

**Public Speaking**  
**Prof. Binod Mishra**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology - Roorkee**

**Lecture 05: Role of Ethics in Public Speaking**

Good morning friends, and welcome back to NPTEL certification course on Public Speaking. Today we are going to have lecture five, and before we go to lecture five, let us go back a little bit and remember what we did in lecture four. Friends, you might all well remember that in lecture four we talked about listening, and till now you might have realized that any effective communication is actually the result of cordiality, co-operation, and commitment of the two parties which are senders and receivers.

The same is true in public speaking, and when we have any of the types of public speaking, you will realize that somebody has got a message and the message has to be sent. Now in and between the sending of the message and receiving of the message, there are certain factors that work so that the message is properly or effectively communicated. Now, as I have titled this lecture Role of Ethics in Public Speaking, many of you might be rather curious to know that--- Does public speaking also have a consideration of ethics, or in what way ethics is important in public speaking? My dear friends, in order to drive home my point, let me take you back to some of the imaginative situations. Imagine, you actually have to deliver a speech, and you come to know only one hour before. Now, you do not have the time to prepare your speech, what would you do?

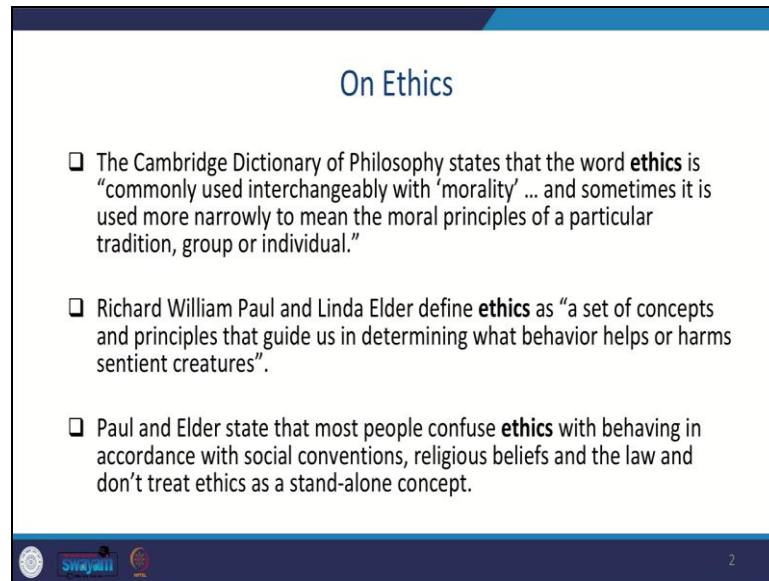
Perhaps the easiest way you will develop, is to take the speech of some of your colleagues, some of your friends and present it in the same manner. Now there is a question, and the question is; Was it really right to present other's speech but making it so as if it was yours, it is actually a question of ethics, my dear friends. There can be so many such situations. Imagine, you are appearing at an examination and you are completely blank at a particular question.

Now what you do? You start peeping in the papers of somebody who is either by your side or before your bench. Of course, you may have some of the keys but is it really ethical? It is not. The same thing is true in public speaking as well my dear friends, fine. So, before we go into

the nitty- gritty of the role of ethics in public speaking, let us try to find out how can we define ethics? What exactly do we mean by ethics?

It is very commonplace to use the word ethics, but when you come to know its meaning, its depth perhaps you will start distinguishing between the right and the wrong, between the ethical and the unethical.

**(Refer Slide Time: 04:35)**



The slide is titled "On Ethics" and contains three bullet points. The first bullet point states that the Cambridge Dictionary of Philosophy defines ethics as commonly used interchangeably with 'morality' but sometimes more narrowly. The second bullet point quotes Richard William Paul and Linda Elder, defining ethics as a set of concepts and principles that guide behavior. The third bullet point notes that Paul and Elder state most people confuse ethics with social conventions, religious beliefs, and the law.

**On Ethics**

- ❑ The Cambridge Dictionary of Philosophy states that the word **ethics** is “commonly used interchangeably with ‘morality’ ... and sometimes it is used more narrowly to mean the moral principles of a particular tradition, group or individual.”
- ❑ Richard William Paul and Linda Elder define **ethics** as “a set of concepts and principles that guide us in determining what behavior helps or harms sentient creatures”.
- ❑ Paul and Elder state that most people confuse **ethics** with behaving in accordance with social conventions, religious beliefs and the law and don’t treat ethics as a stand-alone concept.

2

So, if we have to define ethics as the Cambridge dictionary of philosophy states,” Ethics is commonly used intriguingly with morality and sometimes it is used more narrowly to mean the moral principles of a particular tradition group or individual”. So, the word associated with ethics is moral. Now at our age, when we are all young, perhaps we do not apply that principally or in the way it should have been.

But it is only at a later stage, when you are exposed to the world then we realize that perhaps the step that I took was not ethical. So, those who are in certain professions will come across many such situations where they have to make use of their ethical judgment. Richard William and Paul Linda Elder who are actually the practitioners of critical thinking, define ethics saying, that” it is actually a set of concepts and principles that guide us in determining what behaviour helps or harms sentient creatures”.

