the actions of individual protestors are likely to be dismissed. The strategy of **solidification** *"occurs mainly inside the agitating group" and is "primarily used to unite followers"* (29). The point is to unite group members and provide sufficient motivation and support. The communication that occurs through the collective action of singing songs or chanting slogans serves to unite group members. Because the success of social movements depends in part on the ability to attract a large number of followers, most employ the strategy of **polarization**, which is designed to *persuade neutral individuals or "fence sitters" to join a group* (40). The essence of this strategy is captured in the quote from Eldridge Cleaver, "You are either part of the problem or part of the solution." Taken together these three strategies stress that the key to group success is the sustained effort of group members working together through communication.

Case In Point



Figure 9.1.3.1: Colin Kaepernick in 2013

On August 27th, Colin Kaepernick, player for the 49ers, drew attention when he took a knee during the National Anthem to display his protest for the injustices faced by African Americans in the USA, namely, police brutality. Though he was fired from his team and the form of protest was thought to be dismantled, many athletes began showing their solidarity to him and the movement by also taking a knee during the National Anthem. This display of group solidarity was incredibly powerful and continues to be a large topic of debate. This social movement effectively displays the strategies of agitation as mentioned above: Promulgation, Solidification, and Polarization, and has only garnered its strength through the unity of athletes prepared to voice their support for a cause.

Not only do Communication scholars focus on work and social movements, we are also interested in the role that one's cultural identity and membership plays in our communicative choices, and how we interpret the communication of others. This focus sheds interesting insights when we examine membership and communication in groups and teams. One reason for this is that different cultures emphasize the role of individuals while other cultures emphasize the importance of the group. For example, **collectivist cultures** are ones that *place high value on group work because they understand that outcomes of our communication impact all members of the community and the community as a whole, not just the individuals in the group*. Conversely, **individualistic cultures** are ones that *place high value on the individual person above the needs of the group*. Thus, whether we view group work as favorable or unfavorable may stem from our cultural background. The U.S. is considered an individualistic culture in that we value the work and accomplishments of the individual through ideals such as being able to "pull yourself up by the bootstraps" and create success for yourself.

Power in Groups

Given the complexity of group interaction, it's short-sighted to try to understand group communication without looking at notions of power (think back to Critical Theories and Research Methods). **Power** *influences how we interpret the messages of others and determines the extent to which we feel we have the right to speak up and voice our concerns and opinions to others.* Take a moment to reflect on the different ways you think about power. What images come to mind for you when you think of power? Are there different kinds of power? Are some people inherently more powerful than others? Do you consider yourself to be a powerful person? We highlight three ways to understand power as it relates to group and team communication. The word "power" literally means "to be able" and has many implications.

If you associate power with control or dominance, this refers to the notion of power as **power-over**. According to Starhawk, "power-over *enables one individual or group to make the decisions that affect others, and to enforce control*" (9). Control can and does take many forms in society. Starhawk explains that,

> *This power is wielded from the workplace, in the schools, in the courts, in the doctor's office. It may rule with weapons that are physical or by controlling the resources we need to live: money, food, medical care; or by controlling more subtle resources: information, approval, love. We are so accustomed to power-over, so steeped in its language and its implicit threats, that we often become aware of its functioning only when we see its extreme manifestations. (9)*

When we are in group situations and someone dominates the conversation, makes all of the decisions, or controls the resources of the group such as money or equipment, this is power-over.



Figure 9.1.3.2

Power-from-within refers to a more personal sense of strength or agency. Power-from-within manifests *itself when we can stand, walk, and speak "words that convey our needs and thoughts*" (Starhawk 10). In groups, this type of power "arises from our sense of connection, our bonding with other human beings, and with the environment" (10). As Heider explains in The Tao of Leadership, "Since all creation is a whole, separateness is an illusion. Like it or not, we are team players. Power comes through cooperation, independence through service, and a greater self through selflessness" (77). If you think about your role in groups, how have you influenced other group members? Your strategies indicate your sense of power-from-within.

Finally, groups manifest **power-with**, which is "*the power of a strong individual in a group of equals, the power not to command, but to suggest and be listened to, to begin something and see it happen*" (Starhawk 10). For this to be effective in a group or team, at least two qualities must be present among members: 1) All group members must communicate respect and equality for one another, and 2) The leader must not abuse power-with and attempt to turn it into power-over. Have you ever been involved in a group where people did not treat each others as equals or with respect? How did you feel about the group? What was the outcome? Could you have done anything to change that dynamic?

Communication is the cornerstone of any group, where group members utilize it to organize and maintain groups. We all have experienced being a part of a group. How are groups formed, and under what circumstances?

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9.1.4: Forming Groups

Sometimes we join a group because we want to. Other times, we might be assigned to work in groups in a class or at work. Whether we like it or not, groups are a significant and unavoidable factor of life. Lumsden, Lumsden and Wiethoff give three reasons why we form groups. First, we may join groups because *we share similar interests or attractions* with other group members. When taking courses that pertain to your chosen college major, chances are you share some of the same interests as your classmates. Likewise, you might find yourself attracted to others in your group for romantic, friendship, political, religious or professional reasons. On our campus, our majors have formed the Communication Club to bring together students in the major. Though students within the group come from a diverse variety of backgrounds, they are able to bond through their shared studies and interests.

A second reason we join groups is called **drive reduction**. Essentially, we join groups so *our work with others reduces the drive to fulfill our needs by spreading out involvement*. As Maslow explains, we have drives for physiological needs like security, love, self-esteem, and self-actualization. Working with others helps us achieve these needs thereby reducing our obligation to meet these needs ourselves (Maslow; Paulson). If you accomplished a task successfully for a group, your group members likely complimented your work, thus fulfilling some of your self-esteem needs. If you had done the same work only for yourself, the building up of your self-esteem may not have occurred. A third reason we join groups is for **reinforcement**. We are often motivated to do things for the rewards they bring. Participating in *groups provides reinforcement from others in the pursuit of our goals and rewards*.

Much like interpersonal relationships, groups go through a series of stages as they come together. These stages are called *forming, storming, norming, and performing* (Tuckman; Fisher; Sherblom; Benson; Rose, Hopthrow & Crisp). Groups that form to achieve a task often go through a fifth stage called termination that occurs after a group accomplishes its goal. Let's look at each of the stages of group formation and termination.

- **Forming**. Obviously, for a group to exist and work together its members must first form the group. During the forming stage, group members begin to set the parameters of the group by establishing what characteristics identify the members of the group as a group. During this stage, the group's goals are made generally clear to members, initial questions and concerns are addressed, and initial role assignments may develop. This is the stage when group norms begin to be negotiated and established. Essentially, norms are a code of conduct which may be explicit or assumed and dictate acceptable and expected behavior of the group.
- **Storming**. The storming stage might be considered comparable to the "first fight" of a romantic couple. After the initial politeness passes in the forming stage, group members begin to feel more comfortable expressing their opinions about how the group should operate and the participation of other members in the group. Given the complexity of meeting both individual goals as well as group goals, there is constant negotiation among group members regarding participation and how a group should operate. Imagine being assigned to a group for class and you discover that all the members of the group are content with getting a C grade, but you want an A. If you confront your group members to challenge them to have higher expectations, you are in the storming stage.
- **Norming**. Back to our romantic couple example, if the couple can survive the first fight, they often emerge on the other side of the conflict feeling stronger and more cohesive. The same is true in groups. If a group is able to work through the initial conflict of the storming stage, there is the opportunity to really solidify the group's norms and get to the task at hand as a cohesive group. Norming signifies that the members of a group are willing to abide by group rules and values to achieve the group's goals.
- **Performing**. Performing is the stage we most often associate as the defining characteristic of groups. This stage is marked by a decrease in tensions, less conscious attention to norm establishment, and greater focus on the actual work at hand in order to accomplish the group's goals. While there still may be episodes of negotiating conflict and re-establishing norms, performing is about getting to the business at hand. When you are in a weekly routine of meeting at the library to work on a group project, you are in the performing stage.

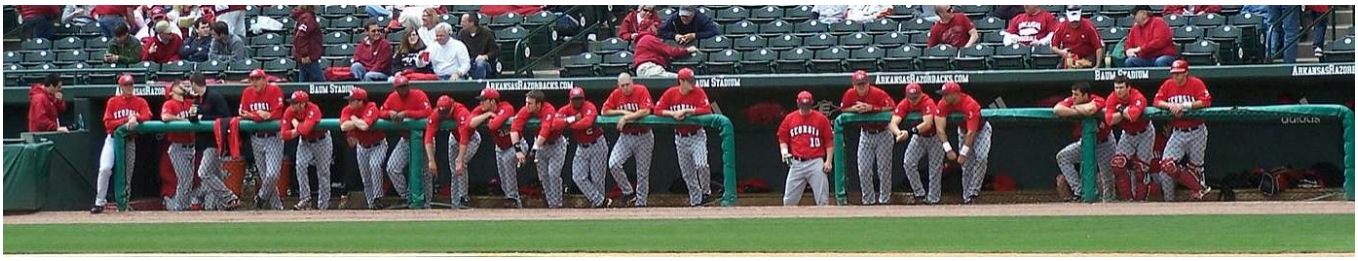


Figure 9.1.4.1

- **Terminating**. Groups that are assigned a specific goal and timeline will experience the fifth stage of group formation, termination. Think about groups you have been assigned to in college. We're willing to bet that the group did not continue once you achieved the required assignment and earned your grade. This is not to say that we do not continue relationships with other group members. But, the defining characteristics of the group established during the forming stage have come to an end, and thus, so has the group.

Group Communication Now

Technology is changing so many things about the ways we communicate. This is also true in group communication. One of the great frustrations for many people in groups is simply finding a time that everyone can meet together. However, computer technology has changed these dynamics as more and more groups "meet" in the virtual world, rather than face-to-face. But, what is the impact of technology on how groups function? Dr. Kiran Bala argues that "new media has brought a sea of changes in intrapersonal, interpersonal, group, and mass communication processes and content." With group chat available on almost all social media networks and numerous technological devices, we have a lot to learn about the ways communication technologies are changing our notions of working in groups and individual communication styles.

Now that you understand how groups form, let's discuss the ways in which people participate in groups. Since groups are comprised of interdependent individuals, one area of research that has emerged from studying group communication is the focus on the roles that we play in groups and teams. Having an understanding of the various roles we play in groups can help us understand how to interact with various group members.

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9.1.5: Groups Roles

Take a moment to think about the individuals in a particular group you were in and the role each of them played. You may recall that some people were extremely helpful, organized and made getting the job done easy. Others may have been more difficult to work with, or seemed to disrupt the group process. In each case, the participants were performing roles that manifest themselves in most groups. Early studies on group communication provide an overwhelming number of different types of group roles. To simplify, we provide an overview of some of the more common roles. As you study group roles, remember that we usually play more than one role at a time, and that we do not always play the same roles from group to group.

We organize group roles into four categories—task, social-emotional, procedural, and individual. **Task roles** are those that *help or hinder a group's ability to accomplish its goals*. **Social-emotional roles** are those that *focus on building and maintaining relationships among individuals in a group* (the focus is on how people feel about being in the group). **Procedural roles** are *concerned with how the group accomplishes its task*. People occupying these roles are interested in following directions, proper procedure, and going through appropriate channels when making decisions or initiating policy. The final category, **individual roles**, includes *any role "that detracts from group goals and emphasizes personal goals*" (Jensen & Chilberg 97). When people come to a group to promote their individual agenda above the group's agenda, they do not communicate in ways that are beneficial to the group. Let's take a look at each of these categories in more detail.

- **Task Roles**. While there are many task roles a person can play in a group, we want to emphasize five common ones. The **Task Leader** is *the person that keeps the group focused on the primary goal or task by setting agendas, controlling the participation and communication of the group's members, and evaluating ideas and contributions of participants*. Your associated students president probably performs the task leader role. **Information Gatherers** are those people who *seek and/or provide the factual information necessary for evaluating ideas, problem solving, and reaching conclusions*. This is the person who serves as the liaison with your professors about what they expect from a group project. **Opinion Gatherers** are those that *seek out and/or provide subjective responses about ideas and suggestions*. They most often take into account the values, beliefs, and attitudes of members. If you have a quiet member of your group, the opinion gatherer may ask, "What do you think?" in order to get that person's feedback. The **Devil's Advocate** is the person that *argues a contrary or opposing point of view*. This may be done positively in an effort to ensure that all perspectives are considered, or negatively as the unwillingness of a single person to participate in the group's ideas. The **Energizer** is the person who *functions as the group's cheer-leader, providing energy, motivation, and positive encouragement*.
- **Social-Emotional Roles**. Group members play a variety of roles in order to **build and maintain relationships in groups.** The **Social-Emotional Leader** is the person who is *concerned with maintaining and balancing the social and emotional needs of the group members and tends to play many, if not all, of the roles in this category*. The **Encourager** practices good listening skills in order to *create a safe space for others to share ideas and offer suggestions*. **Followers** are group members that do what they are told, *going along with decisions and assignments from the group*. The **Tension Releaser** is the person that *uses humor, or can skillfully change the subject in an attempt to minimize tension and avoid conflict*. The **Compromiser** is the one who *mediates disagreements or conflicts among members by encouraging others to give in on small issues for the sake of meeting the goals of the group*. What role do you find yourself most likely to enact in groups? Or, do you find you switch between these roles depending on the group?
- **Procedural Roles**. Groups cannot function properly without having a system of rules or norms in place. Members are responsible for maintaining the norms of a group and play many roles to accomplish this. The **Facilitator** acts like a traffic director by *managing the flow of information to keep the group on task*. **Gatekeepers** are those group members that attempt to *maintain proper communicative balance*. These people also serve as the points of contact between times of official group meetings. The **Recorder** is the person responsible for *tracking group ideas, decisions, and progress*. Often, a written record is necessary, thus, this person has the responsibility for keeping, maintaining, and sharing group notes. If you're the person who pulls out a pen and paper in order to track what the group talks about, you're the recorder.

Case-in-Point

The popular sitcom Workaholics (2011-present) follows three college drop-outs who work in a telemarketing company and are notoriously terrible workers. Always working as a group in their shared cubicle, the three young men are all prime examples of group members who play Individual Roles: Anders as the Aggressor, Blake as the Self-Confessor, Adam as the Blocker, and all three of them as the joker or clown at one point or another. As you might guess, this group is very unproductive and ineffective.

- **Individual Roles**. Because groups are made of individuals, group members often play various roles in order to achieve individual goals. The **Aggressor** engages in *forceful or dominating communication to put others down or initiate conflict with other members*. This communication style can cause some members to remain silent or passive. The **Blocker** is the person that fusses or *complains about small procedural matters, often blocking the group's progress by not letting them get to the task.* They worry about small details that, overall, are not important to achieving the group's desired outcome. The **Self-Confessor** uses the group as a setting to *discuss personal or emotional matters not relevant to the group or its task*. This is the person that views the group as one that is there to perform group therapy. The **Playboy or Playgirl** *shows little interest in the group or the problem at hand* and does not contribute in a meaningful way, or at all. This is the person who does essentially no work, yet still gets credit for the group's work. The **Joker or Clown** uses *inappropriate humor or remarks that can steer the group from its mission.*

While we certainly do not have the space to cover every role you might encounter in a group, we're sure you can point to your own examples of people who have filled the roles we've discussed. Perhaps you can point to examples of when you have filled some of these roles yourself. Important for group members to understand, are the various roles they play in groups in order to engage in positive actions that help the group along. One dynamic that these roles contribute to in the process of group communication is leadership in groups. Let's briefly examine how leadership functions in groups.

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9.1.6: Leadership In Groups

While we've examined roles we can play in groups, the role that often gets the most attention is that of the leader. Like defining communication, many people have an idea of what a leader is, but can't really come up with a good definition for the term as there are many ways to conceptualize the role of leader. One way to do this is to think of leaders in terms of their leadership styles. Let's look at three broad leadership styles to better understand the communication choices leaders can make, as well as the outcome of such choices, in a group.

First, let's visualize leadership styles by seeing them as a continuum. The position to the left (Laissez-faire) indicates a leader who exerts little to no control over a group, while the position on the right (Authoritarian) indicates a leader who seeks complete control. The position in the middle (Democratic) is one where a leader maintains a moderate level of control or influence in a group with the group's permission (Bass & Stogdill; Berkowitz).

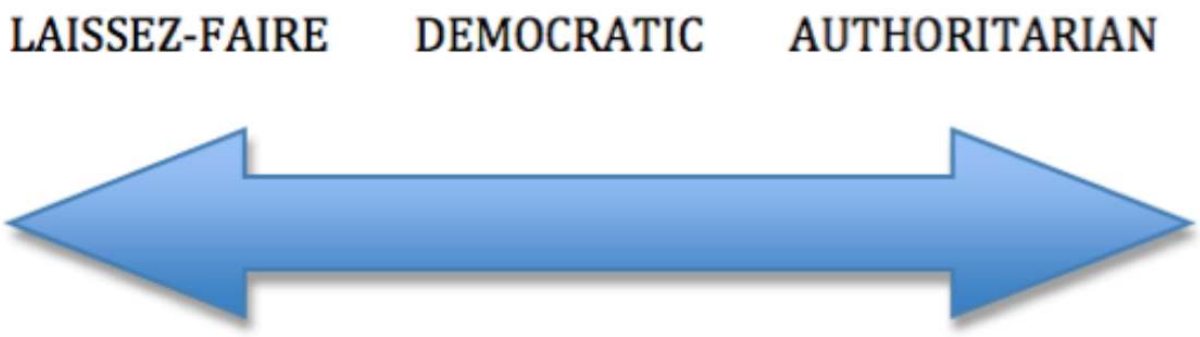


Figure 9.1.6.1

- **Laissez-faire** is a French term that literally means "let do." This leadership style is one in which the leader *takes a laid back or hands-off approach*. For a variety of reasons, leaders may choose to keep their input at a minimum and refrain from directing a group. What do you think some reasons may be for selecting this leadership style? Perhaps a person feels uncomfortable being a leader. Perhaps a person does not feel that she/he possesses the skills required to successfully lead the group. Or, perhaps the group is highly skilled, motivated, and efficient and does not require much formal direction from a leader. If the latter is the case, then a laissez-faire approach may work well. However, if a group is in need of direction then a laissez-faire style may result in frustration and inefficiency. An example of a Laissez-faire leader if Michael Scott from The Office. His laid back attitude and focus on making friends prevents substantial work to occur. The Office is relaxed, unproductive, and distracted by Michael's shenanigans.
- An **authoritarian leadership style** is one in which a leader attempts *to exert maximum control over a group*. This may be done by making unilateral decisions rather than consulting all members, assigning members to specific tasks or duties, and generally controlling group processes. This leadership style may be beneficial when a group is in need of direction or there are significant time pressures. Authoritarian leaders may help a group stay efficient and organized in order to accomplish its goals. However, group members may be less committed to the outcomes of the group process than if they had been a part of the decision making process. One term that you may have heard on your campus is "shared-governance." In general, faculty do not like working in groups where one person is making the decisions. Instead, most faculty prefer a system where all members of a group share in the leadership process. This can also be called the democratic style of leadership.
- The **democratic style of leadership** falls somewhere in the middle of laissez-faire and authoritarian styles. In these situations, *the decision-making power is shared among group members, not exercised by one individual*. In order for this to be effective, group members must spend considerable time sharing and listening to various positions and weighing the effects of each. Groups organized in this fashion may be more committed to the outcomes of the group, creative, and participatory. However, as each person's ideas are taken into account, this can extend the amount of time it takes for a group to accomplish its goals.

While we've certainly oversimplified our coverage of the complex nature of group leaders, you should be able to recognize that there are pros and cons to each leadership style depending on context. There is not one right way to be a leader for every group.

Effective leaders are able to adapt their leadership style to fit the needs of the group. Furthermore, as a group's needs and members change over time, leadership styles can accommodate natural changes in the group's life cycle. Take a moment to think of various group situations in which each leadership style may be the most and the least desirable. What are examples of groups where each style of leadership could be practiced effectively?

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9.1.7: Group Norms

Every group in which we participate has a set of norms like we discussed in the "norming" stage. Each group's rules and norms are different, and we must learn them to be effective participants. Some groups formalize their norms and rules, while others are less formal and more fluid. Norms are the recognized rules of behavior for group members. **Norms** *influence the ways we communicate with other members, and ultimately, the outcome of group participation*. Norms are important because, as we highlighted in the "norming" stage of group formation, they are the defining characteristics of groups.

Brilhart and Galanes divide norms into two categories. **General norms** *"direct the behavior of the group as a whole"* (130). Meeting times, how meetings run, and the division of tasks are all examples of general norms that groups form and maintain. These norms establish the generally accepted rules of behavior for all group members. The second category of norms is role-specific norms. **Role-specific norms** *"concern individual members with particular roles, such as the designated leader"* (130).

Not only are there norms that apply to all members of a group, there are norms that influence the behaviors of each role. Consider our brief discussion on leadership. If a group's members are self-motivated, and do not need someone imposing structure, they will set a norm that the group leader should act as a laissez-faire or democratic leader rather than an authoritarian leader. Violation of this norm would most likely result in conflict if leaders try to impose their will. A violation like this will send a group back to the "storming" stage to renegotiate the acceptable norms of the group. When norms are violated, group members most often will work to correct the violation to get the group back on task and functioning properly. Have you ever been in a group in which a particular group member did not do the task that was assigned to them? What happened? How did the group handle this situation as a whole? What was the response of the person who did not complete the task? In hindsight, would you have handled it differently? If so, how?

As groups progress through the various stages, and as members engage in the various roles, the group is in a continual process of decision making. Since this is true, it makes sense to ask the question, "How is it that groups make decisions?"

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9.1.8: Decision Making In Groups

When groups need to get a job done they should have a method in place for making decisions. The decision making process is a norm that may be decided by a group leader or by the group members as a whole. Let's look at four common ways of making decisions in groups. To make it simple we will again use a continuum as a way to visualize the various options groups have for making decisions. On the left side are those methods that require maximum group involvement (consensus and voting). On the right are those methods that use the least amount of input from all members (compromise and authority rule).



Figure 9.1.8.1

The decision-making process that requires the most group input is called **consensus**. To reach consensus *group members must participate in the crafting of a decision and agree to adopt it.* While not all members may support the decision equally, all will agree to carry it out. In individualistic cultures like the U.S., where a great deal of value is placed on independence and freedom of choice, this option can be seen by group members as desirable, since no one is forced to go along with a policy or plan of action to which they are opposed. Even though this style of decision making has many advantages, it has its limitations as well—it requires a great deal of creativity, trust, communication, and time on the part of all group members. When groups have a hard time reaching consensus, they may opt for the next strategy which does not require buy-in from all or most of the group.

