

Public Speaking
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Lecture: 55
Etiquettes and Mannerisms in Public Speaking

Welcome back to NPTEL online certification course on Public Speaking. My dear friends, the journey that we started, now has come a long way and we are in the last week of the series of lectures on Public Speaking till now you might have all realized that various situations of Public Speaking. Say for example, conversation, debates, group discussions meetings, interviews, speeches, presentations and many more.

All these situations actually require some sort of order. They actually become meaningful not only because of their context but also because of their content and in addition to all these, meaning thereby content and context---- there are certain other features also which actually help a speaker and also a listener derive meaning. We have already studied in the lecture on Non-verbal communication how even the bearing of a speaker also, the situations, circumstances, the ambience help in letting us understand the exact meaning of words.

You also might have realized that since communication is actually the result of shared assumptions and expectations they very much rely upon these factors which we shall be studying under the term **Etiquettes and Mannerisms**. My dear friends, even a positive message which has not been transacted in a proper manner, can result in a negative message. That is why the need of the hour is actually to understand what the speaker intends to supply in terms of the content and in which manner he is going to supply.

So, much depends upon the intention of the speaker. So, this intended meaning of the speaker is actually called Pragmatics in linguistics. All of us, because we want to succeed in various Public Speaking situations, we actually need to concentrate on the pragmatics in order to drive home the point that we had been intending to convey to our listeners and hence this lecture has been titled Mtiquettes and mannerisms in Public Speaking.

Now there might be one question which might have cropped up in your mind is that do we also require etiquettes in speech. Yes. So, let us try to understand what are these etiquettes and mannerisms and how as a speaker we need to include them in our speech acts.

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Speech Etiquettes

- ✓ According to Cambridge dictionary, etiquette is “the set of rules or customs that control accepted behaviour in particular social groups or social situations.”
- ✓ *“Etiquette is all human social behaviour. If you’re a hermit on a mountain, you don’t have to worry about etiquette; if somebody comes up the mountain, then you’ve got a problem. It matters because we want to live in reasonably harmonious communities.” - Judith Martin*
- ❖ Speech etiquette refers to the system of speech behaviour, the rules of live conversation and correspondence, how to use the language and its tools in a specific situation and environment.
- ❖ The study of speech etiquettes is of indispensable importance because it occupies a paramount space at the intersection of linguistics, cultural theory, ethnography and psychology and is crucial in creating an efficient communicative space.

Levels of Speech Etiquettes

- Vocabulary
- Phraseology
- Grammar
- Style & Tone
- Orthoepy
- Psychology

Etiquette, according to Cambridge Dictionary, is the set of rules or customs that control accepted behaviour in particular social groups or social situations. So, how a speaker behaves, how a listener also cooperates because we have been saying that communication is the result of the cooperation between the speaker and the listener. According to Judith Martin, a famous American columnist, etiquette is all human social behaviour. We are all social beings and etiquette is all human social behaviour.

“If you are a hermit on a mountain you do not have to worry about etiquette. If somebody comes up the mountain, then you have got a problem. It matters because we want to live in reasonably harmonious communities.” So, as a public speaker also because we want to convey some meaning to our audience we actually need to practice these etiquettes. Now there might be another curiosity as to what can be the levels of these speech etiquettes.

No doubt, we have in previous lectures discussed the importance of language the importance of vocabulary and when we talk about language we also need to understand the use of phrases we need to understand the standards of grammar then our style tone, our para language, our pronunciation that is our orthoepy and then the psychology. So, when we talk about speech etiquettes we actually mean the system of speech behaviour.

So, as I said earlier, that even if positive message is conveyed in a very negative manner either with a squint of an eye or with some of the facial expressions then it might turn out to be negative. So, the rules of conversation and correspondence how to use the language and tools in various situations that is why speech etiquettes has become quite indispensable and it actually is important because it has got a sort of paramount importance as regards Linguistics, Cultural theory, Ethnography, Psychology.

And it is quite helpful in understanding the meaning of a particular message. Now what are these speech etiquettes and how can they be practised. As I said earlier that when as a speaker one speaks one also needs to know what is actually the intention of the speaker?

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Pragmatics of Speech: Co-text

- ❑ George Yule, in his book, *The Study of Language* (128) states that the **knowledge of pragmatics** is essential in order to create an effective and productive communicative culture.
- ❑ Yule discusses the significance of the **linguistic context**, also termed as **co-text in speech**.
- ❑ Co-text refers to **a word or set of words** used in proximity to the principal word, and **act as a qualifier** to effect what we think the word probably means.
- ❑ Co-texts are of particular importance to clarify the intended meaning in case of **usage of homonyms**.

"Steep and overgrown bank"

The co-text – "steep and overgrown" helps us to decide that here bank means a river bank

"A customer-friendly bank"

The co-text – "customer-friendly" influences our interpretation of the word bank as a financial institution

BANK

So in this regard there is a beautiful book by George Yule entitled *The Study of Language* where George Yule talks about the knowledge of pragmatics as an important feature which is actually very helpful in deriving the meaning. So, what Yule says is that there can be two contexts. Say for example when you make use of a word and one tries to understand the meaning the very first aim is to understand the linguistic meaning.

