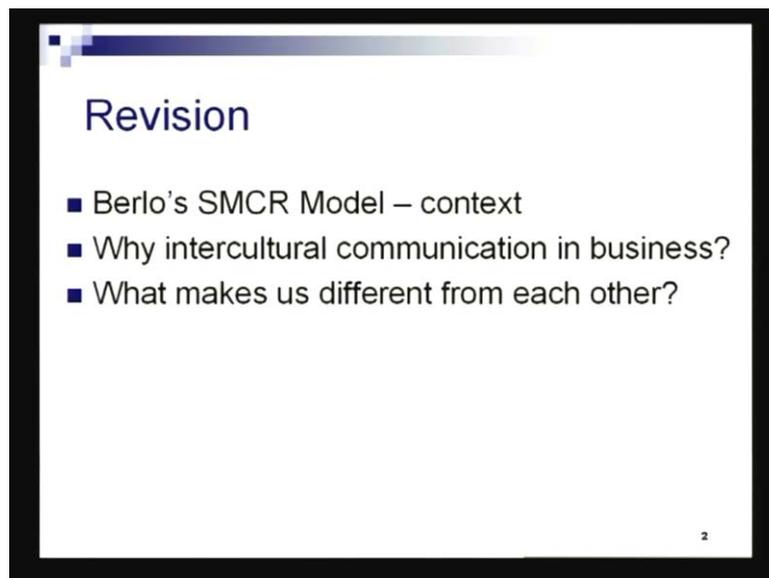


**International Business Communication**  
**Prof. Aradhna Malik**  
**Vinod Gupta School of Management**  
**Indian Institute of Technology, Kharagpur**

**Lecture - 3**  
**Communicative Competence – I**

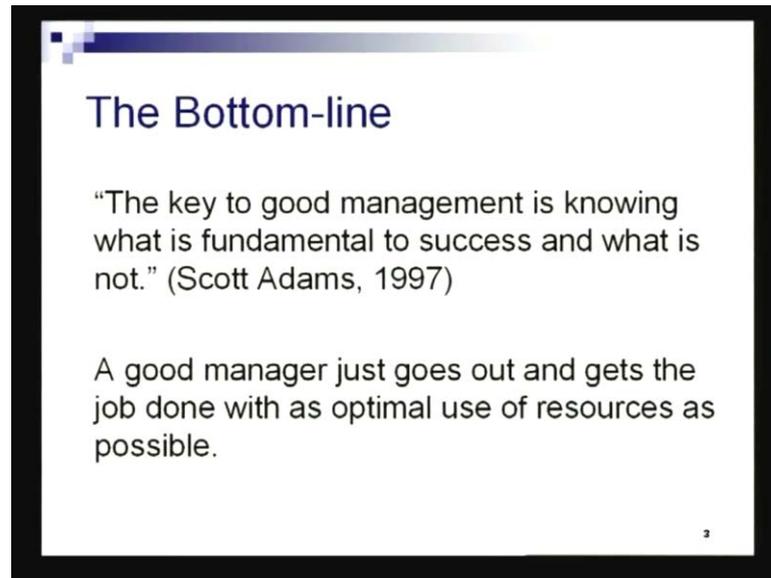
Hello everybody, we have talked about the importance of inter cultural communication we have talked about the importance of communication in business, we have talked a little bit about international communication. Now, today I want you to start thinking about some other things about communication, we will talk about Communicative Competence, competence which means effectiveness, how effective you are and we will discuss competence today and in the next lecture.

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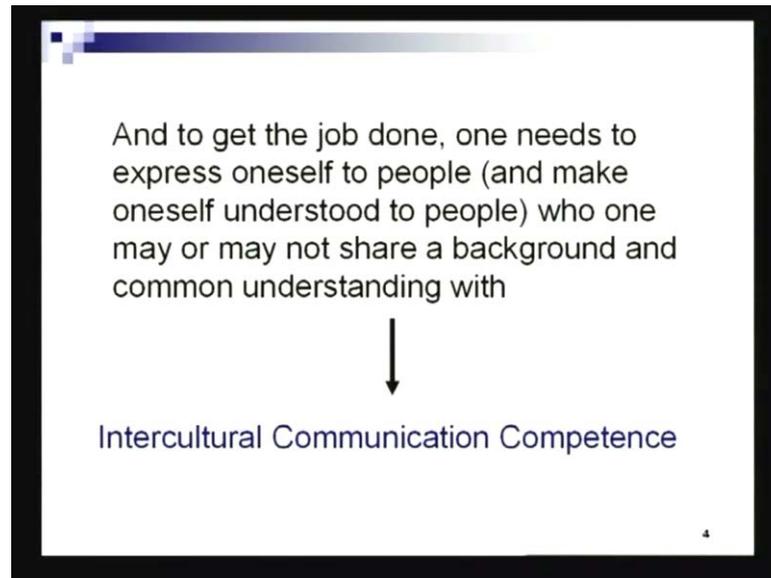
For revision purposes I want you to keep these three points in mind throughout the lecture today, I want you to remind yourselves of Berlo's SMCR model, which is the sender, message, channel, and receiver model. And I want you to constantly think in the back of your mind I want you to have the importance of context, in the transmission of messages. I also want you to remind yourselves of the significance or the reasons for inter cultural communication in business, and why is it important and I also want you to think about, what makes us different from each other, because these three things have a bearing on how competent, we are perceived as communicators.

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The bottom line for any student of management, specially any student of business management is that the key to good management is knowing what is fundamental to success and what is not, a very straightforward sentence that was given by Scott Adams, the originator the creator of Dilbert comics as I told you last time. This is absolutely this is the punch line, for any management student a good manager just goes out and gets the job done with as optimal and as ethical use of resources as possible. In addition to optimally utilizing our resources, we also needs to be ethic, so these are the things, these are the goals of your courses in management, these are the goals of your courses in business and I always want you to keep these in plain view.

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And to get the job done, one needs to express oneself to people (and make oneself understood to people) who one may or may not share a background and common understanding with

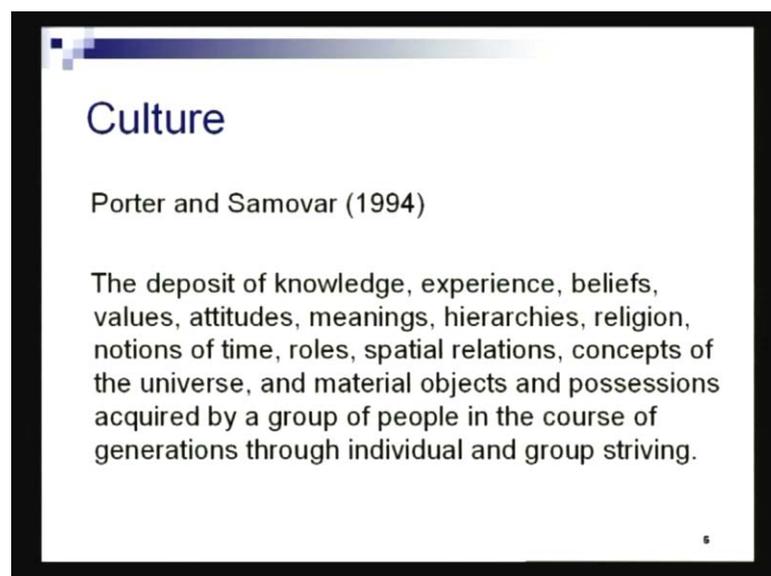
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Intercultural Communication Competence

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And in order to get your job done, you need to express yourselves to people and make yourself understood by people, who you may or may not share a background and common understanding with. Not only do you have to express yourself, you also need to make sure that you are understood by people and that is where the word competence comes in, how effective you are, how competent you are, how skilled you are, in expressing yourself and making yourself understood.

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## Culture

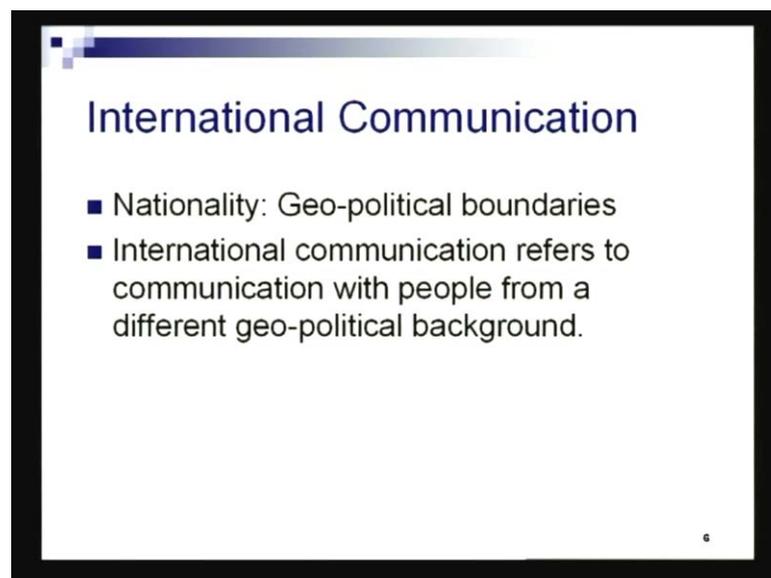
Porter and Samovar (1994)

The deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

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We also talked about culture and what culture encompasses and how big culture can be and we also talked about, how deep-rooted it is in our lives. So, I want you to keep this definition in the back of your mind, I do not expect anyone listening to this lecture to remember this definition by heart, I do not even I do not remember this definition. But, I just get a very good, very comprehensive understanding of what culture is through this definition.

