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COMMUNICATION

PSYCHOLOGY

Manual

In 2 parts

Part I

Kharkiv – 2016

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У запропонованому навчальному посібнику процес спілкування розглядається з позиції психології та полягає в обміні інформацією – вербальною та невербальною. У посібнику викладені типи та принципи спілкування, його основні характеристики, наводяться рекомендації з ефективного спілкування. У кінці кожного розділу міститься практичний матеріал для самостійної роботи студентів.

Навчальний посібник адресовано студентам медичних та психологічних факультетів.

The proposed manual views the process of communication from the standpoint of psychology and aims at sharing information – both verbal and non-verbal. The manual sets out the types and principles of communication, its main characteristics, provides guidance on effective communication. Each chapter contains practical material for students to work on their own.

The manual is addressed to students of medical and psychological faculties.

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INTRODUCTION

Ability to communicate effectively is the most important of all life skills. Communication is simply the act of transferring information from one place to another, no matter whether it is vocal (using voice), written (using printed or digital media such as books, magazines, websites or e-mails), visual (using logos, maps, charts or graphs) or non-verbal (using body language, gestures and the tone and pitch of voice). How well this information can be transmitted and received is a measure of how good our communication skills are.

In the information age, we have to send, receive, and process huge numbers of messages every day. But effective communication is more than just exchanging information; it is also understanding emotion behind the information. Effective communication can improve relationships at home, work, and in social situations by deepening your connections with others and improving teamwork, decision-making, and problem solving. It enables people to exchange even negative or difficult messages without creating conflict or destroying trust. Effective communication combines a set of skills including non-verbal communication, attentive listening, the ability to manage stress in the moment, and the capacity to recognize and understand emotions.

In spite of the increasing importance placed on communication, many individuals continue to struggle with this skill and are unable to communicate his or her thoughts and ideas effectively. This includes communicating in both written and oral format. This innate inability makes it nearly impossible for them to compete effectively at the workplace, and stands in the way of career progress.

While effective communication is a learned skill, it is more effective when it is spontaneous rather than formulaic. A speech that is read, for example, rarely has the same impact as a speech that is delivered (or appears to be delivered) spontaneously. Of course, it takes time and effort to develop these skills and become an effective communicator.

Developing communication skills can help in all aspects of life, from professional life to social gatherings and everything in between. The ability to communicate information accurately, clearly and as intended, is a vital life skill and something that should not be overlooked. It is never too late to work on communication skills and by doing so improve the quality of life.

In the given part of Communication Psychology the general characteristic of communication as a category of psychology is represented. This book gives an opportunity to interpret the definition of communication, activity, social relations, to analyze the means of communication and the forms of communication, to identify different types of communication and their functions, to explain psychological mechanisms of verbal communication, to interpret psychological characteristics of non-verbal communication, to identify the components of non-verbal communication, to interpret pantomimic speech and sign language, to describe the process of listening.

COMMUNICATION AS A PSYCHOLOGICAL PHENOMENON

The art of communication is the language of leadership.

J. Humes

Communication (from Latin «communis», meaning «to share») is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behavior.

Communication is about using symbols and in case of humans, using language, to convey meanings and ideas between individuals and it involves the act of evoking reactions from other individuals.

Communication is the basis of human and non-human interaction and we can all communicate with a touch or a sound, a look or a symbol, a word or a sentence and also by doing or saying nothing at all. The Communication Psychology will include different elements or stages of communication in an individual such as:

1. **Absorption** of external information through *sense organs* we simply absorb the sounds and colors, the spoken words and all external data provided to us.

2. **Interpretation** analysis of information involves using *brain mechanisms* and *analyzing external stimuli* as well as details such as expressions and subtle verbal and non-verbal cues, so interpretation is a subjective process.

3. **Reaction** to the information uses physical communication routes such as speech, language or expressions through *facial and bodily movements*. Reactions are the result of a subjective and an objective process. This is because when presented with certain stimuli we all have a set of predictable responses which are objective but depending on how we interpret the situation subjectively; the reactions might vary to an extent. Reactions can be imitative – you smile when you

see someone smiling or it can be just the opposite as when someone tries to look at you and you try to look away.

1.1. Types of communication

People communicate with one another in a number of ways that depend upon the message and its context in which it is being sent. Choice of communication channel and your style of communicating also affect communication. So, there is a variety of types of communication (table 1.1).

Table 1.1.

Types of communication

№	*Basis of communication*	*Types of communication*
1.	Types of communication based on the communication channels used	– verbal communication (oral and written communication); – non-verbal communication
2.	Types of communication based on purpose and style	– formal communication; – informal communication
3.	Types of communication based on effectiveness and content	– informative communication; – affective communication; – indispensable communication
4.	Types of communication based on the number of participants	– intrapersonal communication; – interpersonal communication
5.	Types of communication based on the extent to which the interaction is characterized by formal or informal exchanges	– small group communication; – public communication

1. <u>Types of communication based on the communication channels used:</u>

Human communication is marked by intention and anticipation of the reactions and communication in humans can be verbal when mediated by language or non-verbal when no language is involved.

1) Verbal communication

Verbal communication refers to the form of communication in which message is transmitted verbally; communication is done by word of mouth and a piece of writing. The objective of every communication is to have people understand what

we are trying to convey. In verbal communication remember the acronym KISS (keep it short and simple).

When we talk to others, we assume that others understand what we are saying because we know what we are saying. But this is not the case. Usually people bring their own attitude, perception, emotions and thoughts about the topic and hence it creates a barrier in delivering the right meaning.

So in order to deliver the right message, you must put yourself on the other side of the table and think from your receiver's point of view. Would he understand the message? How would it sound on the other side of the table?

Verbal communication is further divided into:

1. Oral communication

In oral communication, spoken words are used. It includes face-to-face conversations, speech, telephone conversations, video, radio, television, voice over the Internet. In oral communication, communication is influence by pitch, volume, speed and clarity of speaking.

Advantages of oral communication are the following: it brings quick feedback; in a face-to-face conversation, by reading facial expression and body language one can guess whether he / she should trust what is being said or not.

The disadvantage of oral communication in face-to-face discussion is that a user is unable to deeply think about what he is delivering.

2. Written communication

In written communication, written signs or symbols are used to communicate. A written message may be printed or hand written. In written communication message can be transmitted via e-mail, letter, report, memo, etc. Message, in written communication, is influenced by the vocabulary and grammar used, writing style, precision and clarity of the language used.

Written communication is the most common form of communication being used in business. So, it is considered core among business skills.

Memos, reports, bulletins, job descriptions, employee manuals, and electronic mail are the types of written communication used for *internal communication*. For

communicating with external environment in writing, electronic mail, Internet Websites, letters, proposals, telegrams, faxes, postcards, contracts, advertisements, brochures, and news releases are used.

Advantages of written communication include the following: messages can be edited and revised many time before they are actually sent; written communication provides record for every message sent and can be saved for later study; a written message enables receiver to fully understand it and send an appropriate feedback.

Disadvantages of written communication include: unlike oral communication. Written communication does not bring instant feedback; it takes more time to compose a written message as compared to word-of-mouth and a number of people struggles for writing ability.

2) Non-verbal communication

Non-verbal communication is sending or receiving wordless messages. We can say that communication other than oral and written, such as gesture, body language, posture, tone of voice or facial expressions, is called non-verbal communication. Non-verbal communication is all about the body language of speaker.

Non-verbal communication helps a receiver in interpreting the message received. Often, non-verbal signals reflect the situation more accurately than verbal messages. Sometimes non-verbal response contradicts verbal communication and hence affects the effectiveness of a message.

Interrelations of types of communication are presented in the picture 1.1.
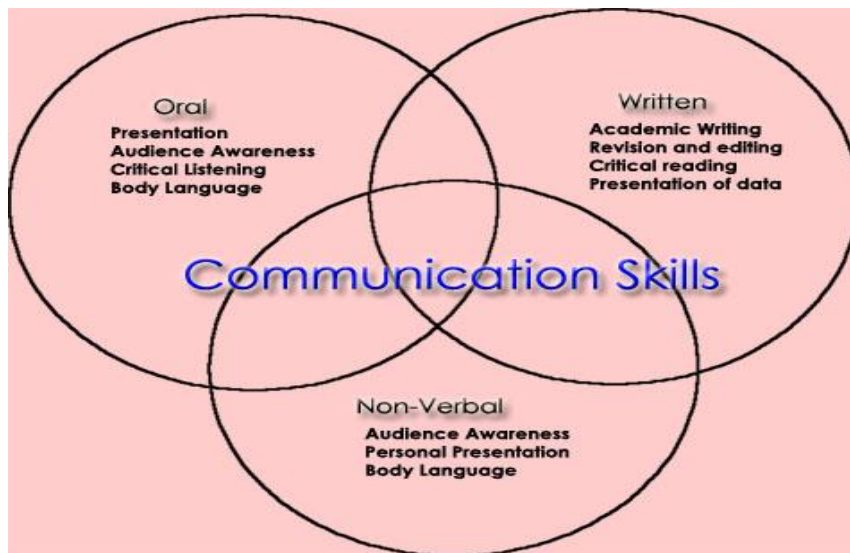
Picture 1.1. Interrelations of types of communication

2. Types of communication based on purpose and style:

1) Formal communication

In formal communication certain rules, conventions and principles are followed while communicating message. Formal communication occurs in formal and official style. Usually professional settings, corporate meetings, conferences undergo in formal pattern.

In formal communication use of slang and foul language is avoided and correct pronunciation is required. Authority lines are needed to be followed in formal communication.

2) Informal communication

Informal communication is done using channels that are in contrast with formal communication channels. It is just a casual talk. It is established for societal affiliations of members in an organization and face-to-face discussions. It happens among friends and family. In informal communication use of slang words, foul language is not restricted. Usually, informal communication is done orally and using gestures.

Informal communication, unlike formal communication, does not follow authority lines. In an organization, it helps in finding out staff grievances as people

express more when talking informally. Informal communication helps in building relationships.

3. Types of communication based on effectiveness and content:

1) Informative communication

Language does not directly code facts about the world. Instead, speakers and listeners rely on shared assumptions to allow them to communicate more efficiently. Writers like H. P. Grice, D. Sperber and D. Wilson have proposed that communication is assumed to be «informative» or «relevant», but the predictions of these accounts are often informal or post hoc [43; 85].

2) Affective communication

Affective communication is communicating with someone (or something) either with or about affect. A crying child, and a parent comforting that child, are both engaged in affective communication. An angry customer complaining to a customer service representative, and that representative trying to clear up the problem are both also engaged in affective communication. We communicate through affective channels naturally every day. Indeed, most of us are experts in expressing, recognizing and dealing with emotions.

3) Indispensable communication

Communication can make or break a relationship, begin or end a war. Perhaps, this is the most important thing we do in our lives. It is said that motivation is very important if a person wants to achieve something in life. How can people be motivated? It is again through communication only. A person might achieve many things in life, if he / she knows the art and science of communication.

In this context, it is said that culture has a great impact on communication. In fact, culture is communication and communication is culture. When we talk about Indian culture it is observed that people are very context sensitive. One has to be very cautious about the time and the context of communication in order to make communication more effective.

Gender and communication is another important area, which has drawn the attention of scholars. Whereas many scholars share the opinion that men and women differ in their communication styles, some scholars have found no significant difference. Are women better communicators than men? It is a question of debate.

Perhaps, it may be due to the biology or sociology process or both. The researchers will strive to find out a suitable answer to this. Who does not like a smiling face and friendly and warm communication?

Whether it is a boss or a subordinate, a teacher or a student, a husband or a wife, a father or a son, everyone needs to develop skills in communication. This will not only help in getting accomplishment of difficult tasks done, but will also give peace of mind, which ultimately may lead to a successful and meaningful life.

4. Types of communication based on the number of participants:

1) Intrapersonal communication refers to the interactions that occur in your mind when you are talking with yourself. While we may occasionally think out loud, we usually do not verbalize our internal dialog. When you sit in class and think about what you will do later that day, you are communicating intrapersonally. Similarly, when you send yourself a reminder note as an e-mail or text message, you are communicating intrapersonally. A lot of our intrapersonal communication occurs subconsciously. When we drive into the driveway «without thinking», we are communicating intrapersonally on a subconscious level. The study of intrapersonal communication often focuses on its role in shaping self-perceptions and in managing communication apprehension, that is, the fear associated with communicating with others. Our study of intrapersonal communication will focus on self-talk as a means to improve your self-concept and self-esteem and, ultimately, your communication competence in a variety of situations.

2) Interpersonal communication is characterized by informal interaction between two people who have an identifiable relationship with each other. Talking to a friend between classes, visiting on the phone with your mother, texting or

chatting online with your brother, and comforting someone who has suffered a loss are all examples of interpersonal communication.

Interpersonal communication is often defined by communication scholars in numerous ways, usually describing participants who are dependent upon one another. It can involve one-on-one conversations or individuals interacting with many people within a society. It helps us understand how and why people behave and communicate in different ways to construct and negotiate a social reality. While interpersonal communication can be defined as its own area of study, it also occurs within other contexts like groups and organizations. Interpersonal communication is the process that we use to communicate our ideas, thoughts, and feelings to another person. Our interpersonal communication skills are learned behaviors that can be improved through knowledge, practice, feedback, and reflection.

Interpersonal communication includes message sending and message reception between two or more individuals. This can include all aspects of communication such as listening, persuading, asserting, non-verbal communication, and others. A primary concept of interpersonal communication looks at communicative acts when there are few individuals involved unlike areas of communication such as group interaction, where there may be a large number of individuals involved in a communicative act.

5. Types of communication based on the extent to which the interaction is characterized by formal or informal exchanges:

1) Small group communication typically involves 3 to 20 people who come together to communicate with one another. There are many kinds of small groups; examples include a family, a group of friends, a group of classmates working on a project, and a management team in the workplace. Small group communication can occur in face-to-face settings, as well as online through electronic mailing lists, discussion boards, and blogs.

2) Public communication is communication delivered to audiences of more than 20 people. Public communication includes public speeches and other types of

mass communication that you may experience live, in person, or on a delayed or mediated basis. For example, when President Barack Obama delivered his inaugural address some people were there, others were watching on TV or the Internet at the time he was speaking, and still others have experienced his speech after Inaugural Day by viewing it in the form of televised snippets or via a Website such as YouTube. The Internet is also becoming the medium of choice for posting job ads and résumés, for advertising and buying products, and for political activism.

The **methods of communication** are also equally interesting as humans communicate through the written word and the spoken word and through letters, messages, phone calls, personal face-to-face conversation, through glances and physical contact, through sex, and on a wider scale through seminars, conferences, news events, newspapers, press releases, books, brochures, and campaigning or propaganda. The newer methods of communication using information technology are via chats and chatrooms, the Internet and e-mails, text messages, forums, blogging and networking. Technology has opened up new ways of communication and the world is now completely dependent on how far and how quickly people are able to communicate.

Communication is central to our modern life, yet it is a difficult and complicated process and a gap remains between the ideas communicated and the ideas perceived. This **communication gap** (as it is generally called) is closed only with proper consideration of all verbal, non-verbal, indirect and direct elements of the communication process. So in a personal or business meeting the communication process involves not just presentation of the ideas of people verbally but also the non-verbal facial and bodily expressions.

Long distance communication methods such as e-mails and the Internet, telephone calls, etc. bring in new challenges to the study of communication as we are not able to see the person we communicate with; we find it difficult to «interpret» the stimuli that we encounter. The ability to «interpret» the communicative stimuli is a very important part of the communicative process and

the interpretation or derivation of the meaning of what we hear or see depends on our inherent need for analysis of all indirect body language cues, facial expressions and hints or subtle or subconscious processes. Human beings are intelligent and in most cases do not take all information for granted. The direct face-to-face communication provides us with a definite sense of what the other person really means and gives us assurance that our interpretation of the communication is correct. That is why the face-to-face interviewing process still remains the most popular method of communication in a selection process. All online communication and information on the Internet are thus prone to misinterpretation as we are not able to interpret the information using the non-verbal cues or expressions that are an essential part of the communication process. You may chat with a person online for several hours in a day but unless you are able to see or hear his or her facial and bodily expressions, you can never be assured that the communication process is completely authentic. Certainly, modern devices such as the webcam have greatly improved the communication process. Yet it is also true that even if we have all the essential cues of communication, the very fact that we have to interpret the information received subjectively, can suggest the possibility of a communication gap.

The **purpose of communication** is almost always motivated or intentional as we naturally expect a response from people we communicate with. In fact all the communication is based on anticipation of response from others thus communication tends to have a direction or purpose. However the communication gap can create problems in the process and the purpose of communication may remain unfulfilled when communicated ideas are too vague or indirect. The vagueness increases when channels of communication between two or more individuals are remote or distal rather than proximal.

1.2. Communication principles

Principles are general truths. Understanding the principles of communication is important because they will provide a foundation for practicing and improving

communication skills. The seven generally agreed-upon *principles* are the following: communication has purpose, communication is continuous, communication messages vary in conscious thought, communication is relational, communication is guided by culture, communication has ethical implications, and communication is learned.

1. Communication has purpose

When people communicate with one another, they have a purpose for doing so. The purpose may be serious or trivial, and they may or may not be aware of it at the time. Here is the list of five basic purposes for communicating:

1. We communicate to develop and maintain *our sense of self*. Through our interactions, we learn who we are, what we are good at, and how people react to how we behave.

2. We communicate to meet our *social needs*. Just as we need food, water, and shelter in the same way we being as social animals, need contact with other people. Two people may converse happily for hours, chatting about inconsequential matters that neither remembers afterward. Still, their communication has functioned to meet the important need simply to talk with another human being.

3. We communicate to develop and maintain *relationships*. Not only do we get to know others through our communication with them but, more importantly, we develop relationships with them – relationships that grow and deepen or stagnate and wither away. For example, when Beth calls Leah to ask whether she would like to join her for lunch to discuss a project they are working on, her purpose actually may be to resolve a misunderstanding they have had because she wants to maintain a positive relationship with Leah.

4. We communicate to *exchange information*. Some information we get through observation, some through reading, some through media, and a great deal through direct communication with others, whether face-to-face, via text messaging, or online through e-mail and social networking sites such as Facebook and MySpace. Whether we are trying to decide how warmly to dress or whom to

vote for in the next election, all of us have countless exchanges that involve sending and receiving information.

5. We communicate *to influence others*. It is doubtful that a day goes by in which you do not engage in behavior such as trying to convince your friends to go to a particular restaurant or to see a certain movie, or to convince an instructor to change a grade.

2. Communication is continuous

As communication is non-verbal and visual as well as verbal, we are always sending behavioral messages from which others draw inferences or meaning. Even silence communicates if another person infers meaning from it. Why? Because your non-verbal behavior represents reactions to your environment and to the people around you. If you are cold, you shiver; if you are hot or nervous, you perspire; if you are bored, happy, or confused, your face or body language probably will show it. Not only that, we are continuously sending and receiving multiple messages when we communicate with others. For example, as you talk with your friend about where to go on a spring break, both of you are simultaneously sending and receiving multiple verbal and non-verbal messages to each other. As skilled communicators, we need to be aware of the explicit and implicit messages we are constantly sending to others.

3. Communication messages vary in conscious thought

Recall that sharing meaning with another person involves encoding and decoding verbal messages, non-verbal cues, and even visual images. Our messages may (1) occur spontaneously, (2) be based on a «script» we have learned or rehearsed, or (3) be carefully constructed based on our understanding of the unique situation in which we find ourselves.

Many of our messages are spontaneous expressions, spoken without much conscious thought. For example, when you burn your finger, you may blurt out, «Ouch!» When something goes right, you may break into a broad smile.

At other times, our messages are scripted, phrasings that we have learned from our past encounters and judge to be appropriate to the present situation. Many

of these scripts are learned in childhood. For example, when you want the sugar bowl but cannot reach it, you may say, «Please pass the sugar», followed by «Thank you» when someone complies. This conversational sequence comes from your «table manners script», which may have been drilled into you at home. Scripts enable us to use messages that are appropriate to the situation and are likely to increase the effectiveness of our communication. One goal of this text is to acquaint you with general scripts (or skills) that can be adapted for use in your communication encounters across a variety of relationships, situations, and cultures.

Finally, our messages may be carefully constructed to meet the unique requirements of a particular situation. Constructed messages are those that we put together with careful thought when we recognize that our known scripts are inadequate for the situation.

4. Communication is relational

In any communication setting, in addition to sharing content meaning, our messages also reflect the two important aspects of our relationships: immediacy and control.

Immediacy is the degree of liking or attractiveness in a relationship. For instance, when José passes Josh on campus he may say, «Josh, good to see you» (a verbal expression of friendliness); the non-verbal behavior that accompanies the words may show Josh whether José is genuinely happy to see him or is only expressing recognition. For instance, if José smiles, has a sincere sound to his voice, looks Josh in the eye, and perhaps pats him on the back or shakes hands firmly, then Josh will recognize these signs of friendliness. If, however, José speaks quickly with no vocal inflection and with a deadpan facial expression, Josh will probably perceive the comment as impersonal communication offered merely to meet some social expectation.

Control is the degree to which one participant is perceived to be more dominant or powerful. Thus, when Tom says to Sue, «I know you are concerned about the budget, but I will see to it that we have money to cover everything», his

words and the sound of his voice may be saying that he is «in charge» of finances – that he is in control. How Sue responds to Tom determines whether, on this issue, she submits to his perception of control. If Sue says, «Thanks, I know you have a better handle on finances than I do», then she accepts that on this issue, she is willing to submit to Tom at this time. A few days later, if Tom says to Sue, «I think we need to cut back on credit card expenses for a couple of months», and Sue responds, «No way! I need a new suit for work, the car needs new tires, and you promised we could replace the couch», then the nature of the relationship will require further discussion.

5. Communication is guided by culture

Culture may be defined as systems of knowledge shared by a relatively large group of people. It includes a system of shared beliefs, values, symbols, and behaviors. How messages are formed and interpreted depends on the cultural background of the participants. We need to look carefully at ourselves and our communication behavior; as we interact with others whose cultural backgrounds differ from our own, so we do not unintentionally communicate in such ways that are culturally inappropriate or insensitive and thereby undermine our relationships. In addition to national and ethnic culture we also need to be sensitive to the gender, age, class, and sexual orientation of our listeners. Failure to take those differences into account when we interact can also lead us to behave insensitively.

6. Communication has ethical implications

In any encounter, we choose whether or not to communicate ethically. *Ethics* is a set of moral principles that may be held by a society, a group, or an individual. Although what is considered ethical is a matter of personal judgment, various groups still expect members to uphold certain standards. These standards influence the personal decisions we make. When we choose to violate the standards that are expected, we are viewed to be unethical. Here are five ethical standards that influence our communication and guide our behavior.

Truthfulness and honesty mean refraining from lying, cheating, stealing, or deception. «An honest person is widely regarded as a moral person, and honesty is

a central concept to ethics as the foundation for a moral life» [88, p. 122]. Although most people accept truthfulness and honesty as a standard, they still confess to lying on occasion. We are most likely to lie when we are caught in an ethical dilemma, a choice involving an unsatisfactory alternative. An example of an ethical dilemma would be a boss asking us if our coworker arrived to work late today and knowing that telling the truth would get the coworker fired.

Integrity means maintaining a consistency of belief and action (keeping promises). S. N. Terkel and R. S. Duval say, «A person who has integrity is someone who has strong moral principles and will successfully resist the temptation to compromise those principles» [88, p. 135]. Integrity, then, is the opposite of hypocrisy. A person who had promised to help a friend study for the upcoming exam would live up to this promise even when another friend offered a free ticket to a sold-out concert for the same night.

Fairness means achieving the right balance of interests without regard to one's own feelings and without showing favor to any side in a conflict. Fairness implies impartiality or lack of bias. To be fair to someone is to listen with an open mind, to gather all the relevant facts, consider only circumstances relevant to the decision at hand, and not let prejudice or irrelevancies affect the way you treat others. For example, if two brothers are fighting, their mother is exercising fairness if she listens openly as the children explain «their point of view» before she decides what to do.

Respect means showing regard or consideration for others and their ideas, even if we do not agree with them. Respect is not based on someone's affluence, job status, or ethnic background. In a classroom, students show respect for others by attentively listening to another student's speech even when the main point violates their political or religious position.

Responsibility means being accountable for one's actions and what one says. Responsible communicators recognize the power of words. Messages can hurt and messages can soothe. Information is accurate or it may be faulty. A responsible communicator would not spread a false rumor about another friend.

In our daily lives, we often face ethical dilemmas and must sort out what is more or less right or wrong. In making these decisions, we usually reveal our ethical standards.

7. Communication is learned

Just as you learned to walk, in the same way you learned to communicate. But talking is a complex undertaking. You may not yet have learned all of the skills you will need to develop healthy relationships. As communication is learned, you can improve your ability.

1.3. Personality in the context of communication

Personality is made up of the characteristic patterns of thoughts, feelings, and behaviors that make a person unique. Personality arises from within the individual and remains fairly consistent throughout life.

A number of different theories have emerged to explain different aspects of personality. Some theories focus on explaining how personality develops while others are concerned with individual differences in personality. The following are just a few of the major theories of personality proposed by different psychologists:

1. Typical theories are the early perspectives on personality. These theories suggested that there is a limited number of «personality types» which are related to biological influences.

2. Trait theories viewed personality as a result of internal characteristics that are genetically based.

3. Psychodynamic theories of personality are heavily influenced by the works of Sigmund Freud, and emphasize the influence of the unconscious on personality. Psychodynamic theories include Sigmund Freud's psychosexual stage theory and Erik Erikson's stages of psychosocial development.

4. Behavioral theories suggest that personality is a result of interaction between the individual and the environment. Behavioral theorists study observable and measurable behaviors, rejecting theories that take internal thoughts and feelings into account. Behavioral theorists include B. F. Skinner and J. B. Watson.

4.1. Classical conditioning

Classical conditioning is one of the best-known concepts of behavioral learning theory. In this type of conditioning, a neutral stimulus is paired with a naturally occurring response. Once an association has been formed, the previously neutral stimulus will come to evoke the response.

4.2. Operant conditioning

Operant conditioning is one of the fundamental concepts in behavioral psychology. This process involves strengthening or weakening of behavior the use of reinforcement and punishment.

5. Humanist theories

Humanist theories emphasize the importance of free will and individual experience in the development of personality. Humanist theorists include Carl Rogers and Abraham Maslow.

5.1. Maslow's hierarchy of needs

Abraham Maslow's hierarchy of needs (picture 1.2) emphasizes the importance of self-actualization and is often pictured as a pyramid. The base of the pyramid consists of basic survival needs, while the top of the pyramid is focused on self-actualizing needs.
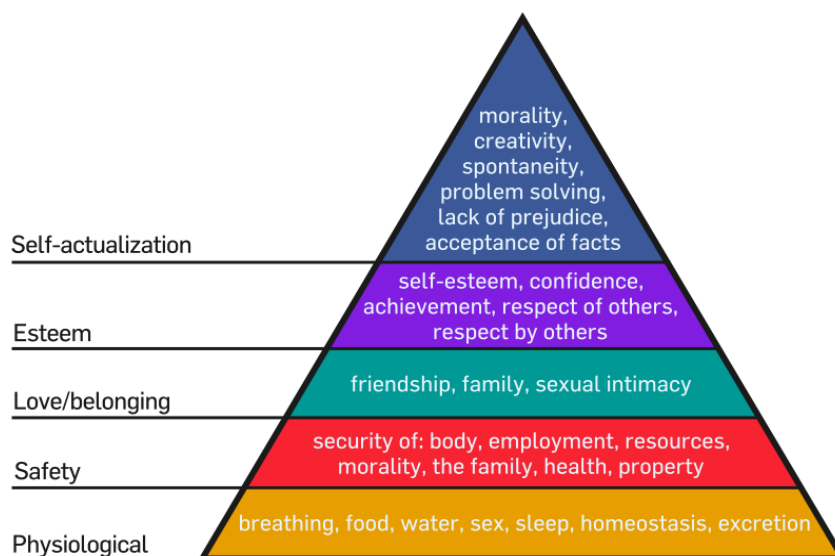
Picture 1.2. Maslow's hierarchy of needs

6. Psychoanalytic theories

6.1. Freud's theory of psychosexual development

Freud's theory of psychosexual development is one of the best-known personality theories, but also one of the most controversial ones.