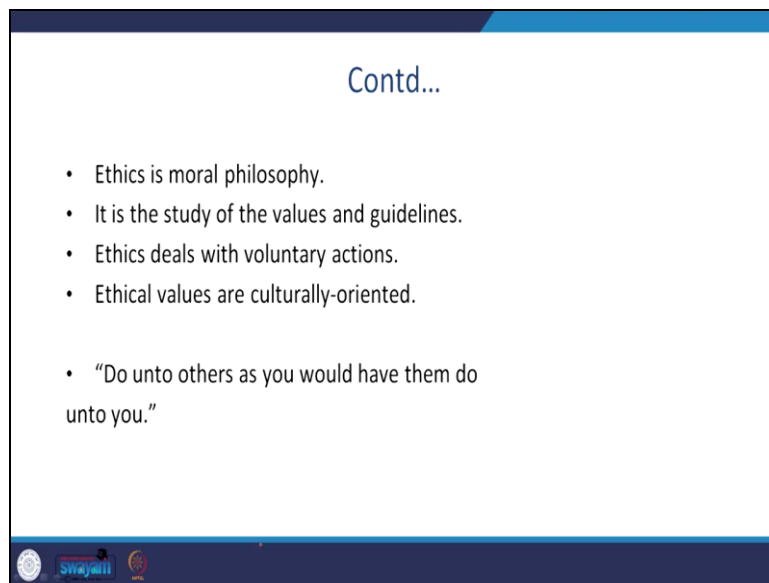
So, once you become a man, once you become a reasonable person, I think the question of right and wrong comes to you. And when you are going to speak in public, at that time also you have to take such things into consideration. You might have come across several

examples even in our ancient texts, even in many of our scriptures, where ethics has actually been compromised with, I will give you some examples when we move further in this lecture.

Now this Paul and Elder state, that most people confuse ethics with behaving in accordance with social conventions, religious beliefs and the law and do not treat ethics as a stand-alone concept. So, there are times when you confuse ethics with social conventions because you believe you have to get something done and. Now you have to think should you do it in the wrong manner, or should you do it in the right manner?

So, when you have this consideration in your mind the consideration of the proper treatment I think you are becoming ethical, my dear friends. But in a world that we are living today in many of the professions just in order to have an upper hand, we compromise with ethics. But remember, in some way or the other it is going to harm your reputation.

**(Refer Slide Time: 07:40)**



Now since we have been saying that when we talk about ethics and ethics is a part of moral philosophy, it also takes us to realize that ethics is associated with values and guidelines. You will find that many organizations have got certain guidelines, they actually provide you with certain rules and regulations, and there comes a time when you have to decide you have to prefer whether you are going to follow these guidelines or not. Now, there might be a question in your mind that if it is so, then perhaps it is a personal choice?

Of course! it may be a personal choice because when we talk about ethics, ethics deals with voluntary actions, when a man does something right in the right manner, perhaps he is

actually being righteous. You might have come across several such examples where we say right action, right karma, because we are all fatalist people and believe in faith, and we often believe that if you go the wrong way perhaps the results are not going to be good.

And that is why, at times we relate it to moral, but ethical values are culturally oriented why do you say culturally oriented? Because something that is wrong in one culture may be right in other culture, and something that is right in your culture may be wrong in other culture. Say for example, if I take you back to the *Mahabharata*, I think all Indians are conversant with the episodes of *Mahabharata*. You will find that there are many situations in the Mahabharata where ethics has been compromised. Had it not been compromised, could Draupadi had to meet such a sort of misbehaviour a sort of misdemeanour, and even before all those people who used to be a man of ethical standards you remember, my dear friend, if you simply are reminded of that scene where Draupadi was pawned off by Yudhishthira, and all the gentlemen who considered themselves to be the messiahs of moral they stood silent. Was it not a question of ethics? It was actually a question of ethics.

It was a question of righteousness, it was a question of dharma my dear friend, and it was compromised. But then there can be so many examples, and even our religious heroes have often been shown also committing something which was not approved of, my dear friends. But just to be successful, or just to maintain what they might have called their helplessness especially in the case of Bhisma Pitamaha, it was a sort of helplessness my dear friend.

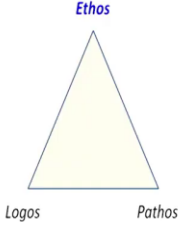
But now things are changing, values are changing and we need to understand that we have to be ethical. Now when we are in a situation of public speaking, where we are speaking to audience members, there also you need to maintain some amount of ethics. Because the message or the content that you have brought my dear friend, that actually has to be understood by the audience who is on the other side, and unless and until, because you know sometimes or the other, what we do is we actually try to impose our own views, perhaps we do not think that our audience members might be aware of it. So, let me take one line which says, "Do unto others as you would have them do unto you". If you really want that you should be heard, you want to be heard and they want to hear you, the question now comes is, you should actually prepare your message in such a manner, you should tailor it in such a manner that they do not have any confusion, my dear friends.

Now we can also have some light on the distinction between ethos and ethics. Let me take you once again back to some of the previous lectures where we have talked about the word ethos, pathos and logos, you remember well, I think fine.