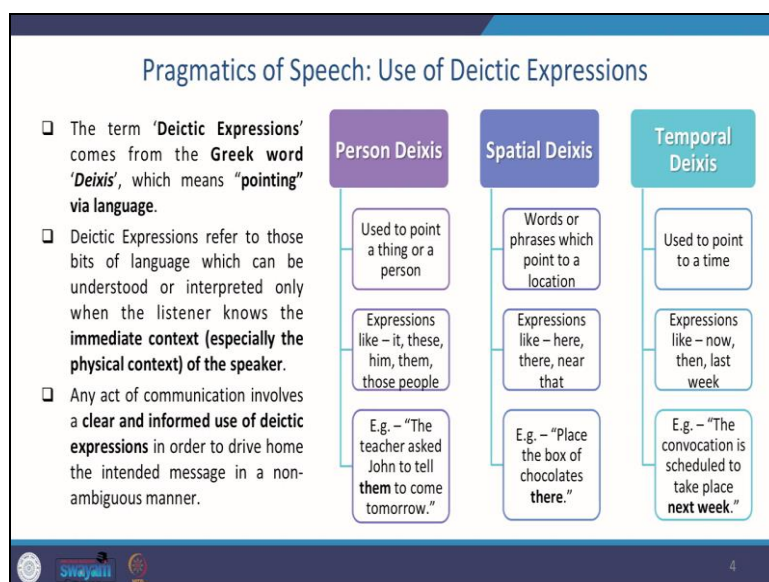
So, linguistic context but for the overall meaning you do not depend only on the linguistic meaning you actually depend on some co- text. Now as the word co- text, what are these co- text, you will find that one word may have several meanings. Say for example, if we say the **Dinesh is at the bank**. Now there might be people who might say Dinesh is at the bank. Now there might be question for what why is he at the bank and which bank because it may be the bank of a river, it may be the bank where he might have gone for some transaction ,fine.

So, when we talk about a particular word, this word cannot give complete meaning unless and until there are some co texts involved in it. If we say **Dinesh is at the bank** to get a cheque collected or to encash a cheque. So, the meaning becomes very clear but if we say Dinesh is at the bank because he wanted to enjoy a beautiful moment when the river waters might have been in its complete flow.

Now there are many words that I have used here my dear friend, and these words actually help us understand the meaning of the bank. Now this core text refers to and provides a sort of qualifier to effect what we think of the word which actually is meant. Now we can have a look at the two examples which have been provided here--- Steep and over grown bank. Now Steep and overgrown bank. Now the word is bank but a steep and overgrown they actually tell us that it is actually the bank of a river, is not it.

But when we say a customer friendly bank, we have a customer friendly we understand that it is actually a place where transactions of finance are being conducted. So, co-texts are of particular importance. As a speaker when you are speaking you also ought to see in what context you are speaking and how should you provide a co- text in order to get the exact meaning.

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Now since we have been talking about pragmatics of speech we also must understand a very beautiful term named Deixis. Now what is this Deixis? We often say that deictic expression. Now deixis actually is a Greek word which means pointing via language say for example if I

say where is Ankit and one may say Ankit is here Ankit was there fine. Now when you respond to that query and you make use of here and there.

Now these are a sort of deictic expression they sometimes point to location they sometimes point to person who is he? He is the next is not it. So, when we make use of the word he. So, he actually becomes a sort of person that exist and sometimes we may also talk about some time specific deixis. Say for example if we say the convocation is scheduled to take place next week. The convocation is scheduled to take place next week.

So, there you are mentioning time next week. So, it is actually called a temporal deixis. So, expressions refer to these bits of language which actually help us understand about the listener about the location about the time and that is why in any communicative act, a clear and informed use of deitic expressions becomes a must. Not only deictic expressions rather whenever we speak whether giving a talk or having a conversation or a meeting or some other Public Speaking situations.

You will find that we sometimes refer to something and while we refer to something we may not be exact we actually leave something for the audience, for the listeners to derive the meaning to infer the meaning.

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Pragmatics of Speech: Reference and Inference

- **George Yule** defines **reference** as *"an act by which a speaker (or writer) uses language to enable a listener (or reader) to identify something."*
- Words by themselves do not refer anything; people refer.
- **Inference** is the *"additional information (background knowledge, awareness of the context, presence of mind) used by the listener/reader to create a connection between what is said and what must be meant."* (Yule)
- Successful speech requires a harmonious interplay of reference and inference.

The act of referencing in speech can be carried out by the use of the following **categories of identifiers**:

TYPES OF SIGNIFIERS

- Proper Nouns – George, Chomsky, Kristen
- Noun Phrases – The doctor with a squint eye; My neighbor's cat; The girl with a blue umbrella
- Pronouns – He; She; It; They
- For unidentified/unsure objects – That glowing thing; The red stuff
- to describe the peculiarities of a person – The name of a book, for E.g. 'Encyclopedia' can be used to refer to a person possessing multifarious knowledge.

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Now Yule in the same book finds the study of language says reference is an act by which a speaker uses language to enable a listener to identify something and then we must also spend some time on inference. When you provide some additional information fine which is

actually used by the listener or reader to create a connection and you may create a connection with the help of the inference, the act of these referencing speech can be carried out by the use of several categories of identifiers.

