Group Dynamics and Communications in IT

**Конспект лекцій з дисципліни "Group Dynamics and Communications in IT"
для студентів спеціальності 123 «Комп'ютерна інженерія»
денної форми навчання**

Чернігів   2018

Group Dynamics and Communication in IT. Конспект лекцій для студентів спеціальності 123 «Комп'ютерна інженерія» Укладч:-Светенок Л.К. Чернігів: ЧНТУ, 2018. – 50 с.

Укладач: Светенок Л.К., старший викладач кафедри іноземних мов

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ЗМІСТ

Вступ

Сучасні вимоги до підготовки кваліфікованого фахівця перш за все потребують від нього бути активним учасником всіх глобалізаційних процесів, тобто бути плідним учасником міжкультурної комунікації та мати необхідні комунікативні спроможності в сферах професійного та ситуативного спілкування в усній і письмовій формах, вміння практичного володіння іноземною мовою в різних видах мовленнєвої діяльності в обсязі тематики, що обумовлена професійними потребами; та бути спроможними оволодіти новітньою фаховою інформацією через іноземні джерела. Все це підвищує попит на кваліфікованих випускників (фахівців), які вільно володіють англійською мовою – мовою міжнародного спілкування, а також мають ряд інших, так званих, «м'яких» навичок, зокрема уміння працювати в команді, ставити цілі, планувати час, тощо та обумовлює необхідність вивчення курсу "Group Dynamics and Communications in IT".

Конспект лекцій з курсу "Group Dynamics and Communication in IT" орієнтований на магістрів-науковців напряму підготовки 123 «Комп'ютерна інженерія» денної форми навчання, які володіють англійською мовою на рівні B2.

Конспект лекцій складено у відповідності з Навчальною програмою з дисципліни «Групова динаміка та комунікація (англійською мовою)» з метою полегшення сприймання теоретичного матеріалу студентами іноземною мовою.

Конспект лекцій містить 8 лекцій. 4 перші лекції («What is group? What is group dynamics?», «Types of groups», «Describing Groups» та «The nature of group dynamics») розповідають про поняття групи і групової динаміки, види, структуру та природу груп. Решта 4 лекції – «What is communication?», «Barriers in effective communication», «Communication media» та «Non-verbal communication» - висвітлюють питання комунікації.

1 Lecture 1
What is group? What is group dynamics?

The lone individual – the single man or woman who has no connection to other men and women – is an extraordinarily rare human being. *Homo sapiens* is capable of surviving alone. But few humans seek or enjoy the challenges of solitude. Most people prefer to live in groups. Virtually all the activities of our lives – working, learning, worshiping, relaxing, playing, and even sleeping – occur in groups rather than isolated from others. Most people belong to many different groups, so the number of groups in the world probably reaches well beyond six billion.

It's possible to say that to understand people we must understand their groups.

For centuries, sages and scholars have been fascinated by groups – by the way they form, change over time, dissipate unexpectedly, achieve great goals, and sometimes commit great wrongs. Yet groups remain something of a mystery – unstudied at best, misunderstood at worst. So as you already know, in this course we are going to unravel some of their mysteries by examining their basic nature, their processes, and their impact on their members.

So, group dynamics can be considered from two different points of view. First – group dynamics are the actions, processes and changes that occur within groups and between groups. Why do humans so often join with others in groups? How do members coordinate their efforts and energies? What factors give rise to the sense of cohesion? And how do groups and their leaders hold control over their members? Such inquiries provide the scientific basis for the field of group dynamics, which is the scientific discipline devoted to studying groups and group process.

What would you include if you were asked to name all the groups in which you are a member? Would you list your family? Are all the people you have friended on Facebook members of a group? The fellow students you have classes with? The people you work with? Your friends? The people standing in a line with you at the checkout counter of the supermarket? Did you include you and your partner? Which collections of humans are groups and which are not?

Theorists are not of one mind when it comes to defining the word "group". What features are important to be taken into account to define the word "group"?

There are really a lot of definitions of this word. Some of them stress the importance of communication or mutual dependence. "Any number of persons engaged in interaction with one another in a single face-to-face meeting or series of such meetings" (Bales) Or "Two or more interdependent individuals who influence one another through social interaction" (APA Dictionary of Psychology) Or "Two or more persons who are interacting with one another in such a manner that each person influences and is influenced by each other person" (Shaw) Others suggest that a shared purpose or goal is what matters. For instance, "Three or more people who work together interdependently on an agreed-upon activity or goal" (Keyton) Most, however, would agree that groups come into existence when people become linked together by some type of relationship.

Are three persons seated in separate rooms working on unrelated tasks a group? We understand intuitively that they can hardly be considered a group. If,

however, we create a connection among them, then these three individuals can be considered a group. (For example, we let them send notes to each other or we pick one person to distribute the tasks to the others).

Can we call people who share some superficial similarity, such as eye color, or favorite football team or birthplace group members? No, because we expect them to be connected to each other in socially meaningful ways. The members of a family who live in the same house, for example, are linked to one another by joint tasks, a shared living space, strong emotional bonds not only by genetic similarities. People who work together are linked by collaborative tasks that they must complete together, but in many cases they also become connected through a network of friendships and antagonisms. Even the people who are standing in a queue in a checkout counter are a group, for they are briefly connected in a situation that demands cooperation, communication, and patience. In all these examples, the members are linked together in a web of interpersonal relationships. Thus, a *group* is defined as *two or wore individuals who are connected to one another by social relationships.*

Speaking about the size of groups, what is the minimum and maximum?

