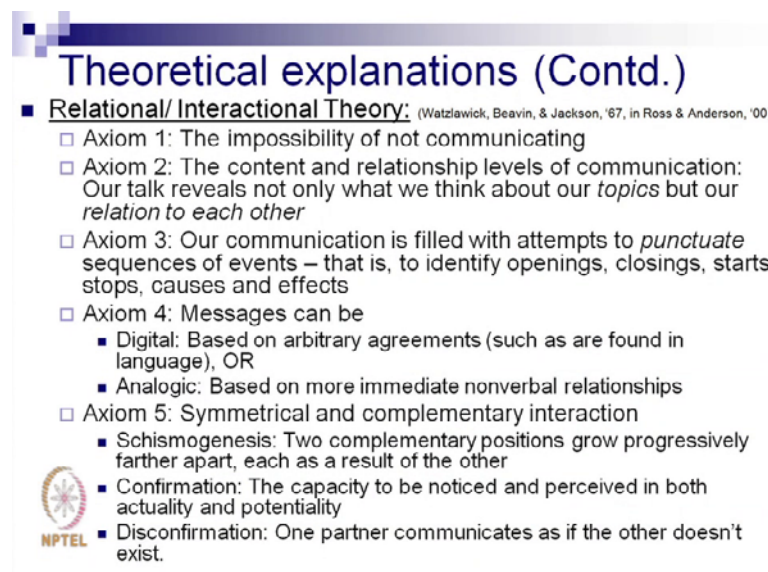


International Business Communication
Prof. A. Malik
Indian Institute of Technology, Kharagpur
Vinod Gupta School of Management

Lecture - 22
Relational Communication
(Contd.)


Welcome back to the class on international business communication. We were discussing relational communication in the last class. Today we will again, continue with same thing I am doing this on the same day. So, any way, let us get into relational communication; I will not revise anything there is lots to cover. So, we will just get into it, and then we will start with the revisions.

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Theoretical explanations (Contd.)

- **Relational/ Interactional Theory:** (Watzlawick, Beavin, & Jackson, '67, in Ross & Anderson, '00)
 - Axiom 1: The impossibility of not communicating
 - Axiom 2: The content and relationship levels of communication: Our talk reveals not only what we think about our *topics* but our *relation to each other*
 - Axiom 3: Our communication is filled with attempts to *punctuate* sequences of events – that is, to identify openings, closings, starts stops, causes and effects
 - Axiom 4: Messages can be
 - Digital: Based on arbitrary agreements (such as are found in language), OR
 - Analogic: Based on more immediate nonverbal relationships
 - Axiom 5: Symmetrical and complementary interaction
 - Schismogenesis: Two complementary positions grow progressively farther apart, each as a result of the other
 - Confirmation: The capacity to be noticed and perceived in both actuality and potentiality
 - Disconfirmation: One partner communicates as if the other doesn't exist.

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We were talking about the different theories; these some of the other theories that we, that are very relevant to the concept of relational communication or, some theories that explain how and why relationships developed. The way they do and how communicating relationships are as follows. Another yet another theory is relational or interactional theory we discussed the FIRO theory. We discussed the social exchanged theory, we discussed pragmatism. And the next one in the line is relational or interactional theory; this theory was proposed by Watzlawick Beavin and Jackson in 1967. It is been covered

in a book by Ross and Anderson, published in the year 2000. According to this theory; we have 5 axiom or 5 things that we believe to be true.

The first axiom is the, that we cannot not communicate; It is impossible to not respond when a person we are communicating with, when a person we are interacting with, when a person we are in front of, when a person we are facing sends a message. So, that is the first axiom here; that is the first thing we believe to be true irrespective of whatever we do. The second axiom here is that the content and the relationship levels of communications; determine the manner in which our communication progress. Our talk revolves not only what we think about our topics, but; our relationship to each other. So, this sought of feeds into itself, what we say to each other depend on the perceived relationship between the inter actents. At the same time what we say to each other determines how the relationship progress.

If you think back, we were talking about communications rules. And this is one more thing that influences the definition of communication rules, what we perceive about our self, where are, we in terms of hierarchy are we pierce, what kind of relationships do we have, where are we in the stages, in the different stages relationships that we discussed. And if you remember there was a slide that said that all these different stages exist and are defined by virtue of their placement within the context. They are influenced by the context, they are influenced by the perceptions we have about each other about the relationships about the manner in which the relationship is evolving. And they are manifested in and through the rules of communication and that is what this axiom deals with.

The third axiom is that our communication is filled with attempts to punctuate sequences of event; that is, to identify openings, closings, starts, stops, causes and effects. Again, communication rules; back to communication rules, we are trying to find or trying to subconsciously trying to come up with or indentify stages in our communications where, do we pause, what is the beginning of interaction, what is the ending of interaction, what are the causes for the next stage of interaction, what will whatever somebody is saying to me to lead to. So, we punctuate our communication event with these different stages theses sequences of event. They may not always, most of the time actually the boundaries are blurred. Most of the times the boundaries do not the stages over lap one thing sought of blends into other. It is very hard to segregate these things, but; as human

being trying to make sense of all these scalars going on, we try and find these starting and endings.

The fourth axiom is that messages can be digital; which are based on arbitrary agreements such as are found on language. So, they are very clearly defined or Analogic which are based on more immediate non verbal relationships. Complicated simple interpretation at least is at your level is, I am assuming that people who are listening to this class are under graduate, this series of lecture even though seems very advanced, is actually directed towards the under graduate students of business. So, going back to axiom number 4; the messages can be digital which means, they are based on arbitrary agreement.

They are based on things that we believe to be true which we express through language. And they are Analogic which is more expressed through non verbal communication. We complement our words, we complement our, whatever we say, we compliment whatever we write on paper, by way of through the non verbal relationships, through the non verbal communication that we share in these relationships. And messages can be either or both these. That is the fourth thing we believe to be true; that is not either digital, it is not only an Analogic, it is usually a combination of these.

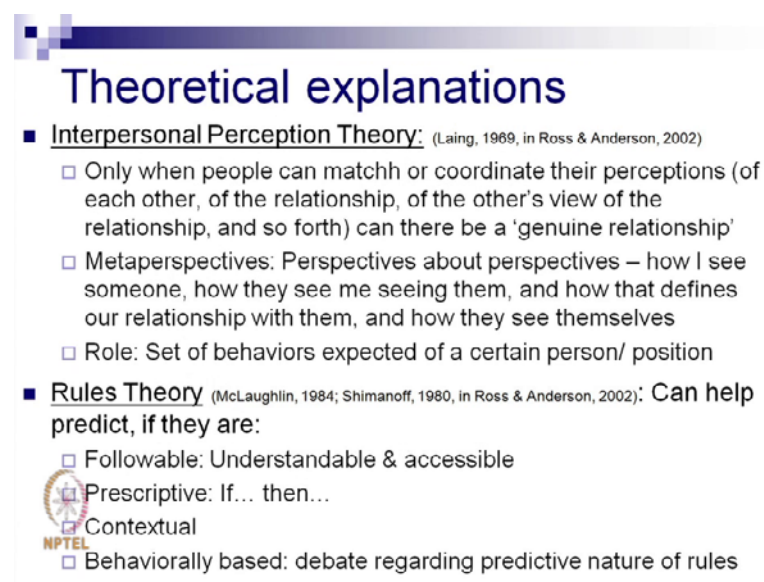
The fifth axiom here is that interaction is usually can be symmetrical and complementary. We talked about varying level of interactions, when I am talking to somebody who is at far with me in the hierarchy the relationship is symmetrical. I metrically and I say how are you? The person says I am fine. How are your children? Fine. How are your children? Same. Have you finished your work? Yeah, have you finish your reading? Yeah, have you finish reading? Yes. So, it is symmetrical sought of interaction. I meet my boss and boss looks at me and says; here is the boss, Aradhana have you finish grading? This seems to be more like an order. Why, because; he is in the position to ask me about my grades. I say, yes sir and I come up to the same level. No sir, I still have about 50 papers to correct then still I am not able to answer you back on the same level. That is the complementary type of interaction.

