COMMUNICATION SKILLS

MODULE

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Acknowledgements

Abstract

Communication is a two way interactive process and its importance can be found in our professional as well as in our daily personal lives. We have intentionally taken a holistic approach in this module. It focuses on the person you are, of which your role as a teacher is a facet. Without taking the whole persona into consideration, it may not be possible to achieve the objective of improving one's communication skills just as a teacher. This communication module is focused on the effective use and handling of communication situations, that teachers find themselves in both professional and personal environments. This module focuses on communication processes and key elements. It specifically explores the linkages between perception, personality, and communication including non-verbal communication. The prime purpose is to educate learners to effectively use and interpret verbal and nonverbal communication and understand what communication styles and skills can be adopted for different persons so as to ensure effective communication.

Table of Content

This module shall provide ample opportunities for self exploration and self learning to essentially make you "conscious" about yourself   and more specifically of your communication style, etc. The focus is inward rather than outward. So while you venture into using this module for others, hopefully, it would be equally usable by you as well as useful. It shall facilitate exploring your own personality types and relevant communication styles so that you can adapt them successfully to your own communication situation personally as well as professionally both in academic and non-academic settings. 5

A. Introduction

Dear users of this Module, greetings!

Following the spirit of 'two-way' communication we have tried to make this written text communicate with you so that it may in turn enable you to communicate with your respective audience. Irrespective of your areas of expertise, you all know that effective communication is all about conveying your messages to other people clearly and unambiguously. It's also about receiving information from others with as little distortion as possible.

Communication is a two-way process of reaching mutual understanding, in which participants not only exchange (encode-decode) information but also create and share meaning. Communication is a key element involved in teaching process. The basic aim of this module is to share the KSA, viz; Knowledge, Skills and Abilities necessary for effective Communication so that teachers can use them in a class setting and environment.

Communication is a matter of effectiveness, which is dependent on the interlocutors' communication competency. In other words its effectiveness is dependent on one's competency in communication. Communication involves intents and efforts from both the sender of the message and the receiver. It's a process that can be fraught with error such as with messages muddled (i.e., mixed up by the sender, or misinterpreted by the recipient). Miscommunication is avoidable. However, if this isn't detected, it can cause tremendous confusion, waste efforts and miss opportunities.

In fact, communication is successful only when both the sender and the receiver reach a common understanding regarding the same information as a result of the communication process.

By successfully getting your message across, you convey your thoughts and ideas

effectively. When not successful, the thoughts and ideas that you actually send do not necessarily reflect what you think, causing a communication breakdown and creating roadblocks (i.e., barriers that stand in the way of your goals – both personally and professionally).

You would also agree that many educators (i.e., teachers), while having profound knowledge regarding their respective area of interests and course/s they teach, fail to communicate clearly with their students and thus fail to achieve the desired results. Given the fact that a teacher is essentially evaluated formally or informally on the basis of his or her student's success, it is inevitable to work on communication skills to achieve personal fulfillment and professional excellence.

In spite of the increasing importance placed on communication skills and subsequent awareness, many teachers continue to struggle with communicating their ideas effectively. This module is an attempt to address many of the core issues related to communication skills and enhance the communication skills of teachers.

B. Aims

The overall aim of the module on communication skills is to provide an opportunity for teachers to learn communication techniques and practice them in real settings. In many educational institutions, communication is more oriented towards semantics and therefore focusing on the linguistic aspect alone with concentration on the teaching of four language skills -- namely Listening, Speaking, Reading and Writing skills. The present module is neither about linguistics nor about the language skills; rather, it aims to allow the participants to have a comprehensive understanding of communication processes to relate them to their own specific situations and personality types. As mentioned earlier, this module is based on a concept that envisages that communication can be learned and takes into account certain concepts that are related to human behavior and psychology. Its dominant premise is that given the basic language skills, communication essentially depends on who you are besides how you say, what you say to whom, when and where.

The success of communication to a large extent is dependent on senders and receivers' perceptions of their own selves and one another through which they interpret the message accordingly. It is therefore significant for you to know who you are. So do you know who you are? This may evoke different responses; for some of you, many answers can pop up; while for others, there could be absolute blankness. If the answer is in affirmative, it's very fine; but if the answer is that "no, I don't know", then it's time for you to carry out some introspection. It can be a very enthralling experience! There is no right and wrong answer and no ultimate answers as well, for as we experience life we change even if not wholly, but surely we are influenced partially. So in a continual journey, the search carries on. What do you say? A thought-

provoking question is aimed at becoming "conscious" or aware of the need to constantly explore many facets that we have. More specifically, every communication situation is different, in which we assume different roles that in turn affects our communication.

A Picture is worth a Thousand Words! Do you agree? Can you describe the expressions of this child?

This picture was sent to me by my Teaching Assistant at Hamdard University, Ms. Saima Sabri. I find this picture very expressive as it almost embodies the Inside–Out approach to Communication (i.e., your internal state normally gets manifested.) Further extension of this thought is that 'who' you are inwardly gets its manifestation through outward expression even if you don't utter a single word! While this may sound generic, it is true to a large extent. The problem is that we generally do not learn to become conscious of our own expressions or of others.

C. Module Objectives

This module shall provide ample opportunities for self exploration and self learning to essentially make you "conscious" about yourself   and more specifically of your communication style, etc. The focus is inward rather than outward. So while you venture into using this module for others, hopefully, it would be equally usable by you as well as useful. It shall facilitate exploring your own personality types and relevant communication styles so that you can adapt them successfully to your own communication situation personally as well as professionally both in academic and non-academic settings.

Session I: Introduction to Communication Skills

1.   Session Learning Outcomes

Participants shall be able to understand the Nature of Communication for Effective Handling of Communication Situations.

2.   Key Concepts and Content

2.1.   Key Concept 1: What is Communication?

"Understanding" is the essence of communication. This only happens when there is an intention of understanding and being understood by those involved in a communication situation. Interaction with the purpose of sharing involves the exchange of the signs and symbols (i.e., words) In a given communicative context, the absence of them also still communicates the absence of the 'ingredients' of communication; the intention, the skills, or the presence of barriers.

Communication takes place when we are supposedly at the same level of understanding and comprehension as other interlocutors. Communication is therefore not what is said whether verbally or non-verbally, but what is understood. We have discussed earlier that understanding is influenced by perceptions and perceptions evolved over a period of time and

color our understanding. We all have personal perceptions, and therefore understanding would need a conscious and deliberate effort by us and cannot be left to chance, expecting it to happen by itself.

Ask yourself how consciously you listen to others when they are speaking; or for that matter, how conscious you are, when speaking, about how many appear to be understanding. Interestingly, communication, which is generally relegated to as basics when considered as an ordinary human faculty is not that basic after all. It is therefore that communication can be learnt and needs to be learnt.

2.2.   *Key Concept 2: Elements and Process of Communication*

Communication is a process and as such contains many elements to enable it to happen. They are also susceptible of defect. Here are the elements of the communication process (see picture):

Elements of Communication-Expanded Process

Stimulus

Encoding

Understanding

Decoding

Decoding

Understanding

Encoding

Stimulus

Sending Channel

BARRIERS

Message

Feedback Channel

Person A

Person B
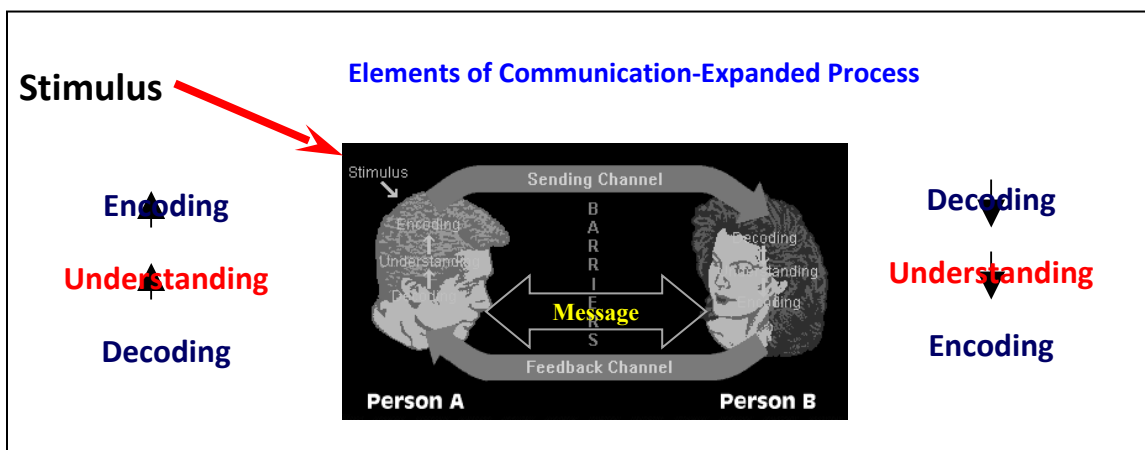
2.2.1 Stimulus

This is the originating point. It is the urge that necessitates communication for the purpose of satisfying that urge. The stronger the stimulus or the urge the greater is the need to communicate. The greater the need to communicate, the more the need is for effectiveness. In other words communication is a matter of effectiveness. Effectiveness is a measure of outcome. Effective communication therefore results in the form of desired outcome.

2.2.2 Encoding/message

The urge to satisfy a need necessitates expression. Without getting into the age old debate of whether first is the word or the thought, the expression has to take a comprehensible form so as to enable the receiver to decode or interpret it. This is done by using the different conventions. The expression can be through signs and symbols. Symbols here denote the verbal mode; or the use of words whereas the signs are non-verbal. Both symbols and signs together make the language we use to communicate. Language, both verbal and non-verbal, is thus employed to encode the message that is intended to be communicated. It is imperative that the encoding be done in a language that conveys or for that matter communicates. In other words encoding means that the intended idea, thought, desire, purpose etc. gets embedded in linguistic code viz.; a word, a sign or both and they make the message. Communication is a process that generally takes place sequentially but once initiated it creates its own logic of sequence and does not essentially follow a linear predictable path. In other words the processes involved in communication are actively engaged simultaneously in creating momentum meaning, and ultimate outcome. The ultimate outcome and the desired outcome and the gap between them would generally give an account of how successful the process has been. Encoding is generally done by the sender of the message. Sender is therefore the

encoder of the message.

2.2.3 Channel

Channel is the means through which the encoded message travels or gets transmitted. The channel is the medium such as e-mail, face to face or phone conversation, letter, presentation. The sending and feed back channels may not be necessarily the same. The type of communication viz. formal and informal communication is an important aspect in choosing the most appropriate channel for communicating effectively.

2.2.4 Decoding

Decoding of a message is as integral to communication as encoding it. Decoding is the process of giving meaning to the encoded message. It can also be referred to as extracting the embedded meaning or interpreting what was encoded by the sender. The ability of the receiver in decoding the message correctly is decisive in understanding the message in its holistic sense.

2.2.5 Receiver

A message is directed to a receiver being the eventual recipient of the message. Communication is a matter of comprehending the sent message in its true essence and thus requires a certain level of Knowledge, Skills and Abilities –KSA on the part of the receiver to correctly interpret the message. The KSA of the receiver is therefore paramount in the successful comprehension of the message.

2.2.6 Barriers

Barriers to communication are the factors that contribute towards the total or partial loss or failure of the communication. In simple terms they can be referred to as those features that act as bulwark to the desired outcome of any communication process. They are many and very multidimensional in nature. We would discuss some common barriers later with the intention of making you conscious of them and thus facilitate their elimination during the communication process.

2.3.   *Key Concept 3: Communication Process*

This process works as follows: The messenger has an urge–a need that requires being satisfied. In order to make that happen, it has to be in a form and format that conveys the intent in the best possible manner. This is done through creating a message that is meant to be sent. This message is encapsulated in the linguistic conventions such as symbols i.e., words besides signs that can be referred to as non-verbal language. The messenger encodes the message in verbal and/or non-verbal language that is considered to best communicate the message according to the intent. The message will go through a channel, a means of communication such as e-mail, face to face or phone conversation, letter, presentation etc. The receiver will then decode the message using conventions, cultural or contextual background, and language skills. The message that is received or interpreted might or might not be the same as the sent one and may not necessarily meet the intent of the messenger.

2.4.   *Key Concept 4: Why Study Communication*

This statement by Daniel Webster highlights the centrality of communication to success. I couldn't agree more. How about you? Well I find the quote equally true for teachers, isn't it? It is an excellent warm up activity. I have successfully generated a lot of interesting responses by asking the participants if they can relate to this quote. Some would be able to relate others won't and that is just fine. Many teachers may not see communication playing a significant role in teaching their specific subjects. There might be a general perception that pure sciences do not need as much communication as courses grouped under humanities, social sciences, and behavioral sciences need. Irrespective of different views, it is integral that as much discussion as possible may be generated, allowing everyone to participate. This normally gets the participants hooked from the very outset. Exploit this quote according to your creativity and the type of the participants. (This can be possibly applied once you would have carried out a brief survey of the participants/audience before you enter the session room in terms of their academic background, courses that they are teaching, and, if possible, social background). Why Social Background? Because it allows us to determine what role our social backgrounds play in forming our perceptions. Please remember that we, humans, are pretty diverse specie and what works with one group may not work at all with the other. That's the beauty and the challenge of communication. Therefore, always be prepared to receive diverse responses and avoid being judgmental or stereotyping.

2.4.1. Communication for improving self-confidence

The picture is quite self-explanatory, isn't it? This basically refers to our perceptions of us. Ok, then let me ask you this question "Is this creature a cat or a lion? "Obviously it is a cat" or "no, it actually is a lion because it sees itself as one" are some of the responses that it would evoke.

We all perceive ourselves differently; don't we? And more so in relation to how others see us? So what is your response? This is a very interesting debate, but effectively brings out the importance of self-perception and its impact on our behavior. It establishes the linkage of perception with that of communication and eventually the use of language. Let me use the word consciousness again here as the moment we become conscious of our perception we are in fact empowered to change that perception of ours if we so desire. There is nothing more significant in one's confidence building that one's consciousness about oneself as it gives one self-control and subsequently self-direction. The picture above is also meant to make you conscious of your perception. The role of the "mirror" is undeniably the most significant. This mirror can be your perception of yourself or others' perception of you. "Mirror… mirror tell me who is the fairest of all"? I am sure you would remember this from the childhood tales of "The Sleeping Princess". If you have read the story then you would know, what happened when the mirror spoke the truth and made the wicked witch conscious that she was not the fairest of all; but the princess. She could not accept the "reality" and through her magic tried to kill the princess.

The point that I am trying to make is that we assume certain roles in our lives without

being conscious of them. However, once conscious, how well we adjust to those realities dictates our behavior and the roles we assume. If we do not become conscious, we end up playing those roles throughout our lives without ever getting the opportunity to change it. It is important that we know what role we are playing. Consciousness empowers us to "choose" the role we want for ourselves. If the cat sees itself as a lion (symbolically) then it would act as one and so on and so forth. Those who see it as a cat would have problems accepting the cat's "role" and "behavior" as that of a lion. The point is that if two perspectives do not match there would be mismatch of perceptions and resultantly there would be miscommunication.

We need to know our own perception of ourselves to communicate ourselves more directly to others. Rightly perceiving helps in bridging any gaps between how others perceive us and how we perceive ourselves. We must remember that perceptual distortions are potent barriers to sending, receiving and interpreting messages and eventually leading to miscommunication or communication breakdown. Can you remember any instance where your perceptions have ever led you to misinterpret others or vice versa? I am sure most of us would remember one or two such instances if not more.

2.4.2. Communication for knowing about relationships

The role of communication in relationships can hardly be over stressed. It is an established fact that our quality of relationship is directly dependent on our quality of communication. Our effective communication can enhance our understanding of people and people's understanding of ourselves, which in return allows our relations to flourish and prosper. I have a question for you;" Do you love your mother more or your father?" The

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responses would vary; though my experience has been that Moms tend to win this one particularly. The reasons could be different but "expression of love and care" are the reasons mostly accounted for Moms being voted as the favorites. Link this "expression of love and care" with communication. How well you have "communicated" your appreciation and love for your parents? More importantly let me ask you how do you or how would you "communicate" your love to your parents or your loved ones? This question is meant to make you conscious and make you reflect on your personal communication styles that you "unknowingly" might be using to communicate and receive different responses from what you were expecting. Consciousness helps to alter your communication style according to different communication situations.

When you communicate with your relations, it would increase what you know of your relationship with them. In my discussions, this question has always generated a lot of interest and varied responses. Honestly answer the above question on how well you have communicated your appreciation and love for your parents (for the simple reason that our parents love us) and you would know "why it's important to communicate" and for that you need to know about communication. As teachers we consider ourselves "spiritual parents". As spiritual parents how well have we been able to communicate our care to our students; and how? How can we better communicate with them is the focus. The better the communication, the better would be their understanding of you and resultantly of your subject. Try it! You will be amazed by the results.

2.4.3. Communication for freedom of speech & professional success

If we fail to communicate, we fail to tell others our existence and our being. It doesn't really matter then whether we have the freedom of speech or not. Those of us who are good communicators are recognized and are generally appreciated for their ability in an unbiased environment. In a biased environment, it is needed even more to avoid barriers and miscommunications that can be fatal for our professional lives and careers in particular. It is now known for a fact that top slots in any organization require effective communication skills. While technical skills or knowledge about our own area or subject takes us forward to a certain extent; effective communicators carry the day and of course the dream job or the coveted promotion that everybody was eyeing for.

Organizations need leaders to steer them and the role of communication skills in leadership has been acknowledged universally. The most revered leaders in the human history are the ones with high level competency in communication. We all have certain leadership roles in our own domains. Teachers' role as leaders, who develop nations, is the most celebrated one, universally. Just imagine a teacher who fails to communicate what s/he actually wanted to in any setting, but particularly in a classroom. It surely would be a great opportunity lost; to say the least.

2.4.4. Communication for important life skills

In our daily interactions, we are confronted with issues and matters that require us to assume certain roles and perform certain tasks. We, as teachers, sometimes have to assume certain roles as facilitators who are involved in team building for certain academic and non-academic activities. Negotiation and conflict resolution are some of the life skills that we all need to steer successfully in our personal and professional lives. I am amazed also by our inability at times to make decisions. One may restrict this aspect to the teaching profession alone or may enlarge its canvas to life.

Our need to communicate is also generated by others' need of input from us, we essentially being social beings. The better, one is at communication, the greater are the chances of success in performing the assumed roles that our careers in particular and life generally presents us with.

Given the human diversity and perceptual differences there would always be conflicting perspectives, views, ideas and situations. Look at this 'yin' and 'yang' given below and tell me whether the boundaries of white and black join them or separate them?

Do they join here or separate?

Do they join here or separate?
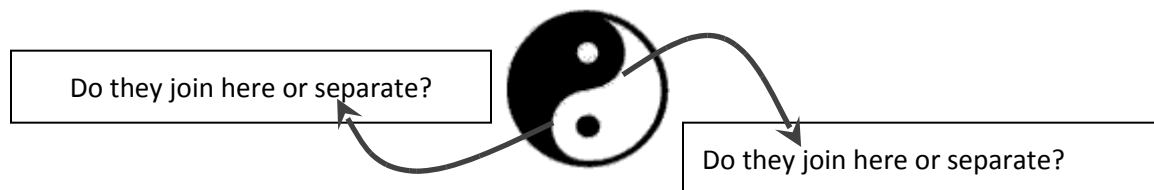
It's a perspective between limits and limitations. The responses, I am sure are as diverse as we all are. So then which is the correct one? Naturally, the one that you believe in is correct

for you. What about the other's perspective? Let me ask you another question; is the shape of one let's say "Yin" sustainable without the shape of "Yang"? If you see, it is the shape of one that gives the shape to the other and yet they represent each other's opposite both in shape, color and characteristics. One complements the other. One cannot exist without the other; they are opposites but essential for co-existence. It is about unity in diversity or for that matter diversity in unity. We as humans have one thing in common and that is that we all are different. Our co-existence has been possible through our ability to communicate and we surely and essentially communicate for conflict resolution.

In case we see that one exists at the expense or cost of the other or rather simplistically put it in terms of "right" and "wrong", then what we have is only conflict. This perspective limits our understanding of humans and their communication by relating or rather fixing them in the frame of stereotypes that we have developed; whereas, humans and their communication come in all shades; don't they? If yes, then there communication is as multifaceted as they are. Humans are pretty diverse and therefore we should be smart enough not to restrict ourselves to only two perspectives i.e., right or wrong (Absolute truth not being under discussion here). Taking a neutral position is what many of us find difficult due to our own perceptual influences and if we consider them as the only "right" then that becomes a barrier and limits our understanding of others' perspectives. Many of us therefore find it difficult to relate to others' points of view. Understanding others' point of view does not necessarily mean you agree also. However if you agree to disagree and still respect the others point of view, many conflicts can be handled by finding common areas of agreement.

Decision making is an integral part of communication. How one communicates and what one wants to communicate is essentially a matter of decision making. Every communication

situation is essentially a decision making situation. There are three stylistic responses to a communication situation according to our personality styles-- Aggressive, Assertive and Submissive. By observing what decisions we make in our communication responses tell us a lot about our personality styles and thus can potentially make us conscious about our existing and our desired communication style.

To elaborate the above point, let there be three friends Akmal, Jamal, and Sitara in a discussion situation, discussing a topic that is sensitive. Akmal, being aggressive, would in all probability decide to dominate the communication by exerting his point of view even at the cost of his friends' pleasure. Jamal, being the submissive one, would probably prefer silence as the best option to avoid any misunderstanding and conflict although he may have a point of view; whereas Sitara, the assertive one, would more likely assert her point of view while respecting others point of view; focusing on not losing her friends by desiring to score a point or win an argument while at the same time maintaining her composure and holding on to her point of view and yet being open to accept a different point of view if convinced.

The above communication situation is an equally applicable case in team making or breaking. "Assertive" communication is as essential to team building as eyes are to sight. Communication by its very definition is a conscious effort through 'understanding' and 'sharing' meaning. Understanding and sharing is the essence of team building. Without communication, there cannot be understanding and sharing and resultantly no team building.

3. Teaching Approaches

The following teaching techniques would be adopted in this session to enable the learners to better understand the above key areas of communication, be familiar with the communication process, and to identify the critical parts involved in it.