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We talked a little bit about international communication. International communication the title of this course, deals primarily with communication across geopolitical boundaries. And intercultural communication is an integral part of any kind of international communication, geopolitical boundaries are significance determinants in our perception of who we are and how we perceive the rest of the world. So, this is a very, very important component and that is why, in this course I will be focusing a largely on intercultural communication.

Especially in the Indian context, where every person you talk to could have an affiliation or every second person you talk to especially in a metropolitan city like Delhi, Bombay, Calcutta, madras, Ahmadabad, Bangalore you know Hyderabad. So, every second or third person you talk to could have an affiliation with a different state and we as Indians see this, many people outside our country are may or may not know this about our country, but we see that we are, so different from each other. That the different parts of

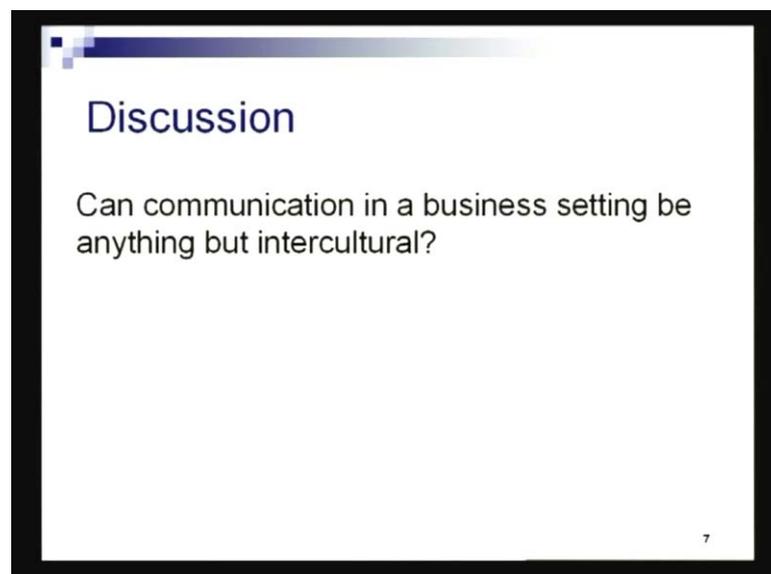
our state, are very different from the other part, it is not a very, it is not a homogeneous society by a long shot.

The ways yes in many states women wear saris, but the way they drape their saris is very different, in many states women wear (FL), but what they call it, the colors they prefer are very different, the kinds of clothes. They use to make their clothes is very different, the language they speak is very different, the kinds of food they eat is very different, rice is the staple diet of many Indians, but the way we cook rice and what we eat with rice is very different.

We all have some form of dhal or pulses or legumes in our food, but the way we cook those legumes or pulses or dhal is very different, even in the same state. So, in the mountain states like Himachal Pradesh that has 15 valleys and every valley as it is own culture and every valley cooks dhal in a different manner, and they eat it with different kinds of food.

So, we are a very, very heterogeneous society where everybody is following a different system of living and yes we are Indians. We are this specially the Indians listening to this lecture would probably, identify with what I am saying that as Indians yes we have some common understanding of who we are and where we come from. But, for the most part the way we do things are very, very different from each other, which is what makes this course very, very essential for all of us.

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Discussion

Can communication in a business setting be anything but intercultural?

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So, that is why I will be focusing on inter cultural communication to a large extent. And I had asked you to think about the fact, that can communication in a business setting be anything, but intercultural. And I will give you a hint for this and that is that slide on the sources of difference, just think of what makes us different from each other, and then think at any point will you ever meet a person, who is who thinks exactly the same way as you do probably not. Siblings in the same house, twins do not think alike, especially in a place like India where the kinds of exposure we have is, so, so diverse. So, my take on this is that it is not really possible, especially in today's world where the boundaries are shortening, but I will leave it to you to decide.

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The slide is titled "Communicative Competence" in a large, dark blue font. Below the title, it cites "Samovar and Porter (1994)" and shows a relationship between "Communicative Effectiveness" and "Interpersonal understanding" connected by a double-headed arrow. A paragraph explains that interpersonal understanding is a function of similarity of perceptual orientations, systems of belief, and communicative styles. At the bottom, it cites "Backlund (1977) : Components of competence" and lists "Linguistic competence, Possession of competence, Contextuality, Appropriateness, and Accomplishment".

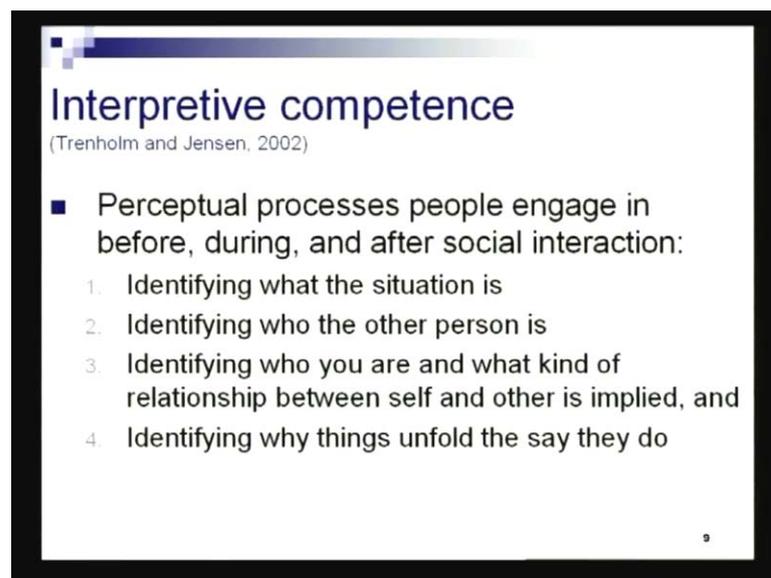
Now, let us talk about communicative competence. According to samovar and porter, communicative competence is very closely linked to interpersonal understanding, it has a bearing on interpersonal understanding and it is in turn affected by interpersonal understanding. And we will talk about this during the course of today's lecture, and interpersonal understanding is a function of similarity of perceptual orientations, systems of belief and communicative styles.

So, it is a lot of things coming together how we perceive our environment, what we believe about our environment and how we communicate with our environment, which in turn depends on the feedback we constantly keep getting from our environments. So, it is not a linear thing, it is this you know mess of signals going back and forth between us

and our environments. And that is what determines, how we communicate what we believe, what we feel comfortable with, what we do not feel comfortable with, who we like to interact with, who we do not like to interact with, how we perceive ourselves as communicators or our definitions of understanding and competence and effectiveness.

Backlund says that there are four components of competence, according to Backlund competence could be linguistic, it could deal it could be the position of competence, it could be related to conceptuality, it could be related to appropriateness and accomplishment. And all of these things actually make up to what competence is, so just think about these things and we will discuss them in greater details as we go along and I will keep referring to these slides again and again. So, I want you to think about these slides and keep them in your mind when we talk.

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**Interpretive competence**  
(Trenholm and Jensen, 2002)

- Perceptual processes people engage in before, during, and after social interaction:
  1. Identifying what the situation is
  2. Identifying who the other person is
  3. Identifying who you are and what kind of relationship between self and other is implied, and
  4. Identifying why things unfold the way they do

Today I will talk to you about interpretive competence. Now, according to Trenholm and Jensen, perceptual processes people engage in before during and after social interaction, are as follows. We, engage in four perception processes, when we interact with our environment, with people in our environment, the first perceptual process the first process that we really think about is, we identify what the situation is, what is happening where am I. Identifying who the other person is once I know where I am I will try and identify who I am talking to.

And then identifying who you are and what kind of relationship between self and other is implied, and the fourth thing that happens is identifying why things unfold the way they do. And the reason I will give you an example of this, when we say identifying what the situation is, let me take an example of this very class the situation is a classroom interaction. So, I am a teacher and anyone who's listening to this lecture I assume is interested in knowing more about communication or communication competence.