6.2. Erikson's theory of psychosocial development

According to Erik Erikson, each stage plays a major role in the development of personality and psychological skills. During each stage, the individual faces a developmental crisis that serves as a turning point in development.

6.3. Horney's theory of neurotic needs

Theorist Karen Horney developed a list of neurotic needs that arise from overusing coping strategies to deal with basic anxiety.

Almost every day we describe and assess the personalities of the people around us. Whether we realize it or not, these daily musings on how and why people behave as they do are similar to what personality psychologists do.

While our informal assessments of personality tend to focus more on individuals, personality psychologists instead use conceptions of personality that can apply to everyone. Personality research has led to the development of a number of theories that help explain how and why certain personality traits develop.

Some of the **fundamental characteristics of personality** include:

1. *Consistency.* There is generally a recognizable order and regularity to behaviors. Essentially, people act in the same ways or similar ways in a variety of situations.

2. *Psychological and physiological.* Personality is a psychological construct, but research suggests that it is also influenced by biological processes and needs.

3. *It impacts behaviors and actions.* Personality does not just influence how we move and respond in our environment; it also causes us to act in certain ways.

4. *Multiple expressions.* Personality is displayed more widely than only in just behavior. It can also be seen in our thoughts, feelings, close relationships and other social interactions.

1.4. Erik Erikson's theory of psychosocial development

Erik Erikson's theory of psychosocial development is one of the best-known theories of personality in psychology. Erikson believed that personality develops in a series of stages (table 1.2). Erikson's theory describes the impact of social experience across the whole lifespan, from the birth to the death.

Table 1.2

Erikson's stages of psychosocial development

Stage	*Basic conflict*	*Important events*	*Outcome*
Infancy (birth to 18 months)	Trust vs Mistrust	Feeding	Children develop a sense of trust when caregivers provide reliability, care, and affection. A lack of this will lead to mistrust
Early childhood (2 to 3 years)	Autonomy vs Shame and doubt	Toilet training	Children need to develop a sense of personal control over physical skills and a sense of independence. Success leads to feelings of autonomy, failure results in feelings of shame and doubt
Preschool (3 to 5 years)	Initiative vs Guilt	Exploration	Children need to begin asserting control and power over the environment. Success in this stage leads to a sense of purpose. Children who try to exert too much power experience disapproval, resulting in a sense of guilt
School age (6 to 11 years)	Industry vs Inferiority	School	Children need to cope with new social and academic demands. Success leads to a sense of competence, while failure results in feelings of inferiority
Adolescence (12 to 18 years)	Identity vs Role confusion	Social relationships	Teens need to develop a sense of self and personal identity. Success leads to an ability to stay true to yourself, while failure leads to role confusion and a weak sense of self

Young adulthood (19 to 40 years)	Intimacy vs Isolation	Relationships	Young adults need to form intimate, loving relationships with other people. Success leads to strong relationships, while failure results in loneliness and isolation
Middle adulthood (40 to 65 years)	Generativity vs Stagnation	Work and parenthood	Adults need to create or nurture things that will outlast them, often by having children or creating a positive change that benefits other people. Success leads to feelings of usefulness and accomplishment, while failure results in shallow involvement in the world
Maturity (65 to death)	Ego integrity vs Despair	Reflection on life	Older adults need to look back on life and feel a sense of fulfillment. Success at this stage leads to feelings of wisdom, while failure results in regret, bitterness and despair

One of the main elements of Erikson's psychosocial stage theory is the development of ego identity. **Ego identity** is the conscious sense of self that we develop through social interaction. According to Erikson, our ego identity is constantly changing due to new experiences and information we acquire in our daily interactions with others. In addition to ego identity, Erikson also believed that a sense of competence motivates behaviors and actions. Each stage in Erikson's theory is concerned with becoming competent in an area of life. If the stage is handled well, the person will feel a sense of mastery, which is sometimes referred to as ego strength or ego quality. If the stage is managed poorly, the person will emerge with a sense of inadequacy.

In each stage, Erikson believed people experience a conflict that serves as a turning point in development. In Erikson's view, these conflicts are centered on either developing a psychological quality or failing to develop that quality. During these times, the potential for personal growth is high, but so is the potential for

failure. When a conflict is resolved successfully, the person is able to develop the psychosocial quality associated with that particular stage of development.

Psychosocial stage 1 – Trust vs. Mistrust

Trust versus mistrust is the earliest psychosocial stage that occurs during the first year or so of a child's life, and is the most fundamental stage in life.

During this critical phase of development, an infant is utterly dependent upon his or her caregivers. When parents or caregivers respond a child's needs in a consistent and caring manner, the child then learns to trust the world and people around him.

If a child successfully develops trust, he or she will feel safe and secure in the world. Caregivers who are inconsistent, emotionally unavailable, or rejecting contribute to feelings of mistrust in the children they care for. Failure to develop trust will result in fear and a belief that the world is inconsistent and unpredictable.

Psychosocial stage 2 – Autonomy vs. Shame and doubt

The second psychosocial stage involves the conflict between autonomy and shame or doubt. As the child enters the toddler years, gaining a greater sense of personal control becomes increasingly important. Tasks such as learning how to use the toilet, selecting foods and choosing toys are the ways in which children gain a greater sense of independence.

Erikson believed that learning to control one's bodily functions leads to a feeling of control and a sense of independence.

Children who successfully complete this stage feel secure and confident, while those who do not are left with a sense of inadequacy and self-doubt.

Psychosocial stage 3 – Initiative vs. Guilt

The third psychosocial stage occurs between the ages of about three and five and is centered on developing a sense of self-initiative. During the preschool years, children begin to assert their power and control over the world through directing games and other social interactions. Children who are allowed and encouraged to engage in self-directed games emerge with a sense of strong initiative, while those

who are discouraged from these activities may begin to feel a sense of guilt over their self-initiated activities.

Psychosocial stage 4 – Industry vs. Inferiority

During middle childhood between the ages of about six and eleven, children enter the psychosocial stage known as industry versus inferiority. As children engage in social interaction with friends and academic activities at school, they begin to develop a sense of pride and accomplishment in their work and abilities. Children who are praised and encouraged develop a sense of competence, while those who are discouraged are left with a sense of inferiority. This stage covers the early school years from approximately age 5 to 11.

Psychosocial stage 5 – Identity vs. Confusion

In the fifth psychosocial stage, the formation of personal identity becomes critical. During adolescence, teens explore different behaviors, roles and identities. Erikson believed that this stage was particularly critical and that forging a strong identity serves as a basis for finding future direction in life. Those who find a sense of identity feel secure, independent and ready to face the future, while those who remain confused may feel lost, insecure and unsure of their place in the world.

Psychosocial stage 6 – Intimacy vs. Isolation

This stage covers the period of early adulthood when people are exploring personal relationships.

The sixth psychosocial stage is centered on forming intimate, loving relationships with other people. Dating, marriage, family and friendships are important during the intimacy versus isolation stage, which lasts from approximately age 19 to 40. Erikson believed it was vital that people develop close, committed relationships with other people. Those who are successful at this step will form relationships that are committed and secure.

By successfully forming loving relationships with other people, individuals are able to experience love and enjoy intimacy. Those who fail to form lasting relationships may feel isolated and alone.

Erikson believed that a strong sense of personal identity was important for developing intimate relationships. Studies have demonstrated that those with a poor sense of self tend to have less committed relationships and are more likely to suffer emotional isolation, loneliness, and depression.

Psychosocial stage 7 – Generativity vs. Stagnation

During adulthood, we continue to build our lives, focusing on our career and family.

Once adults enter the stage that occurs during middle adulthood, the psychosocial conflict becomes centered on the need to create or nurture things that will outlast the individual. Raising a family, working and contributing to the community are all ways that people develop a sense of purpose. Those who fail to find ways to contribute may feel disconnected and useless.

Psychosocial stage 8 – Integrity vs. Despair

This phase occurs during old age and is focused on reflecting back on life.

The final psychosocial stage begins around the age of 65 and lasts until death. During this period of time, the individual looks back on his or her life. The major question during this stage is, «Did I live a meaningful life?» Those who have will feel a sense of peace, wisdom and fulfillment, even when facing death. For those who look back on life with bitterness and regret, feelings of despair may result.

Those who are unsuccessful during this stage will feel that their life has been wasted and will experience many regrets. The individual will be left with feelings of bitterness and despair.

Those who feel proud of their accomplishments will feel a sense of integrity. Successfully completing this phase means looking back with few regrets and a general feeling of satisfaction. These individuals will attain wisdom, even when confronting death.

1.5. Development of communication in ontogenesis

Communication is a lifelong learning process beginning at birth. We communicate in many different ways like listening, speaking, gesturing, reading,

and writing. Communication abilities help children to learn, form social relationships, express feelings, and participate in everyday activities. Some children, due to cognitive and / or physical impairments, may have difficulty expressing themselves clearly or understanding what is being said to them. For those children, assistive technology can help to develop communication abilities, overcome communication problems, and provide a link between them and their daily life experiences.

1. **Communication begins in the womb.** Even before a child is born, he or she communicates. A baby is kicking, rolling, hiccupping – all of these movements communicate something to the mother. The baby may be saying, «Mom, the food you ate was too spicy», or «You have been too busy, please slow down», or maybe the baby simply needs a change of position. Immediately after birth parents listen for a cry to let them know that their baby is breathing. Families watch their baby's facial expressions, feel his or her movements, and listen to his or her sounds. Since birth babies constantly send signals. Through their eyes, ears, and touch they receive our responses to their early communicative signals.

2. **Early communication signals include movement and sound.** As soon as they are born, babies communicate feelings of displeasure by crying or by physically turning away from something they do not like. Some babies will communicate feelings of displeasure through hiccupping, yawning, stretching out their arms, holding out their hands with fingers apart, placing a hand over the eyes, grimacing, or even falling asleep. All of these actions are signs that a baby may want something or may be stressed because of the things that are happening around him.

3. **Sometimes baby's early communication signals are hard to recognize.** Some parents and other caregivers respond to their baby's signals with ease. Other parents or caregivers may need assistance in learning how to read their child's communication cues. Sometimes it is difficult to read a baby's early communication signals because of his or her physical or motor difficulties. Some children are born with conditions such as Down syndrome or cerebral palsy which

may place them at risk for having difficulty communicating their early messages. Their physical limitations may prevent them from turning away, opening their fingers, sucking their thumb, or yawning, and all indications of possible pleasure or displeasure. Sometimes these babies or babies who are sick, sleepy, or who were born prematurely send very subtle and inconsistent communication signals. This inconsistency may make it difficult to figure out what the baby may need. When these children are not able to send their messages accurately, their communication partners may be unable to clearly read their cues. Parents and other caregivers consequently may not be able to respond to the baby's needs. When a baby's or young child's communication signals are not understood, his needs may go unmet. Because of this communication breakdown, he or she may not learn how to communicate like other children who are sending more clear and consistent signals.

4. **Read, recognize, and respond to early communication signals.** All of a baby's caregivers must learn to recognize communication signals, read (interpret) them appropriately, and respond to these communication signals as quickly and as consistently as possible. These three R's of early communication development help a baby learn that he or she can have an effect on the world. When a parent is able to recognize, read, and respond to early communication signals by changing the child's surroundings, feeding the child, holding the child, and / or swaddling the child, parents gain a feeling of self worth by having met the child's needs. The child is also learning to become an effective communicator by gaining attention and getting his needs met.

5. **Early signals can develop into spoken words.** Children's early communication signals consist of bodily movements, facial expressions, gestures, cries and coos. These early signals eventually become speech-like sounds, then words, then sentences. Children develop these more adult-like and more easily recognized ways of communicating through exploring their environment, through hearing and seeing models (other people talking), through turn-taking in games, play, and talking, and by practicing. Usually by a child's first birthday, he or she

may say a few clearly understood words. Most children begin putting words together around their second birthday. Children develop speech, however, at different rates. Communication development involving listening, speaking, gesturing, reading, and writing continues throughout life and requires access to all aspects of the child's world.

There is often uncertainty about what stages a child should be reaching in speech, language and communication and at what age. This checklist will help identify children's progress. It also provides some useful tips to help parents / caregivers support their children's communication development.

If children are not doing what is shown for their age, they are likely to need help: their caregivers may have a local framework of support for speech, language and communication needs. If in doubt, parents / caregivers may contact the local speech and language therapy service.

1.6. Main characteristics of communication

Communication is the process of creating or sharing meaning in informal conversation, group interaction, or public speaking. To understand how this process works, let us describe its essential elements: participants (who), messages (what), context (where), channels (how), interference (distractions), and feedback (reaction).

1. Participants

The participants are the individuals who assume the roles of senders and receivers during an interaction. As senders, participants form and transmit messages using verbal symbols, visual images, and non-verbal behavior. As receivers, they interpret the messages that have been transmitted to them.

2. Messages

Messages are the verbal utterances, visual images, and non-verbal behaviors to which meaning is attributed during communication. To understand how messages are created and received, we need to understand meanings, symbols, encoding and decoding, and form (organization).

2.1. Meanings

Meanings include thoughts in your mind as well as interpretations you make of another person's message. Meanings are the ways participants make sense of messages. It is important to realize that meanings are not transferred from one person to another, but are created together in an exchange. Some communication settings enable participants to verify that they have shared meanings; in other settings this is more difficult. For instance, if Sarah says to Tiffany that many female celebrities are unhealthily underweight, through the exchange of verbal messages, they can together come to some degree of understanding of what that means. But if Sarah is giving a speech on the subject to an audience of 200 people, Tiffany's ability to question Sarah and negotiate a mutual meaning is limited. If Sarah shows a slideshow of before-and-after photographs of some of the celebrities she is referring to, she can make the meaning clear even for a large audience.

2.2. Symbols

To express yourself, you form messages made of verbal symbols (words), non-verbal cues (behaviors), and visual images. Symbols are words, sounds, and actions that represent specific ideas and feelings. As you speak, you choose word symbols to express your meaning. At the same time, you also use facial expressions, eye contact, gestures, and tone of voice – all symbolic, non-verbal cues – in an attempt to express your meaning. Your listeners make interpretations or attribute meaning to the messages they receive. When you offer your messages through a variety of symbols, the meaning you are trying to convey becomes clearer.

2.3. Encoding and decoding

Encoding is the process of putting your thoughts and feelings into words, non-verbal cues, and images. **Decoding** is the process of interpreting another's message. Ordinarily you do not consciously think about either the encoding or the decoding process. Only when there is some difficulty, such as speaking in a second language or having to use an easier vocabulary with children, you become

aware of encoding. You may not think about decoding until someone seems to speak in circles or uses unfamiliar technical words and you have difficulty interpreting or understanding what is being said. Have you ever taken a course where the instructor used lots of unfamiliar technical words? If so, how did that affect the decoding process for you?

2.4.   Form (organization)

When the meaning we wish to share is complex, we may need to organize it in sections or in a certain order. Message form is especially important when one person talks without interruption for a relatively long time, such as in a public speech or when reporting an event to a colleague at work. Visual images also need to be organized and well formed if they are to assist understanding.

3.   Context

The context is composed of the (1) physical, (2) social, (3) historical, (4) psychological, and (5) cultural situations in which a communication encounter occurs, including what precedes and follows what is said. According to noted German philosopher Jürgen Habermas, the ideal speech situation is impossible to achieve, but considering its contexts as we communicate with others can move us closer to that goal. The context affects the expectations of the participants, the meaning these participants derive, and their subsequent behavior.

3.1.   Physical context

The physical context includes the location, the environmental conditions (temperature, lighting, and noise level), the distance between communicators, and the time of day. Each of these factors can affect the communication. For instance, the meaning shared in a conversation may be affected by whether it is held in a crowded company cafeteria, an elegant restaurant, over the telephone, or on the Internet.

Today, more and more of our communication exchanges occur in technologically mediated spaces. When you call someone on your cell phone, for instance, you are in different physical places and your conversation will be influenced by the physical contexts each of you occupy as well as by the quality of

your phone connection. Moreover, the messages and meaning are affected by whether the technology used is synchronous or asynchronous. *Synchronous technologies* allow us to exchange messages in real time, while *asynchronous technologies* allow delays between sending, receiving, and responding to messages. Telephone calls are synchronous, and voice mail messages and e-mail are typically asynchronous. Instant messages (IMs) and text messages may be either synchronous or asynchronous.

3.2.   *Social context*

The social context is the nature of the relationship between the participants. Whether communication takes place among family members, friends, acquaintances, work associates, or strangers influences what and how messages are formed, shared, and interpreted. For instance, most people change how they interact when talking with their parents or siblings as compared to how they interact when talking with their friends.

3.3.   *Historical context*

The historical context is the background provided by previous communication episodes between the participants. It influences understandings in the current encounter. For instance, suppose one morning Chad tells Shelby that he will pick up the rough draft of a paper they had given to their professor for feedback to help prepare the final manuscript. When Shelby joins Chad for lunch in the cafeteria, she says, «Did you get it?» Another person listening to the conversation would have no idea what that it is. Yet Chad quickly replies, «It is on my desk» Shelby and Chad would understand each other because the content of their previous conversation provides the context for understanding what «it» is in this exchange.

3.4.   *Psychological context*

The psychological context includes the moods and feelings each person brings to the interpersonal encounter. For instance, suppose Corinne is under a lot of stress. While she is studying for an exam, a friend stops by and pleads with her to take a break and go to the gym with her. Corinne, who is normally good-natured, may explode with an angry tirade. Why? Because her stress level provides the

psychological context within which she hears this message and it affects how she responds.

3.5.   Cultural context

The cultural context includes values, beliefs, orientations, underlying assumptions, and rituals prevalent among people in a society. Culture penetrates into every aspect of our lives, affecting how we think, talk, and behave. Each of us belongs to many cultural groups, though we may differ in how much we identify ourselves with each group. When two people from different cultures interact, misunderstandings may occur because of the cultural variations between them. For example, the role of a «good student» in many Asian cultures typically means being quiet, respectful, and never challenging others' views, but the good-student role in U.S. classrooms often includes being talkative, assertive, and debating the views expressed by others.

4. Channels

Channels are both the route covered by the message and the means of transportation. Messages are transmitted through sensory channels. Face-to-face communication has three basic channels: verbal symbols, non-verbal cues, and visual images. Technologically mediated communication uses the same channels, though non-verbal cues such as movements, touch, and gestures are represented by visual symbols like emoticons (textual images that symbolize the sender's mood, emotion, or facial expressions) and acronyms (abbreviations that stand in for common phrases).

5. Interference (noise)

Interference (noise) is any stimulus that hinders the process of sharing meaning. Interference can be physical or psychological. Physical interference includes the sights, sounds, and other stimuli in the environment that draw people's attention away from intended meaning.

In any communication model, noise is interference with the decoding of messages sent over a channel by an encoder. There are many examples of noise:

5.1. Environmental noise: noise that physically disrupts communication, such as standing next to loud speakers at a party, or the noise from a construction site next to a classroom making it difficult to hear the professor.

5.2. Physiological-impairment noise: physical maladies that prevent effective communication, such as actual deafness or blindness preventing messages from being received in the way they were intended.

5.3. Semantic noise: different interpretations of the meanings of certain words. For example, the word «weed» can be interpreted as an undesirable plant in a yard, or as a euphemism for marijuana.

5.4. Syntactical noise: mistakes in grammar as abrupt changes in verb tense during a sentence can disrupt communication.

5.5. Organizational noise: poorly structured communication can prevent the receiver from accurate interpretation. For example, unclear and badly stated directions can make the receiver even more lost.

5.6. Cultural noise: stereotypical assumptions can cause misunderstandings, such as unintentionally offending a non-Christian person by wishing them a «Merry Christmas».

5.7. Psychological noise: certain attitudes can also make communication difficult. For instance, great anger or sadness may cause someone to lose focus on the present moment. Disorders such as Autism may also severely hamper effective communication.

6. Feedback

Feedback (picture 1.3) is the reactions and responses to a message that indicate to the sender whether and how that message was heard, seen, and interpreted. In face-to-face communication, we can express feedback verbally through words or non-verbally through body language. In online interactions, we can express feedback verbally through words or non-verbally through emoticons and acronyms. We continuously give feedback when we are listening to another person, if only by paying attention, giving a confused look, or showing signs of

boredom. Or we may give direct verbal feedback by saying, «I do not understand the point you are making» or «That is a great comment you have just made».
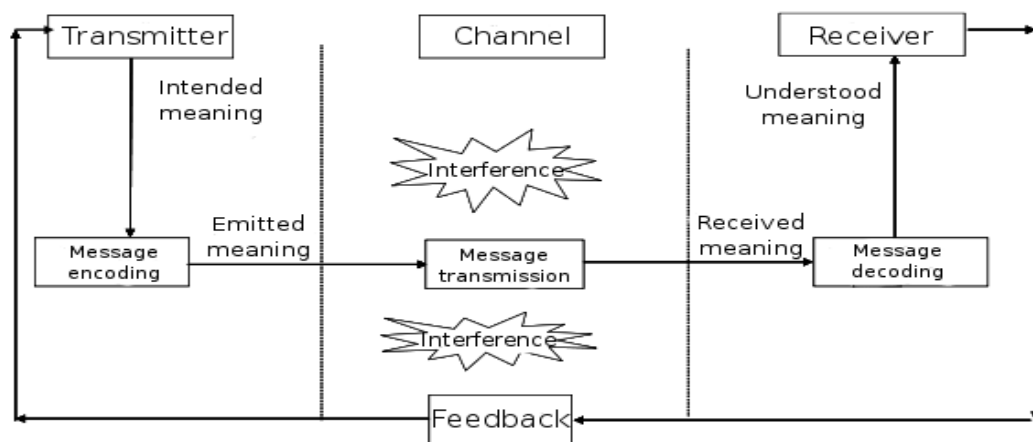
Picture 1.3. Scheme of communication process

2.1. Sociocultural aspects of communication

The term «culture» refers to the complex collection of knowledge, folklore, language, rules, rituals, habits, lifestyles, attitudes, beliefs, and customs that connect and give a common identity to a particular group of people at a specific point in time.

All social units develop a culture. Even in two-person relationships, a culture develops over time. In friendship and romantic relationships, for example, partners develop their own history, shared experiences, language patterns, rituals, habits, and customs that give that relationship a special character – a character that differentiates it in various ways from other relationships. Examples might include special dates, places, songs, or events that come to have a unique and important symbolic meaning for two individuals.

Groups also develop cultures, composed of the collection of rules, rituals, customs, and other characteristics that give an identity to the social unit. Where a group traditionally meets, whether meetings begin on time or not, what topics are discussed, how decisions are made, and how the group socializes are all elements of what, over time, become defining and differentiating elements of its culture.

Organizations also have cultures, often apparent in particular patterns of dress, layout of workspaces, meeting styles and functions, ways of thinking about and talking about the nature and directions of the organization, leadership styles, and so on.

The most rich and complex cultures are those that are associated with a society or a nation, and the term «culture» is most commonly used to refer to these characteristics, including language and language-usage patterns, rituals, rules, and customs. A societal or national culture also includes such elements as significant historical events and characters, philosophies of government, social customs, family practices, religion, economic philosophies and practices, belief and value systems, and concepts and systems of law.

Thus, any social unit – whether a relationship, group, organization, or society – develops a culture over time. While the defining characteristics – or combination of characteristics – of each culture are unique, all cultures share certain common functions. Three such functions that are particularly important from a communication perspective are (1) linking individuals to one another, (2) providing the basis for a common identity, and (3) creating a context for interaction and negotiation among members.

The relationship between communication and culture

The relationship between communication and culture is a very complex and close one. Firstly, cultures are created through communication; that is, communication is the means of human interaction through which cultural characteristics – whether customs, roles, rules, rituals, laws, or other patterns – are created and shared. It is not so much that individuals set out to create a culture when they interact in relationships, groups, organizations, or societies, but rather that cultures are a natural by-product of social interaction. In a sense, cultures are the «residue» of social communication. Without communication and communication media, it would be impossible to preserve and pass along cultural characteristics from one place and time to another. One can say, therefore, that culture is created, shaped, transmitted, and learned through communication. The

reverse is also the case; that is, communication practices are largely created, shaped, and transmitted by culture.

To understand the implications of this communication-culture relationship, it is necessary to think in terms of ongoing communication processes rather than a single communication event. For example, when a three-person group first meets, the members bring individual thought and behavioral patterns from previous communication experiences and from other cultures of which they are, or have been, a part. As individuals start to engage in communication with other members of this new group, they begin to create a set of shared experiences and ways of talking about them. If the group continues to interact, a set of distinguishing history, patterns, customs, and rituals will evolve. Some of these cultural characteristics would be quite obvious and tangible, such as that a new person joining the group would encounter ongoing cultural «rules» to which they would learn to conform through communication. New members would in their turn influence the group culture in inconsiderable, and sometimes great, ways as they become a part of it. In a reciprocal fashion, this reshaped culture shapes the communication practices of current and future group members. This is true with any culture; communication shapes culture, and culture shapes communication.

Characteristics of culture

Cultures are complex and multifaceted. Cultures are complex «structures» that consist of a wide array of characteristics. The cultures of relationships or groups are relatively simple compared to those of organizations and, especially, societies. Edward Hall is one of the most significant contributors to the general understanding of the complexity of culture and the importance of communication to understanding and dealing with cultural differences at the societal level.

Cultures are subjective. There is a tendency to assume that the elements of one's own cultures are logical and make good sense. It states that if other cultures – whether of relationships, groups, organizations, or societies – look different, those differences are often considered to be negative, illogical, and sometimes non-sensical. If, for example, an individual happens to be in a romantic relationship that

is characterized by public displays of affection, that person might think that the behaviors of other people who have more reserved relational cultures may seem strange, even inappropriate. The person might wonder why a romantic couple would not be more open in displaying affection to one another in public. The individual might even be tempted to conclude that the «reserved» relationship lacks depth and intensity. This phenomenon is true in a variety of situations. People who are used to informal meetings of a group might think that adherence to formal meeting rules is strange and stilted. Employees in an organization where suits are worn every day may react with cynicism and questioning when they enter an organization where casual attire is a standard practice. Someone from a culture that permits one man to have only one wife may find it quite inappropriate that another culture allows one man to have several wives. With regard to culture, the tendency for many people is to equate «different» with «wrong», even though all cultural elements come about through essentially identical communication processes.