The session would follow the following teaching techniques:

☑ Power Point slides presentation

☑ lecturing

☑ group discussion

☑ work sheet activities and

☐ use of reading material

☐ Case studies

☐ Panel discussions

☐ Class discussions

☐ Personal contracts

☐ Debates

☐ Question and answer session

☐ Demonstrations followed by Reports of group discussions

☐ Participants participation

☐ Role playing

- ☐ Special reports

- ☐ Participants -produced material

- ☐ Group or individual projects

- ☐ In-class assignments

- ☐ Symposium

- ☐ Interviews

- ☐ Observations

- ☐ Out-of-class assignments Workshops

- ☐ Visual aid discussion and summarization

4. Learning Activities

4.1. Activity 1

Start with a warm up by self introduction and sharing two personal strengths and weaknesses and then ask the participants to introduce themselves in the same manner.

4.2. Activity 2

Use an icebreaker to identify how many of the participants think they are good communicators.

4.3. Activity 3

Distribute the work sheet on self awareness to all the participants for individual learning activity.

4.4. Activity 4

Introduce the basic concept of Communication by using the PowerPoint slides.

4.5.   *Activity 5*

Present through lecturing and generating group discussion on topics mentioned earlier.

4.6.   *Activity 6*

After covering the content and the exercises present the self assessment sheet to the participants.

4.7.   *Activity 7*

Invite the participants to share as to how their awareness to the session has affected their learning of communication.

5.   Summary and Transition

Communication is a process of understanding, sharing, and exchanging meanings with each other. It's a social need to communicate. However, an academic gathering has more significance for communication, where exchange of knowledge and information is being held. In a communication process there is a sender and a receiver who subsequently transmits message/s over a medium and a common understanding is developed.

This session will be followed by the second session covering the most common barriers to communication so as to enable the participants in identifying and handling them.

6.   Assessment

- Trainees would be assessed during the group discussion through giving their own account of their specific situations besides the flow of ideas and understanding during group discussion.

- Activities conducted during the session would also help assess the trainees.

- At the end, the trainees' feedback will also serve the purpose of learning assessment.

Session II: Communication Barriers

1.   Session Learning Outcomes

After the completion of this session the participants would be able to:

- Identify barriers to effective communication found in our daily life that are equally manifest in an academic setting whether it is faculty-administrator, faculty-faculty or faculty-student communication.

- Enlist the barriers keeping the basic premise of inside-out communication.

- Demonstrate the understanding of the ways these barriers can bulwark effective communication.

2.   Key Concepts and Content

This session is oriented in a manner that while it would address the different barriers to communication; it would simultaneously strive to highlight aspects integral to communicating effectively. This shall be done by identifying the different ways and means to overcome the barriers. The types of barriers are very varied and need different interventions. However, greater significance has been awarded to the barriers related to psyche. This has been done with the view that communication is a manifestation of human behavior. To understand communication and the communication barriers human behavior has to be understood.

2.1.   Key Concept 1: Physiological Barriers

Physiological barriers may result from individuals' personal discomfort, caused, for

example, by ill health, poor eye sight, or hearing difficulties. These may also affect one's personality in many different and mostly negative ways. It is imperative to enable one's thought process to accept the realities and yet stay positive to curb the negativity that affect one's perception of one's own self in relation to others. This can best be handled by working on developing a positive perception as certain physiological features contributing to barriers may not be curable. I know a colleague who had stammering. I remember interviewing a student for admission to our MBA programme. I realized that he was stammering and due to that he was having great difficulty in answering questions and given the additional stress of the interview I realized he was even more conscious of his inability and that in turn made him sweat. I put him at comfort by telling him that he could relax and take his time in giving the answer and that his interview would be over just by responding to one last question. The question was "Are you determined enough to cope with the requirements of the MBA Programme that include giving class presentations". I had tailored the question to evoke a response that I was so willing to listen. I cannot forget watching his eyes glow and while he took his time in saying yes, the "YES" was so emphatic that I knew his perception of his own self is the motivational force rather than a barrier. I was convinced that he would surely complete the programme. Not only did he complete his MBA with flying colors, he also came with his newly-wed wife to see me and just say, "Thanks!" I hugged him and told his wife that what a lucky lady she was to have him as her husband. Moral of the story is that a while physiological barrier stays a barrier it need not essentially become a source of perceptual barrier to communication and success.

2.2. *Key Concept 2: Physical Barriers*

Physical barriers include:

- Marked out territories, empires, and fiefdoms into which strangers are not allowed at the macro level

- The above is more manifest at micro level in the shape of closed office doors, barrier screens, separate areas for people of different status

- Large working areas or working in one unit that is physically separate from others.

Research shows that one of the most important factors in building cohesive teams is proximity. As long as people still have a personal space that they can call their own, nearness to others aids communication because it helps us get to know one another. Proximity in different cultures is different and therefore needs to be taken in the right context. It has been observed that people coming from rural backgrounds with more physical space available may not feel comfortable in closed quarters as they tend to have larger personal spaces as compared to people living in urban conditions. This aspect alone can become a significant psychological barrier if they subconsciously feel "threatened" by inadvertent "invasion" of their personal space in case an urbanite approaches them in close proximity considering it as a normal personal space. There are numerous accounts of such barriers that in certain cases sprout out of cultural norms.

2.3.   *Key Concept 3: Cultural Barriers*

When we join a group and wish to remain in it, sooner or later we need to adopt the behavior patterns of the group. These are the behaviors that the group accepts as signs of belonging.

The group rewards such behavior through acts of recognition, approval, and inclusion. In groups which are happy to accept you and where you are happy to conform, there is a mutuality of interests and a high level of win-win contact.

Where, however, there are barriers to your membership of a group, a high level of game-playing replaces good communication. It is interesting to note that we can adapt to different culture once we come to accept it and appreciate that cultures are different so that we can be recognized from others and that no specific connotations need to be attached to one culture or the other.

In a very interesting real episode of how cultural barriers can be overcome, I shall narrate the event of an international conference that was held in Islamabad back in 1996. Many participants from different countries representing different cultures were participating. I having known the 'western' culture was well aware of the courtesy of shaking hands with ladies besides gentlemen. However, the practice of shaking hands with unacquainted ladies is not very common in our culture. In one such communication instance where hand shaking was involved as a non-verbal mode of communication, I in order to show my understanding of the western culture extended my hand for a hand shake to Mrs. Kenny after having shaken hands with Mr. Kenny. The couple had come all the way from USA. I was totally surprised and of course felt embarrassed to the core once I found that Mrs. Kenny avoided extending her hand

and in fact was restraining her hand at her back. I immediately extended my apologies sensing that she was feeling embarrassed. I was however rather amused to hear her saying "sorry" as well. To our mutual relief it transpired rather quickly that identical to what I was doing, she was showing her understanding and respect for our culture having learnt the "dos" and the "don'ts" of our culture before traveling to Pakistan. It doesn't end here folks. In the subsequent days we had more interesting things to experience. Mr. Kenny, I could make out was pretty amused and yet confused by many of our Pakistani and Arab friends, hugging each other. Looking at his confused looks I eventually helped him decipher that it was a normal cultural way of greeting one another and it communicated "brotherhood". Very interestingly in the subsequent days I watched him hugging many of the new friends that he had made. Having become frank he shared his being initially shocked at the cultural 'communication' and thanked me in helping him understand before it could have become a very strong barrier to communication. At dinner on their last night at Islamabad we exchanged gifts and before parting he hugged me and Mrs. Kenny shook hands with me laughingly. I surely have very fond memories of them.

2.4.   *Key Concept 4: Language Barriers*

Language that describes what we want to say in our terms may present barriers to others who are not familiar with our expressions, buzz-words, and jargon. When we couch our communication in such language, it is a way of excluding others. In a global setting the greatest compliment we can pay another person is to talk in their language. Living languages derive from other languages and successfully absorb and indigenize the borrowed words and phrases into its usage. A dialect for example would identify a person geographically and identically certain slang would reveal the cultural or group orientation of the persons speaking it. The same are then barriers, if spoken in situations and with people, who may not be able to relate to them.

In a global context, I can narrate you another instance of some newly acquainted visitors who had come from USA and wanted to visit a friend's home here in Islamabad, Pakistan. We spent quite some time searching for the residence and once we were there, I could hardly restraint myself saying "bingo" loudly. I could see that certainly the visitors became very excited listening to this expression coming from a non-native speaker of English language. Some how I sensed we crossed a lot many barriers just by the use of one expression. It was very obvious that we were communicating at a higher level of understanding on our journey back; we were talking very frankly about how the global world has necessitated knowing, understanding, accepting and respecting one another.

2.5.   *Key Concept 5: Gender Barriers*

There are distinct differences between the speech patterns in a man and those in a woman. Global studies suggest that a woman speaks between 22,000 and 25,000 words a day whereas a man speaks between 7,000 and 10,000. In childhood, girls speak earlier than boys and at the age of three, have a vocabulary twice that of boys.

The reason for this lies in the wiring of a man's and woman's brains. When a man talks, his speech is located in the left side of the brain but in no specific area. When a woman talks, the speech is located in both hemispheres and in two specific locations.

Scientifically speaking, a man talks in a linear, logical and compartmentalized way, which are the features of left-brain thinking; whereas a woman talks more freely, mixing logic and emotion, features of both sides of the brain. It also explains why women talk for much longer than men each day. It also explains that why mothers can understand and relate better to kids (with apologies to fathers). Here I am referring to their ability of understanding and catering to the emotional needs of a child during his/her early years of growth. It probably also sheds light

on why the Montessori teachers happen to be generally women.

I am sure you must have read or heard about *"Men are from Mars, Women are from Venus"* by Dr. John Gray wherein he has focused on the yin yang that I have mentioned initially. Using an analogy he mentions that once upon a time Martians and Venusians met, fell in love, and had happy relationships together because they respected and accepted their differences. Then they came to earth and amnesia set in: they forgot they were from different planets.

Using this metaphor to illustrate the commonly occurring conflicts between men and women, Gray explains how these differences can become barriers and prohibit mutually fulfilling communication and relationships. Based on years of successful counseling of couples, he gives advice on how to counteract these differences in communication styles, emotional needs and modes of behavior to promote a greater understanding between individual partners. Gray shows how men and women react differently in conversation and how their relationships are affected by male intimacy cycles ("get close", "back off"), and female self-esteem fluctuations ("I'm okay", "I'm not okay"). He encourages readers to accept the other gender's particular ways of expressing themselves and helps men and women learn how to fulfill each other's emotional needs through successful communication.

This discussion is intended to generate on how to accept and respect the differences as that of " Yin and Yang" so as to reduce conflict, by successfully learning on how to interpret a partner's communication and for that matter behavior and methods for preventing emotional "trash from the past" that become perceptual barriers from invading new relationships.

2.6.   *Key Concept 6: Interpersonal Barriers*

There are six levels at which people can relate to one another. The first five result in

distance:

1. **Withdrawal** is an absence of interpersonal contact. It is both refusals to be in touch and time alone.

2. **Rituals** are meaningless, repetitive routines devoid of real contact.

3. **Pastimes** fill up time with others in social but superficial activities.

4. **Working activities** are those tasks which follow the rules and procedures of contact but do not essentially mean communication

5. **Games** are subtle, manipulative interactions which are about winning and losing.

6. **Closeness** is the aim of interpersonal contact where there is a high level of honesty and acceptance of yourself and others.

2.7. *Key Concept 7: Psychological Barriers to Communication*

Here two types of psychological barriers would be discussed as they are the most common ones viz., Perceptual barriers and experiential barriers. It is very interesting to note that how our experiences taint or color our perceptions. Perceptual barriers can significantly alter our understanding and thus affect our communication. They are deep rooted and work in conjunction with our experiences. Experiential barriers on the other hand become barriers by virtue of not having experienced them and resultantly the interpretation and comprehension is altered.

2.7.1 Key concept 8: Experiential barriers

The difficulty in understanding matters not personally experienced. The following is a graphic presentation of how experiences form our perception and schemata that in turn affects our communication.

As children we interact with different entities. Our experience of these entities moulds our view of the world. These experiences and in most cases the impact stay with us in the shape of script all our lives until of course we consciously re-write our scripts. When children experience trauma at the hands of trusted adults (especially family members) their emotional link with the adult world is severed, creating an emotional "stop on time". They are left with three companions: guilt, fear and feelings of inferiority. These three companions can stay on throughout their adult life governing part or all of their 'decision making' (Penny Parkes, Rescuing the inner child).

In order to remove the veil, the grip of the conditioned and learnt behavior, which covers these companions we need to access the Child part of them where these feelings originated and are still trapped. Accessing the Child part will enable them to reconnect that broken the link with the adult world. This reconnection can assist the person to repair the

damage done during childhood and consequently begin to experience a better quality of life. The reconnection is between the person's Child part and the Adult part.

Let me narrate you another interesting episode of twin brothers. I was working as a consultant for an automotive company and in the due course of time particularly interacted with two brothers working in the same company. One day one of them was traveling with me and through his body language I could make out that he was not himself that day. I struck a conversation with him just to cheer him up. During our conversation, I asked him at one point that he didn't seem to be in high spirits. He agreed saying "… you know I am over burdened with a lot of family matters having to single handedly resolve them" I asked him that he could ask his brother to assist him as both of them were living together. To this he responded by saying "you know all my family members have expectations from me because I am the elder brother" I surprisingly asked "Elder?" qualifying it with " aren't you twins?" he said "Yes we are but I am the elder one… by five minutes". It took me a while to assimilate that, as my perceptual reality would interpret elder as some one who would at least be a year or so senior to his sibling. In this real life example, understandably, the **'script'** given to him by his parents was that of an elder brother. The same must have been reinforced by other family members as well as other entities.

As an elder brother he was expected to behave in a certain manner. This was his script and he was trying to live up to that script. His childhood experiences formed his schema. 'Schema' or 'Schemata' in Psychology is a pattern imposed on complex reality or experience to assist in explaining it, mediate perception, or guide response (Wikipedia). It is the response behavior that evokes out of a person's view of the world. As mentioned earlier it usually develops in childhood and is drastically affected by traumatic events. One could be raised with

kindness and generosity and their "schemata" would be that people are generally kind to each other.

This emphatically reveals how complex communication could be as experiential barriers have profound impact and are not easily detectable being deep rooted. The discussion on how this script can be re-written has been dealt with under the emotional barriers.

2.7.2 Key concept 9: Perceptual barriers

The problem with communicating with others is that we all see the world differently. In other words we see world differently. If we didn't, we would have no need to communicate: something like extrasensory perception would take its place. The selectivity/exposure filters that are developed on the basis of experience or lack of it play their part. A bad experience would perceptually block out unpleasant things. This could be in the shape of avoiding it and if that is not possible by altering the behaviors i.e., response types in different ways. Similarly, retention filters out things that feel good, and gives the tendency to forget those things that are painful.

I mentioned at the very beginning that this communication module is based on the "Inside-Out" Paradigm of Communication. As opposed to the method of teaching communication in vogue that focuses more on the "Outside - In"; this model is based on drawing out rather than stuffing in. In other terms we may teach as to what is "appropriate" (a matter of judgment that may vary culturally also, not being an absolute truth) to communicate in a situation, but what if that is not what we want to communicate. It also focuses on how we communicate as it is very interesting to see that many a times we are saying the right things but in a wrong manner. This obviously becomes a barrier and in hind sight we are left wondering that what we were saying was right then how come it did not generate the type of response that we were expecting. It is simply because we communicated a right thing wrongly.

The inside-out paradigm envisages that our perceptions are primarily designed by our past experiences and in turn formulate our attitudes towards life in general. The general attitude gets reflected in our behaviors. We therefore essentially behave the way we are and communication is a manifestation of our behavior.

We also know that communication is dependent on the modes of language i.e., verbal and non-verbal. Our effectiveness with the use of language therefore is not by any means of lesser importance. However, if we concentrate on teaching languages and here I am referring to foreign languages in particular, we may be handicapped in terms of its appropriate use both in terms of what needs to be communicated and how it needs to be communicated. Let me share a very interesting "case study" here. In an English Language Teaching (ELT) course namely (TEIL) Teaching English as an International Language; back in year 1995, I was a participant. I remember vividly that one of our resource persons Ms. Patricia Burner during her introductory session started coughing and almost lost her voice. She frantically tried to regain her voice and her fast diminishing confidence, but all in vain. I had throat lozenges with me that I used to carry with me as I needed them off and on myself to soothe my throat while teaching. I could relate to what she was going through. I could make out that she was distressed and "reluctantly" approached her asking "If she would mind taking the lozenges" I remember her eyes almost goggled out at my question. In her hoarse voice she said "Do I mind; I am dying for it!" She declared me her hero for rescuing her, but we had a good laugh also at my rather naïve way of asking. Once I analyzed the conversation, I realized that it was the cultural influence that had shown in my asking. Culturally, in our part of the world students would offer something very reverently to their teachers and that reverence is shown by humbly asking if the "help" would be accepted even though s/he may be desperate for it and if the teacher is gracious

enough to accept then the student considers it a matter of honor.

Without getting into the domain of the influence/interference our native or first language i.e., L-1 may have on other languages that we have learned over a period of time, I am strong proponent of internalizing the foreign language. Simply put the grammar –translation method which is the predominant method of teaching English language in our academic institutions may be the easiest to use; but not essentially the most effective. Internalizing therefore would mean to have enough mastery of the language that we can think and if possible feel in that language. Well, I present this premise to you as food for thought.

If we are made to learn to outwardly behave and for that matter communicate differently from what we are intrinsically then probably we would not be communicating. I am not referring here to the issue of appropriateness. More precisely put, if we continue to do that i.e., behave in a particular manner or say things that we do not believe in and thus do not mean, other may find us manipulative. We would be frustrated at some point and time and in the long run may be risking inner conflict.

How our perceptions color our understanding and response to a situation or person has been brought forth through the following visual illusions:

Look at the different pictures that follow below and tell what do you see?
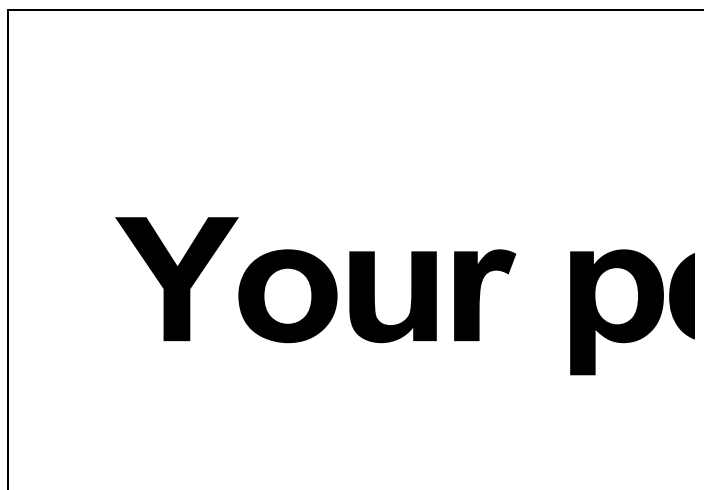
In the above picture do you see a goblet only or do you see contours of two faces?
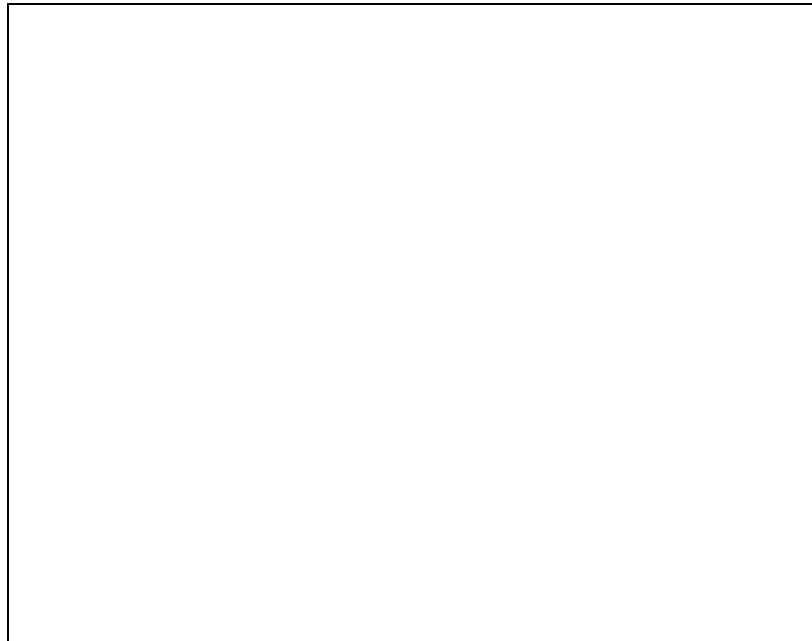
Can you see a lady here? Imagine this lady entered the bus you were traveling in. Would you offer her your seat and why or why not? If yes would it be because she is quite old or simply because she is young and looking gorgeous. If not, would it be because you think as an old lady she would feel patronized and probably react or because the young lady would think that you are being a little too courteous? How many of you can see both ladies viz. the old and the young one simultaneously in this 'one' picture.
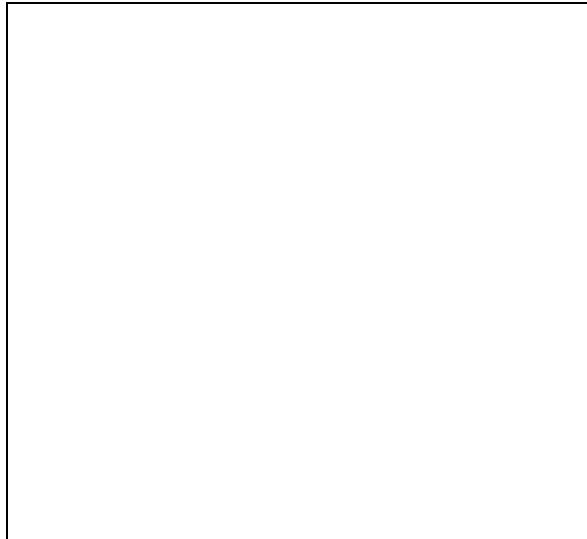
Is it the word liar only or is there more to it?
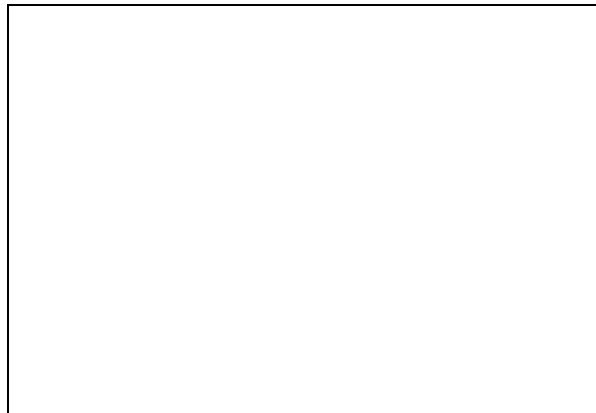
Can you spot a face here? Besides, saxophone not being a musical instrument commonly played in different countries; do you think one would still be able to decipher the saxophone in the above picture? By the way have you spotted it yourself?