Group Communication and You

Okay, you're a Communication major and this whole idea of working in groups really appeals to you and seems to come naturally. But perhaps you're not a Communication major and you're thinking to yourself that your future career isn't really going to require group or team work. Well, you might want to think again. Forbes magazine released an article titled The Ten Skills Employers Most Want in 2015 Graduates which stated that technical knowledge related to the job is not nearly as important as effective teamwork and communications skills. In fact, the top three skills listed include, 1) ability to work in a team structure, 2) ability to make decisions and solve problems, and 3) ability to communicate verbally with people inside and outside an organization. Even non-Communication majors need to develop effective group communication skills to succeed at work.

Even non-Communication majors need to develop effective group communication skills to succeed at work.

Voting by majority may be as simple as having 51% of the vote for a particular decision, or may require a larger percentage, such as two-thirds or three-fourths, before reaching a decision. Like consensus, voting is advantageous because everyone is able to have an equal say in the decision process (as long as they vote). Unlike consensus, everyone may not be satisfied with the outcome. In a simple majority, 49% of voters may be displeased and may be resistant to abide by the majority vote. In this case the decision or policy may be difficult to carry out and implement. For example, our campus recently had a department vote on whether or not they wanted to hire a particular person to be a professor. Three faculty voted yes for the person, while two faculty voted no. Needless to

say, there was a fair amount of contention among the professors who voted. Ultimately, the person being considered for the job learned about the split vote and decided that he did not want to take the job because he felt that the two people that voted no would not treat him well.

Toward the right of our continuum is **compromise**. This method often carries a positive connotation in the U.S. because it is perceived as fair since *each member gives up something, as well as gains something*. Nevertheless, this decision making process may not be as fair as it seems on the surface. The main reason for this has to do with what is being given up and obtained. There is nothing in a compromise that says these two factors must be equal (that may be the ideal, but it is often not the reality). For individuals or groups that feel they have gotten the unfair end of the bargain, they may be resentful and refuse to carry out the compromise. They may also foster ill will toward others in the group, or engage in self-doubt for going along with the compromise in the first place. However, if groups cannot make decisions through consensus or voting, compromise may be the next best alternative.

At the far right of our continuum is decision by **authority rule**. This decision-making process *requires essentially no input from the group, although the group's participation may be necessary for implementing the decision*. The authority in question may be a member of the group who has more power than other members, such as the leader, or a person of power outside the group. While this method is obviously efficient, members are often resentful when they feel they have to follow another's orders and feel the group process was a façade and waste of valuable time.

During the decision making process, groups must be careful not to fall victim to groupthink. **Groupthink** happens when *a group is so focused on agreement and consensus that they do not examine all of the potential solutions available to them*. Obviously, this can lead to incredibly flawed decision making and outcomes. Groupthink occurs when members strive for unanimity, resulting in self-deception, forced consent, and conformity to group values and ethics (Rose, Hopthrow & Crisp). Many people argue that groupthink is the reason behind some of history's worst decisions, such as the Bay of Pigs Invasion, The Pearl Harbor attack, The North Korea escalation, the Vietnam escalation, and the Bush administration's decision to go to war with Iraq (Rose, Hopthrow & Crisp). Let's think about groupthink on a smaller, less detrimental level. Imagine you are participating in a voting process during a group meeting where everyone votes yes on a particular subject, but you want to vote no. You might feel pressured to conform to the group and vote yes for the sole purpose of unanimity, even though it goes against your individual desires.

As with leadership styles, appropriate decision making processes vary from group to group depending on context, culture, and group members. There is not a "one way fits all" approach to making group decisions. When you find yourself in a task or decision-making group you should consider taking stock of the task at hand before deciding as a group the best ways to proceed.

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9.1.9: Group Work and Time

By now you should recognize that working in groups and teams has many advantages. However, one issue that is of central importance to group work is time. When working in groups time can be both a source of frustration, as well as a reason to work together. One obvious problem is that it takes much longer to make decisions with two or more people as opposed to just one person. Another problem is that it can be difficult to coordinate meeting times when taking into account people's busy lives of work, school, family, and other personal commitments. On the flip side, when time is limited and there are multiple tasks to accomplish, it is often more efficient to work in a group where tasks can be delegated according to resources and skills. When each member can take on certain aspects of a project, this limits the amount of work an individual would have to do if he/she were solely responsible for the project.

For example, Alex, Kellsie and Teresa all had a project to work on. The project was large and would take a full semester to complete. They had to split up the amount of work equally to each person as well as based on skills. The thought of doing all the work alone was daunting in terms of the required time and labor. Being able to delegate assignments and work together to achieve a professional result for their project indicated that the best option for them was to work together. In the end, the group's work produced different results and views that you wouldn't have necessarily come to working alone. On the flip side, imagine having to work in a group where you believe you could do just the same on your own. When deciding whether or not to work in groups, it is important to consider time. Is the time and effort of working in a group worth the outcome? Or, is it better to accomplish the task as an individual?

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9.1.10: Groups and Technology and Social Media

Social media and technology are changing the ways we communicate in groups. There is no doubt that technology is rapidly changing the ways we communicate in a variety of contexts, and group communication is no exception. Many organizations use computers and cell phones as a primary way to keep groups connected given their ease of use, low cost, and asynchronous nature. In fact, it's likely that your course web pages also have “group forums” for class groups to deal with the complexities of finding times to meet. In fact, the group that worked on this chapter used Google Docs to have live chats online, transfer documents back and forth, and form messages to achieve the group’s goals--all without ever having to meet in person. As you enter the workforce, you’ll likely find yourself participating in virtual groups with people who have been brought together from a variety of geographical locations.

Group Communication and You

Today, we know that social media has the power to bring people together and drive change. Sports fans flock to Twitter and other social media outlets to follow their favorite teams and athletes. Less than 5 percent of TV is sport, but 50 percent of what is tweeted is about sports. And if there was any thought that this phenomenon was only for Americans that is quickly debunked by the worldwide usage statistics.

“The power to create the global sports village and encourage the next generation of pro-social media sports fans is at our fingertips.” -Adam C. Earnheardt

While communication technologies can be beneficial for bringing people together and facilitating groups, they also have drawbacks. When we lack face-to-face encounters, and rely on asynchronous forms of communication, there is greater potential for information to be lost and messages to be ambiguous. The face-to-face nature of traditional group meetings provides immediate processing and feedback through the interaction of group members. When groups communicate through email, threads, discussion forums, text messaging, etc., they lose the ability to provide immediate feedback to other members. Also, using communication technologies takes a great deal more time for a group to achieve its goals due to the asynchronous nature of these channels.

Case In Point

A screenshot from our group’s iMessage shows how a medium like texting helps to keep our group connected, updated, and motivated to get our project done.

Nevertheless, technology is changing the ways we understand groups and participate in them. We have yet to work out all of the new standards for group participation introduced by technology. Used well, technology opens the door for new avenues of working in groups to achieve goals. Used poorly, technology can add to the many frustrations people often experience working in groups and teams.

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9.1.11: Summary

We participate in groups and teams at all stages and phases of our lives, from play groups, to members of an athletic team, to performing in a band, or performing in a play. We form groups based on personal and professional interests, drive reduction, and for reinforcement. Through group and team work we can save time and resources, enhance the quality of our work, succeed professionally, or accomplish socio-political change.

As you recall, a group is composed of three or more people who interact over time, depend on each other, and follow shared rules and norms. A team is a specialized group which possesses a strong sense of collective identity and compatible and complimentary resources. There are five general types of groups depending on the intended outcome. Primary groups are formed to satisfy our long-term emotive needs. Secondary groups are more performance based and concern themselves with accomplishing tasks or decision making. Personal growth groups focus on specific areas of personal problem solving while providing a supportive and emotionally positive context. Learning groups are charged with the discovery and dissemination of new ideas while problem solving groups find solutions.

Once a group comes together they go through typical stages (forming, storming, norming, performing, and terminating) to develop roles, create a leadership strategy, and determine the process for decision making. While numerous specific group roles exit, the four categories of roles include: task, social-emotional, procedural, and individual roles. It is likely that members will occupy multiple roles simultaneously as they participate in groups.

There are three broad leadership styles ranging from least to most control—laissez faire, democratic, and authoritarian. Also related to power and control are options for decision making. Consensus gives members the most say, voting and compromise may please some but not others, and authority rule gives all control to the leader. None of the options for leadership styles and decision making are inherently good or bad—the appropriate choice depends on the individual situation and context. It is important for groups not to become victims of groupthink as they make decisions.

New technologies are continually changing how we engage in group communication. The asynchronous nature of communication technologies can facilitate group processes. However, they also have the potential to slow groups down and make it more difficult to accomplish group goals.

Discussion Questions

1. What are the differences between the terms “team” and “group?” Write down a team you have been a part of and a group you have been a part of. In what ways were they effective or not effective?
2. Review all the different types of group roles. Reflect back on a time when you worked in a group and discuss the role(s) you played. If there were any individuals in this group that prevented the group's progress, identify their role and explain why it was problematic.
3. Think of all the groups you participate in and the roles you take on. Do different groups call for different variations of roles? Do you find yourself taking on the same or different roles for each group?
4. What are the potential strengths of group discussions? What are the potential limitations of group discussions? What are some strategies to enhance a group's cohesion?
5. Reflect back on a time when you were working on a group project in class. Discuss each stage of development (forming, storming, norming, performing, and terminating) as it applied to this group.
6. How were/are decisions made in your family? Has the process changed over time? What kinds of communication surround the decision making?

Key Terms

- activity groups
- aggressor
- authoritarian
- authority rule
- blocker
- brainstorming
- climate
- cohesiveness
- collectivist

- common goals
- compromise
- consensus
- democratic
- devil’s advocate
- drive reduction
- encourager
- energizer
- facilitator
- followers
- forming
- gatekeepers
- general norms
- group
- groupthink
- individualistic
- individual roles
- information gatherers
- interaction
- interdependence
- interests/attraction
- joker/clown
- laissez-faire
- leadership
- learning groups
- norming
- norms
- opinion gatherers
- performing
- personal growth groups
- playboy/playgirl
- polarization
- power
- power-from-within
- power-over
- power-with
- primary groups
- problem solving groups
- procedural roles
- promulgation
- recorder
- reinforcement
- role-specific norms
- secondary groups
- self-confessor
- shared norms
- social-emotional roles
- social-emotional leader
- solidification
- storming
- synergy
- task leader

- task roles
- teams
- tension releasers
- terminating
- voting

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CHAPTER OVERVIEW

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10.1: Mass Communication

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10.1.1: Introduction

Learning Objectives

After reading this chapter you should be able to:

- Define mass communication.
- Identify key functions of mass communication.
- Understand prominent theories of mass communication.
- Understand the role that media plays in your life.
- Describe pop culture.
- Identify several key elements of media literacy.
- Recognize your role in the global community.

You're sitting in a classroom checking twitter while listening to your favorite music when the clock hits the top of the hour. You take out your headphones and put the phone down when you hear the instructor begin talking. She is referring to a web page projected on the screen in front of class. She welcomes everyone to the start of the school year, but stops to wait for the guy next to you to put down his phone that he's reading. She explains that she will only provide an electronic version of the syllabus, pointing to the course web page. Everyone in the class is to go online and read the syllabus before the next class meeting. She explains that, besides lecture and discussion, you will need to watch CNN, listen to NPR, and watch several clips she's listed on YouTube to demonstrate and learn key concepts. Suddenly, from the back of the class a cell phone begins ringing. The instructor stops mid-sentence and explains the class policy about turning off cell phones during class. Your classmate never answers the phone but reaches into his pocket and looks at the phone screen. The instructor explains that you will need to read chapter one of the textbook by next week. Included with your textbook is a pass-code that allows you to connect to an online database so you can access articles for your semester project. After she answers student questions, class is over.

As you head out the door you hear music coming from the building sound system playing the student-run FM radio station. You walk to the student union to grab lunch and watch whatever they're playing on the large screen television. On your drive home, you plug in the aux to your Spotify and hear an ad about its Premium Package. While driving, you notice the new billboard advertising Ford trucks. When you get home, you open up your laptop. You check a class web page to see if you have homework, check the day's current events and sporting scores, then check your email. You read several messages, delete the spam, and get irritated at the pop-up advertisements that keep jumping on your screen. After shutting down your computer you sit on the couch to watch a movie streaming through Netflix. As you lean back on the couch, you clear away a stack of magazines to set down your drink.

The above example is a representation of the amount of mass communication we are exposed to daily. In the U.S. we witness and understand a great deal of our world through mass communication. Remember from Chapter 2 that in the early part of the 20th century, communication scholars began to ask questions about the impact of media as more and more mass communication outlets were developed. Questions then and now include: To what degree does mass communication affect us? How do we use or access mass communication? How does each medium influence how we interpret messages? Do we play an active or passive role when we interact with media? This chapter explores these questions by examining the concept of mass communication, its evolution, its functions, its theories, and its place in society.

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10.1.2: Defining Mass Communication

Littlejohn and Foss define **mass communication** as *"the process whereby media organizations produce and transmit messages to large publics and the process by which those messages are sought, used, understood, and influenced by audience"* (333). McQuail states that mass communication is, *"only one of the processes of communication operating at the society-wide level, readily identified by its institutional characteristics"*(7). Simply put, mass communication is the public transfer of messages through media or technology-driven channels to a large number of recipients from an entity, usually involving some type of cost or fee (advertising) for the user. "The sender often is a person in some large media organization, the messages are public, and the audience tends to be large and varied" (Berger 121). However, with the advent of outlets like YouTube, Instagram, Facebook, and texting, these definitions do not account for the increased opportunities individuals now have to send messages to large audiences through mediated channels.



Figure 10.1.2.1

Nevertheless, most mass communication comes from large organizations that influence culture on a large scale. Schramm refers to this as a "working group organizer" (115). Today the working groups that control most mass communication are large conglomerates such as Viacom, NewsCorp, Disney, ComCast, Time Warner, and CBS. In 2014, these conglomerates controlled 90% of American Media and mergers continue to consolidate ownership even more. An example of an attempt at such a takeover of power occurred throughout 2014 with Comcast and Time Warner pursuing a merger for $45 billion.

Remember our definition of communication study: "who says what, through what channels (media) of communication, to whom, [and] what will be the results" (Smith, Lasswell & Casey 121)? When examining mass communication, we are interested in who has control over what content, for what audience, using what medium, and what are the results? Media critic Robert McChesney said we should be worried about the increasingly concentrated control of mass communication that results when just a handful of large organizations control most mass communication. "The implications for political democracy, by any standard, are troubling" (23). When interviewed, Ben Bagdikian, media critic and former Dean of the Graduate School of Journalism, University of California, Berkeley, cautiously pointed out that over the past two decades, major media outlets went from being owned by 50 corporations to just five (WGBH/Frontline). Both McChesney and Bagdikian warn about the implications of having so few organizations controlling the majority of our information and communication. Perhaps this is the reason new media outlets like Instagram, Snapchat, YouTube, and Facebook have consistently grown in popularity as they offer alternative voices to the large corporations that control most mass communication.

Mass Communication Now

This table shows the six most prosperous media conglomerates of 2014. Included is a list of just SOME of the networks they own.

COMCAST	News Corporation	Disney	VIACOM	TIMEWARNER	CBS
-NBC -MSNBC -AT&T	-FOX -Wall Street Journal -New York Post	-ABC -ESPN -Pixar -Miramax -Marvel Studios	-MTV -Nick JR. -CMT -Paramount pictures	-CNN -HBO -Time -Warner Bros.	-Showtime -Smithsonian Channel -NFL.com -Jeopardy -60 Minutes

Image produced with information from businessinsider.com

Figure 10.1.2.2

To understand mass communication one must first be aware of some of the key factors that distinguish it from other forms of communication. First, is the dependence on a media channel to convey a message to a large audience. Second, the audience tends to be distant, diverse, and varies in size depending on the medium and message. Third, mass communication is most often profit driven, and feedback is limited. Fourth, because of the impersonal nature of mass communication, participants are not equally present during the process.

As mass communication evolves, it continues to follow trends set by technological advances. This trend has been labeled **Diffusion:** "the process in which an innovation is communicated through certain channels over time among the members of a social system'' (Rodgers). When new technological trends arise, old trends are partially replaced over time. This can be described by the Rogers' Innovation-Decision Process Model below:

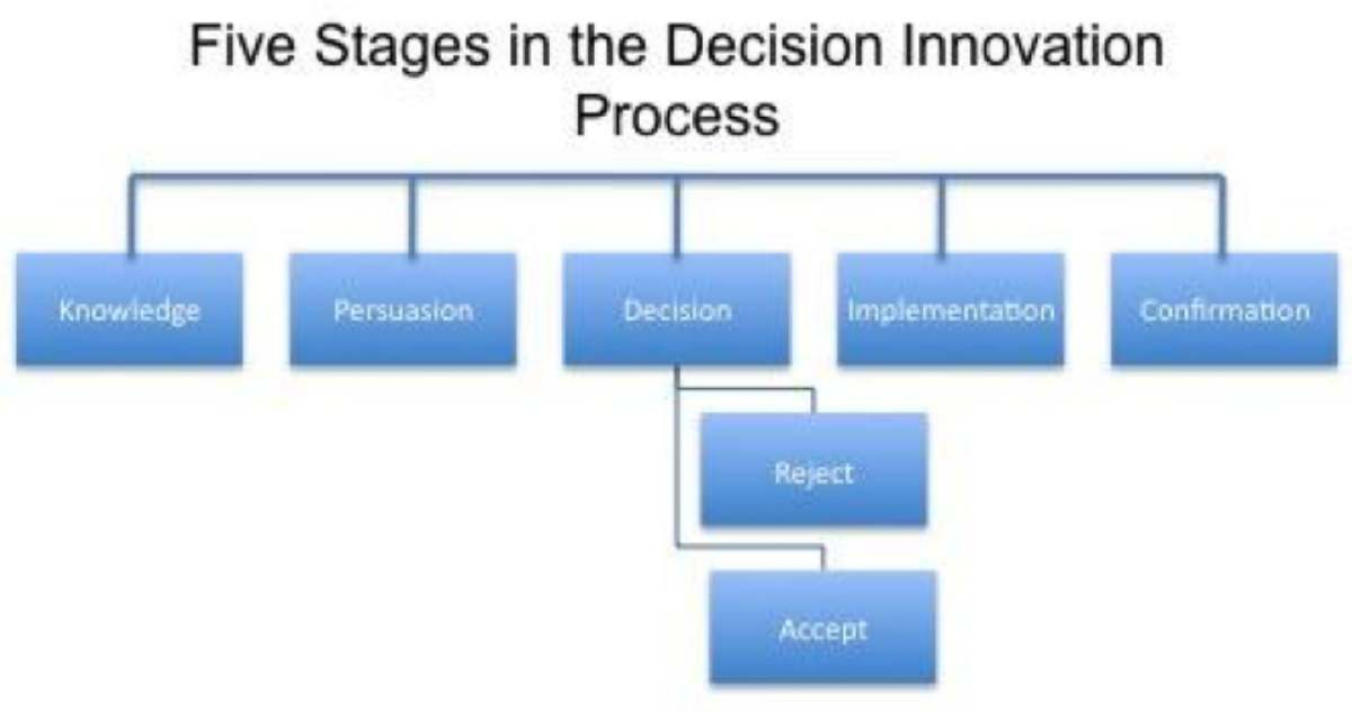


Figure 10.1.2.3: Roger's Decision Innovation Process

In this model, Rogers creates adopter categories: innovators, early adopters, early majority, late majority, and laggards. The more early adopters a new media has, the more likely its success. Early adopters are typically younger, more affluent, and better educated.

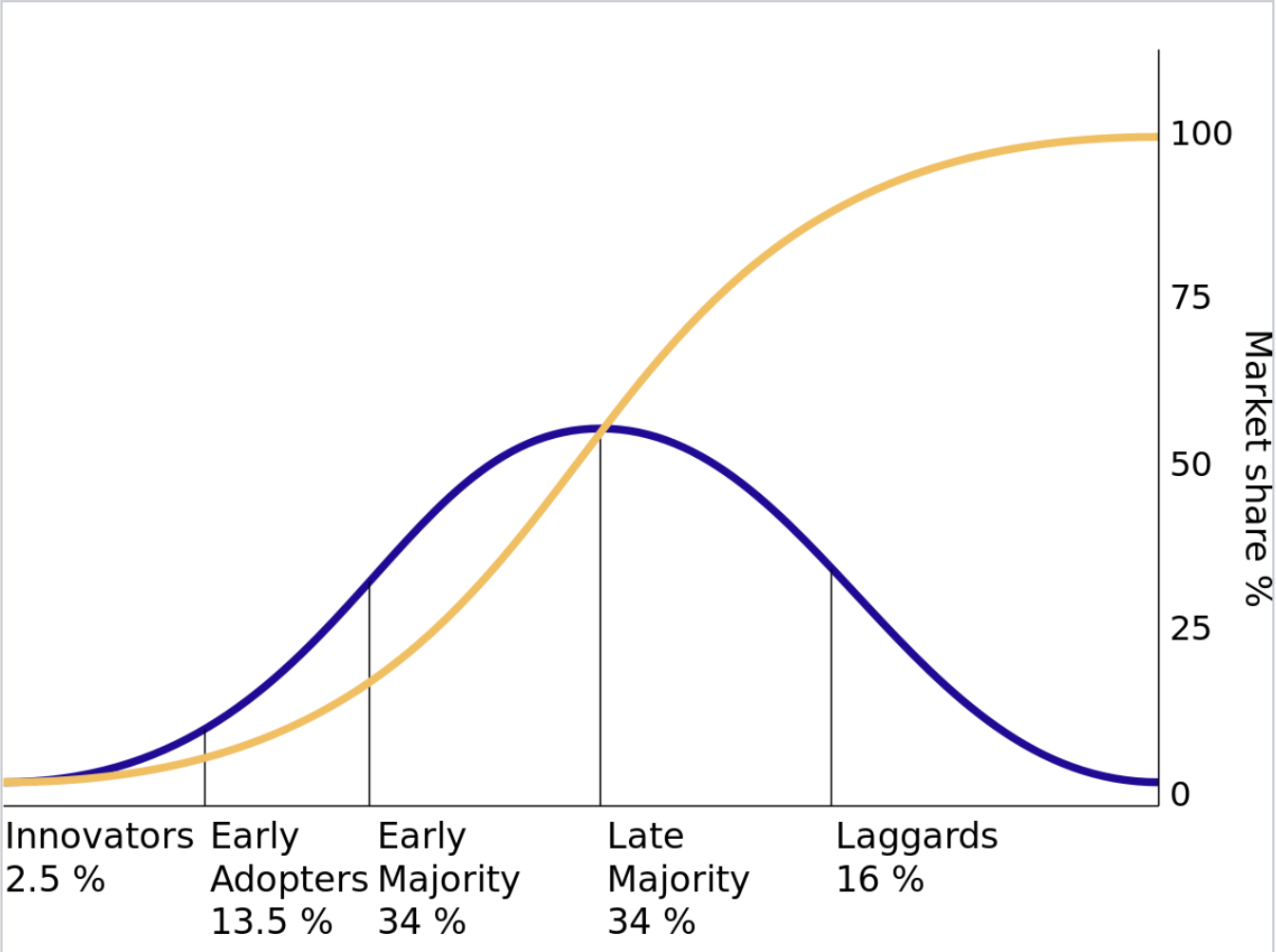


Figure 10.1.2.4: Diffusion of ideas

Mass communication continues to become more integrated into our lives at an increasingly rapid pace. This “metamorphosis” is representative by the convergence occurring (Fidler) between ourselves and technology, where we are not as distanced from mass communication as in the past. Increasingly, we have more opportunities to use mediated communication to fulfill interpersonal and social needs. O’Sullivan refers to this new use of mass communication to foster our personal lives as **“masspersonal communication”** where *(a) traditional mass communication channels are used for interpersonal communication, (b) traditionally interpersonal communication channels are used for mass communication, and (c) traditional mass communication and traditional interpersonal communication occur simultaneously."* Over time, more and more overlap occurs. “Innovations in communication technologies have begun to make the barriers between mass and interpersonal communication theory more permeable than ever” (O’Sullivan). Sites such as Facebook, Twitter, Snapchat, and Instagram are great examples of new mass communication platforms we use to develop and maintain interpersonal relationships.