**(Refer Slide Time: 12:21)**

### Ethos and Ethics

- As discussed in the previous lecture, *ethos* forms an indispensable corner of Aristotelian rhetorical triangle.
- The term ethos can be synonymously understood as “an appeal to ethics.”
- The conscience of the speaker plays a stronger part to establish the credibility of his/her speech.
- The nature of the effect caused by a speaker, be it good or bad, is solely determined by the ethical appeal of the speech.



As we have discussed earlier, the term ethos comes from ethics, it is related to ethics and this ethos forms an indispensable corner of Aristotelian philosophy, Aristotelian rhetorical triangle, my dear friend. So, this can also be understood synonymously understood as an appeal to ethics. So, as a public speaker when you are speaking, you are also appealing to ethics, and as a speaker you are reminded of your conscience.

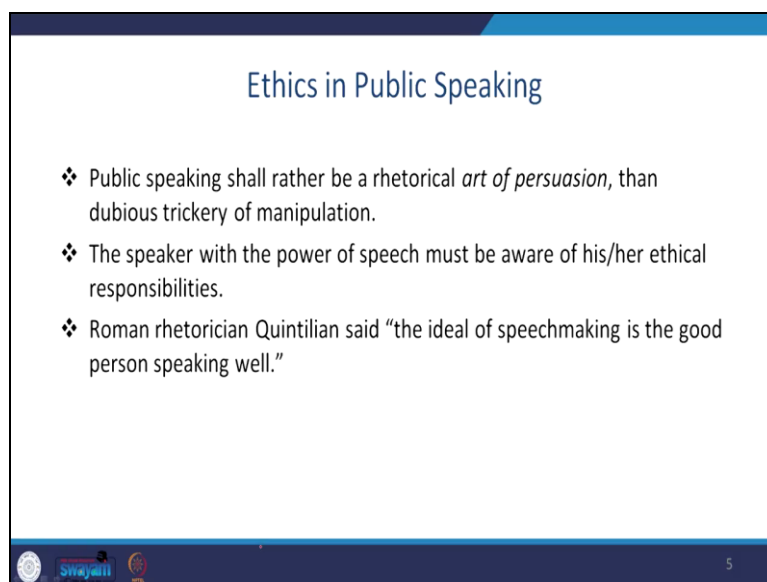
Now imagine, that as a speaker you are a sender, you are a person, fine. A person can at times provide the audience members with false data, false record, false pieces of information, false way of persuading them, is it not a way of compromising with the ethics, my dear friend? Yes, it is. So the conscience of the speaker plays a stronger part, to establish the credibility. Ultimately as a speaker you are reward respected by your audience members.

That is why, from time to time you might have seen how when somebody speaks something which is unapproved off, we often say that perhaps this should not have been said. So, perhaps he did not follow the ethical consideration, ethics plays a vital role in all sorts of communication my dear friend. The nature of the effect, because when as a speaker you speak you create a sort of effect, effects upon whom? Effect upon the mind of your audience members-- your listeners.

So, the nature of the effect caused by the speaker whether it is good or bad is actually determined by what? By an ethical appeal, that is why when you are going to speak and when you are going to prepare your speech or talk or presentation or whatsoever, first you must ask what I am going to say whether it is ethical or not. If you have provided that ethical consideration, you will actually be respected more otherwise, your reputation is at a sort of halt my dear friend, it is at a sort of stake, it is in danger, my dear friend.

Now we have been talking about ethics in public speaking and if you go back to some of the lectures where we said, that you need to persuade, but persuade in what manner. If it is a case of advertising of course, you will be telling something in such a way, you may at times, become exaggerated also is not it. You may, at times, say something more than is required, or something that is impractical also you might be saying.

**(Refer Slide Time: 15:29)**



The slide is titled "Ethics in Public Speaking" and contains three bullet points. The first bullet point states that public speaking should be a rhetorical art of persuasion rather than a dubious trickery of manipulation. The second bullet point states that the speaker with the power of speech must be aware of his/her ethical responsibilities. The third bullet point quotes the Roman rhetorician Quintilian, saying "the ideal of speechmaking is the good person speaking well." The slide also features a Swayam logo and the number 5 in the bottom right corner.

**Ethics in Public Speaking**

- ❖ Public speaking shall rather be a rhetorical *art of persuasion*, than dubious trickery of manipulation.
- ❖ The speaker with the power of speech must be aware of his/her ethical responsibilities.
- ❖ Roman rhetorician Quintilian said "the ideal of speechmaking is the good person speaking well."

But my dear friend, public speaking shall rather be a rhetorical art of persuasion. You are persuading, but even when you are persuading, do not persuade falsely, otherwise you are going to break the canons of ethics. Then dubious trickery, no? We have been saying that the entire art of rhetoric is actually creating a sort of, a web of words, a flower of words, but then if the mission is simply to persuade people just to listen to you, please beware that you are not going to blind them into the jungle of your words, in the name of rhetoric.

Of course such a speaker you have the power to speak, you have the power of speech, but then should you not be aware of your critical responsibilities? Should you not be aware of your ethical responsibilities? Because we have already said, that public speaking also results

in critical thinking, and the audience members who are listening to you, they are not only listening as I have already said in the previous lecture that listening is half interpreting my dear friend.