And this is what will determine the way I teach this class. And that is one, identifying who the other person is I am in the classroom situation, who is the other person probably a student or another faculty. Who is trying to assess my competence, in communication or in teaching communication I do not know who will be listening to this lecture, but that is where I am coming from. So, in addition to talking to you like students the way I address students in class I am also trying to constantly remind myself, that this video lecture could be used to assess my ability as a teacher.

So, the other person could be senior colleague, it could be students, it could be someone in the corporate world, who could be interested in learning more about communication, it could be research students and so I have to include all those elements. The third thing once I have identified who the other person is, identifying who you are and what kind of relationship between the self and other is implied. Now, further most part the purpose of these lectures is to train people, who do not have access or who may have limited access to a certain quality of teaching or to certain subjects, which may not be available to them very easily.

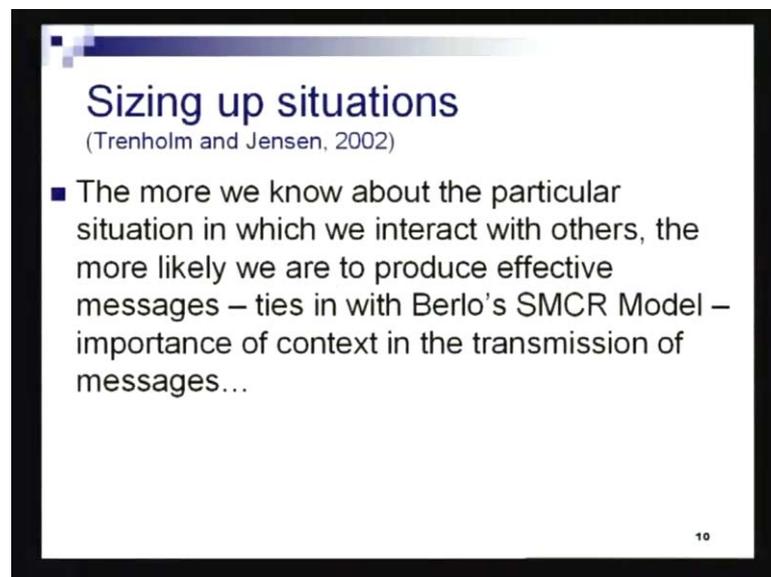
Now, my relationship here is the teacher student relationship primarily I am not doing this for a job interview, if it gets used for a job interview great, but I am very happy in my job, I do not have any plans to change. So, big deal you know, but if I apply for another professional opportunity, within this job that requires me to present an evidence of my teaching skills may be or for a promotion, maybe they the y might view this I do not know.

But, still my primary purpose of being here is teaching students. So, the relationship I am perceiving here is the teacher, student relationship and the fourth thing is identifying why things unfold the way they do. And here, depending on what I hear myself seeing, the problem with this lecture is that there is no classroom interaction, I do not know what is

going on in your mind, when you listen to this lecture. So, if it were a live transmission things would unfold in a different manner.

But, at this point I just have to assume the kinds of questions that could come from the audience and respond to them and this is just a one way communication. So, there's a lot of intrapersonal communication going on in my mind, where I have one part of my mind is acting like a student or as a listener of this presentation and that is why that is a part of the interpretive competence.

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**Sizing up situations**  
(Trenholm and Jensen, 2002)

- The more we know about the particular situation in which we interact with others, the more likely we are to produce effective messages – ties in with Berlo's SMCR Model – importance of context in the transmission of messages...

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Sizing up situations, knowing where I am and what this situation around me is called sizing up situations. The more we know about the particular situation in which we interact with others, the more likely we are to produce effective messages. If I know where I am, if I know what is happening around me, it is more possible, it is easily possible or more I can understand the situation, much better and I can design messages that can get me the result I need, from the environment.

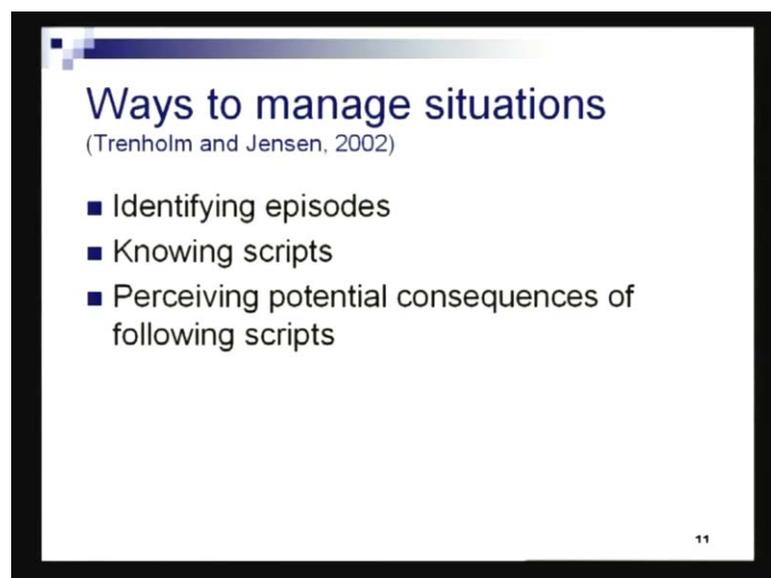
And this really ties in with Berlo's SMCR model and the important of context, what is context, context is what we find ourselves in, context is the inter an intrapersonal environment. So, there is a intrapersonal environment which is my attitude, which is my beliefs, which is what I am doing, which is what I plan to do with whatever I am doing and the interpersonal context could be the physical context, could be the relationships I have with the people in my environment and so on and so forth.

So, this really précising up situations part, really ties in with that importance of context all those factors that Berlo's discussed in the model, in the SMCR model in the context of the sender the receiver and the channel the components of the channel. And this is really where we start, we do it subconsciously I do not sit here and make a list of things that are in my environment, no I do not sit with the pen and paper and say I am going to go into a class. And let me find out how many empty chairs, there are and what will go on in my mind, and what direction the camera is facing.

But, I make a tentative I get a tentative idea in my head, about or in my mind about the environment that I am in this is an empty room and am sitting here and I am trying to talk to an audience that I have never seen. And I do not know when somebody will view this lecture you know, if at all somebody will view this lecture and when they will view it and what kind of environment, they will be in.

So, I am just imagining these things. But, that is making up the context that is making up my perceptions of where, the interpretation of my message will be and on depending on my understanding of the context or the physical environment of where, my message possibly might be interpreted I am trying to design, my words or design my message accordingly.

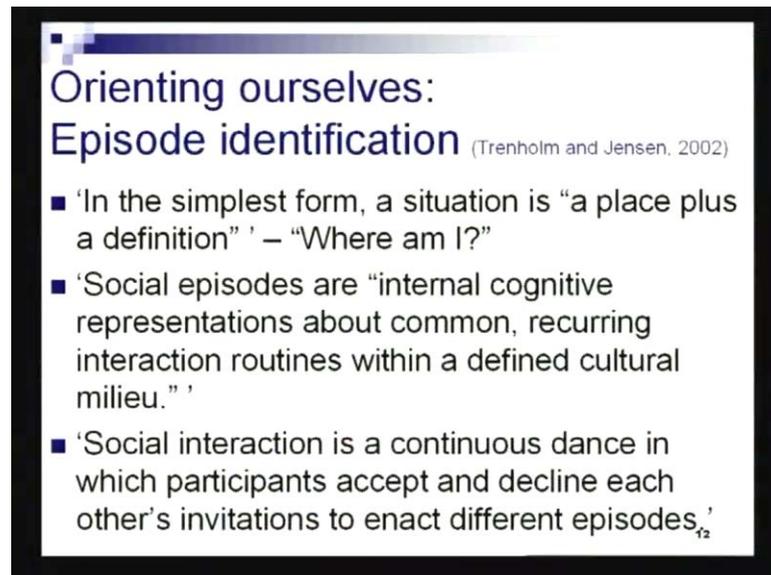
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So, that is really what this is about and that is where we start, according to Trenholm and Jensen, we manage our situations. Once, we get an idea of what the situation is, we try

and manage that situation and we in doing, so we do three main things, we identify the episode that we are in we try and find out the scripts that we are supposed to use and we try and perceive the potential consequences of following these scripts and I will explain to you what these things mean.