I am responding to what you ask me, I am sought of feeding back into it. Symmetrical is I am at the same level with you. So, some aspects in this are schizogenesis; which is 2 complementary positions grow progressively farther apart as a each as a result of the

other. This is something similar to avoidance stage, we discussed in relationship building. Because of the strains posed on each other sorry, the stagnation stage, strain that are posed on each other the partners tend to grow apart, only because; of this strain there is a challenge we cannot communicate with each other we cannot grow with each other. So, let us grow far apart.

Conformation; is another aspect of the fifth axiom. This is the capacity to be noticed and perceived in both actuality and potentiality. We all want to be acknowledged, we all want to be accepted and this is the capacity or willingness. And our ability to be noticed and perceived in both actuality this is what I am actually doing, this is I have a potential to be doing. And these axiom in tern determine how we sought of build our relationship. The last aspect of fifth axiom is disconfirmation; one partner, either we acknowledge each other existence and potential or we communicate as if the other partner does not exist. I am avoiding you, I am completely negating you presence, I am looking through you, I am completely side lining you. So, these things these concepts can have a tendency to these concepts can have an impact on the manner in which relationships develop and grow. We have to rush through this, we have lots to cover. So, I am going to really breeze through this. Please, take these words and read more about them.

(Refer Slide Time: 09:01)



Theoretical explanations

- **Interpersonal Perception Theory:** (Laing, 1969, in Ross & Anderson, 2002)
 - Only when people can matchh or coordinate their perceptions (of each other, of the relationship, of the other's view of the relationship, and so forth) can there be a 'genuine relationship'
 - Metaperspectives: Perspectives about perspectives – how I see someone, how they see me seeing them, and how that defines our relationship with them, and how they see themselves
 - Role: Set of behaviors expected of a certain person/ position
- **Rules Theory** (McLaughlin, 1984; Shimanoff, 1980, in Ross & Anderson, 2002): **Can help predict, if they are:**
 - Followable: Understandable & accessible
 - Prescriptive: If... then...
 - Contextual
 - Behaviorally based: debate regarding predictive nature of rules

Next theory is interpersonal perception theory. Now, according to this theory only when people can match I am sorry, there is an extra h in match, it is not match it is match or

coordinate their perceptions of the each other, of the relationship, of the other view of the relationship and so forth, and there can be a genuine relationship. According to this theory; we cannot have a genuine relationship till we are able to bring our perceptions of each other in the same level. I am, who I am, I know who I am. I also have an idea of who you are in relation to me. You are a friendly colleague that is my perception. I feel that we are on the same level that is my perception of you. You are a nice person; you do not manipulate people, that is my perception of you.

And, the third perception is that we are friends, I am a good person, you are a good person because; we both are honest, sincere people we are friends. You look at me and say, what does she think of herself, she is arrogant, she is a bronchus that is where the disconnect starts. There is no coherence; I feel that you think me a nice person that is why you talk nicely to me. You on the other hand; are talking nicely to me because; you do not have seems to be have an option. If I talk badly to her, if I disrespectful to her my own the manner in which people perceive me will be negatively affected.

So, that is where the disconnect starts. I am manipulative person; I am in secure about my position that is what probably you are thinking. I am in secure in my position may be if she is very honest and sincere, maybe I will also be expect to work just as hard. Or, she thinks that she is honest and sincere, but; these are the problems I have seen in here behavior. These things are not coherent. So, I am honest and sincere, but; she is not. That is where the in coherence starts. On the other hand; if I say we both are honest and sincere and hard working and we both humans, but; we put in a decent amount of work and we are both honest and we are on the same level.

You on the other hand also, you have the same perception about me, about our friendship, about the reason why we are friends, and about yourself, and your role in the friendship. That is what interpersonal perception theory is all about. It says only when there is complete coherence can we have a genuine relationship, otherwise there is some sought of deception going on. Meta perspectives are the perceptive about perceptive. This is what I was talking about, how I see someone, how they see me seeing them and how that defines our relationship with them and how they see themselves.

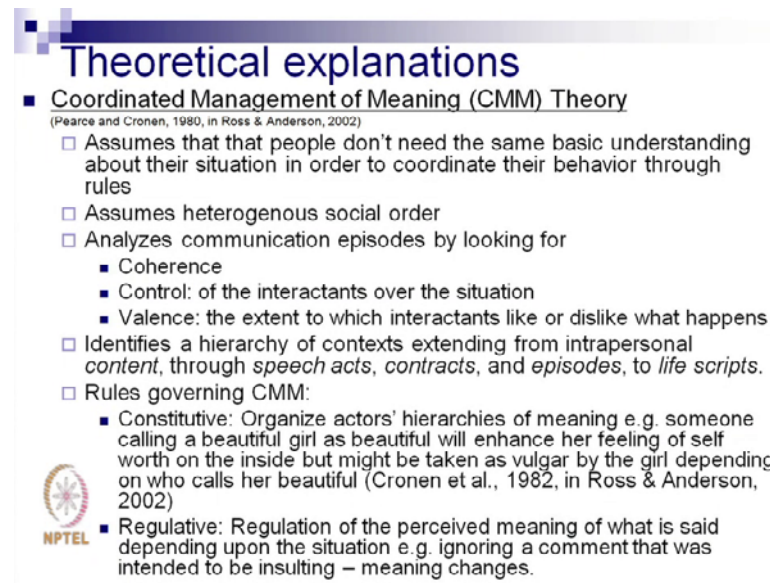
Role is a set of behaviors expected of a certain person or position. And that in turn determine the perception of we have our self and the perception we have of the other

people in our environment. So and so is expected to put in 8 hours of work in a day. So and so is suppose to be seen in the office from 10 am to 6 p m, but; I do not see this person coming to the office. And when I am knock on the person office, the office is always locked. So, it is about what people see, it is not acceptable, even though you may be sitting in the office and locked your office and doing something, the exception is not met and that in turn starts affecting the Meta perspectives. And the perception and that can lead to a change in the relationship.

The next here, the next theory here is Rules theory. Rules theory is as per this theory what we say that we can, the rules can help predict the evolution of relationship. If they are Followable which means; we can follow them, we can understand them, and we can access them, and we can follow them. If they are perceptive; if there is a if then relationship between the causal events between the events in the relationship in the communication. If I do, if I say good morning to my boss; the boss will smile back at me. If I do not say good morning to my boss my boss will not smile at me.


So, if I be nice to the boss the boss will be always nice to me. If I be polite to my Pearce they will be polite to me. If I do not do this then something else will happen that is perceptive kind of thing. Contextual; we have discussed this ((Refer Time: 13:39)), I am not going to go into it. The rules are defined termed within the context and the virtue of the context. The interaction is taking place in and rules are behaviorally based. Again, there is a debate; regarding predictive nature of rules, can we predict people behavior, rules are manifested, communication rules are manifested in and through behavior. Behavior is an over arching, it is a super set of communication. Communication is part of behavior, but; communication also determine how we behave and weather these things are predictive in nature is still a topic of debate among the theorist.

(Refer Slide Time: 14:24)



Theoretical explanations

- **Coordinated Management of Meaning (CMM) Theory**
(Pearce and Cronen, 1980, in Ross & Anderson, 2002)
 - Assumes that that people don't need the same basic understanding about their situation in order to coordinate their behavior through rules
 - Assumes heterogenous social order
 - Analyzes communication episodes by looking for
 - Coherence
 - Control: of the interactants over the situation
 - Valence: the extent to which interactants like or dislike what happens
 - Identifies a hierarchy of contexts extending from intrapersonal *content*, through *speech acts*, *contracts*, and *episodes*, to *life scripts*.
 - Rules governing CMM:
 - Constitutive: Organize actors' hierarchies of meaning e.g. someone calling a beautiful girl as beautiful will enhance her feeling of self worth on the inside but might be taken as vulgar by the girl depending on who calls her beautiful (Cronen et al., 1982, in Ross & Anderson, 2002)
 - Regulative: Regulation of the perceived meaning of what is said depending upon the situation e.g. ignoring a comment that was intended to be insulting – meaning changes.



Next one here is coordinated management meaning; the CMM theory. This theory was proposed by Pearce and Cronen in 1980. And it is again brought out very nicely in book by Ross and Anderson. According to this theory; this theory assumes that people do not need the same basic understanding about their situation in order to coordinate their behavior through rules. So, we accept that people are different and people have different perceptions. And despite this different perception, they will follow the rules; that is the first assumption.