Cultures change over time. In fact, cultures are ever changing – though the change is sometimes very slow and imperceptible. Many forces influence cultural change. As indicated above, cultures are created through communication, and it is also through communication between individuals that cultures change over time. Each person involved in a communication encounter brings the sum of his or her own experiences from other (past or present) culture memberships. In one sense, any encounter between individuals in new relationships, groups, organizations, or societies is an intercultural communication event, and these varying cultural encounters influence the individual and the cultures over time. Travel and communication technologies greatly accelerate the movement of messages from one cultural context to another, and in inconsiderable and great ways, cultures come to influence one another through communication. Phrases such as «melting pot», «world community», and «global village» speak to the inevitability of intercultural influence and change.

Cultures are largely invisible. Much of what characterizes cultures of relationships, groups, organizations, or societies is invisible to its members, the same way as the air is invisible to those who breathe it. Language, certainly, is visible, as are greeting conventions, special symbols, places, and spaces. However, the special and defining meanings that these symbols, greetings, places, and spaces have for individuals in a culture are far less visible. For example, one can observe individuals kissing when they greet, but unless one has a good deal more cultural knowledge, it is difficult to determine what such behavior means in the context of the culture of their relationship, group, organization, or society. In other words, it is difficult to tell, without more cultural knowledge, if the kiss is a customary greeting among casual acquaintances or if such a greeting would be reserved for family members or lovers. As another example, beefsteak is thought of as an excellent food in some cultures. However, if one were a vegetarian or a member of a culture where the cow is sacred, that same steak would have an entirely different cultural meaning.

Glimpses of culture

For the reasons noted above, opportunities to «see» culture and the dynamic relationship that exists between culture and communication are few. Two such opportunities do occur when there are violations of cultural conventions or when there is certain cross-cultural contact.

When someone violates an accepted cultural convention, ritual, or custom – for example, by speaking in a foreign language, standing closer than usual while conversing, or discussing topics that are typically not discussed openly – the other members of the culture become aware that something inappropriate is occurring. When «normal» cultural practices are occurring, members of the culture think little of it, but when violations occur, the members are reminded – if only momentarily – of the pervasive role that culture has on daily life.

When visiting other groups, organizations, and, especially, other societies, people are often confronted by – and therefore become aware of – different customs, rituals, and conventions. These situations are often associated with some

awkwardness, as people strive to understand and sometimes to adapt to the characteristics of a new culture. In these circumstances, again, one gains a glimpse of «culture» and the processes by which people create and adapt to culture.

The role of technology and media

All institutions within society facilitate communication, and in that way, they all contribute to the creation, spread, and evolution of culture. However, communication media such as television, film, radio, newspapers, compact discs, magazines, computers, and the Internet play a particularly important role. As media extend human capacities for creating, duplicating, transmitting, and storing messages, they also extend and amplify culture-building activities. By means of such communication technology, messages are transmitted across time and space, stored, and later retrieved and used. Television programs, films, Websites, video games, and compact discs are created through human activity – and therefore reflect and further extend the cultural perspectives of their creators. They come to take on a life of their own, quite distinct and separate from their creators, as they are transmitted and shared around the increasingly global community.

Questions for self-control

1. Give some definitions of communication.
2. Which types of communication do you know?
3. Which methods of communication are known to you?
4. Do you agree that communication always has a purpose? Why?
5. List some purposes of communication.
6. How do you understand a communication principle «Communication is guided by culture»?
7. What are the differences between psychodynamic and psychoanalytic theories of personality?
8. What are the main aspects of Maslow's pyramid of needs?
9. What are the fundamental characteristics of personality?

10. What does E. Erikson's theory focus on?

11. How many stages does E. Erikson's theory of psychosocial development of personality consist of? What are these stages called?

12. Which elements of communication process are known to you?

13. What is the difference between encoding and decoding?

14. Which types of context of communication process do you know?

15. Give the examples of different channels of communication process.

16. Do you agree that all communication processes should include a feedback?

17. What are the causes of psychological interference in a communication process?

18. Are communication and culture somehow connected?

19. Create a scheme of communication process based on the elements which are known to you.

Psychological practice

Test «Your level of communication skills»

Choose one option.

1. Do you feel comfortable with people whom you think are more knowledgeable than you?

A. Always, I want to learn from their experiences.

B. Sometimes, depending on whether or not I feel they are approachable.

C. Rarely, they might make me feel intimidated.

2. It is your first day at a new job / university, how do you approach your colleagues / students?

A. I introduce myself as soon as possible and try to get to know them.

B. I like to learn the ropes first – will get to know them later.

C. I wait until they introduce themselves to me and invite me into their circle.

3. You are invited to a party where you know you will know only the host / hostess – how do you react?

A. Accept the invitation eagerly and look on it as an opportunity to make new friends.

B. Go to the party but tend not to mingle easily with people I do not know well.

C. Refuse – I would not go to a party where I hardly know anyone.

4. You are shopping for a new outfit and the assistant asks if you are going somewhere special. How do you react?

A. Tell them your plans and ask advice on the most suitable outfit to wear.

B. Tend not to get involved in personal conversation with people I do not know.

C. Make a hasty retreat without purchasing anything.

5. You have just finished shopping and are about to go to the car park when you notice an elderly neighbor whom you have never spoken to before, carrying heavy shopping bags and heading toward the bus station. What would you do?

A. Ask her if she would like a lift.

B. Only acknowledge her if she noticed you.

C. Pretend you have not seen her and carry on to your car.

6. You have missed dinner, are extremely hungry and are at your friend's house. Their mum is cooking dinner and it smells appetizing. What will you do?

A. Ask if you can have something to eat.

B. Wait to be invited and then accept.

C. I would not impose – I will go home now or get something to eat on the way.

7. You are discussing a subject that you think you know quite well, with a group of friends. One of them challenges your views. What will you do?

A. Tell them you know what you are talking about and give examples, elaborating in detail about your subject.

B. Listen to their views and reason your case if you still cannot agree.

C. Say nothing, accept that they might know more than you, or agree to disagree.

8. When visiting a doctor about symptoms you are not familiar with, you …

A. Write down possible questions to ask and note your doctor's responses.

B. Ask a few questions but don not push too much, after all your doctor knows what they are doing better than you could.

C. Accept your doctors explanations if they are offered, without asking for clarification about anything you were not sure of.

9. You are holding a private party when a couple of gate-crashers turn up. What will you do?

A. Invite them to join in, after all, the more the merrier and as long as they do not make any trouble it is no problem.

B. Try to find out if any other guest knows them, allow them to stay but keep a close eye on them.

C. Tell them to leave; after all, they were not invited.

10. It is a colleague's leaving day and someone unexpectedly organizes going to for a drink after work but you already have plans. What will you do?

A. Accept the invite; you can still keep your plans for later.

B. Phone home to say you will be late and perhaps allow yourself to be persuaded not to go out with your colleagues.

C. Refuse politely; you have seen enough of your colleagues at work.

For answers «A» put 3 points, «B» – 2, «C» – 1. Summarize all the points.

Interpretation

10–15 points. You seem to prefer your own company to that of others, or maybe you would like to be more sociable but feel awkward when mixing with others, especially those you do not know. People see you as being reserved and perhaps even a little haughty but inside you feel insecure and find it difficult to protect yourself in a confident manner.

We believe that you have been let down in the past by someone who mattered to you. You are intelligent enough to realize that there are more positive ways of

interacting with others but it is almost as though there is something preventing you from being the life and soul of the party.

You dislike loud, brash people and probably have a very small circle of close friends. Mingling with crowds makes you feel uncomfortable and you need to work more on your confidence, assertiveness and understanding of others – as well as yourself. There is a wide world out there waiting to be explored – open your heart and your mind and embrace new adventures with enthusiasm.

16–24 points. You tend to be quite reserved until you get to know people well but you are not so shy that you will back into a corner. You appreciate things and people who are important to you and you are valued by others for your consideration. You hate letting people down and prefer to take the easy way out rather than risk hurting someone's feelings. For this reason we believe that you could be a little more assertive and outgoing, but not so much that you will lose your own charming qualities.

Certain people may find you a little «stand-offish» or aloof but these are the ones who have not taken the time to get to know the real you. You appreciate having time to yourself to pursue your own interests but you would not be happy to be stuck with your own company for a long time. You enjoy stimulating conversation and you like learning, however, you sometimes find yourself getting «mental blocks» – this may be because you are trying to please too many people or that you have a lot going on in your life and your attention is divided.

If someone hurts you deeply then you may find it difficult to forgive – although often you will do your best. You will not forget injustices and you do try to learn from your mistakes, however this does not always come easy and you sometimes find yourself repeating old patterns of behavior.

25–30 points. Your responses indicate an outgoing personality who seems to have little problems in social situations. You could be known as the «life and soul of the party» and most people admire your confidence and self-assurance – many will wish they were more like you. However, as with many people who project an air of self-confidence, there is often a little nagging voice inside – it is almost as

though you have to prove that you are good enough in order to cover up your own self-doubt.

There will no doubt be certain people who seem to shy away from you, perhaps because they think you can be a little overbearing (they probably have not taken the time to get to know the real you).

There is no doubt that you are a «people's person» – you enjoy good company – perhaps a little too much. Whilst you should have the support of the people who mean the most to you, it is almost as though you shy away from your own company. Finding time to relax and reflect could be helpful – but not too much time as others will be bound to be missing your company.

Eysenck personality minitest

Answer the following questions with 5 (very much), 4, 3, 2, or 1 (not at all).

1. Do you have many different hobbies?

2. Do you stop to think things over before doing anything?

3. Does your mood often go up and down?

4. Are you a talkative person?

5. Would being in debt worry you?

6. Do you sometimes feel «just miserable» for no reason?

7. Do you lock up your house carefully at night?

8. Are you rather lively?

9. Would it upset you a lot to see a child or animal suffer?

10. Do you often worry about things you should not have done or said?

11. Can you usually let yourself go and enjoy yourself at a lively party?

12. Are you an irritable person?

13. Do you enjoy meeting new people?

14. Do you believe insurance plans are a good idea?

15. Are your feelings easily hurt?

Interpretation

For scale «E» add up all the points in questions number 1, 4, 8, 11, 13. If you have from 5 to 10 points, you are *introverted*, from 20 to 25 – *extraverted*.

For scale «N» add up all the points in questions number 3, 6, 10, 12, 15. If you have from 15 to 25 points, you are *neuroticistic*.

For scale «P» add up all the points in questions number 2, 5, 7, 9, 14. If you have from 5 to 15 points, you are *psychoticistic*.

Your empathy level

Empathy is the ability to understand emotions, and respond to emotions. People with empathy understand other people, and may be considered «warm and cozy». This quiz will tell you how much empathy you have. There are 16 questions.

This quiz will measure your empathy level by asking several types of questions. You will be asked about your behavior, your beliefs, and what you would do in imaginary situations. You need to choose one option – A, B, C, D, E.

1. You enjoy helping people with their problems:

A. Strongly agree. *(5 points)*

B. Agree. *(4 points)*

C. Neutral. *(3 points)*

D. Disagree. *(2 points)*

E. Strongly disagree. *(1 point)*

2. You believe that everyone has a reason for living:

A. Strongly agree. *(5 points)*

B. Agree. *(4 points)*

C. Neutral. *(3 points)*

D. Disagree. *(2 points)*

E. Strongly disagree. *(1 point)*

3. Imagine that you are a teacher, and someone does really bad on a test. The day after the test, they are not in school. They attribute their bad grade to feeling extremely sick, and they say they could not concentrate. What will you do?

A. Offer them a second chance on the test. *(4 points)*

B. Feel a little bit bad, but I do not offer a second chance. *(2 points)*

C. Tell them to stop making excuses. *(1 point)*

D. If they always do well, I offer them a second chance but otherwise, I do not. *(3 points)*

4. Your mood changes with the mood of other people around you:

A. Always. *(5 points)*

B. Often. *(4 points)*

C. Sometimes. *(3 points)*

D. Rarely. *(2 points)*

E. Never. *(1 point)*

5. Everyone should follow the exact same rules, no matter what their circumstances are:

A. Strongly agree. *(1 point)*

B. Agree. *(2 points)*

C. Neutral. *(3 points)*

D. Disagree. *(4 points)*

E. Strongly disagree. *(5 points)*

6. Criminals deserve to live in the worst possible environment:

A. Definitely. *(1 point)*

B. Depends on a crime. *(2 points)*

C. Definitely not, they deserve psychological help. *(5 points)*

D. Neutral. *(3 points)*

E. Not necessarily, but they deserve no mental help. *(4 points)*

7. People with emotional problems and trauma can benefit from psychotherapy:

A. Strongly agree. *(5 points)*

B. Agree. *(4 points)*

C. Neutral. *(3 points)*

D. Disagree. *(2 points)*

E. Strongly disagree. *(1 point)*

8. Imagine again that you are a teacher. Someone does not complete their homework on time, and they come into the classroom crying and asking for an extra day to do it. Will you give them the extra time?

A. Yes, definitely. They certainly need it. *(5 points)*

B. It depends on if they usually do their homework. If they usually do it, I would give it that one time. *(3 points)*

C. I would let them get half credit only the next day, but it is better than a zero. *(2 points)*

D. No, they are just like everyone else. They definitely do not deserve extra time. *(1 point)*

E. I would ask them what happened, and I might depending on what their problem is. *(4 points)*

9. I find myself imagining other people's situations, and how they are feeling:

A. Always. *(5 points)*

B. Often. *(4 points)*

C. Sometimes. *(3 points)*

D. Rarely. *(2 points)*

E. Never. *(1 point)*

10. Imagine yet again, that you are a teacher. There is a student who really tried hard in your class, but they failed, one point away from passing. What will you do?

A. No, they failed, and that is all. *(1 point)*

B. I would feel bad, but I would send them to summer school. *(2 points)*

C. I would give them the one point so they pass. *(3 points)*

11. Respect for other people's emotions is important:

A. Strongly agree. *(5 points)*

B. Agree. *(4 points)*

C. Neutral. *(3 points)*

D. Disagree. *(2 points)*

E. Strongly disagree. *(1 point)*

12. You find myself feeling the same emotions as characters in books, movies, or other forms of stories:

A. Always. *(5 points)*

B. Often. *(4 points)*

C. Sometimes. *(3 points)*

D. Rarely. *(2 points)*

E. Never. *(1 point)*

13. There are exceptions to the rules:

A. Always. *(5 points)*

B. Usually. *(4 points)*

C. Sometimes. *(3 points)*

D. Rarely. *(2 points)*

E. Never. *(1 point)*

14. You take talk of suicide and depression seriously:

A. Strongly agree. *(5 points)*

B. Agree. *(4 points)*

C. Neutral. *(3 points)*

D. Disagree. *(2 points)*

E. Strongly disagree. *(1 point)*

15. People who have serious money problems:

A. Are lazy. *(1 point)*

B. May be lazy, or may just need help. *(2 points)*

C. Always just need help. *(3 points)*

16. Emotions:

A. Are stupid. *(1 point)*

B. Are important to consider. *(3 points)*

C. Are sometimes, but not always, important to consider. *(2 points)*

D. Things everyone should deal with on their own. *(4 points)*

Interpretation

Summarize all the points.

60–74 points. You are pretty empathetic. You may find that you relate to some characters in books, movies, or other forms of stories. You probably believe that there are exceptions to rules, and you probably believe that everyone has a reason for being alive. You do have a place where your empathy ends, which is a good thing; if you did not, people may be able to «take advantage of your kindness».

26–59 points. According to your responses, you are on the low side of being empathetic. You may believe in a slight importance of emotions, but you do not go around trying to understand everyone.

16-25 points. According to your responses, you are only a little bit empathetic. You are usually rigid, and probably do not believe in any type of exception to the rules.

LANGUAGE OF NON-VERBAL COMMUNICATION

> *The most important thing in communication is hearing what is not said.*
>
> *P. Drucker*

Good communication is the basis of successful relationships, both personal and professional. But we communicate with much more than words. Most of the messages we send other people are non-verbal. Non-verbal communication includes our facial expressions, gestures, eye contact, posture, and tone of voice. The ability to understand and use non-verbal communication, or body language, is a powerful tool that can help you communicate with others, express what you really mean, navigate challenging situations, and build better relationships.

Non-verbal communication, or body language, is a vital form of communication – a natural, unconscious language that produces our true feelings and intentions in any given moment, and clues us in to the feelings and intentions of those around us.

When we interact with others, we continuously give and receive wordless signals. All of our non-verbal behaviors – the gestures we make, the way we sit, how fast or how loud we talk, how close we stand, how much eye contact we make – send strong messages. These messages do not stop when you stop speaking either. Even when you are silent, you are still communicating non-verbally.

Oftentimes, what we say and what we communicate through body language are two totally different things. When faced with these mixed signals, the listener has to choose whether to believe your verbal or non-verbal message, and, in most cases, they are going to choose non-verbal.

The way you listen, look, move, and react tells the other person (whether or not you care), if you are being truthful, and how well you are listening. When your

non-verbal signals match up with the words you are saying, they increase trust, clarity, and rapport. When they do not, they generate tension, mistrust, and confusion.

If you want to communicate better in all areas of your life, it is important to become more sensitive to body language and other non-verbal cues, so you can be more in tune with the thoughts and feelings of others. You also need to be aware of the signals you are sending off, so you can be sure that the messages you are sending are what you really want to communicate.

Non-verbal communication cues can play five roles:

1. *Repetition*: they can repeat the message the person is making verbally.

2. *Contradiction*: they can contradict a message the individual is trying to convey.

3. *Substitution*: they can substitute a verbal message. For example, a person's eyes can often convey a far more vivid message than words and often do so.

4. *Complementing*: they may add to or complement a verbal message. A boss who pats a person on the back in addition to giving praise can increase the impact of the message.

5. *Accenting*: they may accent or underline a verbal message. Pounding the table, for example, can underline a message.

We have all heard – and said – «actions speak louder than words». In fact, actions are so important to our communication that researchers have estimated that in face-to-face communication as much as 60 per cent of the social meaning is a result of non-verbal behavior. In other words, the meaning we assign to any communication is based on both the content of the verbal message and our interpretation of the non-verbal behavior that accompanies and surrounds the verbal message. And interpreting non-verbal behaviors is not always the easiest thing to do.

In the broadest sense, the term «non-verbal communication» describes all human communication messages that transcend spoken or written words. Specifically, non-verbal communication behaviors are those signals that typically

accompany our verbal message; our eyes and face, our gestures, our use of voice, and even our appearance. These behaviors are usually interpreted as intentional and may have agreed-upon interpretations in a particular culture or speech community.

The widespread use of computer-mediated communication (CMC – e-mail, Facebook, blogs, texting) has highlighted the role of non-verbal communication in clarifying meaning and conveying emotion. It has become obvious that when CMC is limited to only words, chances for misunderstanding skyrocket. Recognition of this fact led CMC users to improvise and create emoticons: symbolic pictures made with keyboard characters that represent the emotional tone that non-verbal behaviors add to face-to-face verbal messages.

2.1. Characteristics of non-verbal communication

When used effectively, non-verbal communication helps clarify what we are trying to convey verbally. Non-verbal communication has four important characteristics: it is inevitable, it is the primary conveyer of emotions, it is multichanneled, and it is ambiguous.

First, *non-verbal communication is inevitable*. P. Watzlawick, J. B. Bavelas, and D. D. Jackson coined the phrase «We cannot not communicate» [95, p. 49]. Though grammatically awkward, this phrase captures the essence of what we mean when we say that non-verbal communication is inevitable. If you are in the presence of someone else, your non-verbal behavior (whether intentional or not) is sending messages. Moreover, although we can choose what we say in our verbal message, we often do not control our non-verbal behavior and how it is interpreted. When Austin yawns and stares off into the distance during class, his classmates will notice this behavior and assign meaning to it. One classmate may interpret it as a sign of boredom, another might see it as a sign of fatigue, and yet another may view it as a message of disrespect. Meanwhile, Austin may be oblivious to all of the messages his behavior is sending. Have you ever noticed a classmate checking e-mail or Facebook during class? How did you interpret what you saw? Have you

ever done this during a class? If so, what possible messages might your behavior be sending to your instructor and classmates?

Second, *non-verbal communication is the primary conveyor of our emotions*. When we listen to others, we base our interpretation of their feelings and emotions almost totally on their non-verbal behavior. In fact, about 93 per cent of the emotional meaning of messages is conveyed non-verbally. So, when Janelle says, «I am fine, but thanks for asking», her sister Renee will understand the real message based on the non-verbal behaviors that accompany it. For example, if Janelle uses a sarcastic tone, Renee may decide that Janelle is angry about something. If Janelle sighs, averts her eyes, tears up, and almost whispers her message, Renee may decide that Janelle is sad and emotionally upset.

Third, *non-verbal communication is multichanneled*. We perceive meaning from a variety of non-verbal behaviors including posture, gestures, body movements, appearance, and vocal mannerisms. When we interpret non-verbal behavior, we usually base our perception on a combination of these behaviors. So, when Anna observes Mimi's failure to sustain eye contact, her bowed head, and her repetitive toe-stubbing in the dirt, she may decide that her daughter is lying about not hitting her brother. The fact that non-verbal communication is multichanneled is one reason people are more likely to believe non-verbal communication when non-verbal behaviors contradict the verbal message.

Finally, *non-verbal communication is ambiguous*. Very few non-verbal behaviors mean the same thing to everyone. The meaning of one non-verbal behavior can vary, for example, based on culture, sex, gender, and even context or situation. For example, in mainstream American culture, direct eye contact tends to be understood as a sign of respect. That is why parents often tell their children, «Look at me when I am talking to you». In many Native American, Latin American, Caribbean, and African cultures, however, a direct gaze can be interpreted as disrespectful if the speaker is a superior. In this case, averting one's eyes signals respect. Not only can the meaning of a non-verbal behavior vary in different cultures, but the meaning of the same non-verbal behavior also can differ

depending on the situation. For example, a furrowed brow might convey Byron's confusion when he did not understand his professor's explanation of the assignment, or Monica's anger when she discovered she did not get the internship she had worked so hard for, or Max's disgust when he was dissecting a frog during biology lab.

2.2. Types of non-verbal communication and body language

There are many different types of non-verbal communication. Together, the following non-verbal signals and cues communicate your interest and investment in others.

1. Use of body: kinesics

Of all the research on non-verbal behavior, you are probably most familiar with kinesics, the technical name for the interpretation of what and how body motions communicate. Body motions are movements of the body or body parts that others interpret and assign meaning to. These include gestures, eye contact, facial expression, posture, and touch.

1) Gestures

Gestures are the movements of our hands, arms, and fingers to describe or emphasize a point. People vary, however, in the amount of gesturing that accompanies their spoken messages; for example, some people «talk with their hands» far more than others. Unfortunately, using our hands too much can defeat our purpose and distract listeners from the message we are trying to convey. Some gestures, called *«illustrators»*, augment the verbal message. When you say «about this high» or «nearly this round», your listeners expect to see a gesture accompanying your verbal description. Other gestures, called *«emblems»*, can stand alone and completely substitute words. When you raise your finger and place it vertically across your lips, it signifies «Quiet». An emblem has an automatic agreed-upon meaning in a particular culture, but the meaning assigned to a specific gesture can vary across cultures. For example, the American hand sign for «OK» has an obscene sexual meaning in some European countries and stands for «I will

kill you» in Tunisia. «*Adaptors*» are gestures that occur unconsciously as a response to a physical need. For example, you may scratch an itch, adjust your glasses, or rub your hands together when they are cold. You do not mean to communicate a message with these gestures, but others do notice and attach meaning to them. Some research suggests differences between how much women and men use adaptors. For example, women tend to play more often with their hair or clothing and tap their fingers more often than men. Do you know anyone who tends to use a lot of gestures when they talk to you? Does it help or hurt message clarity? Why?

Gestures are woven into the fabric of our daily lives. We wave, point, beckon, and use our hands when we are arguing or speaking animatedly – expressing ourselves with gestures often without thinking. However, the meaning of gestures can be very different across cultures and regions, so it is important to be careful to avoid misinterpretation.

2) Eye contact

The technical term for eye contact, or gaze, is **oculesics**. It has to do with how and how much we look at others when we are communicating. Although the amount of eye contact differs from person to person and from situation to situation, studies show that talkers hold eye contact about 40 per cent of the time, and listeners nearly 70 per cent of the time. Through eye contact, we both express our emotions and monitor what is occurring in the interaction. How we look at a person can convey a range of emotions such as anger, fear, or affection. The saying «The eyes are the windows to the soul» acknowledges how powerfully we express emotions through eye contact. With eye contact, you can tell whether a person or an audience is paying attention to and interested in what you are saying, as well the person's or the audience's reaction to your comments.

The majority of people in the U.S. and other Western cultures expect those with whom they are communicating to look them in the eye. L. A. Samovar, R. E. Porter explain, however, that direct eye contact is not a custom throughout the world. For instance, in Japan, prolonged eye contact is considered rude,

disrespectful, and threatening. For people from many Latin American, Caribbean, and African cultures, avoiding eye contact is a sign of respect.

In the U.S., women tend to have more frequent eye contact during conversations than men do. Moreover, women tend to hold eye contact longer than men, regardless of the sex of the person they are interacting with.

It is important to note that these differences, which we have described according to biological sex, are also related to notions of gender and standpoint in society. In other words, people (male or female) will give more eye contact when they are displaying feminine-type behaviors than when they are displaying masculine-type behaviors. Both women and men using a feminine style of communication tend to smile frequently.

Since the visual sense is dominant for most people, eye contact is an especially important type of non-verbal communication. The way you look at someone can communicate many things, including interest, affection, hostility, or attraction. Eye contact is also important in maintaining the flow of conversation and for gauging the other person's response.

3) Facial expression

Facial expression is the arrangement of facial muscles to communicate emotional states or reactions to messages. Our facial expressions are especially important in conveying the six *basic human emotions* of happiness, sadness, surprise, fear, anger, and disgust. Studies show that there are many similarities in non-verbal communication across cultures with regard to facial expressions. For instance, a slight raising of an eyebrow communicates recognition, whereas the wrinkling of one's nose communicates repulsion. The comedic actor Jim Carrey is notorious for his use of exaggerated facial expressions to reveal emotions in his films (for example, «The mask», «Dumb and dumber», «Liar liar», «The Truman show», and «Bruce Almighty»).

Facial expressions are so important to communicating the emotional part of a message that people often use representative smiley face, sad face, and other

emoticons to represent facial expressions when texting, sending e-mail, or posting comments on social networking sites like Facebook.

A human face is extremely expressive, it is able to express countless emotions without saying a word. And unlike some forms of non-verbal communication, facial expressions are universal. The facial expressions for happiness, sadness, anger, surprise, fear, and disgust are the same across cultures.

4) Posture

Posture is how we position (body orientation) and move our body (body movement). From our posture, others interpret how attentive, respectful, and dominant we are. Body orientation refers to posture in relation to other people. Facing another person squarely is called *direct body orientation*. When two people's bodies are at angles to each other, this is called *indirect body orientation*. In many situations, direct body orientation signals attentiveness and respect, and indirect body orientation shows inattentiveness and disrespect. In a job interview, you are likely to sit up straight and face the interviewer directly because you want to communicate your interest and respect. Interviewers tend to interpret a slouched posture and indirect body orientation as inattentiveness and disrespect. Yet in other situations, such as talking with friends, a slouched posture and indirect body orientation may be appropriate and may not carry messages about attention or respect. When you are making a speech, an upright stance and squared shoulders will help your audience perceive you as poised and self-confident. So when you are giving a speech, be sure to distribute your weight equally on both feet to appear confident. Body movement can be motivated (movement that helps clarify meaning) or unmotivated (movement that distracts listeners from the point being made). Pacing, for example, is unmotivated movement.