So, those people are interpreting as well, and while they are interpreting, you cannot stop their critical thinking. So, as a speaker you need to practice your own ethical responsibility. In this regard Roman rhetorician Quintilian whom we have already referred to, what he said, “the ideal of speech making is the good person speaking well”. So, a public speaker even though he might be having a sort of flow of words, flow of thoughts, but at the core of it he needs to be a good person that he is not going to deceive his audience members.

Because for one talk, people may come from you know a distance, people also might have invested some amount to listen to you. So, as a speaker it is your responsibility not to serve them with false information, not to motivate them in a way that is actually unapproved of. Most of you might be conversant with Shakespeare's *Julius Caesar*. Now see this episode. Now all of us know that Caesar was killed, and by whom was Caesar killed? Caesar was actually killed by Brutus. We all know, all of us know, that Brutus was at fault, is not it, and in order to let people know that he was not at fault, what he did? He gave the first speech and you see my dear friends, the lines of the first speech how he is going to try to beguile the audience members in his jungle of words.

**(Refer Slide Time: 18:39)**

**Brutus' Speech**

Be patient till the last.  
Romans, countrymen, and lovers!  
Hear me for my cause, and be silent, that  
you may hear: believe me for mine honour,  
and have respect to mine honour,  
that you may believe: censure me in your  
wisdom,  
and awake your senses,  
that you may the better judge. (Act III,  
Scene ii)

**Antony's Speech**

Friends, Romans, countrymen, lend me your  
ears;  
I come to bury Caesar, not to praise him.  
The evil that men do lives after them;  
The good is oft interred with their bones;  
So let it be with Caesar.  
[...]  
Come I to speak in Caesar's funeral.  
He was my friend, faithful and just to me:  
But Brutus says he was ambitious;  
And Brutus is an honourable man. (Act  
III, Scene ii)

And he says----“Be patient till the last.

Romans, countrymen, and lovers!

Hear me for my cause, and be silent, that  
You may hear: believe me for mine honour,"....

Now Brutus here actually tries to exchange his honour with the sort of speech that he is going to give, because he knows that he has got a lot of respect and people won't believe that Brutus might have killed Caesar, and you remember that when Brutus had killed Caesar. What Caesar had said and when he had been stabbed, Caesar had said-"it you too, Brute? Because even Caesar could not believe that Brutus a friend of mine could also be with the people who will be having daggers against me. So, he says;

"Believe me for mine honour  
And have respect to mine honour  
That you may believe censure me in your  
Wisdom  
And awake your senses  
That you may be better judge."

Actually Brutus is going to present his side of the case as to why Caesar was killed and he would rather say further he would say, I loved Caesar no less than anyone else. But he was ambitious fine, he was ambitious and what I wanted, I wanted republic, I was more aware of the country's honour than of an individual. Now here what is the question? Here again, there is a question of ethics my dear friend, that in some way or the other Brutus did not apply the ethics.

On the other hand, we have Antony and Antony gets the time to speak only after Brutus and what Anthony says and you see, how Anthony also he also serves words, but Antony is very innocent and what Anthony says,

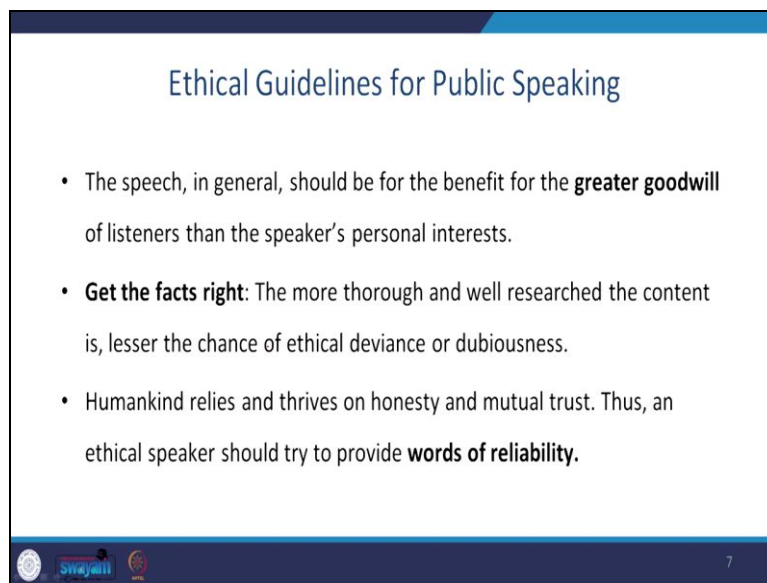
"Friends, Romans, countrymen, lend me your ears;  
I come to bury Caesar, not to praise him  
the evil that men do lives after them  
the good is oft entered with their bones.  
So, let it be with Caesar  
come I to speak in Caesar's funeral  
but Brutus says he was ambitious



and Brutus is an honourable man.”

Now see how beautifully he says, because he had to state the truth and he says that I have come simply to bury Caesar I have not come to praise him. He actually becomes more ethical and then says--- But Brutus says that he was ambitious and my dear friends; Brutus is an honourable man. So, you can well understand how these two speeches provide an exemplary example of maintaining or killing the ethical responsibility. Now if I have been saying that a speaker has to be ethical, and what are the ways that one can maintain one's ethicality, fine.

