SECTION 1

CONCEPTUAL UNDERSTANDING OF

COMMUNICATION

Section 1 :

Conceptual Understanding of 'Communication'

We begin the exercise in 'self-learning' by trying to grasp a conceptual understanding of 'communication' – in order to get acquainted with its various facets; as also to comprehend its nature and meaning in context of all its nuances and wide application.

1.1 Understanding 'Communication'

Communication denotes a process that is both interactive and purposeful. The word 'Communication' is derived from Latin *"Communis"*, which means – 'to make common', 'to share', 'to impart' or 'to transmit'. Through Communication, people influence one another's behaviour and unite themselves in groups. Thus 'Communication' is a means for breaking down the barriers to human integration. It is a means for achieving mutual understanding. Communication implies sharing some information or an attitude with another person or group of persons. Thus, Communication always requires at least three elements :

(a)   the source,

(b)   the message, and

(c)   the destination.

The classic definition of effective communication is found in Harold D. Lasswell's words : "Who says what, to whom, through which channel, and to what effect". In any attempt to define the term "Communication" : interaction, interchange, a 'sharing', and a 'commonness' are ideas that come to one's mind immediately.

Communication is a basic instinct of life. It is a fact of life of not only human beings, but also of animals and plants. It is an ever-continuing process and it is fundamental and going on all the time.

Communication is a social process and it is fundamental and vital to human survival. Fundamental because every human society, whether modern or primitive,

is founded on the capacity of its members to maintain a working consensus about the social order through Communication. As Ashley Montagu and Floyd Matson in their book *The Human Communication* (McGraw Hill, 1979) say, 'Communication is the name we give to the countless ways that humans have of keeping in touch – not just words and music, pictures and print, nods and pecks, postures and plumages · to every one move that catches someone's eye and every sound that resonates upon another's ear'.

Communication is not limited to human beings alone. Animals, birds and bees, they all communicate by singing, croaking and by other sounds they make. They also communicate through visual and olfactory signals. The dance of the honey bee is a sophisticated means of communication for it conveys to other bees the precise direction and distance of the place where nectar will be found.

Communication is a social, political, economic and cultural need of human beings. It is a social need for the articulation of individual and community needs. It is essential politically to create enlightened public opinion. The economic needs served by communication are in extension and transfer of technology, in the modernization and development process. Culturally, Communication is a means of individual and community expression, discovery and enrichment and recreation. Communication includes all methods of disseminating information, knowledge, thought, attitudes and beliefs through such modern media as internet, television and radio, print media, as also traditional means such as folk media and interpersonal media.

The authors of the book *The Human Communication* quoted earlier see Communication as more than just media and message, information and persuasion. "Human Communication ... also meets a deeper need and serves a higher purpose. Whether clear or garbled, tumultuous or silent, deliberate or fatally inadvertent, communication is the ground of meeting and the foundation of community. It is, in short, the essential human connection.

1.2 Some Definitions of Communication

- "Communication is social interaction through messages" (unknown)

- "Communication is a purposeful process which involves sources, messages, channels, and receivers" (unknown)

- "Communication is a process effecting an interchange of understanding between two or more people" (unknown)

- "Communication is the mutual interchange of ideas by any effective means" (unknown)

- "When social interaction involves the transmission of meanings through the usage of symbols it is known as Communication" (unknown)

- "Communication is anything that conveys meaning, that carries a message from one person to another" Brooker

- "Communication is the control of behaviour through descriptive and reinforcing stimuli" Horlman

- "Communication is the discriminatory response of an organism to a stimulus" Stevens

- "Communication is the force by which an individual communicator transmits stimuli to modify the behaviour of other individuals" Howland

- "Communication is all the procedures by which one mind can affect another" Warren Weaver

Please check your progress

1.) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :

2) Please attempt to answer the following questions :

ι) Elaborate briefly on the basic / fundamental understanding of 'Communication'.

ιι.) State two definitions of 'Communication' which according to you are the most appropriate in the context of your job.

1.3 The Process of Communication

Communication is the process of enhancing meaningful interaction between individuals. This process that has been going on since the dawn of civilization is an essential element for the existence of society. Our ancestors communicated through symbols and gestures, and through the spoken word later on. With the strides ahead that mankind has made in technology, newer media for communication were discovered which made communication between people and even countries instantaneous and effective.

To be successful, communication should be a two-way process : (1) Sending of message to an audience through a channel, (2) Reply or reaction to the message. The two-way process pre-supposes a communicator, a message, a channel, and a receiver. To put it in the language of researchers, the Communicator is the *encoder*, the message is the *symbol*, the channel is one of the *media*, the receiver is the *decoder*.

To put it in another way, Communication takes place when the sender selects a certain message and gives it a special treatment for transmission over a selected channel from a receiver who interprets the message before taking the desired action.

Graphically it can be seen as follows :

Graphic 1 : The Process of Communication

Sender → Message → Treatment → Channel → Receiver

These then are the elements of communication.

1. **The Sender** may be called the communicator / speaker / source. It is the person or apparatus that puts the process into operation. The sender decides what message to send, how to treat it so that the audience can follow it, what channels to use and which receivers or audience to reach. If the sender does not make the most appropriate or correct choice, the communication is likely to fail.

2. **The message** is the 'information' package for the use of the audience It may be a single signal also.

3. **The treatment of the message** refers to the way in which the message is handled before placing it in the channel. Its purpose is to make the message clear, understandable and realistic to the audience.

4. **The channel** is the medium of communication through which the message is sent.

5. **The receiver / audience** may be a single person or it may be a group of people or the masses The more homogenous the audience is, the greater are the chances of effective communication.

Please check your progress

1.) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :

2.) Please attempt to answer the following questions :

i) Which are the elements involved in the process of 'Communication'?

ii.) Discuss briefly how the 'Communication' process takes place.

1.4 The Characteristics of Communication

The following are the significant characteristics of communication :

1. Communication consists of several different elements in constant interaction with one another. The elements most frequently mentioned are source, receiver, encoder, decoder, message, context, channel, effect, feedback and noise.

2. Communication has no clear observable beginning or end; communication transactions do not have fixed boundaries.

3. 'Noise' is often inevitable in any communication transaction.

4. Communication is dynamic : Communication is not a static event but rather one in constant process.

5. Communication is transactional; each element influences every other element.

6. Communication is complex. The numerous types of communication, the numerous purposes communication serves, the numerous contexts in which communication may take place, and the numerous forms communication messages may take make a vast array of communication acts possible. There seems little question that communication is complex.

7. Encoders and decoders are interchangeable. Each party continually encodes and decodes.

8. Feedback messages come from the source as well as from the receiver and provide the source with information as to the relative effectiveness of various messages.

9. Communication messages may be verbal as well as nonverbal, for e.g. Communication would take place when we squint our eyes as well as when we speak.

10. Communication takes place through the continual encoding and decoding of signals – a process whereby signals transmitted in one code are received and translated into another code.

The Seven C's of Communication

The following seven commandments of communication can further be listed as essential characteristics for effective communication :

(1)   **Credibility**

Communication starts with a climate of belief. This climate is built by performance on the part of the practitioner. The performance reflects an earnest desire to serve the receiver. The receiver must have confidence in the sender. He must have a high regard for the source's competence on the subject.

(2)   **Context**

A communication programme must square with the realities of its environment. The context must provide for participation and playback. The context must confirm, not contradict, the message.

(3)   **Content**

The message must have meaning for the receiver, and it must be compatible with his value system. It must have relevance for him. In general, people select those items of information which promise them greatest rewards. The content determines the audience.

(4)   **Clarity**

The message must be put in simple terms. Words must mean the same thing to the receiver as they do to the sender. Complex issues must be compressed into themes, slogans, or stereotypes that have simplicity and clarity. The further a message has to travel, the simpler it must be. An institution must speak with one voice, not many voices.

(5)   **Continuity and Consistency**

Communication is an unending process. It requires repetition to achieve penetration. Repetition – with variation – contributes to both factual and attitude learning. The story must be consistent.

(6)   **Channels**

Established channels of communication should be used – channels that the receiver uses and respects. Creating new ones is difficult. Different

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channels have different effects and serve effectively in different stages of the diffusion process.

(7)   **Capability of Audience**

Communication must take into account the capability of the audience. Communications are most effective when they require the least effort on the part of the recipient. This includes factors of availability, habit, reading ability, and receiver's knowledge.

Please check your progress
1.)   Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :
2.)   Please attempt to answer the following questions : i)   State some of the significant characteristics of 'Communication'   ii.)   State and elaborate briefly the 7 "C's" of 'Communication'.

1.5 The Nature of Communication

The nature of communication is essentially of two types : i) verbal and ii) non-verbal. The VERBAL mode of communication encourages listening, speaking and writing; and research indicates that on an average a person spends about 70 percent of his active time on communicating verbally, and language is the media used to express our ideas. Natural speech is communication of information by means of the codes of language. This means that, in order to communicate with someone else, we must have a definite motive or intention; and we must also have, a particular language. It is with this gift of speech that all our recorded knowledge begins.

More complex really, is non-verbal communication. As the term suggests, NON-VERBAL communication avoids the verbal, or speech language. It means the communication of meaning through mime, gesture, posture, movement, facial contortions, spatial position or any other mode avoiding the use of words.

What are the features then generally included under the rubric of non-verbal communication? They divide into those which do not depend on the voice (non-vocal) and those that do (vocal). Non-vocal means of communication take a number of different forms : facial expression, gestures, especially hand movements, bodily movements, positions of the body, visual orientation especially eye-contact, physical contacts such as handshakes, kissing, pats on the back, proximity and distance positions. We may choose to signal to another person that we wish the conversation to be informal; we sit beside them. If we wish to choose an adversarial position we tend to adopt a position facing the person addressed. There is the direct gaze to attract attention, the bodily shift to keep it; an accompanying gesture to reinforce or supplement what we are saying, or to convey our reactions to a particular statement.

The technical designations for these (non-vocal) activities include 'PROXEMICS', the communicative function of bodily touch, distance and posture; 'KINESICS', the systematic use of facial expression, movement and gestures to convey meaning. Both comprise body language, using the body movements and appearance as opposed to speaking, writing or using signs, e.g. mime

Non-verbal communication also comprises of 'ARTEFACTS' (which has to do with the collectables and aesthetics maintained in ones immediate environment) and 'CHRONOMICS' (which has to do with ones usage of 'time' patterns in Communication processes).

The vocal non-verbal forms include laughing, crying, groaning, yawning and other emissions of sound intended to convey meaning. This concept related to 'oracy' – is termed 'PARALANGUAGE', and it encompasses all those vocal features which intentionally or otherwise give information about the "speaker" / communicator – as well as the content and intention of the communication. (For more interesting information on 'Body Language', please refer Annexure at the end of Section 1.)