These illusions have been used to bring forth the way our minds interpret what they see. Perception is reality for all of us and changing one's reality is very difficult. This applies to our communication (i.e., the way we perceive a person affects our way of communication with

that person and vice versa). This diversity is what makes us human and yet if not conscious of our different perceptions we may generalize it and extend it to all in a specific category on the basis of religion, nationality, caste and creed, tribe etc. this may turn out to be one of the biggest barriers to communication. Try to fill out the following and see how it may affect if any one belonging to the following happened to be your new colleague:

- All Americans are_____

- All Pakistanis are _____

- All Indians are _____

- All Muslims are _____

- All Buddhists are _____

- All Hindus are _____

- All Christians are _____

- All men are _____

- All women are _____

Alternatively, imagine a class where all the above mentioned were present. Do you think the answers to the blanks would be the same? If these answers were to be shared with all do you think all would agree to whatever would have been written about them? I am positive you have understood the point.

2.7.3 Key concept 10: Emotional barriers

One of the other chief psychological barriers to open and free communication is the emotional barrier. It is comprised mainly of fear, mistrust, and suspicion. As mentioned earlier

the roots of our emotional mistrust of others lie in our childhood and infancy when we were taught to be careful what we said to others.

"Mind your P's and Q's"; "Don't speak until you're spoken to"; "Children should be seen and not heard". As a result, many people hold back from communicating their thoughts and feelings to others because they feel vulnerable. While some caution may be wise in certain relationships, excessive fear of what others might think of us can stunt our development into effective communicators and our ability to form meaningful relationships. Emotions influence both our speech and our listening. In many cases emotions may stop us from saying many things and in other instance may make us say things that we never wanted to say. The fact that we are emotional beings necessitates that ideally we should be emotionally intelligent as propounded by Daniel Goleman in his book "Emotional Intelligence". Emotional intelligence is about keeping the balance right between emotions and intelligence i.e., being symbolically represented by heart and mind respectively. Imbalance between these would cause a barrier. How to achieve that balance is the most intriguing question. Given below is an attempt to explore an effective method of achieving that coveted balance through using Eastern literature's wisdom and Arabic language base.

"Qulb" is an Arabic word for heart and derived from its root "qalaba", which means a meeting point or where amalgamation takes place. This meeting decides our behavior. Our decision would vary according to our disposition. Our decision gets its manifestation in our behavior. Our behavior may be balanced or imbalanced. Subsequently, our communication may or may not be balanced. 'Qulb' gets influenced by outside interventions that form our experiences as mentioned earlier. These interventions are experienced through our senses and get registered. Our intellect deciphers these experiences. In other words it tries to rationalize

the experiences so that we can understand those experiences and if possible relate to them.

As a student of literature, I have found that heart has been used as a symbol extensively. Even in our daily conversations we have come across expressions such as "with a heavy heart", "my heart leaps forth", "my heart throbs in pain", "my heart says". Heart has also been at the centre of poetry in different literatures and has been associated with emotions. One wonders, why heart? There has to be a reason for this. While heart has been the symbolic representation of emotion; brains' functioning as mind has been representative of intelligence. I remember as a young student I always gave a logical explanation to my parents to convince them that I wanted to go to a friend of mine for "joint study" as he was good in studies; whereas in fact I just wanted to be in his company because that 'felt' good. We did study together but that was not the motivation. My 'Qulb" was influenced more by my emotion and consequently my decision was based on my emotional need but I rationalized it to make it acceptable, it being a world that is predominantly influenced by rationality and intelligence.

Earlier, IQ was the criterion for success, but new studies have stressed that EQ is equally important if not more. Scientific research has also used emotional balance as one of the criterion to ascertain a person's psychological normality. My own deep study of schizophrenic patients has revealed that they fail to be sociable and unable to relate to the rest of the world because they are primarily unable to experience reality and thus manage their behavior accordingly. Their communication is irrelevant and disjointed. One would find their communication incoherent and incohesive. Their emotional state is resultantly unstable and unpredictable primarily due to their hallucinations and virtual experiences. Surprisingly, some of them show signs of high intelligence. Have you ever observed the lack of expressions or expressions that you fail to interpret on the face of a person, who is mentally ill? In non-verbal language there are facial expressions that reveal emotions, but I wonder if there are facial

expressions for intelligence. Some do mention "intelligent eyes" referring to bright eyes, but then how many of us have bright eyes and what about the rest of us not having them? Good food for thought!

Let me address the main question, "How to maintain the balance?" "Qulb" or heart in Arabic speech imports both the seat of intelligent faculties and understanding as well as the seat of affection and emotions. In different spiritual literature there is also the reference about people who may have their physical eyes and ears, but their hearts are "blind" and "deaf". "Qulb" is then a decision making faculty where emotions and intellect or for that matter logic meet. Derived from its Arabic origin and usage this term has been widely referred to in spirituality and metaphysics. However, its interpretation on the basis of pure sciences may be difficult as it experiential in nature. Einstein could not see with eyes the enormity of the universe or its dimension, but he visualized in his mind's eye the mathematical picture of the universe as does Professor Hawkings. Based on their holistic understanding of the matter they have come up with explanation that allows us to interpret the parts thereof.

I generally ask a question that I shall ask you. How does a 'Gulab Jaman' taste? Now those who do not know, 'Gulab Jaman' is a sweet dessert and tastes best when served hot in syrup. Interestingly, I witnessed an almost identical situation during the workshop arranged by HEC for the development of the PCEPT modules. During the lunch break while selecting a dessert Dr. John Dirkx got attracted by "Gulab Jaman" and asked one of the module leaders there "How does it taste?" and of course the answer was "You have to eat it to know that". I am sure you would remember the commonly quoted "the taste of the pudding is in its eating". I am confident that John remembers the name still and hopefully the taste also. Taste is an experience and only those who have eaten 'Gulab Jaman' would know how it actually tastes. No explanation can describe the experience. Now using this very simple analogy, I am going to attempt a rather

philosophically spiritual if not metaphysical explanation of how one could balance the emotions and intellect.

Intellect believes; the heart knows. Iqbal, the great philosopher and poet famously known as the poet of the East refers to it as "Dil e Beena" – the envisioning heart or better still an enlightened heart. Enlightened heart is the one that has a complete picture of things knowing the different perspectives and therefore is not lopsided. Resultantly, it is balanced. In here is the invitation to understand and thus behave at a raised level of consciousness and awareness by switching our modes of cognition to a new dimension through a heart that sees. Iqbal's "Dil-e-Bina"–the seeing heart is then a gateway to Super- Consciousness i.e., consciousness of the Supreme Being. Our awareness of the Super-Consciousness is then what affects our behaviour. This consciousness on our part is referred to as "Taqwa" in Arabic. So the "Mutaqqi" is the one who is in a state of "Taqwa" i.e., state of consciousness. The one who is conscious is self-aware. One can only be self aware in the present. Self –awareness brings you to the reality of presence. Present allows you repentance for past and hope for future. So, all that we have is the present. Past – a reality then is gone and has turned into an illusion; future is already illusion as it's not known. It may exist but we do not know whether we would exist also. If we exist then; it would be our present then. If we do not it does not exist for us

One, who is self aware, knows oneself and according to Iqbal, knows God. Our consciousness of God –"Taqwa" is confirmed through knowing His instructions or scripture. The knowledge of the instructions in the scripture allows us to select a script for ourselves. The 'Dos' and the 'Don'ts' are defined by the Creator, who has created the laws of nature also. Our submission to His 'Dos' and 'Don'ts' alters our behavior and brings us in harmony and peace with the nature, the world and its people and most significantly with ourselves. This new script

allows us to behave appropriately. The appropriateness is decided not by our worldly script of childhood, but by the script that we chose for ourselves as conscious beings. Our pre-determined scripts of worldly experiences get checked by this super-script. In case of consonance it gets acted upon and in case of dissonance it gets rejected. It is this stage that allows us to re-write our script as per the injunctions. These are the perennial values that are common to all, but practiced by few. For those who experience it and practice it, the ultimate outcome is a balanced personality with a balanced behavior and obviously balanced communication. If you want to know whether it works or not, I invite you to experience it.

Strik

You can start re-writing your script by observing simple values in you interactions with others. The intellect and values practiced as principles in synergy would bring peace.The same would get its manifestation in your behavior and subsequently communication:

Use V
Princi

Intelle

Intelle
for the
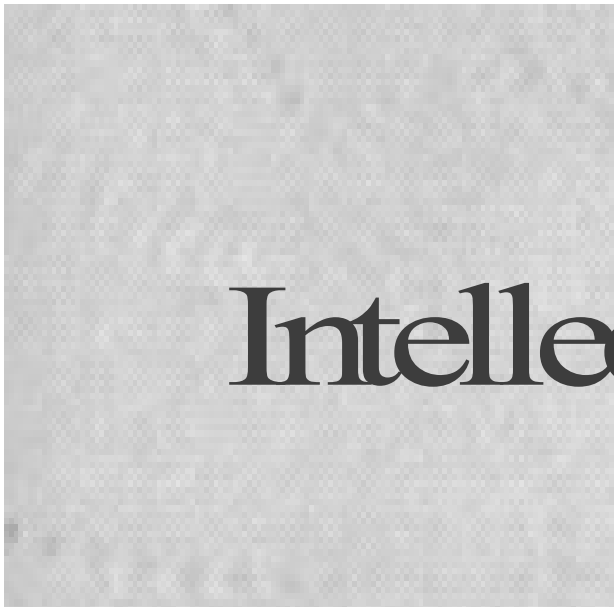
2.7.4   Key concept 11: Hidden agendas

Hidden Agendas serve two functions:

2.7.4.1: Individual's strategy for poor self-esteem. This is mostly in cases where the personality is a submissive one. In such cases the communication can turn sly and manipulative as one does no have the courage to communicate openly. This is particularly the case as one is always apprehensive of others differing point of view and is fearful of annoying the other person, not being confident of handling a communication situation if there was one requiring assertive handling. This generally is not malignant in nature and more of a self defense mechanism.

2.7.4.2: Promote ulterior motives and needs. One may befool one at one time and but not all at all times. If a person is known to promote one's ulterior motives and needs either by being aggressive or by being covertly submissive; sooner or later it would become a major communication barrier. It generally creates a win-lose situation and does not work in establishing trust, which is a basic premise for effective and purposeful communication.

2.7.5   Key Concept 12: Stereotypes

Stereotypes are mental images and expectations. Stereotypes provide a shortcut to form an opinion of someone. We tend to get opinionated sooner or later and it becomes difficult to change opinions. Opinions give us a base to relate to others. Humans are very diverse by nature whereas stereotyping them in categories with specific characteristics is very common and therefore it also becomes one of the most common barriers to communication.

2.7.6 Key concept 13: Ego defense mechanism–self-preservation

Let us start by identifying what is ego. In Sigmund Freud's topographical model of personality, the ego is the aspect of personality that deals with reality. While doing this, the ego also has to cope with the conflicting demands of the id and the superego. The id seeks to fulfill all wants, needs, and impulses while the superego tries to get the ego to act in an idealistic and moral manner.

What happens when the ego cannot deal with the demands of our desires, the constraints of reality, and our own moral standards? According to Freud, **anxiety** is an unpleasant inner state that people seek to avoid. Anxiety acts as a signal to the ego that things are not going right.

Freud identified three types of anxiety:

1. **Neurotic anxiety** is the unconscious worry that we will lose control of the id's urges, resulting in punishment for inappropriate behavior.

2. **Reality anxiety** is fear of real-world events. The cause of this anxiety is usually easily identified. For example, a person might fear receiving a dog bite when they are near a menacing dog. The most common way of reducing this anxiety is to avoid the threatening object.

3. **Moral anxiety** involves a fear of violating our own moral principles.

In order to deal with this anxiety, Freud believed that defense mechanisms help shield the ego from the conflicts created by the id, superego, and reality.

Ego's job is to satisfy the id's impulses, not offend the moralistic character of the superego, while still taking into consideration the reality of the situation. This is not an easy

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job. Think of the id as the 'devil on your shoulder' and the superego as the 'angel of your shoulder.' We don't want either one to get too strong so we talk to both of them, hear their perspective and then make a decision. This decision is the ego talking, the one looking for that healthy balance.

Now the ego has a difficult time satisfying both the id and the superego, but it doesn't have to do so without help. The ego has some tools it can use in its job as the mediator; tools that help defend the ego. These are called **Ego Defense Mechanisms** or Defenses. When the ego has a difficult time making both the id and the superego happy, it will employ one or more of these defenses:

DEFENSE	DESCRIPTION	COMMUNICATION BARRIER EXAMPLE
Denial	arguing against an anxiety provoking stimuli by stating it doesn't exist	denying that your physician's diagnosis of a serious illness is correct and seeking a second opinion
Displacement	taking out impulses on a less threatening target	slamming a door instead of hitting a person, yelling at your spouse after an argument with your boss
intellectualization	avoiding unacceptable emotions by focusing on the intellectual aspects	focusing on the details of a funeral as opposed to the sadness and grief
Projection	placing unacceptable impulses in yourself onto someone else	when losing an argument, you state "You're just Stupid;" homophobia
rationalization	supplying a logical or rational reason as opposed to the real reason	stating that you were fired because you didn't adulate the boss, when the real reason was your poor performance

reaction formation	taking the opposite belief because the true belief causes anxiety	demonstrating a bias against a particular race or culture and then embracing that race or culture to the extreme
Regression	returning to a previous stage of development	sitting in a corner and crying after hearing bad news; throwing a temper tantrum when you don't get your way
Repression	pulling into the unconscious	forgetting abuse from your childhood due to the trauma and anxiety
Sublimation	acting out unacceptable impulses in a socially acceptable way	sublimating your aggressive impulses toward a career as a boxer; becoming a surgeon because of your desire to cut; lifting weights to release 'pent up' energy
Suppression	pushing into the unconscious	trying to forget something that causes you anxiety

As evident from above, ego defenses are not necessarily unhealthy however the inability to use them effectively can often become serious barriers. This is true when we sometimes employ the defenses at the wrong time or overuse them, which can be equally problematic and destructive of relationships.

3. Teaching Approaches

☑ Power Point slides presentation

☑ lecturing

☑ group discussion

☑ work sheet activities and

☐ use of reading material

☑ Case studies

☐ Panel discussions

☐ Class discussions

☐ Personal contracts

☐ Debates

☐ Question and answer session

☐ Demonstrations followed by Reports of group discussions

☐ Participants participation

☐ Role playing

☐ Special reports

☐ Participants -produced material

☐ Group or individual projects

☐ In-class assignments

☐ Symposium

☐ Interviews

☑ Observations

☐ Out-of-class assignments Workshops

☐ Visual aid discussion and summarization

4.   Learning Activities

4.1.   Activity 1

Start the session with previous session review so the participants can recall the concepts learned earlier.

4.2.   Activity 2

Use warm up activity by asking the participants if they knew what type of barriers there could be to communication. Besides, what kind of hindrances they might have come across during a communication exchange process. This would serve the module leader/trainer to make the participants conscious about the elusive role barriers play in our communication break down.

4.3.   Activity 3

Ask the participants to brain storm on the different hindrances identified in activity 2 with the purpose of categorizing or classifying them.

4.4.   Activity 4

Introduce the barriers to communication by using the available Power Point slides and present through lecturing and generating group discussion on topics mentioned earlier.

4.5.   Activity 5

Using Role play during the session to communicate on issues that evoke psychological responses and highlighting them and asking others to observe and take notes.

4.6.   Activity 6

Assign the psychological blocks activity to the trainees and ask the participants to present accordingly.

4.7.   Activity 7

Invite the participants to share as to how their awareness about the different barriers and the remedies would enable them to handle the barriers through introspection and incorporating the new learning.

5.   Summary and Transition

Barriers to communication for one reason or the other often get neglected. Knowing them is synonymous to knowing about one's own barriers sprouting out of one's personality. The main purpose of this session is to make the teachers conscious about their own barriers to communication and later to be able to identify the barriers that their students may be facing. This would allow them greater ease in communicating and more importantly bridging the gaps that pose impediments to effective teaching and learning. Communication and related topics do not form an integral part of all the teacher's training. Many beneficiaries of this module's session would be teachers and faculty members coming from different back grounds such as pure and natural sciences and consequently they are not familiar with the science of communication. They are primarily not aware of the barriers to their own communication in

their own work environment and more so in their academic setting, thereby creating distorted communication or even worse, total break down of communication. The transmission of knowledge, that our exam focused academic system usually requires, do not leave any room for inter-personal and intra-personal barriers to communication as discussed above. The different barriers to communication discussed in the session have been identified and selected due to their potent role and significance in the academic settings.

The following session (i.e., session 3) is based on the many psychological precepts dealt with here and would allow the participants to develop their understanding about the different persona involved in communication.

6.   Assessment

- Participants would be assessed during the group discussion.

- Participants' account of their own communication barriers both past and present would be the benchmark for assessment.

- Activities based work sheets during the session would be utilized to assess the trainees.

- At the end, the participants' comments on the different communication barriers that they would have identified during the session would serve the purpose of learning assessment.

Session III: Communication & Self

1.   Session Learning Outcomes

After the completion of this session the participants would be able:

- To understand the cultural influence in deciding names and what it communicates.

- To comprehend the role names play in developing the self-concept

- To effectively utilize the knowledge about names in improving the self-image

- To utilize the name –based concept of self to enhance communication

2.   Key Concepts and Content

Traditionally, people believe that names influence a child's personality. Why else would parents go to such pains in finding the perfect name for their unborn or newly born child?

2.1.   Key Concept 1: The Psyche of Selecting Names

What's in a name?

- Americans name their children after relatives, entertainers, famous people
-
- Muslim males are named after Muhammad (PBUH)
- Zhao Di, a Chinese name "commands a daughter to bring to the family a younger brother, while 'expelling' more younger sisters."
- Does your name influence what you think of yourself?
- Does your name affect how, when, and with whom you communicate?....whats in a name ?!

Apart from giving a person identity, names also shape personalities and affect personal growth in ways both subtle and strange. But while some of us consciously realize it, others don't spare it any thought.

Sigmund Freud, the father of modern psychoanalysis, often began his psychoanalysis sessions by asking a person about his/her name. It was

simply based on this realization that the names that people have influence them one way or the other. The names that parents opt for their children represent the psyche of the parents and family or society at large. From a psychological point of view, I have observed that many parents name their babies after a person they particularly like. This can be a friend, another family member, themselves (although this has fallen out of fashion in most of Europe being reminiscent of old-fashioned monarchist practices), but more and more often after a celebrity.

The Chinese example given in the beginning is a good portrayal of the Chinese parents' desire for a male child, probably hoping that he would look after them in the old age. Chinese policy and practice of not having more than two children seems to have played its role in developing this thinking. The name "Zhao Di" as indicated above communicates a lot about the Chinese desire and thinking as influenced by circumstances peculiar to them. Just to further highlight the point; imagine an enlightened Pakistani believing that daughters are a " blessing from God" as per one of the religious sayings wished the same to his/her Chinese counterpart. The Chinese may very well take it as a very unkind wish; whereas the Pakistani might get surprised by not getting heartfelt thanks from the Chinese for his best wishes.

2.2.   ***Key Concept 2:   Names and their Connotations***

Another popular trend, especially during the 19th and early 20th century, was to name children after religious characters. Biblical names John and Mary have been the most common in Western Europe for at least 700 years. An identical practice is still extremely common in Muslim countries, where a very high number of parents tend to name their male offspring Muhammad after the Holy Prophet (May peace be upon him) or his companions and other religious figures. A name such as Ashiq Hussain was supposedly meant to be "Ashiq-e-Hussain" (The lover of Hussain). Here Hussain (blessings of Allah be upon him) being one of the grand

sons of the Holy Prophet Muhammad (PBUH) would change the whole context to that of reverence. Identically, the reason John has become such a widespread given name particularly in all Europe is because John was the "main" apostle in Christianity. All Biblical names have translations in all European languages, as opposed to Pagan names (Celtic, Germanic, Slavic, Basque, etc.).

Girls' names are found in more variety ranging from names after some religious and spiritual lady or some stream in Paradise to flowers' names including some names denoting comfort and beauty etc. Flower names are also fairly popular in Chinese names for girls. Sara is a common Muslim name in Pakistan for girls whereas the name is also used by Jewish girls with a slightly different accented pronunciation. Semantic names are also used in Western countries. Some girls are given flower names (e.g. Rose). Old Germanic and Greek names are typically compounded adjectives with positive attributes, just like Chinese characters.

Many East Asians choose baby names based on the significance of the (Chinese) characters, and on the luck associated with the number of strokes for all the characters. In Japan, where characters can be read in 2 or more different ways ("On" or "Kun" reading), it sometimes happen that some people (usually men) have a name that can be read in two completely different ways.

Another way of naming a child is just to select a name that sounds good to hear, whatever its meaning or origin. This is increasingly common nowadays. According to a BBC article, some names happen to be more successful than others, some sound more attractive, and some confer more luck. This may just be a statistical observation. The true psychology behind names is far too personal to be generalized in this way.

However, if one is called Jesus (probably a Latin American), Abraham (probably a North American), or Mohammed, chances are that they will feel closer to the religion associated to that name than in case if they did not have a religious name. So some names do have a psychological impact that can be somewhat generalized, though individual mindset, culture and one's environment will influence this in various ways, sometimes giving it a completely different direction as could have been expected.

The association of a famous person in history with one's name (especially if it is a not so common one) is bound to have a psychological effect on the person, even unconsciously. It can also have an effect on how other people see that person. Needless to say that a boy called Siegfried will evoke the imagination in other people of the legendary dragon slayer. This is because it is a very rare name nowadays, and that's the only association most people will have with that name. On the other hand, Biblical names are so common that a person called David has little chance of reminding first of King David, as opposed to say David Beckham, David Bowie, or other modern celebrities.