It may relate to proper nouns say for example sometimes you might have heard people saying where is my Wordsworth. Now naturally people will have to think of Wordsworth. So, the reference is to the word words book on poetry or Wordsworth poetry collection. Sometimes it may be a noun phrase the doctor with a squint eye my neighbour's cat the girl with a blue umbrella.

Sometimes it may be a pronoun sometimes it may be something that is quite unsure for example that glowing thing that glowing thing. So, reference is there describe the peculiarities of a person. Sometimes we may use the name of a book sometimes we may refer to as the use of an object for example Yule in the same book says about a person who actually runs. So, fast he has mentioned where is that Kawasaki.

Now it is actually a brand of a vehicle and then so a person is also denoted by. So, all these are actually cases of references and inferences. Now, another important thing which all of us as speakers and listeners should try to understand is presupposition.

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Pragmatics of Speech: Pre-supposition

- **"A context is a psychological construct"** (Sperber and Wilson, 1995).
- Pre-supposition is an **assumption by the speaker** about what is **already known by the audience**, while using referencing in his/her talk.
- Speakers tend to **design their linguistic message** on the basis of large-scale assumptions (called as presuppositions) about the **knowledge, awareness and understanding of the audience**.
- **Mistaken pre-suppositions** on the part of the speaker leads to the **failure of communication** of the intended message.
- Thus, the **speaker's skill of appropriate pre-supposition** is one of the prominent etiquettes of speech.

Statement	Pre-supposition
His wife is waiting outside.	He is married.
Why did you arrive late?	You did arrive late.
How far were you from the gas station, George, when that old thing ran out of fuel?	<ol style="list-style-type: none"> 1. George was driving. 2. He did run out of fuel. 3. He has an old vehicle.

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Before coming to pre-supposition let us take a quote by Sperber and Wilson in their observation they say a context is a psychological construct. My dear friends, not everything can be said with the help of words. You might have seen how they make use of very tricky

words when they advertise fine. Say for example when somebody says--- you might be crossing by a shop which has its placard as baby and toddler sale. Are babies and toddlers Soul there no actually there is something that has been left unsaid. The meaning is that this is actually a shop where you can get clothes for the babies or where you can get twice for the babies. So, something is left unsaid that is why Sperber and Wilson say that a context is a psychological construct. I mean the intention of the speaker and then the expectation of the audience these are very important.

Speakers tend to design their linguistic message on the basis of large-scale assumptions and that is why there is no need to say everything rather something is left unsaid. And how do the audience members derive the meaning based on some reference based on their past familiarity or the knowledge. At times, there may be some mistaken pre-suppositions in the same book there is a beautiful example given.

Somebody says that 'I have two kids, fine. And the other person says-- yes thank you. And again the same person says I have also a dog and the other person says I am sorry, fine. Now look at this conversation here the first person actually wants to get an accommodation or is looking for an accommodation, the second person is actually the owner. Now the conversation that transacted between them--- there was no proper context because as a listener we do not understand the context.

But then it can already be when you understand the context, then perhaps you know that it was about renting a house. Now on many occasions, you will find that sometimes there are mistaken pre-suppositions. Actually, when we mistake presuppositions communication will end in a sort of failure or breakdown. We have already discussed in the early lectures of this course what actually is meant by a barrier.

Now let us see some of the examples given on the right hand side there are some statements and then there are some presuppositions. Now, if somebody asks are the other person why did you arrive late. Now this is actually a statement, it is a question and what is this presupposition that you did arrive late. We can look at the second sentence in order to get some more a true picture of how meaning is derived.

How far were you from the gas station George when that old thing ran out of fuel. What that old thing. So, there is no proper mention then we can pre-suppose some meanings out of it--- one is that George was driving, the second is that he did run out of fuel and the third is that old thing actually is an old vehicle, maybe it is an old car, fine. Now let us also try to understand various speech acts which actually have been propounded by Grice.

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Pragmatics of Speech: Speech Acts

- ❑ **Speech act** is defined as **the action** (for example – requesting, questioning, informing, commanding, promising) **performed by the speaker with an utterance.**

For e.g. – when a speaker says “*I’ll visit you tomorrow at six*”, he is not merely speaking, but also **performing the speech act of ‘promising’.**

- ❑ For a proficient communication of the intended message, it is imperative for the audience to possess knowledge/awareness about **how the speaker intends them to interpret the function of his utterance.**
- ❑ Thus, an **understanding of the speaker’s speech acts** happens to be one of the pre-requisite conversational etiquettes on the part of the audience.
- ❑ Speech acts can be distinguished into:

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graph TD; SA[Speech Act] --> DSA[Direct Speech Act]; SA --> ISA[Indirect Speech Act];
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Paul Grice’s speech act. So, speech act actually refers to a sort of action, the action may be many. Say for example requesting questioning informing integrating promising assuring commanding. So, all these actually are actions no delivering a talk it is an action, is not it. So, when a speaker says I will visit you tomorrow at six he is actually not only speaking but he is also performing the act of promising.

He is not only speaking he is also performing the act of promising. That he promises that he will meet the other person at six and that is also tomorrow. For effective communication it is actually very imperative that the audience must understand or must have a background of how the speaker intends I mean, the intention of the speaker. So, that he can interpret the function of the utterance of the speaker.