The second assumption is that; we live in a heterogeneous social order, this is related to this. Now, this theory analyzes the communication episodes by looking at coherence which is just discussed. What is inside is, also outside, what we feel is how I behave, what I think about other person; is what I do or how I behave with the other person. Control of the interaction over the situations where, does my nose ends and yours begins. How much control do I have over the situations, what can I do to ensure that this situation is more, most comfortable for me that control.

The third point here is balance; the balance it extends to the inter actents like or dislikes what happens? And keeping these 3 thing in mind; the according to this theory the communication episodes are analyzed and then these communication episodes are taken into account. And they help determine the evolution of the relationship between 2 interactions. This theory also identifies a hierarchy of context, extending from

intrapersonal content through speech acts what I want, whatever I have said to turn into, what speech is what I say have some effects gives me some results. It initiates some actions through contract which is a commitment and episodes.

And, the actual episodes which the communication event occurs and life scripts, how does this communication event, how do the rules played out in this communication event, how do our relationships effect what I think of my life. We have discussed all of these in the pragmatic rule, when we talked about pragmatic rule. Now, some of you may say, why where we not told of this earlier; it helps us understand communication rules or pragmatic rules much better. Problem is, if I had shared all these theories with you earlier, we lot of whatever we discussed earlier would not have been so clear. So, we need to keep in going back in forth.

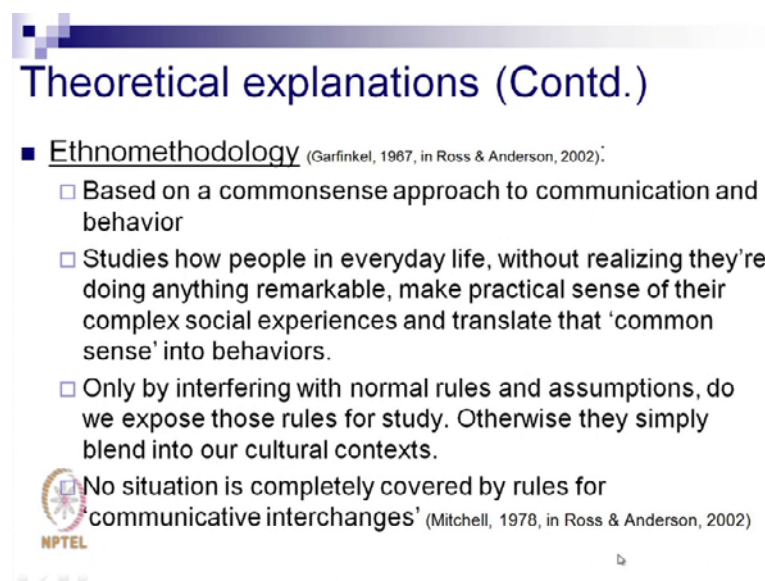
Anyway, the rules which govern coordinated management of meaning; the first rules are constitutive rules. Constitutive rules organize hierarchies of meaning for example, if someone calling a beautiful girl as a beautiful, somebody calls beautiful girl is beautiful will lead to the girl feeling good about herself. Especially, if she have taken extra care to look good that day. Depending on whom the person is and what the perception in the girls mind is, about person. The act of calling this girl beautiful could result in appreciation of the comment or compliment or it could also result in a perception of a compliment coming across an as insult or somebody is trying to hit on her. So, it could be taken as vulgar, depending on what the girl's thinks, where the girl thinks she is again, this is contextual.

Alright, rules can be also regulative; they lead to regulation of preserve meaning of what is said depending on the situation. And this is something that we have been told to do. I will not somebody affect me negatively, this is what we keep telling our self when go for counseling. We are going through negative experience, what are we told? We are told ignore it. You do not have to feel bad, somebody is calling to nasty, somebody is calling you bad, somebody is saying you fat, somebody is saying you are ugly, it does not mean that you are ugly ignore comment, ignore the speech, at the intention of the speech at. Do not let whatever, as been said to result in an action that is desirable by speaker. So, that is regulative.

I as the receiver of the message have the power to regulate the consequences. This is what stressing on right from the beginning, the meaning, the ultimate that the final meaning that comes out of any communication situation has to be coordinated between the intentions of the receiver. The intention of the sender and the intention of the receiver and the perception they have about each other. Now, if I decide that the meaning of whatever have been said is different from the meaning that was initially intended then the whole, the even the negative meaning the intensity of the meaning comes down considerably.

Especially, if my interpretation deliberate interpretation is completely opposite of the intended meaning. And this actually has very high relevance in our works situations, it has it is relevant for motivations, it is relevant in so many different concepts. I will let you figure it out yourself. I have given you an example; hope fully it is enough food of thought ok.

(Refer Slide Time: 20:13)



The slide features a blue header with the title "Theoretical explanations (Contd.)". Below the title is a bulleted list. The first bullet point is "Ethnomethodology (Garfinkel, 1967, in Ross & Anderson, 2002):" followed by three sub-bullets. The second sub-bullet is partially obscured by the NPTEL logo. The slide also includes a small mouse cursor icon at the bottom right.

- **Ethnomethodology** (Garfinkel, 1967, in Ross & Anderson, 2002):
 - Based on a commonsense approach to communication and behavior
 - Studies how people in everyday life, without realizing they're doing anything remarkable, make practical sense of their complex social experiences and translate that 'common sense' into behaviors.
 - Only by interfering with normal rules and assumptions, do we expose those rules for study. Otherwise they simply blend into our cultural contexts.
 - No situation is completely covered by rules for 'communicative interchanges' (Mitchell, 1978, in Ross & Anderson, 2002)

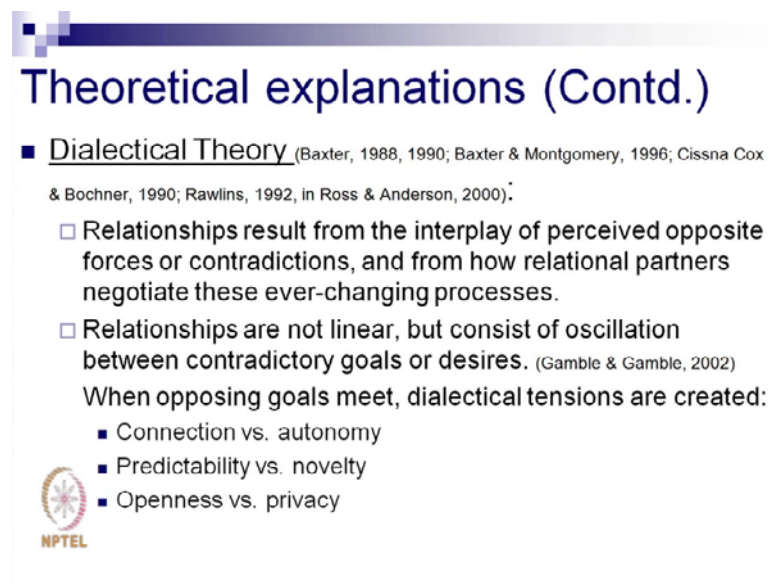
The other theory is ethno methodology. Now, this is based on a common sense approach to communication and behavior. It studies how people in everyday life without realizing that they are doing anything remarkable make practical sense of their complex social experiences and translate that common sense into behavior. So, this is let us read this again. It is studied how people in everyday life without realizing that they are doing anything remarkable makes practical sense of their complex social experiences and

translate that common sense into behavior. I was telling you that many of these theories are given to us informally by elders and our families and by the elders at work. And this is what it is.

According to this theory; we just said theory goes into situation and finds out what is going on normally and then comes up with postulates. Ethno methodology; ethno methodology also, according to ethno methodology also we find out only by interference with normal rules and assumptions do we expose those rules for study. We do not realize that these rules exist, we are doing them sub consciously. This is what the elders in our family are doing; this is what people who have not had any training in the communication are doing. We are just going back at the feedback their own levels of comfort and that is what I keep stressing upon. The operational word here is comfort levels. So, people who have no knowledge about rules of communication, who have no knowledge about communication theory also end up being very good communicators. Then how is that? They have not been to school, they have not been to college, they have not taken any classes and theories of communication.


How do we know it? They know it; because they have been sub consciously following these rules without knowing that these rules have been existed. It is only when some of these rules are not followed or somebody goes against these rules or somebody goes against these assumptions, do they realize that something is not right and that when they start looking into it, if they want to fix the interaction. The other postulate here is no situation is completely covered by rules for communicative interchanges. And this is what I have been stressing on right from the beginning. None of these things is exhaustive; none of these slides can give you everything is to know about these situations. So, I would really urge you to take whatever I have said here as key words and move on from there.