Another nomenclature of non-verbal communication which also includes the following non-linguistic (devoid of language) modes of communication is as follows :

a.)   *The Auditory-Vocal mode*

The auditory-vocal mode means just as it says : through ear and voice. The most frequent form of communication occurs when one person speaks in a particular language and the person spoken to hears and understands. These modes are based on sound which is the most universal and natural medium for the study of language. We use our vocal organs and the air stream from our lungs to initiate speech – in our case the vowels and consonants of the English language. There are several other types of speech sounds which do not use an air stream from the lungs, the most well known of these being the 'click-languages' of Southern Africa. Click sounds are sharp suction noises made by the tongue or lips, for example the noise we write as 'tut tut' or 'tsk tsk'. In European languages isolated click sounds are often used to convey meaning, but they are not part of the system of vowels and consonants.

b.) *The Visual mode*

We use our eyes as the primary mode of visual communication. A well-known way in-which visual effects have a linguistic use is in the various sign languages for the deaf.

If we exclude, for the moment, written language, we can think of other writing-based codes such as semaphore or morse. We also use the visual channel when we decode meanings in facial expressions, in bodily gestures and in other modes of non-verbal communication.

c.) *The Tactile mode*

The term means 'touching'. Tactile communication (enhanced through skin) has an important linguistic function in deaf-blind communication. A widely known instance is 'Tadoma', a method of tactile speech communication between people who are both deaf and blind. Speech is perceived by placing a hand against the face of the speaker and monitoring the articulatory movements involved. Usually the thumb is used to sense the movement of the lips and the fingers fan out over the side of the face and neck. The communicative use of touching behaviour – proxemics – has, in recent years, attracted much research attention in the field of non-verbal behaviour.

d.) *The Olfactory and Gustatory modes*

Smelling and tasting (enhanced through nose and tongue) play an important part in our reception of information from the outside world, for example – the smelling and tasting of food. In comparison with the other modes of human communication these channels play a relatively minor role. One useful function of smelling is well known; detecting the smell of leaking gas. No less well known are the social functions of the fashions that surround perfumery and the social and economic activities these fashions generate.

Language and Expression :

Coming back to the discussion on Verbal Communication, it may be reinforced here that 'language' and 'expression' are indeed its essentials. All languages seem to make use of a rising or falling pitch pattern. There is a vocal difference entailed in making a statement or in asking a question. 'You are coming to London' can be expressed in two ways each using a different vocal pitch and expecting a different response. In written speech the rising pitch of 'You are coming to London?' is denoted by an interrogation mark. Both question (?) and exclamation (!) marks have an elocutionary as well as a punctuation function in a sentence.

Increased volume in vocal delivery is usually associated with emotions such as anger or fright. Emphasis is used to denote the degree of force we use in pronouncing a word or syllable. Italics are most often used to indicate the words or phrase on which the writer wishes to lay the greatest emphasis They represent the corresponding emphasis if the words are to be spoken. In addition we can also give a sense of urgency by speeding up the rate with which syllables, words or sentences are produced. This device is frequently used by storytellers and writers to convey intensity of feeling. We can also use a slower speech rate to emphasise deliberation or philosophical reflection. Voice quality or 'timber' may also alter the meaning of what is said, for example the use of a breathy or husky voice to express emotion. Consider too, the clipped tone of the military commander or the rapid patter of the salesman.

An important point is the comparative freedom we have when we speak to someone in a face-to-face situation compared with the ways in which we have to adjust when we wish to express the same thoughts and emotions in writing. Likewise, there is a strong connection between listening and reading; and listening is an important facet of oracy. A good listener is alert, sympathetic and critical. He is concerned not only to take in the intellectual content of the message, but also to apprehend the emotive overtones exhibited by the speaker. In the written language we expect manner to match matter; in the spoken we also expect form to be appropriate to content. This point is best illustrated by the skilled newsreader on

radio or television. News is largely factual and demands a straightforward business tone, but news of a great disaster is usually delivered in grave and measured tones. If there is a humorous aspect of the day's news this is given an appropriate vocal colouring and rhythm.

We listened before we began to read. Thus indeed, the world of listening and speaking precede the world of reading and writing.

Please check your progress

1.) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :

2.) Please attempt to answer the following questions :

i) What is 'Verbal' Communication? Elaborate briefly on the same.

ii) What is 'Non-Verbal' Communication? Which are its main types?

iii) Explain very briefly the following non-linguistic modes of communication.:

    a) Auditory vocal mode

    b) Visual mode

    c.) Tactile mode

    d.) Olfactory and Gustatory mode

1.6   The Types of Communication

Communication has been classified into several types : in terms of the verbal and non-verbal; the technological and non-technological; the mediated and non-mediated, the participatory and the non-participatory, and so on. Most of these typologies, however, are mainly for pedagogic or instructional purposes; in actual practice, there is much overlapping and mixing of the various types.   The typologies must be seen as attempts at coming to grips with the apparently simple but really complex phenomenon of communication.

One common typology relates to the size of a social group or the number of people involved in the experience of communication. Such a typology ranges from the intrapersonal and interpersonal to the group and the mass and is discussed below :

1.6.1   *Intrapersonal Communication*

Intrapersonal Communication is individual reflection, contemplation and meditation.   Transcendental meditation, for instance, is an example of such communication. Conversing with the divine, with spirits and ancestors, may be termed 'transpersonal' communication. This is a vital experience in the religious and monastic life, in ashrams and places of prayer, and among aboriginal and tribal communities. Intrapersonal communication becomes significant particularly in times when one is faced with stress in life. Looking inwards helps resolve conflict and helps one deal with difficult day-to-day situations with poise It also helps one cultivate and enjoy a holistic approach and general well-being in life It would be thus important and useful for all individuals to learn and practise intrapersonal communication.

1.6.2   *Interpersonal / Face-to-face Communication*

This type of communication is the most prevalent in all organizations – including set-ups like schools and colleges – and therefore it has been detailed more than the others to enhance its understanding and practise in all its parameters. Interpersonal Communication is direct face-to-face communication between two

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persons. It is, in other words, a dialogue or a conversation without the intervention of another person or a machine like the telephone or a two-way radio or television set-up. It is personal, direct, and intimate, allowing for maximum interaction and exchange in word and gesture. Indeed, it is the highest, the most perfect form of communication that two persons can attain. It is more persuasive and influential than any other type of communication such as group communication or mass communication, for it involves the interplay of words and gestures, the warmth of human closeness and in fact all the five senses. All interpersonal exchange is, therefore a communion and a sharing at the most intimate and open level. It is total communication for it takes within its compass – words, body movements, physical characteristics, body odours, and even clothes. This is not to deny that interpersonal exchanges can be used by confidence tricksters and conmen to throw wool over people's eyes. A man may smile and smile and yet be a villain for all we know. That perhaps explains why we cherish our privacy, and are constantly on our guard in face-to-face encounters, much more so in group or mass gatherings. Only the ones who have our trust, and have proved themselves are allowed to cross the barriers of an intimate relationship. Most are kept at a distance.

In the area of business communication that distance is ritualized. For instance, interpersonal exchanges between a medical representative and a doctor or that between a manager and a clerk, are generally carried out on a professional level. As the saying goes they usually 'talk shop', but on occasions, even business chatter can lead to close and abiding friendships. That potential lies in the nature of interpersonal communication; hence the frequent barriers we raise lest people invade our space, our 'territory'.

According to Konrad Lorenz and Desmond Morris, the ethologists, animals and birds often turn aggressive when their territories are invaded by outsiders. This is because of the 'territorial imperative' – the obsession with protecting one's space (cited from Desmond Morris : The Naked Ape). The elephant has his herd, the wolf his pack, and the birds and bees their nests and hives. Any encroachment from other groups is resented, and fought off, sometimes violently. Human beings react in an equally savage manner when their spatial privacy is encroached upon.

In European cultures, it is considered bad manners and bad communication to get too close (literally and figuratively) and too intimate unless you have been permitted to enter the sanctum sanctorum of another. Among Indians and Arabs, however, physical closeness in Interpersonal Communication does not generally imply intimacy, nor does constant gazing into each other's eyes. This is a part of West and South Asian cultures. According to Buddhism, the four social emotions that should guide interpersonal communication are : *metta* (loving kindness), *karuna* (compassion), *murdita* (sympathetic joy) and *upekkha* (equanimity) (Wimal Dissanayake : 'Asian Theories of Communication', in Media Development, 1983 [2], p.9).

The Three Stages of Interpersonal Communication

The Phatic Stage : The initial exploratory stage of communication determines the course conversation will take. This first stage is known as the phatic period (from the Greek *'phasis'*, an utterance). It begins with a 'Hi!' or a 'Hello! How are you?', 'Good Morning' or even a simple *'namaste'* or *'vanakkam'* or *'Jairam'*. The accompanying gestures are the meeting of the eyes, a smile, perhaps a handshake, and moving in closer to a talking distance. In a formal encounter, the distance is greater (though not among all cultures) than an informal friendly meeting. The conversation then may veer to talk about the weather or queries like "How's life?", "How are things with you?", "What have you have been doing with yourself?", "What's the news?", "How are the folks at home?".

The Phatic stage is, therefore, a warming-up time during which ritualized greetings are exchanged. In themselves, the words and gestures exchanged during this period do not mean much. Indeed, the questions asked are not meant to be taken literally. They are only a formalized manner of showing interest and attention. They are a way of saying "I am glad to have met you. Let's have a chat". "I am fine, thank you", for example is a stock reply even if you are not doing too well. No deception is involved at all : what we are doing through words is merely sending signals that we would like to have a conversation. So at this stage we don't literally mean what we say, but WE MEAN WELL. It is the

meaning after all, and not the words that really matter. The words are only symbols or ways of getting across. The meaning is more often than not behind the words rather IN them. More accurately, meaning lies in a situation and a context, seen not so much in isolation but in a social and cultural environment. This is as true of verbal as of non-verbal communication. For instance, the North Indian's gesture of touching an elder's feet connotes respect and reverence among people of that culture, but is considered a demeaning gesture in the cultures of the south and the north-east. The phatic stage then is patterned according to social and cultural norms and rituals.

The Personal Stage : The second stage, called the personal stage, introduces a more personal element into the conversation. During this period we generally lower our social guard a little and are prepared to take some risk in exposing ourselves and our feelings. Having moved on to this personal stage, we are likely to be willing to talk about personal matters such as one's profession, the family, health problems and the like. If, on the other hand, we were hesitant to enter this stage, we would have broken off the conversation at the phatic stage itself or continued talking in a formal manner. Professional discussions rarely go beyond the personal stage. Most business communication, therefore, takes place at this level, for it does involve personal interests and we are ready to go along to promote them.

The Intimate Stage : This stage is reserved for friends and relatives, the degree of intimacy depending upon the closeness of the relationship. To some we open our hearts out completely; to others, though good friends, we are reluctant to tell all. Nevertheless, it is a stage when social barriers fall and we are at ease; interpersonal communication achieves its highest form in this mode, and words seem inadequate. Says Robert Shuter, "In this period, communicators reveal their innermost thoughts and feelings – their fears and joys, weaknesses and strengths. Marked by intimate revelations, this stage is reserved for individuals who have established a deep union, one based on love, respect and understanding" (quoted in Lee O. Thayer : Administrative Communication, Illinois : Richard D. Unwin, 1961).