Thus, there are many ways we can say things directly, we can convey things indirectly I mean sometimes when you say something very directly to a person from a high context culture naturally he may not like it because he has not been culturally oriented to listen to direct statements but then in many cultures you will find that people understand and appreciate indirect speech acts.

So, these speech acts materialize, fine, based on the etiquettes. We can always say--- give me a glass of water and we can also say---- can I have a glass of water. Now, you can understand the difference between the two sentences the first sentence actually denotes a sort of command and it appears as if the person speaking that sentence has some amount of power. Whereas the second sentence ‘can I get a glass of water’ is a sort of polite expression where you are not only showing your intention or to have a glass of water but at the same time you are actually saying it in a very polite manner.

All sorts of communication actually result out of a sort of cordiality out of a sort of cooperation and better the cordiality better the communication whether it is a conversation or it is a speech act or it is an interview or it is a meeting.

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Pragmatics of Speech: Direct and Indirect Speech Acts

Direct Speech Act	Indirect Speech Act
An action in which the syntactical form used (e.g. interrogative) is congruent to the function (question) performed by a speaker with an utterance.	An action in which the syntactical form used does not directly match with the function performed by the speaker with an utterance
E.g. Did you eat the apple? (Structure – Interrogative; Function – Question)	E.g. Can you pass me the plate? (Structure – Interrogative; Function – Request)
Eat the apple. (Structure – Imperative; Function – Command)	You left the window open. (Structure – Declarative; Function – to make a request to close the window)
You ate the apple. (Structure – Declarative; Function – Statement)	
Direct speech acts are more curt and direct in manner	Indirect speech acts are considered to be more polite than direct speech acts

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Now, we can also take some examples here that when we perform some action what is the sort of syntactical structure or form that actually has been used. So, when it is direct the structure that you go for is in the form of a question, fine? But sometimes questions also can appear to be requests provided you go for a different sort of structure here you can see on the left hand side there are some examples of direct expressions.

Did you eat the apple, fine? The structure is interrogative, no doubt, the structure is, so what one can understand it now suppose if I say eat the apple eat the orange. So, there is a sort of imperative sentence and there is a sort of command or request is not it? You ate the apple you ate the oranges. So, there is a sort of declaration. So, direct speech acts are more curt and

direct in manner and as I said people of high context culture they do not go for direct rather they believe in a sort of indirectness.

On the other hand, we can get some examples of indirect speech acts as I said can you provide me with a cup of tea. Now see, here also is a question but it is a form of polite expression even though the structure is integrative the function is that of our request. Now, we can at times also, when we make use of imperative structures or declarative we can say you left the window open fine.

So, the structure is declarative the function has to be implied when you said you left the window open. You actually expect the other person to close the window. So, indirect speech acts are considered to be more polite than the direct speech acts. Now why do we need politeness in speech? In this regard it is actually about a person's face, what do you mean by face by face actually we mean image.

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Pragmatics of Speech: Politeness

- In terms of speech pragmatics, **politeness** can be understood as **showing awareness and consideration of another person's face**.
- **Face**, in pragmatics of speech, refers to your **public self-image**. It connotes the emotional and social sense of self that a person has and expects others to recognize.

Face-saving Act	Face-threatening Act
When the speaker threatens the listener's self-image by exhibiting social power through his/her utterance	When the speaker employs indirect speech act to remove the assumption of social power in his/her utterance
E.g. – “Give me that bottle!” (Command) Communicates power over the listener	E.g. – “Could you please pass me that bottle?” (Request); Reduces the possible threat to listener's face

- The **markers of politeness differ across cultures**. For instance, in cultures which value straight-forwardness, direct speech acts are considered better expressions.
- In cultures which are disposed to avoiding impositions, indirect speech act is preferred and direct speech acts are considered to be impolite.

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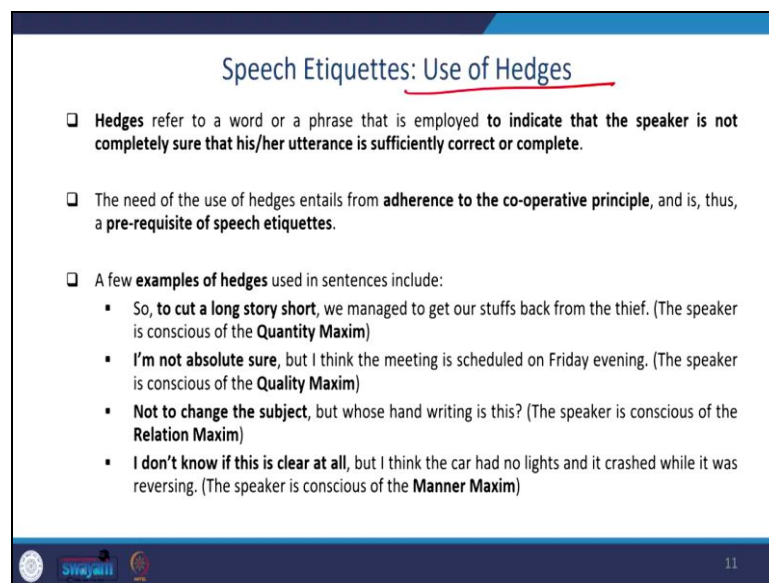
All of us want to have a very good image in society, in our circles and that is why this politeness becomes a hallmark which actually reflects awareness and considerations of other person's face. Especially in pragmatics face is one's public self image it connotes the emotional and social sense of self that a person has and also expect others to recognize there can be face saving act there can be face threatening act.