As more mass communication mediums develop, Marshall McLuhan states that we can understand media as either hot or cold depending on the amount of information available to the user, as well as the degree of participation. A **hot medium** *“extends one single sense in high definition”* (McCluhan 22). Examples of hot media include photographs or music (Spotify, radio, etc.) because the message is mostly interpreted using one sense and requires little participation by participants. An audience is more passive with hot media because there is less to filter. Television is considered a **cold medium** because of the *large amount of multisensory information.* Berg Nellis states “Virtual reality, the simulation of actual environment complete with tactile sensory input, might be the extreme in cold media...This and other cutting edge technologies seem to point to increasingly cold media as we move into the digital communication future” (256). Think about online video games, such as the military sci-fi game, Halo. Games like this can be played in teams but the players do not necessarily have to be in close proximity. Simply by logging onto the server gamers can connect, interact, communicate through microphones and play as a team. These games have become so involved and realistic that they represent cold mediums because of the vast amount of sensory input and participation they require.

Perhaps we are turning into a “global village” through our interdependence with mass communication. Suddenly, “across the ocean” has become “around the corner.” McLuhan predicted this would happen because of mass communication’s ability to unify people around the globe. Are you a player in what Hagermas calls the “public sphere” that mass communication creates by posting information about yourself on public sites? If so, be careful about what you post about yourself, or allow others to "tag" you in, as many employers are googling potential employees to look into their personal lives before making decisions about hiring them. As we continue our discussion of mass communication we want to note that mass communication does not include every communication technology. As our definition states, mass communication is communication that potentially reaches large audiences. We will deal with other communication technologies in the last chapter.

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10.1.3: Evolution of Mass Communication

Societies have long had a desire to find effective ways to report environmental dangers and opportunities; circulate opinions, facts, and ideas; pass along knowledge, heritage, and lore; communicate expectations to new members; entertain in an expansive manner; and broaden commerce and trade (Schramm). The primary challenge has been to find ways to communicate messages to as many people as possible. Our need-to-know prompted innovative ways to get messages to the masses.

Before writing, humans relied on oral traditions to pass on information. “It was only in the 1920s-according to the Oxford English Dictionary-that people began to speak of 'the media’ and a generation later, in the 1950s, of a ‘communication revolution’, but a concern with the means of communication is very much older than that” (Briggs & Burke 1). Oral and written communication played a major role in ancient cultures. These oral cultures used stories to document the past and impart cultural standards, traditions, and knowledge. With the development of alphabets around the world over 5000 years ago, written language with ideogrammatic (picture-based) alphabets like hieroglyphics started to change how cultures communicated.

Still, written communication remained ambiguous and did not reach the masses until the Greeks and Romans resolved this by establishing a syllabic alphabet representing sounds. But, without something to write on, written language was inefficient. Eventually, paper making processes were perfected in China, which spread throughout Europe via trade routes (Baran). Mass communication was not quick, but it was far-reaching (Briggs & Burke). This forever altered how cultures saved and transmitted cultural knowledge and values. Any political or social movement throughout the ages can be traced to the development and impact of the printing press and movable metal type (Steinberg). With his technique, Guttenberg could print more than a single page of specific text. By making written communication more available to larger numbers of people, mass printing became responsible for giving voice to the masses and making information available to common folks (McLuhan & Fiore). McLuhan argued that Gutenberg’s evolution of the printing press as a form of mass communication had profound and lasting effects on culture, perhaps the most significant invention in human history.

Mass Communication Study Then

In 1949, Carl I. Hovland, Arthur A. Lumsdaine, and Fred D. Sheffield wrote the book Experiments on Mass Communication. They looked at two kinds of films the Army used to train soldiers. First, they examined orientation and training films such as the “Why We Fight” that were intended to teach facts to the soldiers, as well as generate a positive response from them for going to war. The studies determined that significant learning did take place by the soldiers from the films, but primarily with factual items. The Army was disappointed with the results that showed that the orientation films did not do an effective job in generating the kind of positive responses they desired from the soldiers. Imagine, people were not excited about going to war.

With the transition to the industrial age in the 18th century, large populations headed to urban areas, creating mass audiences of all economic classes seeking information and entertainment. Printing technology was at the heart of modernization WHICH led to magazines, newspapers, the telegraph, and the telephone. At the turn of the century (1900), pioneers like Thomas Edison, Theodore Puskas, and Nikola Tesla literally electrified the world and mass communication. With the addition of motion pictures and radio in the early 1900s, and television in the 40s and 50s, the world increasingly embraced the foundations of today’s mass communication. In the 1970s cable started challenging over-the-air broadcasting and traditional program distribution making the United States a wired nation. In 2014, there was an estimated 116.3 million homes in America that own a TV (Nielson, 2014 Advance National TV Household Universe Estimate). While traditionally these televisions would display only the programs that are chosen to be broadcast by cable providers, more and more households have chosen to become more conscious media consumers and actively choose what they watch through alternative viewing options like streaming video.

Today, smart T.V.'s and streaming devices have taken over the market. Many American households have multiple devices – especially smartphones. A third of American households have three or more smartphones, compared with 23% that have three or more desktops, 17% that have three or more tablets and only 7% that have three or more streaming media devices. These new forms of broadcasting have created a digital revolution. Thanks to Netflix and other streaming services we are no longer subjected to advertisements during our shows. Similarly, streaming services like Hulu provide the most recent episodes as they appear on cable that viewers can watch any time. These services provide instant access to entire seasons of shows (which can result in binge watching).

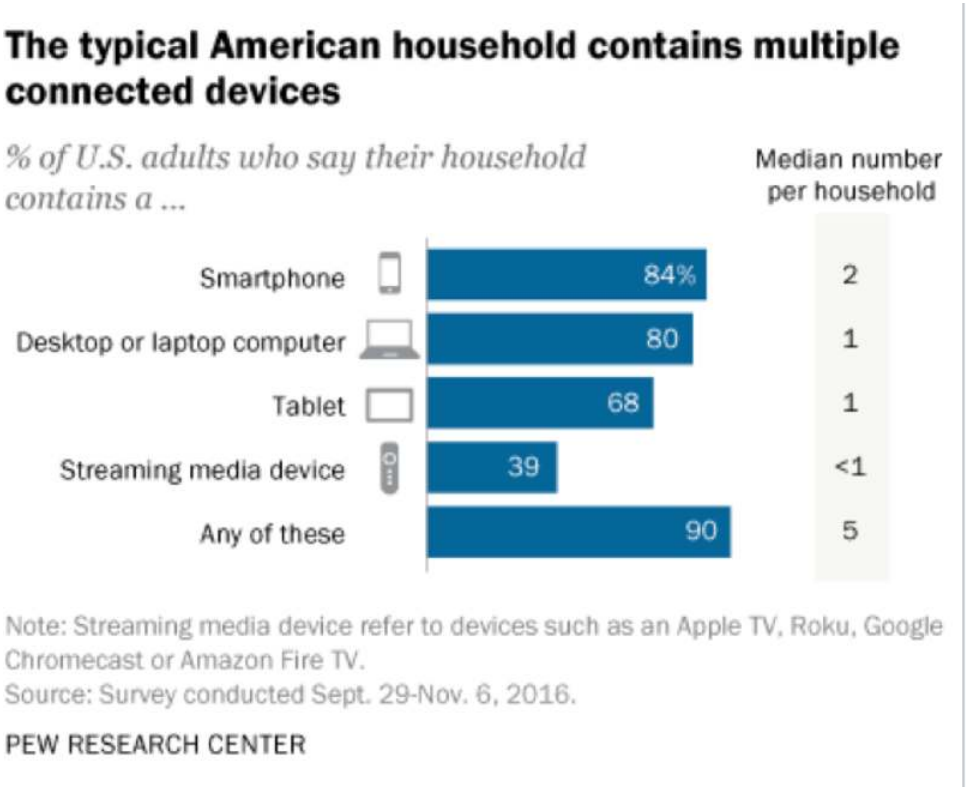


Figure 10.1.3.1: Pew Research Center: Survey Conducted September 29-November 6, 2016

The Information Age eventually began to replace the ideals of the industrial age. In 1983 Time Magazine named the PC the first "Machine of the Year." Just over a decade later, PCs outsold televisions. Then, in 2006, Time Magazine named “you” as the person of the year for your use of technology to broaden communication. "You" took advantage of changes in global media. Chances are that you, your friends, and family spend hours engaged in data-mediated communication such as emailing, texting, or participating in various form of social media. Romero points out that, “The Net has transformed the way we work, the way we get in contact with others, our access to information, our levels of privacy and indeed notions as basic and deeply rooted in our culture as those of time and space” (88). Social media has also had a large impact in social movements across the globe in recent years by providing the average person with the tools to reach wide audiences around the world for the first time in history.

If you're reading this for a college class, you may belong to the millennial or Z generation. Free wifi, apps, alternative news sources, Instagram, Snapchat, YouTube and Twitter have become a way of life. Can you imagine a world without communication technology? How would you find out the name of that song stuck in your head? If you wanted to spontaneously meet up with a friend for lunch, how would you let them know? Mass communication has become such an integral part of our daily lives, most people probably could not function through the day without it. What started as email quickly progressed to chat rooms and basic blogs, such as LiveJournal. From there, we saw the rise and fall of the first widely used social media platform, Myspace. Though now just a shadow of the social media powerhouse it once was, Myspace paved the way for social media to enter the mainstream in forms of websites such as Facebook, Twitter, Tumblr, Snapchat, and Instagram. Facebook has evolved into a global social media site. It’s available in 37 languages and has over 2.07 billion users--That's 1/4 of the world's population. Mark Zuckerberg created Facebook in 2005 while studying at Harvard University, and it has universally changed the way we communicate, interact, and share our lives with friends, family, and acquaintances. Many people argue about the good and bad qualities of having a Facebook profile, it can be looked at as your “digital footprint” in social media. While Facebook is a platform to connect socially, it has also received tremendous criticism for its use as a platform for influencing geopolitics, including the 2016 US President election. Here's a short **YouTube video** from rapper/poet Prince Ea about Facebook and the effects of social media on society.

Another example of mainstream social media is Twitter. Twitter allows for quick 280 character or less status updates (called tweets) for registered users. Tweets can be sent from any device with access to internet in a fast, simple way that connects with a number of people, whether they be family, friends or followers. Twitter's microblogging format allows for people to share their daily thoughts and experiences on a broad and sometimes public stage. The simplicity of Twitter allows it to be used as a tool for entertainment

and blogging, but also as a way of organizing social movements and sharing breaking news. President Donald Trump is fond of using Twitter as a means of communicating, a first in Presidential politics.

Mass Communication Study Now

With new forms of communication emerging rapidly, it is important to note the corresponding changes to formal language and slang terms. UrbanDictionary.com is a famous site that can introduce any newbie to the slang world by presenting them various definitions for a term they don't recognize, describe its background, and provide examples for how it's used in context. For example, one of the most popular definitions claims that the word '**hella**' is said to originate from the streets of San Francisco in the Hunters Point neighborhood. "It is commonly used in place of 'really' or 'very' when describing something."

Snapchat is a newer social media platform used by more and more people every day. The function of Snapchat allows the user to send a photo (with the option of text) that expires after a few seconds. It can be looked at like a digital self-destructing note you would see in an old spy movie. Unlike its competitors, Snapchat is used in a less professional manner, emphasizing humor and spontaneity over information efficiency. Contrary to Facebook, there is no pressure to pose, or display your life. Rather, it is more spontaneous. It's like the stranger you wink at in the street or a hilarious conversation with a best friend.

In this age of information overload, multiple news sources, high-speed connections, and social networking, life seems unimaginable without mass communication. Can you relate to your parents' stories about writing letters to friends, family, or their significant others? Today, when trying to connect with someone we have a variety ways of contacting them; we can call, text, email, Facebook message, tweet, and/or Snapchat; the options are almost endless and ever-changing. Society today is in the midst of a technological revolution. Only a few years ago families were arguing over landline internet cable use and the constant disruptions from incoming phone calls. Now, we have the ability to browse the web anytime on smart phones. Since the printing press, mass communication has literally changed the ways we think and interact as humans. We take so much for granted as "new technologies are assimilated so rapidly in U.S. culture that historic perspectives are often lost in the process" (Fidler 1). With all of this talk and research about mass communication, what functions does it serve for us?

Mass Communication Now

The expansion of mass media brings new challenges and opportunities to ensure inclusion, so that all have access to the information available through these mediums. Making information accessible to all is important and necessary. Websites have begun using disability accessible features to allow as many people as possible access to online communication. Check out **this article** on how to make sure your website is disability friendly.

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10.1.4: Functions of Mass Communication

Mass communication doesn't exist for a single purpose. With its evolution, more and more uses have developed and the role it plays in our lives has increased greatly. Wright characterizes seven functions of mass communication that offer insight into its role in our lives.

- **Surveillance**. The first function of mass communication is to serve as the eyes and ears for those seeking information about the world. The internet, televisions, and newspapers are the main sources for finding out what's going around you. Society relies on mass communication for news and information about our daily lives. WE can find out about the weather, current issues, the latest celebrity gossip, and even start times for games. Do you remember finding out about the 2016 Presidential Election results? How did you hear about it? Thanks to the internet and smart phones instant access to information is at the users fingertips. News apps have made mass communication surveillance instantly accessible by sending notifications to smartphones with the latest news.
- **Correlation**. Correlation addresses how the media presents facts that we use to move through the world. The information received through mass communication is not objective and without bias. People ironically state "it must be true if it's on the internet." However, we don't think that in generations past people must have without a doubt stated it "has to be true" because it was on the radio. This statement begs the question, how credible are the media? Can we consume media without questioning motive and agenda? Someone selects, arranges, interprets, edits, and critiques the information used in the media. If you ask anyone who works for a major reality TV show if what we see is a fair representation of what really happens, the person would probably tell you "no."
- **Sensationalization**. There is an old saying in the news industry "if it bleeds, it leads," which highlights the idea of Sensationalization. Sensationalization is when the media puts forward the most sensational messages to titillate consumers. Elliot observes, "Media managers think in terms of consumers rather than citizens. Good journalism sells, but unfortunately, bad journalism sells as well. And, bad journalism-stories that simply repeat government claims or that reinforce what the public wants to hear instead of offering independent reporting -is cheaper and easier to produce" (35).
- **Entertainment**. Media outlets such as People Magazine, TMZ, and entertainment blogs such as Perez Hilton keep us up to date on the daily comings and goings of our favorite celebrities. We use technology to watch sports, go to the movies, play video games, watch YouTube videos, and listen to music, books, and podcasts on our phones on a daily basis. Most mass communication simultaneously entertains and informs. People often turn to media during our leisure time to provide an escape from boredom and relief from the predictability of our everyday lives. We rely on media to take us places we could not afford to go or imagine, acquaints us with bits of culture, and make us laugh, think or cry. Entertainment can have the secondary effect of providing companionship and/or catharsis through the media we consume.



Figure 10.1.4.1

- **Transmission**. Mass media is a vehicle to transmit cultural norms, values, rules, and habits. Consider how you learned about what's fashionable in clothes or music. Mass media plays a significant role in the socialization process. We look for role models to display appropriate cultural norms, but all too often, not recognizing their inappropriate or stereotypical behavior.

Mainstream society starts shopping, dressing, smelling, walking, and talking like the person in the music video, commercial, or movies. Why would soft drink companies pay Kim Kardashian or Taylor Swift millions of dollars to sell their products? Have you ever bought a pair of shoes or changed your hairstyle because of something you encountered in the media? Obviously, culture, age, type of media, and other cultural variables factor into how mass communication influences how we learn and perceive our culture.

- **Mobilization**. Mass communication functions to mobilize people during times of crisis (McQuail, 1994). Think back to the Boston Marathon Bombing. Regardless of your association to the incident, Americans felt the attack as a nation and people followed the news until they found the perpetrators. With instant access to media and information, we can collectively witness the same events taking place in real time somewhere else, thus mobilizing a large population of people around a particular event. The online community Reddit.com is a key example of the internet's proactivity. While the FBI was investigating the bombing, the Reddit community was posting witness's photos and trying to help identify the culprits. People felt they were making a difference.
- **Validation**. Mass communication functions to validate the status and norms of particular individuals, movements, organizations, or products. The validation of particular people or groups serves to enforce social norms (Lazarsfeld & Merton). If you think about most television dramas and sitcoms, who are the primary characters? What gender and ethnicity are the majority of the stars? What gender and ethnicity are those that play criminals or those considered abnormal? The media validates particular cultural norms while diminishing differences and variations from those norms. A great deal of criticism focuses on how certain groups are promoted, and others marginalized by how they are portrayed in mass media.

Case in Point

Validation Through Social Movements



Figure 10.1.4.2: Hair stylist Dupe Talabi, (cropped

- In connection with Black Lives Matter and the recent resurgence in the push for equality, social media has allowed for a much wider accessibility for various social movements. It is common to be scrolling through Twitter and Instagram and see hashtags such as #naturalhairmovement or #blackout. The Natural Hair Movement was created to encourage those whose natural hair does not align with the oppressive eurocentric beauty standards to wear their hair naturally and proud, rather than conforming to those binding standards. #Blackout was started to inspire Black individuals to share their selfies proudly and unapologetically due to the large lack of Black representation in media and was massively influential on what people considered "beautiful." Movements like these are accessible from the convenience of one's personal device and can give users the confidence and support of a large network of people. For more information, **click here**.

Given the power of the various functions of mass communication, we need to be reflective about its presence in our lives (McLuhan & Fiore). We will now turn our attention to the study of mass communication by looking at what mass communication scholars study, and how they study it.

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10.1.5: The Study of Mass Communication

Continuing with the theme of this book, studying the role of mass communication heightens our awareness, helping us become media literate and strengthen our "ability to access, analyze, evaluate, and communicate messages" (Baran 374). Look around you. Mass communication's influence in contemporary society is pervasive, as we are all interlaced with it in our daily lives.



Figure 10.1.5.1

Mass Communication and Popular Culture

Culture is comprised of *shared behaviors, values, beliefs, and attitudes that are learned through socialization*. As Brummett explains, "**popular culture** are those *systems or artifacts that most people share or know about*"(27). Using Brummett's ideas, in order for mass communication to be popular all forms do not have to be consumed or used by everyone. Instead, its place in culture is so pervasive that we at least have some familiarity with it. You may not watch the shows like Grey's Anatomy, Stranger Things, or Game of Thrones, but chances are you know something about them.

Case In Point

In 2017, we have seen a dramatic increase in the amount of Facebook videos we see on our feeds. Not only do we see more videos, but we are making more videos. With the easiness of one swipe and one tap, we can access our own video-making software within Facebook. Facebook live has given us the opportunity to even record and publish our videos in real time to our friends. But is this huge pop culture trend of making and having access to millions of videos dangerous? On October 24, 2017, a Ayhan Uzun, a father in Turkey, took to a Facebook live video upon finding out of his daughter's unapproved engagement. After banning those who hurt him from his funeral, he held up a gun to his temple and fired. Ayhan has not been the first person to commit suicide over a Facebook or Instagram Live video and he will not be the last. This pop culture trend of making these Facebook videos can unintentionally allow for our children to accidentally stumble upon someone's final moments.

In contrast to popular culture, **high culture** consists of those *media that are generally not produced for the masses, require a certain knowledge base, and typically require an investment of time and money to experience them*. Examples of high culture include opera, poetry, theater, classical music, and the arts. While we generally do not use the term low culture, "Pop culture refers to mass-mediated kinds of 'low' art such as television commercials, television programs, most films, genre works of literature, and popular music" (Berger 118).

Keep in mind that popular culture does not necessarily mean poor quality. Popular is not always bad and is often relative to the times. For example, think about baby boomers. Their parents said rock-n-roll music was going to ruin their generation. However, today that very same music is considered classic. In the 1950's it was said that comic books would corrupt children, and jazz was sinful. It seems like every generation has the opinion that the current pop culture of the time will destroy the moral fiber of young people. But it's often the case that those cultural references become our most revered and loved cultural icons of the time period. Regardless of how mass communication is perceived, it implants words, behaviors, trends, icons, and patterns of behaviors that show up in our culture. Or, as some ask, is it the other way around?

Mass communication influences all aspects of society, including the language we use (Spitulnik). For example, in the 1980's, Wendy's aired the popular television commercial "where's the beef?" In the 1990s, Jerry Seinfeld's television show got us saying, "yada, yada, yada." Saturday Night Live popularized the phrase, "I need more cow bell." And Who Wants to Be a Millionaire coined the term "phone a friend." It is common for us to personalize words or phrases, especially if they're funny, and integrate them into our lives relative to our social contexts. The Seattle Times News Service reported that the 2003 version of the Oxford Dictionary of English now contains the catch phrase made famous by the HBO show The Sopranos-"bada bing" meaning an exclamation to emphasize that something will effortlessly and predictably happen. This dictionary now contains words implanted by popular culture such as "counterterrorism" and "bootylicious." Certain words become a part of our shared understanding through media exposure. Think about other acronyms and language that are now commonplace that were not just a few years ago: iPhone, Instagram, Selfie, Hashtag, Google and Skype (as verbs), sexting, etc.