1.6.3 *Group Communication*

Group communication shares all these qualities, though in a much less measure. The larger the group the less personal and intimate is the possibility of exchange. In fact, as the group grows in size communication tends to become more and more of a monologue, for participation becomes problematic. The degree of directness and intimacy, therefore, depends upon the size of the group, the place where it meets, as also the relationship of the members of the group to one another, and to the group leader. Group communication is thus a more complex process than interpersonal communication. The level of mutual participation and understanding among the members suffers as a result. In Interpersonal Communication too understanding and participation may not be complete, especially if the non-verbal cues and the sociocultural contexts are not paid attention to. However, the possibility of checking up and correcting misunderstanding is much quicker and easier in much interpersonal communication.

Feedback is the key word here. While in interpersonal communication, feedback is instantaneous, it is not so in group communication. Interpersonal communication allows for instant response to feedback received. In Group Communication, on the other hand, feedback is more difficult to measure, and to respond to. It takes time before meanings are clarified and responses assessed. That explains why the art of effective public speaking (an example of one-way top-down communication) is more necessary at the group level than at the interpersonal level. Feedback is a term from CYBERNETICS, the study of messages, particularly of effective message control. When feedback is employed for this kind of social engineering, as in advertising, it is no more communication but propaganda and manipulation.

Face-to-face communication, nevertheless, is more persuasive and influential, particularly in an unequal communication situation. It involves the interplay of words and gestures and above all, the warmth of human closeness. Sincerity and enthusiasm are far easier to convey, and to react to in a face-to-face situation. In Group Communication, particularly where the group is large,

deception and pretence cannot be detected immediately. That must be the reason why 'acting' is associated with Group Communication. The theatre, religious services, dance performances, carnivals, the Kumbh Mela, Ram Lila, Rasa Lila and other folk events, are examples of Group Communication. Village markets, bazaars and melas too are instances of informal Group Communication Then there are 'gossip groups' and other informal traditional groups that come together either regularly or occasionally for sharing information. These are 'micro-groups' that communicate among and within themselves in terms of their status and the nature of their relationships.

1.6.4 *Mass Communication*

Group Communication has now been extended by the tools of mass communication . books, magazines, the press (newspapers), the cinema, radio, television, video and the Internet. Mass Communication is generally identified with these modern mass media, but it must be noted that these media are processes/facilitators - and must not be mistaken for the phenomenon of communication itself. Exaggerated claims have been made for the 'power' of the mass media. Daniel Lerner terms them 'mobility multipliers' and Wilbur Schramm considers them to be 'magic multipliers'. Indeed, both the terms 'mass communication' and 'mass media' are inappropriate in the context of developing societies. None of the 'mass media' reach the masses of people in these societies. So in every sense, these are 'minority' or 'elite' media, or even 'class' media, for only those who have the wherewithal can afford to purchase receivers for them. Where access to, and distribution of, the mass media in India is concerned, only the comparatively well-off in urban and rural areas are at an advantage.

Newspapers, transistors, films and television are still beyond the economic reach of the majority of our people. Traditional community media like the *keertana* and *yakshagana*, and the whole treasure-house of folk song, folk dance and folk theatre are the real organs of mass media in India. They are far less expensive organs, are easy of access, are frequently participatory in nature and communicate much more effectively than the electronic media and at a direct and personal level.

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Their reach too is far and wide in the country. However, the modern mass media are produced and distributed like other consumer and industrial products – on a mass scale.

1.6.5 'Mass-line' Communication

Mao Zedong, who led the Chinese Cultural Revolution, used a type of communication to talk to the masses. He termed it 'mass-line' communication. Mahatma Gandhi too employed a similar type of communication, the essence of which was personal example, respect for the peasant's knowledge, and non-manipulative information. Kusum J Singh's comparison of the two leaders' use of the mass-line type of communication brings out the relevance of this type of grass-root level communication even today for mobilizing the masses in developmental efforts (Kusum Singh : Gandhi and Mao as Mass Communicators, An Arbor, 1978).

1.6.6 Interactive Communication

Communication via the 'new' media such as video, cable, videotext, teletext, video-on-demand, tele-shopping, computers, and the Internet is usually termed 'interactive' communication'. Telecommunication-based services such as telephones, pagers, cellular or mobile phones, electronic mail are also considered to be 'interactive'. They are point-to-point communication systems, and can approximate to the interpersonal (as in the basic telephone and the various 'value-added' services), the group (as in teleconferences and videoconferences) or the mass (as in the Internet's World Wide Web) where companies or people with their own web-sites can reach millions of individuals across the globe at their own convenience. A major characteristic of interactive communication is 'asynchronicity', that is the sending and receiving of messages is at one's convenience, rather than at the same time, as in radio, television. Audio and video recording facilities listening and watching at a time later than the time of transmission; voice mail, electronic mail and pager messages, can be sent and accessed at times convenient to communicators.

Please check your progress
1.)   Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :
2.)   Please attempt to answer the following questions : i)   Which are the main types of communication based on the size of the social group and the number of people involved in the experience of the particular communication?   ii)   Discuss Interpersonal / face-to-face communication with some examples from your own job setting and experience.

1.7 The Scope and Functions of Communication

Communication is studied and used in several disciplines of life – management, industry, education, extension, public relations, advertising, radio, TV, films, etc.

Functions

One of the main functions of communication (at the human level) is to establish, maintain, explain or alter the relationship of a person with another. The other functions of Communication are : (1) Information, (2) Command / Instruction / Education, (3) Influence or Persuasion, (4) Integrative function, and (5) Entertainment function.

(1)   The Information Function : Information constitutes the basic element of adapting one's self to the environment or adapting the environment to oneself. Unless we have information about the activities going on in our environment we cannot concern ourselves with them. And to concern ourselves with something we must have the information. Thus, the giving or getting of information underlies all Communication processes, either directly or indirectly. Information is basic to all applied functions of communication. There can not be any communication unless a person is acquiring or disseminating information about the person or the environment.

(2)   Command / Instruction / Education   Function   : Those who are hierarchically superior, whether in educational set-ups, family, business, organizations or personal life, often initiate communication either to inform their subordinates or to tell them some thing, command them to carry out certain instructions.

This form of communication is more prevalent in formal organizations than in informal organizations. Those who are hierarchically superior are both privileged and obliged to command and control. According to David Berlo, a

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person can and will accept a communication as authoritative only when the following four conditions prevail :

(i) When a person can and does understand the communication;

(ii) At the time of taking the decision, the person believes that it is not inconsistent with the purpose of organization;

(iii) At the time of taking the decision, the person believes it to be compatible with his/her personal interest; and

(iv) The person is mentally and physically able to comply with it.

(3)   Influence, or Persuasive Function : According to Berlo, the sole purpose of communication is to influence others; we communicate to influence, to intentionally affect or change the behaviour of other persons.

Aristotle implied that the main aim of communication was 'persuasion'. The purpose of influencing another's comprehending system in some way would be to alter the receiver's general beliefs, understandings, values, orientations, in some desired way.

(4)   Integrative Function : The major function of communication at the interpersonal level is that of self integration or of continuously off-setting any disintegration.

At the level of formal organizations integrative functions are provided in part by bureaucratization, proceduralisation, etc. When a social system exceeds the integrative limits of face-to-face encounters, the necessary integrative mechanisms become embedded in the social systems, literature, art, folklore, mythology, movies etc – and manifest as messages for integration through the various media.

(5)   Entertainment Function : Communication also enhances the important function of providing entertainment to people – though the different traditional and mass media.

What can Communication Do? Communication has scope to achieve the following :

(i)   Communication can raise aspirations.

(ii)   It can project the future in the present.

(iii)   It can raise awareness, meet information needs, and reinforce existing beliefs.

(iv)   Communication can motivate through promise of self-gratification or reward.

(v)   Institutions where there is a free flow of communication (vertical and horizontal) lead to work efficiency and perception of goals and the possibility of goal realization.

(vi)   Communication wherever it meets the psychological needs of the people, releases motivation.

(vii)   There is greater acceptance of messages where communication messages are adapted to the psychological predisposition of the audiences, and where there is constant monitoring and adaption of message to feed-back.

(viii) Communication also has scope to motivate persons towards a particular behaviour, encourage / facilitate expression of emotions; and take persons / situations towards conflict resolution.

Please check your progress
1.)   Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :
2.)   Please attempt to answer the following questions : i)   Discuss briefly the various functions of 'Communication'.   ii)   Discuss briefly the scope of 'Communication' particularly of what you think it can achieve in the context of organizational / educational set-ups like schools and colleges.

1.8 The Need for Communication

A human being's need for communication is as strong and as basic as the need to eat, sleep and love. It is both an individual and a social need. It is 'both a natural individual demand and a requirement of social existence to use communication resources in order to engage in the sharing of experiences, through 'symbol-mediated interaction' (Luis Beltran : 'Farewell to Aristotle', in Communication 5, pp. 5-41). The severest punishment for a child is to be isolated, to be left alone, not to be spoken to. North Indian children mete out this punishment when they say '*kuttie*' to their playmates, holding out their thumb to the teeth as an accompanying gesture.

Grown-ups too and especially the aged need company, need to communicate. Society punishes criminals by locking them up in solitary cells, thus starving them of the basic need, and indeed the fundamental right to communicate. Communication involves active interaction with our environment – physical, biological and social. Deprived of this interaction we would not be aware of whether we are safe or in danger, whether hated or loved, or satisfied or hungry. However, most of us take this interaction and this relationship for granted, unless we experience some deprivation of it. When that happens we adapt ourselves to the environment so that we don't lose touch, in both the literal and figurative senses. For, to lose touch is to suffer isolation.

The basic human need for communication can perhaps be traced to the process of mankind's evolution from lower species. Animals, for instance, have to be in sensory communication with their physical and biological surroundings to find food, protect themselves and reproduce their species. A loss of sensation – the inability to hear a predator, for instance – can mean loss of life. Similarly, to be lost from primitive social communication – from the pack, from the herd or the tribe – is to be condemned to death (David Clark and William Blankenburg : You and Media : Mass Communication and Society, New York : Canfield Press, 1973).

What happens to a person who is 'excommunicated' – literally, cut off from communication – by his group or his society? Malcolm X, the Black Muslim leader, described the experience of being expelled from his group as 'a state of

emotional shock'. Elaborating, he said that this state was like that of someone 'who for twelve years had an inseparable, beautiful marriage partner and then suddenly one morning at breakfast the marriage partner had thrust across the table some divorce papers. I felt as though something in nature had failed, like the sun or the stars. It was that incredible a phenomenon to me – something too stupendous to conceive'.