Say for example, when the speaker says give me that book. So, this is actually a face saving because you think that you are more powerful fine and you are trying to show your power

fine but at the same time when you say could you please give me that book. So, there is a sort of reduction in terms of tone. There is actually a sort of reduction of the possible threat. So, this is actually a face threatening act when the speaker implies indirect speech to remove the assumption of social power.

So, there is no social power, you are simply making a sort of a request. Now in this regard let us also talk about Herbert Paul Grice's Cooperative principle you might well remember that right from the beginning of this course we have been saying that politeness, cordiality and cooperation are the hallmarks of every sort of communicative event.

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The slide is titled "Speech Etiquettes: Use of Hedges" and contains the following text:

- ❑ Hedges refer to a word or a phrase that is employed to indicate that the speaker is not completely sure that his/her utterance is sufficiently correct or complete.
- ❑ The need of the use of hedges entails from adherence to the co-operative principle, and is, thus, a pre-requisite of speech etiquettes.
- ❑ A few examples of hedges used in sentences include:
 - So, to cut a long story short, we managed to get our stuffs back from the thief. (The speaker is conscious of the Quantity Maxim)
 - I'm not absolute sure, but I think the meeting is scheduled on Friday evening. (The speaker is conscious of the Quality Maxim)
 - Not to change the subject, but whose hand writing is this? (The speaker is conscious of the Relation Maxim)
 - I don't know if this is clear at all, but I think the car had no lights and it crashed while it was reversing. (The speaker is conscious of the Manner Maxim)

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So, what Paul Grice says? He actually propounded cooperative principle and gave us four maxims and these maxims according to Grice, make your conversational contributions such as is required. I mean, only as much is required at the stage at which it occurs by the accepted person, or direction of the talk exchange in which you are engaged. And for that he makes a mention of the quantity maxim. Quantity is the amount as much contribution that is quantity.

Quality -----do not state that which you believe to be false authenticity. By quantity we mean authenticity and the relation Maxim. One has to be very relevant context rather and the manner how clear you are how brief you are, how orderly you are, how polite you are and these actually lend a sort of cooperation when we are in a communicative situation. Now when we talk about speech etiquettes, what exactly do we want to emphasize upon.

Now there is a term called Hedges. So, use of hedges now what are these hedges? Hedges actually referred to some word of hedge that are employed to indicate that the speaker is not completely confident or sure of his or her utterance whether it is correct or complete. So, the need of the use of Hedges. So, for that what the speaker does the speaker uses some hedges from adherence to the cooperative principle.

And is thus a prerequisite of speech etiquettes. Now we shall see with some examples. Now let us take the first one. So, **to cut a long story short**, now see he uses **to cut a long story short we managed to get our stuffs back from the thief**. The speaker while uttering this sentence is conscious of the quantity Maxim, fine. And then comes quality Maxim but I think I am not absolutely sure but I think the meeting is scheduled on Friday evening. I am not absolutely sure.

So, quality magazine maxim and then relation maxim. not to change the subject but whose handwriting is this? The speaker is conscious of the relation maxim and then the last is Manner Maxine I do not know if it is clear at all but I think the car had no lights and it crashed while it was reversing. My dear friends, whenever you are in a Public Speaking situation you can use any of them but let us also try to be reminded of what Paul Grice says that as much as is required but say to it that these four maxims in some way or the other are utilized.

Now another is implicature. Now what are these implications we have also used this term in one of the previous lectures.

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Speech Etiquettes: Implicatures

- ❑ George Yule defines implicature in speech as “an additional meaning (other than the literal sense of a statement) conveyed by a speaker adhering to the co-operative principle”.
- ❑ To arrive at a meaningful interpretation of implicatures in a conversation involves an **appeal to some background knowledge** to be shared by the conversational participants.
- ❑ The use of implicatures involves **paying careful attention to the maxims of co-operative Principle**.

Lucy's statement is not a direct answer to Peter's question. But, Peter, through his **background knowledge** will understand that “**exam tomorrow**” means “**study tonight**” which further rules out the possibility of “**movie tonight**”. Thus, Lucy statement about tomorrow's activities **contains an implicature** concerning tonight's plan.