Consider how your perceptions of people are affected by the way they sit, walk, stand up, or hold their head. The way you move and carry yourself communicates a wealth of information to the world. This type of non-verbal communication includes your posture, bearing, stance, and subtle movements.

5) Haptics (touch)

We communicate a great deal through touch. Think about the messages given by the following: a firm handshake, a timid tap on the shoulder, a warm bear hug, a reassuring pat on the back, a patronizing pat on the head, or a controlling grip on your arm.

Haptics is a technical term for what and how touch communicates. Touching behavior is a fundamental aspect of non-verbal communication. We use our hands, our arms, and other body parts to pat, hug, slap, kiss, pinch, stroke, hold, embrace, and tickle others. People differ in the way they use touching behavior and react to unsolicited touch from others. Some people like to touch others and be touched; other people do not. How we interpret appropriate and inappropriate touch varies not only among individuals but also varies with culture, sex, and gender.

Although American culture uses relatively little contact, Americans are likely to shake hands to be sociable and polite, pat a person on the back for encouragement, and hug a person to show love. Still, the kinds and amounts of touching behavior within American society vary widely. Touching behavior that seems appropriate to one person may be perceived as overly intimate or threatening by another. Moreover, the perceived appropriateness of touch differs with the context. Touch that is considered appropriate in private may embarrass a person when done in public or in a large group of people. For example, a couple holding hands while strolling in the park or at a shopping mall might seem appropriate, but kissing and fondling each other might not.

Lots of contact and touching is considered normal behavior in some cultures but not encouraged in others. Some cultures in South and Central America, as well as many in Southern Europe, encourage contact and engage in frequent touching. In many Arabic countries, for instance, two grown men walking down the street holding hands is a sign of friendship. In the U.S., however, it might be interpreted as a sign of an intimate relationship. Many Northern European cultures tend to be medium to low in contact, and many Asian cultures are mainly low-contact cultures. The U.S., which is a country of immigrants, is generally perceived to be

medium in contact, though there are wide differences between individual Americans due to variations in family heritage.

Some research also suggests that women tend to touch others less than men do, but value touching more than men do. Women view touch as an expressive behavior that demonstrates warmth and affection, whereas men view touch as instrumental behavior, so that touching females is considered as leading to sexual activity. Of course, these are generalizations based on gender and standpoints. They do not apply to every woman and man (see addition).

2. Use of voice: vocalics

Voice is not just what you say, it is how you say it. When we speak, other people «read» our voices in addition to listening to our words. Things they pay attention to include your timing and pace, how loud you speak, your tone and inflection, and sounds that convey understanding, such as «ahh» and «uh-huh». Think about how tone of voice, for example, can indicate sarcasm, anger, affection, or confidence.

The interpretation of a verbal message based on the paralinguistic features is called **vocalics**. **Paralanguage** is the voiced but not verbal part of a spoken message. Paralanguage comprises six vocal characteristics: pitch, volume, rate, quality, intonation, and vocalized pauses.

1) Pitch

Pitch is the highness or lowness of vocal tone. People raise and lower vocal pitch to emphasize ideas and emotions and to indicate question. People sometimes raise their pitch when they are nervous or afraid. They may lower the pitch to convey peacefulness or sadness (as in a speech given at a funeral), or when they are trying to be forceful. When parents reprimand a child for misbehaving, for example, they typically lower their pitch.

2) Volume

Volume is the loudness or softness of tone. Whereas some people have booming voices that carry long distances, others are normally soft-spoken. People who speak too loudly run the risk of appearing obnoxious or pushy, whereas

people who speak too softly might appear timid and unsure of themselves. Regardless of their normal volume level, however, people also tend to vary their volume depending on the situation, the topic of discussion, and emotional intent. For example, people talk loudly when they wish to be heard in noisy settings. They may speak louder when they are angry and softer when they are being romantic or loving. We should point out here that there are a few cultural and gender variations in the meanings we attach to volume.

3) Rate

Rate is the speed at which a person speaks. Most people naturally speak between 100 and 200 words per minute. People tend to talk more rapidly when they are happy, frightened, nervous, or excited and more slowly when they are problem solving out loud or are trying to emphasize a point. People who speak too slowly run the risk of getting listeners bored, and those who speak too quickly may not be intelligible.

4) Quality (timbre)

Quality is the sound of a person's voice that distinguishes it from others. Voice quality may be breathy (Marilyn Monroe or Kathleen Turner), strident (Joan Rivers or Marge Simpson), throaty (Nick Nolte or Jack Nicholson), or nasal (Fran Drescher in «The Nanny»). Although each person's voice has a distinct quality, too much breathiness can make people sound frail, too much stridence can make them seem hypertense, too much throatiness can make them seem cold and unsympathetic, and too much nasality can make them sound immature or unintelligent.

5) Intonation

Intonation is the variety, melody, or inflection in one's voice. Voices with little intonation are described as monotone and tend to bore listeners. Too much intonation is often interpreted as ditzy or even dim-witted. People prefer to listen to voices with a moderate amount of intonation.

In the U.S., there are stereotypes about masculine and feminine voices. *Masculine voices* are expected to be low-pitched and loud, with moderate to low

intonation; *feminine voices* are expected to be higher-pitched, softer in volume, and more expressive. Although both sexes have the option to portray a range of masculine and feminine paralanguage, most people usually conform to the expectations for their sex.

6) Vocalized pauses

Vocalized pauses are extraneous sounds or words that interrupt fluent speech. The most common vocalized pauses that creep into our speech include «uh», «um», «er», «well», «OK», and those nearly universal interrupters of American conversations, «you know» and «like». At times we may use vocal pauses to hold our turn when we momentarily search for the right word or idea. As they are not part of the intended message, occasional vocalized pauses are generally ignored by those who are interpreting the message. However, when we begin to use them to excess, listeners are likely to perceive us as nervous or unsure of what we are saying. As the use of vocalized pauses increases, people are less able to understand what we are saying, and they may perceive us as confused and our ideas as not well thought out. For some people, vocalized pauses are so pervasive that listeners are unable to concentrate on the meaning of the message.

We can interpret the paralinguistic part of a message as complementing, supplementing, or contradicting the meaning conveyed by the verbal message. So when Joan says, «Well, is not that an interesting story», how we interpret her meaning will depend on her paralanguage. If she alters her normal voice so that «Well» is varied both in pitch and tone and the rest of her words are spoken in a staccato monotone, we might interpret the vocalics as contradicting the words and perceive her message as sarcasm. But if her voice pitch rises with each word, we might perceive the vocalics as supplementing the message and understand that she is asking a question.

3. Use of space: proxemics

Have you ever felt uncomfortable during a conversation because the other person was standing too close and invading your space? We all have a need for physical space, although that need differs depending on the culture, the situation,

and the closeness of the relationship. You can use physical space to communicate many different non-verbal messages, including signals of intimacy, aggression, dominance, or affection.

Have you ever been in the midst of a conversation with someone who you felt was standoffish or pushy? If you had analyzed your feeling, you might have discovered that your impression stemmed from how far the person chose to stand from you. If the person seemed to be farther away than you were accustomed to, you might have interpreted the distance as aloofness. If the distance was less than you would have expected, you might have felt uncomfortable and perceived the person as being overly familiar or pushy. **Proxemics** is the formal term for how space and distance communicate. People will interpret how you use the personal space around you, the physical spaces that you control and occupy, and the things you choose to decorate your space.

1) Personal space

Personal space is the distance we try to maintain when we interact with other people. Our need for and use of personal space stems from our biological territorial nature, for which space is a protective mechanism. How much space we perceive as appropriate depends on our individual preference, the nature of our relationship to the other person or people, and our culture. Although the absolute amount of space varies from person to person, message to message, and culture to culture, in general the amount of personal space we view as appropriate decreases as the intimacy of our relationship increases. For example, in the dominant U.S. culture, four distinct distances are generally perceived as appropriate and comfortable, depending on the nature of the conversation (picture 2.1). *Intimate distance* is defined as up to 45 centimeters and is appropriate for private conversations between close friends. *Personal distance*, from 45 centimeters to 4 feet, is the space in which casual conversation occurs. *Social distance*, from 4 to 12 feet, is where impersonal business such as a job interview is conducted. *Public distance* is anything more than 12 feet.

Intimate	Personal	Social	Public
0-0.46m *0-1.5ft*	0.46-1.2m *1.5-4ft*	1.2-3.7m *4-12ft*	3.7m+ *12ft+*
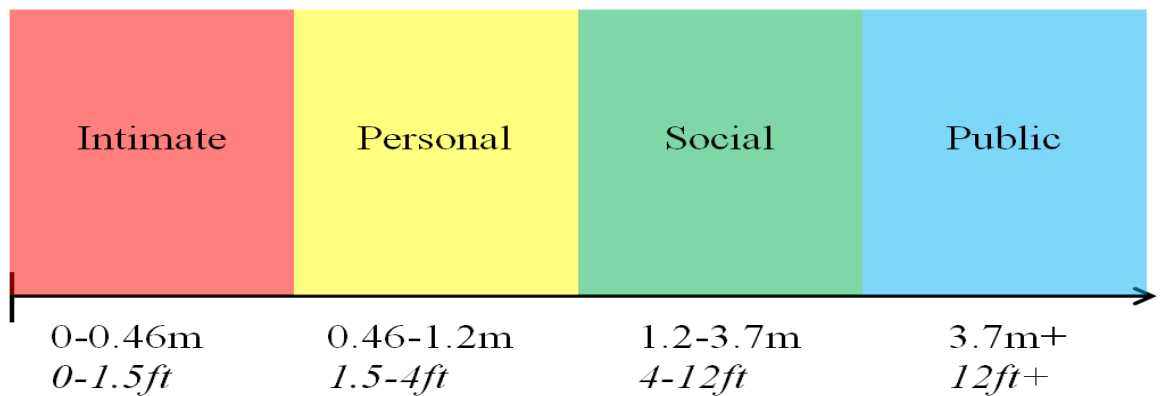
Picture 2.1. Types of space according to E. Hall

Of greatest concern to us is the intimate distance – that which we regard as appropriate for intimate conversation with close friends, parents, and younger children. People usually become uncomfortable when «outsiders» violate this intimate distance. For instance, in a movie theater that is less than one-quarter full, people will tend to leave one or more seats empty between themselves and others whom they do not know. If a stranger sits right next to us in such a setting, we are likely to feel uncomfortable or threatened and may even move away. Intrusions into our intimate space are acceptable only in certain settings and then only when all the involved follow the unwritten rules. For instance, people will tolerate being packed into a crowded elevator or subway and even touching others they do not know, provided that the others follow the «rules». The rules may include standing rigidly, looking at the floor or the indicator above the door, but not making eye contact with others. The rules also include ignoring or pretending that they are not touching.

2) Physical space

Physical space is the part of the physical environment over which we exert control. Our territorial natures not only lead us to maintain personal distance but also to assert ownership claims to parts of the physical space that we occupy. Sometimes we do not realize the ways we claim space as our own; in other instances, we go to great lengths to visibly «mark» our territory. For example, Ramon arrives early for the first day of class, finds an empty desk, and puts his

backpack next to it on the floor and his coat on the seat. He then makes a quick trip to the restroom. If someone comes along while Ramon is gone, moves Ramon's backpack and coat, and sits down at the desk, that person is violating what Ramon has marked as his territory. If you regularly take the same seat in a class, that habit becomes a type of marker, signaling to others that a particular seat location is yours. Other students will often leave that seat empty because they have perceived it as yours. Not only can we interpret someone's ownership of space by their markers, but we also can understand a person's status in a group by noting where the person sits and the amount of space over which ownership is claimed. In a well-established group, people with differing opinions will often choose to sit on the opposite sides of the table, while allies will sit in adjacent spots. So if you are an observant, you can tell where people stand on an issue by noticing where they choose to sit. Many other meanings can be discerned from how people use physical space. Have you ever attended a middle-school dance and noticed how the boys typically sit on one side of the room and the girls on the other? If so, what might that be communicating?

3) Artifacts

Artifacts are the objects and possessions we use to decorate the physical space we control. When others enter our homes, our offices, or our dorm rooms, they look around and notice what objects we have chosen to place in the space and how we have arranged them. Then they assign meaning to what they see. For example, when Katie visited her boyfriend, Peter, at school, the first thing she noticed was a picture on his bulletin board of him hugging a cute woman she did not recognize. The second thing she noticed was that the framed picture she had given him of her before he left for school was nowhere to be found. From this, she concluded that Peter was not honoring his promise not to see anyone at school.

The way we arrange the artifacts in our space also can non-verbally communicate to others. Professors and businesspeople have learned that by choosing and arranging the artifacts in their space, they can influence interactions.

People choose artifacts not just for their function but also for the message that the objects convey about them. When Lee, the baby of his family, got his first job, the first items he purchased for his new apartment were a large flat-screen TV and a stuffed leather couch and chair. He chose these primarily to impress his older and already successful brother. Whether the artifacts you choose are conscious attempts to impress or simply reflect your taste, when others enter your space, they will notice the artifacts and draw conclusions. Have you ever gone to visit someone and been turned off by how messy or dirty their home was? Why? What did their artifacts communicate to you?

As is the case with most forms of non-verbal communication, one's use of space and territory is associated with culture. Western cultures like the U.S. generally demand more space than collectivist cultures such as India, China, and Japan do and will defend space more strongly. Seating and furniture placement may also vary by cultural expectations. For example, Americans in groups tend to talk to those seated opposite them, but Chinese prefer to talk to those seated next to them.

4. Use of time: chronemics

Chronemics is how we interpret the use of time and is based largely on cultural context. People from Western cultures tend to be very time conscious. We carry daily planners and wear digital watches so we can arrive at precisely the «right time». People from many other cultures are far less time conscious. In some cultures, for example Mexican, it is rare to specify an exact time for guests to arrive to dinner. In another example, American executives tend to get right down to business and finish quickly, whereas Japanese executives expect to devote time to social interaction first.

Moreover, people can have either *a monochronic or a polychronic orientation to time*. Those of us with a monochronic time orientation tend to concentrate our efforts on one task, and only when it is finished or when the time we have allotted to it is over, we move on to another task. If we are *monochronic*, we see time as «real» and think about «spending time», «losing time», and so on. As a result,

monochronic people subordinate interpersonal relationships to their schedule. When Margarite's sister comes into the room and interrupts her study time to share some good news, Margarite, who is monochronic, screams, «Get out! Can't you see I am studying!» Others of us with a polychronic time orientation tend to tackle multiple tasks at once. For example, while writing a paper, we might periodically check our e-mail and Facebook messages and cook dinner too. *Polychronic people see time as flexible and fluid and view appointment times and schedules as variable and subordinate to interpersonal relationships; they easily alter or adapt their schedule to meet the needs of their relationships.* For example, George, who is polychronic, shows up for a noon lunch with Raoul at 12:47 p.m. because as he was leaving his office, his coworker stopped him to ask for help on a problem. How Margarite's sister or Raoul interpreted the time behavior they experienced depends on their time orientation. If Margarite's sister is also monochronic, she probably apologized, perceiving her own behavior to have been at fault. If Raoul is polychronic, he will not be offended by George's late arrival because he will view George's delay as understandable. We tend to view others' use of time through the lens of the culture from which we come. So if we are monochronic in our orientation to time, we will view the polychronic time behavior of someone else as being «rude».

As you probably recognize, the dominant U.S. culture has a monochronic time orientation; Swiss and German cultures tend to be even more monochronic. On the other hand, many Latin American and Arab cultures have a polychronic orientation.

Self-presentation cues

People learn a lot about us based on how we look. This includes our physical appearance as well as our clothing and grooming.

Physical appearance

People make judgments about others based on how they look. We can control our physique to some extent through exercise, diet, cosmetic surgery, and so on. But we also inherit much of our physical appearance, including our body type and

physical features such as hair and eyes. Our body is one of the first things that others notice about us, and there are culture-based stereotypes associated with each of the three *general body shapes* (picture 2.2). **Endomorphs**, which are shaped round and heavy, are stereotyped as kind, gentle, and jovial. **Mesomorphs**, who are muscular and strong, are believed to be energetic, outgoing, and confident. **Ectomorphs**, whose bodies are lean and have little muscle development, are stereotyped as brainy, anxious, and cautious. Although not everyone fits perfectly into one of these categories, each person tends toward one body type. Even though these stereotypes are far from accurate, there is ample anecdotal evidence to suggest that many of us form our first impressions based on body type stereotypes.
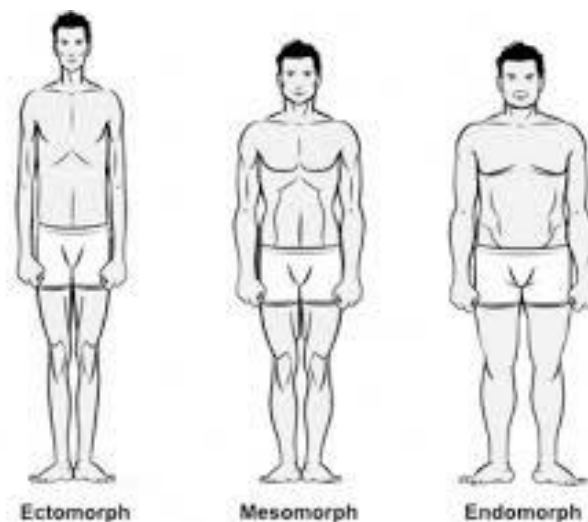
Picture 2.2. Body types

Clothing and grooming

Our clothing and personal grooming communicate a message about us. Today, more than ever, people use clothing choices, body art, and other personal grooming to communicate who they are and what they stand for. Likewise, when we meet someone, we are likely to form our impression of them judging by how they are dressed and groomed. Because clothing and grooming can be altered to suit the occasion, we rely heavily on these non-verbal cues to understand who other people are and how to treat them. As a result, you can change how people perceive you by altering your clothing and grooming. For example, a successful

sales representative may wear an oversize white T-shirt, baggy shorts, and a backward ball cap when hanging out with his friends; put on khakis and a golf shirt to go to the office; and dress in a formal blue suit to make a major presentation to a potential client group. In each case, he uses what he is wearing to communicate who he is and how others should treat him. Body art (piercings and tattoos) have become quite popular in the world today. Clothing choices vary depending on gender, as well. Feminine clothing is more decorative, and masculine clothing is more functional. In professional settings today, masculine clothing (a two-piece suit) is considered most appropriate for both women and men, but women will often wear feminine clothing on a date.

2.3. Guidelines for improving non-verbal communication

Non-verbal communication is a rapidly flowing back-and-forth process. Successful non-verbal communication depends on your ability to manage stress, recognize your own emotions, and understand the signals you are sending and receiving.

This requires your full concentration and attention. If you are planning what you are going to say next, daydreaming, or thinking about something else, you are almost certain to miss non-verbal cues and other subtleties in the conversation. You need to stay focused on the moment-to-moment experience in order to fully understand what is going on.

Learning how to manage stress in the heat of the moment is one of the most important things you can do to improve your non-verbal communication. Stress compromises your ability to communicate. When you are stressed out, you are more likely to misunderstand other people, send confusing or off-putting non-verbal signals, and lapse into unhealthy knee-jerk patterns of behavior. Furthermore, emotions are contagious. Your upset is very likely to trigger upset in others, making a bad situation worse.

If you are feeling overwhelmed by stress, it is better to take a time out. Take a moment to calm down before you jump back into the conversation. Once you have

regained your emotional equilibrium, you will be better equipped to deal with the situation in a positive way.

In order to send accurate non-verbal cues, you need to be aware of your emotions and how they influence you. You also need to be able to recognize the emotions of others and the true feelings behind the cues they are sending. This is where emotional awareness comes in. Emotions play an important role in the way we communicate at home and work. It is the way you feel, more than the way you think, that motivates you to communicate or to make decisions. The way you react to emotionally-driven, non-verbal cues affects both how you understand other people and how they understand you. If you are out of touch with your feelings, and do not understand how you feel or why you feel that way, you will have problems communicating your feelings and needs to others. This can result in frustration, misunderstandings, and conflict. When you do not address what is really bothering you, you often become embroiled in petty squabbles instead – arguing with your spouse about how the towels should be hung, for example, or with a co-worker about whose turn it is to restock the copier.

Emotional awareness provides you the tools for understanding both yourself and other people, and the real messages they are communicating to you. Although knowing your own feelings may seem simple, many people ignore or try to sedate strong emotions like anger, sadness, and fear. But your ability to communicate depends on being connected to these feelings. If you are afraid of strong emotions or if you insist on communicating only on a rational level, it will impair your ability to fully understand others, solve problems creatively, resolve conflicts, or build an affectionate connection with someone.

Emotional awareness enables you to:

1. Accurately read other people, including the emotions they are feeling and the unspoken messages they are sending.

2. Create trust in relationships by sending non-verbal signals that match up with your words.

3. Respond in ways that show others that you understand, notice, and care.

4. Realize if the relationship is meeting your emotional needs, giving you the option to either repair the relationship or move on.

As non-verbal messages are inevitable, multichanneled, ambiguous, and sometimes unintentional, decoding them accurately can be tricky. Add to this the fact that the meaning for any non-verbal behavior can depend on situation, culture, and gender, and you will understand why we so often misread the behavior of others. The following guidelines can help you improve the likelihood that the messages you send will be perceived accurately and that you will accurately interpret the non-verbal messages you receive.

Sending non-verbal messages

1. Be conscious of the non-verbal behaviors you are displaying. Remember that you are always communicating non-verbally. Some non-verbal cues will always be out of your level of consciousness, but you should work to bring more of your non-verbal behavior into your conscious awareness. Pay attention to what you are doing with your body, voice, space, and self-presentation cues. If you initially have difficulty doing this, ask a friend to point out the non-verbal behaviors you are displaying.

2. Make sure that your non-verbal cues do not distract from your message. When you are not aware of what nonverbal cues you are displaying or when you are anxious, certain nonverbal behaviors may hinder your communication. Fidgeting, tapping your fingers on a table, pacing, mumbling, and using vocal interferences and adaptors can hinder other people's interpretation of your message. Try to use non-verbal behaviors that enhance rather than distract from your message.

3. Make your non-verbal communication match your verbal communication. When non-verbal messages contradict verbal messages, people are more likely to believe the non-verbal messages, so it is important to have your verbal and non-verbal messages match. In addition, the various kinds of non-verbal communication behavior should match each other. If you are feeling sad, your voice should be softer and less expressive, and you should avoid smiling, which

would contradict your voice. People get confused and frustrated because of inconsistent messages.

4. Adapt your non-verbal behavior to the situation. Situations vary in their formality, familiarity among the people, and purpose. Just like you would select different language for different situations, you should adapt your non-verbal messages to the situation. Decide what the situation calls for in terms of body motions, paralanguage, proxemics and territory, artifacts, chronemics, and physical appearance. Certainly, you already do some situational adapting with non-verbal communication. You would not dress the same way for a wedding as you do to walk the dog. You do not treat your brother's space and territory the same way you treat your doctor's space and territory. The more you can consciously adapt your non-verbal behavior to what seems appropriate to the situation, the more effective you will be as a communicator.

Interpreting non-verbal messages

1. *Do not automatically assume that a particular behavior means the same thing to everyone.* There is much room for error when people draw quick conclusions about an aspect of non-verbal behavior. Instead, assume multiple possibilities based on culture, gender, and even individual differences. You may have learned over time that your friend grinds her teeth when she is excited. You may never encounter another person who uses this behavior in this way.

2. *Consider non-verbal behaviors as they relate to the context of the message.* As the same non-verbal cue can mean different things in different contexts, take the time to consider how it is intended in a given situation. Realize, too, that you might not understand all the details of the situation. One behavior that often offends teachers is a student's answering a cell phone during class. Before assuming the worst, however, it might be best if the teacher tried to discover why the student did so. The student might be in the midst of a serious family situation that demanded instant access.

3. *Pay attention to the multiple non-verbal cues being sent and their relationship to the verbal message.* In any one interaction, you are likely to get

simultaneous messages from a person's eyes, face, gestures, posture, voice, and use of space and touch. Even in electronic communication, where most non-verbal communication is impossible, facial expression and touch can be communicated through emoticons, paralanguage through capitalization of words, and chronemics through the timing and length of the electronic message. Taking into consideration all non-verbal cues, you will be more effective in interpreting others' messages.

4. *Use perception checking.* The skill of perception checking lets you see if your interpretation of another person's message is accurate. By describing the non-verbal behavior you have noticed and tentatively sharing your interpretation of it, you can get confirmation or correction of your interpretation.

So, how to read body language effectively:

Practice observing people in public places, such as a shopping mall, bus, train, café, restaurant, or even on a television chat show with the sound muted. Observing how others use body language can teach you how to better receive and use non-verbal signals when conversing with others. Notice how people act and react to each other. Try to guess what their relationship is, what they are talking about, and how each feels about what is being said.

Be aware of individual differences. People from different countries and cultures tend to use different non-verbal communication gestures, so it is important to take age, culture, religion, gender, and emotional state into account when reading body language signals. An American teen, a grieving widow, and an Asian businessman, for example, are likely to use non-verbal signals differently.

Look at non-verbal communication signals as a group. Do not read too much into a single gesture or non-verbal cue. Consider all of the non-verbal signals you receive, from eye contact to tone of voice and body language. Anyone can slip up occasionally and let eye contact slip, for example, or briefly cross their arms without meaning to. Consider the signals as a whole to get a better «read» on a person.

How to deliver effective body language:

Use non-verbal signals that match up with your words. Non-verbal communication should reinforce what is being said, not contradict it. If you say one thing, but your body language says something else, your listener will likely feel you are being dishonest. For example, you cannot say «yes» while shaking your head no.

Adjust your non-verbal signals according to the context. The tone of your voice, for example, should be different when you are addressing a child than when you are addressing a group of adults. Similarly, take into account the emotional state and cultural background of the person you are interacting with.

Use body language to convey positive feelings even when you are not actually experiencing them. If you are nervous about a situation – a job interview, important presentation, or first date, for example – you can use positive body language to signal confidence, even though you are not feeling it. Instead of tentatively entering a room with your head down, eyes averted, and sliding into a chair, try standing tall with your shoulders back, smiling and maintaining eye contact, and delivering a firm handshake. It will make you feel more self-confident and help to put the other person at ease.

Questions for self-control

1. List the roles of non-verbal communication.

2. Do you agree with the statement «Non-verbal communication is inevitable»? Give the proofs for your answer.

3. Give some examples to describe the ambiguity of non-verbal communication.

4. What types of gestures do you know?

5. What is the main type of non-verbal communication?

6. Give the definition of haptics.

7. List the types of vocalics.

8. What is the difference between physical and personal space?

9. While sending the non-verbal cues, what are the main ways to improve it?

10. Give some examples of non-verbal behavior, the meaning of which is varying across different cultures.

Psychological practice

Activity

Try to act out the following situations by using only body language:

You cannot hear your friend's voice.

You want a child to come to your side.

You want to wish your friend good luck from across the room.

You do not know the answer to a question someone has asked you.

You want to tell someone sitting close to you that the lesson is boring.

You want to signal to your friend that the person you are talking to on the phone talks too much.

You want to express, «Oh, not again!».

You want to tell your friend that you have just forgotten something.

You want to tell your friend to wait a minute.

You want to tell your friend to slow down.

You want to tell your friend that everything is OK.