Others who have been isolated for a period of time from human company are known to have experienced nightmarish hallucinations. Indeed, social isolation can also be hazardous to the heart as much as to the mind. It is estimated that single men without close friends run two or three times the risk of developing heart disease as their more sociable counterparts.

However, lack of communication can be as disorienting an experience as too much of it. Indeed, the apparent effects of sensory deprivation and sensory overload are frequently similar; anxiety, apathy, impaired judgement, strange visions, and something akin to schizophrenia. The 'information explosion' brought about by satellite television, the Internet and other technologies is an instance of this sensory overload.

Please check your progress

1) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :

2.) Please attempt to answer the following questions :

i) Write a brief note on the Need for 'Communication' stating a few examples.

ii) Discuss with an example how "Communication Overload"can be almost as harmful as the lack / dearth of Communication.
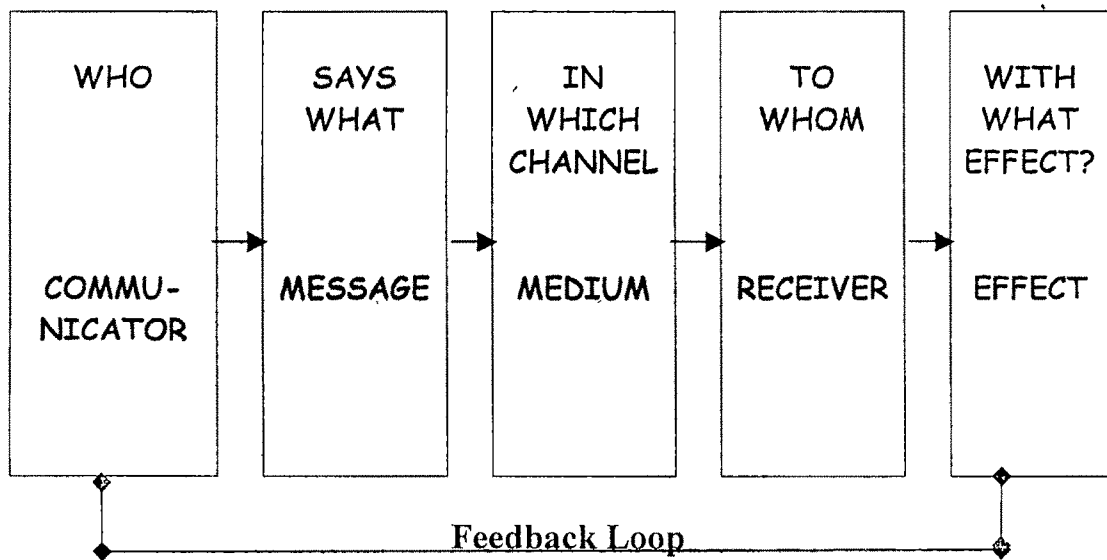
1.9   The Models of Communication

Western theories and models of communication have their origin in Aristotle's *Rhetoric*. According to Aristotle, rhetoric is made up of three elements : the speaker, the speech, and the listener. The aim of rhetoric is the search for all possible means of persuasion.

1.9.1   *Harold Lasswell's Model*

Perhaps the most widely quoted definition of mass communication in terms of Aristotelian rhetoric is that of Harold D. Lasswell, the American political scientist. He stated that 'a convenient way to describe an act of communication is to answer the following questions :

Who ~ Says What ~ In Which Channel ~ To Whom ~ With What Effect?

Graphic 2 : The Lasswell Model of the Communication Process

WHO COMMU- NICATOR	→	SAYS WHAT MESSAGE	→	, IN WHICH CHANNEL MEDIUM	→	TO WHOM RECEIVER	→	WITH WHAT EFFECT? EFFECT

Feedback Loop

Lasswell saw communication as performing three functions : surveillance of the environment, correlation of components of society, and cultural transmission between generations. Such a mechanistic and 'effects' approach to communication was to influence communication theory for decades to come. Essential to this understanding were the notions of transmission and transfer of information for intended effects.

A definition on similar lines was given by Berelson and Steiner : 'The transmission of information, ideas, emotions, skills, etc., by use of symbols-words, pictures, figures, graphs, etc. It is the act or process of transmission that is usually called communication'.

The primary goal of communication, according to Western communication theory, is influence through persuasion. Osgood's definition is an illustration In the most general sense, he explains, we communicate whenever one (the system or the source), influences another, (the destination), by manipulation of alternative signals which can be transferred over the channel connecting them.

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1.9.2 *The Shannon and Weaver Model*

The effects-oriented models or approaches to mass communication derive from Shannon and Weaver's Mathematical model of communication. Shannon and Weaver conceived of communication as a system composed of five essential parts plus 'noise' : (1) an information source, (2) a transmitter, (3) a channel, (4) the receiver, and (5) the destination As engineers during World War II at the Bell Telephone Laboratories in the United States, their primary concern was finding out the most efficient means of using the channels of communication (the telephone cable and the radio wave) for the transfer of information. They, however, claimed that the mathematical model they worked out as a result of their research at Bell, was widely applicable to human communication as well. (Their graphic representation later included the 'Feedback Loop' which is very significant in any communication process.

Graphic 3 : The Shannon and Weaver 'Mathematical' Model of Communication


Feedback Loop
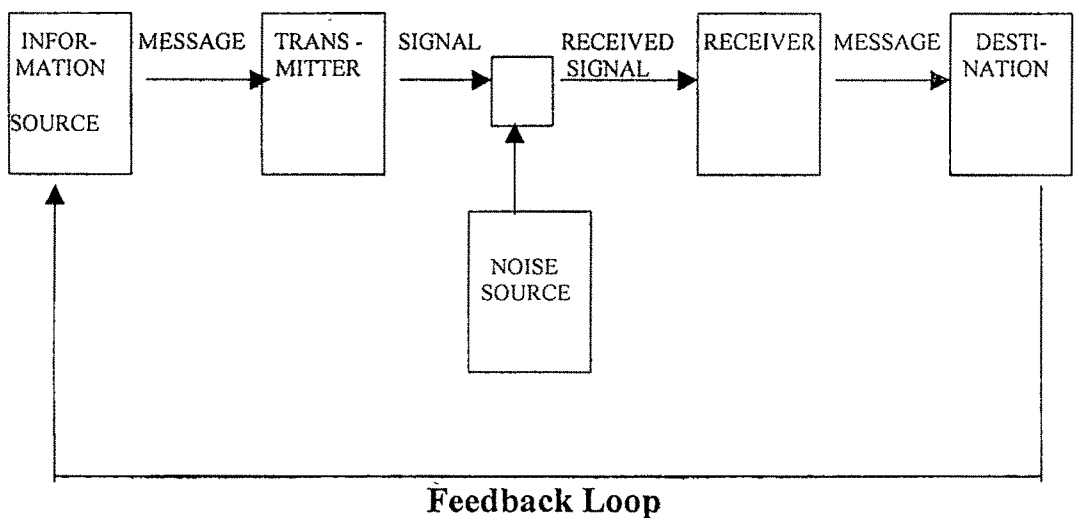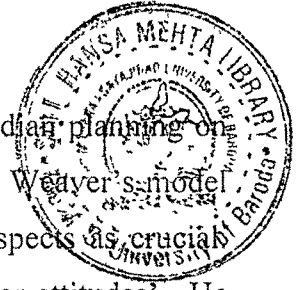
Wilbur Schramm, whose theories have influenced much Indian planning on the role of communication in development, adapted Shannon and Weaver's model to human communication, but stressed the encoding-decoding aspects as crucial. He defined communication as 'the sharing of information, ideas or attitudes'. He endorsed the Aristotelian principle that communication always requires at least three elements – source, message and destination.

The encoding and decoding of the message were the most important components to him. As he explained : Substitute 'microphone' for encoder, and 'earphone' for decoder and you are talking about electronic communication Consider that the 'source' and 'encoder' are one person, 'decoder' and 'destination' are another, and the signal is language, and you are talking about human communication (Wilbur Schramm : Mass Media and National Development, Stanford University Press, 1964).

1.9.3 *The Osgood and Schramm Model*

In a communication model he developed with Charles Osgood, Schramm suggested that communication was circular in nature, where both the sender and the receiver were involved in encoding and decoding, and were equal partners in the exchange.

Graphic 4 : The Osgood and Schramm Circular Model
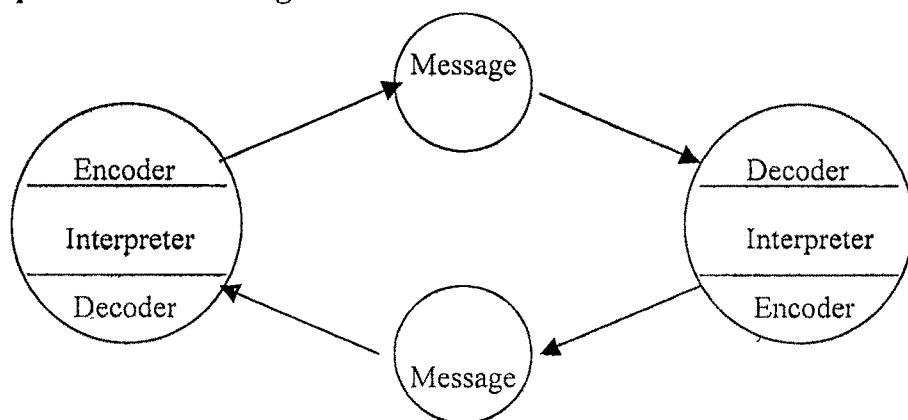
Berlo, on the other hand, saw communication as a 'process' and the events and relationships of this process as dynamic, ongoing, ever-changing, continuous. He argued that you cannot talk about the beginning or the end of communication or say that a particular idea came from one specific source, that communication occurs in only one way and so on. He termed this the 'bucket' theory of communication wherein ideas were dumped from the source into a bucket – such as a film, a lecture, a book, a television program or what have you – and moved the bucket over to the receiver and dumped the contents onto his head.

In sum, Western communication theories and the models (especially of development communication) built on them have been largely unilinear, wrongly postulating a mechanical notion of communication as the transmission of information from active sources to passive receivers. Further, these individual-based models wrongly assume that communication is an act, a static phenomenon privileging the source, not a dynamic process involving all elements in a social relationship.

1.9.5 *Semiotic Model*

In recent years, however, the focus in Western communication theory has shifted-from mechanistic 'effects' models of communication acts to those concerned with communication relationships and the communication 'experience'. SEMIOTIC models look at communication as 'social interaction through messages'. The focus of attention in these models is language (both verbal and non-verbal) as a sign-system; how 'meaning' is generated and understood is central to this approach. The crucial questions the semiotic approaches address are : What is a Sign? What is the Meaning of Signs? What is the relationship between signs, users and external reality? The user is seen as active, as a creator of meaning, as one who makes his or her own meaning. Meaning is thus not so much in the words, gestures or symbols (the 'text') but in the cultural interpretation of the participants (the 'readers') of the communication experience. The semiotic approaches to communication are based on the work of C S. Pierce, who established the American tradition of semiotics; C.K. Ogden and I.A. Richards of Britain, and the Swiss linguist, Ferdinand de Saussure.