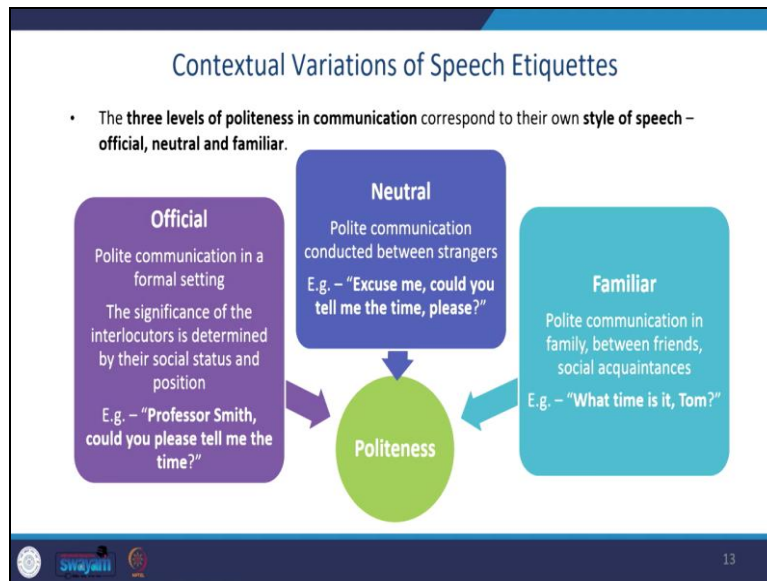
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Now by implicatures, George Yule actually defines implicature as an additional meaning as an additional meaning. Say for example, if two people are conversing with each other and the one person says Lucy would you join us for the movie tonight and the response is I have an exam tomorrow. Now look at this look at this conversation. So, while the first person makes a request or asks a question the other person simply while not responding directly says I have an exam tomorrow.

So, when you are not saying things directly but in an indirect manner but you are giving some additional information that since I have an exam tomorrow what has remained answered is that I will not be able to join you for the movie. So, to arrive at a meaningful interpretation of implicatures in a conversation and appeal to somebody's background knowledge is important and the background knowledge here is an exam tomorrow.

So, Lucy's statement even though it is not a direct answer but Peter because of his background knowledge which understand that exam tomorrow means that there is a denial there is actually a refusal and Lucy's statement actually reflects a sort of implicature meaning, thereby that Lucy will not be able to go to the movies tomorrow. So, the use of implicature involves paying careful attention to the principles of other four maxims propounded by Paul Grice.

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Now you will also find that in terms of politeness while being in a communicative situation, one actually has a style of one's own one may at times be official at times one may be neutral at times one may be familiar. Now we can take some examples which are already given Professor Smith could you please tell me the time it is official neutral excuse me could you tell me the time please fine and then familiar what time is it Tom. So, this is familiar.

So, there can be variations and these variations result because of the varying contexts. You might be thinking that I have been discussing all these deixis, speech acts, implicatures. How should I use and what actually are the mannerisms when I am at the podium as a speaker? You must always remember that there has to be a connect between the speaker and the listener.

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Etiquettes on the Podium

- ✓ **Stand at a proper distance from the lectern:** Stand 10 to 12 inches behind the lectern. Don't lean upon the lectern. Do not beat or pound on the lectern to emphasize your point.
- ✓ **Do not leave the podium unattended:** After finishing the speech, the speaker should wait patiently at the lectern until the host takes charge of it. Also, do not pace upon the stage without purpose while delivering your talk.
- ✓ **Introducing a speaker:** The host should stay at the podium and greet the speaker (by a professional handshake) before leaving stage to the speaker. The speaker, in turn, should begin the speech by thanking the host for introducing him/her.
- ✓ **Leave the lectern gracefully:** Do not end your presentation by gathering up your script papers while leaving the podium. Rather, enjoy the applause of the audience and leave gracefully. The notes and props can be collected after the meeting has ended.

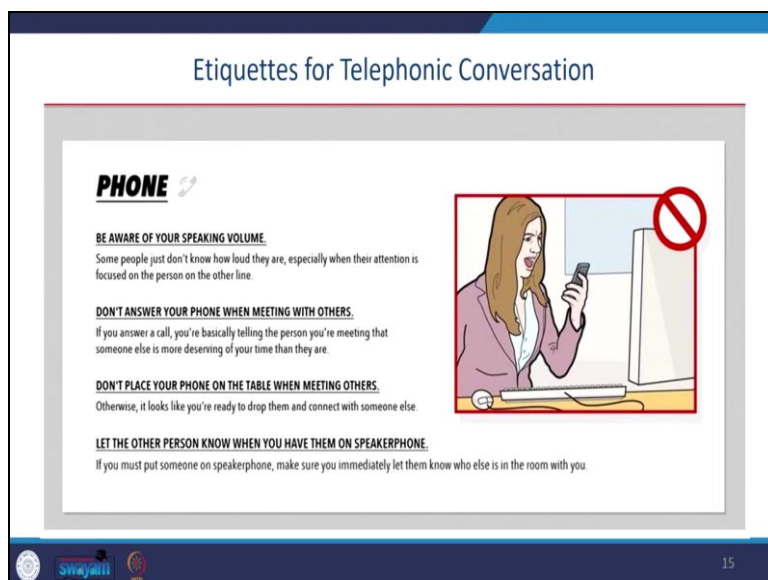


And in order to ensure that the connect is proper as a speaker, one needs to understand some other mannerisms as to when you are at the dais what is the distance that you maintain between the microphone and yourself. One has to stand at a proper distance from the lectern. Microphones are very sensitive nowadays. So, and then when your speech or your talk or your presentation is over, you must not leave the place rather you must be there as a speaker.

After even the speech is over you must be there. Do not pace upon the stage without purpose while you are delivering your talk. Some amount of movement is there but do not go for complete movement, my dear friend. And when you are introducing somebody as a speaker the host should stay at the podium and greet the speaker it is not simply talking about the speaker. But sometimes you may also require because now pandemic is over a professional handset is not it.