Eric Berne's transactional analysis

In the 1950's Eric Berne began to develop his theories of transactional analysis. He said that verbal communication, particularly face to face, is at the centre of human social relationships and psychoanalysis.

His starting point was that when two people encounter each other, one of them will speak to the other. He called this the *transaction stimulus*. The reaction

from the other person was called the *transaction response*. The person sending the stimulus is called the *agent*. The person who responds is called the *respondent*.

Berne also said that each person is made up of three alter *ego states*:

- Parent;
- Adult;
- Child.

These terms have different definitions than in normal language.

When we communicate we are doing so from one of our own alter ego states, our Parent, Adult or Child. Our feelings at the time determine which one we use, and at any time something can trigger a shift from one state to another. When we respond, we are also doing this from one of the three states, and it is in the analysis of these stimuli and responses that the essence of transactional analysis lays.

At any given time, a person experiences and manifests their personality through a mixture of behaviors, thoughts and feelings. Typically, according to transactional analysis, there are three ego states that people consistently use.

Give the answers «yes» or «no».

1. Teenagers would be better if they tried harder to understand and utilize the experience of older people.

2. I enjoy driving fast.

3. Generally I can keep calm even when I am upset deep inside.

4. I do not like when people are not clear about what I say and ask me to repeat.

5. There is too much sex and violence on TV nowadays.

6. In my opinion it is normal to discuss sex, intimacy, etc. freely.

7. I find it difficult to stick to a diet, stop smoking, etc.

8. In my opinion speed limits should be strongly enforced.

9. I believe that absolute openness and honesty with others is possible.

10. In my opinion 95 per cent of important decisions are based on feelings.

11. Too many people allow others to push them around.

12. I seem to be quite comfortable with a long period of silence, when the others cannot.

13. I can recall situations when I was a child and older people made me feel ashamed.

14. Sometimes children need to be smacked for their own good.

15. We need more censorship on television, in films, magazines, etc.

16. Even with strangers I seldom feel bored, impatient or lonely.

17. I know that sometimes I ought to eat and drink less than I do.

18. The good opinion of others is important to me.

19. I feel uncomfortable when something unexpected happens.

20. I try to attend many courses, lectures, etc.

21. Sometimes I tell myself «Shut up, you are talking too much».

22. Most mistakes are the result of misunderstanding rather than carelessness.

23. Tense situations can make me feel so uncomfortable that I must do something about them.

24. Most teenagers would benefit from obligatory military service.

25. I have had to change my strong convictions many times as a result of new information.

26. Humility is one of the virtues, perhaps the greatest one.

27. Experience is useful, but in most instances it needs to be modified by new facts and information.

28. Marriage between people from different races or countries can cause trouble.

29. Sometimes I say to myself «I do not make rules, I just follow them».

30. You cannot change the human nature.

31. I do not believe that there has to be a natural and irresolvable conflict between organizations and individuals.

32. Capital punishment should never be completely canceled.

33. People should attend church more often.

34. I am not ashamed of my tears when I am sad enough to cry, even when others are around.

35. When I think people are wrong or stupid I say it.

36. I just cannot trust people like others can.

Interpretation

To know your score add up the points if you gave answer «yes» on the next questions.

Parent: «yes» on questions number 1, 5, 8, 9, 14, 15, 24, 26, 29, 32, 33, 35.

Adult: «yes» on questions number 3, 11, 12, 20, 22, 23, 25, 27, 28, 30, 31, 36.

Child: «yes» on questions number 2, 4, 6, 7, 10, 13, 16, 17, 18, 19, 21, 34.

Your highest score is your predominant ego state.

Parent: a state in which people behave, feel, and think in response to an unconscious mimicking of how their parents (or other parental figures) acted, or how they interpreted their parent's actions. For example, a person may shout at someone out of frustration because they learned from an influential figure in childhood the lesson that this seemed to be a way of reacting that worked.

This is our ingrained voice of authority, absorbed conditioning, learning and attitudes from when we were young. We were conditioned by our real parents, teachers, older people, next door neighbors, aunts and uncles, Father Christmas and Santa Claus. Our Parent is made up of a huge number of hidden and overt recorded playbacks. Typically embodied by phrases and attitudes starting with «how to», «under no circumstances», «always» and «never forget», «do not lie, cheat, steal», etc. Our parent is formed by external events and influences upon us as we grow through early childhood. We can change it, but this is easier said than done.

The parent represents a massive collection of recordings in the brain of external events experienced or perceived in approximately the first five years of life. Since the majority of external events experienced by a child are actions of the parent, the ego state was appropriately called Parent. Note that events perceived by

the child from individuals that are not parents (but who are often in parent-like roles) are also recorded in the Parent.

Examples of recordings in the Parent include: «Never talk to strangers», «Look both ways before you cross the street».

Adult: a state of the ego which is most like computer processing information and making predictions absent of major emotions that could affect its operation. Learning to strengthen the Adult is a goal of transactional analysis. While a person is in the Adult ego state, he / she is directed towards an objective appraisal of reality.

Our «Adult» is our ability to think and determine action for ourselves, based on received data. The adult in us begins to form at around ten months old, and is the means by which we keep our Parent and Child under control. If we are to change our Parent or Child we must do so through our adult.

The Adult is the last ego state. Close to one year of age, a child begins to exhibit gross motor activity. The child learns that he or she can control a cup from which to drink, that he or she can grab a toy. In social settings, the child can play peek-a-boo. This is the beginning of the Adult in the small child. Adult data grows out of the child's ability to see what is different than what he or she observed (Parent) or felt (Child). In other words, the Adult allows the young person to evaluate and validate Child and Parental data. Berne describes the Adult as being «principally concerned with transforming stimuli into pieces of information, and processing and filing that information on the basis of previous experience». Stated another way, T. A. Harris describes the Adult as «a data-processing computer, which grinds out decisions after computing the information from three sources: the Parent, the Child, and the data which the adult has gathered and is gathering» [47; p. 32].

One of the key functions of the Adult is to validate data in the parent. An example is:

«Wow. It really is true that pot handles should always be turned into the stove», said Sally as she saw her brother burn himself when he grabbed a pot handle sticking out from the stove.

In this example, Sally's Adult reached the conclusion that data in her Parent was valid. Her Parent had been taught «always turn pot handles into the stove, otherwise you could get burned». And with her analysis of her brother's experience, her Adult concluded that this was indeed correct.

Child: a state in which people behave, feel and think similarly to how they did in childhood. For example, a person who receives a poor evaluation at work may respond by looking at the floor, and crying or pouting, as they used to when scolded as a child. Conversely, a person who receives a good evaluation may respond with a broad smile and a joyful gesture of thanks. The Child is the source of emotions, creation, recreation, spontaneity and intimacy.

Our internal reaction and feelings to external events form the «Child». This is the seeing, hearing, feeling, and emotional body of data within each of us. When anger or despair dominates reason, the Child is in control. Like our Parent we can change it, but it is no easier.

In contrast to the Parent, the Child represents the recordings in the brain of internal events associated with external events the child perceives. Stated another way, stored in the Child are the emotions or feelings which accompanied external events. Like the Parent, recordings in the Child occur from childbirth all the way up to the age of approximately 5 years old.

Examples of recordings in the Child include: «When I saw the monster's face, I felt really scared», «The clown at the birthday party was really funny!».

So, in other words:

Parent is our «taught, learned» concept of life;

Adult is our «thought» concept of life;

Child is our «felt» concept of life.

PSYCHOLOGICAL FEATURES OF VERBAL COMMUNICATION

> *Language is the close-fitting dress of thought.*
>
> *R. C. Trench*

Language is the human capacity for acquiring and using complex systems of communication, and any language is a specific example of such system. The scientific study of language is called **linguistics**. Any estimate of the precise number of languages in the world depends on a partly arbitrary distinction between languages and dialects. However, estimates vary between around 6,000 and 7,000 languages in number. Natural languages are spoken or signed, but any language can be encoded into secondary media using auditory, visual or tactile stimuli, for example in graphic writing, braille, or whistling. This is because human language is modality-independent. When used as a general concept, «language» may refer to the cognitive ability to learn and use systems of complex communication, or to describe the set of rules that makes up these systems, or the set of utterances that can be produced from those rules. All languages rely on the process of semiosis to relate signs with particular meanings. Oral and sign languages contain a phonological system that governs how symbols are used to form sequences known as words or morphemes, and a syntactic system that governs how words and morphemes are combined to form phrases and utterances. Human language is unique because it has the properties of productivity, recursivity, and displacement, and because it relies entirely on social convention and learning. Its complex structure therefore affords a much wider range of possible expressions and uses than any known system of animal communication does. Language is thought to have originated when early hominins started gradually changing their primate communication systems, acquiring the ability to form a theory of other minds and a

shared intentionality. This development is sometimes thought to have coincided with an increase in brain volume, and many linguists see the structures of language as having evolved to serve specific communicative and social functions. Language is processed in many different locations in the human brain, but especially in Broca's and Wernicke's areas. Humans acquire language through social interaction in early childhood, and children generally speak fluently when they are around three years old. The use of language is deeply entrenched in human culture. Therefore, in addition to its strictly communicative uses, language also has many social and cultural uses, such as signifying group identity, social stratification, as well as for social grooming and entertainment. Languages evolve and diversify over time, and the history of their evolution can be reconstructed by comparing modern languages to determine which traits their ancestral languages must have had for the later stages to have occurred. A group of languages that descend from a common ancestor is known as a language family. The languages that are most spoken in the world today belong to *the Indo-European family*, which includes languages such as English, Spanish, Portuguese, Russian and Hindi; *the Sino-Tibetan languages*, which include Mandarin Chinese, Cantonese and many others; *Semitic languages*, which include Arabic, Amharic and Hebrew; and *the Bantu languages*, which include Swahili, Zulu, Shona and hundreds of other languages spoken throughout Africa. The general consensus is that between 50 to 90 per cent of languages spoken today will probably have become extinct by the year 2100.

Mental ability, organ or instinct

One definition sees language primarily as the mental ability that allows humans to undertake linguistic behavior: to learn languages and produce and understand utterances. This definition stresses the universality of language to all humans and the biological basis of the human capacity for language as a unique development of the human brain. The view that the drive to language acquisition is innate in humans is supported by the fact that all cognitively normal children raised in an environment where language is accessible will acquire language without formal instruction. Languages may even spontaneously develop in

environments where people live or grow up together without a common language, for example in the case of Creole languages, and the case of spontaneously developed sign languages such as Nicaraguan Sign Language. This view which can be seen as a view of language going back to Kant and Descartes often understands language to be largely innate, for example as in Chomsky's theory of Universal Grammar or American philosopher Jerry Fodor's extreme innatist theory. These kinds of definitions are often applied by studies of language within a cognitive science framework and in neurolinguistics.

Tool for communication

Yet another definition sees language as a system of communication that enables humans to cooperate. This definition stresses the social functions of language and the fact that humans use it to express themselves and to manipulate objects in their environment. Functional theories of grammar explain grammatical structures by their communicative functions, and understand the grammatical structures of language to be the result of an adaptive process by which grammar was «tailored» to serve communicative needs of its users. This view of language is associated with the study of language in pragmatic, cognitive and interactional frameworks, as well as in socio-linguistics and linguistic anthropology. Functionalist theories tend to study grammar as a dynamic phenomenon, as structures that are always in the process of changing as they are being employed by the speakers. This view places emphasis on the study of linguistic typology, classification of languages according to structural features, as it can be shown that processes of grammaticalization tend to follow trajectories that are partly dependent on typology. In the philosophy of language these views are often associated with Wittgenstein's later works and with ordinary language philosophers such as P. Grice, J. Searle and J. Austin.

Semantics

Languages express meaning by relating a sign form to a meaning, its content. Sign forms must be something that can be perceived, for example, in sounds, images or gestures, and they come to be related to a specific meaning by social

convention. As the basic relation of meaning for most linguistic signs is based on social convention, linguistic signs can be considered arbitrary, in the sense that the convention is established socially and historically, rather than by means of a natural relation between a specific sign form and its meaning. Thus languages must have a vocabulary of signs related to specific meaning – the English sign «dog» denotes, for example, a member of the species Canis familiaris. In a language, the array of arbitrary signs connected to specific meanings is called the *lexicon*, and a single sign connected to a meaning is called a *lexeme*. Not all meanings in a language are represented by single words – often semantic concepts are embedded in the morphology or syntax of the language in the form of grammatical categories. All languages contain the semantic structure of predication – a structure that predicates a property, state or action. Traditionally semantics has been understood as the study of how speakers and interpreters assign truth values to statements, so that meaning is understood as the process by which a predicate can be said to be true or false about an entity, e.g. «[x [is y]]» or «[x [does y]]». Recently, this model of semantics has been complemented with more dynamic models of meaning that incorporate shared knowledge about the context in which a sign is interpreted into the production of meaning. Such models of meaning are explored in the field of pragmatics.

Social contexts of use and transmission

While all humans have the ability to learn any language, they only do so if they grow up in an environment in which a language exists and is used by others. Language is therefore dependent on communities of speakers in which children learn it from their elders and peers, and then transmit language to their own children. Languages are used by those who speak them to communicate, and to solve a plethora of social tasks. Many aspects of language use can be seen to be adapted specifically to these purposes. Due to the way in which language is transmitted between generations and within communities, language perpetually changes, diversifying into new languages or converging due to language contact. The process is similar to the process of evolution, where the process of descent

with modification leads to the formation of a phylogenetic tree. However, languages differ from a biological organisms in that they readily incorporate elements from other languages through the process of diffusion, as speakers of different languages come into contact. Humans also frequently speak more than one language, acquiring their first language or languages as children, or learning new languages as they grow up. Because of the increased language contact in the globalizing world many small languages are becoming endangered as their speakers shift to other languages that afford the possibility to participate in larger and more influential speech communities.

Language is both a body of symbols (most commonly words) and the systems for their use in messages that are common to the people of the same speech community.

Words are symbols used by a speech community to represent objects, ideas, and feelings. Although the word used to represent a particular object or idea varies from language to language, for a word to be a symbol all the members of the speech community must recognize it as standing for the same object, idea, or feeling. Different speech communities use different word symbols for the same phenomenon. For example, the season for planting is called «spring» in English-speaking communities but «printemps» in French-speaking communities.

Speech communities also vary in how they put words together to form messages. The structure of a message takes depends on the rules of grammar and syntax that have evolved in a particular speech community. For example, in English a sentence must have at least a subject (a noun or pronoun) and a predicate (a verb). To make a statement in English, the subject is placed before the predicate. In Chinese, however, an idea is usually expressed with a verb and a complement (which is rarely a noun and usually another verb or an adjective).

3.1. Purposes of language

Although language communities vary in the words they use and in their grammar and syntax systems, all languages serve the same purposes.

1. *We use language to designate, label, define, and limit*. So, when we identify music as «punk», we are differentiating it from other music labeled rap, rock, pop, indie, country, or R&B.

2. *We use language to evaluate*. Through language we convey positive or negative attitudes toward our subject. For instance, if you see Hal taking more time than others to make a decision, you could describe Hal positively as «thoughtful» or negatively as «dawdling». Or you might describe a comedy like the movie «Superbad» positively as «hilarious» or negatively as «vulgar». Kenneth Burke, a prominent language theorist, describes this as the power of language to emphasize hierarchy and control. As language allows us to compare things, we tend to judge them as better or worse, which leads to social hierarchy or a pecking order.

3. *We use language to discuss things outside our immediate experience*. Language lets us talk about ourselves, learn from others' experiences, share a common heritage, talk about past and future events, and communicate about people and things that are not present. Through language, we can discuss where we hope to be in five years, where we plan to go for spring break, or learn about the history that shapes the world we live in. If you ever watch television programs on the discovery channel, you are learning from things outside your own experiences.

4. *We use language to talk about language*. We also use language to communicate about how we are communicating. For instance, if your friend said she would see you «this afternoon», but she did not arrive until 5 o'clock, and you ask her where she has been, the two of you are likely to discuss your communication and the different interpretations you each bring to the phrase «this afternoon». You might also relate to this if you have ever had a professor tell you an assignment is due «next week», and then asks for it first thing Monday morning with a comment that she «will not accept late papers».

3.2. The relationship between language and meaning

On the surface, the relationship between language and meaning seems perfectly clear: we select the correct words, structure them using the rules of

syntax and grammar agreed upon by our speech community, and people will interpret our meanings correctly. In fact, **the relationship between language and meaning is not nearly so simple for five reasons**.

First, *the meaning of words is in people, not in the words themselves*. If Juan says to Julia that the restaurant is expensive, each of them probably has a different meaning of the word expensive. Maybe Juan thinks one meal will cost $40, whereas for Julia, expensive might mean a $20 meal. All words, especially abstract ones, have multiple meanings depending on who is using them and who is hearing them.

Second, *words have two levels of meaning: denotation and connotation.* **Denotation** is the direct, explicit meaning which a speech community formally provides a word with – it is the meaning found in a dictionary. Different dictionaries may define words in slightly different ways. For instance, the Encarta World English Dictionary defines «bawdy» as «ribald in a frank, humorous, often crude way», and the Cambridge American English Dictionary defines «bawdy» as «containing humorous remarks about sex». Similar? Yes, but not the same. Not only that, but many words have multiple definitions. For instance, the Random House Dictionary of the English Language lists 23 definitions for the word «great». **Connotation**, the feelings or evaluations we associate with a word, may be even more important to our understanding of meaning than denotation. C. K. Ogden and I. A. Richards were among the first scholars to consider the misunderstandings resulting from the failure of communicators to realize that their subjective reactions to words are based on their life experiences.

Third, *meaning may vary depending on its syntactic context* (the position of a word in a sentence and the other words around it). For instance, in the same sentence a person might say, «I love spending vacation in the mountains, where it is really cool in mornings and you are likely to see some really cool animals». Most listeners would understand that «mornings are really cool» refers to temperature and «see some really cool animals» refers to animals that are uncommon or special.

Fourth, *the language of any speech community will change over time.* Language changes in many ways, including the creation of new words, the abandonment of old ones, changes in word meanings in segments of society, and the influx of words from the mixing of cultures. For instance, the latest edition of Merriam-Webster's Collegiate Dictionary contains 10,000 new words and usages. New words are created to express new ideas. For example, younger generations, businesspeople, and scientists, among others, will invent new words or assign different meanings to words to better express the changing realities of their world. For example, «bling» is used to describe flashy jewelry, «marathoning» is the practice of watching an entire season of a TV series in one sitting, a «desktop» is the visual surface we see on our computer screen, and «greenwashing» is the practice of making a misleading claim about the environmental benefits of a product, service, technology, or company practice.

In the past 20 years, entire vocabularies have been invented to allow us to communicate about new technologies. So we google to get information, use the wi-fi on our laptop, and listen to a podcast while writing a blog. Words used by older generations may fade as they no longer describe current realities or are replaced by new words. We once used a mimeograph, but now we use a copy machine. In addition, some members of the speech community will invent new meanings for old words to differentiate themselves from other subgroups of the language community. For instance, in some parts of the country, young people use the word «bad» to mean «intense», as in «That movie was really bad», or «sick» to mean «cool» as in «That bike is really sick», or the word «kickin» to mean «really great» as in «That concert was really kickin».

Fifth, *as a society absorbs immigrants who speak different languages and becomes more multicultural, the language of the dominant group gradually absorbs some words from the languages of the immigrants.* In English, for example, we use and understand what were once foreign words, such as petite, siesta, kindergarten, etc. Similarly, the slang used by a subgroup may also eventually be appropriated by the larger speech community. For example, the

African American slang terms for «girlfriend», «shorty» or «boo», are now used and understood by a more diverse group of American speakers.

3.3. Improving language skills

Regardless of whether we are conversing with a friend, working on a task force, or giving a speech, we should strive to use language in our messages that accurately conveys meanings. You can improve your messages by choosing words that make your meaning clear, choosing language that makes your messages memorable, and choosing language that demonstrates linguistic sensitivity.

1. Use clear language

We ought to choose words that help listeners assign meaning that is similar to what we intended. Compare these two descriptions of one miss in a car: «Some nut almost got me a while ago» versus «An hour ago, an older man in a banged-up Honda Civic ran the light at Calhoun and Clifton and almost hit me broadside while I was in the intersection waiting to turn left at the cross street». In the second message, the language is much more specific, so both parties would be likely to have a more similar perception of the situation than would be possible with the first message.

Often as we try to express our thoughts, the first words that come to mind are general in nature. Specific words clear up confusion caused by general words by narrowing what is understood from a general category to a particular group within that category. Specific words are more concrete and precise than general words. What can we do to speak more specifically?

For one, *we can select a word that most accurately captures the sense of what we are saying*. At first I might say, «Waylon was angry during our work session today». Then I might think, «Was he really showing anger?» So I say, «To be more accurate, he was not really angry. Perhaps he was more frustrated or impatient with what he sees as a lack of progress by our group». What is the difference between the two statements in terms of words? By carefully choosing words, you can show shades of meaning. Others may respond quite differently to your description of a

group member showing anger, frustration, or impatience. The interpretation others get of Waylon's behavior depends on the word or words you select. Specific language is achieved when words are concrete or precise or when details or examples are used.

Concrete words are words that appeal to our senses. Consider the word «speak». This is an abstract word – that is, we can speak in many different ways. So instead of saying that Jill speaks in a peculiar way, we might be more specific by saying that Jill mumbles, whispers, blusters, or drones. Each of these words creates a clearer sense of the sound of her voice.

We speak more specifically when we use *precise words, narrowing a larger category to a smaller group within that category*. For instance, if Nevah says that Ruben is a «blue-collar worker», she has named a general category; you might picture an unlimited number of occupations that fall within this broad category. If, instead, she is more precise and says he is a «construction worker», the number of possible images you can picture is reduced; now you can only select your image from the specific subcategory of construction worker. So your meaning is likely to be closer to the one she intended. To be even more precise, she may identify Ruben as a «bulldozer operator»; this further limits your choice of images and is likely to align with the one she intended you to have.

Clarity also can be achieved by *adding detail or examples*. For instance, Linda says, «Rashad is very loyal». The meaning of loyal («faithful to an idea, person, company, and so on») is abstract, so to avoid ambiguity and confusion, Linda might add, «He defended Gerry when Sara was gossiping about her». By following up her use of the abstract concept of loyalty with a concrete example, Linda makes it easier for her listeners to ground their idea of this personal quality in a concrete or real experience. We can also clarify our messages by providing details. The statement «He lives in a really big house» can be clarified by adding details: «He lives in a 14-room Tudor mansion on a six-acre estate».

We can also increase clarity by *dating information*. Dating information are details that specify the time or period that a fact was true or known to be true. As

nearly everything changes with time, not dating our statements can lead some people to conclude that what we are saying is current when it is not. For instance, Parker says, «I am going to be transferred to Henderson City». Laura replies, «Good luck – they have had some real trouble with their schools». On the basis of Laura's statement, Parker may worry about the effect his move will have on his children. What he does not know is that Laura's information about this problem in Henderson City is over five years old. Henderson City still may have problems, or the situation may have changed. Had Laura replied, «Five years ago, I know they had some real trouble with their schools. I am not sure what the situation is now, but you may want to check», Parker would look at the information differently.

Here are two additional examples:

Undated: Professor Powell is really enthusiastic when she lectures.

Dated: Professor Powell is really enthusiastic when she lectures – at least she was last semester in communication theory.

Undated: You think Mary's depressed? I am surprised. She seemed her regular, high-spirited self when I talked with her.

Dated: You think Mary's depressed? I am surprised. She seemed her regular, high-spirited self when I talked with her last month.

To date information, before you make a statement (1) consider when the information was true and (2) verbally acknowledge the date or period when the information was true. When you date your statements, you increase the clarity of your messages and enhance your credibility.

Finally, we can increase clarity through *indexing generalizations*. Indexing generalizations is the mental and verbal practice of acknowledging individual differences when voicing generalizations. Although we might assume that someone who buys a Mercedes is rich, that may not be true for all Mercedes buyers. Thus, just because Brent has bought a top-of-the-line, very expensive Mercedes, Brent is not necessarily rich. If we said, «Brent bought a Mercedes; he must be rich», we should add, «Of course not all people who buy Mercedes are rich».

Let us consider another example:

Generalization: Your Toyota should go 50,000 miles before you need a brake job; Jerry's did.

Indexed statement: Your Toyota may well go 50,000 miles before you need a brake job; Jerry's did, but of course, all Toyotas are not the same.

To index, consider whether what you are about to say applies a generalization to a specific person, place, or thing. If so, qualify it appropriately so that your assertion does not go beyond the evidence that supports it.

So, to ensure that our listeners decode our messages as we intend them, we can use words that are specific, concrete, and precise. We can also provide details and examples, as well as date our information and index our generalizations. Ultimately, our goal is to be understood. Practicing these strategies will help us achieve that goal.

2. Use linguistic sensitivity

Linguistic sensitivity means choosing language and symbols that demonstrate respect for your listener(s). Through appropriate language, we communicate our respect for those who are different from us. To do so, we need to avoid language our listeners might not understand, as well as language that might offend them. Linguistic sensitivity can be achieved by using vocabulary our listeners understand, using jargon sparingly, using slang that is appropriate to our listeners and the situation, using inclusive language and using language that is not offensive.

Adapt your vocabulary to the level of your listener. If you have made a conscious effort to expand your vocabulary, are an avid reader, or have spent time conversing with others who use a large and varied selection of words, then you probably have a large vocabulary. As a speaker, the larger your vocabulary is, the more choices you have from which to select the words you want. Having a larger vocabulary, however, can present challenges when communicating with people whose vocabulary is more limited. One strategy for assessing another's vocabulary level is *to listen to the types and complexity of words the other person uses and to*

take your signal from your communication partner. When you have determined that your vocabulary exceeds that of your partner, you can use simpler synonyms for your words or use word phrases composed of more familiar terms. Adjusting your vocabulary to others does not mean talking down to them. Rather, it demonstrates respect and effective communication to select words that others understand.

Use jargon sparingly. Jargon refers to technical terms whose meanings are understood only by a select group of people based on their shared activity or language (jargon) based on a hobby or occupation. Medical practitioners speak a language of their own, which people in the medical field understand and those outside of the medical field do not. The same is true of lawyers, engineers, educators, and virtually all occupations. For instance, lawyers may speak of briefs and cases, but the general public might associate such terms with underwear (briefs) and packages of beer or soda (cases). If you are an avid computer user, you may know many terms that non-computer users do not. Likewise, there are special terms associated with sports, theatre, wine tasting, science fiction, and so on. The key to effective use of jargon is to use it only with people who you know will understand it or to explain the terms the first time you use them. Without explanation, jargon is basically a type of foreign language. Have you ever tried to listen to a professor who uses jargon of his or her field without defining it? If so, how did it affect your learning of the material?

Use slang appropriate to the listeners and to the situation. Slang is informal vocabulary developed and used by particular groups in society. There is a new type of slang developing with digital and Internet technology. Experts in computer-mediated communication explain that with texting, for example, many of the rules of grammar, style, and spelling are broken. Many people adopt a phonetic type of spelling, which increasingly is understandable to this speech community but may not be understandable to others. Texters know, for example, that «lol» is short for «laugh out loud», «brb» stands for «be right back», and «jk» means «just kidding». Some communication experts who emphasize traditional styles of communication

regard this new language of texters as incorrect, deficient, or inferior. Although this shorthand is convenient in cyberspace, using it in other settings could be problematic.