Our image of the attractiveness or success linked to a name is highly influenced by family and acquaintances and celebrities. Celebrities also include historical ones. It is hard to be called Louis/Lewis without ever thinking about the kings of France.

The psychology of names is a complex matter but the important thing is for each of us to understand what our name means to ourselves and people we meet in the culture and society in which we live, and how the image reflected by others influences our own image of ourselves.

Key Concept 3: What do Names Communicate?

The educational background of the parents plays a significant role in the name/s selection for their children. There are a number of people, who just use their names' initials to save themselves from the embarrassment that they feel because of the ludicrous names kept by their parents. These names have been kept either by virtue of the parents lack of education or simply because the names were common in their generation's time. I know a number of persons who feel actually stuck with these names for the rest of their lives. One such example is "Taza Khan", who prefers to be identified as TA Khan. His reluctance is understandable because "Taza", means "Fresh" and if literally translated it means "Fresh Khan". He is called with his full name back in his home town because such "rural" names are common there. However, after having traveled abroad and lived in "urban" modern cities, he seems to have become rather conscious of his name and thus prefers using the initials TA Khan. Few other examples include names such as "Tor Gul" meaning 'Black Flower'. This name is generally of men with dark complexion. Its equivalent in Punjabi language is "Kala Shah" meaning the 'Black King'. Other examples of names include "Speen Gul" (White Flower), Janat Gul (Flower from Paradise) etc. These are few of the names that the educated urbanites would rarely use for naming their children. In rural areas some of these may still be common. New names having originated from other languages such as Persian, Arabic and Turkish are becoming common in the Pakistani culture. Very interestingly names that are a bit orthodox indicate or represent rather lower strata of least educated segment of the society. Stopping short of generalizing it, the kinds of name that are specific to a locality or populace seems to hold good prospects for further study in the realm of communication and other cultural studies.

Another common example is that of "Karim Dad" which is Persian and means (Given by

Beneficent). Even though parents are the ones responsible for the names people bear throughout life, there is a great deal of latitude available to individuals in the way they choose to use their names. As name authority Elsdon C. Smith points out, often the style of name we choose for ourselves can reveal a great deal about our personalities and about how we see ourselves (Smith).

Smith identifies six common and distinctive styles for names, and he offers opinions about what they suggest about the people who use each style.

John Baker

Simplest and least formal; reflects a "no frills" attitude; has "plain folks" appeal.

John William Baker

Says the person wants to be noticed; suggests seriousness; suggests having nothing to hide; enables a prominent middle name to be displayed.

John W. Baker

Shows maturity and a solid, conservative personality; middle initial implies a fullness and completeness without the flamboyance of using the middle name in full; creates a sense of mystery, especially in women; style used by almost half of the men in the United States and many women; works well in writing but is slightly inappropriate when used in speech ("Hi, I'm Matthew M. Parker."); computer forms tend to demand this style.

J. W. Baker

A favorite of the British; appears reserved and standoffish; creates a sense of mystery; offer no

hints about gender, which frustrates letter-writers.

J. William Baker

Suggests high self-opinion and vanity, especially when the middle name is uncommon; sometimes a happy solution for "juniors".

J. Baker

Implies a feeling of insignificance; creates confusion and gender ambiguity of J. W. Baker, but none of the mystery.

Nowadays, however, people look for phonetically pleasing names and hardly give any thought about their significance. Names of Sanskrit origin like *"Minna"* (fat), "Ambika" (little mother), *"Mina"* (fish) don't hold much meaning, while *"Anita"*, *"Rina"*, *and "Tina"* mean nothing. Common Pakistani names like *"Rukhsanah"* (shining) and *"Reshma"* (silk thread) are actually of Persian origin. Others are foreign derivatives like *"Zareena"* (from the Russian Czarina) or *"Rubina"* (ruby).

I have downloaded these portraits from Galina Stepanova's web site because of their expressions. I would ask you to give names to the pictures. These would be presented during the session through power point and discussed. Select the first names for these ladies from the ones given:

Pic-1 _____   Pic-2_____   Pic-3 _____   Pic-4 _____

a. Sheila

b. Nancy

c. Margareta

d. Sara

His name is David or George? _____

Which one is Julie and which one Gabriela? The one on the left is _____

and the one on the right is _____

Can you tell me his name? _____

Michael or Anthony

2.4.   *Key Concept 4: Communication and Self-Concept (Adapted and*

The view that names can affect the way people behave and how they feel about themselves has been under the study of scientific researchers. During the last half-century, tentatively at first and later with a greater sense of the importance of their work, psychologists and others who study human behavior have explored the feeling that names influence their bearers, and the researchers have discovered some amazing psychological aspects of names.

There are case histories that offer excellent sources of insight into the relationship between names and personality. When supplemented by the more objective and scientific evidence from experiments in psychology, these naturalistic observations help explain the important effect names can have on the psychological development of individuals.

The most important aspect of personality affected by names is self-concept. Self-concept develops as children develop, and it is "learned" from the verbal and non-verbal messages significant people in children's lives send them. Parents are the most important message-senders, but, as children mature and become more and more independent, the messages of teachers, classmates, and other people all contribute to their developing concepts of self. In a sense, self-concept works as a kind of script for the way people act. If a boy has an image of himself as bad or as not capable of doing well in school, his behavior will probably reflect that image. He will tend to behave the way he thinks a "bad boy" is supposed to behave, or he will fail to learn, as he should even though he might be quite intelligent.

A person's name has an impact on the process of building a self-concept because the name helps determine the messages other people send to the child. It has been well established through research that certain names are generally considered desirable in our

culture and have positive feelings associated with them. It is also well established that other names are looked upon as being undesirable and carry negative associations. For example, Curt, David, Diane, Jeff, Judy, and Linda are all considered desirable and positive, and Agatha, Edgar, Francis, Mabel, Marvin, and Phoebe all provoke the opposite reaction. Because of this, people unconsciously, but nevertheless effectively, send positive and negative messages in keeping with positive and negative images.

Most of the time these messages are very subtle, but sometimes they take the form of jokes, teasing, and even ridicule, especially within the child's peer group. At best, the joking and teasing can make children self-conscious about their names and reluctant to have any contact with other children out of fear of being ridiculed. I remember my own efforts to help my children cope with the teasing attitude of their class fellows, who would tease them for their last name Khattak, which is a very respected tribe among the "Pashtoons" or Pathans. The reason for the ridicule was the way their peers mischievously distorted the pronunciation where "Khattak" got pronounced as "Khattakay" just to tease, it being the Pashto word for water melon. At worst, especially when insensitive adults think the jokes and nicknames are funny and actually use them too, it can undermine what might otherwise be healthy personalities.

Murphy's psychiatric case histories provide a good example of this in action. Murphy wrote of a young college man whose chief complaint at the beginning of psychoanalysis was that his excessive underarm perspiration, and the accompanying odor, was responsible for his inability to make friends. The man's last name happened to be Stankey, and, in the course of analysis, he revealed that in elementary school the other students gave him the nickname "Stinky." His classmates held their noses when they were around him, and he reacted by

withdrawing from the group and becoming aloof. He also let it be known during treatment that his mother belittled the family name and that both parents were compulsive about odors of any kind. At first the young man denied any problem with his name; later, he came to realize that he had unconsciously blamed his father for his social problems by making the father bear responsibility for both his name and his unpleasant odor. Eventually, he learned that the real difficulty lay in his concept of self. In effect, he had come to see himself as "stinky," and this, in turn, made him act the way he thought a stinky person was supposed to act (Murphy).

This example is dramatic and powerful enough to stand on its own without the added support of elaborate scientific research. However, support for the relationship between names and self-concept is available from the results of several scientific experiments. One of these was conducted by S. Gary Garwood of Tulane University (Garwood). Garwood asked a group of teachers to rate names as desirable or undesirable. He then gave a battery of psychological tests of personality and self-concept to a group of elementary school students and compared scores of the group with desirable names to the group with undesirable names. He found that members of the desirable-name group showed "a considerably higher level of adjustment" than the undesirable-name group. Furthermore, the students who had desirable names showed less conflict about how they felt about themselves.

Garwood's findings were basically the same as those of Orlo Strunk, Jr., of West Virginia Wesleyan College, who compared personal liking for one's first name with self-concept. Strunk concluded that "there appears to be a persistent tendency for individuals who dislike their first name to have less affirmative attitudes toward themselves than do those who like their first name" (Strunk). This seems to be a world-wide phenomenon, because D.J.W. Strumpfer of Port Elizabeth, South Africa, reported research results that "generally supported those of Strunk . . ."

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(Strumpfer).

In light of the important link between names and self-concept, it's not surprising that investigators have found relationships between names and the tendency toward mental illness. In four separate studies conducted over a twenty-year period, researchers found decided tendencies toward psychosis and neurosis among people with unusual and uncommon first names (Hartman, et al.; Ellis and Beechley; Houston and Sumner; and Savage and Wells). Interestingly, the tendency seemed stronger among boys and men than among girls and women. One pair of researchers who noticed this tendency attributed it to the fact that our culture permits greater flexibility and freedom in the names of females than of males (Ellis and Beechley). Girls are given unusual names much more often than boys are. Therefore, these names do not attract as much attention and are less likely to cause embarrassment for the girls who have them. As a result, these names do less damage to the self-concepts of the girls as they develop during childhood and adolescence.

Even though research data consistently show a relationship between names and personality difficulties, bizarre and highly unusual names of children may be, in themselves, no more than indicators of the psychological states of parents. Earlier I made the point that parents are the most important message-senders in the development of a child's self-concept and personality. It may well be that peculiar names, which are likely to cause other children to poke fun, are actually unconscious messages from the parents that the children are peculiar and deserving of ridicule. If this is the case, then the name is probably only the first of many such messages these children get from their parents during the time their self-concepts are developing. Then it becomes a question of whether the name is the cause of the child's later psychological problems or whether the child's name is only a symptom of deeper problems

within the family.

Myron Brender, writing for the journal of the American Name Society, offered several hypotheses about the psychological significance for the parents of the names they choose for their children. According to Brender, family tradition is an important factor in the names many children receive. Sometimes traditional names express the hope that a rich relative will remember the namesake generously in a will. Other times, though, a traditional family name may be an attempt by the child's parents to appease their own parents because of feelings of guilt or fear of rejection (Brender).

Apart from any problems a child might have with a name that is an expression of parental guilt or fear, traditional names can work to a person's disadvantage in other ways. Dr. Murphy told of a case from his psychiatric practice of a college student who sought psychiatric help because he couldn't concentrate on his school work and because he had developed a facial tic. The young man had been given his mother's maiden name as a middle name, and he used it habitually in combination with his last name. The family of the man's father was undistinguished; but the mother had descended from old and important New England stock, and her last name carried prestige in the area where the man lived. Without realizing it, he had come to depend on his middle name, rather than on personal hard work, to assure his success in life, and he often became angry and frustrated when his middle name failed to work its magic. As he improved during treatment, but before he became conscious of the importance of his middle name to his problem, he stopped using the middle name as a way of identifying himself (Murphy).

One of the most common uses of traditional names is to name a son after the father and

to use "Jr." as part of the son's name. Although there are sometimes practical problems in differentiating between father and son, especially if both happen to be prominent, the real difficulty lies in the son's feeling of sharing an identity with someone else or of having to compete with his father for recognition as an individual. This, apparently, was the experience of the well-known American novelist, Henry James, as Leon Edel relates in his biography of the writer. This can very well be true about the US President Bush "Jr".

According to Edel, "throughout his life, Henry volubly protested against the parental failure to let him have a *distinctive* name and (by the same token) an *identity* of his own." James and his father were both well known and occasionally even wrote for the same issue of *The Atlantic Monthly*. As a young man, James used "Jr." as a prominent part of his signature, sometimes even spelling out the word rather than using the abbreviation. As his own career progressed and his fame increased, the "Jr." became less and less legible and was finally spelled with a lower-case "j" (Edel). In effect, he asserted his own identity by gradually, and probably unconsciously, deemphasizing the part of his name that signified his "lesser" status.

2.5.   *Key Concept 5: Fad Names*

According to Brender, another naming pattern which reflects the personalities of the parents is the use of names that are highly fashionable and popular at any given time--or, in other words, fad names. Parents who select fad names may be giving in to subtle social pressure to conform to what they think the general culture says is acceptable, and this, in turn, may result from a lack of confidence in their own judgment, fear of being conspicuous by going against the prevailing tide, or simply a lack of originality.

The list of fad names changes often and it varies quite a bit from one part of the country

to another. Girls seem to receive fad names more often than boys, and the reason goes back to the earlier point that there is greater flexibility in the names we tolerate for females than for males. This greater toleration may be a kind of deep-seated, unconscious sexism that says, in effect, men need serious, traditional names to suit their serious concerns, but women, who won't be engaged in serious pursuits, don't. The same may be true of the greater latitude women are afforded in what is considered acceptable dress, even in professional situations. In our culture lately, if a female colleague arrives at school wearing slacks, a dress shirt, a necktie, and a jacket; traditional men's clothes, she may even be complimented. If a man showed up in a ladies' dress, he may be taken for psychiatric treatment. Thus, as with names, public attitudes about clothing may well be endemic sexism.

The possibility of sexism aside, a fad name almost always becomes faddish because some famous person has it. Shirley Temple was at the height of her childhood career in the late 1930's and early 1940's, so we find a much higher number of Shirleys among 45- to 55-year-old women than any other group. Judy Garland left her mark on women's names a few years later, and Jacqueline Kennedy Onassis did the same thing to the names of girls born in the early Sixties (Smith).

Whatever the fad name or the reasons for giving it, though, there are two distinct problems which the bearers of fad names must endure. First, fad names tend to lose their popular appeal after only a few years and then more or less drop out of sight as names given to babies. As a result, in later years it's possible to "date" people on the basis of when their names were in vogue. This may not be a problem for everyone with a fad name, but people who would like to keep their age a mystery are at a definite disadvantage if they have a name that had great popularity for only a brief time.

The second problem with fad names occurs much earlier in the lives of people than the first one does, and it has the potential for some fairly serious consequences. This problem occurs at school, and it results from the fact that more than one child in a classroom is likely to have the same fad name. This happens with all names that are reasonably common, but it happens much more often with names that go through periods of great popularity.

The difficulty with the multiple occurrence of a name in a classroom is that children with the same first name have to be called by something other than just their first name in order to avoid confusion. Usually this means using both the first and last names of these children, instead of simply their first names, like everyone else. This has the effect of singling these children out from all the others and making them different from their peers. This is no problem at all for many children, but to a child who is trying hard to be accepted by a peer group by *not* being different; this can become a source of embarrassment and frustration. The analogy in the adult world might be a situation in, say, an auto repair shop where the workers are on a first-name basis but where everyone insists on calling one of the workers Mr. Johnson instead of his first name. Imagine how twenty-five-year-old Johnson would feel when a new worker comes to work and is introduced to the others in the shop. "Guys," the supervisor might say, "this is our new man, Jack. Jack, this is Mike, Jerry, Mr. Johnson, and Fred." The situation in a classroom may be the same or worse for a six-year-old: "Boys and girls," the teacher might say, "I would like for Timmy, Billy, Shane Miller, and Eddie to come to the reading circle now."

The ideas of Brender on the clues names offer about the personalities of parents and the observations of Smith on what name styles say about the ways people see themselves are theories that were developed through years of reflection on people and names. Even though these theories haven't been thoroughly tested through research, they tend to ring true to

personal experience, and they give good insight into the importance of names in everyday life.

In his book Relationships, psychologist Andrew Lake writes: "Your personality is identified by your name. But when you were born, you were unaware of having a name and it had to be chosen for you by your parents. When they decide what you should be called, what were they saying about what they hoped you would become?

2.6.   *Key Concept 6: What is in a name?*

Disabled activist Javed Abidi is a case in point. Born three years into their marriage, his parents were overjoyed to have him just when their longing for children was verging on desperation. But there was a catch—their son was born with a condition in which a portion of his spine was protruding through the back. The doctors gave him only 20 days to live. Stung by this ultimatum, his father named him "Javed", one who lives on. Today at 34 and with a demanding career as scholar, journalist and activist, *Javed* says: "Somehow I had the feeling that I must live to prove my father's faith."

All of the case histories, research findings, and theories support the feeling that names help shape our personalities. Names are certainly not the only force in our lives that causes us to develop in a certain way and become the kinds of people we become. However, when we look at the evidence, we can't help wondering how we would have turned out if our names had been different.

Sultan Shahin, columnist and New Ager, took numerological considerations into account when he adopted his name in his early'20s. He says: "My adopted name Shahin refers to a mythical royal falcon in Iqbal's (Urdu poet and philosopher) poetry, a metaphor for dignity, self-reliance and self-respect. Later, when I studied numerology, I discovered that the traditional

way of spelling Shaheen adds up to the number 29, which is perhaps the worst vibration one can give oneself. Shahin, on the other hand, adds up to 24, considered one of the most auspicious vibrations. So unknowingly, I balanced myself and christened myself correctly." This part is just added to inform about a new dimension of names and sciences related to it i.e., numerology. This module would not cover that aspect it being out of its scope.

Numerology also plays an important part for people who rename themselves in mid-life or spell their names unconventionally (Rashme, Rushme, Rashmee, Rashmi, Rshmi). Usually, people in the entertainment business rename themselves for instant identification with the masses. So, Yusuf Khan, the Pathan lad from Peshawar, turns Dilip Kumar, a nondescript Norma Jean Baker becomes the glamorous Marilyn Monroe and Anne Rosenbaum, a Russian Jew becomes the individualist Ayn Rand. Kismet (Luck), image, behavior—all are connected to what you are called. So, when confronted by a 'what's in a name' don't despair—actually, there's lots in a name!

3. Teaching Approaches

The following teaching techniques would be adopted in this session to enable the learners to better understand the above key areas of communication, be familiar with the communication process, and to identify the critical parts involved in it. The session would follow the following teaching techniques:

☑ Power Point slides presentation

- ☑ lecturing

- ☑ group discussion

- ☑ work sheet activities and

- ☑ Panel discussions

- ☑ Question and answer session

- ☑ Participants participation

- ☑ In-class/session discussion

- ☑ Observations

    - ☐ Case studies

    - ☐ In- class Assignment

    - ☐ Personal contracts

    - ☐ Debates

    - ☐ Demonstrations followed by Reports of group discussions

    - ☐ Role playing

    - ☐ Special reports

    - ☐ Participants -produced material

    - ☐ Group or individual projects

    - ☐ Symposium

    - ☐ Interviews

    - ☐ Out-of-class assignments Workshops

    - ☐ Visual aid discussion and summarization

4.   Learning Activities

4.1.   *Activity 1*

Start with asking the participants who kept their name and whether they know the

reason behind the selection of their specific names.

4.2.   *Activity 2*

Ask the participants if they know the meanings of their respective names.

4.3.   *Activity 3*

Ask the participants whether they like their respective names or not.

4.4. *Activity 4*

Introduce the basic concepts given in this session through the power point slides. (Develop ones that suit your style using the script here).

4.5. *Activity 5*

Present through lecturing and generating group discussion on topics mentioned earlier.

4.6. *Activity 6*

After covering the content present the work sheet with portraits asking the participants to work in groups and assign names as they think appropriate. Ask them to compare their selections and assign reasons for identifying their selected names with the portraits.

4.7. *Activity 7*

Let the participants in groups agree through consensus or through majority vote about the names that they would finally assign to the portraits.

4.8. *Activity 8*

Ask the groups to exchange their worksheets and see whether they come to terms to the different names assigned by a particular group to the portraits. Ask further to explain if and how their reaction or response to the new names is different from their earlier ones.

4.9. *Activity 9*

Invite the participants to share as to how their awareness to the session has affected their understanding of the role names play in developing self concept and communication.

5.   Summary and Transition

The processes that define our communication are profound and significant.

Communication is as complex a process as humans themselves. Our self-concept is the prime basis of our communication. The inside-out paradigm of communication purports that understanding the intrinsic influences, which impact our personalities is imperative for effective communication. It is only through understanding the often neglected holistic methods of understanding communication that one may be able to influence one's own communication and contribute towards the enhancement of others' communication as well. Teachers in particular play a very significant role in developing the personalities of their students and one can only imagine the risks involved if teachers themselves are not conscious of their own self concept and how it influences their communication. The matter of making or breaking students' personalities is too significant to be left to chance.

The next session further explores the different dimension of self and how it influences one's communication. The following session is going to throw light on the different types of self that together make a complete self concept.

6.   Assessment

- Participants' conceptual understanding of the session would be assessed during the group discussion through giving account of their specific names and how it has influenced their self concept.

- Activities conducted during the session would be used to assess the participants.

- Participants' feedback on the session through giving examples of and its application in their own academic setting would highlight the applied part of their learning.

Session IV: Role of Different Selves in Communication

1.   Session Learning Outcomes

After the completion of this session the participants would be able to:

- Demonstrate their understanding of the integral link between communication and the concept of self.

- Interpret the way different selves form a part of our personalities

- Enlist the different behaviors influenced by the different selves.

- Develop a holistic model where by all the selves integrate for balanced communication.

2.   Key Concepts and Content

2.1.   Key Concept 1: Communication and Self

During the last session we identified that our self-concept has a major role in the way we communicate. Name is only one of the manifestations and generally we do not seem to have a role in communication, unless we decide to re-name ourselves. Communication starts with self. How we see ourselves can make a great difference in how you communicate with whom we communicate and Carl Roger wrote "Every individual exists in a continually changing world of experience of which he or she is the center". The most interesting and intriguing part is that as our experiences of the changing world change us, we contrarily believe that we are the same as we knew ourselves. So in other words what we know about ourselves may very well be what we knew about ourselves or the way we knew ourselves in the past. This is

primarily because we are generally not conscious about the way and the manner in which our experiences shape us. Some of us also get stuck mentally at some stage of our lives. To bring forth the point, I shall narrate a personal experience. I was taught that all elders, who happen to be my father's friends or colleagues, were to be called "Uncles" out of respect for them. I would therefore call them by this word. My concept of uncle corresponded with the age group of my father. I forgot that I was growing old myself and continued calling people "Uncle', whom I thought to be elder to me. I failed to observe that toward the later part of my present age, I saw few surprised faces of persons, whom I called "Chacha", the Urdu translation for "Uncle". I realized afterwards that while they might have been elder to me; the age difference was probably not significant enough to warrant the use of the term. However, my shock came the day a young lad actually called me "Uncle". It was surely an unpleasant awakening for a person, who thought he was still very young. Age thus is a relative thing then, I so conclude; but the fact is that I am called Uncle on regular basis. The good part is that I can still call some people uncle; my father's age group.