**(Refer Slide Time: 21:54)**



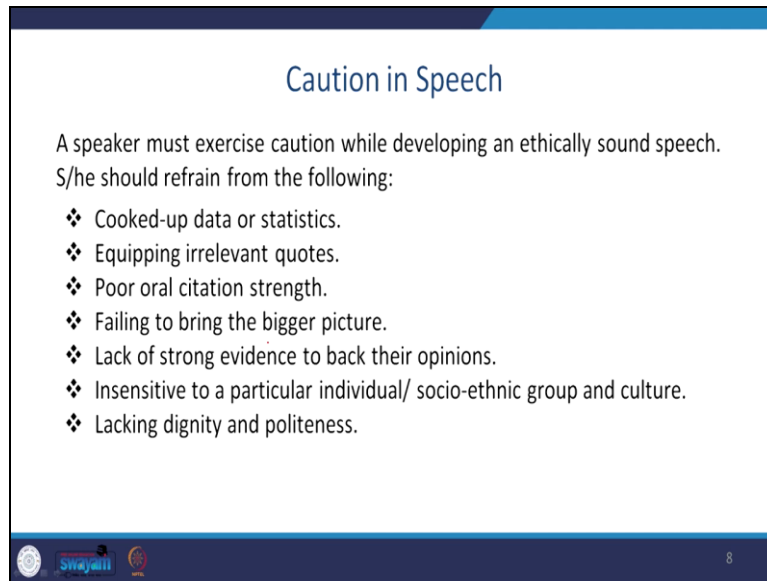
The slide is titled "Ethical Guidelines for Public Speaking" and contains three bullet points. The first bullet point states that the speech should be for the benefit of the greater goodwill of listeners rather than the speaker's personal interests. The second bullet point, "Get the facts right," emphasizes that thorough and well-researched content reduces the chance of ethical deviance or dubiousness. The third bullet point notes that humankind relies on honesty and mutual trust, so an ethical speaker should provide words of reliability. The slide footer includes the Swayam logo and the number 7.

- The speech, in general, should be for the benefit for the **greater goodwill** of listeners than the speaker's personal interests.
- **Get the facts right:** The more thorough and well researched the content is, lesser the chance of ethical deviance or dubiousness.
- Humankind relies and thrives on honesty and mutual trust. Thus, an ethical speaker should try to provide **words of reliability.**

When we talk about a speech in general, we actually have a major role, and a major ambition and that is a major goal, the greater goodwill of listeners. We actually want to inform, as we have said to inform, to motivate, to entertain, isn't it? So, the goal is greater goodwill of the public, and how can you deceive public? You can deceive public only when you do not become ethical. So, what should be done? The first is-- get the facts right. What Brutus was saying and what Anthony was saying you can distinguish who was right, who was wrong? The more thorough, and well researched content only can make you aware, whether there has been a sort of ethical deviance or dubiousness fine. So, most of us, we actually rely on honesty and mutual trust. And so is the case in public speaking, that both between the speaker and the listener there is a sort of trust.

We have already talked about credibility we will also talk about rather how we can create a sort of rapport between the speaker and the listener. Thus, an ethical speaker would not simply play on words but then he will actually see that words are reliable.

**(Refer Slide Time: 23:09)**



**Caution in Speech**

A speaker must exercise caution while developing an ethically sound speech. S/he should refrain from the following:

- ❖ Cooked-up data or statistics.
- ❖ Equipping irrelevant quotes.
- ❖ Poor oral citation strength.
- ❖ Failing to bring the bigger picture.
- ❖ Lack of strong evidence to back their opinions.
- ❖ Insensitive to a particular individual/ socio-ethnic group and culture.
- ❖ Lacking dignity and politeness.

swajani 8

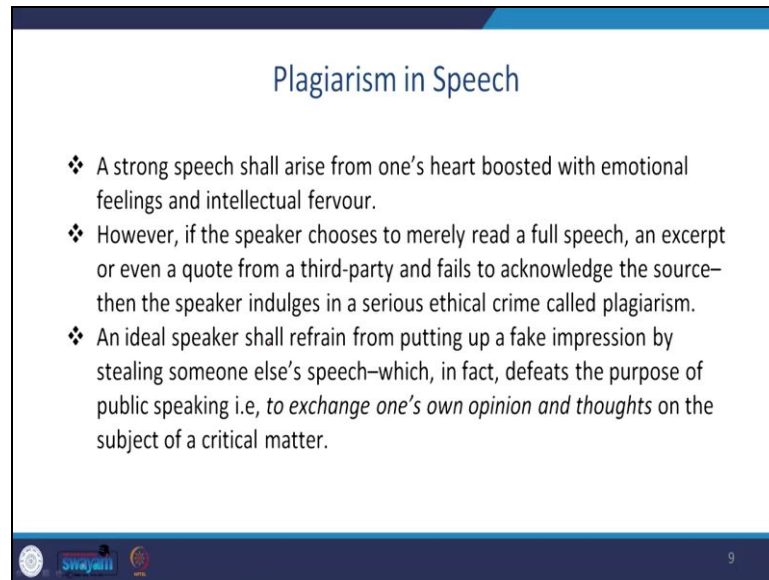
What are the caution that can be applied fine you will come across many such situations where you will be tempted that if you can be a little bit unethical. Being unethical actually takes a little time, but then it has actually got a very drastic result my dear friend, the consequences are always not good. So, the certain things that can be applied in order to become ethical first is do not provide cooked up data meaning there by false data. Do not have irrelevant quotes, sometimes all the other in order to make your talk appear very beautiful, flamboyant you actually start providing quotes. May be sometimes the quotes are not relevant fine, and another thing is--- as a speaker you have been paid, as a speaker you have a responsibility to speak clearly, eloquently rather. Whatever you are going to say, let there be evidence fine.