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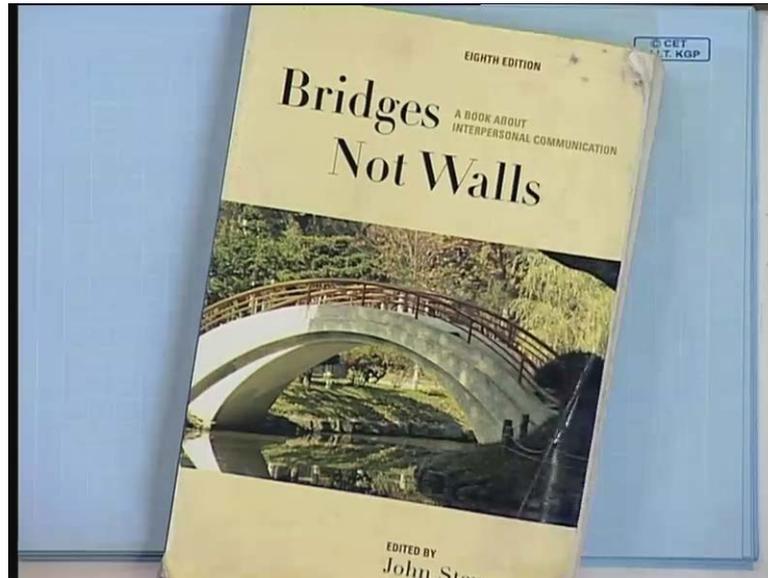


**Orienting ourselves:**  
**Episode identification** (Trenholm and Jensen, 2002)

- 'In the simplest form, a situation is "a place plus a definition" ' – "Where am I?"
- 'Social episodes are "internal cognitive representations about common, recurring interaction routines within a defined cultural milieu." '
- 'Social interaction is a continuous dance in which participants accept and decline each other's invitations to enact different episodes.'

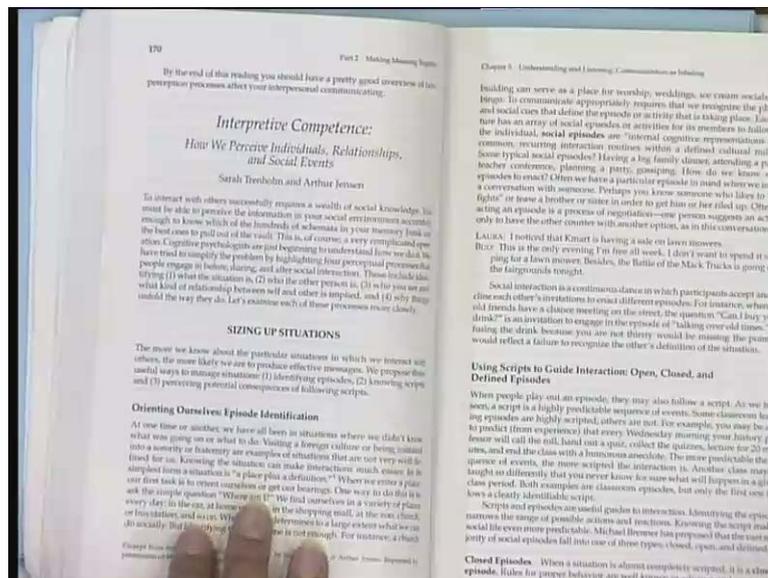
The first part here is orienting ourselves, which is the episode identification. Again this is by Trenholm and Jensen this is a very, very good article called interpretive competence, how we perceive individuals, relationships and social events from this book called bridges and walls.

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I told you, I will be using this book and this is the chapter that I am following.

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And this really ties in with what I am trying to do here. So, this is the title of the chapter interpretive competence, how we perceive individuals relationships and social events, by Sarah Trenholm and Arthur Jensen and this is on page number 170. I am going to take a lot of what I teach today from this chapter it is a very well researched chapter. So, according to them, when we identify an episode in the simplest form, we find out what the situation is.

And in the simplest form of situation is the place, plus the definition of the place, this is a classroom, any class room my understanding of this classroom is that it is an empty classroom. Where I have to imagine an unknown number of students, I have to imagine some faces looking at me from these empty chairs; this is a classroom where my class is going to be recorded. It is not a lecture that I can deliver and forget about I do not do that none of us do that, but, still you know once you are done with the lecturer you feel, it is gone and there are certain things that you can do in the next class that is not what is happening here, this is a special kind of classroom with lights and the camera and a computer and no people, just a teacher.

So, this is the situation plus the definition of the situation that is the first part. The second part here is, social episodes are internal cognitive representations about common, recurring interaction routines within a defined cultural milieu what could this mean think. According to Trenholm and Jensen, social episodes or social situations or internal cognitive representations, internal representations that I think about common recurring interaction routines. Things that happen on a day to day basis for a teacher a recurring interaction routine is the classroom situation, where the teacher talks to the students within a defined cultural milieu.

So, this is a recurring situation, a recurring teaching situation within a lithe, well known technical school in India, the cultural milieu is very different. This is not the University of Denver in the United States of America that is where I got my Ph.D. So, it is a very different situation from the university of Denver, in the university of Denver could not be talking about certain things, about India as freely or not as freely, but I could not, I would need to explain the cultural things a lot more, in a western setting then I would here.

So, if I talked about diwali I would need to first tell people what diwali was, I would need to say it is the festival of lights and it is the triumph of good over evil and this is what happens at diwali. And here I say diwali and the picture comes into the minds of all the Indian students about, all these diyas lighting up, lots of sweets a holiday national holiday, break from work at IIT diwal's signifies the illumination. And rangoli festivals which are a big thing, people outside of this cultural setting do not know what I am talking about.

So, this is a recurring phenomenon within IIT it is very common thing, but when I came here the first time, they said we have an illu festival. I said illu festival what is that supposed to mean, everybody who had been at IIT for a while, now understood what word illu was a short form of illumination competition, which is this magnificent competition where the students meticulously arrange the diyas or the earthen lamps. Now, I use the word diya and most Indians can understand what I am referring to.

But, since this lecture could be heard by somebody outside of India, I will have to explain that the diya is an earthen lamp. And the students meticulously arrange the earthen lamps, in the form of pictures and these pictures and then they are assessed on the, on various things on the creativity on how fast they do things and all that stuff, I use the word rangoli and people in India understand what rangoli is all about.

But, anyone outside of India or anyone who's never heard the term, probably in a western country I will have to explain that rangoli is a form of floor decoration. Where, we use mostly natural colors to make these traditional designs, on the floor to welcome the gods and goddesses into our homes to welcome, to good in our environments and that is what diwali is all about and lots of sweets, to celebrate this happy festival. So, this is a recurring thing for us, for us the word diwali, diya, rangoli everything is just a common part of our routine.

And we going back to this point it is a social episode and the internal cognitive representation, I know that diwali means this and in an Indian setting. Let me come back to this example of this class, I have an internal cognitive representation, I have an understanding of what this classroom is and how this classroom is different from the regular classroom that I teach my classes. In the social interaction here, is a continuous dance in which participants accept and decline each other's invitations to enact different episodes.

An episode is an enactment of the situation, what I do in a situation and social interaction is this constant exchange of messages, in which the different participants accept and decline each other's invitations to participate in that episode. How I respond to you, whether I want to be in your comfort zone or not whether I want to respond to your message or not, if I want to respond to your message what do I do, how do I take it to the next level all that is included in social interaction.

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**Using scripts to guide interaction**  
(Trenholm and Jensen, 2002)

- 'A script is a highly predictable sequence of events.'
- 'Closed episodes: When a situation is almost completely scripted ...' e.g. Performance evaluation, entrance exams etc.
- 'Open episodes: When participants enter a situation without any preconceived plan or with a very general one ...' e.g. Job interview, Team meetings etc.

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The second part of this is using scripts to guide interaction. According to Trenholm and Jensen a script is a highly predictable sequence of events, the word script you must have heard all these famous actors and actresses get these scripts for the movies, people who are in the media get a script, for what they need to say when the camera is on I do not get a script, I am talking to a camera, but I do not get a script, but I have my own script.

So, I know that I have to go by this lights there is some openness I can in innovate, I can improvise when I am talking to the camera, but for the most part it is impromptu. So, this is a highly predictable sequence of events, I know what is coming next and this is a script, closed episodes are when a situation is almost completely scripted. For example, a performance evaluation your boss calls you once in six months, once a year asks you what you have done, what did you promise to do, what have you been able to achieve, what have you not been able to achieve, why what can I do to help you or when will you get back on track.

If you are not been on track, so far and what are the consequences. So, it is pretty much scripted, the entrance exams they timed down to the last minute I do not know how many of you have sat for the entrance exam for IIT the joint entrance examination, for IIT or the civil services entrance examination or the GRE graduate record examination or the graduate management aptitude test or the combined aptitude test, for admission to the Indian institutes of management.