However, what surprised me most was that I was caught unaware of the transition and the changes that I had gone through physically, psychologically, emotionally and spiritually as a result of my experiences with the ever changing world of experience. I am sure that many of us would have experienced meeting our old friends or class fellows after a lapse of many years just to find that s/he is not the same person we knew. I trust if we ask them they would say the same about us. Some of us change radically while others transform. It all depends on the type and intensity of experiences. I can safely state that the most drastic or dramatic changes occur due to the profound impact of strong experiences. The events do not change, but our experiences of the event can change with the passage of time, if we learn to look at them differently.

2.2.   *Key Concept 2: Communication Begins with "Self"*

Dean Barnlund developed the idea that "six persons" are involved in every two-person communication situation. The holistic understanding of the six person communication allows for greater consciousness about the different selves involved in a communication process. This perspective enables one to see the interlocutors involved in a communication process and ideally can facilitate in balanced and effective communication.

2.3.   *Key Concept 3: Your View of Yourself*

Your view of yourself is probably the most significant aspect of the "six persons" perspective on communication. This aspect has been covered in earlier sessions on perception. One's view of oneself does not get developed in isolation and therefore provides basis for interaction with others. It is the total sum of one's experiences with the outer world. One's view of oneself influences the manner in which one relates to the rest of the world. This is manifest in the form of Assertive, Submissive or Aggressive communication. In other words you communicate what you are.

2.4.   *Key Concept 4: Your View of the other Person*

In relation to one's view of oneself, one views the other person. These affect the roles that one assumes in a two person communication. By role what is meant here is not that of a speaker or a listener. It primarily refers to one's psychological positioning in relation to the other. This in turn affects what one communicates and how. The content and style of communication is primarily decided in the light of this.

2.5.   *Key Concept 5: How You Believe the other Person Views You*

Your view of how the other person perceives you makes you communicate either in conformity or divergence. If you are in agreement to what you think the other thinks of you, you would probably send signals conforming what you think is expected of you. In case you do not conform to what you perceive others think of you, your message would be different. The convergence of what you perceive others think of you and their actual view of you would result in congruent communication. A difference would create incongruent communication and would result in barriers.

2.6.   *Key Concept 6: The other Person's View of Himself or Herself*

Identical to your view of yourself, the other person also has a view of himself or herself. The other person view of himself or herself is again in relationship to your view of him or her, which is itself an outcome of your view of yourself in relationship to his or her view of you. The congruence of views would synergize communication and result in convergence whereas incongruence of views would result in divergent results, which may bulwark the communication process and the outcome.

2.7.   *Key Concept 7: The other Person's View of You*

The other person's view of you gets manifestation through his or her communication. You therefore need to be very alert to the signals and messages send by the other person as that is the only ways to comprehend others view of you. This in turn enables you to see for any disparities in the views and resultant communication. Once this is identified it can allow you to bridge the gaps through your communication.

2.8.   *Key Concept 8: How the other person Believes You View Him/Her*

Other person's perception of how you view him or her is dependent on your communication i.e., your view of him or her and his or her interpretation of that in the light of his or her own perception of himself or herself. This obviously is complex and is not solely dependent on how and what you communicate but also on how it is interpreted by the other person. It is an amalgamation of the different views mentioned above.

The above brings forth emphatically the complexity of communication due to the different selves involved. All these selves are interconnected, and interdependent. All views affect one another and the total outcome is that of a consonance or dissonance or at least divergent if not totally incompatible.

2.9.   *Key Concept 9: Material Self and Self-Esteem*

With the passage of time human beings understanding of them have increased but it is a process that would continue as long as human race continues. This quest is un-ending; but with the passage of time new dimensions of human self are getting revealed. Certain aspects discussed under this topic have been excerpted and adapted from Jim Kitzmiller's article. He is the author of "Rocket Fuel for the Soul–Blissercise Self-Help Manual". The article can be found at: *http://EzineArticles.com/?expert=Jim_Kitzmiller.*

The material self is a total of all the tangible things you own. These primarily include your body, home and other possessions. Given the fact that sufficient wealth is needed for having an ideal material self; it may not be the only criterion for assessing one's concept of self image or otherwise the poor ones have no chance of fulfilling this aspect of their self image.

2.9.1. Body

Human body is probably the most valued of the possessions for most of us today. The importance that we have attached to our bodies has increasingly made us conscious of our appearance and resultantly we have based our self esteem on it. Undoubtedly, our body is the only one we would ever have and whether we like it or not it is going to last as long as we last. However, the most intriguing part of it is that with the passage of time and age its appearance would change and so would our concept of self. So if we would base our self concept on something that is prone to change it is important to be aware that our self concept should not be totally dependent on some thing that is continually transforming.

I have noticed that many people have come to hate their bodies because they do not look like the perfect ones shown on the fashion magazines. Many of us do not realize that our self-esteem has an integral link to our own body image. How much do we accept our own bodies? Are we good enough to be? Are we good enough to have? Are we good enough to do?

The answers to the above questions depend entirely on whether we are solely basing our self esteem on how our body appears. Although our bodies have something to do with how others treat us, the most important factor is how we view ourselves. If we hold an image of our bodies as being messed up then we have a negative impact on our bodies as well as our self esteem. If we think we are our bodies, then our esteem is based on the wrong self.

We build esteem for our bodies by seeing their true perfection. The first step in doing that is accepting them the way they are. They are okay the way they are. I am surely not suggesting a lethargic life style without a work out plan. I am only saying that we need to come to terms with our body and then without allowing our self esteem to be negatively influenced by the image, we decide to improve upon our body through following a healthy and balanced life style.

2.9.2. Effects of self acceptance on our psychological health?

There is this concept that we have energetic blueprints for our bodies. This energetic blueprint affects the condition of our bodies. The blueprint comes first. The actual body condition comes some time later.

In the movie "What the Bleep", there are these microscopic pictures of water after it was exposed to prayer, positive thoughts, and various negative emotions. The microscopic pictures of the water exposed to negative emotions and thoughts appeared messy. However, the pictures of water exposed to positive emotion looked like nature's works of art. They were harmonious and beautiful. This analogy proves that positive emotions create positive effect on our psyche and can thus enhance our abilities, self confidence and resultantly communication.

2.10. Key Concept 10: Our Possessions

This generally refers to all the worldly possessions that we have. These cannot be listed as they vary from person to person and place to place. The only aspect to watch for is the way our concept of possession affect our self image. It may lead to a total low self esteem and image in case we have very little possessions. On the other extreme we may become arrogant if we have huge possession in terms of wealth and other such artifacts that embody our concept of wealth.

Our possessions do not stay the same all along. Our self-image, if totally dependent on it, would make us very susceptible to the changes that are bound to happen to these possessions over a period of time during our lives. Undoubtedly, we need basic amenities for a decent living and that vary from society to society rather economy to economy. What might be the most valued commodity for one may be a least significant one for the other. Take the example of a locality where people have access to filtered drinking water at their residences and all they need to do is turn the tap on to get it. On the contrary imagine communities living in places where portable water is not available and they have to walk for miles to get a pint of clean drinking water. While both need clean drinking water, but who is going to value this possession more than the other is obvious.

2.11. Key Concept 11: Our Home

Home sweet home! We all know that home is different from house; but can we have a home without a house? The answers would be different. Your answers would make sense to you and that is what matters. Home has come to stay with most of us as our residing place where we live with our dear ones. The concept of home without that of a family would probably lose its meaning. Family is relations and relationships give us our sense of being. Understandably, this makes home as one of the most desired and worthy of our possessions. One would feel very disconnected without a home. Let us imagine ourselves without a home by relating to those who are homeless and probably the anxiety written large on their faces may provide us an insight into their image of self and based on that their image of the world at large.

People with homes have a strong sense of self and their image of themselves is positive as compared to those who do not have homes. Resultantly, the self-esteem of both the

categories is different and it affects their communication respectively.

2.12.   Key Concept 12: Social Self

The social self is that part of us that interacts with others. We change based on our interaction with others. Each relationship we have with another person is unique. Our relationships describe us. We are social beings and our social self is a very significant aspect of our self image. Whether you are an ordinary person or some very famous celebrity or for that matter the President of a country, you need social interactions and social contacts. Our social bond and interconnectedness with other people helps us to stay human.

The most famous of the social relationship is friendship. This relationship does not need to be defined as it is beyond it. It fits into all relationships and in fact describes our formal as well as informal relationships. There is a famous maxim *"The poorest among you is the one, who hasn't got a friend"*.

2.13.   Key Concept 13: Spiritual Self

The spiritual self consists of all our internal thoughts and introspections about our values and moral standards. It is the essence of who we think we are. It is a mixture of our spiritual beliefs and our sense of who we are in relationship to other forces in the universe. While, wondering how to actually encompass such a vast topic on which books have been written through ages, I came across certain excerpts from "HIGHER SELF" by Edward Bach titled "*Heal Thyself: An Explanation of the Real Cause and Cure of Disease*". I was particularly amazed at the fact that while written back in 1931 it lends support to what I intend discussing here in the year 2010. The point that I am trying to make is that at human "Spiritual" level we transcend time and space and particularly the biases because of the egocentric myopia that mars us today. I trust that we humans have so much in common that if we decide to integrate

ourselves through the higher selves it would open up vistas for communication and unity we generally long for all our lives.

Bach explains that "Disease is in essence the result of conflict between Soul and Mind, and will never be eradicated except by spiritual and mental effort". Humans have a Soul which is his real self...of which the body, although the earthly temple of that Soul, is but the minutest reflection. Our Souls, which are really we, are immortal, and the bodies of which we are conscious are temporary, merely as horses we ride to go a journey, or instruments we use to do a piece of work. ... so long as our Souls and personalities are in harmony, all is joy and peace, happiness and health. It is when our personalities are led astray from the path laid down by the Soul either by our worldly desires or by the persuasion of others that a conflict arises. This conflict is the root cause of disease and unhappiness. *(Bach, p 6, 9, 10)*

Have you ever wondered that in our childhood and early life we are much nearer to our Soul than we are in later years? The reason for this is that at that age and stage we are not conscious of our material self, social self and the spiritual self. However, we are guided by the essence of which we are made of i.e., "the spirit". Untouched by the materialism and circumstances of our age, and the personalities with whom we associate, we listen to the voice of our Higher Self.

Traumatic experiences of the childhood, flawed upbringing, and negative environmental factors (energy blocks) etc. suppress the messages from the Higher Self. Resultantly, as a grown up the ideals created through the thought processing get tinged with the materialistic and one experiences fear, withdrawal or indecision and uncertainty while pursuing the higher and true purpose of one's life. This is further exasperated by the lack of knowledge about the principles that shall guide one towards achieving that purpose. The potential thus cannot be brought to

realization.

The Higher Self of any individual follows very direct instructions. These instructions are given in scriptures, however, for those who do not have or believe in scriptures there are these universally accepted perennial values that serve as guidelines. That means that it will never counsel to do something which demonstrates disrespect for any human, including oneself. It will advise to take actions and make decisions which are based on the virtues of gentleness, firmness, courage, constancy, wisdom, joyfulness, and purposefulness. Where possible and positive, it will encourage becoming self-sufficient, independent, responsive, hopeful, loving, reverent, empathic, and self-assertive. Thus, it is the lack of awareness of what such guidance could mean that generally holds people in fear and uncertainty.

2.14.   Key Concept 14: How to Seek Guidance from the Higher Self

One's "Personality", is often confused with one's personal goals, attitudes, and conscious intentions. This is only partly correct. Also included are all of your habits, fears, needs, desires, compulsions, obsessions, predispositions, reactions, and assumptions which have been constructed by our Reptilian structure in the Unconscious that is also referred to ID. Those which are destructive and spiritually negative have often been constructed in this "secret" area of the brain in response to traumatic experiences.

One can be influenced by the call of the higher self and change one's intentions however, it takes practice and new skills to change old patterns. One should expect one's Ego and Unconscious i.e., ID to be roadblocks to one's progress. One can be most effective in removing these roadblocks by becoming conscious of the benefits that are there for all the components of the personality through the Higher Self. One needs to be patient and consistent in one's determination to focus on and follow the guidance of the Higher Self. The present

societal and economic paradigm predominantly purports Ego and Unconscious as the decision-making powers. They are always the easiest to contact for guidance as generally decisions made under their influence get readily accepted by the external support systems; social, economic and political under the present paradigm. The short sightedness due to the need for immediate gratification of ID or ensuring amoral means to "personal" advantages would only be self-detrimental and self defeating as we all live in a system that is only sustainable through sustaining others interest in the system. It is one holistic system that we all are part of and only through the intervention of the higher self the balance of the system can be assured ensuring survival and sustainability of all.

2.15. Key Concept 15: Building a Team.

As long as we isolate and split our Life System into parts according to functionality we encourage each part to lobby for power for its specialty. The result would be conflicting responses and behavior in different situations and we would be perceived as imbalanced and unpredictable being under different influences at different times. Together, as a whole person, we would have a balanced behavior. This emphasis on balance has to be known to Ego and ID to make adjustments. They may not like it, but they cannot deny the superiority of the Higher Self in understanding the "bigger" picture and determining which longer-term activities and involvements will bring even greater achievements. It is the constant confidence and reminder of ecstatic rewards promised by the Super Ego or the Higher Self that would enable the Id impulses and the Ego's reality to subordinate to the Higher Self. Not every member in the identity team likes or wants change, but at least they will now give it a try because there is no rejection but acceptance of their existence in mutual harmony and together that balance can be achieved through inclusiveness.

One's "Personality", within the conceptual basis used by professional astrologers, indicates the volitional, behavioral, and attitudinal patterns which a person is born with. That is, they are the individual's strengths and weaknesses, or predispositions, relative to communication patterns, interests, style of interaction, continuing concerns, and, areas of skill-building ease and difficulty. To the extent that our "original" personality features encourage or discourage spiritual development, so also will be the ease or difficulty we may experience in contacting, hearing, and following the advice of the Higher Self.

2.16. Key Concept 16: Be Prepared

It is necessary to find out what these factors are for us and to accept them as our areas of strength and weakness. We need to show respect in acknowledging them, building self-discipline to manage our strengths, and, building new skills and awareness to improve our effectiveness over weaknesses. Our strengths have a way of distorting the ego with pride, which shuts out the Higher Self. Our weaknesses distort the ego with despair, frustration, anger, fear, jealousy, and worry; all of which make openness and self-assertion to the guidance of the Higher Self distant.

Knowing "why" helps us to be prepared and being prepared reduces the potential for shock and provides us with the confidence we must have if we are truly going to put the advice of our Higher Self ahead of any human-centered authority.   It is true that when people assert their independence based upon either the dominance of their Unconscious or their Ego, social confusion, strife, abuse, and violence are the often outcomes. These are irresponsible acts of insanity, rage, accident, disease, or repetitive failure (Unconscious), or, irresponsible acts of illegality, disrespect, selfishness, intolerance, or aggression (Ego). This is not where you are heading. Do you know where you are heading?

We have the opportunity to suggest and model a different reality to others. If we do not, how will they know that such is also an option for them? It takes courage to be a pioneer. It takes sacrifice to express the love that acts on the belief and with the certainty that a better, happier, more just world can be experienced. This is our challenge and our reward. Our Higher Self can guide us to improving our life beyond expectations. When that happens, we will also improve the life of those around us. Meanwhile, we must concentrate on releasing our blocks and strengthening our spiritual identity.

3. Teaching Approaches

The following teaching techniques would be adopted in this session to enable the learners to better understand the above key areas of communication, be familiar with the communication process, and to identify the critical parts involved in it. The session would follow the following teaching techniques:

☑ Power Point slides presentation

☑ lecturing

☑ group discussion

☑ work sheet activities and

☑ Panel discussions

☑ Question and answer session

☑ Participants participation

☑ In-class/session discussion

☑ Observations

- ☐ Case studies

- ☐ In- class Assignment

- ☑ Personal contracts

- ☐ Debates

- ☐ Demonstrations followed by Reports of group discussions

- ☐ Role playing

- ☐ Special reports

- ☐ Participants -produced material

- ☐ Group or individual projects

- ☐ Symposium

- ☑ Session Interviews

- ☐ Out-of-class assignments Workshops

- ☐ Visual aid discussion and summarization

4.   Learning Activities

4.1.   *Activity 1*

Start by asking the participants in how many parts would they divide their personality. Follow it by asking if they think they are the same they were ten to fifteen years ago and how they think they have changed.

4.2.   *Activity 2*

Make the participants share whether they consider themselves emotional beings or logical beings and why they think the way they think.

4.3.   *Activity 3*

Ask the participants what aspect of their self seems to influence their perception or image of them and what particular self of theirs manages their behavior and communication the most and why.

4.4.   *Activity 4*

Introduce the concepts given in this session through the power point slides and intersperse them with relevant questions generating discussion and feed back.

4.5.   *Activity 5*

Present through lecturing and generating group discussion on topics mentioned earlier.

4.6.   *Activity 6*

Let the participants in groups agree through consensus if possible or through majority vote about the self that that they would finally allow to have a significant role in their behavior and communication.

4.7.   *Activity 8*

Let the groups represent the three different selves discussed and come up with their assertions justifying their role as dominant in one's behavior. Ask the groups to exchange their worksheets and see whether they come to terms to the importance different selves have been assigned and whether a consensus can be reached on allowing higher self to exert its influence on the other parts of the personality.

4.8.   *Activity 9*

Invite the participants to share as to how their awareness to the session has affected their understanding of the different selves that play their role in our communication as a manifestation of behavior.

5.   Summary and Transition

The inside out approach or model of communication can only be understood and used to leverage our understanding of how we communicate through an insight to the different parts of our personality. Our understanding of the development and influence of the different parts of our personality allow us to assign the most significant role to the higher self. These in turn allows us to process the communication patterns and align them according to the dictates of the higher self. The reasons for doing this is that harmony both intrinsically and extrinsically can be achieved by using the guidelines and directs from the spiritual self as it transcends time

and space. The global world and its continually shrinking gaps necessitate that humans must interact at a higher level. The external system's sustainability is only possible through the inner systems harmony. The humans psyche being the same it is imperative that commonality of purpose be decided by higher goals and not isolated self centered interests. Our communication can transcend these barriers once we manage our internal   conflicts that are getting their manifestation outwardly.

6.   Assessment

- Participants' conceptual understanding of the session would be assessed during the group discussion through giving account of their specific selves and how it has influenced them.

- Activities conducted during the session would be used to assess the participants.

- Participants' feedback on the session through giving examples of and its application in their situations would highlight the applied part of their learning.

Session V: Communication and Personality -Part I

1. Session Learning Outcomes

After completing this session successfully the participants shall be able to:

1. Apply the personality concept to their understanding of the persons/colleagues/students that they interact with.

2. Explain the role of personality in communication in an academic context.

3. Identify and categorize the various personality types found and preferably relate it to an academic setting viz. student-teacher; teacher-teacher; teacher-HOD/ Dean/Senior professional interaction and communication situation.

4. Describe the relationship between the personality traits and the communication traits.

5. Compare their own communication traits/styles with that of other participants.

6. Apply their newly learned knowledge by assessing their needs.

7. Prioritize and rate the requisite personality traits essential for effective communication.

8. Use the new competencies in their won communication situations.

2. Key Concepts and Content

The following concepts and content shall be discussed and covered during this session. The

content of this session is research based and therefore many references would be seen in the text.

2.1. Key Concept 1: Introduction to Personality Traits

A trait is the basic intrinsic characteristic of a person that combined with other traits defines a person. It is carried by people for most part of their life span. In the light of traits, an individual tends to behave in the same (predictable) way in different situations. These are generally personality traits and defined as an individual's psychological makeup, comprising attitudes, values, beliefs, experiences, and behaviors.

2.2. Key Concept 2: What is Personality?

Personality can be defined as sum total of ways in which an individual reacts and interacts with others. (Robbins, 2004). Further he also discusses that a personality is shaped and fashioned by three basic factors such as heredity, environment and situation. Let us put this concept upon a student as an individual. Every individual gets a reflection or shade of his/her ancestors in terms of appearance (skin color, height, facial features etc), way of talking, thinking etc. However, the environment in which the student is growing is different to that of the parents and so are his/her personal experiences that define his/her behavior.

However environment also includes culture in which one develops one's lifestyle, norms, and attitudes. While taking account of communication situation it can be seen that patterns developed due to heredity and environment remain generally consistent over a time period. The environment being a variable may evoke behavioral responses not experienced earlier. For instance a student having a good height, confident and well mannered may exude an aura of positivism or success until s/he appears differently while in a debating session or

when his/her view point is not heard. Therefore a teacher must have an understanding of personality and personality traits to overcome the problems a student might face in a diverse class of students coming from all walks of life having different heredity, environment (influenced by culture) and situation.

2.3.   *Key Concept 3: Personality Traits*

In this section, we will focus on three personality traits:

1. Machiavellianism

2. Self-monitoring

3. Self-esteem

2.3.1 Machiavellianism

Machiavellianism, a concept based on the 16th-century writings of Niccolò Machiavelli who offered advice on how to influence people and exert power over others, refers to an individual's ability to manipulate a situation in order to influence and control it for his own purposes (Davies, 1994). People high in Machiavellianism (high Machs) not only manipulate and persuade other people more than people low in Machiavellianism (low Machs); they often defeat others' persuasions (Christie & Geis, 1970). People high in this personality trait will go to great lengths to reach success. Generally, high Machs view interactions as social competitions. These individuals often are ideologically neutral, involve little emotion in their interpersonal relationships, and will shift commitment when doing so promotes personal gain (Mudrack & Mason, 1995).

2.3.2 Self-Monitoring

Self-monitoring is the extent to which a person pays attention to the social requirements of a situation and, striving for appropriateness and effectiveness, adapts his/ her verbal and nonverbal behaviors (Snyder, 1987). Although most people modify their communication at one time or another depending on the context, some people modify their behaviors much more regularly. High self-monitors, for example, pay close attention to others' reactions to them and control how they present themselves in social interactions. Low self-monitors, on the other hand, are less concerned with how others react to them and typically express what they think and feel regardless of the communicative situation (Kent & Moss, 1990). Communication scholar John Daly (2002) offered two general findings about the research conducted on self-monitoring. First, high self-monitors are more conversationally sensitive and flexible in their behaviors than low self-monitors. Adapting their behavior allows high self-monitors, considered helpful by their peers (Flynn, Reagans, Amanatullah, & Ames, 2006), to be more interpersonally effective. Second, low self-monitors behave more consistently and maintain more trusting friendships than high self-monitors. Low self-monitors communicate more honestly, often not worrying about the impression they make on other people.