Let it be supported by logic and reasons we have already talked about, and one thing that is very important while you are quoting or referring to do not alienate, do not discriminate. Why I say it? Because sometimes people may say they may take the name of a particular community, they may take the name of a particular race, they may take the name of a particular group. So, when you do that intentionally perhaps you are leaving many other people behind.

So, you are lacking in dignity and you are also lacking in politeness. Now if you are going to do that. No? There is one term which is actually making a lot of noises and the term is plagiarism no. Sometimes in order to make my speech very beautiful I may take quotes and I may not acknowledge I may actually nowadays, there has been a trend with the advance of

internet with the rise of several sites. What people are doing? They are actually lifting content from one part putting it in his part to make him apart, to make him appear distinct but then it is actually a sort of dubiousness my dear friend and this can be considered to be a sort of plagiarism which is actually a Latin word, whose meaning is kidnapping, Plagiarism.

**(Refer Slide Time: 25:30)**



The slide is titled "Plagiarism in Speech" and contains three bullet points. The first bullet point states that a strong speech arises from one's heart, boosted with emotional feelings and intellectual fervour. The second bullet point explains that if a speaker merely reads a full speech, an excerpt, or a quote from a third-party without acknowledging the source, they are committing a serious ethical crime called plagiarism. The third bullet point notes that an ideal speaker should refrain from putting up a fake impression by stealing someone else's speech, which defeats the purpose of public speaking, i.e., to exchange one's own opinion and thoughts on the subject of a critical matter. The slide also features a Swajati logo and the number 9 in the bottom left corner.

However, if the speaker chooses merely to read a full speech, or a quote, and then does not acknowledge it actually results in the form of plagiarism. You will come across many such examples no everyday newspapers they have got plethora of such evidences where one writer quotes from another, without acknowledging, without saying a word or two without mentioning them in the acknowledgement part, without mentioning them in the reference part.

So, as an ideal speaker you must actually stop yourself from putting up a false or a fake impression by stealing, by grabbing, by copying, and not paying, a single you know acknowledgement to that person that is called plagiarism in literary terms. We have to, whether as a writer or as a speaker in writing it becomes more because people actually try to get a shortcut way to success, and the shortcut way to success is to lift and make yourself uplift but then leave yourself unfounded when you are caught.

**(Refer Slide Time: 26:44)**

## Types of Plagiarism

Stephen Lucas jots down three kinds of plagiarism in public speaking in his book "The Art of Public Speaking."

Global Plagiarism: It is a blatant theft of incorporating content completely from a third party source, without any acknowledgement.

3 types of Plagiarism

- Global
- Patchwork
- Incremental

10

When you are found please be ready to bear the consequences. This plagiarism as Stephen Lucas in the book *The Art of Public Speaking*. So, he has talked about three sorts of plagiarism. He will call it global plagiarism, patchwork plagiarism, incremental plagiarism. Global plagiarism is a blatant theft of incorporating content, completely from a third party source but providing no acknowledgement.

**(Refer Slide Time: 27:16)**

## Contd...

- Patchwork Plagiarism: As the name suggests, it is stealing excerpts from multiple sources and combining it into your personal speech.
- Incremental Plagiarism: It includes usage of quotes or paraphrasing original ideas of others without due credits given.

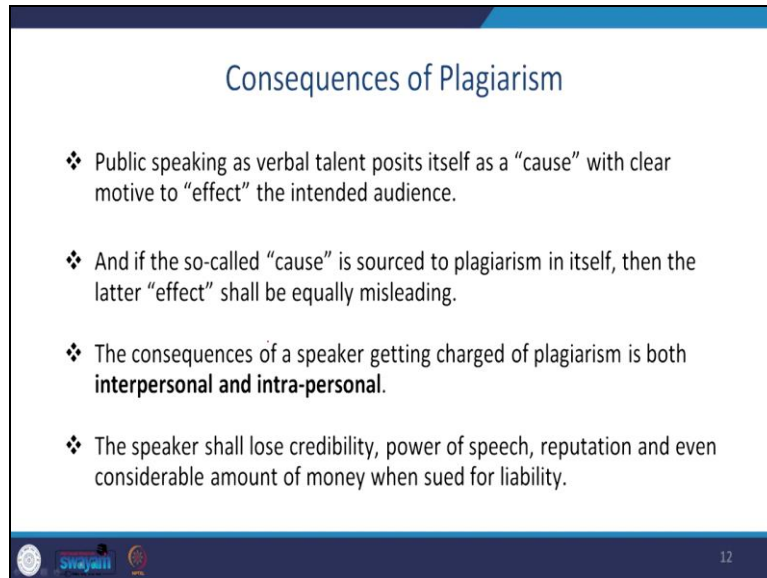
One must be careful with the last form of plagiarism as it is most common mistake carried out by speakers when delivering public speeches.