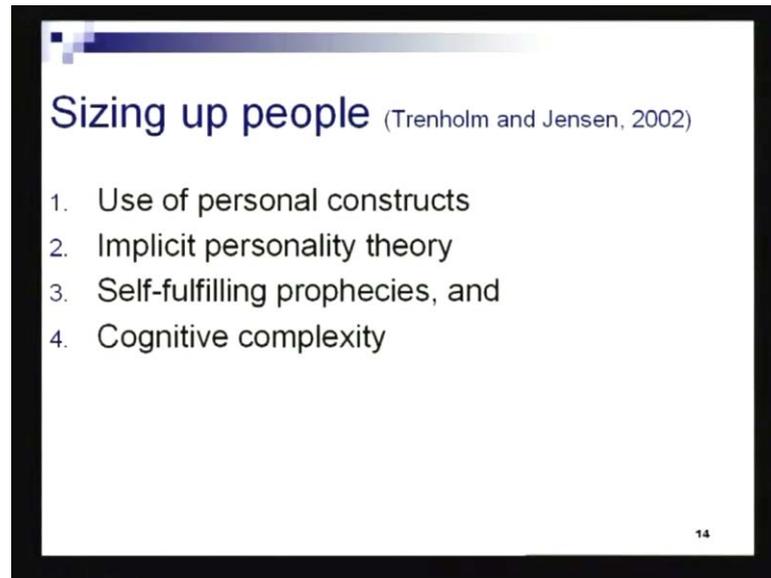
So, all these are very, very scripted you know once the bell rings then it is like people are robots. And their following the set of instructions and your going by the minute and they do not care who you are and what your problem is, but it is like there's a solution for every problem, which is by the book. And so you know it is a very scripted very well defined, set of instructions that people follow and that is a closed episode, you know that those three hours every minute, whatever you do how you write the exam is your problem, but as far as the people there are concerned they know exactly what needs to be done.

Now, on the other hand we have open episodes and open episodes are, episodes when participants enter a situation without any preconceived plan or with the very, very general plan. For example, a job interview, a job interview is actually not very open, your team meetings are open, your social events are absolutely open, you know boss is called you for am say a promotion party and you go there, and you know that the first thing you do is go and say hello to everyone you know. And then you probably be served some drinks and snacks, but it is all wide open, what you do who you talk to what order you talk to them in nobody knows, your social functions at home completely open handed.

So, these are the scripts our notions of the scripts guide how we interact in these situations, in closed ended in, closed episodes there is a certain set of instruction we follow and we know that the, episode will end, and we are very comfortable with that, in an open episode we just go in and we modify our interactions as we go in, our interactions are not practiced in a closed episode our interactions are more or less practiced. So, one party in one party as a set of instructions and the other party knows what that set of instructions is, the receiver of the message also has a very closed idea or a closed method of responding to this very, very strict set of instructions. In an open episode the receiver of the message also adapts to the situation.

So, it is a mutual flow of messages, of meanings, of perceptions you know and that is why we say that the communication, depends upon both sender and receiver. One person cannot determine, what happens one person is in not, in no position to determine what happens next, everything is dependent on the others person.

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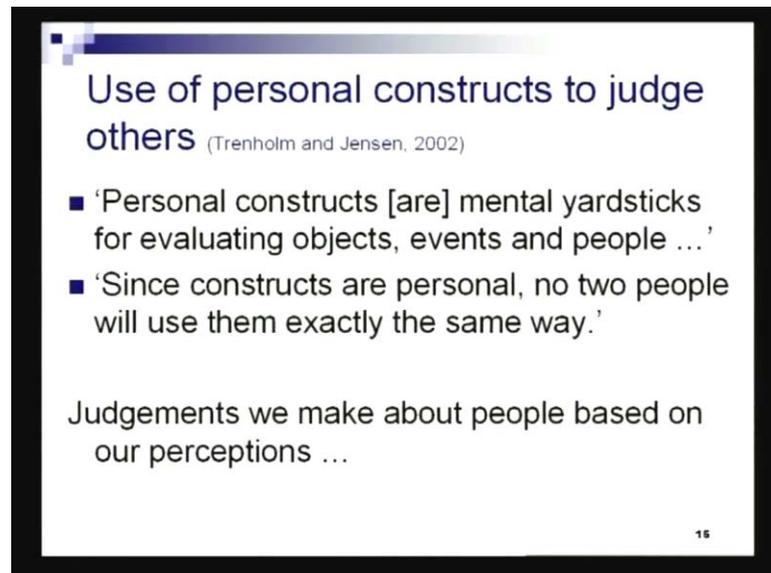
**Sizing up people** (Trenholm and Jensen, 2002)

1. Use of personal constructs
2. Implicit personality theory
3. Self-fulfilling prophecies, and
4. Cognitive complexity

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Sizing up people is the next thing. Now, when we size up people we try and find out, what people are and what we perceive them to be and to do that we do four things, we have we use personal constructs, we have an implicit personality theory and we have self fulfilling prophecies and lastly we have cognitive complexity.

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**Use of personal constructs to judge others** (Trenholm and Jensen, 2002)

- 'Personal constructs [are] mental yardsticks for evaluating objects, events and people ...'
- 'Since constructs are personal, no two people will use them exactly the same way.'

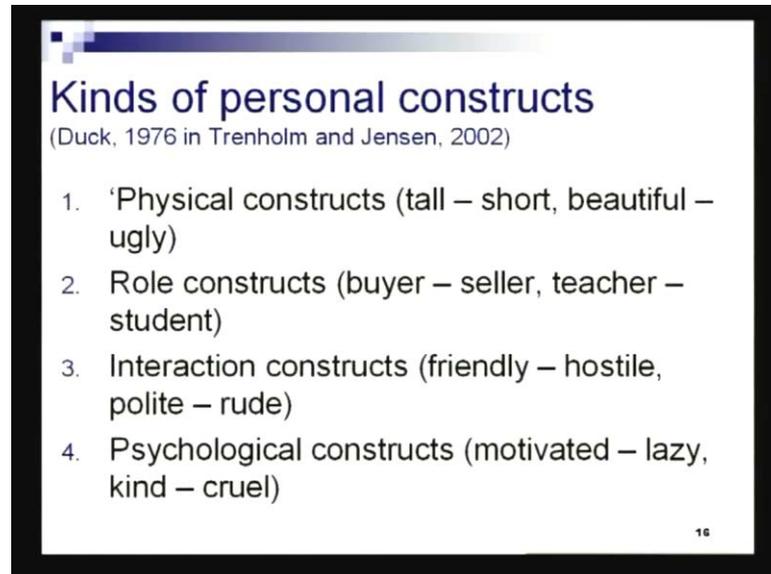
Judgements we make about people based on our perceptions ...

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Let us see, what each of these things are we use personal constructs to judge others, personal constructs are mental yardsticks for evaluating objects, events and people. They are the ideas we have in our minds that, we use to judge people; since constructs are

personal no two people will use them exactly in the same manner. We call them personal constructs, these are judgments we make about people based on our perceptions.

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Some personal constructs we use, according to duck, 1976 in Trenholm and Jensen, 2002 we have four kinds of personal constructs and we follow this order, while assessing a person. The first thing we tend to assess or judge a person on, is the physical attributes tall, short, beautiful ugly, fair, dark big eyes, small eyes, big hands, small hands, large feet, small feet, stocky, fat, thin all those things. So, the physical attributes of a person.

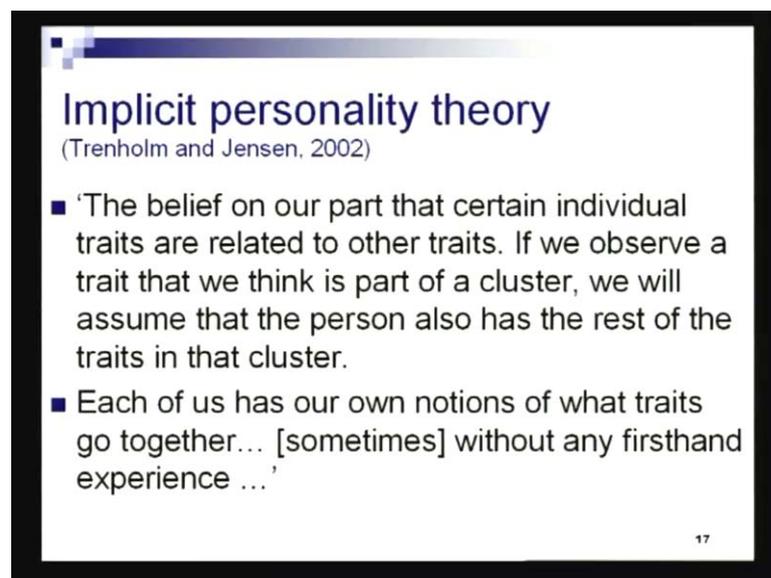
Then depending on these physical attributes, we have and these physical attributes can also include the artifacts. What the person is carrying, what you see in the first go loud voice, soft voice, polite, not polite, but I mean loud voice soft voice and based on that then we go onto the roll construct. So, roll constructs are if I am standing here and talking to you, how do you perceive me do you perceive me as a teacher, do you perceive me as an unsure student whose or as a new teacher or as a an experienced teacher, do you perceive me as a researcher, do you perceive me as a student who is just trying to get into the teaching profession.