1.9.6 *Frank Dance's Helical / Spiral Model*

As a further alternative to linear models, Dance (1967) advanced the notion of a helix to depict communication as a dynamic process. The helix represents the way communication evolves in an individual from his birth to the existing moment. As Dance elaborated :

> At any and all times, the helix gives geometrical testimony to the concept that communication while moving forward is at the same moment coming back upon itself and being affected by its past behaviour, for the coming curve of the helix is fundamentally affected by the curve from which it emerges. Yet, even though slowly, the helix can gradually free itself from its lower level distortions. The communication process, like the helix, is constantly moving forward and yet is always to some degree dependent upon the past, which informs the present and the future The helical communication model offers a flexible communication process.

As a heuristic model serving to discover; using trial and error device, the helix is interesting not so much for what it says as for what it permits to be said. Hence, it exemplifies a point made earlier. It is important to approach models in a spirit of speculation and intellectual play. If judged against conventional scientific standards, the helix does not fare well as a model. Indeed, some would claim that it does not meet the requirements of a model at all. More specifically, it is not a systematic or formalized mode of representation. Neither does it formalize relationships or isolate key variables. It describes in the abstract but does not explicitly explain or make particular hypotheses testable. Given such serious limitations, some might then ask what good it is. The answer depends on our inclination to speculate – to engage in what Chapanis (1961) called "sophisticated play". The following two paragraphs illustrate the possibilities of approaching models in a sportive manner :

Graphic 5 : The helical spiral as a representation of human communication
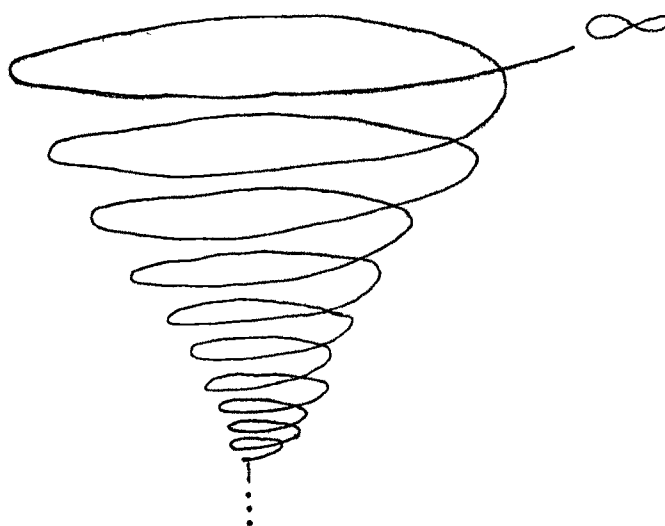
The helix implies that communication is continuous, unrepeatable, additive, and accumulative; that is, each phase of activity depends upon present forces at work as they are defined by all that has occurred before. All experience contributes to the shape of the unfolding moment; there is no break in the action, no fixed beginning, no pure redundancy, no closure. All communicative experience is the product of learned, nonrepeatable events which are defined in ways the organism develops to be self-consistent and socially meaningful. In short, the helix underscores the integrated aspects of all human communication as an evolving process that is always turned inward in ways that permit learning, growth, and discovery.

Interesting features notwithstanding, there is reason to question some implications that stem from likening communication to a helix. For example, does not the helix imply a false degree of continuity from one communicative situation to another? Do we necessarily perceive all encounters as actually occurring in an undifferentiated, unbroken sequence of events? Does an unbroken line not conflict with the human experience of discontinuity, intermittent periods, false starts, and so forth? Is all communication a matter of growth, upward and onward, in an ever-broadening range of encounters? If the helix represents continuous learning and

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growth, how can the same form also account for deterioration and decay? What about the forces of entropy, inertia, decay, and pathology? And does not the unbroken line of a helix tacitly ignore the qualitative distinctions that inevitably characterize different communicative events? Also, what about movements which we define as utterly wasted, forced, or contrived? Along similar lines, how can the idea of continuous, unbroken growth include events we consider meaningless, artificial, or unproductive? Countless other questions could be raised. And that is the point. The model brings problems of abstraction into the open. It suggests certain possibilities and rules out others. It also may trigger an awareness of assumptions we often take for granted. In particular, the helix illustrates the possibility of conceiving of communication in unusual and creative ways.

Please note : There are many other models of communication, the relevant ones were discussed here.

Please check your progress

1.) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :

2.) Please attempt to answer the following questions :

i) Name and discuss briefly the linear and circular models of communication.

ii) Write a note on the Helical model of communication.

1.10 The Theories of Communication

Several Communication scholars have studied communication and how it affects an individual. Have the mass media brought about any perceptible change in a person's outlook, attitudes and have they influenced a person to believe in a particular viewpoint, commit acts of crime or adopt an innovation? Theories concerning the impact of media on individuals and groups have undergone progressive change as a result of the discovery of important intervening processes between media and the people, that is between the stimulus and the response. The theories of communication belonging to the 'socio-psycho' nomenclature are discussed below – since they are the most relevant (in application too) to our day-to-day dealings with people – in any organizational settings, including schools and colleges Once the conceptualization of these theories is understood, it would be possible to determine where and how one needs to pitch ones communication in order to manifest behavioural changes, motivate towards performance, and elicit cooperation for the same.

1.10.1 *The Individual Differences Theory*

The basic proposition of this theory is that different people view or perceive particular events from different perspectives. The experimental study of human perception revealed that the individual's values, needs, beliefs, and attitudes played an influential role in determining how he selected stimuli from the environment and the way he attributed meaning to those stimuli within his acquired frames of references once they came to his attention. Perception differed from one person to another according to the nature of the personality structure. So it became clear that the audience of a given medium was not a monolithic collectivity that attended uniformly to whatever content was directed towards it.

The principle of *selective attention and perception* was formulated as a fundamental proposition regarding the communication behaviour of an ordinary person. It was not difficult to show that different types of people in an audience selected and interpreted mass communication content, the member of the audience

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selectively attended to messages, particularly if they were related to the person's interests, and were consistent with his/her attitudes and beliefs. His/Her response to such messages was modified by his/her psychological make-up. This is called the theory of individual differences in mass communication.

1.10.2 *The Psycho-Dynamic Model of the Persuasion Process*

The individual differences theory was, and remains, an important basic theory of mass communication effect. This conception has had a particular impact upon the advertising world and it has been the principal set of assumptions underlying a considerable number of social-psychological studies of the persuasion process that have accumulated in recent years. Persuasion is only one possible "effect" among many, but one upon which great attention has been focused. *It has been assumed that an effective persuasive message is one which has properties capable of altering the psychological functioning of the individual in such a way that he/she will respond overtly in modes desired or suggested by the communicator.* That is, it has been assumed that the key to persuasion lies in modifying the internal psychological structure of the individual so that the psychodynamic relationship between latent internal processes and manifest overt behaviour will lead to acts intended by the persuader. A common example would be an attempt to promote the purchase of a patent medicine (overt action) by instilling a fear of poor health or continued suffering (psychological-process). In simple graphic terms, this psychodynamic model of the persuasion process would be :

Persuasive message → Change in attitudes → Change in overt behaviour.

1.10.3 *The Social Categories Theory*

Parallel with and sometimes overlapping the individual differences theory is the social categories theory. The latter assumes that there are broad collectives, aggregates, or social categories whose behaviour in the face of a given set of stimuli is more or less uniform. The characteristics like age, sex, income level,

educational attainment, rural-urban residence, or religious affiliation provide examples for this. In fact, knowledge of several very simple variables – age, sex and education – provides a reasonably accurate guide to the suitable type of communication. The basic assumption of this above theory is that inspite of the heterogeneity of modern society, people who have a number of similar characteristics will have similar mass communication thought processes. These similar modes of orientation and behaviour will relate them to the mass media, in a fairly uniform way, and they will respond to it in roughly similar ways. The theory of social categories is not equivalent to a descriptive formula, but it can serve as a basis for rough prediction and as a guide for research, and it has functioned as a crude theory in the study of communication.

1.10.4 *The Theory of Social Relationships*

The image of society in the minds of most students of communication, until very recently, was of atomized individuals, connected with the mass media, but not with one another, and little thought was given to the relationships implied thereby to more informal relationships. This theory stated that informal social relationships play a significant role in modifying the manner in which a given individual will act upon a message, which comes to his attention via the mass media. This theory began to suggest that there was a kind of movement of information through two basic stages. First, information moved from the media to relatively well-informed individuals who attended to mass communications first hand. Second, it moved from those persons through interpersonal channels to individuals who had less direct exposure to media and who depended on others for their information This kind of communication process was termed the *two-step flow of communication.* Those individuals who were more in contact with the media were called *opinion leaders.* These opinion leaders were not only passing on information, but also their interpretations of the content. This kind of *personal influence* was immediately recognized as an important intervening mechanism between a message and the kind of response to that message.

Thus, contemporary theories of mass communication recognize not only the importance of individual psychological differences and the role of social categories in shaping the responses people make to the media, but the influence of informal group ties has also become increasingly clear.

1.10.5 *The Socio-Cultural Model of the Persuasion Process*

A socio-cultural model of the persuasion process follows from the idea that media effects in general are influenced by the social interactions a group member has with his fellows. As has been suggested, social and cultural variables play a part in the diffusion of new products, beliefs and attitudes. A substantial body of behavioural research and theory suggests that socio-cultural variables are important sources of *definitions for appropriate behaviour* that occurs within groups, and for *interpretations of realities* for the person. The research also indicates the way in which such variables as organizational membership, work roles, reference groups, cultural norms, and primary group norms can play a part in shaping and channelizing overt action in ways that are to some extent not influenced by internal psychological predispositions. To explain, predict, or manipulate individual's behaviour, reference must be made to the social norms and culturally defined values, in order that it can be effectively understood. A persuasion model suggested from these considerations is based upon the assumption that *new definitions* can be given for instance by changing cultural norms to socio-cultural processes in groups with the use of the mass media. If individuals to be persuaded are members of these groups, it may by this means be possible to give new directions to their overt actions, somewhat independently of their psychological predispositions.

It must be stressed that persuasion is not the only effect that mass communication can have. It is one among many. For this reason only the socio-cultural model of persuasion, flows from, and is a corollary to the more general social relationships theory of mass communication effects.

1.10.6 *Asian / Indian Communication Theories*

In recent years communication scholars in India and Sri Lanka have made attempts to develop theories of communication based on their own understanding and interpretations.

According to Tewari, the Indian theory of communication forms a part of Indian poetics; and can be traced to a period between second century B.C. and first century A.D. in the works of Bharata. It hinges on the concept of '*sadharanikaran*' which is quite close in meaning to the Latin term communis, commonness, from which the word 'communication' is derived (IP Tewari : 'Indian Theory of Communication', Communicator, New Delhi, March 1992, pp. 35-38).