11

Then comes another that is patchwork, the term itself patch work. So, stealing experts from different sources and combining it into your personal content, into your personal speech. Then comes incremental and in incremental what you do, this is the most dangerous, it includes uses of quotes or paraphrasing original ideas of others without due credits being given, fine.?So, since you are aware of plagiarism nowadays, it is better that we try to restrict ourselves. One must be careful with the last plagiarism type that is incremental.

Because this is becoming very common, because of the Internet because of the easy accessibility to several you know sorts of documents, several sorts of write-ups.

**(Refer Slide Time: 28:12)**



The slide is titled "Consequences of Plagiarism" and contains four bullet points. The first bullet point states that public speaking as verbal talent posits itself as a "cause" with clear motive to "effect" the intended audience. The second bullet point states that if the so-called "cause" is sourced to plagiarism in itself, then the latter "effect" shall be equally misleading. The third bullet point states that the consequences of a speaker getting charged of plagiarism is both interpersonal and intra-personal. The fourth bullet point states that the speaker shall lose credibility, power of speech, reputation and even considerable amount of money when sued for liability. The slide also features a Swayam logo and the number 12 in the bottom right corner.

- ❖ Public speaking as verbal talent posits itself as a "cause" with clear motive to "effect" the intended audience.
- ❖ And if the so-called "cause" is sourced to plagiarism in itself, then the latter "effect" shall be equally misleading.
- ❖ The consequences of a speaker getting charged of plagiarism is both **interpersonal and intra-personal**.
- ❖ The speaker shall lose credibility, power of speech, reputation and even considerable amount of money when sued for liability.

What can be the consequences? It is time that people knew that the consequences of plagiarism can be very drastic. It can lead you it can of course provide you some amount of happiness for some time, fine, some accolades for some time but brick bats forever. How? Because as the verbal talent posits itself as a cause with clear motive to affect the intended audience. Why do you do that? In order to persuade, in order to motivate, in order to create a sort of impression on the public if it is so. Then this source is called plagiarism which can be equally misleading my dear friend, and it can appear both interpersonally and intrapersonally. If you simply think, when you are in isolation that whether this was correct, whether this was a right action I think even your own conscience will not allow. The speaker as a result of such plagiarisms he actually will lose his credibility his rank image status in society.

And even at times he may also have to provide a lot of payment as a sort of punishment, my dear friend. Even when you are speaking orally or providing oral citations, quotations no? They also can be part of speeches, but if we are bringing them what decorum say is you actually make a reference to it, to their works in the reference section. A speaker must always refer to the words or if you are going to paraphrase, again you can say according to Mr. X, according to Mr. Y like that.

**(Refer Slide Time: 30:02)**

## Oral Citations

- Quotes and paraphrases are inevitable part of a public speech.
- A speaker must refer to the words of great thinkers or novel ideas to back up their opinions and give credibility to their speech.
- Such reference to an individual or a particular source must be clearly routed for listener's convenience.



13

So, reference to an individual or a particular source must be clearly stated, otherwise once again you are going to fall into the trap even though you feel that you are going to assert your own ideas, but this is not an assertion of your immediate will, it is actually to gain instant praise, instant name, my dear friend. Why one should be ethical? Again I am reminded of one line from Shakespeare where in the merchant of Venice Portia says something about mercy. And let me also make it apply here in the case of ethics, what Portia says about mercy, because you know Shylock has been very cruel and Shylock wants a pound of flesh to be cut off from Antonio's body.

**(Refer Slide Time: 30:54)**

## Ethical Listening

- If one end of the public speaking is held by the speaker, then the other end is completed by listeners.
- The clear-cut contact of message through channel, interferences and situation determines the efficiency of speech delivered.
- Listeners play an important role as much as speaker in order to make a public speech achieve its effect.



It blesseth him that gives and him that takes:  
'Tis mightiest in the mightiest: it becomes  
The throned monarch better than his  
crown; (Shakespeare)