Use inclusive language. Generic language uses words that apply only to one gender, race, or other group as though they represent everyone. This usage is a problem because it excludes a portion of the population it ostensibly includes. For example, English grammar traditionally used the masculine pronoun «he» to stand for all humans regardless of gender. According to this rule, we would say, «When a person shops, he should have a clear idea of what he wants to buy».

Use non-offensive language. Finally, you can demonstrate linguistic sensitivity by choosing words that do not offend your listeners. Do you swear when you are with your friends but clean up your act when you are with your grandparents? If so, you are self-monitoring your language so that you do not offend your grandma. Just as you modify your speech when you are with your grandmother, so too you should avoid language that is offensive to those you are talking with.

So, language is a body of symbols and the systems for their use in messages that are common to the people of the same language community. Language allows us to perceive the world around us. Through language we designate, label, and define; we evaluate; discuss things outside our immediate experience; and talk about language.

The relationship between language and meaning is complex because the meaning of words varies with people, people interpret words differently based on both denotative and connotative meanings, the context in which words are used affects meaning, and word meanings change over time.

Culture and gender influence how words are used and how we interpret others' words. *In low-context cultures*, messages are direct and language is specific. *In high-context cultures*, messages are indirect, general, and ambiguous. Societal expectations of masculinity and femininity influence language.

We can increase language skills by using specific, concrete, and precise language; by providing details and examples, dating information, and indexing generalizations; and by developing verbal vividness and emphasis. We can speak more appropriately by choosing vocabulary the listener understands, using jargon sparingly, using slang situationally, and demonstrating linguistic sensitivity.

3.4. Listening. Types of listening

People sometimes make the mistake of thinking listening and hearing are the same thing, but they are not. *Hearing* is a physiological process, whereas *listening* is a cognitive process. In other words, listening occurs only when we choose to attach meaning to what we hear. Members of the International Listening Association define **listening** as «the process of receiving, constructing meaning from, and responding to spoken and / or non-verbal messages» [25, p. 48].

Listening is important for effective communication because 50 per cent or more of the time we spend communicating is spent listening. Although most of us have spent a great deal of time learning to read and write, fewer than 2 per cent of us have had any formal listening training. According to the research conducted by the International Listening Association, even when we try to listen carefully, most of us remember only about 50 per cent of what we hear shortly after hearing it and only about 20 per cent two days later. One survey of top-level North American executives revealed that 80 per cent believe listening is one of the most important skills needed in the corporate environment. It simply makes sense to improve our listening skills.

Listening is one of the most important aspects of effective communication. Successful listening means not just understanding the words or the information being communicated, but also understanding how the speaker feels about what they are communicating. Effective listening can:

• make the speaker feel heard and understood which can help build a stronger, deeper connection between you;

- create an environment where everyone feels safe to express ideas, opinions, and feelings, or plan and problem solve in creative ways;

- save time by helping clarify information, avoid conflicts and misunderstandings;

- relieve negative emotions. When emotions are running high, if the speaker feels that he or she has been truly heard, it can help to calm them down, relieve negative feelings, and allow for real understanding or problem solving to begin.

Types of listening

Although we spend most of the time we are communicating listening to what others are saying, the type of listening that is required of us depends on the situation. So in order to be an effective listener in different situations, you must first consider your purpose for listening. Scholars have identified **five types of listening** based on five different purposes. These types are appreciative, discriminative, comprehensive, empathic, and critical listening. Each type of listening requires a different degree of psychological processing. By considering your purpose, you can engage in the most appropriate type of listening in a given situation and devote the degree of psychological processing necessary.

1. Appreciative listening

In an appreciative listening situation, your goal is to simply enjoy the thoughts and experiences of others by listening to what they are saying. With appreciative listening, you do not have to focus as closely or as carefully on specifics as you do in other listening situations. You might use appreciative listening during a casual social conversation while watching a ball game with friends or when listening to your brother describe the fish he caught on an outing with his grandpa. Most people listen to music in this way.

2. Discriminative listening

In a discriminative listening situation, your goal is to accurately understand the speaker's meaning. At times this involves listening «between the lines» for meaning conveyed in other ways than the words themselves. Discriminative listening requires us to pays attention not only to the words but also to non-verbal

cues such as rate, pitch, inflection, volume, voice quality, inflection, and gestures. So when a doctor is explaining the results of a test, a patient not only is listening carefully to what the doctor is saying but also is paying attention to the non-verbal cues that indicate whether these results are troubling or routine. Likewise, we often choose to support political candidates based on whether, when we listen, we believe that we can trust that they will fulfill their campaign promises.

3. Comprehensive listening

In a comprehensive listening situation, your goal is not only to understand the speaker's message but also to learn, remember, and be able to recall what has been said. We listen comprehensively to professors lecturing about key concepts, speakers at training seminars, and broadcast news reports that provide timely information about traffic conditions.

4. Critical listening

In critical listening situations, your ultimate goal is to evaluate the worth of a message. As you need to hear, understand, evaluate, and assign worth to the message, it requires more psychological processing than the other types. Critical listening is the most demanding of the types of listening because it requires that you understand and remember both the verbal and non-verbal message, assess the speaker's credibility, and effectively analyze the truthfulness of the message. Fortunately, we do not need to engage in critical listening all the time. But when we are talking with salespeople or listening to political candidates, when we are receiving an apology from someone who has violated our trust, we need to engage in critical listening.

5. Empathic listening

When the situation calls for us to try to understand how someone else is feeling about what they have experienced or are talking about, we use empathic listening. Therapists, counselors, psychologists, and psychiatrists engage in empathic listening with their clients as do those who answer telephone hotlines. When your goal is to be a sounding board or help a friend sort through feelings, you will want to begin with empathic listening.

3.5. Stages in the listening process

Listening is a complex process made up of five stages. These stages are (a) attending, (b) understanding, (c) remembering, (d) evaluating, and (e) responding to the message.

Attending

Attending is the process of focusing on what a speaker is saying regardless of the potential distractions of other competing stimuli. Poor listeners have difficulty exercising control over what they attend to, often letting their minds drift to thoughts unrelated to the topic. One reason is that people typically speak at a rate of about 120-150 words per minute, but our brain can process between 400 and 800 words per minute. This means we usually assume we know what a speaker is going to say before he or she finishes saying it, so our mind has lots of time to wander from the message. Moreover, research suggests that the average attention span for adults is 20 minutes or less. Some reports even claim that, thanks to the Internet, our attention span is considerably shorter.

To be a good listener then, you must train yourself to focus on or attend to what people are saying regardless of potential distractions. Let us consider four **techniques that can help you improve your attending**:

1) *get physically ready to listen*. Good listeners create a physical environment that will aid listening, and they adopt a listening posture. They eliminate distractions from the physical environment. If the music is playing so loudly that it competes with your roommate who is trying to talk with you, turn it down. If you are checking e-mail or Facebook, stop. Shut down the site so you will not be tempted to check it while you are supposed to be listening. Similarly, turn off or silence your cell phone.

2) *a listening posture is one that moves the listener toward the speaker, allows direct eye contact, and stimulates the senses*. For instance, when the professor tells the class that the next bit of information will be on the test, effective listeners are likely to sit upright in their chairs, lean forward slightly, cease any unnecessary physical movement, and look directly at the professor.

3) *resist mental distractions while you listen*. Block out wandering thoughts when they creep into your head while you listen. These thoughts may stem from a visual distraction associated with something you see (such as a classmate who enters the room while the professor is lecturing), an auditory distraction associated with something you hear (such as classmates chatting beside you during class), or a physical distraction associated with body aches, pains, or discomfort (such as wondering what you will eat for lunch because your stomach is growling). Obviously, the more you can do to eliminate the potential for mental distractions, the less likely you will be to experience wandering thoughts while you listen.

4) *resist interrupting others*. In conversation, we switch from a speaker to a listener so frequently that we may find it difficult at times to make these shifts completely. Instead of listening, it is easy to rehearse what we are going to say as soon as we have a chance. It is especially important to when trying to be a good listener that you let the other person finish before you take your turn to speak. Good listeners resist interrupting others. Especially when you are in a heated conversation or excited about what you just heard, you will consciously need to stop yourself from preparing a response or interrupting the speaker.

Understanding

Understanding is decoding a message accurately to reflect the meaning intended by the speaker. Sometimes we do not understand because the message is encoded in words that are not in our vocabulary; other times the meaning that we find in the message may not be the meaning intended by the speaker; and at still other times our misunderstanding may stem from our missing the emotional, non-verbal meaning of a message. We can improve our understanding by asking questions, paraphrasing the message, and empathizing with the speaker:

1) *ask questions to gain additional information.* A question is a statement designed to get further information or to clarify information already received. Effective questioning begins with identifying the kind of information you need to increase your understanding. Suppose Maria says to you, «I am totally frustrated. Would you stop at the store on the way home and buy me some more paper?» You

may be a bit confused by her request and need more information to understand. Yet if you simply respond «What do you mean?» Maria, who is already frustrated, may become defensive. Instead, you might think about what type of information you need and form a question to meet that need. To increase your understanding, you can ask one of these three types of questions:

– *to get details*: «What kind of paper would you like me to get, and how much will you need?»;

– *to clarify word meanings*: «Could you tell me what you mean by frustrated?»;

– *to clarify feelings*: «What is frustrating you?».

2) *paraphrase the message to check your understanding*. **Paraphrasing** is putting into words the ideas or feelings you have perceived from the message. For example, during an argument with your sister, after she has stated her concern about your behavior, you might paraphrase what she has said as follows: «You say that you are tired of my talking about work and that you feel that I try to act better than you when I talk about my successes at work». Paraphrases may focus on content, on feelings underlying the content, or on both. A content paraphrase focuses on the denotative meaning of the message. The first part of the example above («You say that you are tired of my talking about work») is a content paraphrase. A feelings paraphrase is a response that captures the emotions attached to the content of the message. The second part of the example («you feel that I try to act better than you») is a feelings paraphrase.

By paraphrasing, you give the speaker a chance to verify your understanding. The longer and more complex the message, the more important it is to paraphrase. When the speaker appears to be emotional or when English is not the speaker's native language, paraphrasing is also important.

To paraphrase effectively, (1) listen carefully to the message, (2) notice what images and feelings you have experienced from the message, (3) determine what the message means to you, and (4) create a message that conveys these images or feelings.

3) *empathize with the speaker*. Empathy is intellectually identifying with or vicariously experiencing the feelings or attitudes of another. To empathize, we generally try to put aside our own feelings or attitudes about others. Three approaches are used when empathizing, they are empathic responsiveness, perspective taking, and sympathetic responsiveness:

1) *empathic responsiveness* occurs when you experience an emotional response parallel to, and as a result of observing, another person's actual or anticipated display of emotion. For instance, when Jackson tells Janis that he is in real trouble financially, and Janis senses the stress and anxiety that Jackson is feeling, we would say that Janis has experienced empathic responsiveness.

2) *perspective taking*, imagining yourself in the place of another person, is the most common form of empathizing. Although perspective taking is difficult for many of us, with conscious effort we can learn to imagine ourselves in the place of another. For example, if Janis personalizes the message by picturing herself in serious financial debt, anticipates the emotions she might experience, and then assumes that Jackson might be feeling the same way, then Janis is empathizing by perspective taking.

3) *sympathetic responsiveness* is feeling concern, compassion, or sorrow for another because of the other's situation or plight. Having sympathy differs from the other two approaches. Rather than attempting to experience the feelings of the other, when you sympathize, you translate your intellectual understanding of what the speaker has experienced into your own feelings of concern, compassion, and sorrow for that person. In our previous example, Janis has sympathy for Jackson when she understands that Jackson is embarrassed and worried, but instead of trying to feel those same emotions, she feels concern and compassion for her friend. Because of this difference in perspective, many scholars differentiate sympathy from empathy.

How well you empathize also depends on how observant you are of others' behavior and how clearly you read the non-verbal messages they are sending. To improve your observational skills when another person begins a conversation with

you, develop the habit of silently posing two questions to yourself: (1) What emotions do I believe the person is experiencing right now? and (2) On what cues from the person am I basing this conclusion? Consciously asking these questions helps you focus on the non-verbal aspects of messages, which convey most of the information on the person's emotional state.

To further increase the accuracy of reading emotions, you can use the skill of perception checking. This is especially helpful when the other person's culture is different from yours. Let us consider an example. Atsuko, who was raised in rural Japan (a collectivist culture) and is now studying at a university in Rhode Island may feel embarrassed when her professor publically compliments her for her part of a group project. Her friend Meredith might notice Atsuko's reddened cheeks and downcast eyes and comment, «Atsuko, you look like I do when I am embarrassed. Are you uncomfortable that Professor Shank singled you out for praise?»

Remembering

Remembering is being able to retain information and recall it when needed. Too often, people forget almost immediately what they have heard. For instance, you can probably think of many times when you were unable to recall the name of a person to whom you had just been introduced.

How much information we retain in the communication process depends on many factors. It is important for each of us to recognize how we learn best. Typically, we retain information at these rates:

– 10 per cent of what we read,

– 20 per cent of what we hear,

– 30 per cent of what we see,

– 50 per cent of what we see and hear,

– 70 per cent of what we see and discuss,

– 90 per cent of what we do.

Think of how much the education system depends on listening and recalling information. Given the common use of lectures, class discussions, and other listening-based learning experiences, it is not surprising that research shows a link

between effective listening and school success. Three techniques that can help you improve your ability to remember information are repeating, constructing mnemonics, and taking notes:

1) *repeat the information.* Repetition – saying something aloud or mentally rehearsing it two, three, or four times immediately after hearing it – helps listeners store information in long-term memory by providing necessary reinforcement. If information is not reinforced, it will be held in short-term memory for as little as 20 seconds and then forgotten. When you are introduced to a stranger, increase the chances that you will remember the person's name by immediately using it: «It is nice to meet you, Jack … McNeil right?» If you also mentally say «Jack McNeil, Jack McNeil, Jack McNeil, Jack McNeil» to yourself, you will further increase your chances of remembering his name. Likewise, when you receive the directions «Go two blocks east, turn left, turn right at the next light, and it is in the next block», immediately repeat to yourself «two blocks east, turn left, turn right at light, next block – that is two blocks east, turn left, turn right at light, next block».

2) *construct mnemonics.* Constructing mnemonics helps listeners put information in forms that are more easily recalled. A mnemonic device is any artificial technique used as a memory aid. One of the most common mnemonic techniques is to form a word with the first letters of a list of items you are trying to remember.

3) *taking notes.* When you want to remember items in a sequence, you can form a sentence with the words themselves or use words starting with the same first letters. For example, most beginning music students learn the mnemonic «every good boy does fine» for the notes on the lines of the treble clef. Note taking is an important strategy for learners when they attempt to listen to and absorb information from lecture-type speech. Note taking does more than provide a written record that you can go back to; it also allows you to take an active role in the listening process.

Evaluating

The fourth listening process is to evaluate or critically analyze what has been said. **Evaluation** is critically analyzing what you have heard to determine its truthfulness. Critical listening is especially important when you are asked to believe, act on, or support what is being said. For instance, if a person is trying to persuade you to vote for a particular candidate, support efforts to legalize gay marriage, or buy an expensive gadget, you will want to listen critically in order to evaluate the information and arguments presented. If you do not critically analyze what you hear, you risk going along with ideas or plans that violate your values, are counterproductive to your interests, or mislead others (including the speaker) who value your judgment.

To evaluate a message, you must learn to separate statements of fact from statements based on inferences. Factual statements are those whose accuracy can be verified as true. Inferences are conjectures which may be based on facts or observations. If we comment, «You are reading this sentence», we have stated a fact. If we say, «You are understanding and enjoying what you are reading», we have made an inference. Once you have determined what in the message is being offered as fact and what is being offered as inference, you need to (1) analyze the «facts» to determine if they are true and (2) test the inferences to determine whether they are valid:

1) *analyze «facts» to determine if they are true*. If a statement is offered as a fact, you need to determine if it is true and not simply rely on the speaker's statement. Doing so often requires asking questions that probe the evidence. For example, if Raoul states, «It is going to rain tomorrow». You might ask, «Oh did you see hear facts or observations. Or see the weather report this morning?»

2) *test inferences to determine whether they are valid*. If a statement offered is an inference, you need to determine whether it is valid. You can ask yourself (or the speaker) three questions: (1) What are the facts that support this inference? (2) Is this information really central to the inference? (3) Are there other facts or information that would contradict this inference? For example, if someone says, «Better watch it – Katie is in one bad mood today. Did you catch the look on her

face? That is one unhappy girl», you should stop and think, is Katie really in a bad mood? The support for this inference is her facial expression. Is this inference accurate? Is Katie's expression one of unhappiness, or is it anger? Is the look on her face enough to conclude that she is in a bad mood? Or are there other cues that those of us who know her would expect to see? Is there anything else about Katie's behavior today that could lead us to believe that she is not in a bad mood?

You should listen critically when you separate facts from inferences and then evaluate them as true or valid.

Responding

At times, to be truthful and ethical, we will need to disagree with someone or provide negative feedback or a negative critique. When we respond to a friend or family member who appears emotionally upset, respond to a work-group colleague's ideas, or respond to a public speech by critiquing it, we need to respond supportively. Supportive responses confirm the speaker's feelings, and when we are disagreeing or critiquing, they demonstrate respect for the speaker.

Questions for self-control

1. Name two or three different definitions of language.
2. Why do people usually use language, apart from communication?
3. Are there any differences between language and meaning?
4. Explain by giving the examples how to use more clear language.
5. What does it mean: «To improve verbal skills you should use linguistic sensitivity»?
6. What types of listening do you know?
7. Which stages does listening consist of?
8. Describe some techniques for improving attending.
9. What is the role of empathy during the listening process?
10. What is the importance of evaluating stage in the listening process?

Active listening scale

The Active listening scale is designed to measure how proficient you are at listening to others with whom you are talking. For knowing your level, please answer «true» or «false» on next 32 questions.

Questions

When I am talking with another person …

1. I try to understand what the other person is saying.
2. I am constantly comparing myself to the other person.
3. I try to read the other person's mind.
4. I put aside my judgments of the person.
5. I often listen for feelings as well as content.
6. I ask for clarification if I do not understand something.
7. I constantly disagree with the other person.
8. I agree with what the other person says, even if I do not.
9. I go to great lengths to prove I am right.
10. I make appropriate eye contact.
11. I hear what I want to hear.
12. I mentally plan my response while the other person is talking.
13. I often paraphrase what the other person says.
14. I listen with my full attention.
15. I do not worry about the other person's feelings.
16. I often find myself lying.
17. I attempt to understand the underlying meaning of the words.
18. I finish the other person's sentences.
19. I think about other things while the person is talking.

20. I jump in and give advice before the person stops talking.

21. I start making jokes.

22. I ask questions to get further information.

23. I judge the person ahead of time.

24. I reassure and support the other person's problems for them.

25. I try to solve the other person's problems for them.

26. I am easily distracted.

27. I focus on specific points and shut out the rest of the message.

28. I am attentive to other person's body language and tone of voice.

29. I find myself daydreaming.

30. I always seem to understand the other person's position clearly.

31. I often interrupt the other person.

32. I let the other person know I heard what was said.

Now, please, put 2 points near the item if you answered «true» on next numbers of sentences: 1, 4, 5, 6, 10, 13, 14, 17, 22, 24, 28, 30, 32. Put 2 points near the item if you answered «false» on next numbers of sentences: 2, 3, 7, 8, 9, 11, 12, 15, 16, 18, 19, 20, 21, 23, 25, 26, 27, 29, 31.

Now, please, put 1 point near the item if you answered «true» on next numbers of sentences: 2, 3, 7, 8, 9, 11, 12, 15, 16, 18, 19, 20, 21, 23, 25, 26, 27, 29, 31. Put 1 point near the item if you answered «false» on next numbers of sentences: 1, 4, 5, 6, 10, 13, 14, 17, 22, 24, 28, 30, 32. Then add all the points together and write your total score.

Profile interpretation

56–64 scores. You are an active listener. You go out of your way to truly hear what the other person is saying, ask questions for more information and paraphrase important points back to the communicator.

40–55 scores. You are an average listener. You need to use some help to develop your listening skills.

32–39 scores. You really need to develop your listening skills.

Rotter's locus of control scale

Choose the variant a) or b) which you consider to be more correct.

Statements

1. a. Children get into trouble because their patents punish them too much.

b. The trouble with most children nowadays is that their parents are too easy with them.

2. a. Many of the unhappy things in people's lives are partly due to bad luck.

b. People's misfortunes result from the mistakes they make.

3. a. One of the major reasons why we have wars is because people do not take enough interest in politics.

b. There will always be wars, no matter how hard people try to prevent them.

4. a. In the long run people get the respect they deserve in this world.

b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.

5. a. The idea that teachers are unfair to students is nonsense.

b. Most students do not realize the extent to which their grades are influenced by accidental happenings.

6. a. Without the right breaks one cannot be an effective leader.

b. Capable people who fail to become leaders have not taken advantage of their opportunities.

7. a. No matter how hard you try some people just do not like you.

b. People who cannot get others to like them do not understand how to get along with others.

8. a. Heredity plays the major role in determining one's personality.

b. It is one's experiences in life which determine what they are like.

9. a. I have often found what is going to happen will happen.

b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.

10. a. In the case of the well prepared student there is rarely if ever such a thing as an unfair test.

b. Many times exam questions tend to be so unrelated to course work that studying in really useless.

11. a. Becoming a success is a matter of hard work, hick has little or nothing to do with it.

b. Getting a good job depends mainly on being in the right place at the right time.

12. a. The average citizen can have an influence on government decisions.

b. This world is run by the few people in power, and there is not much the little guy can do about it.

13. a. When I make plans, I am almost certain that I can make them work.

b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.

14. a. There are certain people who are just no good.

b. There is something good in everybody.

15. a. In my case getting what I want has little or nothing to do with luck.

b. Many times we might just as well decide what to do by flipping a coin.

16. a. Who gets to be the boss often depends on who was lucky enough to be in the right place first.

b. Getting people to do the right thing depends upon ability, luck has little or nothing to do with it.

17. a. As far as world affairs are concerned, most of us are the victims of forces we can neither understand, nor control.

b. By taking an active part in political and social affairs the people can control world events.

18. a. Most people do not realize the extent to which their lives are controlled by accidental happenings.

b. There really is no such thing as «luck».

19. a. One should always be willing to admit mistakes.

 b. It is usually best to cover up one's mistakes.

20. a. It is hard to know whether or not a person really likes you.

b. How many friends you have depends upon how nice a person you are.

21. a. In the long run the bad things that happen to us are balanced by the good ones.

 b. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.

22. a. With enough effort we can wipe out political corruption.

 b. It is difficult for people to have much control over the things politicians do in office.

23. a. Sometimes I cannot understand how teachers arrive at the grades they give.

 b. There is a direct connection between how hard I study and the grades I get.

24. a. A good leader expects people to decide for themselves what they should do.

 b. A good leader makes it clear to everybody what their jobs are.

25. a. Many times I feel that I have little influence over the things that happen to me.

 b. It is impossible for me to believe that chance or luck plays an important role in my life.

26. a. People are lonely because they do not try to be friendly.

 b. There is not much use in trying too hard to please people, if they like you, they like you.

27. a. There is too much emphasis on athletics in high school.

 b. Team sports are an excellent way to build character.

28. a. What happens to me is my own doing.

b. Sometimes I feel that I do not have enough control over the direction my life is taking.

29. a. Most of the time I cannot understand why politicians behave the way they do.

b. In the long run the people are responsible for bad government on a national as well as on a local level.

Interpretation

Score one point for each of the following: 2.a, 3.b, 4.b, 5.b, 6.a, 7.a, 9.a, 10.b, 11.b, 12.b, 13.b, 15.b, 16.a, 17.a, 18.a, 20.a, 21.a, 22.b, 23.a, 25.a, 26.b, 28.b, 29.a.

A high score = *External locus of control*.

A low score = *Internal locus of control*.

Locus of control

Locus of control refers to the extent to which individuals believe that they can control events that affect them. *Individuals with a high internal locus of control* believe that events result primarily from their own behavior and actions. *Those with a high external locus of control* believe that powerful others, fate, or chance primarily determine events. Those with a high internal locus of control have better control of their behavior and tend to exhibit more political behaviors than externals and are more likely to attempt to influence other people; they are more likely to assume that their efforts will be successful. They are more active in seeking information and knowledge concerning their situation than do externals. The propensity to engage in political behavior is stronger for individuals who have a high internal locus of control than for those who have a high external locus of control.

THE MAIN RULES OF EFFECTIVE EXPRESSION
AND SELF-EXPRESSION

Wise men talk because they have something to say; fools, because they have to say something.

Plato

The self-concept seems like a very private phenomenon. After all, people's thoughts about themselves are hidden and are often highly personal. Yet the self-concept is also very much a social phenomenon. It has social roots (e.g., reflected appraisals, social comparison), it includes social identities and roles, and it guides our perception of others and our behavior in social settings.

As much of our time is spent in the company of other people, self-presentation is a pervasive feature of social life. We even engage in self-presentation when we are alone; for example, we rehearse what we are going to say or do in public, molding our behavior to an imaginary or anticipated audience. Sometimes this rehearsal is deliberate and noticeable (as when we prepare for a job interview or a public speaking engagement); other times it is automatic and almost imperceptible (as when we mindlessly check our hair in the mirror before stepping out the front door).

The terms «impression management» and «self-presentation» are used by social psychologists to describe one's efforts to make a favorable impression on other people. **Self-presentation** is part of the Self concept and impression management theory. Impression management theory suggests that any individual or organization must establish and maintain impressions that are compatible with the perceptions one wants to give to the public.

In sociology and social psychology, **impression management** is a goal-directed conscious or unconscious process in which people attempt to influence the

perceptions of other people about a person, object, or event. Impression management is performed by controlling or shaping information that is expressed through social interactions. It is usually used synonymously with self-presentation, in which a person tries to influence how others perceive their image. The notion of impression management also refers to practices in professional communication and public relations, where the term is used to describe the process of forming an organization's public image.

While impression management and self-presentation are often used interchangeably, some argue that they are not the same. In particular, B. R. Schlenker believed that self-presentation should be used to describe attempts to control «self-relevant» images projected in «real or imagined social interactions». This was because people may manage impressions of entities other than themselves such as businesses, cities, and other individuals.

Impression management is the effort to control or influence the perceptions of other people. This could be their perception of a certain person (this includes you), a material possession, or an event. The theory goes on to explain that we try to make the perception consistent with our goals. For example, a girl who only shares good things about her boyfriend to her parents may be trying to present him as a good catch so they can stay together. If a woman spends hours thinking about the right outfit to wear to a party, she may be trying to present herself as beautiful and stylish while looking for a date. Of course, many of us can identify with the desire (and resulting actions) to be seen a certain way or cause someone or something we care about to be seen a certain way. Sometimes it is conscious and sometimes it is not, but when we pay attention, we may find several perceptions we are striving to get from others.

The most common types of impression management have to do with self-presentation, and in the business world, the presentation of merchandise. How often have you wondered what someone will think of you if you do this or that? Or if you do not do it? We strive to have others view us positively, because we tend to put emphasis on other views in ways that impact our self-esteem. As far as

marketing goes, businessmen are going to present a product in the best light possible. Their job relies on managing the impressions of the audience in specific ways that boosts revenues. Also, in their understanding of human behavior, they might even imply that if you own this product you may be more liked by others.