So, what is my role here what is your role and what is my role, so we have these roll constructs, who am I in relation to this person that I am talking took. And then once we have established the roll constructs, the person looks like this and I am x in relation to this person, then we move onto this third type of construct which is the interaction

construct. So, so and so is a friendly tall teacher. So, what my interpretation of the persons behavior is depending upon my interaction this comes in, after I have interacted with the person for a little while. And the interaction constructs come in friendly or hostile, polite or rude, warm hearted or aggressive or not very aggressive or meek. So, all those things will come up after we have had some interaction with the person.

The fourth kind of construct is the psychological construct. And this is the assumption we make about the general personality of the person, is the person motivated, is the person aggressive, is the person lazy, is the person kind, is the person cruel. So, these are the assumptions we make about the personality of the person and this is the order, we proceed in although subconsciously.

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**Implicit personality theory**  
(Trenholm and Jensen, 2002)

- 'The belief on our part that certain individual traits are related to other traits. If we observe a trait that we think is part of a cluster, we will assume that the person also has the rest of the traits in that cluster.
- Each of us has our own notions of what traits go together... [sometimes] without any firsthand experience ...'

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Implicit personality theory is the belief on our part that certain individual traits are related to other traits. So, if we observe a trait that we think is a part of a cluster, we will assume that the person also has the rest of the traits in that cluster. For example, if and Indian woman has long hair which just see the persons hair, from behind thin long hair she must be beautiful, long dark hair she must be using coconut oil or mustard oil. She's always had long hair it could be artificial hair we do not know, but we just immediately make a an assumption if she has long has she must be beautiful.

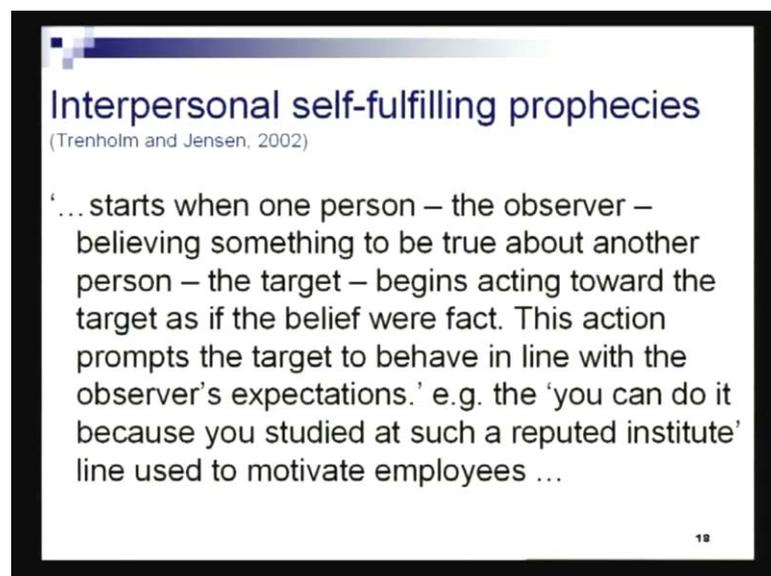
And then we look at the other attributes of the person and we are like no-no, she's a show off she's just trying to show off her hair, the rest of her may not be, so good looking. But,

then we create these assumptions in our mind, if so-and-so is a well educated she must be polite, not always true or if the person is talking about or is expressing his or her expertise in some area.

Some people may not like it very much and say well you know this person, is just trying to brag or on the other handsome, people could take that person to be brilliant. If I am talking to about communication and you like what I am saying, you could just make an assumption I hope you do actually, but you could just make an assumption that my god she knows about this. So, she must be knowing about everything as related to communication, according to your perception of communication or all teachers at the all teachers not teaching in IIT are not, so brilliant.

We had that assumption I mean or people just make that assumption that if you have not been able to do your degree at a school like IIT or NIT. May be you are not that smart that is not true that is really not true that is just a matter of who got the opportunity, but we make those assumption. So, if a person is civil servant the person must be brilliant because the person has cleared the civil services examination many times we make our notions, we make these notions without any first hand experience.

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The next slide here is, interpersonal self-fulfilling prophecies. We make these notions about the implicit personality and then we also have these interpersonal self fulfilling prophecies. These prophecies start when one person the observer starts believing

something to be true, about another person who is the target and begins acting towards the target, as if the belief were fact. This action prompts the target to behave in line with the observer's expectations.

Please read this once, let us read this once again. This starts when one person the observer believing something to be true about another person the target, begins acting towards the target as if the belief were fact. This action prompts the target to behave in line with the observer's expectations this for example, the you can do it because you studied at such a reputed institute line, used to motivate the employees or your teachers telling you, you can do it, you are brilliant, your parents telling you, you are great, you have it in you and you start believing that. And that takes you to great height.

So, we start believing in whatever people tell us about ourselves. And when we start believing in these things, we start acting according to them, we start pushing ourselves to reach those great heights, we start pushing ourselves to do what is expected of you. In India I have seen this happening in a lot of families and it is really nice that our parents push us, so much. And you know since we are kids we are told, you are coming from this family you are a good kid, you are a very good child, you are a very well behaved child, you belong to this family, you have to be a well behaved child.

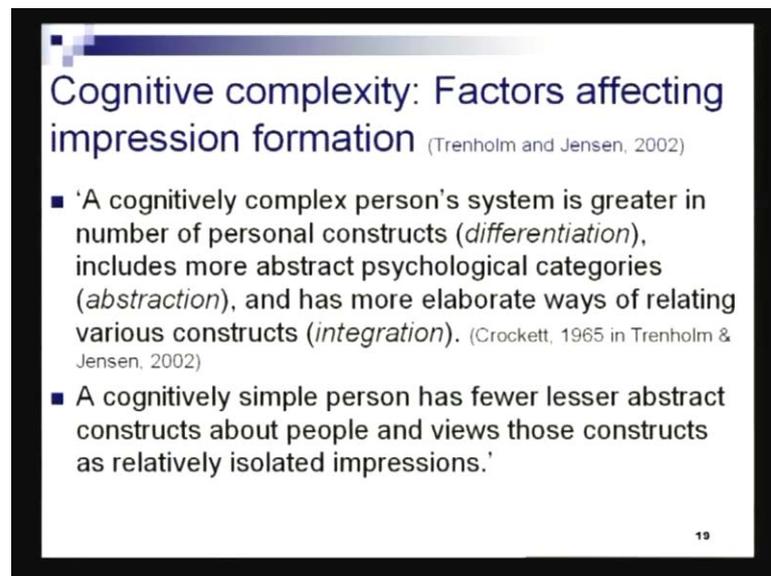
So, all those things are constantly fed into our minds and our definition of good is shaped by the definitions of morality, we get from our parents and from our teachers. So, we start acting according to those notions and it is really nice because these things help us live up to the expectations, they have set for others which really push us towards doing something better than what we had imagined. We were just left on our own, we may not have may not be able to achieve all that, but these expectations these constant inputs that we get from our environment.

Even if we fail our teachers and our parents tell us no, no does not matter you failed no problem, you will get up and start running all great people fail, nobody believed Einstein when he gave  $e$  equals  $m c$  squared, people thought he was trying to challenge Newton. So, nobody believed him, but see how popular how well respected he is in the world of physics now. So, you know people will give you such examples and you feel maybe it is not, so bad.

And that really helps you get out of this depression, sometimes or this lack of motivation it just motivates, you it gives you a reason to move on and this is a self fulfilling prophecies. And it really works, in your favor and this I mean know some people will assume good things about us no matter. What they get one small idea about us and they start assuming good things about us. And that will take us to great heights and that is a self fulfilling prophecies.

And that is how we judge people, we say one thing and we put them into a category. Our parents say you are my child, you have to behave in this manner, you have to be polite to your elders, you have to be warm to your the people younger to you, you have to be respectful to your teachers, you have to do well at school and you start believing those things about yourself. And once you start believing them about yourself, you start working according to them and you start actually expressing, what has been expected of you.

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**Cognitive complexity: Factors affecting impression formation** (Trenholm and Jensen, 2002)

- 'A cognitively complex person's system is greater in number of personal constructs (*differentiation*), includes more abstract psychological categories (*abstraction*), and has more elaborate ways of relating various constructs (*integration*). (Crockett, 1965 in Trenholm & Jensen, 2002)
- A cognitively simple person has fewer lesser abstract constructs about people and views those constructs as relatively isolated impressions.'