The most important assumption in the process of *sadharanikaran* is that it can be achieved only among *sahridayas*, i.e., only those who have a capacity to accept a message. This is an innate ability acquired through culture, adaptation and learning Thus communication is an activity among *sahridayas*. It is to be noted, says Tewari, that the concept of '*sahridaya*' is not co-terminus with predisposition - or in favour or against. It only denotes the quality of mind or receptivity on the part of the audience. It does not speak of the quality – positive or negative – of attitude on the part of the audience. It may, however, qualify the depth or level of sensory experience that shapes the human personality (Tewari, op. cit.)

The human psyche in terms of this theory is composed of permanent moods, called *sthai bhava*. These moods are capable of arousing a corresponding state of feeling, *rasa*. There are nine permanent moods and they give rise to nine *rasas* or forms of aesthetic pleasure. For instance, the permanent mood *bhayanaka* arouses the *bayanaka* (furious) rasa, the *harsha* (joy) triggers the *hasya* (laughter) rasa, the *dina* (compassion) rasa and so on. The entire range of human emotions is encompassed in this categorization. The state of arousal of the nine permanent moods is termed '*rasa utpathi*'.

The *sthai bhavas* are accompanied also by many fleeting or secondary moods that are common to several dominant moods and serve the purpose of completely manifesting the permanent mood, such as *nirveda* (despondency) or *glani* (fatigue), and may help to manifest the permanent moods, like the erotic helps

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the pathetic. These are called *sancharis* or *vyabhichari bhavas*. In addition, there are *vibhavas* and *anubhavas*, the emotions that unite a man and woman in love. It is at the climax of this relationship that *sadharanikaran* is attained.

The concept of *sadharanikaran*, one of the fundamental concepts of Indian aesthetics, also has religious implications. As in the Vedanta, objects of experience are held to be not the ultimate reality but only manifestations of that reality; so words and the expressed meaning are regarded as the mere external experience of art, and the emotional mood which a work communicates is thus the essence of reality – the highest communication endeavour indeed (*ibid*).

There is a certain elitism present in the concept, however, Rasa is the art of the ordinary, but it can be understood only by the *sahridaya* and the only proof of its existence is the *aswada*, the taste, which only a *saridaya* has. He or she alone is capable of *sadharanikaran*.

Yadava points out that the term was first used in the tenth century by Bhattanayaka in a commentary on the *Natya Shastra* to explain the *sutras* related to *rasa*. Bhattanayaka stressed that the essence of communication lay in achieving commonness and oneness (JS Yadava : 'Trends in Communication Research', Paper presented at the National Seminar on Communication Research : Trends and Priorities, New Delhi : Indian Institute of Mass Communication Research, 1984).

Yadava draws out two implications or resonances of the term, *sahridaya*, literally meaning one at heart. He believes that the term is synonymous with 'identification' and 'simplification'- the identification of communicator with the receiver through the process of simplification. Mahatma Gandhi, for instance, achieved this identification with the masses through 'simplification' of his message, the common religious symbols he employed, and above all, the utter simplicity of his life.

At the community level, Yadava notes, the saints, Sufis and Brahmins of old propagated religious and cultural values through simplification and illustration. He sees this practice as continuing today in the conversation and traditional media of rural folk throughout the Indian sub-continent. This dimension of *sadharanikaran* seems to have become the common heritage of the Indian people.

Yet, the process of *sadharanikaran* is fundamentally 'asymmetrical', and the sharing or oneness it connotes is among *sahridayas* alone, unequal perhaps but one in heart. The goal of *sadharanikaran*, therefore, is not persuasion so much as the very enjoyment of the process of sharing. At the same time, the source is perceived as having a higher status, and the receiver of the message, a lower status. As Yadava puts it, the relationship is hierarchical, of 'domination' and 'subordination'. The source is held in high esteem by the receiver of information, a relationship idealized and romanticized in the *guru-chela* tradition.

Yadava hypothesizes that the asymmetrical aspects of *sadharanikaran* helped in the blossoming of Indian civilization in earlier times through efficient communication and division of labour, but over centuries resulted in highly rigid and hierarchical closed social structures.

Wimal Dissanayake draws on the Vedas, the Upanishads and non-philosophical traditions (such as Bhartrhari's *Vakyapadiya*, a fifth century text on grammar) to build an Indian model of communication. The primary focus of interest in his model is how the receiver makes sense of the stimuli he receives so as to deepen his self-awareness. In Indian tradition, he argues, 'communication is an inward search for meaning – a process leading to self-awareness, then to freedom, and finally to truth'. Thus it transcends language and meaning and is interpretation or reception-oriented, not expression-oriented like the Western models The intrapersonal dimension is of greater importance than the interpersonal in the Indian approach, for individualism and manipulation have no place in it.

Neville Jayaweera, also a Sri Lankan with a deep interest is Indian philosophy, observes that the Vedantic philosophy of '*advaita*' (absolute monism) has profound implications for contemporary understanding of communication (Gunaratne, 1991).

Dissanayake also propounds a Buddhist theory of communication derived from the concept of dependent co-origination, *pattica-samupadda / pratitya-samutpada*. This concept lies at the heart of the Buddha's teaching. It is related to the three principles that sum up worldly existence : *anitya* or impermanence, *dukka*

or suffering and *anatma* or no-self. It is a highly connotative concept which implies that every phenomenon, including communication, is in a state of impermanence and flux.

1.10.7 *A Philosophical View*

T B. Saral looks at communication theory from a Hindu philosophical perspective (TB Saral : 'Hindu Philosophy of Communication', Communication 6, pp 47-58. For another Indian analysis of Western transmission models, see Achal Mehra : 'Western Communication Theory : An Asian Critique', Paper presented at the IAMCR). The Hindu's concept of the universe is based on the 'Virat Purush' (cosmic man) view. A natural extension of this concept is that it espouses the systems approach, the authority of Universal law, the law of Dharma. Dharma is the basic principle of the whole universe and is existing eternally. This natural law of Dharma regulates human existence and governs relations of individual beings; communication too is governed by the same law.

Saral believes that most western studies of communication are confined to the study of what may be termed 'surface structure' features, such as verbal language, body language, nonverbal gestures, facial expressions, etc. But it is often the 'deep structure' features that make a critical difference to our understanding of communication. This 'deep structure' is shaped by the cultural and metaphysical assumptions about the definition of truth and reality, the place of an individual in the universe, and one's relationship with other living and non-living elements of the environment, the concepts of time and space, and so on.

Western models and theories of communication are thus reflective of the biases of western thought and culture. The distinctive marks of this philosophy are categorization, classification, linear sequencing and rational logic. Indian philosophy, on the other hand, is characterized by complexity and pluralism; it is holistic and intuitive, and believes that reality is one. In Indian rhetoric, opposites are coordinates, contradictions are illusory, and the world is a dramatic portrayal of God playing hide-and-seek with himself, trying to reassemble all the divergent

parts back into their original unity (T Oliver : Communication in Ancient India and China, Syraence : Syraence University Press, 1971).

1.10.8 *An Islamic 'Communication' View*

Hamid Mowlana and Majid Teharanian, two Iranian-American media scholars have developed an Islamic or 'Communitarian' model of communication. The 'umma' or the community is at the center of communication in Islam, as against the individual who is the primary focus of attention in Western models. The primary purpose and experience of communication, according to this view, is to build relationships in a community rather than persuasion or propaganda

Please note : There are many other theories of communication; the relevant ones were discussed here.

Please check your progress

1.) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant .

2) Please attempt to answer the following questions :

ı) State and discuss briefly any one of the socio-psycho theories of communication which you find the most convincing in the context of building human relations at work.

ıı) Describe briefly the salient features which distinguish the Asian / Indian thought / philosophy on 'communication' from the western theorization / implications.

1.11 Barriers to Communication

'Barriers' are any obstacles or difficulties that come in the way of communication. They may be physical, mechanical, psychological, cultural or linguistic in nature. In business communication, for instance, the major obstacles arise because of the set-up of an organization – the organizational barriers. The size of an organization, the physical distance between employees of an organization, the specialization of jobs and activities, and the power and status relationships, are the main organizational barriers. Besides, there are the barriers raised by interpersonal relationships between individual and groups, the prejudices of both individuals and groups, and the channels they use to communicate.

In the 'jargon' of communication, all barriers whatever their nature are clubbed under a common label – 'noise'. A term from modern physics, it denotes not only atmospheric or channel disturbance, but all barriers that distort communications in any manner.

Is there such a thing then as 'perfect' communication free of all barriers? This is hardly ever true, except perhaps at higher spiritual or mystic levels where communication is transformed into a 'communion'. For us, mere mortals, the wrestling with imperfect communication must continue.

1.11.1 *Physical Barriers*

Four main kinds of distractions act as 'physical barriers' to the communication process. These are :

(1)   The Competing Stimulus in the form of another conversation going on within hearing distance, or loud music or traffic noise in the background. The cawing of crows or a plane passing overhead can, for example, drown out messages altogether.

(2)   Environmental Stress : A high temperature and humidity, poor ventilation, vibrations felt, a strong glare – all can contribute to distortions in the sending and receiving of messages.

(3)   Subjective Stress : Sleeplessness, ill health, the effects of drugs and mood variations give rise to forms of subjective stress that often lead to great difficulties in listening and interpretation.

(4) Ignorance of the Medium : The various media for communication are : oral, written, audio, visual and audiovisual. The use of a medium with which the communicators are not familiar would turn the medium itself into a barrier. For instance, the use of visual media like maps and charts to instruct workers who have not been taught to read maps and charts would alienate the workers immediately; they would 'switch off' for lack of knowledge of the medium.

1.11.2 *Psychological Barriers*

Each of us has a certain 'frame of reference', a kind of window through which we look out at the world, at people, and events and situations A frame of reference is a system of standards and values, usually implicit, underlying and to some extent controlling an action, or the expression of any belief, attitude or idea. No two individuals possess exactly similar frames of reference, even if they should be identical twins. To a large extent our frames of reference are influenced by our experiences, particularly our childhood experiences, and the cultural environment we have grown up in. Heredity too has a great influence.

However, learning and deeper experiences modify these 'mental sets' as we grow and mature, and develop diverse frames of reference to meet different needs – our own and that of the group we identify ourselves with. This is the 'reference group', whose attitudes towards religion, politics, education and so on we adopt as our own – without being fully aware that we are doing so.

1.11.3 *Self Image*

Tied up with the term 'frame of reference' is the term 'self-image' or 'self-concept' – i.e., the way an individual looks at himself, or the picture he has of himself. It is this 'self-image' that makes us always defend our point of view, to interpret messages in the way we wish to interpret them, and to see 'reality' according to our own pre-conceived notions. That is why few people see things alike : Freud, Jung and Adler interpreted the same dream in three different ways; Indian historians differ on who was responsible for 'the partition', and people understand 'love', 'beauty', 'honour' and 'freedom' according to what suits their 'self-image'. The American poet Wallace Stevens wrote that there were 13 ways of

looking at a blackbird. He was mistaken, for there were as many ways as there were cultural contexts.