There are several motives that govern impression management. *One is instrumental*: *we want to influence others and gain rewards*. This motive includes what we have already mentioned: the desire for increased self-esteem. The fundamental meaning of instrumental motivation is the gaining of rewards. So, when we try to manage perceptions to get something back from another person, we are motivated by instrumental purposes. For example, if a sales representative shares with her customer that she uses this particular bar of soap, and goes on to explain how it has helped her skin, her reason for encouraging this sale might be her desire for a raise. Maybe that is why she has been trying many products lately and praising them to customers. Besides seeking a raise, a person could be looking for acceptance, respect, more friends, etc. Conveying the right impression aids in the acquisition of desired social and material outcomes. Social outcomes can include approval, friendship, assistance, or power, and conveying an impression of competency in the workforce can bring about positive material rewards such as higher salaries or better working conditions.

The second motive of self-presentation is expressive. We construct an image of ourselves to claim personal identity, and present ourselves in a manner that is consistent with that image. If people feel that their ability to express themselves is restricted, they react or become defiant. People try to assert freedom against those who seek to curtail self-presentation expressiveness and people adopt many different *impression management strategies*. One of them is *ingratiation*, the use of flattery or praise to increase social attractiveness by highlighting better characteristics to curry favor with others. Another strategy is *intimidation*, which is aggressively showing anger to get others to hear and obey. Have you ever felt like you wanted to redefine yourself, or how you think you have been seen by others? Maybe when you were growing up, your parents wanted you to dress, speak or act

a certain way and you wanted to show them they could not define you. Whether or not we have felt this way, many people become aware of how they are viewed, and want to change that view of them. An expressive motive comes down to wanting to be in charge of one's personal behavior and identity. It can come from a response to social norms, expectations or restrictions, and it seeks to show others something different.

Impression management (some writers use the terms self-presentation or identity management) refers to the processes you go through to communicate the impression you want other people to have of you. This is a really strange area because it has so many ethical implications; in many cases these strategies are used to fool people.

Impression management is largely the result of the messages communicated. In the same way that you form impressions of others largely on the basis of how they communicate, verbally and non-verbally, they also form impressions of you based on what you say (your verbal messages) and how you act, dress, stand, sit, or move (your non-verbal messages). Communication messages, however, are not the only means for impression formation and management. For example, you also communicate your self-image and judge others by the people with whom they associate; if you associate with VIPs, then surely you must be a VIP yourself, the conventional wisdom goes. Or, you might form an impression of someone on the basis of that person's age or gender or ethnic origin. Or, you might rely on what others have said about the person and from that form impressions. And, of course, they might well do the same in forming impressions of you.

4.1. Strategies of impression management

Part of the art and skill of communication is to understand and be able to manage the impressions you give to others. Mastering the art of impression management will enable you to present yourself as you want others to see you – at least to some extent. The strategies you use to achieve this desired impression will depend on your specific goal. Here is a classification based on **seven major**

communication goals and strategies. In addition to helping you communicate the impression you want to communicate, each of these strategies may backfire and communicate the opposite of your intended purpose.

1. To be liked: affinity-seeking, politeness, and immediacy strategies.

If you are new at school or on the job and you want to be well liked, included in the activities of others, and thought of highly, you would likely use affinity-seeking, politeness, and immediacy strategies.

Affinity-seeking strategies. Using the affinity-seeking strategies that follow is likely to increase your chances of being liked. Such strategies are especially important in initial interactions, and their use has even been found to increase student motivation when used by teachers:

- present yourself as comfortable and relaxed;
- follow the cultural rules for polite, cooperative, respectful conversation;
- appear active, enthusiastic, and dynamic;
- stimulate and encourage the other person to talk about himself or herself;
- show interest in the other person;
- appear optimistic and positive;
- appear honest, reliable, and interesting;
- communicate warmth, supportiveness, and empathy;
- demonstrate shared attitudes and values.

Not surprisingly, plain old flattery also goes a long way toward making you liked. Flattery can increase your chances for success in a job interview, the tip a customer is likely to leave, and even the credibility you are likely to be seen as having.

There is also, however, a potential negative effect that can result from the use of affinity-seeking strategies. Using affinity-seeking strategies too often or in ways that may appear insincere may lead people to see you as attempting to ingratiate yourself for your own advantage and not really meaning «to be nice».

Politeness strategies. Politeness strategies are another set of strategies often used to appear likeable. We can look at them in terms of negative and positive

types. Both of these types of politeness are responsive to two needs that we each have:

– *positive face needs* (the desire to be viewed positively by others, to be thought of favorably);

– *negative face needs* (the desire to be autonomous, to have the right to do as we wish).

Politeness in interpersonal communication, then, refers to behavior that allows others to maintain both positive and negative face and impoliteness refers to behavior that attacks either positive face (for example, you criticize someone) or negative face (for example, you make demands on someone).

To help another person maintain positive face, you speak respectfully to and about the person, you give the person your full attention, you say «excuse me» when appropriate. In short you treat the person as you would want to be treated. In this way you allow the person to maintain positive face through what is called *positive politeness*. You attack the person's positive face when you speak disrespectfully about the person, ignore the person or the person's comments, and fail to use the appropriate expressions of politeness such as «thank you» and «please».

To help another person maintain negative face, you respect the person's right to be autonomous and so you request rather than demand that they do something; you say, «Would you mind opening a window» rather than «Open that window, damn it!» You might also give the person an «out» when making a request, allowing the person to reject your request if that is what the person wants. And so you say, «If this is a bad time, please tell me, but I am really strapped and could use a loan of $100» rather than «Loan me a $100» or «You have to lend me $100». If you want a recommendation, you might say, «Would it be possible for you to write me a recommendation for graduate school» rather than «You have to write me a recommendation for graduate school». In this way you enable the person to maintain negative face through what is called *negative politeness*. Of course, we do this almost automatically and asking for a favor without any consideration for the

person's negative face needs would seems totally insensitive. In most situations, however, this type of attack on negative face often appears in more subtle forms. For example, your mother saying «Are you going to wear that?» – to use an example from Deborah Tannen – attacks negative face by criticizing or challenging your autonomy. This comment also attacks positive face by questioning your ability to dress properly.

Politeness may also have negative consequences. Over-politeness, for example, is likely to be seen as phoney and is likely to be resented, especially if it is seen as a persuasive strategy.

Immediacy strategies. Immediacy is the creation of closeness, a sense of togetherness, of oneness, between the speaker and the listener. When you communicate immediacy you convey a sense of interest and attention, a liking for and an attraction to the other person. You communicate immediacy with both verbal and non-verbal messages.

And, not surprisingly, people respond to communication that is immediate more favorably than to communication that is not. People like people who communicate immediacy. You can increase your interpersonal attractiveness, the degree to which others like you and respond positively toward you, by using immediacy behaviors. In addition there is considerable evidence to show that immediacy behaviors are also effective in workplace communication, especially between supervisors and subordinates. For example, when a *supervisors* uses immediacy behaviors, he or she is seen by subordinates as interested and concerned; *subordinates* are therefore likely to communicate more freely and honestly about issues that can benefit the supervisor and the organization. Also, workers with supervisors who communicate immediacy behaviors have higher job satisfaction and motivation.

Not all cultures or all people respond in the same way to immediacy messages. For example, in the U.S. immediacy behaviors are generally seen as friendly and appropriate. In other cultures, however, the same immediacy behaviors may be viewed as overly familiar – as presuming that a relationship is

close when only acquaintanceship exists. Similarly, recognize that some people may take your immediacy behaviors as indicating a desire for increased intimacy in the relationship. So although you may be trying merely to signal a friendly closeness, the other person may perceive a romantic invitation. Also, recognize that because immediacy behaviors prolong and encourage in-depth communication, they may not be responded to favorably by persons who are fearful about communication and / or who want to get the interaction over with as soon as possible.

Here are a few suggestions for communicating immediacy verbally and non-verbally:

– self-disclose, reveal something significant about yourself;

– refer to the other person's good qualities of, say, dependability, intelligence, or character – «you are always so reliable»;

– express your positive view of the other person and of your relationship – «I am sure glad you are my roommate; you know everyone»;

– talk about commonalities, things you and the other person have done together or share;

– demonstrate your responsiveness by giving feedback cues that indicate you want to listen more and that you are interested – «And what else happened?»;

– express psychological closeness and openness by, for example, maintaining physical closeness and arranging your body to exclude third parties;

– maintain appropriate eye contact and limit looking around at others;

– smile and express your interest in the other person;

– focus on the other person's remarks. Make the speaker know that you heard and understood what was said, and give the speaker appropriate verbal and non-verbal feedback.

At the same time that you will want to demonstrate these immediacy messages, try also to avoid non-immediacy messages such as speaking in a monotone, looking away from the person you are talking to, frowning while talking, having a tense body posture, or avoiding gestures.

2. To be believed: credibility strategies.

If you were a politician and wanted people to vote for you, at least part of your strategy would involve attempts to establish your **credibility** (which consists of your competence, character, and charisma). For example, to establish your competence, you might mention your great educational background or the courses you took that qualify you as an expert. To establish that you are of good character, you might mention your fairness and honesty, your commitment to enduring values, or your concern for those less fortunate. And to establish your charisma – your take-charge, positive personality – you might demonstrate enthusiasm, be emphatic, or focus on the positive while minimizing the negative.

If you stress your competence, character, and charisma too much, however, you risk being seen as someone who lacks the very qualities that you seem too eager to present to others. Generally, people who are truly competent need say little directly about their own competence; their actions and their success will reveal their competence.

3. To excuse failure: self-handicapping strategies.

If you were about to tackle a difficult task and were concerned that you might fail, you might use what are called **self-handicapping strategies**. In the more extreme form of this strategy, you actually set up barriers or obstacles to make the task impossible. That way, when you fail, you will not be blamed or thought ineffective – after all, the task was impossible. Let us say you are not prepared for your human communication exam and you feel you are going to fail. Using this self-handicapping strategy, you might stay out late at a party the night before so that when you do poorly in the exam, you can blame it on the party rather than on your intelligence or knowledge. In a less extreme form, you might manufacture excuses for failure and have them ready if you do fail. For example, you might prepare to blame a poorly cooked dinner on your defective stove. On the negative side, using self-handicapping strategies too often may lead people to see you as generally incompetent or foolish. After all, a person who parties the night before an

exam for which he or she is already unprepared is clearly demonstrating poor judgment.

4. To secure help: self-deprecating strategies.

If you want to be taken care of and protected, or if you simply want someone to come to your aid, you might use **self-deprecating strategies**. Confessions of incompetence and inability often bring assistance from others. And so you might say, «I just cannot fix that drain and it drives me crazy; I just do not know anything about plumbing» with the hope that the other person will offer help. But, be careful: your self-deprecating strategies may convince people that you are in fact just as incompetent as you say you are. Or, people may see you as someone who does not want to do something and so pretends to be incompetent to get others to do it for you. This is not likely to benefit you in the long run.

5. To hide faults: self-monitoring strategies.

Much impression management is devoted not merely to presenting a positive image, but to suppressing the negative, to **self-monitoring strategies**. Here you carefully monitor (self-censor) what you say or do. You avoid your normal slang to make your colleagues think more highly of you; you avoid chewing gum so you do not look childish or unprofessional. While you readily disclose favorable parts of your experience, you actively hide the unfavorable parts. But, if you self-monitor too often or too obviously, you risk being seen as someone unwilling to reveal himself or herself, and perhaps as not trusting enough of others to feel comfortable disclosing. In more extreme cases, you may be seen as dishonest, as hiding your true self or trying to fool other people.

6. To be followed: influencing strategies.

In many instances you will want to get people to see you as a leader. Here you can use a variety of influencing strategies. One set of such strategies are those normally grouped under power – your knowledge (information power), your expertise (expert power), your right to lead by virtue of your position as, say, a doctor or judge or accountant (legitimate power). Or, using leadership strategies,

you might stress your prior experience, your broad knowledge, or your previous success.

Influencing strategies can also backfire. If you try to influence someone and fail, you will be perceived to have less power than before your unsuccessful influence attempt. And, of course, if you are seen as someone who is influencing others for self-gain, your influence attempts might be resented or rejected.

7. To confirm self-image: image-confirming strategies.

You may sometimes use image-confirming strategies to reinforce your positive perceptions about yourself. If you see yourself as the life of the party, you will tell jokes and try to amuse people. This behavior confirms your own self-image and also lets others know that this is who you are and how you want to be seen. At the same time that you reveal aspects of yourself that confirm your desired image, you actively suppress revealing aspects of yourself that would disconfirm this image.

If you use image-confirming strategies too frequently, you risk being seen as too perfect to be genuine. If you try to project an exclusively positive image, it is likely to turn people off – people want to see their friends and associates as real people with some faults and imperfections. Also recognize that image-confirming strategies invariably involve your focusing on yourself, and with that comes the risk of seeming self-absorbed.

Impression management is the way people influence how others think about something else, usually themselves. People usually do this either to get something they want from others or to establish an independent identity. There are several different means of doing this, which include things like controlling the flow of information in a relationship, mimicking others, and masking body language. Impression management can be used to help shape what people think of politicians, corporations, and brands, among other things. When a person tries to manage what other people think of him, it is also called self-presentation.

4.2. Self-presentation techniques

There is a wide range of self-presentation methods, including everything from carrying certain objects to espousing certain points of view to telling other people what to think. These are all used to help people present themselves in a favorable light or comply with perceived requirements for joining specific groups. In classic impression management theory, there are five main **self-presentation techniques**:

Self disclosure. This method is often used to provide information to other people to establish an identity. It is commonly used with the authentic persona. An example of this would be a man telling a date about his job to show that he is responsible or financially stable.

Managing appearances. This involves a person changing his outward appearance, like dressing or acting in a certain way to fit in with a group. It can be used with the authentic, ideal, or tactical persona. Common examples of this include things like a businessperson developing a firm handshake to look successful and powerful, or a salesperson smiling at a potential client to make a good impression even though she feels unhappy.

Ingratiation. This method consists of conforming to the expectations of a specific group, opinion, or society. For instance, a person using ingratiation might say that he likes watching art house films when he actually does not because he thinks it will make him sound smarter around his new friends. Another common means of ingratiation is a woman acting like she is not as smart as a partner to boost his ego. This is generally used with the ideal or tactical personae.

Aligning actions. This involves trying to make questionable actions seem like they are actually acceptable. A person using this method might say she could not finish a report on time because she suddenly got sick, or say something bigoted and then try to pass it off as a joke. It can be used with the authentic, ideal or tactical persona.

Alter-casting. This consists of imposing an identity and set of expectations on another person, such as a girl assigning her partner the role of «good boyfriend» by telling him that she expects him to be a good boyfriend and help her with

housework. If he chooses not to help her with the housework, then fails to meet her expectations and is no longer seen as a «good boyfriend».

Visual psychodiagnostics plays a major part in the way we form first impressions about other people. First impressions is a topic of classic interest, and also particularly timely in today's world. For centuries people stayed in the communities in which they were born. They formed relationships, socialized, and conducted business with people they knew their whole lives. Now, however, we live in the time when people move to new houses and cities, change jobs, make new friends, and form new relationships at a more rapid rate. First meetings happen so frequently, we hardly even register them. We might interact with someone new every day – another parent at our child's school, a new coworker or client, a store clerk, someone at the gym or in line at a coffee shop. In these encounters we form first impressions of the people.

The impression of a person grows quickly and easily. Yet our minds falter when we face the far simpler task of mastering a series of disconnected numbers or words. We have apparently no need to commit to memory by repeated drill the various characteristics we observe in a person, nor do some of his traits exert an observable retroactive inhibition upon our grasp of the others. Indeed, they seem to support each other. And it is quite hard to forget our view of a person once it has formed. Similarly, we do not easily confuse the half of one person with the half of another. It should be of interest to the psychologist that the far more complex task of grasping the nature of a person is so much less difficult.

There are a number of theoretical possibilities for describing the process of forming an impression, of which the major ones are the following:

1) *a trait is realized in its particular quality*. The next trait is similarly realized, etc. Each trait produces its particular impression. The total impression of the person is the sum of the several independent impressions. If a person possesses traits a, b, c, d, e, then the impression of him may be expressed as:

Proposition I. Impression = a + b + c + d + e

Few if any psychologists would at the present time apply this formulation strictly. It would, however, be an error to deny its importance for the present problem. The fact that it controls in considerable degree many of the procedures for arriving at a scientific, objective view of a person (e.g., by means of questionnaires, rating scales) is evident. But more pertinent to our present discussion is the modified form in which Proposition I is applied to the actual forming of an impression. Some psychologists assume, in addition to the factors of Proposition I, the operation of a «general impression». The latter is conceived as an affective force possessing a plus or minus direction which shifts the evaluation of the several traits in its direction.

2) *we form an impression of the entire person*. We see a person as consisting not of these and those independent traits (or of the sum of mutually modified traits), but we try to get at the root of the personality. This would involve that the traits are perceived in relation to each other, in their proper place within the given personality.

4.3. Seven seconds to make a first impression

You meet a business acquaintance for the first time – it could be your new boss, a recent addition to your team, or a potential client you want to sign up.

The moment that stranger sees you, his or her brain makes a thousand computations: Are you someone to approach or to avoid? Are you a friend or a foe? Do you have status and authority? Are you trustworthy, competent, likeable and confident?

And these computations are made at lightning speed – making major decisions about one another in the first seven seconds of meeting.

In business interactions, first impressions are crucial. While you cannot stop people from making snap decisions – the human brain is hardwired in this way as a prehistoric survival mechanism – you can understand how to make those decisions work in your favor.

The first impressions are more heavily influenced by non-verbal rather than verbal cues. In fact, studies have found that non-verbal cues have over four times the impact on the impression you make than anything you say.

You only get one chance to make a great first impression.

No one will remember you, or pay you much attention if your first impression is so unmemorable. But there are many different ways to make sure you make a powerful, memorable first impression. Here are **some ways to make a positive first impression**:

1) **adjust your attitude.** People pick up your attitude instantly. Before you turn to greet someone, or enter the boardroom, or step onstage to make a presentation, think about the situation and make a conscious choice about the attitude you want to embody.

2) **straighten your posture.** Status and power are non-verbally conveyed by height and space. Standing tall, pulling your shoulders back, and holding your head straight are all signals of confidence and competence.

3) **smile.** A smile is an invitation, a sign of welcome. It says, «I am friendly and approachable».

4) **make eye contact.** Looking at someone's eyes transmits energy and indicates interest and openness. (To improve your eye contact, make a practice of noticing the eye color of everyone you meet).

5) **raise your eyebrows.** Open your eyes slightly more than normal to simulate the «eyebrow flash» that is the universal signal of recognition and acknowledgement.

6) **shake hands**. This is the quickest way to establish rapport. It is also the most effective. Research shows it takes an average of three hours of continuous interaction to develop the same level of rapport that you can get with a single handshake.

7) **lean in slightly.** Leaning forward shows you are engaged and interested. But be respectful of the other person's space. That means, in most business situations, staying about two feet away.

8) **design your elevator pitch.** An elevator pitch is how you describe what you do for a living in a short amount of time, usually about thirty seconds. It is called *an elevator pitch* because 30 seconds is the amount of time you will normally have to wait for an elevator. During that time it is important that you can sum up what you do and how you do it. This is also useful in social situations when meeting people for the first time.

9) **speak for yourself.** Sometimes you will be introduced to someone and the person who is making the introduction will do all the talking. If you are anxious or nervous then it is much easier to just stand there, smile and say «Hi». Usually people do not remember you if you do not say anything and let the other person do all the talking.

After you have been introduced, make an effort to engage with that person with a question, for example, «Do you come to these functions regularly?» or give them some information about yourself. Try to ask open questions, beginning with «How do you …» or «What do you feel about …» When you really cannot think of anything to say, find something in common, or if you know a little about them, then use it to your advantage, for example «Jim tells me you were born in Hawaii, what was growing up there like?»

Remember, most people love to talk about themselves!

10) **treat everyone like the gatekeeper to your destiny.** Joel Osteen, the American preacher and speaker, says that you should treat everyone like the gatekeeper to your destiny. What he means by this is that everyone you meet has the potential to change your life immeasurably and help you get to where you want to be. This is why it is vitally important to treat everyone the same and introduce yourself to as many people as possible, as you never know who will change your life for the better.

Try it out for yourself, and you will see more and more people will want to help you. Enthusiasm is infectious and people want to be a part of your success. You will also realize that there may be ways in which you can help other people and you might even be the gatekeeper to their destiny!

1. What is the difference between «impression-management» and «self-presentation»?
2. List some strategies for making great impression on others.
3. Describe self-presentation techniques.
4. What does «visual psychodiagnostics» mean?
5. What is the importance of making good first impression?
6. Which non-verbal cues help to form great impression on anyone?
7. Do you know any secrets of making proper first impression?
8. What are the factors that can determine how others form the first impression of you?
9. Design your own «elevator pitch».

Psychological practice

Self-monitoring scale

Developed by Mark Snyder (1974), the Self-monitoring scale measures the extent to which you consciously employ impression management strategies in social interactions. Basically, the scale assesses the degree to which you manipulate the non-verbal signals that you send to others and the degree to which you adjust your behavior to situational demands.

Instructions

Write numbers from 1 to 25 in a column. The statements concern your personal reactions to a number of situations. No two statements are exactly alike, so consider each statement carefully before answering. If a statement is true or

mostly true as applied to you, mark «true» as your answer. If a statement is false or not usually true as applied to you, mark «false» as your answer. It is important that you answer as frankly and as honestly as you can. Record your responses near the numbers of questions.

The scale

1. I find it hard to imitate the behavior of other people.

2. My behavior is usually an expression of my true inner feelings, attitudes, and beliefs.

3. At parties and social gatherings, I do not attempt to do or say things that others will like.

4. I can only argue for ideas I already believe.

5. I can make impromptu speeches even on topics about which I have almost no information.

6. I guess I put on a show to impress or entertain people.

7. When I am uncertain how to act in a social situation, I look to the behavior of others for cues.

8. I would probably make a good actor.

9. I rarely need the advice of my friends to choose movies, books, or music.

10. I sometimes appear to others to be experiencing deeper emotions than I actually am.

11. I laugh more when I watch a comedy with others than when alone.

12. In a group of people I am rarely the center of attention.

13. In different situations and with different people, I often act like very different persons.

14. I am not particularly good at making other people like me.

15. Even if I am not enjoying myself, I often pretend to be having a good time.

16. I am not always the person I appear to be.

17. I would not change my opinions (or the way I do things) in order to please someone else or win their favor.

18. I have considered being an entertainer.

19. In order to get along and be liked, I tend to be what people expect me to be rather than anything else.

20. I have never been good at games like charades or improvisational acting.

21. I have trouble changing my behavior to suit different people and different situations.

22. At a party, I let others keep the jokes and stories going.

23. I feel a bit awkward in company and do not show up quite so well as I should.

24. I can look anyone in the eye and tell a lie with a straight face (if for a right end).

25. I may deceive people by being friendly when I really dislike them.

Scoring the scale

You should circle your response of «true» or «false» each time it corresponds to the key. Add up the number of responses you circle. This total is your score on the Self-monitoring scale.

«False»: 1, 2, 3, 4, 9, 12, 14, 17, 20, 21, 22, 23.

«True»: 5, 6, 7, 8, 10, 11, 13, 15, 16, 18, 19, 24, 25.

Interpreting the score

These norms are based on guidelines provided by Ickes and Barnes (1977):

high score: 15–22 (25);

intermediate score: 9–14;

low score: 0–8.