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Theoretical explanations (Contd.)

- Dialectical Theory (Baxter, 1988, 1990; Baxter & Montgomery, 1996; Cissna Cox & Bochner, 1990; Rawlins, 1992, in Ross & Anderson, 2000).
 - Relationships result from the interplay of perceived opposite forces or contradictions, and from how relational partners negotiate these ever-changing processes.
 - Relationships are not linear, but consist of oscillation between contradictory goals or desires. (Gamble & Gamble, 2002)
When opposing goals meet, dialectical tensions are created:
 - Connection vs. autonomy
 - Predictability vs. novelty
 - Openness vs. privacy



Another theory that explains management of relationships or evolution of relationships is the dialectical theory. According to dialectical theory; relationships results from the interplay of perceived opposite forces of contradictions. And from how relational partners negotiate these ever changing processes. We believe that 2 opposite sides of every interaction exists and it is only when we negotiate the opposite side do we come an understanding, an mutual understanding that is neither too comfortable nor too uncomfortable for each of the partners. So, there is some lot of negotiation is going on all the time, because; there is constant evolution of the interplay of these opposing forces that is the first postulate here.

Secondly, we also believe that relationships are not linear, they do not go in a line, but; they consist of oscillation between contradictory goals or desires. I am either completely in favor of you or I am completely not in favor of you. I would like you to give the best possible training in communication, but I am worried that all these may be complicated, this may not be appropriate for the age and stage that you are at. I with draw and I with draw too much. So, one day I will give you hard core theory, second day I will give you patches and then I go again in to hard core theory and again no it is too simple. You know depending on the feedback I get from my students this is what happens. In every with every batch these things are re defined.

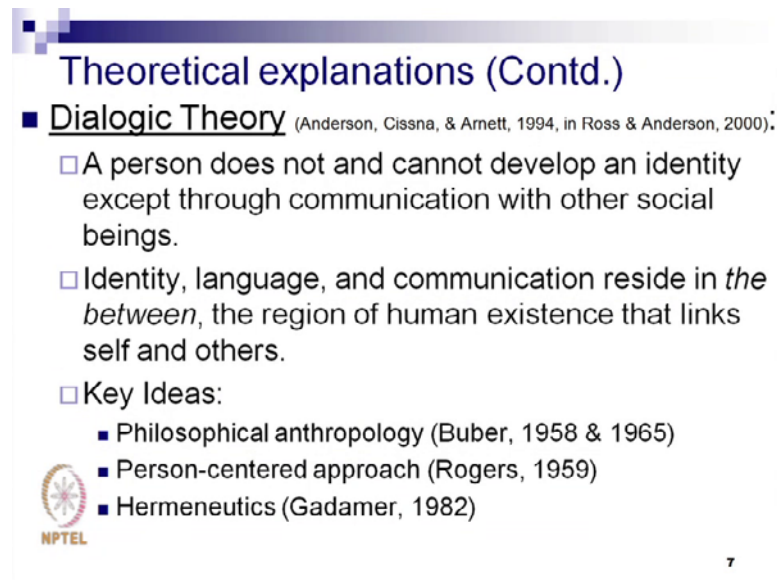
Hopefully, we come to an understanding by end of this semester; we just keep going back in forth. So, these relationships are osculating the same thing happens in discipline. Now, I am giving you how this connects to your office relationships especially, when you are trying to superior subordinates relationships. When you are trying to discipline your juniors or enforce some sought of discipline or enforce the dead lines or regulate your environments we have this dialectical tensions that are created. And let us go to dialectical tensions here. The first one is connection verses autonomy; where are we symmetrically connected and where do we have complete autonomy over what we are doing. How dependent I am, on my environment and how independent am I, inter dependence and independence that is connection verse autonomy.

The second thing here is predictability verses novelty; how predictable is my behavior as a result of the manner in which I communicate. Now, successful executive say, that in order to succeed in order to do well in any situation please, do not be practicable this is what I heard. One colleague saying to the junior batch the other day sorry, the graduating batch the other day and thank you very much I do not think it is appropriate to mention the name of that colleague. But this is what we believe; I will have an age over the others. What do you mean by age over the other? I have something new to offer that others do not and I hided ok. So, that is novelty.

And, predictability; if I am not predictable, I come up with something new people thinks that I have an age over the others. Again, these tensions are created, how predictable you want to be, you do not want to be completely UN predictable, and people would call you crazy. There has to be some level of predictability in a relationship, some level of novelty to keep the relationship going.

The last dialectical tension that we will talk about days openness verses privacy; confidentially verses transparency in an organization. I am sure that you can discuss that how much, how much do you want to share with other person to establish common ground and where do you want to draw the line and say that is enough. I am not going to go into it further, excuse me. So, this is a dialectical tension that we face when opposing goes meet, I mean I want to be connected with my pear, but; also want to be competing with my pear, our promotions depend on who does better work. But so and so is very nice person and I want to have a friend at work, but; I could beat this very friend in the race for promotion and that is where all these things starts coming up ok.

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Theoretical explanations (Contd.)

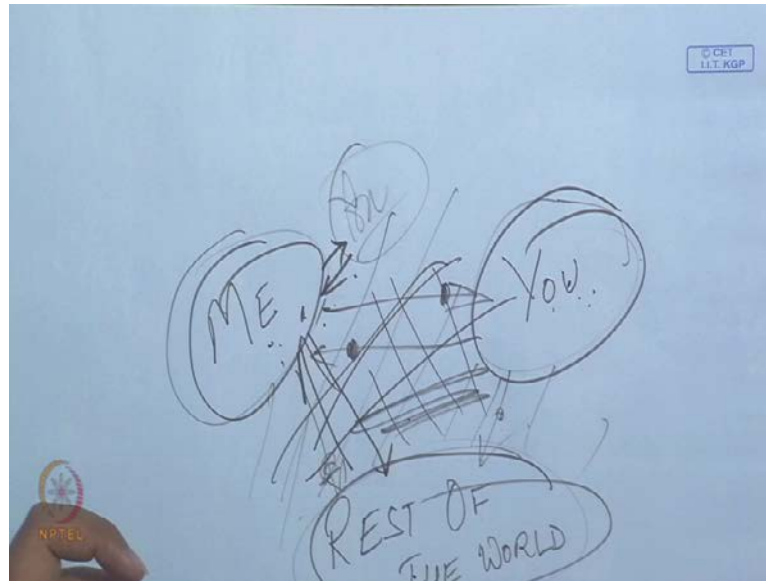
- **Dialogic Theory** (Anderson, Cissna, & Arnett, 1994, in Ross & Anderson, 2000):
 - A person does not and cannot develop an identity except through communication with other social beings.
 - Identity, language, and communication reside in *the between*, the region of human existence that links self and others.
 - Key Ideas:
 - Philosophical anthropology (Buber, 1958 & 1965)
 - Person-centered approach (Rogers, 1959)
 - Hermeneutics (Gadamer, 1982)

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Now, comes very important theory, dialogic theory; now, according to a dialogic theory a person does not and cannot develop an identity except through communication with other social beings. I am part of a system, I do not have an identity outside of the system, and you will say why not? Why not, whose says that you do not have an identity; your uniqueness is recognized only when it is compared to the normal see of others in the environment. We also believe that identity language and communication resides in the between this is Martin Buber theory. According to Buber, 1965 he said that identity language and communication are actually in the middle somewhere. If it is you and me and the outside world then I will just draw it and show it to you here.


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So, this is me, this is you and this is rest of the world ok. We interact with each other; yes, I am independent of you, you are independent of me and the rest of the world is independent of both of us. And of course, we are part of the rest of the world; we are also connected with the rest of the world. Now, Buber says that the interaction sorry, the interaction does not happen here or here or just here. It happens somewhere in this space ok. So, identity, my identity here is different from my identity here, me in relation to the rest of the world. Me in relation to you, your identity, self identity, here is different; your identity in relation to the rest of the world is independent of what I think of you and what I am in relation to the rest of the world. Even, if we are very close to each other.