Thus, we tend to listen attentively to, and interpret favourably those messages which give a boost to our self-image, and reject or misinterpret messages which threaten that same image. The consequence is : Communication selectivity. It is not only with regard to the sending and receiving of messages that we are selective, but also in the extent we remember them. For instance, we retain only that information that is pleasant to us or reinforces our ego, and try to forget details that are unpleasant or humiliating.

1.11.4 *Resistance to Change*

"The risk of being changed is one of the most frightening prospects many of us face" (Carl Rogers). No wonder, we resist change in any form except where we are convinced it is to our benefit. So new ideas that do not support our own views are resisted outright. In fact, most of the time we do not actually hear views which conflict with our own. But we hear with rapt attention any communication that reinforces our beliefs, and our self image.

The effective communicator, therefore, does not wait till resistance builds up against an intended change or innovation, but takes the people into confidence even at the planning stage. Instead of springing a surprise on them, he listens to their point of view with respect, involves them in the change; talks to them about the benefits the change will bring; assures them their security will not be affected; and explains the reasons why the change is necessary.

1.11.5 *Defensiveness and Fear*

Closely related to the barrier raised by our 'resistance to change' is the barrier of defensiveness One of man's most compelling needs is to justify himself. Even when we are convinced we are wrong, few of us admit it, as it means a loss of face. More often than not, therefore, we tend to 'rationalize' (explain away) the mistakes we make, the attitudes and opinions we hold so dear.

'Fear is an affect of great potency in determining what the individual will perceive, think and do' (Izard and Tomkins). Indeed, together with the allied emotions of nervousness, anxiety and tension, fear is the most constricting of all the

affects, resulting often in 'tunnel vision' (near-blindness to a great part of the communication). It also gives rise to slow and narrow thinking which selects and distorts communication.

During an interview, a candidate's fear, tension and anxiety tells on his performance : he fumbles for words, misinterprets questions and in general gives a poor show of himself. During a written examination, nervous candidates misread the instructions, misunderstand the questions asked. Some psychologists, however, are of the view that a little anxiety is good, for it brings into use brain-cells otherwise inactive, and heightens attention, improves performance, releases certain hormones, and facilitates learning by a greater spread of nerve messages in the brain. In other words, fear and anxiety can be turned into a source of energy and confidence.

1.11.6 *Linguistic and Cultural Barriers*

A language is the expression of the thoughts and experiences of a people in terms of their cultural environment. When the same language is made use of in a different culture, it takes on another colour, another meaning. When, for instance, English is employed in India, it comes under the influence not only of the accent of the local language, but also of the meanings and connotations of words, phrases, and idioms of that language, and of the culture that has given rise to it

Each language shapes the reasoning of its speakers. Thus English enforces 'either/or' thinking and reasoning. Indeed, no human is free to describe nature with strict objectivity; he is a prisoner of his language and even the same language has to cross not only cultural and generation gaps, but political and social gaps as well.

What is more, in our own familiar environment we switch our type of language fairly frequently, probably quite unconsciously; we modify it according to whom we are talking to, where we are, and according to what we talk about; there is a different language for discussing profit margins and for talking about the merits of the domestic help .... we are aware of the situational differences. This is equally true of non-verbal language : a nod of the head does not mean assent in all cultures; the 'thumbs up' gesture has different associations for urban and rural

groups in India; the touching of an elder's feet is a mark of respect in North India, but not quite so acceptable in other cultures.

1.11.7 *Language and Meaning*

Language facilitates understanding, but there are times when it can be a barrier to communication. In the first place, a language (whether verbal or non-verbal) is ambiguous by nature. The words of language, for instance, are mere symbols, and by themselves rarely represent only one meaning Further, these symbols are understood differently by participants in communication. And words (or symbols) possess objective and subjective meanings. While objective (or denotative or dictionary) meanings point to objects, people and events, subjective (or connotative) meanings point to emotional and evaluational responses. The favourable and unfavourable associations of a word depend upon the cultural context in which it is used. Take the words 'fascist', 'capitalist' or 'communist', for example : they carry different associations in communist and non-communist states.

Meanings, therefore, exist not in words themselves but in the minds of people who use them. Even simple words like 'love', 'freedom', 'happiness' and 'tragedy' carry numerous associations depending upon the political and cultural situations people find themselves a part of.

1.11.8 *Mechanical Barriers*

Mechanical barriers are those raised by the channels employed for interpersonal, group or mass communication. Channels become barriers when the message is interfered with by some disturbance, which (1) increased the difficulty in reception or (2) prevented some elements of the message reaching its destination or both The absence of communication facilities too would be a mechanical barrier. Technically, such barriers are clubbed together under one general term 'channel noise'

This type of barrier includes any disturbance which interferes with the fidelity of the physical transmission of the message. A telephone that is in poor working order, making demands on the yelling ability of the Sender or Receiver, is a mechanical barrier in interpersonal communication. So also is 'cross-talk' often

heard over an 'intercom' link in an office, or during long-distance calls. Thus, hearing is the physical act of receiving sound waves, a natural process. Listening, however, is a skill that has to be learned and developed, requiring hard work and practice.

In Group Communication, a rundown or 'whistling microphone, and the wrong placement of loudspeakers are disturbances which are mechanical in nature. (The communicator who stands too close or too far from the mike is another matter.) In mass communication, mechanical barriers would include such disturbances as audio reception problems on the radio, smeared ink on a newspaper, a rolling screen on television, a barely readable point-size, or a film projector or video that does not function properly.

Further, when a message is misunderstood even though it is received exactly as it was transmitted results in what is known as Semantic Noise. The communicator might use words or names that are unfamiliar to an audience member, i e. the 'communication' may be outside the person's 'frame of reference'. Semantic noise occurs when the words used may have one meaning for the communicator and another for the receiver.

Communication which challenges attitudes, values and beliefs of the audience may get 'rejected', 'distorted' or 'misinterpreted' and is termed 'Rejection'.

And lastly, 'Dissonance' occurs when an action is taken by a person and that action is inconsistent with what a person knows or has previously believed. The person is uncomfortable until some 'dissonance-reduction' is achieved by seeking out messages that help adjust beliefs to action.

Please check your progress

1.) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :

2.) Please attempt to answer the following questions :

i) What is 'noise' in communication? State its various types and discuss briefly any one which you think is the most significant of all.

ii) Elaborate briefly on the one barrier to communication which you most frequently encounter at work

1.12 Feedback in Communication

Once the response or reaction of the receiver to a message become known to the sender, it becomes feedback. Through feedback, the source gets to know if the communication sent has achieved its objective. Feedback exerts control over the message that the source will send in future. In other words, the audience controls the communication it receives in future by the responses it makes or does not make. Thus the response or feedback acts as a check on the communication flow.

In a communication process, a person is both a receiver and a source. The person receives a message from the source. The person reacts to the message and transmits the reactions or feedback to the source. Thus the receiver becomes the source of feedback and the source that originated the message becomes receiver of feedback.

Feedback is of paramount importance for effective communication. A good communicator is one who is attentive to feedback and constantly modifies the messages in the light of the reaction of the audience to the message.

We often overlook the power of feedback to affect the source. We fail to realize the extent to which the receiver affects the communicator. When the audience indicate that they do not understand, the source repeats the message.

Person-to-person communication yields maximum feedback then and there, where as the mass media have no such facility as the source and the receiver are separated   They have little opportunity to get feedback from the responses of others unless field surveys are organized and 'Letters to Editor', 'Letters from Listeners or Viewers' etc. are encouraged – which would help in the process.

This difficulty in getting feedback by those who use mass media to send their message has given rise to an entire industry – the opinion poll, readership surveys, audience research, those who study the impact of advertisements etc.

The audience-response in the shape of desirable action is needed in the form of free feedback in response to a message. The following gives an idea of the possible variety in response that may result on receiving a message.

(1) Understanding Vs. Knowledge

Communication efforts often fail because they stop simply with the giving of facts to the people. There is no attempt to promote an understanding of the facts presented. People usually do not act on facts alone. *They need to gain an understanding of the facts. Communication must promote understanding through effective and free feedback so as to remove all barriers between the sender and the receiver.*

(2) Acceptance Vs. Rejection

A thinking human mind requires that the facts should be understood before they are accepted. Mental acceptance precedes (the resorting to) action. Belief resulting from a thorough knowledge determines what one does, when free to act as one chooses. Feedback is most essential to help one act in a right way.

(3) Remembering Vs. Forgetting

When opportunity for putting into practice what is learnt is not immediately available, what is learnt may be forgotten owing to delayed action. Transmitting the right message to the right people at the right time is often a crucial factor in successful communication.

(4) Mental Vs. Physical Action

Change in the mind of a person must always precede change in his/her action. A message suggesting physical action could end at the source. So feedback is essential to remove the mental barrier in the way of implementing or acting upon a message.

(5) Right Vs. Wrong

The intent of communication is to promote desirable action by an audience as determined by the communicator. For a variety of reasons, people do not behave precisely according to instructions even when they have understood and accepted them

Whether as individuals or groups, human beings have their own ideas about how to act. This situation can be corrected through constant free feedback as also by rectifying the transmission errors entering the communication channels.

Thus, effective communication is the core of successful education at all levels and also the key that unlocks the door to human relationships which is to exchange knowledge and thought. Communication refers to the exchange of knowledge, skills, and attitudes among persons and the social groupings. In other words, Communication implies the movement of knowledge in such way that they act on the knowledge in order to achieve results. Since the objective of all interactions is to bring about desirable change in the behaviour of the people, knowing and understanding the phenomenon of communication is indeed critical.

Please check your progress

1.) Make some points of what you may have understood and remember so far, or try to make a note of any point/s that may have struck you as significant :

2.) Please attempt to answer the following questions :

i) Discuss briefly the significance of 'Feedback' in communication.

ii) Try to recall or note how an instance of 'feedback' (received or given) helped enhance communication and a subsequent betterment of a relationship at work.

What is Body Language?

Body language is described simply by psychologists as a language of signals. They say we express our feelings and thoughts in gestures, movements and attitudes, unaware that we are doing so.

If you like, this language is what we say without speaking, which is a great deal. Only part of what we tell those around us is conveyed by the spoken word. Movements, usually controlled by the subconscious, say more. Every day we unconsciously send many signals through the body Proxemics and Kinesics, i.e. the study of body and face movements respectively, which will tell us that 50 per cent of information on the character, impact and credibility of a person is conveyed by body language.

The Importance of Body Language

You may use words to disguise your thoughts. You may leave things unsaid, even lie – but it is impossible to do this with body language. Sometimes it is easier to change your mind or your convictions than to control your posture, expression and gestures – how you tug at your ear lobe, perhaps. You may use a lot of words and fail to get your point across, but to anyone who can read the signs, the body 'speaks' simply and clearly.