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10.1.6: Grounding Theories of Mass Communication

Almost forty years ago Osmo Wiio argued that mass communication does not accurately portray reality. Interesting that all this time later we now have a large number of “reality tv” shows that continue to blur the lines of reality and fiction. Are you always able to tell the difference between fiction and reality in mass communication? Most people tend to rationalize that others are more affected by mass communication than they are (Paul, Salwen, & Dupagne). However, we are all susceptible to the influence of mass communication.

As we discussed in Chapter 5, theories are our best representations of the world around us. “Mass communication theories are explanations and predictions of social phenomena that attempt to relate mass communication to various aspects of our personal and cultural lives or social systems” (Baran 374). We need to be discerning as we examine mass communication (Baran). “The beginning of the television age in the 1950s brought in visual communication as well as stimulated the rise of an interdisciplinary theory of the media. Contributions were made from economics, history, literature, art, political science, psychology, sociology and anthropology, and led to the emergence of academic departments of communication and cultural studies” (Briggs & Burke 2). Mass communication theories explore explanations for how we interact with mass communication, its role in our lives, and the effects it has on us.

Let’s look at six theories of mass communication: *1) the magic bullet theory, 2) two-step flow theory, 3) multi-step flow theory, 4) uses and gratification theory, 5) cultivation theory, and 6) narrative theory.*

- **Magic Bullet Theory**. The magic bullet theory (also called the hypodermic needle theory) suggests that *mass communication is like a gun firing bullets of information at a passive audience*. “Communication was seen as a magic bullet that transferred ideas or feelings or knowledge or motivations almost automatically from one mind to another” (Schramm 8). This theory has been largely discredited by academics because of its suggestion that all members of an audience interpret messages in the same way, and are largely passive receptors of messages. This theory does not take into account intervening cultural and demographic variables such as age, ethnicity, gender, personality, or education that cause us to react differently to the media messages we encounter. However, many people hold the assumption that media, like television news outlets, simply release information that doesn’t encourage audience engagement and critical thinking. Rather than give a story with an unbiased message, that would allow a consumer create an opinion for themselves, media news outlets present stories to audiences that are attractive to them. Those who believe reality television shows actually portray reality hold some assumptions of the magic bullet theory.

Take a few minutes to view this [https://www.youtube.com/watch?v=Qt5MjBlvGcY&feature=youtu.be&list=PL2cSVcRHXciTp_afPmF9qIyRYeMLZxWf0 **Hypodermic Needle Theory Video**] that further summarizes and explains the theory.

Mass Communication Study Now

One of the things that has occurred in mass communication is the conscious manufacturing of personality or performance to reflect that of someone you want to be perceived as. We can alter our photos, edit our videos, and retake the same photo 100 times to ensure we are putting out the best version of ourselves. When we put out the “best” or most relatable version of ourselves, we potentially attract more followers and more attention. We see an example of this taking place in the show “Parks and Recreation.” Howard Tuttleman is one of the most popular radio broadcasters in the show. However, he doesn’t go by Howard Tuttleman. He goes by “The Douche." Along with this new name, he has developed a new personality that includes making fart noises, being loud, and a bit obscene. We see that this in fact is not his real self when he is trying to court Ann. He speaks articulately on a certain author and his views on politics, but then when someone recognizes him as “The Douche/" he flips his personality and becomes his obnoxious radio personality.

- **Two-Step Flow Theory**. After World War II, researchers began noticing that not all audiences react in the same ways to mass communication. Media had less power and relatively less affect than previously assumed (Klapper). The **two-step flow theory** suggests that mass communication messages do not move directly from a sender to the receiver (Katz & Lazarsfeld). Instead, *a small group of people, gatekeepers, screen media messages, reshape these messages, and control their transmission to the masses*. Opinion leaders initially consume “media content on topics of particular interest to them” and make sense of it based upon their own values and beliefs (Baran). In the second step, the opinion leaders filter and interpret the messages before they pass them along to individuals with shared ideologies who have less contact with the media, opinion followers. An example of this theory occurs during political campaigns. Research has shown that during an election, media influence your voting

preferences (Lazarsfeld, Berelson, & Gaudet) through the information they choose to show about a candidate. This research can still be applied to current political campaigns. Pope Francis has over 4 million followers on Twitter and is one of the most re-tweeted social leaders. He uses social media to engage and influence his followers about what's going on in the world. Also, President Trump frequently uses Twitter to communicate with his base voters. Conservatives often argue that they are marginalized by the "liberal media," while liberals argue that they are marginalized because wealthy conservatives own and control the media. Either way, research reveals that media dependency becomes increasingly important for the public especially during political campaigns (Jeffries). You can watch a short video on the **Two-Step Flow Theory**.

- **Multi-step Flow Theory**. This theory suggests that *there is a reciprocal nature of sharing information and influencing beliefs, attitudes, and behaviors* (Troldahl; Troldahl & Van Dam). The idea is that opinion leaders might create media messages, but opinion followers might be able to sway opinion leaders. Thus, the relationship to media becomes much more complex. Some believe that the role of the opinion leader in our changing culture is diminishing (Baran; Kang) particularly with the ability for average people to reach potentially millions of people through social media. You've likely heard the term "going viral" which is something that could not have happened even ten-fifteen years ago. This mediated diffusion de-bunks the notion of an all-powerful media but still recognizes that media have some effect on the audience.

Mass Communication Study and You

Do you do most of your research using search engines like google or yahoo? There had been an assumption that today's younger generation is the most web-literate. However, a study carried out by the CIBER research team at the University College London states today's youth "rely heavily on search engines, view rather than read and do not possess the critical and analytical skills to assess the information that they find on the web." The same study showed that people of all ages who use the internet have a low tolerance for any delay in obtaining information. These researchers called on libraries and educational institutions to keep up with the digital age in order to provide people with quick access to information. They also stress the importance of having good research skills, rather than doing quick and simple google searches, without thinking critically about the information and its sources. Does your campus require an sort of "information literacy" training for you to graduate?

-The British Library

- **Uses and Gratification Theory**. The uses and gratification theory suggests that *audience members actively pursue particular media to satisfy their own needs*. "Researchers focus their attention, then, on how audiences use the media rather than how the media affect audiences" (Berger 127). The reciprocal nature of the mass communication process no longer sees the media user as an inactive, unknowing participant but as an active, sense-making participant that chooses content and makes informed media choices. We tend to avoid media that do not agree with our values, attitudes, beliefs, or pocketbooks. Schramm argued that we make media choices by determining how gratified we will be from consuming a particular media. Is it easier for you to read a newspaper, or would you rather watch YouTube or listen to Spotify? Even with all the information on the internet, there are still some people who consider it too time consuming and complex. Yet, many of our students do not have television sets, but instead watch all television, movies, and videos online. Streaming shows online helps us avoid commercials and media content in which we choose not to participate. Netflix, for example, requires a monthly fee in order for you to be commercial free during your shows, but usually you have to wait a season to watch shows. Whereas, Hulu charges a nominal fee for their services and share 2-5 commercials per episode, but you can watch the shows during the original season they are aired. You can even choose to pay a higher monthly fee and have no commercials. These new ways of watching television have allowed the consumer to make active choices about what media the use and consume.
- **Cultivation Theory**. Cultivation theory *questions how active we actually are when we consume mass communication*. For example, the average American views between three and five hours of television a day for an average of 21 hours per week (Hinckly). According to the American Academy of Pediatrics, by age 18, the average American child will have watched 200,000 acts of violence on television. This statistic does not even take into account the violence a child has access through YouTube videos, Instagram, Facebook, music videos or any other media distribution. When violence is shown on television, rarely are the negative consequences of it acknowledged-47% of victims show no evidence of harm and 73% of perpetrators were not held accountable for their violent actions (Huston et al.).

What kind of impact does all of this have? Is it possible to tell when the average viewer becomes desensitized to violent content, or does it serve as an outlet for normal aggression? Why doesn't all violent content affect every viewer in the same manner? Does too

much consumption of violent media cause violent behavior from viewers? People who consume a lot of media see the world as a more violent and scary place because of the high levels of violence they see (Gerbner).

The theory has been extended to address the more general influences of media on human social life and personal beliefs (Lowery; DeFleur). Media present cultural realities such as fear of victimization (Sparks & Ogles), body image, promiscuity, religion, families, attitudes toward racism (Allen & Hatchett), sex roles, and drug use. Kilbourne states, “Advertising doesn’t cause eating problems, of course, any more than it causes alcoholism. [However,] Advertising does promote abusive and abnormal attitudes about eating, drinking, and thinness” (261). Gerbner developed the three B’s which state that media blurs people’s traditional distinctions of reality, blends people’s realities into one common cultural mainstream, and bends the mainstream to fit its institutional interests and the interests of its sponsors.

- **Narrative Theory**. Narrative Theory is the idea that people use stories to understand and interact with the world around them. These narratives change with each subject, but generally support one another cognitively. These are called Narrative Clusters. Dominant Narratives serve as a lens through which history is written by any culture’s dominant society, and can be created and disseminated through mass communication. Narrative Clusters enable peoples of different narratives to develop Narrative Empathy. A classic example of this would be if a person wished to receive sympathy from a less than hospitable group, they could tell a uniting story which we all may have experienced in some capacity or another. This is why politicians will tell stories of their youth. Childhood experiences are likely to be functionally similar in geographic regions. Those who find themselves empathetic to the struggle of a person are more likely to be receptive to their other messages.

Mass communication theories are outlined into three categories:(1) theories about culture and society, (2) theories of influence and persuasion and (3) media use theories (Littlejohn and Foss). Understanding a few of the theories on mass communication, let’s look at some skills that will help you become a better and more critical consumer of mass communication.

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10.1.7: Media Literacy

Studying how we use and consume mass communication allows us to scrutinize the conflicts, contradictions, problems, or even positive outcomes in our use of mass communication. With so much to learn about mass communication, how informed are you? Our consciousness of our media consumption is vital to understanding its effects on us as members of society. **Media literacy** is *our awareness regarding our mediated environment or consumption of mass communication. It is our ability to responsibly comprehend, access, and use mass communication in our personal and professional lives.* Potter states that we should maintain cognitive, emotional, aesthetic, and moral awareness as we interact with media. Baran suggests a number of skills we can develop in order to be media literate.

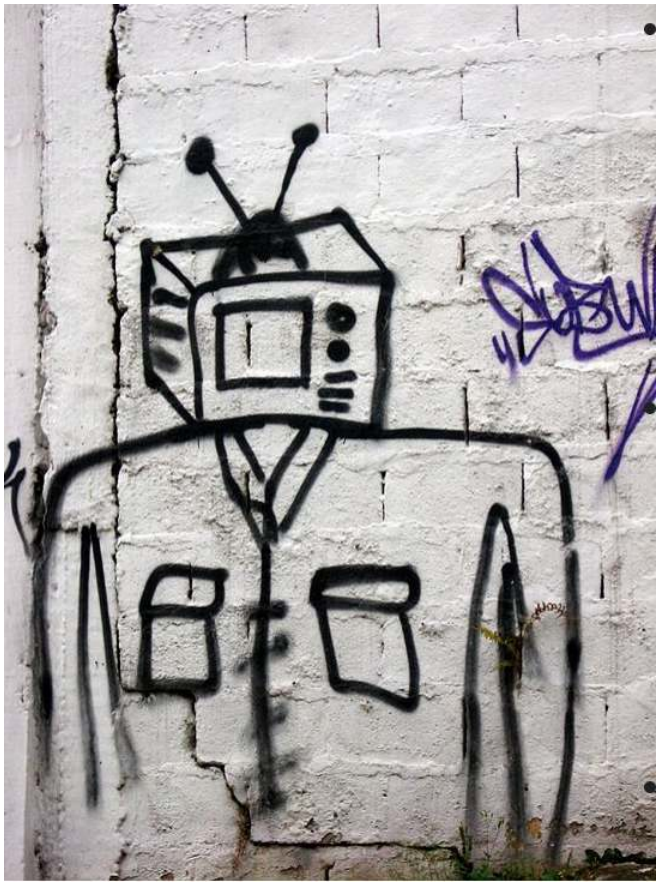


Figure 10.1.7.1

- **Understand and respect the power of mass communication messages**. An important skill for media literacy is to acknowledge just how dominant mass communication is in our lives and around the globe. Through mass communication, media shape, entertain, inform, represent, reflect, create, move, educate, and affect our behaviors, attitudes, values, and habits in direct and indirect ways. Virtually everyone in the world has been touched in some way by mass communication, and has made personal and professional decisions largely based on representations of reality portrayed though mass communication. We must understand and respect the power media have in our lives and understand how we make sense of certain meanings.
- **Understand content by paying attention and filtering out noise**. As we learned in Chapter 1, anything that hinders communication is noise. Much of the noise in mass communication originates with our consumption behaviors. How often do you do something other than pay complete attention to the media that you're accessing? Do you listen to music while you drive, watch videos while you eat, or text friends while you're in class? When it comes to mass communication we tend to multitask, an act that acts as noise and impacts the quality of the messages and our understanding of their meanings. We often turn ourselves into passive consumers, not really paying attention to the messages we receive as we perform other tasks while consuming media.

Case In Point

The Tao of Media Literacy

How do media affect us? Are we media literate? Werner Heisenberg in The Physicist's Conception of Nature relates a timeless, allegorical story about the role of technology in our lives and questions if our interactions are mindful or thoughtless in regards to change. In Heisenberg's analogy, the wise old, Chinese sage warns us about the delicate balance between humans, nature, and technology.

In this connection it has often been said that the far-reaching changes in our environment and in our way of life wrought by this technical age have also changed dangerously our ways of thinking, and that here lie the roots of the crises, which have shaken our times and which, for instance, are also expressed in modern art. True, this objection's much older than modern technology and science, the use of implements going back to our earliest beginnings. Thus, two and a half thousand years ago, the Chinese sage Chuang-Tzu spoke of the danger of the machine when he said: As Tzu-Gung was [traveling] through the regions north of the river Han, he saw an old man working in his vegetable garden. He had dug an irrigation ditch. The man would descend into the well, fetch up a vessel of water in his arms and pour it out into the ditch. While his efforts were tremendous the results appeared to be very [meager]. Tzu-Gung said, "There is a way whereby you can irrigate a hundred ditches in one day, and whereby you can do much with little effort. Would you not like to hear of it?" Then the gardener stood up, looked at him and said, "And what would that be?" Tzu-Gung replied, "You take a wooden lever, weighted at the back and light in front. In this way you can bring up water so quickly that it just gushes out. This is called a draw-well." Then anger rose up on the old man's face, and he said, "I have heard my teacher say that whoever uses machines does all his work like a machine. He who does his work like a machine grows a heart like a machine, and he who carries the heart of a machine in his breast loses his simplicity. He who has lost his simplicity becomes unsure in the strivings of his soul. Uncertainty in the strivings of the soul is something which does not agree with honest sense. It is not that I do not know of such things: I am ashamed to use them."

- **Understand emotional versus reasoned reactions to mass communication content in order to act accordingly**. A great deal of mass communication content is intended to touch us on an emotional level. Therefore, it's important to understand our emotional reactions to mass communication. Advertising often appeals to our emotions in order to sell products (Jhally). "Sex sells" is an old advertising adage, but one that highlights how often we make decisions based on emotional reactions, versus reasoned actions. Glance through magazines like Maxim or Glamour and you'll quickly realize how the emotions associated with sex are used to sell products of all kinds. Reasoned actions require us to think critically about the mass communication we consume before we come to conclusions simply based on our emotional responses.
- **Develop heightened expectations of mass communication content**. Would you consider yourself an informed consumer of mass communication? Do you expect a lot from mass communication? You may like a mystery novel because it's "fun," or a movie might take your mind off of reality for a few hours. However, Baran challenges us to require more from the media we consume. "When we expect little from the content before us, we tend to give meaning making little effort and attention" (57). It depends upon you what you're willing to accept as quality. Some people may watch fewer and fewer mainstream movies because they think the current movies in theaters are low culture or are aimed at less educated audiences. They may begin to look for more foreign films, independent films, and documentaries rather than go to see the popular movies released by Hollywood. We've even seen a backlash against television programming in general. With the rise of services like Netflix, Hulu and Amazon On-Demand, many media consumers have chosen to become what's known as "cord cutters" and cancel their cable subscriptions. These new services often offer popular tv shows and sometimes even the most current episodes available to watch at your own leisure.
- **Understand genre conventions and recognize when they are being mixed**. All media have their own unique characteristics or "certain distinctive, standardized style elements" that mark them as a category or genre (Baran 57). We expect certain things from different forms of mass communication. Most of us believe, for example, that we are able to tell the difference between news and entertainment. But, are we? Television news shows often recreate parts of a story to fill in missing video of an event. Do you always catch the "re-enactment" disclaimer? Shows such as *The Daily Show* or *Last Week Tonight* effectively blurred the lines between comedy and news, and both became recognized as credible sources for news information. Even eighty years ago, Walter Lippmann recognized that media are so invasive in our lives that we might have difficulty distinguishing between what is real and what is manipulated by the media. The "reality tv" genre is now blurring these lines even more. Another

example is the election of Arnold Schwarzenegger as governor of California. He, and others, often referred to him as the "governator," a blurring of his fictional role as the Terminator and his real role as California's governor.

- **Think critically about mass communication messages, no matter how credible their source**. It is essential that we critically consider the source of all mass communication messages. No matter how credible a media source, we can't always believe everything we see or hear because all mass communication is motivated by political, profit, or personal factors. Publicists, editors, and publishers present the information from their perspective--informed by their experiences and agendas. Even if the motive is pure or the spin is minimal, we tend to selectively interpret meanings based on our own lived experiences. Audiences do not always hold similar perceptions regarding mediated messages.

Case In Point

Fake News

Donald Trump coined the term "Fake News" to refer to news that he deemed as conjured up by media outlets to make him look bad and not credible. More often than not, the artifacts he refers to as fake news do not shed good light on him, so it's his attempt to discredit any information that goes against him. It's critical in cases like these that we do our own research so we can come to an appropriate understanding of what is happening in the world.

Donald Trump threatens to shut down NBC and other TV news networks that criticize him
http://www.independent.co.uk/news/world/americas/us-politics/trump-nbc-license-ban-tweet-cnn-shut-down-fake-news-threat-latest-a7994861.html

- **Understand the internal language of mass communication to understand its effects, no matter how complex**. This skill requires us to develop sensitivity to what is going on in the media. This doesn't just refer to whether you can program a DVR or surf the internet. This means being familiar with the intent or motivation behind the action or message. "Each medium has its own specific internal language. This language is expressed in production values--the choice of lighting, editing, special effects, music, camera angle, location on the page, and size and placement of headline. To be able to read a media text, you must understand its language" (Baran 58). What effect do these have on your interpretive or sense making abilities? Most news coverage of the Iraq war included background symbols of American flags, eagles, as well as words like "Freedom," and "Liberation." What is the impact of using these symbols in "objective" coverage of something like war? Shows like *Scandal* makes editorial choices to glamorize and demoralize politics while making it appear provocatively thrilling. On the surface, we might not realize the amount of effort that goes into dealing with political scandals, but shows like Scandal shed a light on these unspoken issues.

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10.1.8: Summary

Societies have always needed effective and efficient means to transmit information. Mass communication is the outgrowth of this need. If you remember our definition of mass communication as the public transfer of messages through media or technology driven channels to a large number of recipients, you can easily identify the multiple forms of mass communication you rely on in your personal, academic, and professional lives. These encompass print, auditory, visual, interactive media, and social media forms. A relatively recent mass communication phenomenon known as mass-personal communication combines mass communication channels with interpersonal communication and relationships, where individuals are now gaining access to technology that allows them to reach large audiences.

While mass communication is vital to the success of social movements and political participation it has seven basic functions. The first of which is surveillance, or the “watch dog” role. Correlation occurs when an audience receives facts and usable information from mass media sources. When the most outrageous or fantastic stories are presented we are witnessing the sensationalization function of media. Needing an escape from routines or stress we turn to media for its entertainment value. As a cultural institution, mass communication transmits cultural values, norms and behaviors, mobilizes audiences, and validates dominant cultural values.

As media technology has evolved, so have the scholarly theories for understanding them. The five theories we discussed are different primarily in the degree of passivity versus activity they grant the audience. The magic-bullet theory assumes a passive audience while the two-step-flow and multi-step-flow theories suggest that there is a reciprocal relationship between the audience and the message. The theory of uses and gratification suggests that audiences pick and choose media to satisfy their individual needs. Gerbner’s cultivation theory takes a long-term perspective by suggesting that media is one of many cultural institutions responsible for shaping or cultivating attitudes.

Because of mass communication’s unquestionable role in our lives, media literacy skills are vital for any responsible consumer and citizen. Specifically, we can become media literate by understanding and respecting the power of mass communication messages, understanding media content by paying attention, understanding emotional versus reasoned responses to mass communication, developing heightened expectations of mass communication content, understanding genre conventions and recognizing when they’re mixed, understanding the internal language of mass communication, and above all—thinking critically!

Discussion Questions

1. What is the role of the oral tradition in today’s society?
2. Does media directly influence individuals?
3. What determines what media an individual will use?
4. Is it the form of the media or its content that most deeply influences us?
5. Which mass communication theory do you feel most accurately portrays your media experiences? Why?
6. With constantly changing technology, what do you see as the future of mass communication?
7. How involved should the government be in protecting us from media effects? Where do you draw the line between free speech and indecency? Is censorship ever warranted?
8. How many social media sites are you apart of and actively participate in? Does one site take priority over the other?

Key Terms

- cold media
- correlation
- cultivation theory
- entertainment
- gatekeepers
- global village
- hot media
- magic bullet theory
- mass communication
- masspersonal communication
- media literacy
- mobilization
- multi-step flow theory

- opinion followers
- opinion leaders
- popular culture
- sensationalization
- surveillance
- youth
- transmission
- two-step flow theory
- uses and gratification theory
- validations

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10.2: Media and Culture

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10.2.1: Media and Culture



Figure 10.2.1.1: Paul Townsend – 1960s Beatlemania Fashion – CC BY-ND 2.0.

Just as fans could purchase Jerry Lind hats, Beatles fans could purchase Beatle wigs (as pictured above).