So, this is what this is and of course, the identity the language use to communicate with you is very different. We will use different words, we will have different favorite words, the language I use to communicate with rest of the world will depend on whom I am talking to where this person exists. And the communication for say the entire communication you may exist over here. It does not focus here, it does not focus here, it does not focus here it somewhere over here. So, this is what the dialogic theory states, the key idea here are philosophical anthropology by Buber person entered approach and hermeneutics. Now, we have just half an hour left so I am really going to rush through this. Please, take the key words please take read them up.

(Refer Slide Time: 30:34)



Theoretical explanations (Contd.)

- Dialogic theory (Contd.)
 - Buber's (1958 & 1965) Philosophical anthropology
 - I-Thou attitude is the tendency of a person (an individual with his/ her unique traits) to invite and allow dialogue with another unique individual. (Buber, 1958, in Ross & Anderson, 2000)
 - I-It attitude assumes that others can be treated as objects, as things that can be concisely described, measured, manipulated, and accounted for. (Buber, 1958, in Ross & Anderson, 2000)
 - Genuine dialogue: 'Spoken or silent' communication 'where each of the participants really has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relation between him and them.
 - Technical dialogue: Appears to have a give and take quality but is actually designed only to achieve a specified end through objective communication
 - Monologue: a dominant voice divorced from the expectation of a response

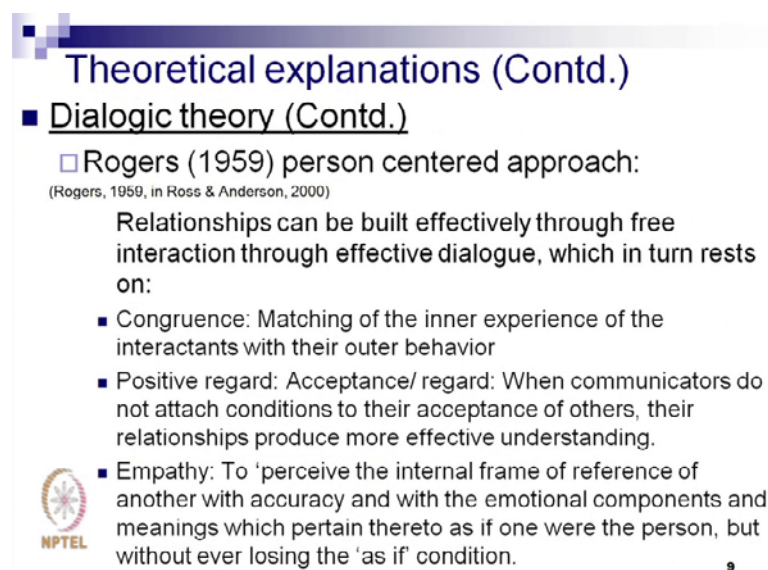
Buber philosophy anthropology deals with the I-Thou attitude. I-Thou attitude is the tendency of a person to invite and allow dialogue with another unique individual, which means; that I interact with the other person, who has his or her unique trades, I am still connected. But I deal with another person who has unique trades. I-It attitude assumes that others can be treated as objects as things that can be concisely described, measured, manipulated and accounted for. Discuss among you self, what this gives you an example of in the management. I am taking a pause here, not because; I am out of words I have lots to say I m just giving you minute to think. In the real world, what do people what do your manager say, sent to human resources, send four human resources to these departments.

So, we are being objectified in the out sourcing industry. Nothing, against the outsourcing industry you have to stay ahead of the game, we are treated as resources; we are objectified that is the I-It attitude. When somebody is working for you, we assume that we they are objectified and they need to put in certain amount of work. And since we are paying them certain amount of salary we can get the maximum benefit out of their work. Now, the I-It attitude rest on the genuine dialogue; spoken or silent sorry, the I-It attitude rest on the dialogue spoken. Or, silent communication where, each other participants really has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relationship between him and them.

So, we communicate, we convey through a mutual understanding; I believe you, I have faith in you, I feel that you are a genuine person which is talked about the genuineness of a relationship just a while ago. And this is what it is, there is spoken communication, there is silent communication. And the intention and the feeling here is I believe, what you are saying I have full faith, I hope you will have excuse me, full faith in me as well. And we are working in each other best impressed technical dialogue appears to have a given take quality. But it is actually designed only to achieve specified end through effective communication. I will communicate with you only till the amount necessary I will give the instructions you follow them you report to me and that is the end of it. There is no mutual feeling involved.

And, the last one here is monologue. Monologue is a dominant voice divorced from the expectation of a response. I would like you to submit this report; no communication you submit a report like an order. Technical communication is what we call a profession communication where, the technical dialogue would be more like what is termed as professional communication. These days we need to be profession in our interaction, we should not say more than necessary. And genuine dialogue would be more at a friendly level, I feel for you, I empathize with you, you empathize with me and that is the dialogue. We are really having a dialogue with each other best interest at heart ok.

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Theoretical explanations (Contd.)

- **Dialogic theory (Contd.)**
 - Rogers (1959) person centered approach:
(Rogers, 1959, in Ross & Anderson, 2000)

Relationships can be built effectively through free interaction through effective dialogue, which in turn rests on:

 - Congruence: Matching of the inner experience of the interactants with their outer behavior
 - Positive regard: Acceptance/ regard: When communicators do not attach conditions to their acceptance of others, their relationships produce more effective understanding.
 - Empathy: To 'perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as if one were the person, but without ever losing the 'as if' condition.

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Rogers gives us a person centered approach; we talked about Martin Buber theory again, this is too short time to discuss Buber's theory. At this point I must mention the name of a person who got me involved, who got me involved started on these theories, this class cannot go on without the mention of those names doctor Alton Buber who taught me everything I know about inter personal communication. And the person who got me started, who I think knows probably is the smartest person; as far as the theories of communication are concerned and that is Doctor Roy wood. And he is the philosopher and he is professor of communication at the University of Denver and he was my first teachers very hard task master.

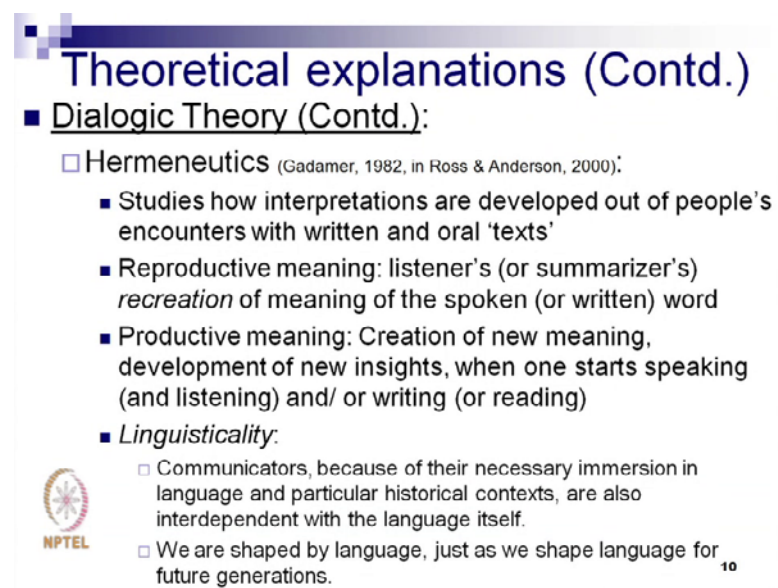
But he taught everything I know about the theories of communication; he got me interested in this whole idea of theorizing communication. So, he initiated us into this and we had a series of lecture on Martin Buber I-Thou concept it cannot be covered in 5 minutes. Whatever, I have given you may not seem complete, but; then please, take this key word and explore further ok. So, let us get into dialogic theory; Rogers person centered approach; roger person centered approach says that relationships can built effectively through free interaction, through effective dialogue which in turn rests on these 3 things. We need to have freedom of interaction; we need to have free flowing interaction and that can be only achieved through effective dialogue. Now, the free flowing effective dialogue leads it to free interaction it to further leads to an effective relationship.

The first point here is that; first factor that effects the effective dialogue is congruence; which is matching of the inner experience of the interactants with their outer behavior. What I feel is how I behave in public. Positive regard; Acceptances and regard; when communicators do not attach conditions to their acceptance of others, their relationships produce more effective understanding, this is what our elders tell us. Please, do not except anything from your relationship; do not except anything from your environments. This is what the Bhagavadgeetha teaches us. So, all these is connected [FL] I am sorry to be using Hindi here. But this is pretty much what we are thought from our child hood.