Understanding your own and other people's body language requires you to be both observer and interpreter. You must watch closely, since what you are looking for may not be obvious or dramatic, but small unspectacular signals.

In private as well as professional life, body language is a major means of human communication . The ability to identify it in others and to know how to use it yourself will give you an immense advantage in dealing with others. You can .

- liberate your body from the restrictions imposed on it by social mores and personal inhibitions;
- communicate more forcefully by using your body effectively;

- harmonise your inner and outer attitude, so that you feel more relaxed and experience less stress in yourself and in your relationships with other people;
- learn more about others from their body language than from what they say;
- learn the difference between studied and spontaneous body signals, making it difficult for others to hide their true selves;
- develop your own body language and communicate more easily with others.

Some of our movements and gestures are obvious : wrinkling the nose, wagging a finger, raising the eyebrows, glancing up in desperation, making a fist. All these movements are easy to see and interpret. But how should we read the subtler signals?

Japanese mime theatre uses more than 40 positions of the eyebrow to convey different emotions. But we in the West do not even know what it means when somebody holds a coffee cup with both hands in front of the chest. (This posture expresses insecurity; the cup is held protectively.)

Why does the mobster in films keep his thumbs in his waistcoat? Why do Western heroes always swivel their hips when they walk? Why do we choose an empty table in a restaurant, rather than join another group? Why do we bow our heads almost imperceptibly when being introduced? Why do so many men find it attractive when a seated woman crosses her legs and wiggles her foot?

Long before 'kinesics' entered the vocabulary of psychology, the existence of body language was well known. Otherwise how would these phrases have evolved?

. ... 'Your eyes speak volumes'.

..... 'Someone is on your back'.

. . . 'He's a pain in the neck'.

..... 'Hang your head'.

..... 'Head over heels in love'.

..... 'If looks could kill'.

..... 'You get cold feet'.

The importance of body language as a means of communication was recognized in 1926 by the Hungarian choreographer and dance teacher Rudolf von Laban, who said : 'We must not forget that movement is first and foremost a manifestation of man's inner will and his life. Remember that ..... all sounds, and this includes speech, singing and screaming, are generated by physical movements of the diaphragm which occur during respiration ..... Sound, volume and pitch serve the purpose of expressing movement .....'

A better understanding of body language is valuable if you remember that the signals you pick up from another person can have many meanings and that 'fraudulent' behaviour can easily cover up true feelings. Beware of making snap judgements. Understanding body language means more than just identifying and interpreting a particular gesture in isolation. If you want to slot everything neatly into place, you could end up making false assessments of other people.

We should not assess a person before we have observed several body signals. We also have to look for the tiny expressions of someone's body language and add these tell-tale habits to the basic situation. Since these habits are unique to each individual, they are unlikely to be a deliberate blind. The only way to reach a more accurate judgement in every case is to sharpen your senses. Furthermore, you will find that your powers of observation and sensitivity will generally improve.

Be cautious, self-critical and modest when judging others. As the German philosopher Georg Christoph Lichtenberg put it : 'Know yourself and you will know others. It is simply a matter of reflection.'

Self-Assessment Exercises

At the end of this section, it may be interesting for you to work through the following exercises :

(1)   'What Arms and Hands Tell us' Exercise → Non-Verbal Communication

(2)   'The Key to Everyday Body Language' Exercise → Non-Verbal Communication   .

(3)   'Your Coat of Arms' Exercise → Intrapersonal Communication

Please note : Work space pages are provided at the end of the Exercises.

We use our arms and hands to make gestures : Latin *gestus*, meaning 'posture' or 'bearing'. The language of gesture can be seen as an accompaniment to the spoken word. Public speakers, conductors and actors all show the importance of gestures. In the art of mime, gestures speak for themselves. And when we travel abroad, our hands and feet can help us through language difficulties.

Our range of expressions with hands and feet is extremely varied. Try to assume the following postures in front of a mirror and watch your own expression. Please tick the response which you think is appropriate :

---

1. Let your arms hang loose with the back of your hands showing.

    The posture is

    powerless   full of tension

---

2. Bend your arms and put your hands on your hips. Raise your head slightly, moving your left hip forward.

    The posture will be recognized as being

    positive   Negative

---

3. Cross your arms in front of your chest and move your head slightly to one side.

    The posture symbolizes

    defence and   openness,
    barrier   willingness to talk

---

4. Cross your arms in front of your chest and hide your hands in your armpits. Leave the upright thumbs on your chest.

    The posture symbolizes

    defence and   limited
    barrier   expectations

---

5. Hide your arms behind your back. Both hands hold the other forearm

The posture symbolizes

insecurity and the
search for support

resoluteness :
'Now I will act!'

6 Place your arms akimbo on your hips. Your elbows are bent forward, and your legs are slightly apart. Move your head back a little

The posture symbolizes

strength, stability
superiority

compensation for
weakness and
embarrassment

The correct answers to questions are overleaf

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Solutions to the Questions on Body Language

1.	This attitude is powerless. It is the classical expression of 'I have already given up'.
2	This is positive. The dynamic position of the hip and the hands (as a result of the position of the arms) says : 'I am ready for a relationship'.
3.	Defence and barrier are conveyed here. The crossed arms imply : 'I am closing up'.
4.	Cautious expectation is expressed. Although the upright thumbs are a sign of strength, the hidden hands do not signify security or emotional stability.
5.	This attitude signals insecurity and the search for support. The back serves as a shield against any possible danger. The hands hidden under the forearms signify the attempt to free oneself from an uncomfortable situation. There is no sign of activity.
6.	An excessive show of power here compensates for weakness and inhibition. This is often connected with a primitive or aggressive challenge.

You have understood the importance of body signs. So you may have got the impression that is very easy to assess somebody's mood. If this is the case, we should also be able to adjust or control our own body signals. It is as if we have been given a box of bricks containing all the different elements with which to build a new, individual body language for ourselves. But be careful. You could let yourself down with body signals which appear artificial.

Why is this so? Stangl wrote : 'Body and soul are one . The driving force for our body language comes from our inner being, which cannot be changed or "created" out of the blue. In this superficial sense we can hardly achieve anything'.

Nevertheless, the knowledge of connections and the critical observation of our own body language are first steps towards real changes that do not come across as artificial. Just ask yourself the following :
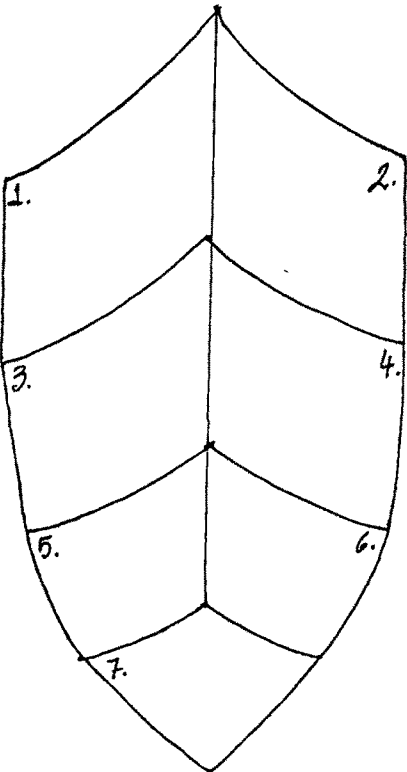
Do I maintain eye contact with others?	
Yes	No
How does my mouth move when I talk?	
Relaxed	Tense
What attitude does my body convey?	
Open	Closed
Do my gestures fit in with my personality?	
Yes	No
What is my tone in conversations?	
Impatient	Relaxed
Irritated	Steady
Angry	Friendly
Aggressive	Factual
Noisy	Quiet
Clear	Mumbling
Is my mood written on my face?	
Yes	No

Discuss with your friends and acquaintances and ask them to help you.

This exercise in Intrapersonal Communication gives you an opportunity to affirm important values in your life, through such indicators as interests, activities, aspirations, hopes and beliefs.

Historically a 'coat of arms' was a symbol of what a family stood for or valued They used pictures to depict these ideals, achievements or qualities e.g. a lion meant strength, a lamb meant gentleness.

A coat of arms has 7 segments – each meant to depict the response to a given statement. You will make your own coat of arms. Use symbols and pictures, not words, except in segments 6 and 7.

1. Two things I do well or two of my favourite activities (Draw)

3. My personal achievement or my one success in life I am really proud of (Draw)

5 My Life's Dream (Draw)

7. What is something you would like to hide behind the coat? (Your negative) for e.g. INSECURITY

2. My 'Psychological' home or the place where I feel at home (Draw)

4. The three people most influential in my life (Draw)

6 The three adjectives or phrases I would like said about me (when I die) or my personal motto by which I (try to) live (Write)

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Workspace for your thoughts / notes / comments

Workspace for your thoughts / notes / comments

SECTION 1

Interpretation and Application ...

It is important I believe, for you as College Principals, to have this fundamental understanding of the concept of 'Communication' in the delineated parameters; since here-in lies the key to all meaningful interaction within organizations like schools and colleges, and to an extent outside – of it. While it is certain that before you went through this matter (and the progress check questions and self-assessment exercises) you had an awareness of 'communication' as an important ingredient of your professional setting. I do hope that this section enabled you to gain a clearer understanding and perspective on the same.

While the notes on the Process, Characteristics, Nature, Types, Scope, Functions, and the Need of Communication – may have been interesting for you to go through; the Models and Theories of Communication, perhaps a little too academic may have become tedious to plough through. They have been included here since their understanding would help decipher behavioural patterns of the people with whom you interact routinely or otherwise – and enable you to deal with them amicably, ascertain their work output and ensure a smooth organizational flow.

The reflections on Asian / Indian communication thought viz-a-viz the western interpretations should also have been interesting and useful to learn about Indian theorization is characterized by complexity and pluralism as opposed to the distinctive linear (as some of the models of communication suggest) and rational logic implied by western culture. Clearly, our communication structures are deeper and more layered and thus the Indian psyche more complex in its societal orientations owing to mindsets rooted in traditionalism, (but) struggling to branch out into a more open and modern environment. The same mindsets also (eventually) tend to become mind-blocks – barriers to communication, and have to be tactfully handled. Similarly, appropriate and timely 'feedback' on important issues can also help attune ones own behaviour or help colleagues / subordinates /

students circumvent difficult situations and steer them through to clear, work friendly pastures – particularly on the career front

The exercises in 'Body Language' were included to help you observe your overt personality traits and shed or chisel some of your mannerisms – if / as required; while the exercise in intra-personal communication would help / compel you to take time off work and to look inwards towards "yourself" and dwell on some of your personal hopes and beliefs in life; and take you towards holistic, meaningful thought, behaviour and well-being.

Thus, as College Principals – shouldering immense responsibility and interacting with people at different levels all the time; this conceptual understanding of communication should have served to be an avenue for you to have put the pieces of your thoughts on 'communication' processes together – into a significant whole.

Further Reading *Please refer the references on page 228.*