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**COMMUNICATION
PSYCHOLOGY
Lectures course**

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TABLE OF CONTENTS

<i>Communication as a psychological phenomenon</i>	6
1.1. Types of communication	7
1.2. Communication principles	15
1.3. Personality in the context of communication	21
1.4. Erik Erikson's theory of psychosocial development	24
1.5. Development of communication in ontogenesis	28
1.6. Main characteristics of communication	31
1.7. Sociocultural aspects of communication	37
<i>Questions for self-control</i>	42
<i>Psychological practice</i>	43
1.8. <i>Language of non-verbal communication</i>	53
Characteristics of non-verbal communication	
1.9. Types of non-verbal communication and body language	57
<i>Questions for self-control</i>	72

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, decisionmaking, 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 nonverbal 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

<i>№</i>	<i>Basis of communication</i>	<i>Types of communication</i>
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. Types of communication based on the communication channels used:

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 influenced 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.

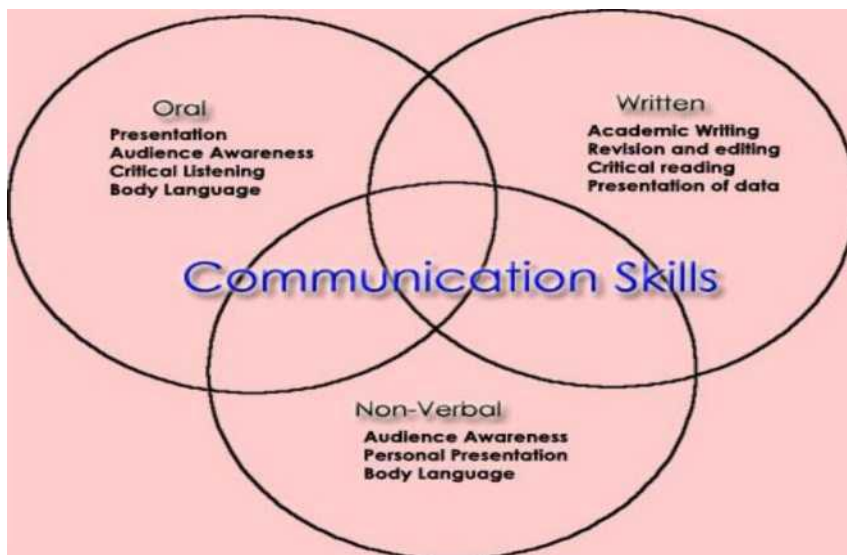
Disadvantages of written communication include: unlike oral communication. Written communication does not bring instant feedback; it takes more time to compose a written message as compared to word-of-mouth and a number of people struggles for writing ability.

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 resumes, 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 Jose 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 Jose is genuinely happy to see him or is only expressing recognition. For instance, if Jose 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, Jose 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

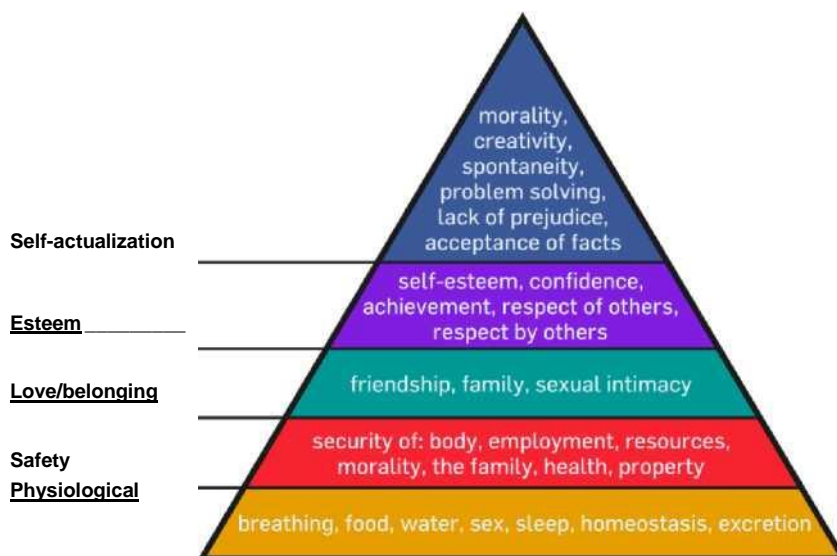
Operant conditioning is one of the fundamental concepts in behavioral psychology. This process involves strengthening or weakening of behavior the use of reinforcement and punishment.