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Addition

Meaning of body language

№	Signal	Part of body	Possible meaning(s)	Detailed explanation
1	looking right (generally)	eyes	creating, fabricating, guessing, lying, storytelling	Creating here is basically making things up and saying them. Depending on context this can indicate lying, but in other circumstances, for example, storytelling to a child, this would be perfectly normal. Looking right and down indicates accessing feelings, which again can be a perfectly genuine response or not, depending on the context, and to an extent the person
2	looking left (generally)	eyes	recalling, remembering, retrieving «facts»	Recalling and then stating «facts» from memory in appropriate context often equates to telling the truth. Whether the «facts» (memories) are correct is another matter. Left downward looking indicates silent self-conversation or self-talk, typically in trying to arrive at a view or decision
3	looking right and up	eyes	visual imagining, fabrication, lying	Related to imagination and creative (right-side) parts of the brain, this upwards right eye-movement can be a warning sign of fabrication if a person is supposed to be recalling and stating facts
4	looking right sideways	eyes	imagining sounds	Sideways eye movements are believed to indicate imagining (right) or recalling (left) sounds, which can include for example a person imagining or fabricating what another person has said or could say
5	looking right and down	eyes	accessing feelings	This is a creative signal but not a fabrication – it can signal that the person is self-questioning their feelings about something. Context particularly – and other signals – are important for interpreting more specific meaning of this signal
6	looking left and up	eyes	recalling images truthfulness	Related to accessing memory in the brain, rather than creating or imagining. A reassuring sign if signaled when the person is recalling and stating facts
7	looking left sideways	eyes	recalling or remembering sounds	Looking sideways suggests sounds; looking left suggests recalling or remembering – not fabricating or imagining. This therefore could indicate recalling what has been said by another person

8	looking left down	eyes	self-talking, rationalizing	Thinking things through by self-talk – concerning an outward view, rather than the inward feelings view indicated by downward right looking
9	direct eye contact (when speaking)	eyes	honesty or faked honesty	Direct eye contact is generally regarded as a sign of truthfulness, however practiced liars know this and will fake the signal
10	direct eye contact (when listening)	eyes	attentiveness, interest, attraction	Eyes which stay focused on the speaker's eyes, tend to indicate focused interested attention too, which is normally a sign of attraction to the person and / or the subject
11	widening eyes	eyes	interest, appeal, invitation	Widening the eyes generally signals interest in something or someone, and often invites positive response. Widened eyes with raised eyebrows can otherwise be due to shock, but aside from this, widening eyes represents an opening and welcoming expression. With women especially widened eyes tend to increase attractiveness, which is believed by some body language experts to relate to the eye / face proportions of babies, and the associated signals of attraction and prompting urges to protect and offer love and care, etc.
12	rubbing eye or eyes	eyes	disbelief, upset, or tiredness	Rubbing eyes or one eye can indicate disbelief, as if checking the vision, or upset, in which the action relates to crying, or tiredness, which can be due boredom, not necessarily a need for sleep. If the signal is accompanied by a long pronounced blink, this tends to support the tiredness interpretation
13	eye shrug	eyes	frustration	An upward roll of the eyes signals frustration or exasperation, as if looking to the heavens for help
14	blinking frequently	eyes	excitement, pressure	Normal human blink rate is considered to be between six and twenty times a minute, depending on the expert. Significantly more than this is a sign of excitement or pressure. Blink rate can increase to up to a hundred times a minute. Blink rate is not a reliable sign of lying
15	blinking infrequently	eyes	various	Infrequent blink rate can mean different things and so offers no single clue unless combined with other signals. An infrequent blink rate is probably due to boredom if

				the eyes are not focused, or can be the opposite – concentration – if accompanied with a strongly focused gaze. Infrequent blink rate can also be accompanied by signals of hostility or negativity, and is therefore not the most revealing of body language signals
16	eyebrow raising (eyebrow «flash»)	eyes	greeting, recognition, acknowledgement	Quickly raising and lowering the eyebrows is called an «eyebrow flash». It is a common signal of greeting and acknowledgement, and is perhaps genetically influenced since it is prevalent in monkeys (body language study does not sit entirely happily alongside creationism). Fear and surprise are also signaled by the eyebrow flash, in this case the eyebrows normally remain raised for longer, until the initial shock subsides
17	winking	eyes	friendly acknowledgement, complicity (e.g., sharing a secret or joke)	Much fuss was made in May 2007 when George Bush winked at the Queen. The fuss was made because a wink is quite an intimate signal, directed exclusively from one person to another, and is associated with male flirting. It is strange that a non-contact wink can carry more personal implications than a physical handshake, and in many situations more than a kiss on the cheek. A wink is given additional spice if accompanied by a click of the tongue. Not many people can carry it off. Additionally – and this was partly the sense in which Bush used it – a wink can signal a shared joke or secret
18	pasted smile	mouth	faked smile	A pasted smile is one which appears quickly, is fixed for longer than a natural smile, and seems not to extend to the eyes. This typically indicates suppressed displeasure or forced agreement of some sort
19	tight-lipped smile	mouth	secrecy or withheld feelings	Stretched across face in a straight line, teeth concealed. The smiler has a secret they are not going to share, possibly due to dislike or distrust. Can also be a rejection signal
20	twisted smile	mouth	mixed feelings or sarcasm	Shows opposite emotions on each side of the face
21	dropped-jaw	mouth	faked smile	More of a practised fake smile than an instinctive one. The jaw is dropped lower

				than in a natural smile, the act of which creates a smile
22	smile – head tilted, looking up	mouth	playfulness, teasing, coy	Head tilted sideways and downwards so as to part hide the face, from which the smile is directed via the eyes at the intended target
23	bottom lip jutting out	mouth	upset	Like rubbing eyes can be an adult version of crying, so jutting or pushing the bottom lip forward is a part of the crying face and impulse. Bear in mind that people cry for reasons of genuine upset, or to avert attack and seek sympathy or kind treatment
24	laughter	mouth	relaxation	Laughter deserves a section in its own right because it is such an interesting area. In terms of body language genuine laughter is a sign of relaxation and feeling at ease. Natural laughter can extend to all the upper body or whole body. The physiology of laughter is significant. Endorphins are released. Pain and stress reduces. Also vulnerabilities show and can become more visible because people's guard drops when laughing
25	forced laughter	mouth	nervousness, cooperation	Unnatural laughter is often a signal of nervousness or stress, as an effort to dispel tension or change the atmosphere. Artificial laughter is a signal of cooperation and a wish to maintain empathy
26	biting lip	mouth	tension	One of many signals suggesting tension or stress, which can be due to high concentration, but more likely to be anxiousness
27	teeth grinding	mouth	tension, suppression	Inwardly directed «displacement» sign, due to suppression of natural reaction due to fear or other suppressant
28	chewing gum	mouth	tension, suppression	As above – an inwardly directed «displacement» sign, due to suppression of natural reaction. Otherwise however can simply be to freshen breath, or as a smoking replacement
29	smoking	mouth	self-comforting	Smoking obviously becomes habitual and addictive, but aside from this, people put things into their mouths because it is comforting like thumb-sucking is to a child, in turn rooted in baby experiences of feeding and especially breastfeeding

30	thumb-sucking	mouth	self-comforting	A self-comforting impulse in babies and children, substituting breast-feeding, which can persist as a habit into adulthood
31	chewing pen or pencil	mouth	self-comforting	Like smoking and infant thumbsucking. The pen is the teat. Remember that next time you chew the end of your pen
32	pursing lips	mouth	thoughtfulness, or upset	As if holding the words in the mouth until they are ready to be released. Can also indicate anxiousness or impatience at not being able to speak. Or quite differently can indicate upset, as if suppressing crying
33	tongue poke	mouth / tongue	disapproval, rejection	The tongue extends briefly and slightly at the centre of the mouth as if tasting something nasty. The gesture may be extremely subtle. An extreme version may be accompanied by a wrinkling of the nose, and a squint of the eyes
34	hand clamped over mouth	mouth / hands	suppression, holding back, shock	Often an unconscious gesture of self-regulation – stopping speech for reasons of shock, embarrassment, or for more tactical reasons. The gesture is reminiscent of the «speak no evil» wise monkey. The action can be observed very clearly in young children when they witness something «unspeakably» naughty or shocking. Extreme versions of the same effect would involve both hands
35	nail biting	mouth / hands	frustration, suppression	Nail-biting is an inwardly redirected aggression borne of fear, or some other suppression of behavior. Later nail-biting becomes reinforced as a comforting habit, again typically prompted by frustration or fear. Stress in this context is an outcome. Stress does not cause nail-biting; nail-biting is the outward demonstration of stress. The cause of the stress can be various things (stressors)
36	head nodding	head	agreement	Head nodding can occur when invited for a response, or voluntarily while listening. Nodding is confusingly and rather daftly also referred to as «head shaking up and down». Head nodding when talking face-to-face one-to-one is easy to see, but do you always detect tiny head nods when addressing or observing a group?
37	slow head nodding	head	attentive listening	This can be a faked signal. As with all body language signals you must look for clusters of signals rather than relying on one alone. Look at the focus of eyes to check the validity of slow head nodding

38	fast head nodding	head	hurry up, impatience	Vigorous head nodding signifies that the listener feels the speaker has made their point or taken sufficient time. Fast head nodding is rather like the «wind-up» hand gesture given off-camera or off-stage by a producer to a performer, indicating «time's up – get off»
39	head held up	head	neutrality, alertness	High head position signifies attentive listening, usually with an open or undecided mind, or lack of bias
40	head held high	head	superiority, fearlessness, arrogance	Especially if exhibited with jutting chin
41	head tilted to one side	head	non-threatening, submissive, thoughtfulness	A signal of interest, and / or vulnerability, which in turn suggests a level of trust. Head tilting is thought by some to relate to «sizing up» something, since tilting the head changes the perspective offered by the eyes, and a different view is seen of the other person or subject. Exposing the neck is also a sign of trust
42	head forward, upright	head / body	interest, positive reaction	Head forward in the direction of a person or other subject indicates interest. The rule also applies to a forward leaning upper body, commonly sitting, but also standing, where the movement can be a distinct and significant advancement into a closer personal space zone of the other person. Head forward and upright is different to head tilted downward
43	head tilted downward	head	criticism, admonishment	Head tilted downwards towards a person is commonly a signal of criticism or reprimand or disapproval, usually from a position of authority
44	head shaking	head	disagreement	Sideways shaking of the head generally indicates disagreement, but can also signal feelings of disbelief, frustration or exasperation. Obvious, of course, but often ignored or missed where the movement is small, especially in groups seemingly reacting in silent acceptance
45	pronounced head shaking	head	strong disagreement	The strength of movement of the head usually relates to strength of feeling, and often to the force by which the head-shaker seeks to send this message to the receiver. This is an immensely powerful signal and is used intentionally by some

				people to dominate others
46	head down (in response to a speaker or proposition)	head	negative, disinterested	Head down is generally a signal of rejection (of someone's ideas, etc.), unless the head is down for a purpose like reading supporting notes, etc. Head down when responding to criticism is a signal of failure, vulnerability (hence seeking protection), or feeling ashamed
47	head down (while performing an activity)	head	defeat, tiredness	Lowering the head is a sign of loss, defeat, shame, etc. Hence the expressions such as «don not let your head drop», and «do not let your head go down», especially in sports and competitive activities. Head down also tends to cause shoulders and upper back to slump, increasing the signs of weakness at that moment
48	chin up	head	pride, defiance, confidence	Very similar to the «head held high» signal. Holding the chin up naturally alters the angle of the head backwards, exposing the neck, which is a signal of strength, resilience, pride, resistance, etc. A pronounced raised chin does other interesting things to the body too – it tends to lift the sternum (breast-bone), which draws in air, puffing out the chest, and it widens the shoulders. These combined effects make the person stand bigger. An exposed neck is also a sign of confidence. «Chin up» is for these reasons a long-standing expression used to encourage someone to be brave
49	crossed arms (folded arms)	arms	defensiveness, reluctance	Crossed arms represent a protective or separating barrier. This can be due to various causes, ranging from severe animosity or concern to mild boredom or being too tired to be interested and attentive. Crossed arms is a commonly exhibited signal by subordinates feeling threatened by bosses and figures of authority. N.B. People also cross arms when they are feeling cold, so be careful not to misread this signal
50	crossed arms with clenched fists	arms	hostile defensiveness	Clenched fists reinforce stubbornness, aggression or the lack of empathy indicated by crossed arms
51	gripping own upper arms	arms	insecurity	Gripping upper arms while folded is effectively self-hugging. Self-hugging is an attempt to reassure unhappy or unsafe feelings
52	one arm across	arms	nervousness	Women use this gesture. Men tend not to. It is a «barrier» protective signal, and also

	body clasping other arm by side (female)			self-hugging
53	arms held behind body with hands clasped	arms	confidence, authority	As demonstrated by members of the royal family, armed forces officers, teachers, policemen, etc.
54	handbag held in front of body (female)	arms	nervousness	Another «barrier» protective signal
55	holding papers across chest (mainly male)	arms	nervousness	Another «barrier» protective signal, especially when arm is across chest
56	adjusting cuff, watchstrap, tie, etc., using an arm across the body	arms	nervousness	Another «barrier» protective signal
57	arms / hands covering genital region (male)	arms / hands	nervousness	Another «barrier» protective signal
58	holding a drink in front of body with both hands	arms / hands	nervousness	Another «barrier» protective signal
59	seated, holding	arms /	nervousness	One arm rests on the table across the body, holding a drink (or pen, etc.). Another

	drink on one side with hand from other side	hands		«barrier» protective signal
60	touching or scratching shoulder using arm across body	arms / shoulder	nervousness	Another «barrier» protective signal
61	palm(s) up or open	hands	submissive, truthful, honesty, appealing	Said to evolve from when open upward palms showed no weapon was held. A common gesture with various meanings around a main theme of openness. Can also mean «I do not have the answer», or an appeal. In some situations this can indicate confidence (such as to enable openness), or trust / trustworthiness. An easily faked gesture to convey innocence. Outward open forearms or whole arms are more extreme versions of the signal
62	palm(s) up, fingers pointing up	hands	defensive, instruction to stop	Relaxed hands are more likely to be defensive as if offered up in protection; rigid fingers indicate a more authoritative instruction or request to stop whatever behavior is promoting the reaction
63	palm(s) down	hands	authority, strength, dominance	Where the lower arm moves across the body with palm down this is generally defiance or firm disagreement
64	palm up and moving up and down as if weighing	hands	striving for or seeking an answer	The hand is empty, but figuratively holds a problem or idea as if weighing it. The signal is one of «weighing» possibilities
65	hand(s) on heart (left side of chest)	hands	seeking to be believed	Although easy to fake, the underlying meaning is one of wanting to be believed, whether being truthful or not. Hand on heart can be proactive, as when a salesman tries to convince a buyer, or reactive, as when claiming innocence or shock.

				Whatever, the sender of this signal typically feels the need to emphasize their position as if mortally threatened, which is rarely the case
66	finger pointing (at a person)	hands	aggression, threat, emphasis	Pointing at a person is very confrontational and dictatorial. Commonly adults do this to young people. Adult-to-adult it is generally unacceptable and tends to indicate a lack of social awareness or self-control aside from arrogance on the part of the finger pointer. The finger is thought to represent a gun, or pointed weapon. Strongly associated with anger, directed at another person. An exception to the generally aggressive meaning of finger pointing is the finger point and wink, below
67	finger point and wink	hands/ eyes	acknowledgement or confirmation	The subtle use of a winked eye with a pointed finger changes the finger point into a different signal, that of acknowledging something, often a contribution or remark made by someone, in this case the finger and wink are directed at the person concerned, and can be a signal of positive appreciation, as if to say, «You got it», or «You understand it, well done»
68	finger pointing (in the air)	hands	emphasis	Pointing in the air is generally used to add emphasis, by a person feeling in authority or power
69	finger wagging (side to side)	hands	warning, refusal	Rather like the waving of a pistol as a threat. Stop it / do as you are told, or else
70	finger wagging (up and down)	hands	admonishment, emphasis	The action is like pressing a button on a keypad several times. Like when a computer or elevator will not work, as if pressing the button lots of times will make any difference
71	hand chop	hands	emphasis – especially the last word on a matter	The hand is used like a guillotine, as if to kill the discussion
72	clenched fist(s)	hands	resistance, aggression, determination	One or two clenched fists can indicate different feelings – defensive, offensive, positive or negative, depending on context and other signals. Logically a clenched fist prepares the hand (and mind and body) for battle of one sort or another, but in isolation the signal is impossible to interpret more precisely than a basic feeling of

				resolve
73	finger tips and thumbs touching each other on opposite hands («steepling»)	hands	thoughtfulness, looking for or explaining connections or engagement	Very brainy folk use this gesture since it reflects complex and / or elevated thinking. In this gesture only the fingertips touch – each finger with the corresponding digit of the other hand, pointing upwards like the rafters of a tall church roof. Fingers are spread and may be rigidly straight or relaxed and curved. Alternating the positions (pushing fingers together then relaxing again – like a spider doing press-ups on a mirror) enables the fascinating effect (nothing to do with body language), which after enough repetition can produce a sensation of having a greased sheet of glass between the fingers. Try it – it is very strange. Very brainy people probably do not do this because they have more important things to think about. It is their loss
74	steepled fingers pointing forward	hands	thoughtfulness and barrier	The upwards-pointing version tends to indicate high-minded or connective / complex thinking, however, when this hand shape is directed forward it also acts as a defensive or distancing barrier between the thinker and other(s) present
75	palms down moving up and down, fingers spread	hands	seeking or asking for calm, loss of control of a group or situation	Seen often in rowdy meetings the gesture is typically a few inches above the table top, but is also seen standing up. The action is one of suppressing or holding down a rising pressure. Teachers use this gesture when trying to quieten a class
76	cracking knuckles	hands	comforting habit, attention-seeking	Usually male. Machismo or habit. Meaning depends on context. Noone knows still exactly how the noise is made, but the notion that the practice leads to arthritis is now generally thought to be nonsense
77	interwoven clenched fingers	hands	frustration, negativity, anxiousness	Usually hands would be on a table or held across stomach or on lap
78	index finger and thumb touching at	hands	satisfaction, «OK»	This is generally seen to be the «OK» signal, similar to the «thumbs up». The signal may be produced to oneself quietly, or more pronounced directed to others. There is also the sense of this suggesting something being «just right» as if the finger and

				thumb are making a fine adjustment with a pinch of spice or a tiny turn of a control knob. The circle formed by the joined finger and thumb resembles the «O» from «OK». The remaining three fingers are spread
79	thumb(s) up	hands	positive approval, agreement, all well	In the Western world this signal is so commonly used and recognized it has become a language term in its own right: «thumbs up» means approved. It is a very positive signal. Two hands is a bigger statement of the same meaning
80	thumbs down	hands	disapproval, failure	Logically the opposite of thumbs up. Rightly or wrongly the thumbs up and down signals are associated with the gladiatorial contests of the ancient Roman arenas in which the presiding dignitary would signal the fate of the losing contestants
81	thumb(s) clenched inside fist(s)	hands	self-comforting, frustration, insecurity	As with other signals involving holding or stroking a part of one's own body this tends to indicate self-comforting. Also thumbs are potent and flexible tools, so disabling them logically reduces a person's readiness for action
82	hand held horizontally and rocked from side to side	hands	undecided, in the balance	Signaling that a decision or outcome, normally is finely balanced and difficult to predict or control, could go one way or another
83	rubbing hands together	hands	anticipation, relish	A signal – often a conscious gesture – of positive expectation, and is often related to material or financial reward, or an enjoyable activity and outcome
84	touching nose, while speaking	hands / nose	lying or exaggeration	This is said to hide the reddening of the nose caused by increased blood flow. Can also indicate mild embellishment or fabrication. The children's story about Pinocchio (the wooden puppet boy whose nose grew when he told lies) reflects long-standing associations between the nose and telling lies
85	scratching nose, while speaking	hands / nose	lying or exaggeration	Nose scratching while speaking is a warning sign, unless the person genuinely has an itchy nose. Often exhibited when recounting an event or incident
86	pinching or	hands /	thoughtfulness,	In many cases this is an unconscious signaling of holding back or the nose

	rubbing nose, while listening	nose	suppressing comment	physically delaying a response or opinion. Pinching obstructs breathing and speech, especially if the mouth is covered at the same time. Rather like the more obvious hand clamp over the mouth, people displaying this gesture probably have something to say but are choosing not to say it yet
87	picking nose	hands / nose	day-dreaming, inattentive, socially disconnected, stress	Nose picking is actually extremely common among adults but does not aid career development or social acceptance and is therefore normally a private affair. When observed, nose picking can signify various states of mind, none particularly positive
88	pinching bridge of nose	hands / nose	negative evaluation	Usually accompanied with a long single blink
89	hands clamped on ears	hands / ears	rejection of or resistance to something	Not surprisingly gestures involving hands covering the ears signify a reluctance to listen and / or to agree with what is being said or to the situation as a whole. The gesture is occasionally seen by a person doing the talking, in this case it tends to indicate that other views and opinions are not wanted or will be ignored
90	ear tugging	hands / ears	indecision, self-comforting	People fiddle with their own bodies in various ways when seeking comfort, but ear-pulling or tugging given suitable supporting signs can instead indicate indecision and related pondering
91	hands clasping head	hands / head	calamity	Hands clasping head is like a protective helmet against some disaster or problem
92	hand stroking chin	hands / chin	thoughtfulness	The stroking of a beard is a similar signal, although rare among women
93	hand supporting chin or side of face	hands / chin, face	evaluation, tiredness or boredom	Usually the forearm is vertical from the supporting elbow on a table. People who display this signal are commonly assessing or evaluating next actions, options, or reactions to something or someone. If the resting is heavier and more prolonged, and the gaze is unfocused or averted, then tiredness or boredom is a more likely cause. A lighter resting contact is more likely to be evaluation, as is lightly resting

				the chin on the knuckles
94	chin resting on thumb, index finger pointing up against face	hands / chin	evaluation	This is a more reliable signal of evaluation than the above full-hand support. Normally the supporting elbow will be on a table or surface. The middle finger commonly rests horizontally between chin and lower lip
95	neck scratching	hands / neck	doubt, disbelief	Perhaps evolved from a feeling of distrust and instinct to protect the vulnerable neck area. Who knows – whatever, the signal is generally due to doubting or distrusting what is being said
96	hand clasping wrist	hands / wrist	frustration	Clasping a wrist, which may be behind the back or in open view, can be a signal of frustration, as if holding oneself back
97	running hands through hair	hair / hair	flirting, or vexation, exasperation	Take your pick – running hands through the hair is commonly associated with flirting, and sometimes it is, although given different supporting signals, running hands through the hair can indicate exasperation or upset
98	hand(s) on hip(s)	hands / arms	confidence, readiness, availability	The person is emphasizing their presence and readiness for action. Observable in various situations, notably sport, and less pronounced poses in social and work situations. In social and flirting context it is said that the hands are drawing attention to the genital area
99	hands in pockets	hands / arms	disinterest, boredom	The obvious signal is one of inaction, and not being ready for action. Those who stand with hands in pockets – in situations where there is an expectation for people to be enthusiastic and ready for action – demonstrate apathy and lack of interest for the situation
100	removing spectacles	hands / spectacles	alerting wish to speak	For people who wear reading-only spectacles, this is an example of an announcement or alerting gesture, where a person readies themselves to speak and attracts attention to the fact. Other alerting signals include raising the hand, taking a breath, moving upwards and forwards in their seat, etc.
101	thumb and fingers formed	hands	offensive - mockery,	A conscious signal, usually one-handed. Insulting gesture if directed at a person, typically male to male, since it mimics masturbation, like calling a person a «tosser»

	into a tube and rocked side to side or up and down (mainly male)		dissatisfaction, expression of inferior quality	or a «wanker» (UK) or a «jerk-off» (US). This is obviously rude and not used in respectable company such as the queen or a group of clergymen. The gesture is also used as a response to something regarded as poor quality, which might be a performance or piece of work or a comment on a product of some sort. The allusion is to masturbation being a poor substitute for sex with a woman, and that those who masturbate are not «real men». Unsurprisingly the gesture is mainly male, directed at other males, especially in tribal-like gatherings. Rare female use of this gesture directed at males can be very effective due to its humiliating value. For obvious reasons the gesture is unlikely to be used by females or males directed at females
102	two-fingered V-sign, palm inward (mainly male)	hands / fingers	offensive – derision, contempt	A consciously offensive and aggressive gesture, also called «flicking the Vs», widely but probably incorrectly thought to derive from the 1415 Battle of Agincourt in the Hundred Years War when the tactically pivotal Welsh longbowmen supposedly derided the beaten French soldiers and their threats to cut off the bowmen's fingers
103	two-fingered V-sign, palm outward	hands fingers	victory, peace	British World War II leader Winston Churchill popularized the victory usage, although apparently, significantly if so, first used the palm inwards version until he was told what it meant to the working classes
104	handshake – palm down	handshake	dominance	Usually a firm handshake, the «upper hand» tends to impose and / or create a dominant impression
105	handshake – palm up	handshake	submission, accommodating	Usually not a strong handshake, the lower hand has submitted to the upper hand dominance. How all this ultimately translates into the subsequent relationship and outcomes can depend on more significant factors than the handshake
106	handshake – both hands	handshake	seeking to convey trustworthiness and honesty, seeking to control	Whether genuine or not, this handshake is unduly physical and (often) uncomfortably domineering
107	handshake –	handshake	non-threatening,	Most handshakes are like this, when neither person seeks to control or to yield

	equal and vertical		relaxed	
108	pumping handshake	handshake	enthusiasm	A vigorous pumping handshake tends to indicate energy and enthusiasm of the shaker towards the other person, the meeting, situation or project, etc). There is a sense of attempting to transfer energy and enthusiasm, literally, from the vigorous handshaker to the shaken person, hence the behavior is popular in motivational folk and evangelists, etc.
109	weak handshake	handshake	various	Avoid the common view that a weak handshake is the sign of a weak or submissive person. It is not. Weak handshakes can be due to various aspects of personality, mood, etc. People who use their hands in their profession, for example, musicians, artists, surgeons, etc., can have quite gentle sensitive handshakes. Strong but passive people can have gentle handshakes. Old people can have weak handshakes. A weak handshake might be due to arthritis. Young people unaccustomed to handshaking can have weak handshakes. It is potentially a very misleading signal
110	firm handshake	handshake	outward confidence	Avoid the common view that a firm handshake is the sign of a strong solid person. It is not. Firm handshakes are a sign of outward confidence, which could mask deceit or a weak bullying nature, or indicate a strong solid person. Strength of a handshake is not by itself an indicator of positive «good» mood or personality, and caution is required in reading this signal. It is widely misinterpreted
111	handshake with arm clasp	handshake	seeking control, paternalism	When a handshake is accompanied by the left hand clasping the other person's right arm this indicates a wish to control or a feeling of care, which can be due to arrogance. To many this represents an unwanted invasion of personal space, since touching «permission» is for the handshake only
112	leg direction, sitting – general	legs / knees	interest, attentiveness (according to direction)	Generally a seated person directs their knee or knees towards the point of interest. The converse is true also – legs tend to point away from something or someone which is uninteresting or threatening. The rule applies with crossed legs also, where the upper knee indicates interest or disinterest according to where it points. The

				more direct and obvious the position, the keener the attraction or repellent feeling
113	uncrossed legs, sitting – general	legs	openness	In sitting positions, open uncrossed leg positions generally indicate an open attitude, contrasting with crossed legs, which normally indicate a closed attitude or a degree of caution or uncertainty
114	parallel legs together, sitting (mainly female)	legs	properness	This unusual in men, especially if the knees point an angle other than straight ahead. The posture was common in women due to upbringing and clothing and indicates a sense of properness
115	crossed legs, sitting – general	legs	caution, disinterest	Crossed legs tend to indicate a degree of caution or disinterest, which can be due to various reasons, ranging from feeling threatened, to mildly insecure
116	crossing legs, sitting – specific change	legs	interest or disinterest in direction of upper crossed knee	Generally the upper crossed leg and knee will point according to the person's interest. If the knee points towards a person then it signifies interest in or enthusiasm for that person; if it points away from a person it signifies disinterest in or a perceived threat from that person. Signs are more indicative when people first sit down and adopt initial positions in relation to others present. Signs become less reliable when people have been sitting for half an hour or so, when leg crossing can change more for comfort than body language reasons
117	open legs, sitting (mainly male)	legs	arrogance, combative, sexual posturing	This is a confident dominant posture. Happily extreme male open-crotch posing is rarely exhibited in polite or formal situations since the signal is mainly sexual. This is a clear exception to the leg / knee point rule since the pointing is being done by the crotch, whose target might be a single person or a wider audience. Not a gesture popularly used by women, especially in formal situations and not in a skirt. Regardless of gender this posture is also combative because it requires space and makes the person look bigger. The impression of confidence is increased when arms are also in a wide or open position
118	ankle lock,	legs	defensiveness	Knees may be apart (among men predominantly) or together (more natural in

	sitting			women). There is also a suggestion of suppressing negative emotion
119	splayed legs, standing	legs	aggression, ready for action	Splayed, that is wide-parted legs create (usually unconsciously) a firm base from which to defend or attack, and also make the body look wider. Hands on hips support the interpretation
120	standing «at attention»	legs / body	respectful	Standing upright, legs straight, together and parallel, body quite upright, shoulders back, arms by sides – this is like the military «at attention» posture and is often a signal of respect or subservience adopted when addressed by someone in authority
121	legs intertwined, sitting (female)	legs	insecurity or sexual posing	Also called «leg twine», this is a tightly crossed leg, twined or wrapped around the supporting leg. Depending on the circumstances the leg twine can either be a sign of retreat and protection, or a sexual display of leg shapeliness, since a tight leg-cross tends to emphasize muscle and tone. Assessing additional body language is crucial for interpreting such signals of potentially very different meanings
122	legs crossed, standing (scissor stance)	legs	insecurity or submission or engagement	Typically observed in groups of standing people at parties or other gatherings, defensive signals such as crossed legs and arms among the less confident group members is often reinforced by a physical and audible lack of involvement and connection with more lively sections of the group. Where legs are crossed and arms are not, this can indicate a submissive or committed agreement to stand and engage, so the standing leg cross relays potentially quite different things
123	knee buckle, standing	legs / knees	under pressure	Obviously a pronounced knee buckle is effectively a collapse due to severe stress or actually carrying a heavy weight, and similarly a less obvious knee bend while standing can indicate the anticipation of an uncomfortable burden or responsibility
124	feet or foot direction or pointing	feet	foot direction indicates direction of interest	Like knees, feet tend to point towards the focus of interest – or away from something or someone if it is not of interest. Foot direction or pointing in this context is a subtle aspect of posture – this is not using the foot to point at something; it is merely the direction of the feet when sitting or standing in relation to people close by
125	foot forward,	feet	directed towards	The signal is interesting among groups, when it can indicate perceptions of

	standing		dominant group member	leadership or dominance, i.e., the forward foot points at the leader or strongest member of the group
126	shoe-play (female)	feet	relaxation, flirting, sexual	A woman would usually be relaxed to display this signal. In certain situations dangling a shoe from the foot, and more so slipping the foot in and out of the shoe has sexual overtones

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ПСИХОЛОГІЯ СПІЛКУВАННЯ

Навчальний посібник
У 2-х частинах
Частина I

(Англ. мовою)