You do your work and do not except and things will follow into place. And that is positive regard and relationships are much better if you do not except anything from the communication. Empathy is to perceive the internal frame of reference of another with accuracy and with the emotional components and meaning which pertain there to as if

one were the person, but; without ever losing the as if condition. Empathy means; I feel for you, I can put myself in your shoes, I think like you; it is as if the same thing is happening to me. It not happening to me, but; it is as if the same thing was happening to me. Now, according to the person centered approach; if we are congruence, if we have positive regard we do not expect any think, if we feel for other person, relationships built and grow.

(Refer Slide Time: 37:41)



Theoretical explanations (Contd.)

- Dialogic Theory (Contd.):
 - **Hermeneutics** (Gadamer, 1982, in Ross & Anderson, 2000):
 - Studies how interpretations are developed out of people's encounters with written and oral 'texts'
 - Reproductive meaning: listener's (or summarizer's) *recreation* of meaning of the spoken (or written) word
 - Productive meaning: Creation of new meaning, development of new insights, when one starts speaking (and listening) and/ or writing (or reading)
 - **Linguisticity:**
 - Communicators, because of their necessary immersion in language and particular historical contexts, are also interdependent with the language itself.
 - We are shaped by language, just as we shape language for future generations.

Hermeneutics studies how interpretations are developed out of people encounter with written and oral text, what we read, what we listen to in turn shapes how we respond. And again this has various concepts here; the first here, concept here is reproductive meaning; which is listeners or summaries you are reading something. Recreations of meaning you reproduce the meaning of the spoken word and this is your attempted getting as close to the intended meaning of the sender as possible.

The second one here is the productive meaning; which is the creation of new meaning, which is what we say a creative thinking out of the box. Coming to a common meaning together a new side of meaning, what I am doing in this class is primarily reproducing meaning. I read text I share them with you, I am trying to reproduce the connections that I have read in this text. Once in a while, I come up with the new inside that I think is new, I hope it is new, but; where ever I can find the person, I can acknowledge the

creator of that in side who acknowledge, I can give acknowledgement. So, this is reproductive meaning.

Productive meaning is what I asked you to do at the end of every lecture. I asked you to apply the theories whatever, I have thought in the class to real life situations. That is what as most of the question have been centered around, I ask you to read whatever I have thought you, I ask you go through a lecture, I ask you to apply whatever, I have thought you to real life situation. Now, those are new insights that you will not find in the book, those are the new things that you will come up when you interact with people, when you discuss among yourself. So, that is re productive meaning.

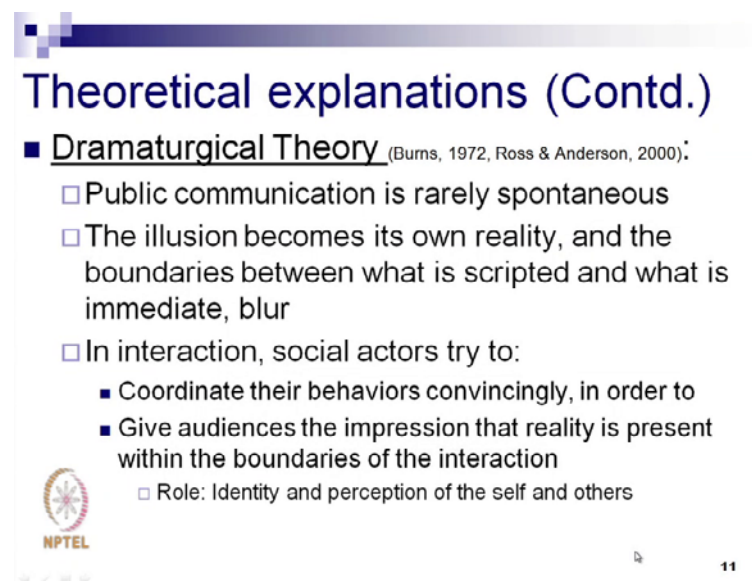
Linguisticity; can you please focus on this side, thank you. Linguisticity deals with the linguistic immersion the manner the focus on the language that shapes our behavior. Linguisticity typically says that communicators because of their necessary immersion in language and particular historical contexts are also interdependent with the language itself. We are shaped by language just as we shape language future generations. And I am going to talk about this for a minute. When I was growing up, we used to have a term called handicapped. Negative conversations, but; that is the word I grew up with, that is the word that was used 30 years ago, 40 years ago. So, I grew up hearing that somebody whose body parts are not functioning normally. And are definition of normal is what we see in our environment, person is restricted, and such a person is restricted in some ways. And then came the term disabled now, focus here is on the word dis. So, we were taught that the person is not able to do whatever the rests are doing.

And, guess what? The dis started vanishing when more and more reports started coming up with the increase in communication with the increase in exposure; more and more report stated surfacing of the extra ordinary ability of people who did not seem normal. Helen Keller was one; we have so many examples here. So, all these reports Helen Keller was recognized the world over. So, we had so many reports. So, what came up after that, differently abled. We said differently abled which means; I acknowledge that your abilities are different. You are in no way less than me. Now, the kids who are learning the diversity in human capacity these days are learning that people are not disabled.

They are not unable to do certain things; their abilities are different from other people we see in the environment. And again there is a whole group of people who have and the diversity is so wide spread. We are becoming more and more accepting of the different abilities, the differences we see in our environments. So, the languages have become more inclusive that turn is shaping the way we behave in our environments. The mainstreaming of differently abled people in schools and colleges and in the work place is leading to more inclusive thinking.

Less bias in behaviors and that is how language is shaping our behaviors. I know this is very sensitive topic and I am (Refer Time: 42:40) whatever I see in the environment and when I see any form of bias it disturbers me. So, I thought of sharing this example with you. Alright and of course, what we say shapes our behavior whatever we; however, we see things new terms come up. When we are talking about behavior effecting language, we coin new terms and daily basis so that is behavior feeding into language and language in tern shaping behavior intra or interpersonal behavior ok.

(Refer Slide Time: 43:10)



The slide features a blue gradient header with a small graphic on the left. The title 'Theoretical explanations (Contd.)' is in a bold, dark blue font. Below it, a section header 'Dramaturgical Theory' is preceded by a blue square bullet point and followed by a citation '(Burns, 1972, Ross & Anderson, 2000)'. The main content consists of three primary bullet points, each preceded by a blue square. The first two are followed by square checkboxes, and the third is followed by two sub-bullet points, one of which is also followed by a square checkbox. An NPTEL logo is located in the bottom left corner of the slide area, and the number '11' is in the bottom right corner.

Theoretical explanations (Contd.)

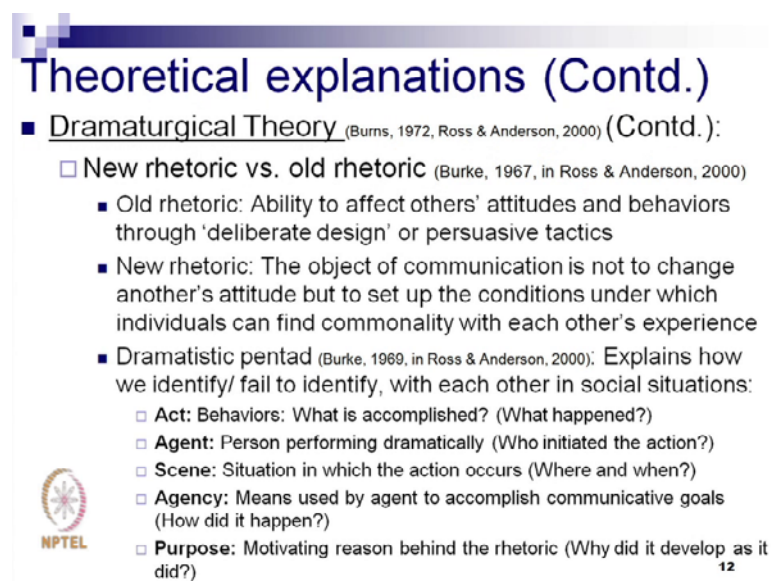
- **Dramaturgical Theory** (Burns, 1972, Ross & Anderson, 2000):
 - Public communication is rarely spontaneous
 - The illusion becomes its own reality, and the boundaries between what is scripted and what is immediate, blur
 - In interaction, social actors try to:
 - Coordinate their behaviors convincingly, in order to
 - Give audiences the impression that reality is present within the boundaries of the interaction
 - Role: Identity and perception of the self and others

Dramaturgical theory deals with the; according to the dramaturgical theory this is other set of theories we talk about dialogic theories, we will talk about dramaturgical theory. According to the set of theories public communication is rarely spontaneous. The illusion becomes its own reality, and the boundaries between what is scripted and what is immediate blur. So, we believe that the public communication is not, rarely spontaneous,

it is scripted. And in interaction social actors try to coordinate their behaviors convincingly, in order to give audiences the impression that reality is present within the boundaries of the interaction. There is some sought of pretence going on, public communication is rarely spontaneous. When we talk to people in the public sphere we are not being spontaneous, we are not saying the things should sorry, we were feel we are saying the things we should. So, that is what it means.