2.3.3 Self-Esteem

Self-esteem describes a person's overall self-worth. People with high self-esteem feel good about themselves whereas people with low self-esteem do not. Self-esteem cannot be given or appointed to someone. Although we can commend our friends and their accomplishments, individuals must recognize their level of self-esteem. At the same time, an individual's perception of self usually is based on his social interactions and conversations with

others (Glauser, 1984), and thus, not surprisingly, individuals with high self-esteem feel more comfortable and confident with whom they interact compared to individuals with low self-esteem.

2.4. Key Concept 4: The Big Five Personality Factors

A strong consensus has emerged since the mid-1980s about the number and nature of personality traits. Five super-ordinate factors have emerged, often referred to as the "Big Five" or the 5-factor model. The presence of these five factors is well supported by a wide variety of research.

Early evidence supporting a 5-factor model was published by Fiske, in 1949. During the 1980s and 1990s a vast array of research combined to support the five factor model. Not everyone however agrees in the naming of the five super-traits. The 5-factor model is commonly measured by the NEOAC by McCrae and Costa (2003).

The Big 5 according to the NEOAC are Neuroticism, Extraversion, Openness to Experience, Agreeableness and Conscientiousness (Remember OCEAN, or NEOAC):

1. Neuroticism (Emotional Stability)
2. Extraversion (Introversion)
3. Openness to experience (Closeness to experiences)
4. Agreeableness (Disagreeableness)
5. Conscientiousness (Lack of conscientiousness)

Each Super-trait is measured by 6 facets (or subordinate traits). These describe the behavioral pattern and are depicted in one's communication both explicitly and implicitly:

Neuroticism	Extraversion	Openness	Agreeableness	Conscientiousness

Anxiety	Warmth	Fantasy	Trust	Competence
Angry hostility	Gregariousness	Aesthetics	Straightforward-ness	Order
Depression	Assertiveness	Feelings	Altruism	Dutifulness
Self-consciousness	Activity	Actions	Compliance	Achievement striving
Impulsiveness	Excitement-seeking	Ideas	Modesty	Self Discipline
Vulnerability	Positive emotion	Values	Tender-mindedness	Deliberation

2.5.   Key Concept 5: How Stable are Personality Traits?

Costa, McCrae and Arenberg (1980) conducted a longitudinal study of 460 males aged 17-85 over a 6 to 12 year period. They found correlations of .70+ over time for extraversion and high correlations for neuroticism. Studies generally show decline in E and N as people age.   It has been found through extensive research that women become more dominant, independent, and self-confident over time. One must give due importance to the cultural variation and their effect on the genders behavioral patterns. Generalizing them would be risky as it would lead to misperception, misrepresentation and miscommunication.

2.6.   Key Concept 6: Communication Traits and Personality Traits

Communication being a manifest form of behavior, a communication trait may be defined as an individual's consistencies and differences in message-sending and -receiving behaviors (Infante & Rancer, 1996). Communication traits differ from personality traits in that communication traits focus specifically on how people use verbal and nonverbal messages to stimulate meaning in receivers' minds (Infante, Rancer, & Womack, 2003). In a way,

communication traits can be considered a subset of a person's personality traits.

Allport and Odbert (1936, cited in Funder, 2001) found 17,953 words to describe the way in which people are psychologically different from each other (e.g. shy, trustworthy, laconic, phlegmatic, kind, conscientious, anxious, etc.). All these words describe personality traits. The trait approach tries to synthesize and formalize these traits in order to explain and predict behavior.

It is important to note that the labeling of traits is subjective. Hence different theorists label similar or same traits using different words. One may also look for the meaning that underlies the trait, rather than simply at the name. Similar traits have been given different labels by different theorists (e.g., neuroticism and emotional stability usually refer to the same trait).

Keeping the inherent linkages between personality traits and the communication traits, the focus has been limited to four communication traits despite of numerous traits known to influence how group members communicate. The four traits are as follows

1. Communication apprehension
2. Communicator style
3. Argumentativeness
4. Verbal aggressiveness

2.7.   *Key Concept 7: Communication Apprehension*

Communication apprehension describes "an individual's level of fear or anxiety associated with either real or anticipated communication with another person or persons" (McCroskey, 1977, p. 78). An individual can be ranked high, moderate, or low in communication apprehension. An individual who is high in communication apprehension almost always feels

apprehensive about communicating with other people whereas an individual who is low in communication apprehension hardly ever feels apprehensive about communicating with other people. An individual who is moderate in communication apprehension falls somewhere between being highly fearful and not being fearful at all, and tends to be more flexible in dealing with communication apprehension on a daily basis.

Communicator style describes the way an individual uses verbal and nonverbal Communicative behaviors to indicate how literally others should take a message (Norton, 1978, 1986). According to communication scholar Robert Norton (1978,1983), an individual's communicator style comprises any combination of 10 communicative attributes: friendly, impression leaving, relaxed, contentious, attentive, precise, animated, dramatic, open, and dominant. Based on Norton's (1978, 1983) work, Scott Myers, Matthew Martin, and Timothy Mottet (2000) offered the following definitions.

1. *Friendly* people, generally considered kind and caring, recognize others in a positive way.
2. The *impression leaving* communicate using a memorable style.
3. *Relaxed* communicators appear anxiety-free, calm, and at ease when engaged in interactions with others.
4. *Contentious* individuals like to argue and may seem belligerent at times.
5. *Attentive* communicators, concerned with understanding others, listen effectively.
6. *Precise* communicators try to be strictly accurate, using well-defined arguments and specific proof or evidence to clarify their positions.
7. *Animated* communicators use eye contact, facial expressions, gestures, body movement, and posture to exaggerate content.
8. *Dramatic* communicators use stylistic devices (e.g., exaggerations, rhythm, stories) to

underscore content.

9. **Open** communicators are straightforward and do not have problems directly communicating their thoughts or emotions.

10. **Dominant** communicators "take charge" of the situation by talking louder, longer, and more frequently than others.

Generally, an individual will use several attributes at the same time (Norton, 1983), which creates an individual's communicator style, or **cluster**. For example, a dominant person also may be animated, dramatic, and/or impression leaving, and an attentive person also may be friendly and relaxed (Norton, 1978).

2.8. *Key Concept 8: Argumentativeness*

Argumentativeness comprises an individual's ability to defend his position on a controversial issue while simultaneously attempting to refute another person's position on the same issue (Infante & Rancer, 1982). From this definition, an argumentative individual rationally discusses a topic and does not engage in personal attacks against others. People high in argumentativeness are more likely to initiate an argument and less likely to back away from an argument than people low in argumentativeness. Highly argumentative individuals feel more motivated to argue (Rancer & Infante, 1985), have a greater number of positive beliefs about arguing (Rancer, Baukus, & Infante, 1985), and perceive an argument as more enjoyable (Rancer, Kosberg, & Baukus, 1992) than minimally argumentative individuals. Highly argumentative people also often grow more involved in interactions, and those with whom they interact perceive them as more credible than minimally argumentative people (Onyekwere, Rubin, & Infante, 1991). To determine your level of argumentativeness, complete the Argumentativeness Scale (given under the activities work sheets). According to argumentativeness experts, Dominic Infante and Andrew Rancer (1996), engaging in

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argumentativeness offers many benefits.

When people argue they learn more, become less egocentric, realize how others think and why, and become aware of information previously unknown to them. Argumentative individuals also improve their abilities in perspective taking, which is important when individuals attempt to influence others. Additionally, researchers have found that people enjoy communicating with argumentative individuals, including coworkers, superiors, and professors (Infante & Gorden, 1985, 1989; Myers & Knox, 2000). Argumentativeness, however, sports a downside: When extremely argumentative individuals invest highly or put a personal stake in the issue, communicating with them presents a challenge (Frantz & Seburn, 2003). It is imperative that emotions are kept out of discussion by an argumentative individual.

2.9.   *Key Concept 9: Verbal Aggressiveness*

Although argumentativeness falls into the category of constructive communication traits, verbal aggressiveness fits in with destructive communication traits. Verbal aggressiveness, or the tendency for an individual to attack the self-concept of another individual for the purpose of inflicting psychological harm (Infante & Wigley, 1986), is a form of symbolic aggression. From this definition, a verbally aggressive individual does not attack the topic or the issue; rather, a verbally aggressive individual attacks some attribute of a person (Infante, 1987; Kinney, 1994). These attributes are listed below:

1. Making derogatory comments about a group member's character or competence

2. Making derogatory comments about a group member's background or physical appearance

3. Making derogatory comments about a group member's friends or romantic partner

4. Making derogatory comments about a group member's group memberships

5. Ridiculing or making fun of how a group member communicates

6. Swearing at a group member

7. Using sarcasm to belittle a group member

8. Teasing a group member

9. Threatening to physically or psychologically harm a group member

People displaying high verbal aggressiveness use these messages more frequently than people displaying low verbal aggressiveness (Infante, Riddle, Horvath, & Tumlin, 1992), and they believe the use of these verbally aggressive messages is justified (Martin, Anderson, & Horvath, 1996).

3.   Teaching Techniques

The teaching techniques followed would enable the participants to develop an understanding of personality, link the communication process, and identify the critical parts involved in it. The session would follow the following teaching techniques

☑ Power Point slides presentation

☑ lecturing

☑ group discussion

☑ work sheet activities and

☑ Panel discussions

☑ Question and answer session

☑ Participants participation

☑ In-class/session discussion

☑ Observations

☐ Case studies

☐ In- class Assignment

☐ Personal contracts

☐ Debates

☐ Demonstrations followed by Reports of group discussions

☐ Role playing

☐ Special reports

☐ Participants -produced material

☐ Group or individual projects

☐ Symposium

☑ Session Interviews

☐ Out-of-class assignments Workshops

☐ Visual aid discussion and summarization

4.   Learning Activities

Activity 1: Start the session by an opening discussion by asking the participants their familiarity about personality. Lead the discussion to activity 2.

Activity 2: Introduce the basic concept of personality by using the power point slides

Activity 3: after covering personality introduce the participants to the communication traits and conduct the activities involved

Activity 4: Circulate the communication apprehension questionnaire to assess the participant's apprehension

Activity 5: Circulate the Communication Style questionnaire to assess the participant's communication style.

Activity 6: Circulate the Argumentativeness questionnaire to assess the participant's themselves.

Activity 7: Circulate the Verbal aggressiveness questionnaire to assess the participant's themselves

5. Summary and Transition

This session discusses the communication traits and the personality traits. The communication traits discussed here are Communication apprehension, Communicator style, Argumentativeness and Verbal aggressiveness. The personality traits discussed are: Machiavellianism, Self-monitoring, Self-esteem and the Big Five or OCEAN. In keeping with the Inside–Out model of Communication this session's focus has been to delineate the different personality traits and their influence or manifestation in terms of communication traits.

Human communication cannot be understood without knowing the underlying basic principles of human behavior and psychology. It becomes all the more significant in an academic setting primarily the teacher-student communication and interaction as it has long term and profound impact on the future development of students both personally and professionally.

6. Assessment

- The outcomes of the session would be assessed by using the activity sheets cum questionnaires to ascertain the understanding of the participants about personality traits and communication traits. The participants shall be expected to understand the information that the questions target to elicit from the

participants. The same questionnaires shall be used in pair work and the results shall be discussed to assess the depth of their understanding after the session. The quality of the answers shall determine their understanding of the traits related understanding.

- The participants shall identify people from within the participants or recall from their respective social environments and categorize them according to the different personality traits.

- The participants shall enlist, describe and assess their own traits both personality and communication specific.

- The participants shall narrate their experiences from the past where they could have communicated differently in a communication situation both academic and non-academic had they the information about the traits discussed in this session

- The participants shall devise their future responses (Communication Traits and skills) in commonly occurring specific communication situations in the light of their understanding of the personality and communication traits.

Session VI: Communication and Personality

(Interpersonal Communication and Personality Type – Part 2)

1. Learning Outcomes

After the successful completion of this session the participants shall be able to:

- Identify the most commonly used categories of personalities and their respective communication styles.

- Classify their personal communication styles.

- Categorize (Not stereotype) people as per their dominant personality dispositions.

- Explain the different personality based communication styles.

- Apply the different communication handling mechanisms as per the communication styles.

2. Key Concepts and Content

In session 5 personality types and traits and their confluence with some of the communication traits were discussed to develop an insight into the issues and complexities of communication. This session shall offer a unique perspective on communication by exploring the different ways and means to handle one's communication with the different types of personalities and their communication styles:

- Extroverted and Introverted Communication Styles

- Sensing and Intuitive Communication Styles

- Thinking and Feeling Communication Styles

2.1.   Key Concept 1: Influence of Personality Type on Communication

It has been determined much earlier in this module that the receiver doesn't necessarily understand message (the human dimension) as intended by the sender. The prime reason for this is that we all bring baggage to every situation. Knowing and considering the type of personality that one is interacting with gives an advantage to handle the mechanics of a communication situation.

Interpretation of message is determined by attitudinal preference (introvert/extrovert), mode of information gathering (sensing/intuition), the way decisions are made (thinking/feeling), and orientation (judging/perceiving). What follows is the manifestation of the different types mentioned above and their two sides positive and negative viz. the sunny side and the shadow side respectively. In order to make it convenient for the participants, "Tips" on how to communicate with a particular type of personality have also been added offering well researched practices in effective communication. For the sake of understanding the format has been changed. The bulleted forms have been used to give it the look of a "to do list" that allow easy grasping and to the point coverage.

2.2. Key Concept 2: Extroverted and Introverted Communication Styles

2.2.1 Communicating with extroverts

A. The Sunny Side

- Extroverts draw energy externally; striking up conversation should be easy.

- Extrovert is enthusiastic to participate in group.

- They prefer face to face over distant.

- They enjoy sharing experience –need contact.

- Typically they say what they mean and state what is on their minds.

B. The Shadow Side

- When two extroverts communicate both may say what is on their minds-difficulty in getting a word in! Listening may not be strength.

- There is tendency to speak first and think later- so one may hurt feelings if not conscious of this tendency.

- If they continue unabated they may exaggerate and an introvert can view an extrovert as superficial or insincere.

- Extrovert can be quite imposing on a quiet introvert.

2.2.2   Communicating with introverts

A. The Sunny side

- Introvert energy is from within; they avoid the crowd and like independent activity.

- Do not conclude that there is something wrong if they want to be alone.

- Nonverbal communications can tell more.

- Schedule appointment with introvert rather that dropping in.

- They are more difficult to get to know -reserved and share with a few.

- They have a small group of friends.

- Some of most social communicators can be closet introverts.

B. The Shadow Side

- Introversion can be viewed as weakness by dominant group.

- Introvert can be viewed as antisocial-a lone wolf who needs to be fixed.

- Introvert can be viewed as arrogant, condescending, and unfriendly.

- Others can project their fears onto quiet one.

2.2.3   Tips for introverts (communicating with extroverts)

- PRACTICE NON PRODUCTIVE CONVERSATION –chit chat.

- LOOK ALIVE –quick response, lively attitude.

- BE EXPRESSIVE –show interest, emotion, involvement.

- INITIATE CONTACT –start a conversation.

- PROVIDE FEEDBACK –state how you feel.

- CHANGE NONVERBAL COMMUNICATION-relax, smile, establish eye contact

2.2.4 Tips for extroverts (communicating with introverts)

- RESPECT PRIVACY –don't pry, do not impose, allow room.

- TAKE TIME TO LISTEN –be patient, check your tendency to fill the silence.

- FOSTER TRUST –guard secrets and check your tendency to share too honestly as it may appear burlesque and harsh comment on others in their absence.

- DO NOT OVERPOWER –tone down.

- DO NOT JUDGE –accept that people are different.

2.3.   Key Concept 3: Sensing and Intuitive Communication Styles

2.3.1 Communicating with sensors

A. The Sunny Side

- Sensors are down to earth; realists base decisions on practical and factual things.

- They talk about detail, feasibility, usefulness in a detached way.

- Concern with time, cost, procedure –orderly step-by-step.

- Sensors will give specific examples.

- Sensor will have schedule/agenda and will follow it.

B. The Shadow Side

- Sensor can be overly aware of facts –nit-picking due to which others tune out.

- Overdependence on problems could make them perceived as pessimist.

- Experience isn't an absolute guarantee.

- Sensor could find problem with thinker who uses theory and possibility.

2.3.2   Communicating with intuitive

A. The Sunny Side

- Intuitive has less of need to communicate facts –more global

- Intuitive will begin with concept, idea, insight, possibilities.

- Intuitive relies on hunch, imagination.

- They love novel approach-conceptual level-abstract.

- Will deviate from agenda.

- Intuitive language is colorful, metaphoric.

B. The Shadow Side

- Intuitive can appear vague-irritating to practical type.

- Others may see communication with intuitive a waste of time.

- Metaphor can get in way of clarity.

2.3.3 Tips for sensors (communicating with intuitive)

- DON'T OVERGENERALIZE OR STATE ABSOLUTES –personal experiences do not guarantee truth –facts can be incomplete.

- ALLOW TIME TO CONSIDER POSSIBILITIES –don't limit imagination.

- BROADEN PERSPECTIVE –allow the conceptual.

- LOOK FOR MEANINGS AND RELATIONSHIPS–Intuitive interested in meaning – Interpret facts.

- FIND NEW WAYS TO EXPRESS INFORMATION –Intuitive likes novel

2.3.4 Tips for intuitive (communicating with sensors)

- FOCUS ON HERE AND NOW

- BASE IDEAS ON FACTUAL INFORMATION

- BE MORE DIRECT IN COMMUNICATION –omit metaphor

- APPEAR MORE LEVEL HEADED – be careful with enthusiasm

- RESPECT TRADITIONAL METHODS

2.4. Key Concept 4: Thinking and Feeling Communication Styles

2.4.1 Communicating with thinkers

A. The Sunny Side

- Thinker enjoys theoretical issues –debate and discussion.

- They are objective –downplay personal aspects.

- They are critical and objective.

- They are fair, rational, and precise.

- They are goal oriented –do not like to waste time

B. The Shadow Side

- Thinker can be cold and impersonal.

- They can be tedious to others.

- Their ideas can be impractical or useless.

- They may be too critical.

- Their logical side can be limiting –some beliefs not based on logic.

2.4.2   Communicating with feelers

A. The Sunny Side

1. Feeler interaction is personal and subjective.

2. They are friendly.

3. They consider values and effect on other.

4. They are emphatic and emotionally persuasive.

5. They are receptive to others and inviting.

B. The Shadow Side

1. Feelers can be time wasters and may lack objectivity.

2. They can be overwhelmed by enthusiasm or emotion.

3. They can have difficulty expressing negative emotion.

2.4.3   Tips for thinkers (communicating with feelers)

- MAKE COMMUNICATION PERSONAL RELEVANT AND MEANINGFUL.

- BE MORE APPRECIATIVE OF ANOTHER COMMENT –explore the feeling.

- EXPAND COMMUNICATION MESSAGES–DON'T SOUND LIKE COMPUTER.

- MAKE ROOM FOR NONRATIONAL/PARADOX –life to be lived not solved.

2.4.4 TIPS FOR FEELERS (communicating with thinkers)

- GET TO POINT –omit friendly chit chat.

- BE MORE OBJECTIVE –take self out-speak their language.

- SEE BOTH SIDES –evaluate pros and cons.

- FOCUS ON CONTENT –avoid touchy feely.

2.5. Key Concept 5: Judging and Perceiving Communication Styles

2.5.1 Communicating with judgers

A. The Sunny Side

- Judgers are prepared in advance.

- They are oriented to schedules, timetables, and plans.

- They are structured and organized.

- Their mind set in based on closure.

- They are purposeful and task oriented.

- They limit digressions.

B. The Shadow Side

- Judger can be rigid, inflexible, constricting, lacking in spontaneity.

- They may have less fun –no room for surprise.

- Can be too serious and businesslike.

- Can make premature decisions.

2.5.2 Communicating with perceivers

A. The Sunny Side

- Perceivers are flexible, accommodating.

- Cautious about stating conclusion.

- Oriented to options and contingencies.

- Responsive and adaptive.

B. The Shadow Side

- Perceivers can have slow response time –lateness.

- They can be disorganized and ill-prepared.

- They can be indecisive –procrastinate.

- They can be ineffective.

- They may undermine their own confidence.

2.5.3 Tips for judgers (communicating with perceivers)

- OPEN UP TO UNEXPECTED –disruptions will occur.

- BUILD FLEXIBILITY –make downtime; go with flow.

- DON'T JUMP TO CONCLUSIONS –evaluate

- LISTEN TO OTHER SIDE

- HARNESS NEED FOR CONTROL

2.5.4 Tips for perceivers (communicating with judgers)

- BE LESS VAGUE –tell what is being considered and explain

- BE MORE DECISIVE –a timely decision

- WATCH USE OF "YEAH, BUT "

- ENSURE COMMUNICATIONS ARE ON TIME

3. Teaching Approaches

The following teaching techniques would be used during this session:

- ☑ Power Point slides presentation

- ☑ lecturing

- ☑ group discussion

- ☑ work sheet activities and

- ☑ Panel discussions

- ☑ Question and answer session

- ☑ Participants participation

- ☑ In-class/session discussion

- ☑ Observations

- ☑ Case studies

- ☐ In- class Assignment

- ☐ Personal contracts

- ☐ Debates

- ☐ Demonstrations followed by Reports of group discussions

- ☐ Role playing

- ☐ Special reports

- ☐ Participants -produced material

- ☐ Group or individual projects

- ☐ Symposium

- ☑ Session Interviews

- ☐ Out-of-class assignments

- ☐ Workshops

- ☐ Visual aid discussion and summarization

4. Learning Activities

- Identify the most commonly used categories of personalities and their respective communication styles.

- Classify their personal communication styles.

- Categorize (Not stereotype) people as per their dominant personality dispositions.

- Explain the different personality based communication styles.

- Apply the different communication handling mechanisms as per the communication styles.

Activity 1: Begin the session with the previous session's revision of the personality traits and communication traits.

Activity 2: Introduce the participants to the four personality types.

Activity 3: Introduce the different personality based communication styles to the participants.