And then while you are leaving the lectern, leave it gracefully, fine. Do not end your presentation limply. We have always spoken about all these in some of the lectures. One must be there unless and until you are there who will listen to the clapping and the applauses which have been given to you by the audience members. So, be there my dear friend till everything is over. Nowadays we are living in an age where every now and then we are busy talking over telephone, over our cell phones, android, making use of gadgets.

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The slide is titled "Etiquettes for Telephonic Conversation" and contains the following text:

- PHONE** 📞
- BE AWARE OF YOUR SPEAKING VOLUME.**
Some people just don't know how loud they are, especially when their attention is focussed on the person on the other line.
- DON'T ANSWER YOUR PHONE WHEN MEETING WITH OTHERS.**
If you answer a call, you're basically telling the person you're meeting that someone else is more deserving of your time than they are.
- DON'T PLACE YOUR PHONE ON THE TABLE WHEN MEETING OTHERS.**
Otherwise, it looks like you're ready to drop them and connect with someone else.
- LET THE OTHER PERSON KNOW WHEN YOU HAVE THEM ON SPEAKERPHONE.**
If you must put someone on speakerphone, make sure you immediately let them know who else is in the room with you.

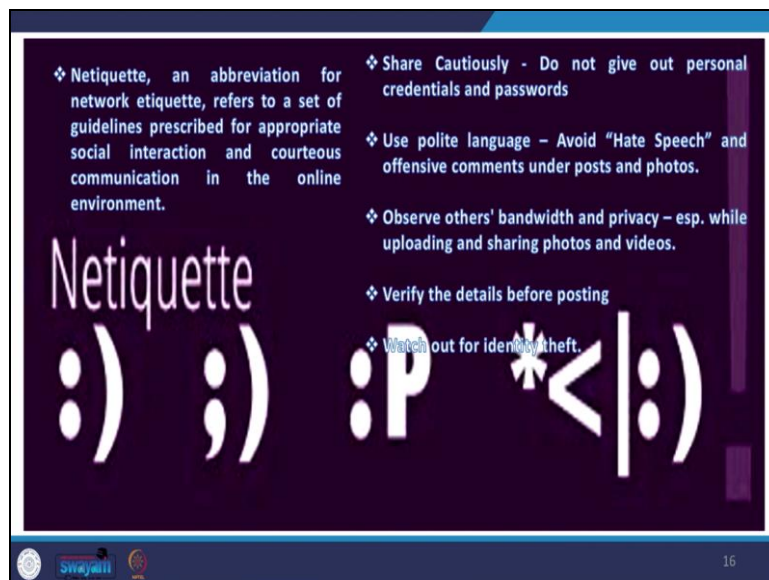
An illustration on the right shows a woman in a pink blazer talking on a mobile phone. A red circle with a diagonal slash is placed over the phone, indicating that it is incorrect to use a phone during a meeting. The slide also features logos for Swayam and Swayam Prakashan at the bottom left and the number 15 at the bottom right.

So, there also is a need of understanding the etiquettes of the telephonic conversation. What are they----- how loud or how soft are you are you also conscious of not answering a phone call when you are in a meeting. While a meeting is going on, are you really conversant with

the facts or familiar with the fact that you must not leave your phone on the table because at times there may be some sounds. **You never know at what time this may behave in what manner.**

And then when you are in a communicative situation please do not keep the phone on a speaker phone. If you get a phone call it is always polite to go outside, not providing other people with unnecessary troubles and hassles. My dear friends, you are all netizens and maybe you do not know or you do not have any information about how people used to communicate in the past but nowadays since every now and then you are in and around internet, mobile phones, all sorts of gadgets. You must understand the etiquette, the etiquette of net and then while you are in a situation of Public Speaking.

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Please see to it that you maintain these netiquettes do not give out personal credentials and password fine at times it will create problems. Many of my students have also suffered because over enthusiastically they provided their account number and passwords because they were going to be millionaire as promised. So, use polite language, verify the details before posting.

And now it is if one is writing one must have the email etiquettes, my dear friend. Nowadays there is actually a deluge of conferences which are virtual, classrooms have also become virtual, of course, will have more information in the next lecture.

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Etiquette for conferencing tools

- Headset**
Background noise can get in the way, wearing a headset can eliminate interruptions and help students hear you clearly
- Mute**
Mute yourself when you're not speaking and ask students to do the same. This reduces background noise for everyone in the session
- Webcam**
Share your webcam so students can see you. This helps to establish your presence and allows students to see your expressions and gestures when speaking
- Record**
Recording your session allows students who are not present the ability to view the session, and provides an opportunity for all students to watch and reflect on the session's content
- Set-up**
Connect a few minutes early so you can set up and feel prepared to start on time. Just like in face to face classes, some students will arrive early
- Scan**
Scan your work area, what is in the webcam frame that students will see? Some tools will allow for virtual backgrounds, but not all do, so be aware of your personal surroundings

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But then while you are in a conference please see to it that you make use of your headphone, your webcam and see to it that when you are not speaking at least mute yourself but do not mute others, fine? You must also understand when to record, when not to record. And before you are going to join a conference especially online conference, see to it that you have scanned everything, you have checked all the gadgets.