The illusion becomes its own reality and when we get into mode of saying things we should, that sought of feel in when we start doing things, we become actors. It is not fake it is just an evolution of interaction. Role is the identity and perception of the self and others. What we see where we see stand in relation to other what are we contributing to the environment ok.

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Theoretical explanations (Contd.)

- **Dramaturgical Theory** (Burns, 1972, Ross & Anderson, 2000) (Contd.):
 - **New rhetoric vs. old rhetoric** (Burke, 1967, in Ross & Anderson, 2000)
 - Old rhetoric: Ability to affect others' attitudes and behaviors through 'deliberate design' or persuasive tactics
 - New rhetoric: The object of communication is not to change another's attitude but to set up the conditions under which individuals can find commonality with each other's experience
 - Dramatistic pentad (Burke, 1969, in Ross & Anderson, 2000): Explains how we identify/ fail to identify, with each other in social situations:
 - **Act:** Behaviors: What is accomplished? (What happened?)
 - **Agent:** Person performing dramatically (Who initiated the action?)
 - **Scene:** Situation in which the action occurs (Where and when?)
 - **Agency:** Means used by agent to accomplish communicative goals (How did it happen?)
 - **Purpose:** Motivating reason behind the rhetoric (Why did it develop as it did?)

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Dramaturgical theory; we have various parts of this theory. The first one is new rhetoric verses old rhetoric as given by Burke in 1967 again, discussed in Ross Anderson. Old rhetoric dealt with the ability to affect others attitudes and behaviors through deliberate design or persuasive tactics. So, if you compare the advertisement of the dysenteries, you need to by this. By this or else, do this or else, you pursuit people to do things. The new rhetoric here is the object of communication is not to change another's attitude, but; to set up the conditions under which the individuals can find commonality with each other's experience.

If you try and enforce me I will not establish the relationship, I will not buy the thing that you are selling. How can you say me what to buy, what not to buy, how can you tell me what, how I should be dealing with things with my environment, how can you tell me to be nice to my colleagues, how can you tell me to not scold my students who do not do right things. But then that was the old rhetoric's your are student teacher scold you, you are suppose to say I am sorry, hang your head in shame whether you have done something wrong or not and do what the teacher tells you.

The new rhetoric is that condition are created on both sides, you are under no pressure, you are not perusing, you are not told to do things, you are given the opportunity to develop an environment that is mutually beneficial to both the interactants. My goal as a teacher is not to change your behavior; it is to facilitate the evolution of your behavior, it is to give you new idea. So, that you can develop as an individual with your unique set of knowledge and going to the environment and deal with your unique environment yourself. I cannot map the entire gamete of situation that you will come across. That is precisely what I am going to do through this course. That is the new rhetoric.


Dramatics pentad is given by Burke in 1969, this explains how we identify or fail to identify with each other in social situations. We have acts which is what happened or behaviors, what is accomplished, what happened, the agent here is the person performing dramatically, who imitated the action, scene the situation in which the action occurs where and when did this happens. Agency is the means used by agent to accomplish communication goals; how did whatever happened is happen. Purpose the motivating reason beyond the rhetoric.

Why did it develop as it did, how did the communication happen, what was said, who said it, where and when was it said, how was it said, was the person nice to you, was the person angry with you, and why was it said, why did it take the shape that it did. So, what, who, where, when, why and how; we are back to square one, we are act to whatever we have learnt since class one, since; we were born difficult things, but; they all relate back to common sense behaviors. So, that is the dramatic pentad.

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Theoretical explanations (Contd.)

- **Dramaturgical Theory** (Burns, 1972, Ross & Anderson, 2000) (Contd.):
 - **Impression management** (Goffman, 1959, '64, '81, in Ross & Anderson 2000)
 - Analysis of the manner in which we accomplish interpersonal goal attainment through how we present ourselves dramatically to others.
 - People engage in
 - Role enactment: mix of pretense and spontaneity based on expectations of self and others
 - Facework: maintenance of an 'appropriate' image or impression
 - Personal front: strategic ways to encourage our desired impressions
 - Expressions given (intended) and expressions given off (unintended)



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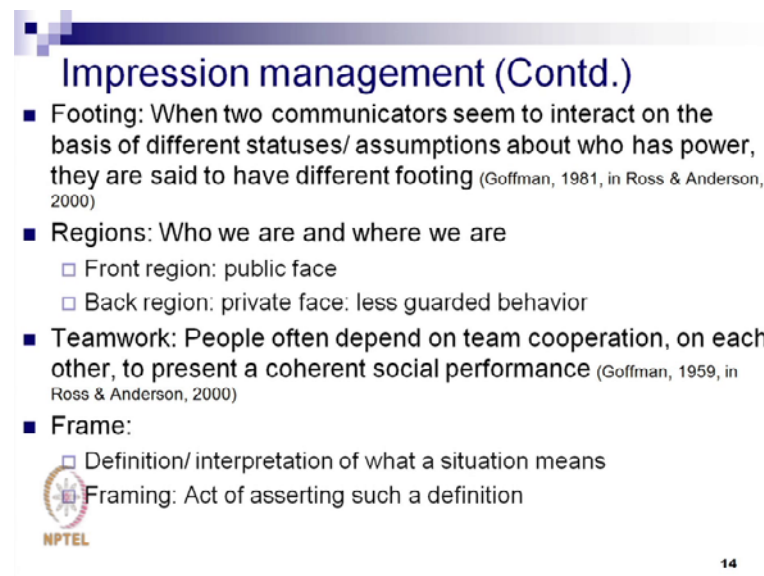
And, based on these things; we identify or fail to identify the each other in the social situations that we find ourselves. And that in turn determine our relationship progress. The second part here is impression management; again, put forth by Goffman in 1959. Thank you, Doctor Roy Wood for teaching us this. Doctor Wood and Doctor Kathleen were the one who thought us these things, they taught me. Anyway impression management deals with the analysis of the manner in which we accomplish interpersonal goal attainment through how we present ourselves dramatically to others.

Now, we are talking about drama; we are talking about portraying ourselves. And it deals it analyze the manner in which we get things done by presenting ourselves, by using our public face in certain ways. People engage in role enactment which is the mix of pretence and spontaneity based on expectations of self and others. I pretend some, there is some spontaneity behavior. And facework; maintenance of an appropriate image or impression, I am doing things to maintain an appropriate face and in order to maintain an appropriate face I am mixing some amount of pretend and some amount of spontaneity. Again, nothing is right or wrong, nothing is ethical or in ethical, what I am trying to do here is marinating the public image to get things done. Based on the expectation I have from myself and from the people I am interacting with.

Personal front is the strategic ways to encourage our desire impressions. So, theses are, this is how we encourage the personal front is what I put in front of people. This is my


desired impression of myself. This is what I want people to believe about me and I do this in strategic manners. Expression given and expression given off are different here, expressions given are intended and expressions given off are unintended. Expression that we have and this in turn determine how we manage our impressions.

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Impression management (Contd.)