Activity 4: Ask the participants if they can identify themselves with any one or more types of the personality types by enlisting their traits.

Activity 5: Form groups consisting of participants from the same category and ask them to enlist their traits as agreed to collectively.

Activity 6: Make new groups with individuals from all the categories and ask them to discuss a topic using role play (Give them a topic or context if controlled discussion is preferred according to the participants) while using the communication tips given to handle communication with each category.

Activity 7: Ask the participants to share their experience of using the changed communication style with the different personality types.

5.   Summary and Transition

In this session which is a continuation of session 5 Communication and personality, discusses various personality types and their influence on communication. The communications reflected by various personality types identified are attitudinal preference (introvert/extrovert); mode of information gathering (sensing/intuition); the way decisions are made

(thinking/feeling); and how we orient (judging/perceiving)

This session is followed by communication and body Language in which body language a non verbal form of communication is discussed in detail.

6.   Assessment

- Participants would be assessed through identifying the personality types of characters in a case study depicting a communication situation.

- An identified group of participants would use role playing where as another group of participants would observe and note the communication style and report on the type of personalities they would have concluded on the basis of communication style.

- The participants would enlist their own styles giving examples from their routine communication situation.

Session VII: Communication and Body Language – Part1

## 1.	Learning Outcomes

After successfully understanding the information given in this session the participants shall be able to:

- Contextualize Non–Verbal Communication in their communication settings both academic and non-academic.

- Enlist a number of gestures they use in communicating and signaling different meaning

- Observe and identify different gestures of other participants and sharing their interpretation.

- Use in an observable manner the hand gestures and eyes gestures for effective communication.

## 2.	Key Concepts and Content

Communication comprises of two forms viz., verbal and non verbal. Verbal communication is the form in which an exchange takes place in form of symbols or words and sentences.

Non-verbal communication is a type of communication that employs gestures and body language. In order to develop understanding some content has been derived from (Yam 1982). In which he discusses non verbal communication important to reflect in an educational

environment. Out of many the following have been selected for discussion in this session:

1. Appropriate use of gestures and body movements.

2. Relevant use of eye contact.

2.1.   Key Concept 1: Non-Verbal Interpersonal Communication

An interpersonal communication is a communication that takes place between two or more than two people. This can be a dialogue exchange or lecturing in an academic session. The number of people in a communication situation affects the use of non-verbal communication. The more the persons involved, the more complex the use and understanding of the non-verbal communication becomes. However, to decipher the non-verbal communication it is important to see, interpret and understand them holistically and in a context, while identifying the different types of personalities involved. It also helps a great deal if the roles are understood in a group communication situation.

2.2.   Key Concept 2: Body Language

You've probably come across this 'rule' that I would mention below, during a communication seminar or course somewhere. This rule is commonly quoted out of context leading to wrong interpretations and conclusions that lead to miscommunications.

The original research to which everyone refers was undertaken in 1971 by Albert Mehrabian (Professor Emeritus of Psychology, UCLA). He had reached two conclusions:

1 - There are basically three elements in any face-to-face communication:

- Words

- Tone of voice and

- Body language.

2 - These three elements account differently for the meaning of the message:

- Words account for 7%

- Tone of voice accounts for 38% and

- Body language accounts for 55% of the message.

It seems that many people who quote Mehrabian's research seem unaware that this second conclusion was NOT a general observation relevant to all communications.

Mehrabian reached this second conclusion in the context of experiments dealing with communications of feelings and attitudes (i.e., like-dislike). Thus the often quoted disproportionate influence of tone of voice and body language is only really true when someone says they like/dislike something/someone but their tone of voice or body language implies the opposite. Commonly this will mean that two or more of the three elements are ambiguous. Such ambiguity appears mostly when the words spoken are inconsistent with the tone of voice or body language of the speaker.

This would be the case for example when someone says "I do not have a problem with you!" whilst at the same time their closed body language says the opposite and they avoid eye-contact and sound anxious. In such situations, Mehrabian's research showed that the receiver of the communication will accept the predominant form of communication, the non-verbal (38% + 55%), rather than the literal meaning of the words (7%).

 Mehrabian specifically states: *"Please note that this and other equations regarding relative importance of verbal and nonverbal messages were derived from experiments dealing with communications of feelings and attitudes (i.e., like-dislike). Unless a communicator is talking about their feelings or attitudes, these equations are not applicable."*
(www.kaaj.com/psych/smorder.html)

Besides the above clarification, congruence is the essence of effective communication.

That is, our body language and tone of voice should be consistent with the words we use. This is only possible when we say what we mean to say and say it rightly. Otherwise we can confuse people and reduce the prospect of getting our message across to be understood. We have to take responsibility ourselves for any failure to communicate effectively. It is our fault and not the fault of our listeners.

The words we choose to use are generally more important than is often assumed. Certainly, when making a presentation we need to pay just as much attention to the words we say as we do to the way in which we will present them - how we will move and the variations in our tone of voice.

This is good news as most people will spend far more time working out WHAT they are going to say than rehearsing HOW they are going to say it and HOW they will move when they are talking. Particularly in our communications with "significant others," the HOW factor also becomes important as it involves more than the WHAT.

Perhaps one reason why Mehrabian's research is quoted so often though is that body language and tone of voice are evidently important aspects of communication. And in the absence of any other validated research we have to quote Mehrabian to make the point - even if we do so out of context. Such quotes are generally effective though - maybe because of the tone of voice the speaker uses and their body language when they tell us about the "7%-38%-55% Rule".

Here, the term "body language" is used to denote non-verbal communications. We speak two 'languages': one uses words, which is generally referred to as verbal and the other one uses our body, non-verbal communication. "Body Language" is the communication of personal feelings, emotions, attitudes, and thoughts through body-movements such as gestures, postures, facial expressions, walking styles and positions. These movements can be

done either consciously or involuntarily; more often they 'happen' subconsciously, and are accompanied, or not accompanied, by words.

Within the last few years a new and exciting science has been uncovered and explored. It is called body language. Both its written form and the scientific study of it have been labeled kinesics. Body language and kinesics are based on the behavioral patterns of non-verbal communication, but they can be counted on the fingers of the hand.

Clinical studies have revealed the extent to which body language can actually contradict verbal communications. Imagine a situation where a teacher may just be wondering that why a student or a colleague is not responding to his/her verbal communication the way that s/he was expecting. The chances are that his/her body language was communicating something contrary to what s/he was saying verbally and it was the body language that was getting registered rather than the planned and conscious verbal communication. The body language reveals our inner feelings about any particular person or topic and the same would get revealed and most probably get noticed also.

The way in which you fold your arms, cross your legs, sit, stand, walk, move your head, eyes, lips reveal what you may be thinking or feeling. For instance, you may be sitting and conversing with a person; suddenly, he leans forward and with both arms grips the chair or both his knees. Thereby, he non-verbally communicates to you his desire to end the meeting.

Body language has shed new light on the dynamics of relationships. A class room situation, for example, can give a revealing picture of itself simply by the way its members (i.e. students and the teacher) move their arms and legs. If the teacher, while sitting, crosses her legs first, followed by the same posture by the students, though she, as well as the rest of the class, may not be aware of what she is doing it. While her words may deny her leadership as she asks her students for advice, the unspoken, follow-the-leader clue in her action gives the

class room set-up away to someone knowledgeable in kinesics.

As a student of non-verbal communication, I remember being taught to observe my own body language first through a technique called *"helicoptering"* which is in fact "hovering" as a helicopter and viewing your own self from above. It surely needs practice and patience and strong visualization. It is like placing yourself on the ceiling and describing yourself as seen from above. I would sit for long hours focusing on myself and observing my body language before I was taught to observe others' body language. I have trained over years to use it and of course interpret it. During seminars and trainings many participants have asked me repeatedly about the best way to learn and use body language. There cannot be a better response than this: *"Learning is acquired by reading books, but the much more necessary learning, the knowledge of the world, is only to be acquired by reading men, and studying all the various editions of them." – Lord Chesterfield, "letters to his Son".*

2.3.   *Key Concept 3: Hands Gestures*

Hands and arms are used by most of us to communicate our thoughts. People rub arms together, keep their arms closed, and clinch the fists. All these tell what the person has in his mind involuntary.

This lady rubs the palms together. It is a way that people non-verbally communicate positive expectations. The dice thrower rubs the dice between his palms as a sign of his positive expectancy of winning.

'Isn't it exciting'

Hands clenched together. At first this seems to be a confident gesture as some people who use it are often smiling and sound happy. However, if the hands are clenched too tightly, it is indicative of frustration and may usually be seen in sales men who lost their sales call. This is therefore a gesture showing a frustrated or hostile attitude. The gesture has three main positions; hands clenched in front of the face, hands resting on the desk or on the lap when seated and placed front of the crotch when standing.

2.4.   *Key Concept 4: Palm gestures*

'let me be completely open with you'

The open palm has been associated with truth, honesty, allegiance, and submission.

Many oaths are taken with the palm of the hand over the heart. In day to day encounters, people use two basic palm positions. The first has the palm facing upwards and so characteristics of the beggar asking for money or food. The second has palm facing down as if it is holding down or restraining.
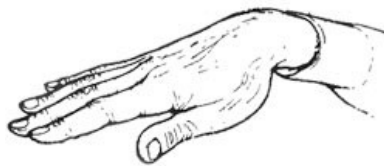
Dominant Palm Gesture

Submissive Palm Gesture

2.5.   Key Concept 5: Authoritative Palm Gesture

One of the most valuable ways to discover whether someone is being open and honest or not is to look for palm displays. When someone begins to open up or be truthful, she or he will expose all or part of his palms to another person. Like most body language, this is a completely unconscious gesture, one that gives you a felling or hunch that the other person is telling the truth. Like most body language, this is a completely unconscious gesture, one that gives you a felling or hunch that the other person is telling the truth. When a child is lying or concealing something, his palms are hidden behind his pockets or in an arm fold position when he tries to explain where he was. Thus, the hidden palms may give his mother a hunch that he

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is holding back the truth.

Authoritative Palm Gesture

2.6.   *Key Concept 6: Handshake*

2.6.1   Normal handshake

Shaking hands is a relic of the caveman era. Whenever cavemen met, their palms would be exposed to show that no weapons were held or concealed. This palm-in-air gesture became modified over the centuries and such gestures as the palm raised in the air, the palm over the heart, and numerous other variations developed. The modern form of this greeting ritual is the interlocking and shaking of the palms which, in most countries, is performed both on initial greeting and on departure. The hands are normally pumped five to seven times. However, pumping varies from culture to culture as slight variation exists. Some actually shake hand such as Chinese people while pumping it.
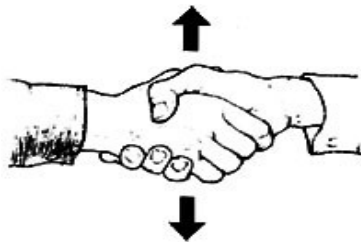
2.6.2   Dominant handshake

Considering what has already been said about the impact of a command given in both the palm-up and palm-down positions, Let us explore the relevance of these two palm positions in hand shaking. Turning your hand so that your palm faces down in the handshake transmits dominance. Your palm need not be facing the floor directly, but would be facing downwards in relation to the other person's palm and this indicates your dominance or effort to dominate the other person. Studies of successful senior management people have revealed that not only did forty-two initiate the handshake, but they also used dominant handshake control.
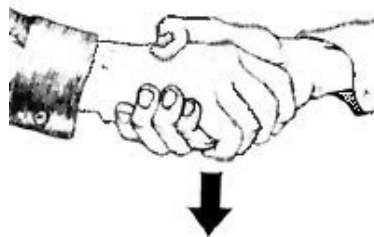
Dominant Handshake

2.6.3 Submissive handshake

Just as the dog shows submission by rolling on its back and exposing its throat to the victor, so the human uses the palm-up gesture to show submission to others. The reverse of the dominant handshake is to offer your hand with your palm facing upwards. This is particularly effective when you want to give the other person control or allow him to feel that he is in command of the situation.

2.7.   *Key Concept 7: Eye Gestures*

Easily the least controversial of all the areas of nonverbal communication is facial expression, as this offers the most readily observable group of gestures. We focus our eyes on the face more often than on any other part of the body, and the expressions we see there have widely accepted meanings. Almost everyone has encountered "a look that could kill," "a fish eye," a "come-hither look," or an "I'm available" glance.

In a given context if a prospect's eyes are downcast and face turned away, you're being shut out, however, if the mouth ward, he is probably considering your presentation. If his eyes engage yours for several seconds at a time with a slight, one-sided smile extending at least to nose level, he is weighing your proposal. Then if he is relaxed and appears enthusiastic, the sale is virtually made.

It is only when you see 'eye to eye' with another person that a real basis for communication can be established. While some people can make us feel quite comfortable when they converse with us; others can make us feel ill-at ease and some seem untrustworthy. This has to do primarily with the length of time that they look at us or hold gaze as they speak. When a person is being dishonest or holding back information, his eyes meet ours less than one-third of the time. If more than two third s/he finds interesting and if a bit longer than s/he may actually be challenging non-verbally.

2.7.1   The business gaze

When having discussions on a business level, you create a serious atmosphere by keeping your gaze above the other person's eye. The distance matters though. The triangle

between the eyes and the forehead forms the area for the business gaze. It is important to know that during the business conversation one may be dealing with people s/he already is familiar with and has a certain comfort level therefore it may also occasionally include the social gaze. In case it is strictly business, the social gaze must be avoided.

2.7.2   The social gaze

When the gaze drops below the other person's eye level, a social atmosphere develops. The eye level is between the eye and the mouth. This is normally universally accepted. However, social gaze is used when there is lesser degree of formality. Human beings are social beings and naturally socialize therefore this is most commonly used gaze.

2.7.3   The intimate gaze

The gaze is across the eyes and below the chin to other parts of the person's body. In close encounters, it is the triangular area between the eyes and the chest or breast and for

distant gazing from the eye to the crotch. Men and women use this gaze in an intimate relationship as it is indicative of showing interest in each other and those who are interested will return the gaze. It is imperative to know that this could be interpreted as a very threatening signal if continued after repulsive signal or the shutting out gesture from the other person. It must therefore be used with extreme care and caution.

2.7.4   The shut others gestures

Eyes are used in many ways as when a person shuts his eyes for a few seconds combined with avoiding eye contact that means that the person doesn't want to listen anything more. These gestures are used in daily use context. In a group a person may indicate his or her unwillingness to converse with one particular individual by shutting the eyes or avoiding eye contact, while being very attentive to the other person. This would also be complimented with the posture of the body and the direction of the toe. The body and the toe would be in the direction of the person with whom conversation is being sought.

3. Teaching Approaches

The following teaching techniques would be used during this session:

☑ Power Point slides presentation

☑ lecturing

☑ group discussion

☑ work sheet activities and

☑ Panel discussions

☑ Question and answer session

☑ Participants participation

☑ In-class/session discussion

☑ Observations

☑ Case studies

☐ In- class Assignment

☐ Personal contracts

☐　Debates

☐　Demonstrations followed by Reports of group discussions

☐　Role playing

☐　Special reports

☐　Participants -produced material

☐　Group or individual projects

☐　Symposium

☑　Session Interviews

☐　Out-of-class assignments

☐　Workshops

☐　Visual aid discussion and summarization

4. Learning Activities

Activity 1: Ask the participants about their understanding of non-verbal language.

Activity 2: Introduce the participants to the different forms of communication while focusing on the non-verbal communication.

Activity 3: Introduce the three aspects of communication and the role they play in communication effectiveness.

Activity 4: Ask the participants if they can identify some of the gestures they use increasingly during their course of conversation.

Activity 5: Explain the different hand and eyes gestures and their use.

Activity 6: Form new groups or carry on with the same ones as made during the previous consisting of participants from the same category of personality and ask them to find out if there is any commonality in their use of gestures.

Activity 7: Ask the participants to share their experience of using body language and how this knowledge has influenced their communication.

5.   Summary and Transition

Non-verbal communication is in true essence the depiction of the inside-out communication. It is a neglected aspect of communication due to the outside-in form of communication that we teach at our academic institutions. The focus of this paradigm is on words and its usage. This obviously is very limiting and does not provide for complete understanding of communication.

It is imperative for teachers to effectively use non-verbal communication and it is equally important to be able to interpret body language through the different gestures covered in the session. These gestures as used by the students would facilitate the teachers in understanding them and their communication styles as manifest through body language allowing effective learning through enhanced communication.

This session is followed by that of gestures related to leg positioning and head positioning. It shall also cover the subconscious aspects of the non-verbal communication.

6.   Assessment

- Participants would be assessed through identifying the different gestures used

during communication

- Participants would also be expected to interpret the different gestures and explain them during the session.

- Participants would be given worksheets with different body gestures and asked to interpret them.

Session VIII: Communication and Body Language-Part 2

1.   Learning Outcomes

After successfully understanding the information given in this session the participants shall be able to:

- Contextualize their use of leg and head gestures in their communication settings.

- Enlist a number of leg and head positioning gestures they use in communicating and signaling different meaning

- Observe and identify different gestures of other participants and sharing their interpretation.

- Use in an observable manner the leg and head gestures for effective communication.

2.   Key Concepts and Content

Some of the most common and yet most neglected gestures are the leg gestures and the head positioning. These are a bit less observable and can be discreet. They need conscious efforts to be observed and then interpreted in a specific context. The simple reason being that leg gestures do not fall within the natural purview of our eyes focus and identically noting head positioning gets dominated by the facial expressions.

2.1. Key Concept 1: Leg gestures

2.1.1 Cross-leg gestures.

Like arm barrier gestures, crossed legs are a signal that a negative or defensive attitude may exist. The purpose of crossing the arms on the chest was originally to defend the heart and upper body region and crossing the legs is an attempt to shield the genital area. Crossed arms also indicate a more negative attitude than do crossed legs and the arms gestures is more obvious. Care should be taken when interpreting crossed leg gestures with women as many have been taught that this is how to 'sit like a lady'. Unfortunately for them, however, the gesture can make them appear defensive.

2.1.2 The Standard leg-cross position.

One leg is crossed neatly over the other usually the right over the left. This is the normal crossed-leg position used by European, British, Australian and New Zealand cultures and may be used to show a nervous, reserved or defensive attitude. However, this is usually a supportive gesture that occurs with other negative gestures and should not be interpreted in isolation or out of context. For example, people often sit like this during lectures or if they are on

uncomfortable chairs for long periods. It is also common to see this gesture in cold weather. When the crossed legs gesture is combined with crossed arms, the person has withdrawn from the conversation.

2.1.3   The figure 4 leg-lock position.

This leg cross indicates that an argumentative or competitive attitude exists. It is the sitting position used by many American males as well as Pakistani "Chaudhrys", "Wadiras", i.e., influential land lords with authoritative positions within their own fiefdoms. This being the case, it is difficult to interpret the attitude of an American during a conversation. An urban Pakistani would find it rather rude and identically it would be quite obvious when a British citizen uses this gesture. This gesture is not observable in female generally unless one is mentally a male – a tom boy.

2.1.4 Leg clamp

A person who has a hard and fast attitude in an argument or debate will often lock the figure 4 into place with one or both hands, using them as a clamp. This is a sign of the tough-minded, stubborn individual who may need a special approach to break through his resistance.

Standing leg cross gestures. The next time you attend a meeting or function, you will notice small groups of people all standing with their arms and legs crossed. Observation will also reveal that they are standing at a greater distance from each other than the customary one, and that, if they are wearing coats or jackets, they are usually buttoned. If you were to question these people, you would find that one or all of them are strangers to the others in the group. This is how most people stand when they are among people whom they do not know well.

2.1.5   The ankle-lock gesture

Crossing or folding the arms or legs suggests that a negative or defensive attitude exists, and this is also the case with the ankle lock, which is often combined with clenched fists resting on the arms of the chair. The female version varies slightly; the knees are held together, the feet may be to one side and the hands rest side by side or one on top of the other resting on the upper legs.

2.1.6   The foot lock

Women almost exclusively use the gesture. The top of one foot locks around the other leg to reinforce a defensive attitude and, when this gesture appears, you can be sure that the woman has become a mental recluse or has retreated like a tortoise into her shell. A warm, friendly low-key approach is needed if you eventually hope to open this clamp. This position is common to shy or timid women.

2.2.   *Key Concept 2: Picking Imaginary Lint*

When a person disapproves of the opinion or attitudes of others but feels constrained in the giving his point of view, his non-verbal gestures that occur are known as displacement gestures, that is, they result from a withheld opinion. Picking imaginary pieces of lint from clothing is one such gesture. The lint picker usually looks away from the other people towards the floor while performing this minor, irrelevant action. This is the most common signal of disapproval.

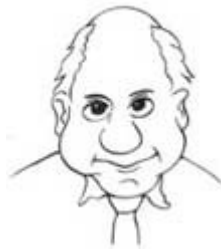

Picking Imaginary Lint

2.3.   *Key Concept 3: Head Gestures*

Head is very important in body language. People tell a lot with their head position. When people keep their head straight tilted and head down looking through below of eyebrows. These gestures tell the mood of acknowledgement, approval, doubt and interest in a person.

Disapproval Position

2.4.   *Key Concept 4: Everyone Uses Body Language*

People cannot live without each other, we are social beings. As soon as we are in contact with others we are communicating. For this, in our general understanding we only make use of spoken and written language. In these ways we make the content of a message clear to each other. However we also communicate without words. This kind of communication tells us something about the relationship between people. Often, this is more important than getting the content of the message across. The communication about this non spoken communication, which tells us something about the relationship between people, is called Meta-Communication: Communicating about communication!

2.5.   *Key Concept 5: Words Are Inadequate*

When we connect with a person, we also have to make it clear to each other how the content of a spoken message needs to be interpreted. How we do this says something about the relationship we have with the other person, or think we have anyway. Often words are inadequate for this purpose. For instance, we do not tell each other that easily how we feel about each other, or how the words of a message need to be interpreted. To make the meaning of our words clear, we use body language. Body language is a language without spoken words

and is therefore called non-verbal communication. We use body language all the time, for instance looking someone in the eyes means something different than not looking someone in the eyes. When we are in contact with others, it is just not possible to be ***not*** communicating something.