Now before we come to the end of this talk I am actually tempted to provide you one with certain homilies on the etiquettes of speech.

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Homilies on Etiquettes of speech

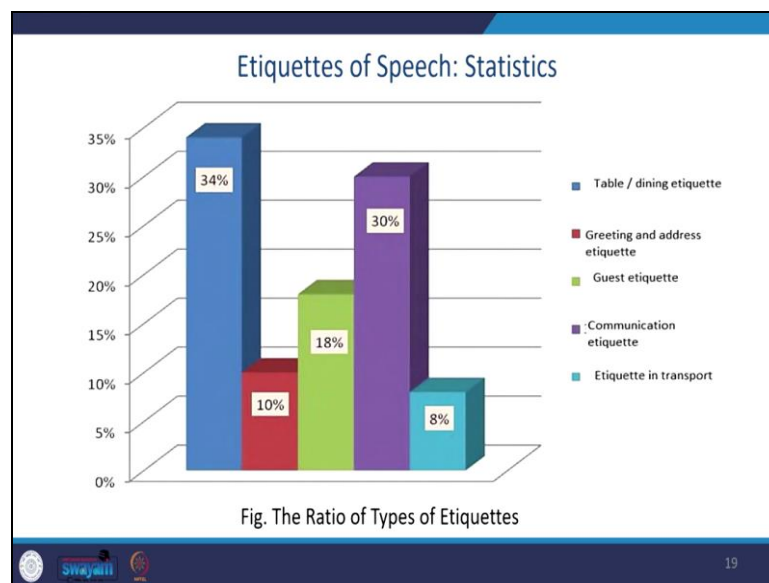
- "Words that do not cause distress, are truthful, inoffensive, and beneficial, as well as regular recitation of the Vedic scriptures – these are declared as austerity of speech."*
– Bhagavad Gita: Chapter 7, Verse 15
- "Talk straight, to the point, without any ambiguity or deception."* Holy Quran [33:70]
"Always speak the truth. Shun words that are deceitful and ostentatious." Holy Quran [22:30]
"Speak in a civilized manner in a language that is recognized by the society and is commonly used." Holy Quran [4:5]
- "Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear."* – Holy Bible – Ephesians 4:29
"Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin."
– Holy Bible – Proverbs 13:3
- According to Buddhist teachings, Right Speech or *samma vaca* is described as: *"Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: this is called right speech."* – Samyutta Nikaya XLV.8

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First one is from Bhagavad-Gita--- "Words that do not cause distress are truthful and offensive and beneficial as well as regular recitation of the Vedic scriptures these are declared as austerity of speech." Then from Quran also---" Talk straight to the point without any

ambiguity or deception,” fine. Even in the Bible you can get so much of food for thought---
“Let no corrupting talk come out of your mouths but only such as is good for building up at first occasion that it may give grace to those who hear.” One from *Samyukta Nikaya*,
“According to Buddhist teachings right speech or *samma vaca* is described as abstaining from lying from divisive speech and abusive speech and from idle chatter, this is called right speech.” In order to make your ideas, thoughts and other statements meaningful, please make use of speech etiquettes.

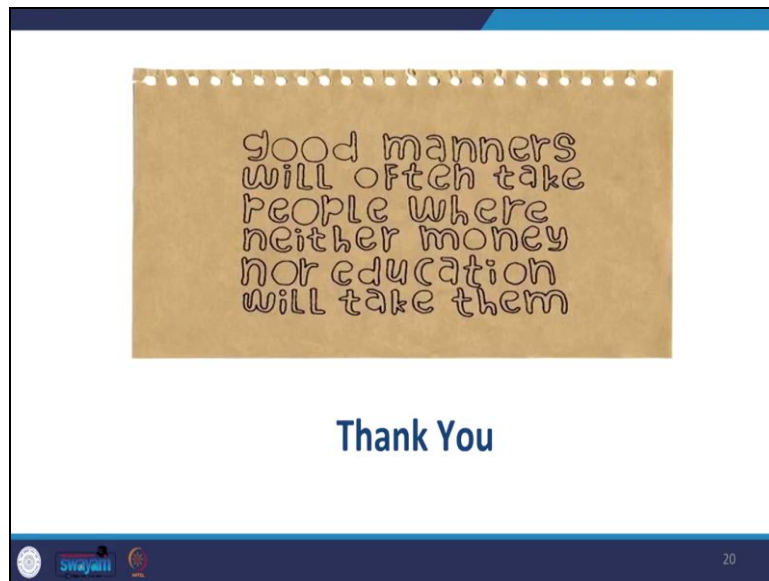
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Here in this figure we can find that there are various Public Speaking situations which are in consonance with some of our diurnals say for example they are dining etiquettes greetings and addresses guest etiquette communication etiquette and etiquette in transport. We can have a look at the percentage how they work and how they can help you make your image proper.

My dear friends, having discussed all these etiquettes and mannerisms the time has come to wind up this lecture but before I wind up let me also inform you.

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That “good manners will often take people where neither money nor education will take them”. And as a civilized, as a humble, as a modest and as an effective speaker, you will utilize your good mannerisms and etiquettes for all the Public Speaking situations that we are going to face, that we are going to come across. With this, let me finish this talk and I wish you all a good day ahead. Thank you very much.