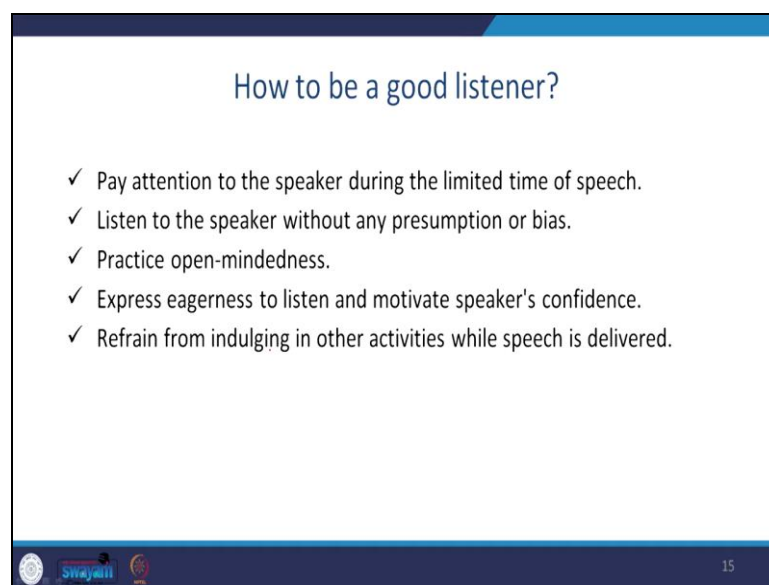
14

And at that time Portia says, you must apply mercy and the lines that she says “ It blesseth him that gives and him that takes/ it is mightiest in the mightiest it becomes/ the throne monarch better than his crown”.

So, as in practice also when you are going to maintain ethics it is not only going to pay you but it is also going to pay the receivers because if one end of public speaking is held by the speaker the other of course belongs to the listeners.

So, there can be a clear cut contact of messages, through different channels, references, situations which all appear as a determining force in the efficiency of the speech, that is delivered. We have already talked a lot about listeners in the lecture on listening. So, there is no use belabouring on this point but then certain things that one must take into account and be ethical while listening. It is that--- when as a listener,

**(Refer Slide Time: 31:52)**



When you are as a listener please pay attention to the speaker, and do not interrupt the speaker while the speaker is speaking, rather try to have patience, fine? There should be open- mindedness, no doubt, you must have an eagerness because your eagerness that you can express through your gestures, postures, expressions that can motivate a speaker. It is always better to refrain yourself from indulging in some other activities.

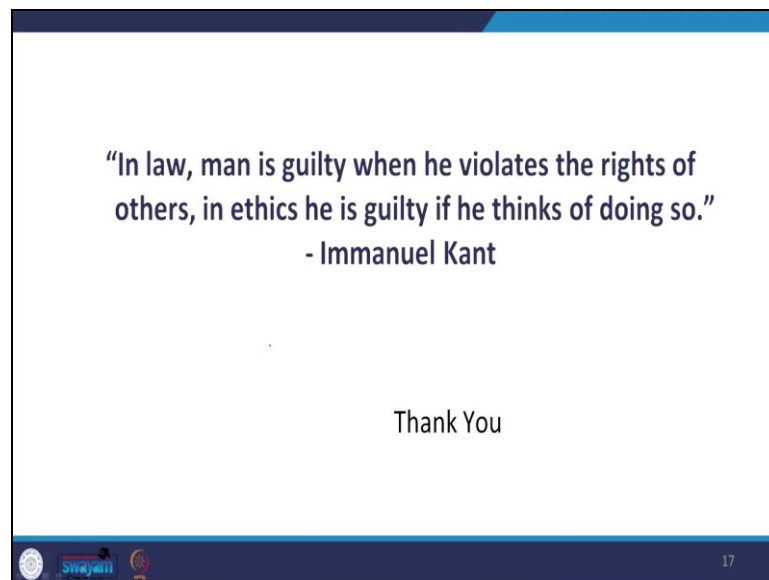
I remember in a classroom when a teacher is teaching, most of the guys nowadays, because they have an easy accessibility of Whatsapp and other things, they are doing something and that may also distract the attention of the speaker. So, in a way, as a listener also if you happen to be one of these students in the classroom, and you are involved in such activities you perhaps are also becoming unethical and perhaps you are trying to distract the attention of the speaker.

My dear friends, there are some other ways also to be ethical, first is **ethnocentrism**. Never always believe that what you say is true, what you heard is true, what you apply is true. Once a man becomes ethnocentric, what he does is? He believes he always looks at things from his own angle. Do not misquote my dear friend, sometimes we start misquoting without realizing the reason, it is always better as a speaker to respect the audience do not alienate the audience.

As I have already said, do not take the name of particular group, particular race, particular community, particular land, particular country, because by doing that you are perhaps segregating other people and discriminating. Sometimes speakers in their sway, in their emotional outburst they become extra personal and they start giving lot of examples, sometimes they are not able to restrict themselves, but sometimes they provide a lot of personal things that is also unethical my dear friends.

So, as a speaker you have to realize that you do not become unethical. As a listener also, the other party should believe that he or she should not be unethical, because communication results out of the co-operation and the mutual co-existence of the two parties. So, before I come to end this lecture, let me have a mention of a quote by Immanuel Kant, fine?

**(Refer Slide Time: 34:25)**



Most of you have heard the name of this great philosopher who says, "In law man is guilty when he violates the rights of others, but in ethics he is guilty if he thinks of doing so".



So, never think of doing something intentionally and that also in the wrong manner otherwise you will feel guilty and there will come a time when you will fall in your own eyes. It is time that we became aware, and we realized that we have to be ethical. The more ethical we are, we will have more ethical audience members, and the world of communication, the world of public speaking will continue to flow in the proper direction. With these words, I thank you all for being patient and listening to me. Thank you very much, have a good day.