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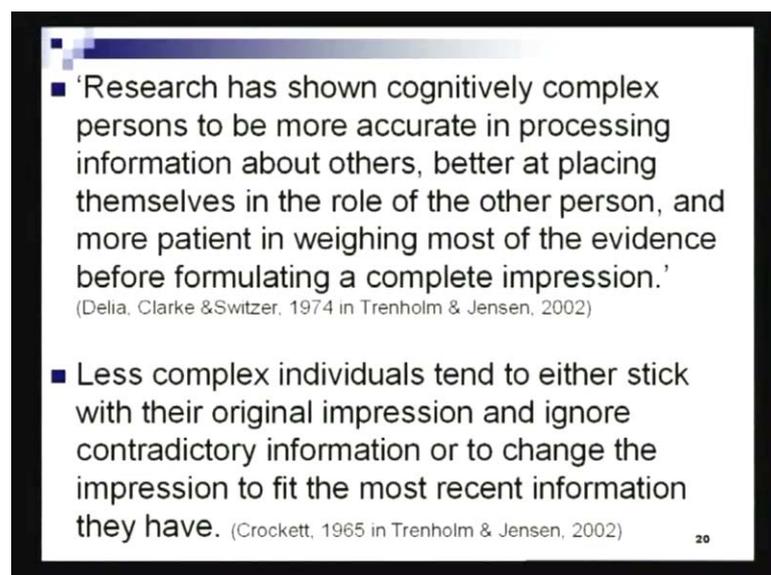
Cognitive complexity, cognitive complexity is factors affecting impression formation. A cognitively complex person system is greater in the number of personal constructs, so I if a cognitively complex persons, will have a larger number of personal constructs about people. So, the person will not classify people into short or tall, could be average, could be slightly below average, could be classifying people according to the state, they are

coming from well maybe mountain people, according to the people living in mountains this is the average height.

But, according to people living in planes, this is the average height as from a Caucasian point of view your short, but from a north Indian point of view your tall. So, all those differentiations, specialize contextual constructs come in and that is called as differentiation. And a cognitively complex persons system is greater is has a larger number of personal constructs, which means there's a large amount of or a greater amount of differentiation.

And it includes more abstracts psychological categories and has more elaborate ways of relating various constructs. So, not only is a cognitively complex person able to see things in their own context, the person is also abstract these constructs are look at the abstractions of these constructs. And integrate these abstractions into, a complex whole and situated contextually. As opposed to this, a cognitively simple person has fewer, lesser abstract constructs about people and views those constructs as, relatively isolated impressions. It is either black or white, there are no grey areas and that is the way I feel and that is the way the world is and that is what people who are not, so cognitively complex feel and it is.

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- 'Research has shown cognitively complex persons to be more accurate in processing information about others, better at placing themselves in the role of the other person, and more patient in weighing most of the evidence before formulating a complete impression.'  
(Delia, Clarke & Switzer, 1974 in Trenholm & Jensen, 2002)
- Less complex individuals tend to either stick with their original impression and ignore contradictory information or to change the impression to fit the most recent information they have. (Crockett, 1965 in Trenholm & Jensen, 2002)

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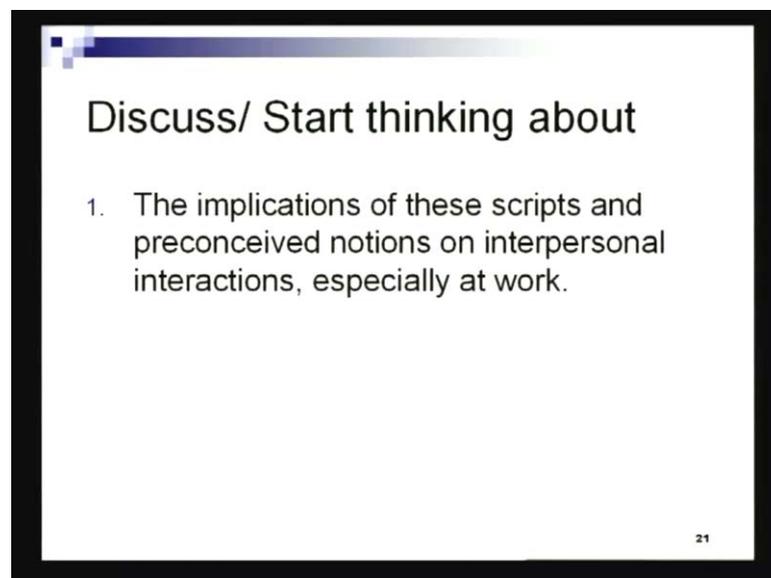
Research has shown that cognitively complex persons are more accurate in processing information about others, they are better at placing themselves in the role of the other

person, and they are more patient in weighing most of the evidence before formulating a complete impression. So, research has demonstrated that a person who is more cognitively complex is able to view people has a better ability to view people, in their specific contexts.

And situates them contextually before the complete impression is formed, as a pose to this the less complex individual tend to either stick with their original impression and ignore contradictory information or they tend to change the impression to fit the most recent information they have. So, what they do is they say no I have believed this about this person and if the person is good, the person will be good throughout his life.

And some vague incident does not mean the person is not good or if there is glaring evidence that the person has done something unethical, then they immediately change their stands and they say I believe the person to be good. Now, the person is bad. So, you know there is no contextual information attached it is just slotting people into different categories.

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Now, what I want you to start thinking about is the implications of these scripts and preconceived notions on interpersonal interactions, especially at work.

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**Sizing up relationships**  
(Trenholm and Jensen, 2002)

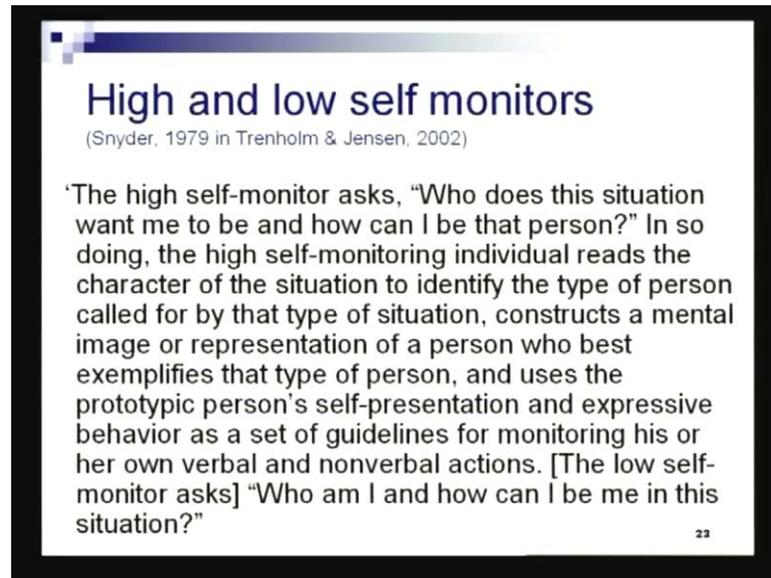
Self-monitoring: Deciding who to be  
'Just as we form impressions of others, we form and present images of ourselves to others. The awareness of images of self and the ability to adapt these images to the situation at hand has been referred to as self monitoring.' (Snyder, 1974 in Trenholm & Jensen, 2002)

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Let us move onto the third part that Trenholm and Jensen talk about and that is sizing up relationships. And in this what we do is self monitoring, when we size up relationships, when we try and find out what our relationships are with our environment, what we have really do is monitor our selves. Self monitoring is deciding who to be, just as we form impressions of others, we form and present images of ourselves to the others.

We not only size up others, we also size up our relationships with them, we also try and find out what our relationship is with our environment. The awareness of images of self and the ability to adapt these images to the situation at hand has been, referred to as self-monitoring. So, just as we form impressions of others we also monitor ourselves and our ability to adapt these images to the situation at hand is referred to as self monitoring.

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## High and low self monitors

(Snyder, 1979 in Trenholm & Jensen, 2002)

The high self-monitor asks, "Who does this situation want me to be and how can I be that person?" In so doing, the high self-monitoring individual reads the character of the situation to identify the type of person called for by that type of situation, constructs a mental image or representation of a person who best exemplifies that type of person, and uses the prototypic person's self-presentation and expressive behavior as a set of guidelines for monitoring his or her own verbal and nonverbal actions. [The low self-monitor asks] "Who am I and how can I be me in this situation?"

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High and low self monitors, the high self-monitor asks, who does this situation want me to be and how can I be that person. A person who is high on self-monitoring a person who tries to monitor his own behavior, according to the environment this or her own behavior. Asks what the situation is like and what does the situation need me to be and how can I be that person, how can I fit in and inherently asks himself what can I do. So, that my own perception myself does not change, but I still fit.