2.6. *Key Concept 6: Communication of the Subconscious*

Usually body language occurs unconsciously. Yet, the body language we use decides to a large extent the quality of our communication. It follows that therefore it would be good to become conscious of our own and others' body language. We can learn to use our body language for a purpose. As well as learn to understand and interpret body language of others. It is important to note that body language has different meanings in different cultures. How we can interpret body language depends on the situation, the culture, the relationship we have with the person as well as the gender of the other. This means that there is not one signal that has the same meaning all over the world. If you do not take this into account, you may get yourself in some serious trouble! Body language is also interlinked with spoken language and a whole pattern of behavior from a person. As well as that, various body language signs can complement each other to make a particular meaning crystal clear or strengthen the meaning of what we communicate. Some groups have developed a whole specific body language which can be very explicit in its meaning and is used to communicate where the use of words may otherwise be difficult or dangerous. Examples of this are mostly groups, such as combat platoons, people in slavery, prisoners, etc.

2.7.　　*Key Concept 7: Used To Express Feelings*

Body language is used especially to express feelings. For instance, if we do not like someone, it is often difficult to say that directly to the person. However, we can make it clear either intentionally or unintentionally through body language. The opposite is also true. We may say that we ARE angry through words yet our body language may be saying loud and clear that we are NOT. This can be very confusing for the receiver. This is usually described as giving out double messages - one message in words and the other one in body language. It is also difficult to lie or cover up our feelings through body language. People may give their true feelings away by not being aware of their body language. Research has shown that most people pay more attention to, and believe more readily, their impression of how a person acts through body language than what is said through words. As a consequence, we tend to doubt, or put a question mark behind the spoken words if they do not correspond with the language of the body.

2.8.　　*Key Concept 8: The Importance of Knowing How We Communicate*

How we come across to someone is decided only by a small part by the words we speak. To leave a good impression behind, say at a job interview, it is important that we know, and to a certain extent can control, our body language. The person on the receiving end of our body language will have a feeling or impression that is often difficult to describe - difficult to put into words or difficult to prove what actually was communicated. Haven't we all said at times: 'I have a feeling he/she likes me', or something like: 'I doubt if what he/she is saying is really the truth'. This type of feeling is called intuition. Body language plays a big role in intuition as it gives us messages about the other person that we can interpret at an intuitive level. It is therefore necessary to get to know our own body language first. We should learn about it so

that we can recognize it in others as well as in ourselves. For this purpose, all the different aspects of body language that we can learn something from are essential.

3. Teaching Approaches

The following teaching techniques would be used during this session:

- ☑ Power Point slides presentation
- ☑ lecturing
- ☑ group discussion
- ☑ work sheet activities and
- ☑ Panel discussions
- ☑ Question and answer session
- ☑ Participants participation
- ☑ In-class/session discussion
- ☑ Observations
- ☑ Case studies
- ☐ In- class Assignment
- ☐ Personal contracts
- ☐ Debates
- ☐ Demonstrations followed by Reports of group discussions
- ☐ Role playing
- ☐ Special reports
- ☐ Participants -produced material

- ☐ Group or individual projects
- ☐ Symposium
- ☑ Session Interviews
- ☐ Out-of-class assignments
- ☐ Workshops
- ☐ Visual aid discussion and summarization

4. Learning Activities

Activity 1: Ask the participants about their use of gestures related to positioning of legs and head.

Activity 2: Introduce the participants to the different gestures and contextualize them in their own communication situation.

Activity 3: Elaborate the link with the sub conscious and the body language.

Activity 4: Ask the participants if they can identify some of the gestures they use particularly that embodies their emotions.

Activity 5: Ask the participants about other such gestures that are culture specific or gender specific.

## 5.	Summary and Transition

We sometimes use language to conceal rather than reveal and in the due process

communication is lost. Body Language as Part of Communication is integral to effective communication. Body language is definitely revealing, but at the same time should not be seen separately from all other forms of communication.

It is also very important NOT to see body language in isolation or interpret just few gestures and draw conclusions. Body language facilitates our understanding accompanied with the verbal language. The gestures discussed during the session are just some of the signs that we use. There are so many of gestures and other signs that indicate and tell us a lot about a person. The sessions on non-verbal communication used here serve the purpose of sensitizing the participants to the need to understand the role of non-verbal communication and thus enable them to learn from their daily interactions. This is a life long process as the more we interact with a variety of human beings the more we learn about their use of body language in communication.

6.   Assessment

- Participants would be assessed through identifying the different gestures used during communication

- Participants would also be expected to interpret the different gestures and explain them during the session.

- Participants would be given worksheets with different body gestures and asked to interpret them.

- The participants would enlist their own gestures that they consciously use to communicate

- The participants would also share the new gestures that they have come to know of after attending this session by giving personal examples or by referring to earlier communication situations that they can interpret better now.

D. Material

D1. Session 1-Activity 2

What is Communication?

Complete the following sentences:

1. An activity, exchange, or set of behaviors is considered a _____.

2. A shared understanding of the message is the definition of _____.

3. Communication is a process of _____ and _____.

4. Understanding means perceiving, interpreting, and _____ the _____ of verbal and nonverbal behavior of others.

- meaning

- process

- comprehending/meaning

- understanding/sharing meaning

D2. Session 1-Activity 3

Communication Challenge-Activity: Increasing Your Self-Awareness

Joseph DeVito, in The Communication Handbook (1986,p.274), suggests some ways of increasing self-awareness. They include the following:

Complete the Sentence with what comes to mind first:

1. I am _____
2. I am _____
3. I am _____
4. I am _____
5. I am _____
6. I am _____
7. I am _____
8. I am_____
9. I am _____
10. I am _____

D3. Session 2-Activity 6

Case in Point –Psychological Blocks: Activity

You are called upon in a staff meeting to give a presentation on your organization's new health policy for its employees. The program has cut down the amount of Out-door Patient Day (OPD) treatment by half. Although the new policy includes expanded coverage of eye and dental care, but also a ten percent decrease in the total amount that your organization will pay for hospitalization and lab tests. You know the changes in the policy will not be well received; it is also your first presentation to the full staff. What psychological blocks may you expect to confront both in your self and in your audience? How might you try to overcome them?

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D4. Session 4-Activity 3

Do you see the face? Or an Eskimo?

D5. Section 4-Activity 6

Using attribution to understand class performance and resolve through communication

Wahab, a 2nd semester business student, scored average marks in the 1st semester and cleared it with least semester promotion GPA. Earlier he had done FSC with minimal marks and managed to seek admission in a university located in RWP/ISL.

Past record of the 1st semester indicated that on average he mostly appeared late in class. He did not meet his assignment submission deadlines in most of the subjects, while rest of the class followed the instruction.

In a group assignment his colleagues completed the task on their own and Wahab's part of the work remained incomplete bringing embarrassment to the whole group in front of the teacher. His group members also noted that he was not creative in solving assignments and was difficult to work with.

This was the situation informed by the students where as the teachers also faced similar problems. During the lectures the teachers observed that he paid little attention in the class and was found staring outside the window most of the time, which irritated and caused distraction during the lecture. Other than that passing ridiculous comments to teachers was a habit. He also never came prepared to the class and knew very little about the course taught in the previous lectures.

To help us understand the case the student belonged to a noble family where all his necessities were taken care of.

Causes of class performance

		Very little				Very much
a.	High ability	1	2	3	4	5
b.	Low ability	1	2	3	4	5
c.	Low effort	1	2	3	4	5
d.	Difficult job	1	2	3	4	5
e.	Unproductive colleagues	1	2	3	4	5
f.	Bad luck	1	2	3	4	5

Internal attribution (total score for causes a, b and c)

External attribution (total score for causes d, e and f)

Questions

1. How would you evaluate Wahab's class performance in terms of

   a. consensus

   b. distinctiveness

   c. consistency

2. Is Wahab's performance due to internal or external

3. How communication skills can be used to develop a positive attitude of the case.

D6. Personal Report of Communication Apprehension

This questionnaire contains statements about communicating with other people. Indicate the extent to which each statement applies to you personally according to the following scale.

If you strongly agree with the statement, write 1 in the blank.

If you agree with the statement, write 2 in the blank.

If you are undecided about the statement, write 3 in the blank.

If you disagree with the statement, write 4 in the blank.

If you strongly disagree with the statement, write 5 in the blank

_____1. I dislike participating in group discussions.

_____2. Generally, I am comfortable while participating in group discussions.

_____3. I am tense and nervous while participating in group discussions.

_____4. I like to get involved in group discussions.

_____5. Engaging in a group discussion with new people makes me tense and   nervous.

_____6. I am calm and relaxed while participating in group discussions.

_____7. Generally, I am nervous when I have to participate in a meeting.

_____8. Usually, I am calm and relaxed while participating in meetings.

_____9. I am very calm and relaxed when called on to express an opinion at a meeting.

_____10. I am afraid to express myself at meetings.

_____11. Communicating at meetings usually makes me uncomfortable.

_____12. I am very relaxed when answering questions at a meeting.

_____13. While participating in a conversation with a new acquaintance, I feel very nervous.

_____14. I have no fear of speaking up in conversations.

_____15. Ordinarily I am very tense and nervous in conversations.

_____16. While conversing with a new acquaintance, I feel very relaxed.

_____17. Ordinarily I am very calm and relaxed in conversations.

_____18. I am afraid to speak up in conversations.

_____19. I have no fear of giving a speech.

_____20. Certain parts of my body feel very tense and rigid while I am giving a speech.

_____21. I feel relaxed while giving a speech.

_____22. My thoughts become confused and jumble when I am giving a speech.

_____23. I face the prospect of giving a speech with confidence.

_____24. While giving a speech, I get so nervous I forget facts I really know.

D7. Communication Style Measure

This questionnaire contains statements about your communicative behaviors. Indicate how often each statement is true for you personally according to the following scale.

If the statement is almost always true, write 5 in the blank.

If the statement is often true, write 4 in the blank.

If the statement is occasionally true, write 3 in the blank.

If the statement is rarely true, write 2 in the blank.

If the statement is almost never true, write 1 in the blank.

_____1. I am comfortable with all varieties of people.

_____2. I laugh easily.

_____3. I readily express admiration for others.

_____4. What I say usually leaves an impression on people.

_____5. I leave people with an impression of me that they definitely tend to remember.

_____6. To be friendly, I verbally acknowledge others' contributions.

_____7. I am a very good communicator.

_____8. I have some nervous mannerisms in my speech.

_____9. I am a very relaxed communicator.

_____10. When I disagree with others, I am very quick to challenge them.

_____11. I can always repeat back to a person exactly what he or she meant.

_____12. The sound of my voice is very easy to recognize.

_____13. I am a very precise communicator.

_____14. I leave a definite impression on people.

_____15. The rhythm or flow of my speech is sometimes affected by nervousness.

_____16. Under pressure, I come across as a relaxed speaker.

_____17. My eyes reflect exactly what I am feeling when I communicate.

_____18. I dramatize a lot.

_____19. I always find it very easy to communicate on a one-to-one basis with people I do not know very well.

_____20. Usually, I deliberately react in such a way that people know I am listening to them.

_____21. Usually, I do not tell people much about myself until I get to know them well.

_____22. I tell jokes, anecdotes, and stories, when I communicate.

_____23. I tend to constantly gesture when I communicate.

_____24. I am an extremely open communicator.

_____25. I am a vocally loud communicator.

_____26. In a small group of people I do not know very well, I am a very good communicator.

_____27. In arguments or differences of opinion, I insist upon very precise definitions.

_____28. In most situations, I speak very frequently.

_____29. I find it extremely, easy to maintain a conversation with a member of the

opposite sex.

_____30. I like to be strictly accurate when I communicate.

_____31. Because I have a loud voice, I can easily break into a conversation.

_____32. Often I physically and vocally act out when I communicate.

_____33. I have an assertive voice.

_____34. I readily reveal personal things about myself.

_____35. I am dominant in conversations.

_____36. I am very argumentative.

_____37. Once I get wound up in a heated discussion, I have a hard time stopping myself.

_____38. I am an extremely friendly communicator.

_____39. I really like to listen very carefully to people.

_____40. I insist that other people document or present some kind of proof for what they are arguing.

_____41. I try to take charge of things when I am with people.

_____42. it bothers me to drop an argument that is not resolved.

_____43. In most situations I tend to come on strong.

_____44. I am very expressive nonverbally.

_____45. The way I say something usually leaves an impression on people.

_____46. Whenever I communicate, I tend to be very encouraging to people.

_____47. I actively use a lot of facial expressions when I communicate.

_____48. I verbally exaggerate to emphasize a point.

_____49. I am an extremely attentive communicate.

_____50. As a rule, I openly express my feelings and emotions.

D8. Argumentativeness Scale

This questionnaire contains statements about controversial issues. Indicate how often each statement is true for you personally according to the following scale.

If the statement is almost always true, write 5 in the blank.

If the statement is often true, write 4 in the blank.

If the statement is occasionally true, write 3 in the blank.

If the statement is rarely true, write 2 in the blank.

If the statement is almost never true, write 1 in the blank

_____1. While in an argument, I worry that the person I am arguing with will form a negative impression of me.

_____2. Arguing over controversial issues improves my intelligence.

_____3. I enjoy avoiding arguments.

_____4. I am energetic and enthusiastic when I argue.

_____5. Once I finish an argument, I promise myself that I will not get into another argument.

_____6. Arguing with a person creates more problems than it solves.

_____7. I have a pleasant, good feeling when I win a point in an argument.

_____8. When I finish arguing with someone, I feel nervous and upset.

_____9. I enjoy a good argument over a controversial issue.

_____10. I get an unpleasant feeling when I realize I am about to get into an argument.

_____11. I enjoy defending my point of view on an issue.

_____12. I am happy when I keep an argument from happening.

_____13. I do not like to miss the opportunity to argue over a controversial issue.

_____14. I prefer being with people who rarely disagree with me.

_____15. I consider an argument to be an exciting intellectual challenge.

_____16. I find myself unable to think of effective points during an argument.

_____17. I feel refreshed and satisfied after an argument on a controversial issue.

_____18. I have the ability to do well in an argument.

_____19. I try to avoid getting into arguments.

_____20. I feel excitement when I expect that a conversation I am in is leading to an argument.

D9. Verbal Aggressiveness Scale

This questionnaire is concerned with how we try to get people to comply with our wishes. For each statement, please indicate the extent to which you feel it is true for you in your attempts to influence others.

If the statement is almost always true, write 5 in the blank.

If the statement is often true, write 4 in the blank.

If the statement is occasionally true, write 3 in the blank.

If the statement is rarely true, write 2 in the blank.

If the statement is almost never true, write 1 in the blank.

_____1. I am extremely careful to avoid attacking individuals' intelligence when I attack their ideas.

_____2. When individuals are very stubborn, I use insults to soften the stubbornness.

_____3. I try very hard to avoid having other people feel bad about themselves when I try to influence them.

_____4. When people refuse to do task I know is important, without good reason, I tell them that they are unreasonable.

_____5. When other people do things I regard as stupid, I try to be extremely gentle with them.

_____6. If individuals I am trying to influence really deserve it, I attack their character.

_____7. When people behave in ways that are in very poor taste, I insult them in order

to shock them into proper behavior.

_____8. I try to make people feel good about them even when their ideas are stupid.

_____9. When people simply will not budge on a matter of importance, I lose my temper and say rather strong things to them.

_____10. When people criticize my shortcomings, I take it in good humor and do not try to get back at them.

_____11. When individuals insult me, I get a lot of pleasure out of really telling them off.

_____12. When I dislike individuals greatly, I try not to show it in what I say or how I say it.

_____13. I like poking fun at people who do things that are very stupid in order to stimulate their intelligence.

_____14. When I attack others' ideas, I try not to damage their self-concept.

_____15. When I try to influence people, I make a great effort not to offend them.

_____16. When people do things that are mean or cruel, I attack their character in order to help correct their behavior.

_____17. I refuse to participate in arguments when they involve personal attacks.

_____18. When nothing seems to work in trying to influence others, I yell and scream in order to get some movement from them.

_____19. When I am not able to refute others' positions, I try to make them feel defensive in order to weaken their positions.

_____20. When an argument shifts to personal attacks, I try hard to change the subject.

D10.   Issues in Communication- Group Activity: The Importance of Self-Concept

During the last part of the nineteenth century, a prestigious Ohio banker raised his daughter Florence, as if she were the son he would never have. He trained her in the ways of business, and instilled in her a sense of independence and a spirit of self-reliance. This upbringing proved effective when she gravitated towards male dominated courses in school. A talented musician as well, she enrolled in the Cincinnati Conservatory at 17 to study piano.

Her ambitious plans for a career in the arts ended abruptly when her mother's illness forced her to return home. Embittered, disdainful of housework, and plagued by quarrels with her dominating father, Florence didn't remain home long. At 19, she was rebellious and even much later unwilling to get into any relationship. It was not until she was thirty that she found her ideal husband. He was a good-looking editor of the local paper, and five years her junior; he shared her many interests.

Florence, always an independent soul, refused to wear a wedding band (she would never "belong" to anyone) and at the wedding reception announced her goal to make her husband the President of the United States. Appropriately he gave her the nick names" Boss" and "Duchess". Florence opinionated father could not help but broadcast his view that his son- in-law Warren, would not amount too much. Warren lived up to his well known reputation of being a philanderer. The prophecy of his failure might have come true but for Florence's persistence.

Overlooking his indiscretions, she used her position as his wife to advance the cause of

women, keep racists out of appointed offices. And to reform prisons. When Warren G. Harding died in office, Florence was at his side not just as his wife but as the First Lady who re-opened the White House to the public, became the master of presidential public relations, and who was the architect of her husband's short-lived presidency.

Based on Sylvia Jukes Morris, "Standing by Her Man" (a review of Carl S. Anthony's Florence Harding: The first Lady, the jazz Age ,and the death of America's Most Scandalous President, New York: Morrow).The Washington Post Book World, July 5,1998,pp.3,11.

Apply what you have learned about self-awareness and self-concept as you ponder and discuss the following questions:

1. How did the feedback Florence received from her father appear to affect herself concept?

2. Do you think she was conscious of herself concept, why or why not?

3. What type of script do you think she could have given herself and why?

4. How do you think Florence would describe her self-concept?

5. How has your family influenced your self-concept?

D11.   Communication Challenge-Activity: Increasing Your Self-

Awareness

Joseph DeVito,in The Communication Handbook(1986,p.274), suggests some ways of increasing self-awareness. They include the following:

Complete the Sentence with what comes to mind first:

1. I am _____

2. I am _____

3. I am _____

4. I am _____

5. I am _____

6. I am _____

7. I am _____

8. I am_____

9. I am _____

10. I am _____

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F. Appendix

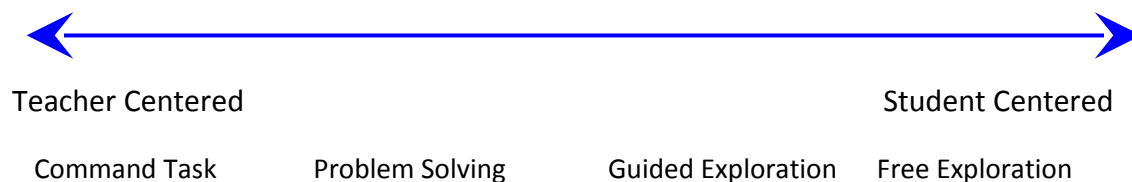## 1. Teaching Methods-Note for Trainers

Teaching method, teaching approach, and *teaching style* are terms often used interchangeably to denote the procedure teachers employ to help students learn. Teaching method refers to a procedure chosen to meet certain conditions and outcomes. Methods should not be confused with teaching techniques or aids. Teaching technique refers to details of procedures used to enhance execution of chosen methods. Teaching aids increase the depth, speed, and permanence of learning. Specific examples of teaching methods, techniques, and aids have been included here to facilitate the trainer.

More than one teaching method may be utilized within a single lesson. The trainer is expected to decide the appropriateness of the method. As shown below, there are a number of factors that must be considered before a method is selected:

- learning goals (teacher and/or student determined)
- students' best learning style
- students' readiness
- tasks
- teachers' ability and knowledge
- students' and teachers' personalities

Basically, there are two general teaching method categories, *teacher-centered* and

student-*centered,* with varying degrees in between. The diagram that follows shows the continuum of teaching methods between the extremes of teacher centered and student centered. One approach is not more desirable than the other, since appropriateness of method depends upon many variables. Teachers teaching motor skills, and organizing large numbers of students and presenting information that are not cognitive in nature may rely heavily on the teacher-centered approach by using the command method. This is not to suggest that the command method should never be used. It may be appropriate if you must lecture, ask specific questions to specific individuals, or follow a lecture with small group discussion. Sometimes lecturing is the most efficient means of transmitting information because of the amount of information to be covered in a short period of time and the number of students involved. However, it is not necessarily the most effective. Given below is a continuum to help trainers decided the best method or a combination of it:

Teacher Centered   Student Centered

    Command Task   Problem Solving   Guided Exploration   Free Exploration

2.   Teaching Techniques

Teaching technique refers to procedures used to enhance the chosen teaching method. There are many combinations of methods and techniques that may be created for each teaching situation.

Two teachers in similar situations do not have to essentially use the same instructional

techniques to produce the same results. The following is a list of different teaching techniques. Not all techniques would be applicable so the Module leaders and Trainers may decide themselves as to which ones to employ during the delivery of this module. The ones recommended would be presented by a tick marked box as shown below:

- ☑ Case studies
- ☑ Panel discussions
- ☐ Class discussions
- ☐ Personal contracts
- ☐ Debates
- ☐ Question and answer session
- ☐ Demonstrations followed by Reports of group discussions
- ☐ Participants participation
- ☐ Role playing
- ☐ Special reports
- ☐ Participants -produced material
- ☐ Group or individual projects
- ☐ In-class assignments
- ☐ Symposium
- ☐ Interviews
- ☐ Observations
- ☐ Out-of-class assignments Workshops
- ☐ Visual aid discussion and summarization

3. Teaching Aids

There are many different kinds of teaching aids. When used properly, such aids can increase the depth, permanence, and speed of learning. The following is a list of some of the best ones:

1. Bulletin boards
2. Photographs
3. Chalkboards Posters
4. Collections Slides
5. Exhibits Television
6. Films
7. Textbooks
8. Journals
9. Writing pads
10. Magazines Workbooks
11. Models
12. World Wide Web
13. Newspapers
14. Videotapes
15. Overhead projector

It is said that teaching is both an art and a science. Without good communication, it is neither. Trainers and module leaders are expected to use a variety of teaching methods, techniques, and aid to capture participants' attention. A list of suggested teaching methods has been

included at the end of every session to guide the trainer select the most appropriate ones.