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

<i>Stage</i>	<i>Basic conflict</i>	<i>Important events</i>	<i>Outcome</i>
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 Jurgen 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.

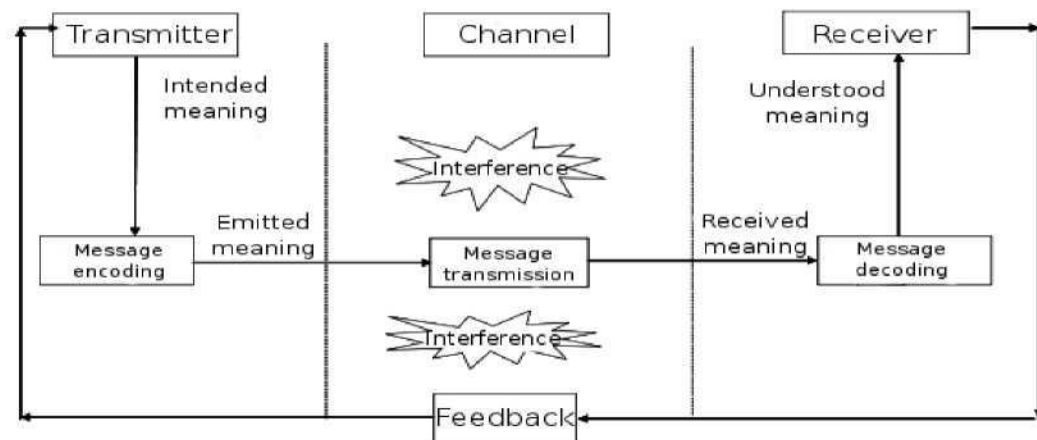
5.6. *Cultural noise*: stereotypical assumptions can cause misunderstandings, such as unintentionally offending a non-Christian person by wishing them a «Merry Christmas».

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

1.7. 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 nonsensical. 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

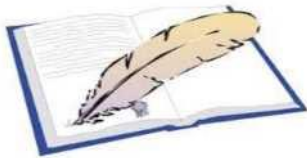
All institutions within society facilitate communication, and in that way, they all contribute to the creation, spread, and evolution of culture. However, communication media such as television, film, radio, newspapers, compact discs, magazines, computers, and the Internet play a particularly important 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

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:

- 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)*

- 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.

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.

1.9. 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 <i>0-1.5ft</i>	0.46-1.2m <i>1.5 -4ft</i>	1.2-3.7m <i>4- 12ft</i>	3.7m+ <i>! 2ft</i>

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.

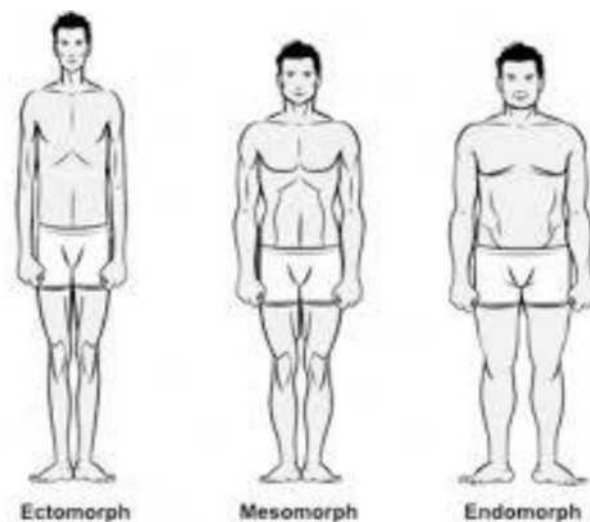
Self-presentation cues

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.

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.