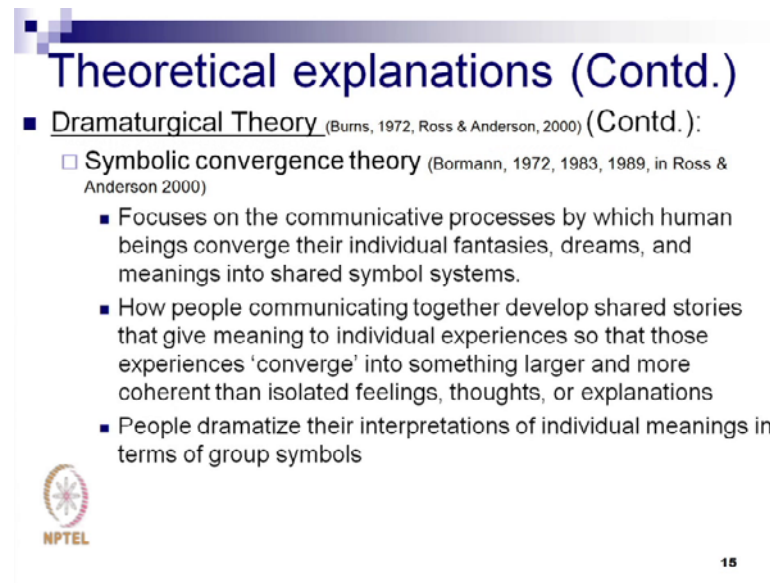
- **Footing:** When two communicators seem to interact on the basis of different statuses/ assumptions about who has power, they are said to have different footing (Goffman, 1981, in Ross & Anderson, 2000)
- **Regions:** Who we are and where we are
 - Front region: public face
 - Back region: private face: less guarded behavior
- **Teamwork:** People often depend on team cooperation, on each other, to present a coherent social performance (Goffman, 1959, in Ross & Anderson, 2000)
- **Frame:**
 - Definition/ interpretation of what a situation means
 - Framing: Act of asserting such a definition

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Now, we have footing; which is another concept in impression management, when 2 communicators seem to interact on the basis of different statuses, assumption about who has power, they are said to be on different footing, nothing to be explained here. Regions; we have a public face and we have private face. Front region and back region and the private face is less guarded behavior. Team work is people often depend on team cooperation on each other to present a coherent social performance again, given by Goffman. And which is the definition or interpretation of what a situation means; framing is a act of asserting such a definition. Framing is all about the point of view that we coming from ok.

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Theoretical explanations (Contd.)

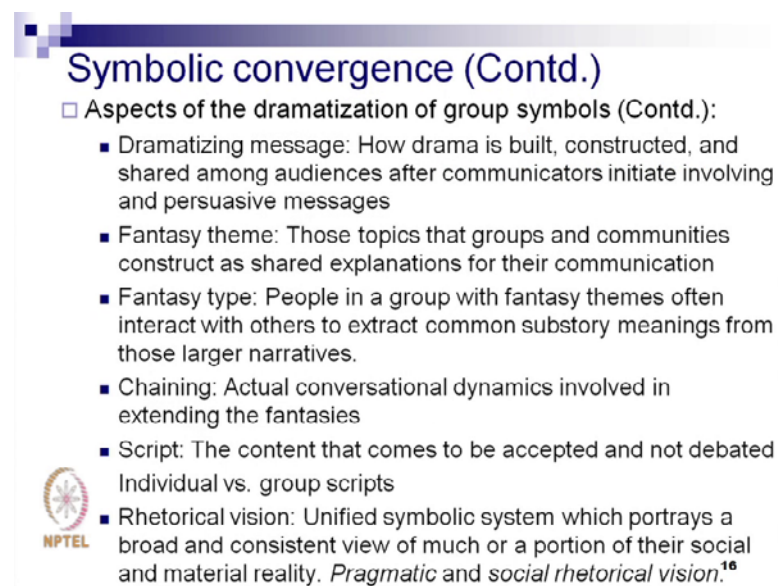
- **Dramaturgical Theory** (Burns, 1972, Ross & Anderson, 2000) (Contd.):
 - **Symbolic convergence theory** (Bormann, 1972, 1983, 1989, in Ross & Anderson 2000)
 - Focuses on the communicative processes by which human beings converge their individual fantasies, dreams, and meanings into shared symbol systems.
 - How people communicating together develop shared stories that give meaning to individual experiences so that those experiences 'converge' into something larger and more coherent than isolated feelings, thoughts, or explanations
 - People dramatize their interpretations of individual meanings in terms of group symbols



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Now, symbolic convergence theory; I will quickly breeze through it, I have told that I have may be 3 minutes left. So, I will just go through it very quickly. Symbolic convergence theory focuses on the communicative processes by which human beings converge their individual fantasies dreams and meaning into shared symbol systems. And this means; that we get together and we create meaning together as group and then we fantasies and we come up with a different meaning from a situation. People dramatize their interpretations of individual meanings in terms of group symbols.

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Symbolic convergence (Contd.)

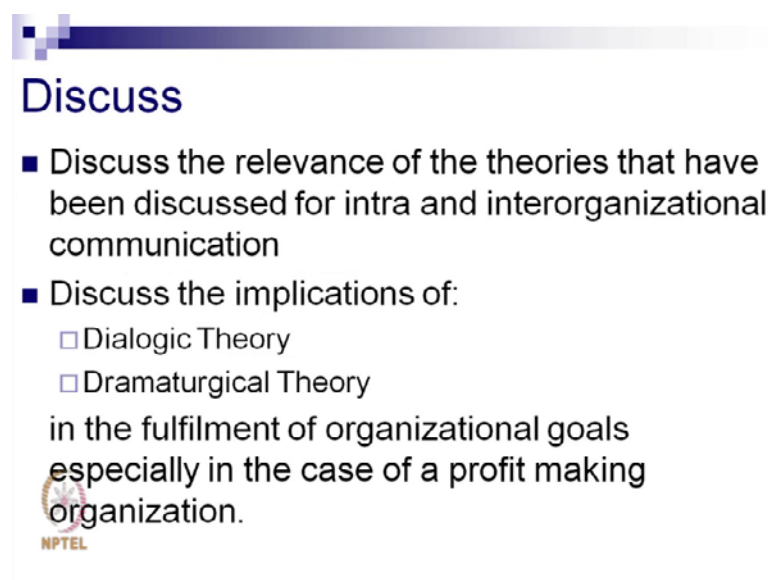
- **Aspects of the dramatization of group symbols (Contd.):**
 - **Dramatizing message:** How drama is built, constructed, and shared among audiences after communicators initiate involving and persuasive messages
 - **Fantasy theme:** Those topics that groups and communities construct as shared explanations for their communication
 - **Fantasy type:** People in a group with fantasy themes often interact with others to extract common substory meanings from those larger narratives.
 - **Chaining:** Actual conversational dynamics involved in extending the fantasies
 - **Script:** The content that comes to be accepted and not debated
 - Individual vs. group scripts
 - **Rhetorical vision:** Unified symbolic system which portrays a broad and consistent view of much or a portion of their social and material reality. *Pragmatic and social rhetorical vision.*¹⁶



Some aspects of the dramatization of group symbols; dramatization the message; how drama built, constructed, and shared among audiences after communication initiate involving and persuasive message. How do we get in touch with each other, how we dramatize the message? The second stage here is the fantasy theme; the topics that we come up with for the public face are constructed together as explanations for the communication. People in a group with fantasy theme again, often interact with others to extent common sub story meaning from those larger narratives. So, what we get together and we figure out what we want to believe in typical situation.

Chaining is extending that fantasy taking at forward, adding some masala, not really masala, but; believing you know filling in the gaps and completing the picture. Script is the content that comes to be accepted and not debated. So, we talk about things, we talk about events, we talk about relationships, we fill in the gaps and we come up with the story that both of then believe to be true. And the rhetorical vision is the unified symbolic system which portrays a broad and consistent view of much or a portion of their social and material reality. We come up with story, we share the story, we talk about the manner in which the group has dealt with situations and we come up with the unified story that is acceptable to everybody in the environment ok.

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Discuss

- Discuss the relevance of the theories that have been discussed for intra and interorganizational communication
- Discuss the implications of:
 - Dialogic Theory
 - Dramaturgical Theoryin the fulfilment of organizational goals especially in the case of a profit making organization.

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Some questions for discussion; I know, I have probably breeze through this too fast, but; then again, I would like you to read things and I will give you the list of references.

Before we do that or I would like you to discuss the relevance of the theories that have been discussed here, for intra and inter organization communication. The second thing I would like you to do is discusses the implications of the dialogic theory and the dramaturgical theory in the fulfillment of the organizational goals especially in the case of a profit making organization. How will these things apply, why should I be teaching all these things to budding managers, think about this. And we will discuss some more interesting things in the next lecture.

Thank you.