In 1850, an epidemic swept America—but instead of leaving victims sick with fever or flu, this epidemic involved a rabid craze for the music of Swedish soprano Jenny Lind. American showman P. T. Barnum (who would later go on to found the circus now known as Ringling Bros. and Barnum & Bailey), a shrewd marketer and self-made millionaire, is credited with spreading "Lindomania" through a series of astute show-business moves. Barnum promised Lind an unprecedented $1,000-a-night fee (the equivalent of $28,300 in 2009) for her entire 93-performance tour of the United States. Ever the savvy self-promoter, Barnum turned his huge investment to his advantage by using it to create publicity—and it paid off. When the Swedish soprano's ship docked on U.S. shores, she was greeted by 40,000 ardent fans; another 20,000 swarmed her hotel (Barnum). Congress was adjourned specifically for Lind's visit to Washington, DC, where the National Theatre had to be enlarged to accommodate her audiences. A town in California and an island in Canada were named in her honor. Enthusiasts could purchase Jenny Lind hats, chairs, boots, opera glasses, and even pianos. Barnum's marketing expertise made Lind a household name and created an overwhelming demand for a singer previously unknown to American audiences.

The "Jenny rage" that the savvy Barnum was able to create was not a unique phenomenon, however; a little more than a century later, a new craze transformed some American teenagers into screaming, fainting Beatlemaniacs. Though other performers like Frank Sinatra and Elvis Presley were no strangers to manic crowds, the Beatles attracted an unprecedented amount of attention when they first arrived in the United States. When the British foursome touched down at New York's Kennedy Airport in 1964, they were met by more than 3,000 frenzied fans. Their performance on *The Ed Sullivan Show* was seen by 73 million people, or 40 percent of the U.S. population. The crime rate that night dropped to its lowest level in 50 years (Ehrenreich, et. al., 1992). Beatlemania was at such a fever pitch that *Life* magazine cautioned that "a Beatle who ventures out unguarded into the streets runs the very real peril of being dismembered or crushed to death by his fans." The BBC publicized the trend and perhaps added to it by highlighting the paraphernalia for fans to spend their money on: "T-shirts, sweat shirts, turtle-neck sweaters, tight-legged trousers, night shirts, scarves, and jewelry inspired by the Beatles" were all available, as were Beatles-style mop-top wigs.

In the 21st century, rabid fans could turn their attention to a whole swath of pop stars in the making when the reality TV program *American Idol* hit the airwaves in 2002. The show was the only television program ever to have snagged the top spot in the Nielsen ratings for six seasons in a row, often averaging more than 30 million nightly viewers. Rival television network executives were alarmed, deeming the pop giant "the ultimate schoolyard bully," "the Death Star," or even "the most impactful show in the history of television," according to former NBC Universal CEO Jeff Zucker (Carter, 2007). New cell phone technologies allowed viewers to have a direct role in the program's star-making enterprise through casting votes, signing up for text alerts, or playing trivia games on their phones. In 2009, AT&T estimated that *Idol*-related text traffic amounted to 178 million messages (Poniewozik, 2009).

These three crazes all relied on various forms of media to create excitement. Whether through newspaper advertisements, live television broadcasts, or integrated Internet marketing, media industry tastemakers help shape what we care about. For as long as mass media has existed in the United States, it's helped to create and fuel mass crazes, skyrocketing celebrities, and pop culture manias of all kinds. Even in our era of seemingly limitless entertainment options, mass hits like *American Idol* still have the ability to dominate the public's attention. In the chapters to come, we'll look at different kinds of mass media and how they have been changed by—and are changing—the world we live in.

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10.2.2: Intersection of American Media and Culture

Learning Objectives

1. Distinguish between mass communication and mass media.
2. Identify key points in American media and culture.

Pop culture and American media are inextricably linked. Consider that Jenny Lind, the Beatles, and *American Idol* were each promoted using a then-new technology (photography for Lind, television for the Beatles, and the Internet and text messaging for *American Idol*).

Mass Communication, Mass Media, and Culture

The chapters to come will provide an in-depth look at many kinds of media, at how media trends are reshaping the United States' cultural landscape, and at how that culture shapes media in turn. These topics will be explored through an examination of mass media and mass communication both past and present—and speculation about what the future might look like.

First, it is important to distinguish between mass communication and mass media and to attempt a working definition of culture. **Mass communication** refers to information transmitted to large segments of the population. The transmission of mass communication may happen using one or many different kinds of **media** (singular medium), which is the means of transmission, whether print, digital, or electronic. **Mass media** specifically refers to a means of communication that is designed to reach a wide audience. Mass media platforms are commonly considered to include radio, newspapers, magazines, books, video games, and Internet media such as blogs, podcasts, and video sharing. Another way to consider the distinction is that a mass media message may be disseminated through several forms of mass media, such as an ad campaign with television, radio, and Internet components. **Culture** generally refers to the shared values, attitudes, beliefs, and practices that characterize a social group, organization, or institution. Just as it is difficult to pin down an exact definition of culture, cultures themselves can be hard to draw boundaries around, as they are fluid, diverse, and often overlapping.



Figure 10.2.2.1: Advances in media technology allowed for unprecedented voter participation in the 2007 CNN/YouTube® presidential debates.

lafra – The CNN + YouTube Debates – CC BY-NC-ND 2.0.

Throughout U.S. history, evolving media technologies have changed the way we relate socially, economically, and politically. In 2007, for example, a joint venture between the 24-hour news network CNN and the video-sharing site YouTube allowed voters to pose questions directly to presidential candidates in two televised debates. Voters could record their questions and upload them to YouTube, and a selection of these videos were then chosen by the debate moderators and played directly to the presidential candidates. This new format opened up the presidential debates to a much wider array of people, allowing for greater voter

participation than has been possible in the past, where questions were posed solely by journalists or a few carefully chosen audience members.

In today's wired world of smartphones and streaming satellite feeds, our expectations of our leaders, celebrities, teachers, and even ourselves are changing in even more drastic ways. This book provides you with the context, tools, and theories to engage with the world of mass media through an examination of the history, theory, and effects of media practices and roles in America. This book also provides you with the framework to consider some of the crucial issues affecting media and culture in today's world.

KEY TAKEAWAYS

- Mass communication refers to a message transmitted to a large audience; the means of transmission is known as mass media. Many different kinds of mass media exist and have existed for centuries. Both the messages and the media affect culture, which is a diffused collection of behaviors, practices, beliefs, and values that are particular to a group, organization, or institution. Culture and media exert influence on each other in subtle, complex ways.
- The 2008 election is an example of how changes in media technology have had a major impact on society. But the influence goes both ways, and sometimes cultural changes impact how media evolves.

EXERCISES

Read the following questions about media and culture:

1. The second half of the 20th century included a huge increase in forms of media available, including radio, cinema, television, and the Internet. But some form of mass communication has always been a part of U.S. history. What were the dominant forms of media present in the United States during the Industrial Revolution? World Wars I and II? Other important historical eras? How did these forms of media differ from the ones we have today? How did they help shape the way people interacted with and understood the world they lived in? How does mass communication differ from mass media?
2. Contemporary Americans have more means of getting information and entertainment than ever before. What are the major media present in the United States today? How do these forms of media interact with one another? How do they overlap? How are they distinct?
3. What is the role of media in American culture today?
    - Some people argue that high-profile cases in the 1990s, such as the criminal trial of O. J. Simpson, Bill Clinton's impeachment proceedings, and the first Persian Gulf War helped fuel the demand for 24-hour news access. What are some other ways that culture affects media?
    - Conversely, how does mass media affect culture? Do violent television shows and video games influence viewers to become more violent? Is the Internet making our culture more open and democratic or more shallow and distracted?
4. Though we may not have hover cars and teleportation, today's electronic gadgets would probably leave Americans of a century ago breathless. How can today's media landscape help us understand what might await us in years to come? What will the future of American media and culture look like?
5. Write down some of your initial responses or reactions, based on your prior knowledge or intuition. Each response should be a minimum of one paragraph. Keep the piece of paper somewhere secure and return to it on the last day of the course. Were your responses on target? How has your understanding of media and culture changed? How might you answer questions differently now?

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10.2.3: The Evolution of Media

Learning Objectives

1. Identify four roles the media performs in our society.
2. Recognize events that affected the adoption of mass media.
3. Explain how different technological transitions have shaped media industries.

In 2010, Americans could turn on their television and find 24-hour news channels as well as music videos, nature documentaries, and reality shows about everything from hoarders to fashion models. That's not to mention movies available on demand from cable providers or television and video available online for streaming or downloading. Half of U.S. households receive a daily newspaper, and the average person holds 1.9 magazine subscriptions (State of the Media, 2004) (Bilton, 2007). A University of California, San Diego study claimed that U.S. households consumed a total of approximately 3.6 zettabytes of information in 2008—the digital equivalent of a 7-foot high stack of books covering the entire United States—a 350 percent increase since 1980 (Ramsey, 2009). Americans are exposed to media in taxicabs and buses, in classrooms and doctors' offices, on highways, and in airplanes. We can begin to orient ourselves in the information cloud through parsing what roles the media fills in society, examining its history in society, and looking at the way technological innovations have helped bring us to where we are today.

What Does Media Do for Us?

Media fulfills several basic roles in our society. One obvious role is entertainment. Media can act as a springboard for our imaginations, a source of fantasy, and an outlet for escapism. In the 19th century, Victorian readers disillusioned by the grimness of the Industrial Revolution found themselves drawn into fantastic worlds of fairies and other fictitious beings. In the first decade of the 21st century, American television viewers could peek in on a conflicted Texas high school football team in *Friday Night Lights*; the violence-plagued drug trade in Baltimore in *The Wire*; a 1960s-Manhattan ad agency in *Mad Men*; or the last surviving band of humans in a distant, miserable future in *Battlestar Galactica*. Through bringing us stories of all kinds, media has the power to take us away from ourselves.

Media can also provide information and education. Information can come in many forms, and it may sometimes be difficult to separate from entertainment. Today, newspapers and news-oriented television and radio programs make available stories from across the globe, allowing readers or viewers in London to access voices and videos from Baghdad, Tokyo, or Buenos Aires. Books and magazines provide a more in-depth look at a wide range of subjects. The free online encyclopedia *Wikipedia* has articles on topics from presidential nicknames to child prodigies to tongue twisters in various languages. The Massachusetts Institute of Technology (MIT) has posted free lecture notes, exams, and audio and video recordings of classes on its OpenCourseWare website, allowing anyone with an Internet connection access to world-class professors.

Another useful aspect of media is its ability to act as a **public forum** for the discussion of important issues. In newspapers or other periodicals, letters to the editor allow readers to respond to journalists or to voice their opinions on the issues of the day. These letters were an important part of U.S. newspapers even when the nation was a British colony, and they have served as a means of public discourse ever since. The Internet is a fundamentally democratic medium that allows everyone who can get online the ability to express their opinions through, for example, blogging or podcasting—though whether anyone will hear is another question.

Similarly, media can be used to monitor government, business, and other institutions. Upton Sinclair's 1906 novel *The Jungle* exposed the miserable conditions in the turn-of-the-century meatpacking industry; and in the early 1970s, *Washington Post* reporters Bob Woodward and Carl Bernstein uncovered evidence of the Watergate break-in and subsequent cover-up, which eventually led to the resignation of President Richard Nixon. But purveyors of mass media may be beholden to particular agendas because of political slant, advertising funds, or ideological bias, thus constraining their ability to act as a watchdog. The following are some of these agendas:

1. Entertaining and providing an outlet for the imagination
2. Educating and informing
3. Serving as a public forum for the discussion of important issues
4. Acting as a watchdog for government, business, and other institutions

It's important to remember, though, that not all media are created equal. While some forms of mass communication are better suited to entertainment, others make more sense as a venue for spreading information. In terms of print media, books are durable

and able to contain lots of information, but are relatively slow and expensive to produce; in contrast, newspapers are comparatively cheaper and quicker to create, making them a better medium for the quick turnover of daily news. Television provides vastly more visual information than radio and is more dynamic than a static printed page; it can also be used to broadcast live events to a nationwide audience, as in the annual State of the Union address given by the U.S. president. However, it is also a one-way medium—that is, it allows for very little direct person-to-person communication. In contrast, the Internet encourages public discussion of issues and allows nearly everyone who wants a voice to have one. However, the Internet is also largely unmoderated. Users may have to wade through thousands of inane comments or misinformed amateur opinions to find quality information.

The 1960s media theorist Marshall McLuhan took these ideas one step further, famously coining the phrase "**the medium is the message** (McLuhan, 1964)." By this, McLuhan meant that every medium delivers information in a different way and that content is fundamentally shaped by the medium of transmission. For example, although television news has the advantage of offering video and live coverage, making a story come alive more vividly, it is also a faster-paced medium. That means more stories get covered in less depth. A story told on television will probably be flashier, less in-depth, and with less context than the same story covered in a monthly magazine; therefore, people who get the majority of their news from television may have a particular view of the world shaped not by the *content* of what they watch but its *medium*. Or, as computer scientist Alan Kay put it, "Each medium has a special way of representing ideas that emphasize particular ways of thinking and de-emphasize others (Kay, 1994)." Kay was writing in 1994, when the Internet was just transitioning from an academic research network to an open public system. A decade and a half later, with the Internet firmly ensconced in our daily lives, McLuhan's intellectual descendants are the media analysts who claim that the Internet is making us better at associative thinking, or more democratic, or shallower. But McLuhan's claims don't leave much space for individual autonomy or resistance. In an essay about television's effects on contemporary fiction, writer David Foster Wallace scoffed at the "reactionaries who regard TV as some malignancy visited on an innocent populace, sapping IQs and compromising SAT scores while we all sit there on ever fatter bottoms with little mesmerized spirals revolving in our eyes…. Treating television as evil is just as reductive and silly as treating it like a toaster with pictures (Wallace, 1997)." Nonetheless, media messages and technologies affect us in countless ways, some of which probably won't be sorted out until long in the future.

A Brief History of Mass Media and Culture

Until Johannes Gutenberg's 15th-century invention of the movable type printing press, books were painstakingly handwritten and no two copies were exactly the same. The printing press made the mass production of print media possible. Not only was it much cheaper to produce written material, but new transportation technologies also made it easier for texts to reach a wide audience. It's hard to overstate the importance of Gutenberg's invention, which helped usher in massive cultural movements like the European Renaissance and the Protestant Reformation. In 1810, another German printer, Friedrich Koenig, pushed media production even further when he essentially hooked the steam engine up to a printing press, enabling the industrialization of printed media. In 1800, a hand-operated printing press could produce about 480 pages per hour; Koenig's machine more than doubled this rate. (By the 1930s, many printing presses could publish 3,000 pages an hour.)

This increased efficiency went hand in hand with the rise of the daily newspaper. The newspaper was the perfect medium for the increasingly urbanized Americans of the 19th century, who could no longer get their local news merely through gossip and word of mouth. These Americans were living in unfamiliar territory, and newspapers and other media helped them negotiate the rapidly changing world. The Industrial Revolution meant that some people had more leisure time and more money, and media helped them figure out how to spend both. Media theorist Benedict Anderson has argued that newspapers also helped forge a sense of national identity by treating readers across the country as part of one unified community (Anderson, 1991).

In the 1830s, the major daily newspapers faced a new threat from the rise of penny papers, which were low-priced broadsheets that served as a cheaper, more sensational daily news source. They favored news of murder and adventure over the dry political news of the day. While newspapers catered to a wealthier, more educated audience, the penny press attempted to reach a wide swath of readers through cheap prices and entertaining (often scandalous) stories. The penny press can be seen as the forerunner to today's gossip-hungry tabloids.



THE NEW YORK HERALD.

WHOLE NO. 9229. NEW YORK, TUESDAY, DECEMBER 17, 1861.—TRIPLE SHEET. PRICE TWO CENTS.

NEWS FROM THE SOUTH.

The Defences of Norfolk and Portsmouth.

Brief of the Amended Constitution of Virginia.

Movements of the Rebel General Zollicoffer.

THE REBEL WAR TAX.

Rebel Soldiers Riotous from Western Virginia to South Carolina.

MISCELLANEOUS NEWS.

THE UNITED STATES IN BLACK AND WHITE.

The Geographical Position of the Loyal and Rebel States--The Rebel States are in Black.

The mark * indicates the points on the Atlantic and Gulf coasts in possession of the Union forces.

THE RHODE ISLAND TRAINING EXPEDITION.

OUR PROVIDENCE CORRESPONDENCE.

Figure 10.2.3.1: The penny press appealed to readers' desires for lurid tales of murder and scandal.

Wikimedia Commons – public domain.

In the early decades of the 20th century, the first major nonprint form of mass media—radio—exploded in popularity. Radios, which were less expensive than telephones and widely available by the 1920s, had the unprecedented ability of allowing huge numbers of people to listen to the same event at the same time. In 1924, Calvin Coolidge's preelection speech reached more than 20 million people. Radio was a boon for advertisers, who now had access to a large and captive audience. An early advertising consultant claimed that the early days of radio were "a glorious opportunity for the advertising man to spread his sales propaganda" because of "a countless audience, sympathetic, pleasure seeking, enthusiastic, curious, interested, approachable in the privacy of their homes (Briggs & Burke, 2005)." The reach of radio also meant that the medium was able to downplay regional differences and encourage a unified sense of the American lifestyle—a lifestyle that was increasingly driven and defined by consumer purchases. "Americans in the 1920s were the first to wear ready-made, exact-size clothing…to play electric phonographs, to use electric vacuum cleaners, to listen to commercial radio broadcasts, and to drink fresh orange juice year round (Mintz, 2007)." This boom in consumerism put its stamp on the 1920s and also helped contribute to the Great Depression of the 1930s (Library of Congress). The consumerist impulse drove production to unprecedented levels, but when the Depression began and consumer demand dropped dramatically, the surplus of production helped further deepen the economic crisis, as more goods were being produced than could be sold.

The post–World War II era in the United States was marked by prosperity, and by the introduction of a seductive new form of mass communication: television. In 1946, about 17,000 televisions existed in the United States; within 7 years, two-thirds of American households owned at least one set. As the United States' gross national product (GNP) doubled in the 1950s, and again in the 1960s, the American home became firmly ensconced as a consumer unit; along with a television, the typical U.S. household owned a car and a house in the suburbs, all of which contributed to the nation's thriving consumer-based economy (Briggs & Burke, 2005). Broadcast television was the dominant form of mass media, and the three major networks controlled more than 90 percent of

the news programs, live events, and sitcoms viewed by Americans. Some social critics argued that television was fostering a homogenous, conformist culture by reinforcing ideas about what "normal" American life looked like. But television also contributed to the counterculture of the 1960s. The Vietnam War was the nation's first televised military conflict, and nightly images of war footage and war protesters helped intensify the nation's internal conflicts.

Broadcast technology, including radio and television, had such a hold on the American imagination that newspapers and other print media found themselves having to adapt to the new media landscape. Print media was more durable and easily archived, and it allowed users more flexibility in terms of time—once a person had purchased a magazine, he or she could read it whenever and wherever. Broadcast media, in contrast, usually aired programs on a fixed schedule, which allowed it to both provide a sense of immediacy and fleetingness. Until the advent of digital video recorders in the late 1990s, it was impossible to pause and rewind a live television broadcast.

The media world faced drastic changes once again in the 1980s and 1990s with the spread of cable television. During the early decades of television, viewers had a limited number of channels to choose from—one reason for the charges of homogeneity. In 1975, the three major networks accounted for 93 percent of all television viewing. By 2004, however, this share had dropped to 28.4 percent of total viewing, thanks to the spread of cable television. Cable providers allowed viewers a wide menu of choices, including channels specifically tailored to people who wanted to watch only golf, classic films, sermons, or videos of sharks. Still, until the mid-1990s, television was dominated by the three large networks. The Telecommunications Act of 1996, an attempt to foster competition by deregulating the industry, actually resulted in many mergers and buyouts that left most of the control of the broadcast spectrum in the hands of a few large corporations. In 2003, the Federal Communications Commission (FCC) loosened regulation even further, allowing a single company to own 45 percent of a single market (up from 25 percent in 1982).

Technological Transitions Shape Media Industries

New media technologies both spring from and cause social changes. For this reason, it can be difficult to neatly sort the evolution of media into clear causes and effects. Did radio fuel the consumerist boom of the 1920s, or did the radio become wildly popular because it appealed to a society that was already exploring consumerist tendencies? Probably a little bit of both. Technological innovations such as the steam engine, electricity, wireless communication, and the Internet have all had lasting and significant effects on American culture. As media historians Asa Briggs and Peter Burke note, every crucial invention came with "a change in historical perspectives." Electricity altered the way people thought about time because work and play were no longer dependent on the daily rhythms of sunrise and sunset; wireless communication collapsed distance; the Internet revolutionized the way we store and retrieve information.

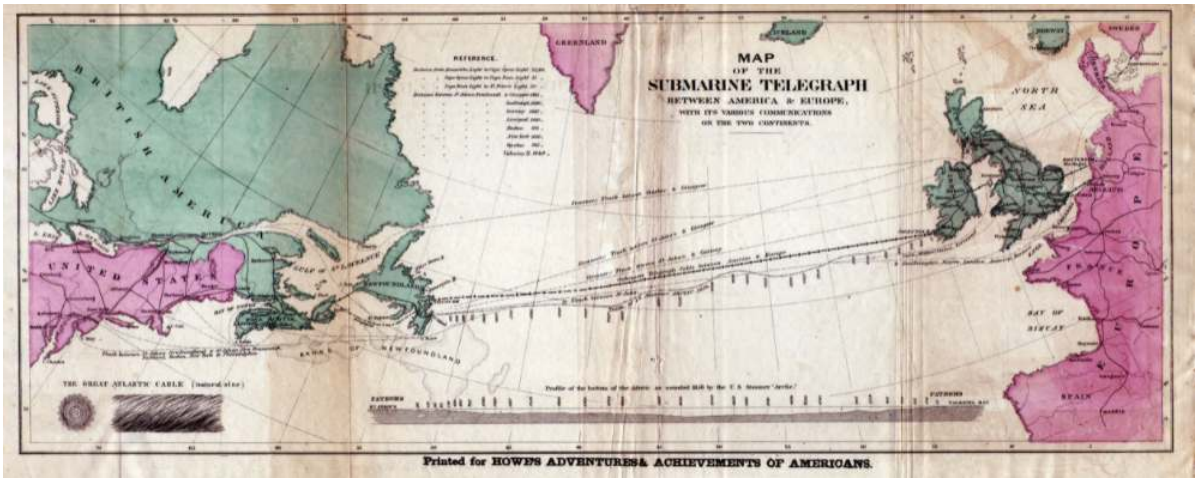


Figure 10.2.3.2: The transatlantic telegraph cable made nearly instantaneous communication between the United States and Europe possible for the first time in 1858.