In, so doing the high self monitoring individual, reads the character of the situation to identify the type of person called for by that type of situation. Constructs a mental image or representation of a person who best exemplifies that type of person, finds out what the situation means. Then constructs a mental image of the kind of person who would fit best into that situation, and uses the prototypic persons self presentation and expressive behavior, as a set of guidelines for monitoring his or her own verbal and non verbal actions.

The high self-monitoring individual, really takes this image of the perfect fit a person who could be the person perfect fit in that particular situation. And then modify his or her behavior, according to what he or she perceives to be the perfect fit, brings about those changes in her or his or her own self presentation. What should I look like, what should I behave like or how should I behave. And then those set of guidelines are

decided by a high self monitoring person nobody is helping him sometimes the person may seek help.

But, usually this is done on his or her own at least the motivation to get help comes really from inside and the person takes these set of guidelines and starts acting according to these guidelines, to fit in well with the situation. The low self monitor asks who am I and how can I be me in this situation, what can I do to not let go of myself. So, you see these either of these is not bad I just want you to start realizing that none of these things, are right or wrong. We are just different people, some people behave differently than others and a high self monitor may not be a high self monitor at in all situations.

There are certain things that we will do, no matter what and there are certain things that we will not do, no matter what I will give you small example. I made a special request to stand and teach this class that is where my low self monitoring comes in I will not adapt myself because I feel uncomfortable when I sit down and teach my natural style of teaching is standing and teaching. So, I made a request to allow me to stand and teach.

But, I cannot have students here, so I have to change my style of teaching in such manner. So, that if you are listening to this lecture you feel as if I am talking to you, I am not getting anything from you I am just assuming in my mind, when I pause I am really hoping that you will start thinking and you will want to ask me questions I am just hoping that. Even though that is not coming I am adapting my style accordingly because this has to look like a real classroom situation, I could have very easily just written down every lecture and stood here and started reading out, but that is not really the case. So, that is what this is all about we can be high self monitors in one situation and the other situation, we become low self monitors. And we switch and that is this high self monitoring is really adaptability and that is what I want to talk to you about.

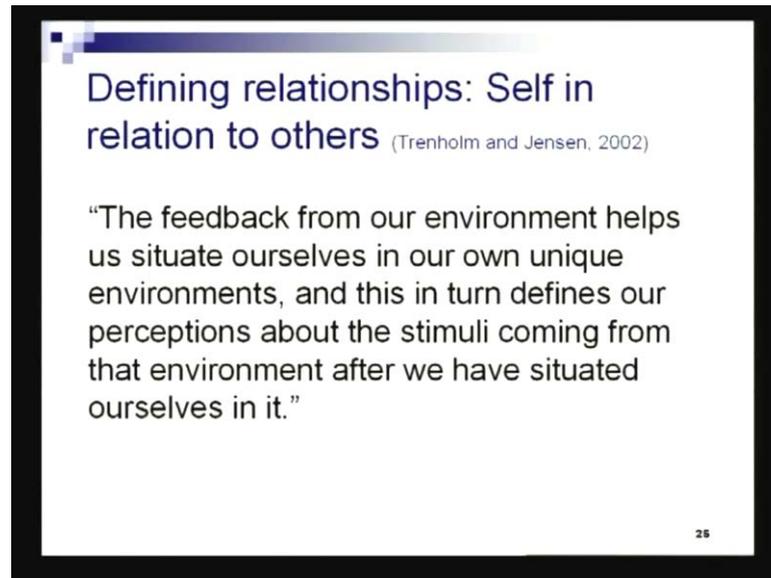
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Research demonstrates that being adaptable; being a high self monitor is one of the keys to social success. We really need to learn to adapt to situations I am not saying you must give up your natural style, I am not saying you must fit in with every situation no please by all means, retain your individuality. But, wherever it is possible to adapt without letting go of yourself fit just might be a good idea.

But, you have two asses that situation that is why I am not going to give you any patchworks, I did not say that if you read this sentence carefully, it says research demonstrates. I am not giving you any patchwork, I am not giving you any solution, I am not giving you any suggestion it is the research that shows that if you are adaptable, you could it could contribute to your social success.

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**Defining relationships: Self in relation to others** (Trenholm and Jensen, 2002)

“The feedback from our environment helps us situate ourselves in our own unique environments, and this in turn defines our perceptions about the stimuli coming from that environment after we have situated ourselves in it.”

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Defining relationships, self in relation to others. The feedback from our environment helps us situate ourselves in our own unique environments, and this in turn defines our perceptions about the stimuli coming from that environment after we have situated ourselves in it. Today's lecture is really going to confuse you I think because I am giving you the all these abstract things, but just think and try and apply whatever I am telling you.

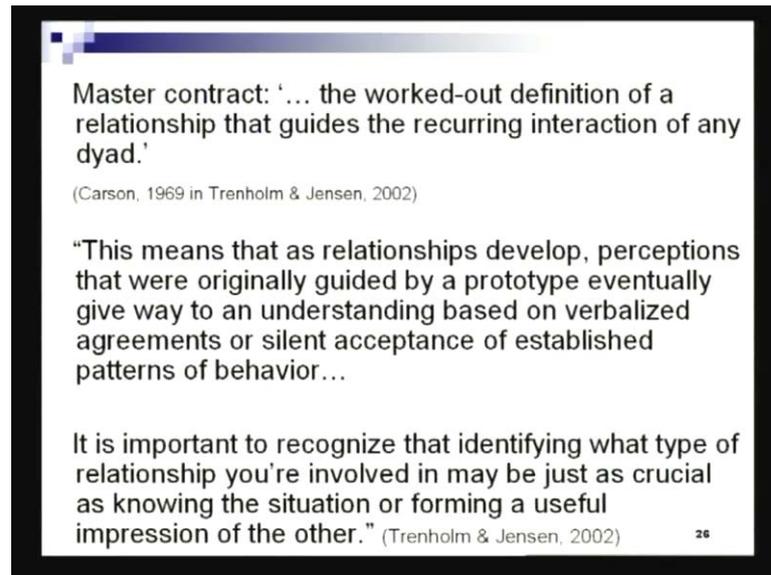
What we get from our environment, helps us situate ourselves in the environment helps us find out where we are in our environment. And this in turn defines our perception about, what the environment is like, what kind of stimuli to expect from our environment after we have situated ourselves in it. So, when I came here I said I am a non Bengali and then I got this very friendly feelers, from the environment and I met other non Bengali who said that this is a very friendly place to be in and you will get used to food here.

So, I do not eat fish and they said you find food there are lots of people here in Bengal who do not eat fish, non Bengalis who live here and there doing quite well and you will get used to the culture here because people are really, really friendly. So, when I was new when I joined this place, initially I was little uncomfortable. I said new place lots of Bengali names in the directory, what do I do.

But, then slowly with the friendliness that came to me from the environment, I adjusted and I became more relaxed and I realized that I was not an outsider. When I came here I

have felt I was an outsider, it was natural everybody around me talking in Bengali or Oriya it was not everybody, but many people. But, when I got these friendly feelers I realize, well maybe no I am not an outsider I am also a part of this environment. And then I slowly started sending out signals as a part of the environment and that is really what this is all about.

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Master contract: '... the worked-out definition of a relationship that guides the recurring interaction of any dyad.'

(Carson, 1969 in Trenholm & Jensen, 2002)

"This means that as relationships develop, perceptions that were originally guided by a prototype eventually give way to an understanding based on verbalized agreements or silent acceptance of established patterns of behavior..."

It is important to recognize that identifying what type of relationship you're involved in may be just as crucial as knowing the situation or forming a useful impression of the other." (Trenholm & Jensen, 2002) 26

This is the last slide for today's lecture, we have a master contract. The master contract is the worked out definition of a relationship that guides the recurring interaction of any dyad. Now, I want you to start thinking about it I will discuss this slide again in the next lecture, but today I want you to start thinking about all of these points. This means that as our relationships develop, perceptions that were originally guided by a prototype eventually give way to an understanding based on verbalized agreements or silent acceptance of established patterns of behavior.

So, this is a worked out definition this is something that we construct socially and this means that our relation, as our relationships move along the perceptions. That we had that were originally guided by a prototype that were originally determined by our perception of what something should be like. Eventually gives way to an understanding based on the verbalized agreements, based on what we get from our based on what people say that they agree to about us or silent acceptance of established patterns of behavior.

It is also important to recognize that identifying what type of relationship you are involved in may be just as crucial as knowing the situation or forming a useful impression of the other. So, that is what this really is all about I want you to think about these points and ponder over them and we will discuss these points, in the next class. And also want you to think about, how these things will help you determine the how these points really contribute to your understanding of international business communication and intercultural communication, as part of international business communication.

Thank you.