Amber Case – 1858 trans-Atlantic telegraph cable route – CC BY-NC 2.0.

The contemporary media age can trace its origins back to the electrical telegraph, patented in the United States by Samuel Morse in 1837. Thanks to the telegraph, communication was no longer linked to the physical transportation of messages; it didn't matter whether a message needed to travel 5 or 500 miles. Suddenly, information from distant places was nearly as accessible as local news, as telegraph lines began to stretch across the globe, making their own kind of World Wide Web. In this way, the telegraph

acted as the precursor to much of the technology that followed, including the telephone, radio, television, and Internet. When the first transatlantic cable was laid in 1858, allowing nearly instantaneous communication from the United States to Europe, the *London Times* described it as "the greatest discovery since that of Columbus, a vast enlargement…given to the sphere of human activity."

Not long afterward, wireless communication (which eventually led to the development of radio, television, and other broadcast media) emerged as an extension of telegraph technology. Although many 19th-century inventors, including Nikola Tesla, were involved in early wireless experiments, it was Italian-born Guglielmo Marconi who is recognized as the developer of the first practical wireless radio system. Many people were fascinated by this new invention. Early radio was used for military communication, but soon the technology entered the home. The burgeoning interest in radio inspired hundreds of applications for broadcasting licenses from newspapers and other news outlets, retail stores, schools, and even cities. In the 1920s, large media networks—including the National Broadcasting Company (NBC) and the Columbia Broadcasting System (CBS)—were launched, and they soon began to dominate the airwaves. In 1926, they owned 6.4 percent of U.S. broadcasting stations; by 1931, that number had risen to 30 percent.



Figure 10.2.3.3: Gone With the Wind defeated *The Wizard of Oz* to become the first color film ever to win the Academy Award for Best Picture in 1939.

Wikimedia Commons – public domain; Wikimedia Commons – public domain.

In addition to the breakthroughs in audio broadcasting, inventors in the 1800s made significant advances in visual media. The 19th-century development of photographic technologies would lead to the later innovations of cinema and television. As with wireless technology, several inventors independently created a form of photography at the same time, among them the French inventors Joseph Niépce and Louis Daguerre and the British scientist William Henry Fox Talbot. In the United States, George Eastman developed the Kodak camera in 1888, anticipating that Americans would welcome an inexpensive, easy-to-use camera into their homes as they had with the radio and telephone. Moving pictures were first seen around the turn of the century, with the first U.S. projection-hall opening in Pittsburgh in 1905. By the 1920s, Hollywood had already created its first stars, most notably Charlie Chaplin; by the end of the 1930s, Americans were watching color films with full sound, including *Gone With the Wind* and *The Wizard of Oz*.

Television—which consists of an image being converted to electrical impulses, transmitted through wires or radio waves, and then reconverted into images—existed before World War II, but gained mainstream popularity in the 1950s. In 1947, there were 178,000 television sets made in the United States; 5 years later, 15 million were made. Radio, cinema, and live theater declined because the new medium allowed viewers to be entertained with sound and moving pictures in their homes. In the United States, competing commercial stations (including the radio powerhouses of CBS and NBC) meant that commercial-driven programming dominated. In Great Britain, the government managed broadcasting through the British Broadcasting Corporation (BBC). Funding was driven by licensing fees instead of advertisements. In contrast to the U.S. system, the BBC strictly regulated the length and character of

commercials that could be aired. However, U.S. television (and its increasingly powerful networks) still dominated. By the beginning of 1955, there were around 36 million television sets in the United States, but only 4.8 million in all of Europe. Important national events, broadcast live for the first time, were an impetus for consumers to buy sets so they could witness the spectacle; both England and Japan saw a boom in sales before important royal weddings in the 1950s.



Figure 10.2.3.4: In the 1960s, the concept of a useful portable computer was still a dream; huge mainframes were required to run a basic operating system.

Wikimedia Commons – public domain.

In 1969, management consultant Peter Drucker predicted that the next major technological innovation would be an electronic appliance that would revolutionize the way people lived just as thoroughly as Thomas Edison's light bulb had. This appliance would sell for less than a television set and be "capable of being plugged in wherever there is electricity and giving immediate access to all the information needed for school work from first grade through college." Although Drucker may have underestimated the cost of this hypothetical machine, he was prescient about the effect these machines—personal computers—and the Internet would have on education, social relationships, and the culture at large. The inventions of random access memory (RAM) chips and microprocessors in the 1970s were important steps to the Internet age. As Briggs and Burke note, these advances meant that "hundreds of thousands of components could be carried on a microprocessor." The reduction of many different kinds of content to digitally stored information meant that "print, film, recording, radio and television and all forms of telecommunications [were] now

being thought of increasingly as part of one complex." This process, also known as convergence, is a force that's affecting media today.

KEY TAKEAWAYS

- Media fulfills several roles in society, including the following:
  - entertaining and providing an outlet for the imagination,
  - educating and informing,
  - serving as a public forum for the discussion of important issues, and
  - acting as a watchdog for government, business, and other institutions.
- Johannes Gutenberg's invention of the printing press enabled the mass production of media, which was then industrialized by Friedrich Koenig in the early 1800s. These innovations led to the daily newspaper, which united the urbanized, industrialized populations of the 19th century.
- In the 20th century, radio allowed advertisers to reach a mass audience and helped spur the consumerism of the 1920s—and the Great Depression of the 1930s. After World War II, television boomed in the United States and abroad, though its concentration in the hands of three major networks led to accusations of homogenization. The spread of cable and subsequent deregulation in the 1980s and 1990s led to more channels, but not necessarily to more diverse ownership.
- Transitions from one technology to another have greatly affected the media industry, although it is difficult to say whether technology caused a cultural shift or resulted from it. The ability to make technology small and affordable enough to fit into the home is an important aspect of the popularization of new technologies.

EXERCISES

Choose two different types of mass communication—radio shows, television broadcasts, Internet sites, newspaper advertisements, and so on—from two different kinds of media. Make a list of what role(s) each one fills, keeping in mind that much of what we see, hear, or read in the mass media has more than one aspect. Then, answer the following questions. Each response should be a minimum of one paragraph.

1. To which of the four roles media plays in society do your selections correspond? Why did the creators of these particular messages present them in these particular ways and in these particular mediums?
2. What events have shaped the adoption of the two kinds of media you selected?
3. How have technological transitions shaped the industries involved in the two kinds of media you have selected?

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10.2.4: Convergence

Learning Objectives

1. Identify examples of convergence in contemporary life.
2. Name the five types of convergence identified by Henry Jenkins.
3. Recognize how convergence is affecting culture and society.

It's important to keep in mind that the implementation of new technologies doesn't mean that the old ones simply vanish into dusty museums. Today's media consumers still watch television, listen to radio, read newspapers, and become immersed in movies. The difference is that it's now possible to do all those things through one device—be it a personal computer or a smartphone—and through the Internet. Such actions are enabled by **media convergence**, the process by which previously distinct technologies come to share tasks and resources. A cell phone that also takes pictures and video is an example of the convergence of digital photography, digital video, and cellular telephone technologies. An extreme, and currently nonexistent, example of technological convergence would be the so-called black box, which would combine all the functions of previously distinct technology and would be the device through which we'd receive all our news, information, entertainment, and social interaction.

Kinds of Convergence

But convergence isn't just limited to technology. Media theorist Henry Jenkins argues that convergence isn't an end result (as is the hypothetical black box), but instead a process that changes how media is both consumed and produced. Jenkins breaks convergence down into five categories:

1. Economic convergence occurs when a company controls several products or services within the same industry. For example, in the entertainment industry a single company may have interests across many kinds of media. For example, Rupert Murdoch's News Corporation is involved in book publishing (HarperCollins), newspapers (*New York Post*, *The Wall Street Journal*), sports (Colorado Rockies), broadcast television (Fox), cable television (FX, National Geographic Channel), film (20th Century Fox), Internet (MySpace), and many other media.
2. Organic convergence is what happens when someone is watching a television show online while exchanging text messages with a friend and also listening to music in the background—the "natural" outcome of a diverse media world.
3. Cultural convergence has several aspects. Stories flowing across several kinds of media platforms is one component—for example, novels that become television series (*True Blood*); radio dramas that become comic strips (*The Shadow*); even amusement park rides that become film franchises (*Pirates of the Caribbean*). The character Harry Potter exists in books, films, toys, and amusement park rides. Another aspect of cultural convergence is **participatory culture**—that is, the way media consumers are able to annotate, comment on, remix, and otherwise influence culture in unprecedented ways. The video-sharing website YouTube is a prime example of participatory culture. YouTube gives anyone with a video camera and an Internet connection the opportunity to communicate with people around the world and create and shape cultural trends.
4. Global convergence is the process of geographically distant cultures influencing one another despite the distance that physically separates them. Nigeria's cinema industry, nicknamed Nollywood, takes its cues from India's Bollywood, which is in turn inspired by Hollywood in the United States. *Tom and Jerry* cartoons are popular on Arab satellite television channels. Successful American horror movies *The Ring* and *The Grudge* are remakes of Japanese hits. The advantage of global convergence is access to a wealth of cultural influence; its downside, some critics posit, is the threat of **cultural imperialism**, defined by Herbert Schiller as the way developing countries are "attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system (White, 2001)." Cultural imperialism can be a formal policy or can happen more subtly, as with the spread of outside influence through television, movies, and other cultural projects.
5. Technological convergence is the merging of technologies such as the ability to watch TV shows online on sites like Hulu or to play video games on mobile phones like the Apple iPhone. When more and more different kinds of media are transformed into digital content, as Jenkins notes, "we expand the potential relationships between them and enable them to flow across platforms (Jenkins, 2001)."



Figure 10.2.4.1: Nigeria's Nollywood produces more films annually than any other country besides India.

Paul Keller – nigerian VCDs at kwakoe – CC BY 2.0.

Effects of Convergence

Jenkins's concept of organic convergence is perhaps the most telling. To many people, especially those who grew up in a world dominated by so-called old media, there is nothing organic about today's media-dominated world. As a *New York Times* editorial recently opined, "Few objects on the planet are farther removed from nature—less, say, like a rock or an insect—than a glass and stainless steel smartphone (New York Times, 2010)." But modern American culture is plugged in as never before, and today's high school students have never known a world where the Internet didn't exist. Such a cultural sea change causes a significant generation gap between those who grew up with new media and those who didn't.

A 2010 study by the Kaiser Family Foundation found that Americans aged 8 to 18 spend more than 7.5 hours with electronic devices each day—and, thanks to multitasking, they're able to pack an average of 11 hours of media content into that 7.5 hours (Lewin, 2010). These statistics highlight some of the aspects of the new digital model of media consumption: participation and multitasking. Today's teenagers aren't passively sitting in front of screens, quietly absorbing information. Instead, they are sending text messages to friends, linking news articles on Facebook, commenting on YouTube videos, writing reviews of television episodes to post online, and generally engaging with the culture they consume. Convergence has also made multitasking much easier, as many devices allow users to surf the Internet, listen to music, watch videos, play games, and reply to e-mails on the same machine.

However, it's still difficult to predict how media convergence and immersion are affecting culture, society, and individual brains. In his 2005 book *Everything Bad Is Good for You*, Steven Johnson argues that today's television and video games are mentally stimulating, in that they pose a cognitive challenge and invite active engagement and problem solving. Poking fun at alarmists who see every new technology as making children stupider, Johnson jokingly cautions readers against the dangers of book reading: It

"chronically understimulates the senses" and is "tragically isolating." Even worse, books "follow a fixed linear path. You can't control their narratives in any fashion—you simply sit back and have the story dictated to you…. This risks instilling a general passivity in our children, making them feel as though they're powerless to change their circumstances. Reading is not an active, participatory process; it's a submissive one (Johnson, 2005)."

A 2010 book by Nicholas Carr, *The Shallows: What the Internet Is Doing to Our Brains* is more pessimistic. Carr worries that the vast array of interlinked information available through the Internet is eroding attention spans and making contemporary minds distracted and less capable of deep, thoughtful engagement with complex ideas and arguments. "Once I was a scuba diver in a sea of words," Carr reflects ruefully. "Now I zip along the surface like a guy on a Jet Ski (Carr, 2010)." Carr cites neuroscience studies showing that when people try to do two things at once, they give less attention to each and perform the tasks less carefully. In other words, multitasking makes us do a greater number of things poorly. Whatever the ultimate cognitive, social, or technological results, convergence is changing the way we relate to media today.

Video Killed the Radio Star: Convergence Kills Off Obsolete Technology—or Does It?

When was the last time you used a rotary phone? How about a street-side pay phone? Or a library's card catalog? When you need brief, factual information, when was the last time you reached for a volume of *Encyclopedia Britannica*? Odds are it's been a while. All of these habits, formerly common parts of daily life, have been rendered essentially obsolete through the progression of convergence.

But convergence hasn't erased old technologies; instead, it may have just altered the way we use them. Take cassette tapes and Polaroid film, for example. Influential musician Thurston Moore of the band Sonic Youth recently claimed that he only listens to music on cassette. Polaroid Corporation, creators of the once-popular instant-film cameras, was driven out of business by digital photography in 2008, only to be revived 2 years later—with pop star Lady Gaga as the brand's creative director. Several Apple iPhone apps allow users to apply effects to photos to make them look more like a Polaroid photo.

Cassettes, Polaroid cameras, and other seemingly obsolete technologies have been able to thrive—albeit in niche markets—both despite and because of Internet culture. Instead of being slick and digitized, cassette tapes and Polaroid photos are physical objects that are made more accessible and more human, according to enthusiasts, because of their flaws. "I think there's a group of people—fans and artists alike—out there to whom music is more than just a file on your computer, more than just a folder of MP3s," says Brad Rose, founder of a Tulsa, Oklahoma-based cassette label (Hogan, 2010). The distinctive Polaroid look—caused by uneven color saturation, underdevelopment or overdevelopment, or just daily atmospheric effects on the developing photograph—is emphatically analog. In an age of high resolution, portable printers, and camera phones, the Polaroid's appeal to some has something to do with ideas of nostalgia and authenticity. Convergence has transformed who uses these media and for what purposes, but it hasn't eliminated these media.

KEY TAKEAWAYS

- Twenty-first century media culture is increasingly marked by convergence, or the coming together of previously distinct technologies, as in a cell phone that also allows users to take video and check e-mail.
- Media theorist Henry Jenkins identifies the five kinds of convergence as the following:
  1. Economic convergence is when a single company has interests across many kinds of media.
  2. Organic convergence is multimedia multitasking, or the natural outcome of a diverse media world.
  3. Cultural convergence is when stories flow across several kinds of media platforms and when readers or viewers can comment on, alter, or otherwise talk back to culture.
  4. Global convergence is when geographically distant cultures are able to influence one another.
  5. Technological convergence is when different kinds of technology merge. The most extreme example of technological convergence would be one machine that controlled every media function.
- The jury is still out on how these different types of convergence will affect people on an individual and societal level. Some theorists believe that convergence and new-media technologies make people smarter by requiring them to make decisions and interact with the media they're consuming; others fear the digital age is giving us access to more information but leaving us shallower.

EXERCISES

Review the viewpoints of Henry Jenkins, Steven Johnson, and Nicholas Carr. Then, answer the following questions. Each response should be a minimum of one paragraph.

1. Define convergence as it relates to mass media and provide some examples of convergence you've observed in your life.
2. Describe the five types of convergence identified by Henry Jenkins and provide an example of each type that you've noted in your own experience.
3. How do Steven Johnson and Nicholas Carr think convergence is affecting culture and society? Whose argument do you find more compelling and why?

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10.2.5: The Role of Social Values in Communication

Learning Objectives

1. Identify two limitations on free speech that are based on social values.
2. Identify examples of propaganda in mass media.
3. Explain the role of the gatekeeper in mass media.

In a 1995 *Wired* magazine article, “The Age of Paine,” Jon Katz suggested that the Revolutionary War patriot Thomas Paine should be considered “the moral father of the Internet.” The Internet, Katz wrote, “offers what Paine and his revolutionary colleagues hoped for—a vast, diverse, passionate, global means of transmitting ideas and opening minds.” In fact, according to Katz, the emerging Internet era is closer in spirit to the 18th-century media world than to the 20th-century’s “old media” (radio, television, print). “The ferociously spirited press of the late 1700s…was dominated by individuals expressing their opinions. The idea that ordinary citizens with no special resources, expertise, or political power—like Paine himself—could sound off, reach wide audiences, even spark revolutions, was brand-new to the world (Creel, 1920).” Katz’s impassioned defense of Paine’s plucky independence speaks to the way social values and communication technologies are affecting our adoption of media technologies today. Keeping Katz’s words in mind, we can ask ourselves additional questions about the role of social values in communication. How do they shape our ideas of mass communication? How, in turn, does mass communication change our understanding of what our society values?

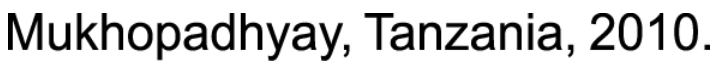


Figure 10.2.5.1: Components of Information Systems. Image by Ly-Huong Pham is licensed under CC BY NC

Free Speech and Its Limitations

The value of free speech is central to American mass communication and has been since the nation’s revolutionary founding. The U.S. Constitution’s very first amendment guarantees the freedom of the press. Because of the First Amendment and subsequent statutes, the United States has some of the broadest protections on speech of any industrialized nation. However, there are limits to what kinds of speech are legally protected—limits that have changed over time, reflecting shifts in U.S. social values.



Figure 10.2.5.1: Thomas Paine is regarded by some as the “moral father of the Internet” because his independent spirit is reflected in the democratization of mass communication via the Internet.

Marion Doss – Thomas Paine, Engraving – CC BY-SA 2.0.

Definitions of **obscenity**, which is not protected by the First Amendment, have altered with the nation’s changing social attitudes. James Joyce’s *Ulysses*, ranked by the Modern Library as the best English-language novel of the 20th century, was illegal to publish in the United States between 1922 and 1934 because the U.S. Customs Court declared the book obscene because of its sexual content. The 1954 Supreme Court case *Roth v. the United States* defined obscenity more narrowly, allowing for differences depending on community standards. The sexual revolution and social changes of the 1960s made it even more difficult to pin down just what was meant by community standards—a question that is still under debate to this day. The mainstreaming of sexually

explicit content like *Playboy* magazine, which is available in nearly every U.S. airport, is another indication that obscenity is still open to interpretation.

Regulations related to obscene content are not the only restrictions on First Amendment rights; **copyright law** also puts limits on free speech. Intellectual property law was originally intended to protect just that—the proprietary rights, both economic and intellectual, of the originator of a creative work. Works under copyright can't be reproduced without the authorization of the creator, nor can anyone else use them to make a profit. Inventions, novels, musical tunes, and even phrases are all covered by copyright law. The first copyright statute in the United States set 14 years as the maximum term for copyright protection. This number has risen exponentially in the 20th century; some works are now copyright-protected for up to 120 years. In recent years, an Internet culture that enables file sharing, musical mash-ups, and YouTube video parodies has raised questions about the fair use exception to copyright law. The exact line between what types of expressions are protected or prohibited by law are still being set by courts, and as the changing values of the U.S. public evolve, copyright law—like obscenity law—will continue to change as well.



Figure 10.2.5.2: Thomas Paine is regarded by some as the "moral father of the Internet" because his independent spirit is reflected in the democratization of mass communication via the Internet.

Marion Doss – Thomas Paine, Engraving – CC BY-SA 2.0.

Propaganda and Other Ulterior Motives

Sometimes social values enter mass media messages in a more overt way. Producers of media content may have vested interests in particular social goals, which, in turn, may cause them to promote or refute particular viewpoints. In its most heavy-handed form, this type of media influence can become **propaganda**, communication that intentionally attempts to persuade its audience for

ideological, political, or commercial purposes. Propaganda often (but not always) distorts the truth, selectively presents facts, or uses emotional appeals. During wartime, propaganda often includes caricatures of the enemy. Even in peacetime, however, propaganda is frequent. Political campaign commercials in which one candidate openly criticizes the other are common around election time, and some negative ads deliberately twist the truth or present outright falsehoods to attack an opposing candidate.

Other types of influence are less blatant or sinister. Advertisers want viewers to buy their products; some news sources, such as Fox News or *The Huffington Post*, have an explicit political slant. Still, people who want to exert media influence often use the tricks and techniques of propaganda. During World War I, the U.S. government created the Creel Commission as a sort of public relations firm for the United States' entry into the war. The Creel Commission used radio, movies, posters, and in-person speakers to present a positive slant on the U.S. war effort and to demonize the opposing Germans. Chairman George Creel acknowledged the commission's attempt to influence the public but shied away from calling their work propaganda:

> In no degree was the Committee an agency of censorship, a machinery of concealment or repression…. In all things, from first to last, without halt or change, it was a plain publicity proposition, a vast enterprise in salesmanship, the world's greatest adventures in advertising…. We did not call it propaganda, for that word, in German hands, had come to be associated with deceit and corruption. Our effort was educational and informative throughout, for we had such confidence in our case as to feel that no other argument was needed than the simple, straightforward presentation of the facts (Creel, 1920).

Of course, the line between the selective (but "straightforward") presentation of the truth and the manipulation of propaganda is not an obvious or distinct one. (Another of the Creel Commission's members was later deemed the father of public relations and authored a book titled *Propaganda*.) In general, however, public relations is open about presenting one side of the truth, while propaganda seeks to invent a new truth.



Figure 10.2.5.3: World War I propaganda posters were sometimes styled to resemble movie posters in an attempt to glamorize the war effort.

Wikimedia Commons – public domain.

Gatekeepers

In 1960, journalist A. J. Liebling wryly observed that "freedom of the press is guaranteed only to those who own one." Liebling was referring to the role of gatekeepers in the media industry, another way in which social values influence mass communication. **Gatekeepers** are the people who help determine which stories make it to the public, including reporters who decide what sources to use and editors who decide what gets reported on and which stories make it to the front page. Media gatekeepers are part of society and thus are saddled with their own cultural biases, whether consciously or unconsciously. In deciding what counts as newsworthy, entertaining, or relevant, gatekeepers pass on their own values to the wider public. In contrast, stories deemed unimportant or uninteresting to consumers can linger forgotten in the back pages of the newspaper—or never get covered at all.

In one striking example of the power of gatekeeping, journalist Allan Thompson lays blame on the news media for its sluggishness in covering the Rwandan genocide in 1994. According to Thompson, there weren't many outside reporters in Rwanda at the height of the genocide, so the world wasn't forced to confront the atrocities happening there. Instead, the nightly news in the United States was preoccupied by the O. J. Simpson trial, Tonya Harding's attack on a fellow figure skater, and the less bloody conflict in Bosnia (where more reporters were stationed). Thompson went on to argue that the lack of international media attention allowed politicians to remain complacent (Thompson, 2007). With little media coverage, there was little outrage about the Rwandan atrocities, which contributed to a lack of political will to invest time and troops in a faraway conflict. Richard Dowden, Africa editor for the British newspaper *The Independent* during the Rwandan genocide, bluntly explained the news media's larger reluctance to focus on African issues: "Africa was simply not important. It didn't sell newspapers. Newspapers have to make profits. So it wasn't important (Thompson, 2007)." Bias on the individual and institutional level downplayed the genocide at a time of great crisis and potentially contributed to the deaths of hundreds of thousands of people.

Gatekeepers had an especially strong influence in old media, in which space and time were limited. A news broadcast could only last for its allotted half hour, while a newspaper had a set number of pages to print. The Internet, in contrast, theoretically has room for infinite news reports. The interactive nature of the medium also minimizes the gatekeeper function of the media by allowing media consumers to have a voice as well. News aggregators like Digg allow readers to decide what makes it on to the front page. That's not to say that the wisdom of the crowd is always wise—recent top stories on Digg have featured headlines like "Top 5 Hot Girls Playing Video Games" and "The girl who must eat every 15 minutes to stay alive." Media expert Mark Glaser noted that the digital age hasn't eliminated gatekeepers; it's just shifted who they are: "the editors who pick featured artists and apps at the Apple iTunes store, who choose videos to spotlight on YouTube, and who highlight Suggested Users on Twitter," among others (Glaser, 2009). And unlike traditional media, these new gatekeepers rarely have public bylines, making it difficult to figure out who makes such decisions and on what basis they are made.

Observing how distinct cultures and subcultures present the same story can be indicative of those cultures' various social values. Another way to look critically at today's media messages is to examine how the media has functioned in the world and in the United States during different cultural periods.

KEY TAKEAWAYS

- American culture puts a high value on free speech; however, other societal values sometimes take precedence. Shifting ideas about what constitutes obscenity, a kind of speech that is not legally protected by the First Amendment, is a good example of how cultural values impact mass communication—and of how those values change over time. Copyright law, another restriction put on free speech, has had a similar evolution over the nation's history.
- Propaganda is a type of communication that attempts to persuade the audience for ideological, political, or social purposes. Some propaganda is obvious, explicit, and manipulative; however, public relations professionals borrow many techniques from propaganda and they try to influence their audience.
- Gatekeepers influence culture by deciding which stories are considered newsworthy. Gatekeepers can promote social values either consciously or subconsciously. The digital age has lessened the power of gatekeepers somewhat, as the Internet allows for nearly unlimited space to cover any number of events and stories; furthermore, a new gatekeeper class has emerged on the Internet as well.

EXERCISES

Please answer the following questions. Each response should be a minimum of one paragraph.

1. Find an advertisement—either in print, broadcast, or online—that you have recently found to be memorable. Now find a nonadvertisement media message. Compare the ways that the ad and the nonad express social values. Are the social values the same for each of them? Is the influence overt or covert? Why did the message's creators choose to present their message in this way? Can this be considered propaganda?
2. Go to a popular website that uses user-uploaded content (YouTube, Flickr, Twitter, Metafilter, etc.). Look at the content on the site's home page. Can you tell how this particular content was selected to be featured? Does the website list a policy for featured content? What factors do you think go into the selection process?
3. Think of two recent examples where free speech was limited because of social values. Who were the gatekeepers in these situations? What effect did these limitations have on media coverage?

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10.2.6: Cultural Periods

Learning Objectives

1. Identify recent cultural periods.
2. Identify the impact of the Industrial Revolution on the modern era.
3. Explain the ways that the postmodern era differs from the modern era.

Table 10.2.6.1: Cultural Periods

Modern Era	Early Modern Period (late 1400s–1700s)	Began with Johannes Gutenberg's invention of the movable type printing press; characterized by improved transportation, educational reform, and scientific inquiry.
	Late Modern Period (1700s–1900s)	Sparked by the Industrial Revolution; characterized by technical innovations, increasingly secular politics, and urbanization.
Postmodern Age (1950s–present)	Marked by skepticism, self-consciousness, celebration of differences, and the digitalization of culture.	

After exploring the ways technology, culture, and mass media have affected one another over the years, it may also be helpful to look at recent cultural eras more broadly. A **cultural period** is a time marked by a particular way of understanding the world through culture and technology. Changes in cultural periods are marked by fundamental switches in the way people perceive and understand the world. In the Middle Ages, truth was dictated by authorities like the king and the church. During the Renaissance, people turned to the scientific method as a way to reach truth through reason. And, in 2008, *Wired* magazine's editor in chief proclaimed that Google was about to render the scientific method obsolete (Anderson, 2008). In each of these cases, it wasn't that the nature of truth changed, but the way humans attempted to make sense of a world that was radically changing. For the purpose of studying culture and mass media, the post-Gutenberg modern and postmodern ages are the most relevant ones to explore.

The Modern Age

The **Modern Age**, or **modernity**, is the postmedieval era, a wide span of time marked in part by technological innovations, urbanization, scientific discoveries, and globalization. The Modern Age is generally split into two parts: the early and the late modern periods.

The *early modern period* began with Gutenberg's invention of the movable type printing press in the late 15th century and ended in the late 18th century. Thanks to Gutenberg's press, the European population of the early modern period saw rising literacy rates, which led to educational reform. As noted in preceding sections, Gutenberg's machine also greatly enabled the spread of knowledge and, in turn, spurred the Renaissance and the Protestant Reformation. During the early modern period, transportation improved, politics became more secularized, capitalism spread, nation-states grew more powerful, and information became more widely accessible. Enlightenment ideals of reason, rationalism, and faith in scientific inquiry slowly began to replace the previously dominant authorities of king and church.

Huge political, social, and economic changes marked the end of the 18th century and the beginning of the *late modern period*. The Industrial Revolution, which began in England around 1750, combined with the American Revolution in 1776 and the French Revolution in 1789, marked the beginning of massive changes in the world.

The French and American revolutions were inspired by a rejection of monarchy in favor of national sovereignty and representative democracy. Both revolutions also heralded the rise of secular society as opposed to church-based authority systems. Democracy was well suited to the so-called Age of Reason, with its ideals of individual rights and progress.

Though less political, the Industrial Revolution had equally far-reaching consequences. It did not merely change the way goods were produced—it also fundamentally changed the economic, social, and cultural framework of its time. The Industrial Revolution doesn't have clear start or end dates. However, during the 19th century, several crucial inventions—the internal combustion engine,

steam-powered ships, and railways, among others—led to innovations in various industries. Steam power and machine tools increased production dramatically. But some of the biggest changes coming out of the Industrial Revolution were social in character. An economy based on manufacturing instead of agriculture meant that more people moved to cities, where techniques of mass production led people to value efficiency both in and out of the factory. Newly urbanized factory laborers could no longer produce their own food, clothing, or supplies, and instead turned to consumer goods. Increased production led to increases in wealth, though income inequalities between classes also started to grow.

These overwhelming changes affected (and were affected by) the media. As noted in preceding sections, the fusing of steam power and the printing press enabled the explosive expansion of books and newspapers. Literacy rates rose, as did support for public participation in politics. More and more people lived in the city, had an education, got their news from the newspaper, spent their wages on consumer goods, and identified as citizens of an industrialized nation. Urbanization, mass literacy, and new forms of mass media contributed to a sense of mass culture that united people across regional, social, and cultural boundaries.

Modernity and the Modern Age, it should be noted, are distinct from (but related to) the cultural movement of modernism. The Modern Era lasted from the end of the Middle Ages to the middle of the 20th century; **modernism**, however, refers to the artistic movement of late 19th and early 20th centuries that arose from the widespread changes that swept the world during that period. Most notably, modernism questioned the limitations of traditional forms of art and culture. Modernist art was in part a reaction against the Enlightenment's certainty of progress and rationality. It celebrated subjectivity through abstraction, experimentalism, surrealism, and sometimes pessimism or even nihilism. Prominent examples of modernist works include James Joyce's stream-of-consciousness novels, cubist paintings by Pablo Picasso, atonal compositions by Claude Debussy, and absurdist plays by Luigi Pirandello.

The Postmodern Age

Modernism can also be seen as a transitional phase between the modern and postmodern eras. While the exact definition and dates of the **Postmodern Age** are still being debated by cultural theorists and philosophers, the general consensus is that the Postmodern Age began during the second half of the 20th century and was marked by skepticism, self-consciousness, celebration of difference, and the reappraisal of modern conventions. The Modern Age took for granted scientific rationalism, the autonomous self, and the inevitability of progress; the Postmodern Age questioned or dismissed many of these assumptions. If the Modern Age valued order, reason, stability, and absolute truth, the Postmodern Age reveled in contingency, fragmentation, and instability. The effect of technology on culture, the rise of the Internet, and the Cold War are all aspects that led to the Postmodern Age.

The belief in objective truth that characterized the Modern Age is one of the major assumptions overturned in the Postmodern Age. Postmodernists instead took their cues from Erwin Schrödinger, the quantum physicist who famously devised a thought experiment in which a cat is placed inside a sealed box with a small amount of radiation that may or may not kill it. While the box remains sealed, Schrödinger proclaimed, the cat exists simultaneously in both states, dead and alive. Both potential states are equally true. Although the thought experiment was devised to explore issues in quantum physics, it appealed to postmodernists in its assertion of radical uncertainty. Rather than there being an absolute objective truth accessible by rational experimentation, the status of reality was contingent and depended on the observer.

This value of the relative over the absolute found its literary equivalent in the movement of deconstruction. While Victorian novelists took pains to make their books seem more realistic, postmodern narratives distrusted professions of reality and constantly reminded readers of the artificial nature of the story they were reading. The emphasis was not on the all-knowing author, but instead on the reader. For the postmodernists, meaning was not injected into a work by its creator, but depended on the reader's subjective experience of the work. The poetry of Sylvia Plath and Allen Ginsberg exemplify this, as much of their work is emotionally charged and designed to create a dialogue with the reader, oftentimes forcing the reader to confront controversial issues such as mental illness or homosexuality.

Another way the Postmodern Age differed from the Modern Age was in the rejection of what philosopher Jean-François Lyotard deemed "**grand narratives**." The Modern Age was marked by different large-scale theories that attempted to explain the totality of human experience, such as capitalism, Marxism, rationalism, Freudianism, Darwinism, fascism, and so on. However, increasing globalization and the rise of subcultures called into question the sorts of theories that claimed to explain everything at once. Totalitarian regimes during the 20th century, such as Adolf Hitler's Third Reich and the USSR under Joseph Stalin, led to a mistrust of power and the systems held up by power. The Postmodern Age, Lyotard theorized, was one of micronarratives instead of grand narratives—that is, a multiplicity of small, localized understandings of the world, none of which can claim an ultimate or absolute truth. An older man in Kenya, for example, does not view the world in the same way as a young woman from New York.

Even people from the same cultural backgrounds have different views of the world—when you were a teenager, did your parents understand your way of thinking? The diversity of human experience is a marked feature of the postmodern world. As Lyotard noted, “Eclecticism is the degree zero of contemporary general culture; one listens to reggae, watches a Western, eats McDonald’s food for lunch and local cuisine for dinner, wears Paris perfume in Tokyo and retro clothes in Hong Kong; knowledge is a matter for TV games (Lyotard, 1984).”

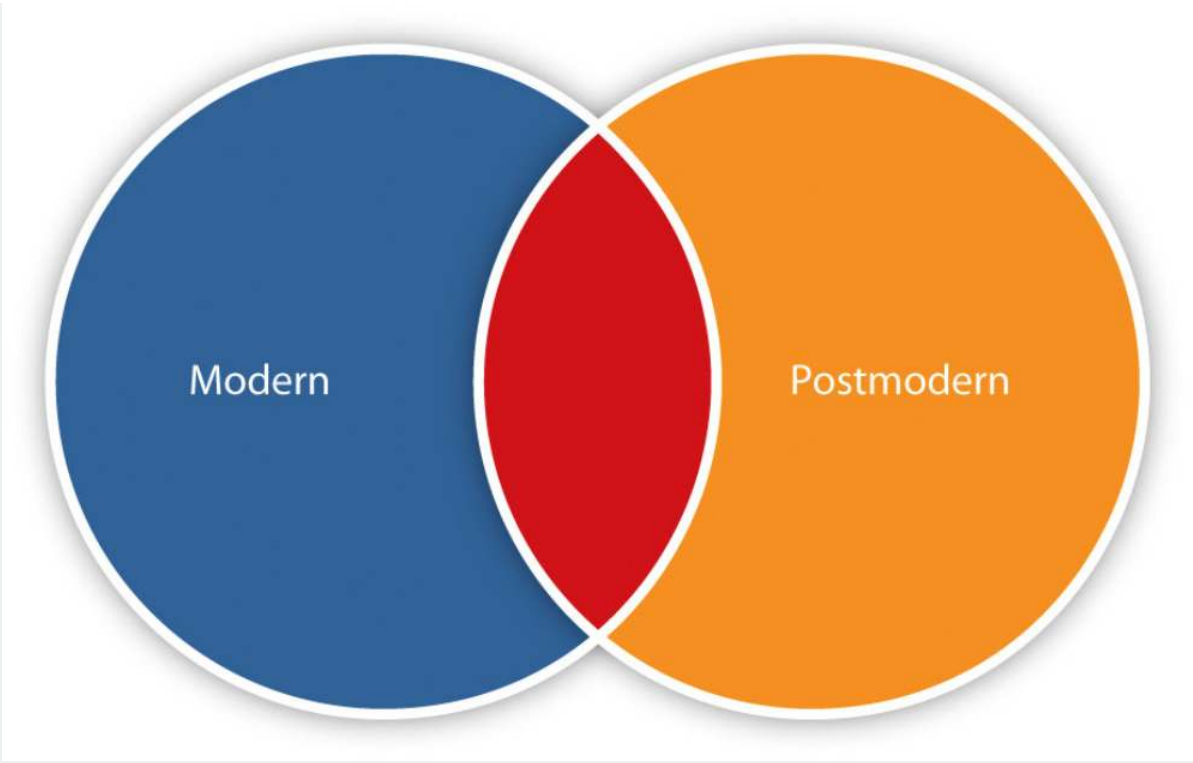
Postmodernists also mistrusted the idea of originality and freely borrowed across cultures and genres. William S. Burroughs gleefully proclaimed a sort of call to arms for his generation of writers in 1985: “Out of the closets and into the museums, libraries, architectural monuments, concert halls, bookstores, recording studios and film studios of the world. Everything belongs to the inspired and dedicated thief (Burroughs,1993).” The feminist artist Barbara Kruger, for example, creates works of art from old advertisements, and writers, such as Kathy Acker, reconstructed existing texts to form new stories. The rejection of traditional forms of art and expression embody the Postmodern Age.

From the early Modern Age through the Postmodern Age, people have experienced the world in vastly different ways. Not only has technology rapidly become more complex, but culture itself has changed with the times. When reading further, it’s important to remember that forms of media and culture are hallmarks of different eras, and the different ways in which media are presented often tell us a lot about the culture and times.

KEY TAKEAWAYS

- A cultural period is a time marked by a particular way of understanding the world through culture and technology. Changes in cultural periods are marked by fundamental changes in the way we perceive and understand the world. The Modern Age began after the Middle Ages and lasted through the early decades of the 20th century, when the Postmodern Age began.
- The Modern Age was marked by Enlightenment philosophy, which focused on the individual and placed a high value on rational decision making. This period saw the wide expansion of capitalism, colonialism, democracy, and science-based rationalism. The Renaissance, the Protestant Reformation, the American and French Revolutions, and World War I were all significant events that took place during the Modern Age. One of the most significant, however, was the Industrial Revolution; its emphasis on routinization and efficiency helped society restructure itself similarly.
- Postmodernity differed from modernity in its questioning of reason, rejection of grand narratives, and emphasis on subcultures. Rather than searching for one ultimate truth that could explain all of history, the postmodernists focused on contingency, context, and diversity.

EXERCISES



Draw a Venn diagram of the two cultural periods discussed at length in this chapter. Make a list of the features, values, and events that mark each period. Then, answer the questions below. Each response should be a minimum of one paragraph.

1. What defines a cultural period?
2. How do the two periods differ? Do they overlap in any ways?
3. What do you predict the next cultural era has in store? When will it begin?

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10.2.7: Mass Media and Popular Culture

Learning Objectives

1. Determine the influence of tastemakers in traditional media.
2. Identify the ways the digital age is undermining the traditional role of tastemakers.
3. Determine how Internet culture now allows creators to bypass gatekeepers and determine the potential effects this will have.

Burroughs's jubilant call to bring art "out of the closets and into the museums" spoke to postmodernism's willingness to meld high and low culture (Leonard, 1997). And although the Postmodern Age specifically embraced **popular culture**, mass media and pop culture have been entwined from their very beginnings. In fact, mass media often determines what does and does not make up the pop culture scene.

Tastemakers

Historically, mass pop culture has been fostered by an active and tastemaking mass media that introduces and encourages the adoption of certain trends. Although they are similar in some ways to the widespread media gatekeepers, **tastemakers** differ in that they are most influential when the mass media is relatively small and concentrated. When only a few publications or programs reach millions of people, their writers and editors are highly influential. *The New York Times*'s restaurant reviews used to be able to make a restaurant successful or unsuccessful through granting (or withdrawing) its rating.

Or take the example of Ed Sullivan's variety show, which ran from 1948 to 1971, and is most famous for hosting the first U.S. appearance of the Beatles—a television event that was at the time the most-watched TV program ever. Sullivan hosted musical acts, comedians, actors, and dancers and had the reputation of being able to turn an act on the cusp of fame into full-fledged stars. Comedian Jackie Mason compared being on *The Ed Sullivan Show* to "an opera singer being at the Met. Or if a guy is an architect that makes the Empire State Building.…This was the biggest (Leonard, 1997)." Sullivan was a classic example of an influential tastemaker of his time. A more modern example is Oprah Winfrey, whose book club endorsements often send literature, including old classics like Leo Tolstoy's *Anna Karenina*, skyrocketing to the top of *The New York Times* Best Sellers list.



Figure 10.2.7.1: For Elvis Presley's third appearance on *The Ed Sullivan show*, he was shown only from the waist up; Sullivan considered his dancing too scandalous for family viewing.

Wikimedia Commons – public domain.

Along with encouraging a mass audience to see (or skip) certain movies, television shows, video games, books, or fashion trends, people use tastemaking to create demand for new products. Companies often turn to advertising firms to help create public hunger for an object that may have not even existed 6 months before. In the 1880s, when George Eastman developed the Kodak camera for personal use, photography was most practiced by professionals. "Though the Kodak was relatively cheap and easy to use, most Americans didn't see the need for a camera; they had no sense that there was any value in visually documenting their lives," noted *New Yorker* writer James Surowiecki (Surowiecki, 2003). Kodak became a wildly successful company not because Eastman was good at selling cameras, but because he understood that what he really had to sell was photography. Apple Inc. is a modern master of this technique. By leaking just enough information about a new product to cause curiosity, the technology company ensures that people will be waiting excitedly for an official release.

Tastemakers help keep culture vital by introducing the public to new ideas, music, programs, or products, but tastemakers are not immune to outside influence. In the traditional media model, large media companies set aside large advertising budgets to promote their most promising projects; tastemakers buzz about "the next big thing," and obscure or niche works can get lost in the shuffle.

A Changing System for the Internet Age

In retrospect, the 20th century was a tastemaker's dream. Advertisers, critics, and other cultural influencers had access to huge audiences through a number of mass-communication platforms. However, by the end of the century, the rise of cable television and

the Internet had begun to make tastemaking a more complicated enterprise. While *The Ed Sullivan Show* regularly reached 50 million people in the 1960s, the most popular television series of 2009—*American Idol*—averaged around 25.5 million viewers per night, despite the fact that the 21st-century United States could claim more people and more television sets than ever before (Wikipedia, 2012). However, the proliferation of TV channels and other competing forms of entertainment meant that no one program or channel could dominate the attention of the American public as in Sullivan's day.

Table 10.2.7.1: Viewings of Popular Television Broadcasts

Show/Episode	Number of Viewers	Percent of Households	Year
The Ed Sullivan Show / The Beatles' first appearance	73 million	45.1%	1964
The Ed Sullivan Show / Elvis Presley's first appearance	60 million	82.6%	1956
I Love Lucy / "Lucy Goes to the Hospital"	44 million	71.7%	1953
*M*A*S*H / Series finale*	106 million	60.2%	1983
Seinfeld / Series finale	76 million	41.3%	1998
American Idol / Season 5 finale	36 million	17%	2006

Meanwhile, a low-tech home recording of a little boy acting loopy after a visit to the dentist ("David After Dentist") garnered more than 37 million YouTube viewings in 2009 alone. The Internet appears to be eroding some of the tastemaking power of the traditional media outlets. No longer is the traditional mass media the only dominant force in creating and promoting trends. Instead, information spreads across the globe without the active involvement of traditional mass media. Websites made by nonprofessionals can reach more people daily than a major newspaper. Music review sites such as Pitchfork keep their eyes out for the next big thing, whereas review aggregators like Rotten Tomatoes allow readers to read hundreds of movie reviews by amateurs and professionals alike. Blogs make it possible for anyone with Internet access to potentially reach an audience of millions. Some popular bloggers have transitioned from the traditional media world to the digital world, but others have become well known without formal institutional support. The celebrity-gossip chronicler Perez Hilton had no formal training in journalism when he started his blog, PerezHilton.com, in 2005; within a few years, he was reaching millions of readers a month.

E-mail and text messages allow people to transmit messages almost instantly across vast geographic expanses. Although personal communications continue to dominate, e-mail and text messages are increasingly used to directly transmit information about important news events. When Barack Obama wanted to announce his selection of Joe Biden as his vice-presidential running mate in the 2008 election, he bypassed the traditional televised press conference and instead sent the news to his supporters directly via text message—2.9 million text messages, to be exact (Covey). Social networking sites, such as Facebook, and microblogging services, such as **Twitter**, are another source of late-breaking information. When Michael Jackson died of cardiac arrest in 2009, "RIP Michael Jackson" was a top trending topic on Twitter before the first mainstream media first reported the news.

Thanks to these and other digital-age media, the Internet has become a pop culture force, both a source of amateur talent and a source of amateur promotion. However, traditional media outlets still maintain a large amount of control and influence over U.S. pop culture. One key indicator is the fact that many singers or writers who first make their mark on the Internet quickly transition to more traditional media—YouTube star Justin Bieber was signed by a mainstream record company, and blogger Perez Hilton is regularly featured on MTV and VH1. New-media stars are quickly absorbed into the old-media landscape.

Getting Around the Gatekeepers

Not only does the Internet give untrained individuals access to a huge audience for their art or opinions, but it also allows content creators to reach fans directly. Projects that may not have succeeded through traditional mass media may get a second chance through newer medias. The profit-driven media establishment has been surprised by the success of some self-published books. For example, dozens of literary agents rejected first-time author Daniel Suarez's novel *Daemon* before he decided to self-publish in 2006. Through savvy self-promotion through influential bloggers, Suarez garnered enough attention to land a contract with a major publishing house.

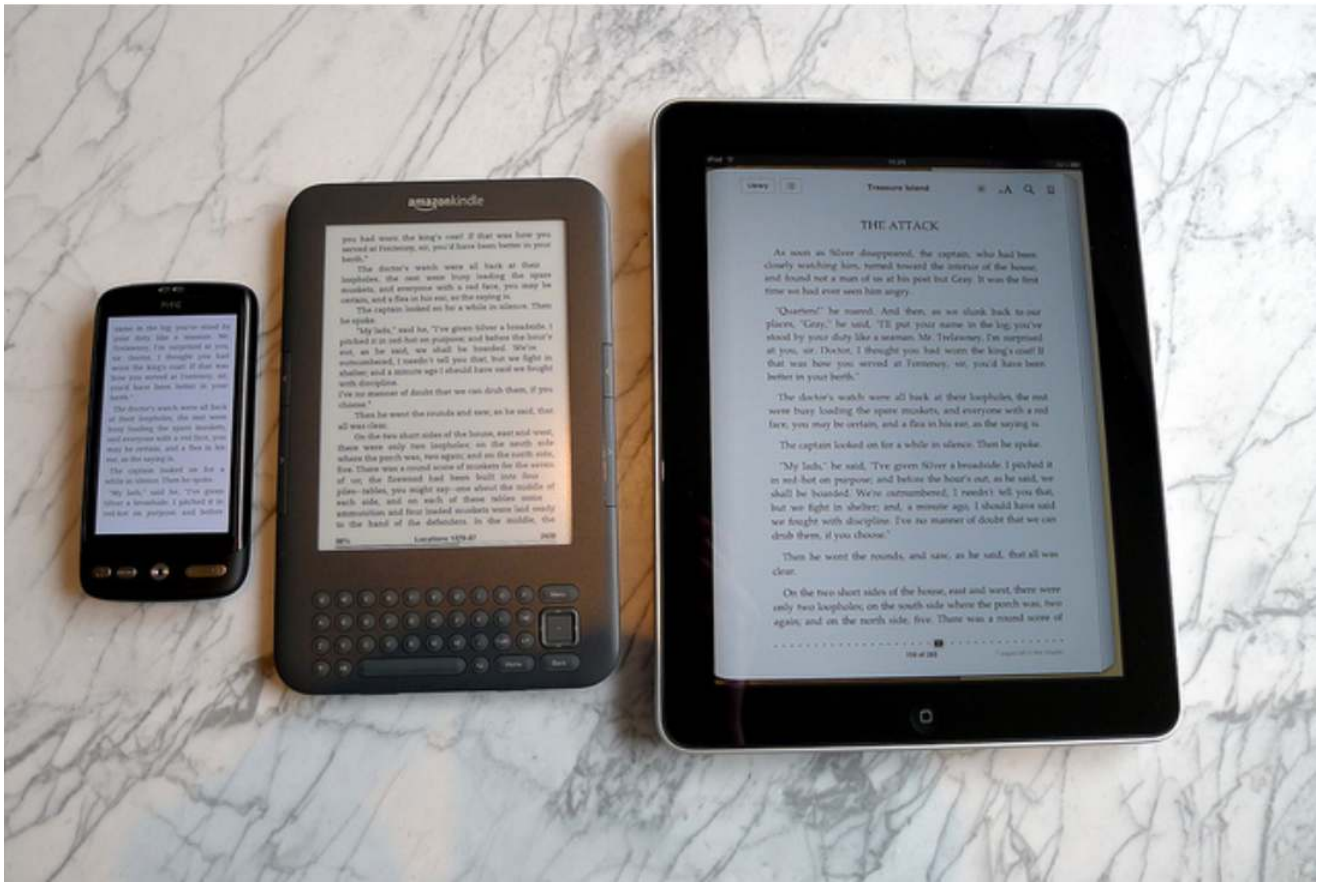


Figure 10.2.7.2: E-readers offer authors a way to get around the traditional publishing industry, but their thousands of options can make choosing hard on readers.

Edvvc – eReader Comparison – CC BY 2.0.

Suarez's story, though certainly exceptional, reaches some of the questions facing creators and consumers of pop culture in the Internet age. Without the influence of an agent, editor, or PR company, self-published content may be able to hew closer to the creator's intention. However, much of the detailed marketing work must be performed by the work's creator instead of by a specialized public relations team. And with so many self-published, self-promoted works uploaded to the Internet every day, it's easy for things—even good things—to get lost in the shuffle.

Critic Laura Miller spells out some of the ways in which writers in particular can take control of their own publishing: "Writers can upload their works to services run by Amazon, Apple and… Barnes & Noble, transforming them into e-books that are instantly available in high-profile online stores. Or they can post them on services like Urbis.com, Quillp.com, or CompletelyNovel.com and coax reviews from other hopeful users (Miller, 2010)." Miller also points out that many of these companies can produce hard copies of books as well. While such a system may be a boon for writers who haven't had success with the traditional media establishment, Miller notes that it may not be the best option for readers, who "rarely complain that there isn't enough of a selection on Amazon or in their local superstore; they're more likely to ask for help in narrowing down their choices (Miller, 2010)."

The question remains: Will the Internet era be marked by a huge and diffuse pop culture, where the power of traditional mass media declines and, along with it, the power of the universalizing blockbuster hit? Or will the Internet create a new set of tastemakers—influential bloggers—or even serve as a platform for the old tastemakers to take on new forms?

Democratizing Tastemaking

In 1993, *The New York Times* restaurant critic Ruth Reichl wrote a review about her experiences at the upscale Manhattan restaurant Le Cirque. She detailed the poor service she received when the restaurant staff did not know her and the excellent service she received when they realized she was a professional food critic. Her article illustrated how the power to publish

reviews could affect a person's experience at a restaurant. The Internet, which turned everyone with the time and interest into a potential reviewer, allowed those ordinary people to have their voices heard. In the mid-2000s, websites such as Yelp and TripAdvisor boasted hundreds of reviews of restaurants, hotels, and salons provided by users. Amazon allows users to review any product it sells, from textbooks to bathing suits. The era of the democratized review had come, and tastemaking was now everyone's job.

By **crowdsourcing** (harnessing the efforts of a number of individuals online to solve a problem) the review process, the idea was, these sites would arrive at a more accurate description of the service in choice. One powerful reviewer would no longer be able to wield disproportionate power; instead, the wisdom of the crowd would make or break restaurants, movies, and everything else. Anyone who felt treated badly or scammed now had recourse to tell the world about it. By 2008, Yelp had 4 million reviews

However, mass tastemaking isn't as perfect as some people had promised. Certain reviewers can overly influence a product's overall rating by contributing multiple votes. One study found that a handful of Amazon users were casting hundreds of votes, while most rarely wrote reviews at all. Online reviews also tend to skew to extremes—more reviews are written by the ecstatic and the furious, while the moderately pleased aren't riled up enough to post online about their experiences. And while traditional critics are supposed to adhere to ethical standards, there's no such standard for online reviews. Savvy authors or restaurant owners have been known to slyly insert positive reviews or attempt to skew ratings systems. To get an accurate picture, potential buyers may find themselves wading through 20 or 30 online reviews, most of them from nonprofessionals. And sometimes those people aren't professionals for a reason. Consider these user reviews on Amazon of William Shakespeare's *Hamlet*: "There is really no point and it's really long," "I really didn't enjoy reading this book and I wish that our English teacher wouldn't force my class to read this play," and "don't know what Willy Shakespeare was thinking when he wrote this one play tragedy, but I thought this sure was boring! Hamlet does too much talking and not enough stuff." While some may argue that these are valid criticisms of the play, these comments are certainly a far cry from the thoughtful critique of a professional literary critic.

These and other issues underscore the point of having reviews in the first place—that it's an advantage to have certain places, products, or ideas examined and critiqued by a trusted and knowledgeable source. In an article about Yelp, *The New York Times* noted that one of the site's elite reviewers had racked up more than 300 reviews in 3 years, and then pointed out that "By contrast, a *New York Times* restaurant critic might take six years to amass 300 reviews. The critic visits a restaurant several times, strives for anonymity and tries to sample every dish on the menu (McNeil, 2008)." Whatever your vantage point, it's clear that old-style tastemaking is still around and still valuable—but the democratic review is here to stay.

KEY TAKEAWAYS

- Traditionally, pop culture hits were initiated or driven by the active support of media tastemakers. When mass media is concentrated, people with access to platforms for mass communication wield quite a bit of power in what becomes well known, popular, or even infamous. Ed Sullivan's wildly popular variety TV show in the 1950s and 1960s served as a star-making vehicle and a tastemaker of that period.
- The digital age, with its proliferation of accessible media, has undermined the traditional role of the tastemaker. In contrast to the traditional media, Internet-based mass media are not limited by time or space, and they allow bloggers, critics, or aspiring stars to potentially reach millions without the backing of the traditional media industry.
- However, this democratization has its downsides. An abundance of mass communication without some form of filtration can lead to information overload. Additionally, online reviews can be altered or biased.

EXERCISES

Find a popular newspaper or magazine that discusses popular culture. Look through it to determine what pop culture movements, programs, or people it seems to be covering. Then, answer the following questions. Each response should be a minimum of one paragraph.

1. What is the overall tone of this periodical? What messages does it seem to be promoting, either implicitly or explicitly?
2. What are tastemakers? How might they be influencing the articles in this newspaper or magazine?

Next, find a website that deals with popular culture and answer the questions below.

1. Are there differences between the traditional media's and the new media's approach to popular culture?

2. How does the website you chose undermine tastemakers and gatekeepers?

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10.2.8: Media Literacy

Learning Objectives

1. Define media literacy.
2. Describe the role of individual responsibility and accountability when responding to pop culture.
3. List the five key considerations about any media message.

In Gutenberg's age and the subsequent modern era, literacy—the ability to read and write—was a concern not only of educators, but also of politicians, social reformers, and philosophers. A literate population, many reasoned, would be able to seek out information, stay informed about the news of the day, communicate effectively, and make informed decisions in many spheres of life. Because of this, literate people made better citizens, parents, and workers. Several centuries later, as global literacy rates continued to grow, there was a new sense that merely being able to read and write was not enough. In a media-saturated world, individuals needed to be able to sort through and analyze the information they were bombarded with every day. In the second half of the 20th century, the skill of being able to decode and process the messages and symbols transmitted via media was named **media literacy**. According to the nonprofit National Association for Media Literacy Education (NAMLE), a person who is media literate can access, analyze, evaluate, and communicate information. Put another way by John Culkin, a pioneering advocate for media literacy education, "The new mass media—film, radio, TV—are new languages, their grammar as yet unknown (Moody, 1993)." Media literacy seeks to give media consumers the ability to understand this new language. The following are questions asked by those that are media literate:

1. Who created the message?
2. What are the author's credentials?
3. Why was the message created?
4. Is the message trying to get me to act or think in a certain way?
5. Is someone making money for creating this message?
6. Who is the intended audience?
7. How do I know this information is accurate?

Why Be Media Literate?

Culkin called the pervasiveness of media "the unnoticed fact of our present," noting that media information was as omnipresent and easy to overlook as the air we breathe (and, he noted, "some would add that it is just as polluted") (Moody, 1993). Our exposure to media starts early—a study by the Kaiser Family Foundation found that 68 percent of children ages 2 and younger spend an average of 2 hours in front of a screen (either computer or television) each day, while children under 6 spend as much time in front of a screen as they do playing outside (Lewin). U.S. teenagers are spending an average of 7.5 hours with media daily, nearly as long as they spend in school. Media literacy isn't merely a skill for young people, however. Today's Americans get much of their information from various media sources—but not all that information is created equal. One crucial role of media literacy education is to enable us to skeptically examine the often-conflicting media messages we receive every day.

Advertising

Many of the hours people spend with media are with commercial-sponsored content. The Federal Trade Commission (FTC) estimated that each child aged 2 to 11 saw, on average, 25,629 television commercials in 2004 alone, or more than 10,700 minutes of ads. Each adult saw, on average, 52,469 ads, or about 15.5 days' worth of television advertising (Holt, 2007). Children (and adults) are bombarded with contradictory messages—newspaper articles about the obesity epidemic run side by side with ads touting soda, candy, and fast food. The American Academy of Pediatrics maintains that advertising directed to children under 8 is "inherently deceptive" and exploitative because young children can't tell the difference between programs and commercials (Shifrin, 2005). Advertising often uses techniques of psychological pressure to influence decision making. Ads may appeal to vanity, insecurity, prejudice, fear, or the desire for adventure. This is not always done to sell a product—antismoking public service announcements may rely on disgusting images of blackened lungs to shock viewers. Nonetheless, media literacy involves teaching people to be guarded consumers and to evaluate claims with a critical eye.

Bias, Spin, and Misinformation

Advertisements may have the explicit goal of selling a product or idea, but they're not the only kind of media message with an agenda. A politician may hope to persuade potential voters that he has their best interests at heart. An ostensibly objective journalist may allow her political leanings to subtly slant her articles. Magazine writers might avoid criticizing companies that advertise heavily in their pages. News reporters may sensationalize stories to boost ratings—and advertising rates.

Mass-communication messages are created by individuals, and each individual has his or her own set of values, assumptions, and priorities. Accepting media messages at face value could lead to confusion because of all the contradictory information available. For example, in 2010, a highly contested governor's race in New Mexico led to conflicting ads from both candidates, Diane Denish and Susana Martinez, each claiming that the other agreed to policies that benefited sex offenders. According to media watchdog site FactCheck.org, the Denish team's ad "shows a preteen girl—seemingly about 9 years old—going down a playground slide in slow-motion, while ominous music plays in the background and an announcer discusses two sex crime cases. It ends with an empty swing, as the announcer says: 'Today we don't know where these sex offenders are lurking, because Susana Martinez didn't do her job.'" The opposing ad proclaims that "a department in Denish's cabinet gave sanctuary to criminal illegals, like child molester Juan Gonzalez (Robertson & Kiely, 2010)." Both claims are highly inflammatory, play on fear, and distort the reality behind each situation. Media literacy involves educating people to look critically at these and other media messages and to sift through various messages and make sense of the conflicting information we face every day.

New Skills for a New World

In the past, one goal of education was to provide students with the information deemed necessary to successfully engage with the world. Students memorized multiplication tables, state capitals, famous poems, and notable dates. Today, however, vast amounts of information are available at the click of a mouse. Even before the advent of the Internet, noted communications scholar David Berlo foresaw the consequences of expanding information technology: "Most of what we have called formal education has been intended to imprint on the human mind all of the information that we might need for a lifetime." Changes in technology necessitate changes in how we learn, Berlo noted, and these days "education needs to be geared toward the handling of data rather than the accumulation of data (Shaw, 2003)."

Wikipedia, a hugely popular Internet encyclopedia, is at the forefront of the debate on the proper use of online sources. In 2007, Middlebury College banned the use of *Wikipedia* as a source in history papers and exams. One of the school's librarians noted that the online encyclopedia "symbolizes the best and worst of the Internet. It's the best because everyone gets his/her say and can state their views. It's the worst because people who use it uncritically take for truth what is only opinion (Byers, 2007)." Or, as comedian and satirist Stephen Colbert put it, "Any user can change any entry, and if enough other users agree with them, it becomes true (Colbert, 2006)." A computer registered to the U.S. Democratic Party changed the *Wikipedia* page for Rush Limbaugh to proclaim that he was "racist" and a "bigot," and a person working for the electronic voting machine manufacturer Diebold was found to have erased paragraphs connecting the company to Republican campaign funds (Fildes, 2007). Media literacy teaches today's students how to sort through the Internet's cloud of data, locate reliable sources, and identify bias and unreliable sources.

Individual Accountability and Popular Culture

Ultimately, media literacy involves teaching that images are constructed with various aims in mind and that it falls to the individual to evaluate and interpret these media messages. Mass communication may be created and disseminated by individuals, businesses, governments, or organizations, but it is always received by an individual. Education, life experience, and a host of other factors make each person interpret constructed media in different ways; there is no correct way to interpret a media message. But on the whole, better media literacy skills help us function better in our media-rich environment, enabling us to be better democratic citizens, smarter shoppers, and more skeptical media consumers. When analyzing media messages, consider the following:

1. **Author:** Consider who is presenting the information. Is it a news organization, a corporation, or an individual? What links do they have to the information they are providing? A news station might be owned by the company it is reporting on; likewise, an individual might have financial reasons for supporting a certain message.
2. **Format:** Television and print media often use images to grab people's attention. Do the visuals only present one side of the story? Is the footage overly graphic or designed to provoke a specific reaction? Which celebrities or professionals are endorsing this message?
3. **Audience:** Imagine yourself in another's shoes. Would someone of the opposite gender feel the same way as you do about this message? How might someone of a different race or nationality feel about it? How might an older or younger person interpret

this information differently? Was this message made to appeal to a specific audience?

4. **Content:** Even content providers that try to present information objectively can have an unconscious slant. Analyze who is presenting this message. Does he or she have any clear political affiliations? Is he or she being paid to speak or write this information? What unconscious influences might be at work?
5. **Purpose:** Nothing is communicated by mass media without a reason. What reaction is the message trying to provoke? Are you being told to feel or act a certain way? Examine the information closely and look for possible hidden agendas.

With these considerations as a jumping-off place, we can ensure that we're staying informed about where our information comes from and why it is being sent—important steps in any media literacy education (Center for Media Literacy).

KEY TAKEAWAYS

- Media literacy, or the ability to decode and process media messages, is especially important in today's media-saturated society. Media surrounds contemporary Americans to an unprecedented degree and from an early age. Because media messages are constructed with particular aims in mind, a media-literate individual will interpret them with a critical eye. Advertisements, bias, spin, and misinformation are all things to look for.
- Individual responsibility is crucial for media literacy because, while media messages may be produced by individuals, companies, governments, or organizations, they are always received and decoded by individuals.
- When analyzing media messages, consider the message's author, format, audience, content, and purpose.

EXERCISES

List the considerations for evaluating media messages and then search the Internet for information on a current event. Choose one blog post, news article, or video about the topic and identify the author, format, audience, content, and purpose of your chosen subject. Then, respond to the following questions. Each response should be a minimum of one paragraph.

1. How did your impression of the information change after answering the five questions? Do you think other questions need to be asked?
2. Is it difficult or easy to practice media literacy on the Internet? What are a few ways you can practice media literacy for television or radio shows?
3. Do you think the public has a responsibility to be media literate? Why or why not?

End-of-Chapter Assessment

Review Questions

1. Section 1
    1. What is the difference between mass communication and mass media?
    2. What are some ways that culture affects media?
    3. What are some ways that media affect culture?
2. Section 2
    1. List four roles that media plays in society.
    2. Identify historical events that have shaped the adoption of various mass-communication platforms.
    3. How have technological shifts affected the media over time?
3. Section 3
    1. What is convergence, and what are some examples of it in daily life?
    2. What were the five types of convergence identified by Jenkins?
    3. How are different kinds of convergence shaping the digital age on both an individual and a social level?
4. Section 4
    1. How does the value of free speech affect American culture and media?
    2. What are some of the limits placed on free speech, and how do they reflect social values?
    3. What is propaganda, and how does it reflect and/or impact social values?
    4. Who are gatekeepers, and how do they influence the media landscape?
5. Section 5

1. What is a cultural period?
2. How did events, technological advances, political changes, and philosophies help shape the Modern Era?
3. What are some of the major differences between the modern and postmodern eras?

6. Section 6

1. What is media literacy, and why is it relevant in today's world?
2. What is the role of the individual in interpreting media messages?
3. What are the five considerations for evaluating media messages?

Critical Thinking Questions

1. What does the history of media technology have to teach us about present-day America? How might current and emerging technologies change our cultural landscape in the near future?
2. Are gatekeepers and tastemakers necessary for mass media? How is the Internet helping us to reimagine these roles?
3. The idea of cultural periods presumes that changes in society and technology lead to dramatic shifts in the way people see the world. How have digital technology and the Internet changed how people interact with their environment and with each other? Are we changing to a new cultural period, or is contemporary life still a continuation of the Postmodern Age?
4. U.S. law regulates free speech through laws on obscenity, copyright infringement, and other things. Why are some forms of expression protected while others aren't? How do you think cultural values will change U.S. media law in the near future?
5. Does media literacy education belong in U.S. schools? Why or why not? What might a media literacy curriculum look like?

Career Connection

In a media-saturated world, companies use consultants to help analyze and manage the interaction between their organizations and the media. Independent consultants develop projects, keep abreast of media trends, and provide advice based on industry reports. Or, as writer, speaker, and media consultant Merlin Mann put it, the "primary job is to stay curious about everything, identify the points where two forces might clash, then enthusiastically share what that might mean, as well as why you might care (Mann)."

Read the blog post "So what do consultants do?" at http://www.consulting-business.com/so-what-do-consultants-do.html.

Now, explore writer and editor Merlin Mann's website (http://www.merlinmann.com). Be sure to take a look at the "Bio" and "FAQs" sections. These two pages will help you answer the following questions:

1. Merlin Mann provides some work for free and charges a significant amount for other projects. What are some of the indications he gives in his biography about what he values? How do you think this impacts his fees?
2. Check out Merlin Mann's projects. What are some of the projects Merlin is or has been involved with? Now look at the "Speaking" page. Can you see a link between his projects and his role as a prominent writer, speaker, and consultant?
3. Check out Merlin's FAQ section. What is his attitude about social networking sites? What about public relations? Why do you think he holds these opinions?
4. Think about niches in the Internet industry where a consultant might be helpful. Do you have expertise, theories, or reasonable advice that might make you a useful asset for a business or organization? Find an example of an organization or group with some media presence. If you were this group's consultant, how would you recommend they better reach their goals?

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