A group can range in size from two members to thousands of members. Very small collectives, such as dyads (two members) and triads (three members) are groups, but so are very large collections of people, such as mobs, crowds, and congregations. On average, however, most groups tend to be relatively small in size, ranging from two to seven members.

Sociologist John James was so intrigued by variation in the size of groups that he took to the streets of Eugene and Portland, Oregon to record the size of the 9,129 groups he encountered there.

If you conducted this experiment how would you see that some people in the street are group? He defined a group to be two or more people in "face-to-face interaction as evidenced by the criteria of gesticulation, laughter, smiles, talk, play or work". He studied pedestrians walking down the city streets, people shopping, children on playgrounds, public gatherings at sports events and festivals, people in the movie theaters, and various types of work crews and teams. Most of these groups were small, usually with only two or three members, but groups that had been deliberately created for some specific purpose tended to be larger. His findings and the results of studies conducted in cafeterias and businesses are presented in the next slide. And we can see that although groups come in all shapes and sizes, they tend to "gravitate to the smallest size, two".

The size of a group influences its nature in many ways, for a group with only two or three members possesses many unique characteristics simply because it includes so few members. The dyad is by definition, the only group that dissolves when one member leaves and the only group that can never be broken down into subgroups. Very large collectives, such as mobs, crowds, or congregations, also have unique qualities. In a very large group, for example, the chances for each member to be connected to all other members become very small. As groups increase in size,

they tend to become more complex and more formally structured, subgroups are very likely to form. By definition, however, all are considered groups.

The members of any given group are connected to each other like a series of networked computers. These connections, or social ties are not of one type. They may be strong emotional bonds, like the links between the members of a family or a clique of close friends. But also they can be based on task-related interdependencies in a workplace. In some groups, members are friends of one another, but in others the members express little mutual attraction. The links may also be strong or relatively weak ones that are easily broken with the passage of time or the occurrence of relationship-damaging events. Even weak links, however, can create robust outcomes across an entire group of networked individuals. Nor do these relationships need to link every person directly to every other person in the group or to be mutual ones. In a group of friends, for example, some members may be liked by all the group members but these members may like only a subset of the group in return. But no matter what the nature of the relations, a group exists when individuals are connected to one another by some type of social tie.

The larger the group, the more ties are needed to join members to each other and to the group. The maximum number of ties within a group in which everyone is linked to everyone else is given by the equation $n(n-1)/2$, where n is the number of people in the group. Only one relationship is needed to create a dyad, but it takes 6 one-to-one links to connect every member of a 4-person group to every other member of that group (A/B, A/C, A/D, B/C, B/D, and C/D), and a 12-person group would need 66 links to join every member to every other member.

How many ties are needed to connect all students in your group? And what changes if I join?

The figure on the next slide illustrates the number of ties needed to connect all members grows exponentially as the group gets larger. Hence, many ties between members in groups can be indirect ones. Person A might for example, talk directly to B. B may talk co C, so A is linked to C through B. But even in large groups, members often feel connected to the majority of the group's members and to the group as a whole.

When the ties linking members are strong, the group is more stable and its influence on members is greater. But weak ties are also essential to the long-term functioning of groups. When information spreads throughout a group, it flows first along the strong ties, but to reach the entire group it must also be shared among members who are linked by weak ties. Individuals who are on the job market, for example, often learn of new openings from acquaintances rather than close friends, because whatever their close friends know, they probably know as well. Weak ties, in contrast, allow the group members to gain access to information that is common knowledge outside of their tight-knit social circles. Sociologist Mark S. Granovetter called this tendency the "strength of weak ties".

When people are linked by a relationship they become interdependent, because they can influence one another's thoughts, actions, emotions, and outcomes. And a *social* relationship suggests that this interdependence is not caused by some

impersonal factor, such as origin, but by the "actual, imagined, or implied presence of other human beings" (Alport). This type of relationship even has a name: *membership.* Just as people who are friends are joined in *friendship,* or all the senior members of a law firm form a *partnership,* people in a group a said to be linked by their *membership.*

A group has psychological boundaries, so those who are included in the group are recognized as members and those who are not part of the group are excluded as nonmembers.

So the definition of a group, two or more individuals who are connected by and within social relationships, is consistent with most theoretical perspectives on groups, but it is one definition of many. This definition suggests that collections of people can be easily classified into two categories – group and nongroup. But actually the line between group and nongroup is fuzzy rather than sharp. Some groups, such as work teams or families, easily meet the definition's "by and within social relationship" requirement, but others do not. For example, five strangers waiting on a city sidewalk for a bus may not seem to fit the definition of a group, but they may become a group when one passenger asks the others if they can change a dollar bill.

Also this definition defines the minimal requirements of a group, and so it leaves unanswered other questions about groups. If we want to understand groups we are to answer many more questions. What do people do in the group? Does the group have a leader? How unified is the group? How has the group changed over time? To sum everything up I can say that deciding that a collection of people qualifies as a group is only the beginning of understanding that group.

2. Lecture 2
Types of groups

Researchers often begin their analyses of group processes by drawing distinctions between the different types of groups they study. Groups can have different shapes and sizes and they perform various functions, so the differences among them are as noteworthy as their similarities. Today we are going to consider some basic types of groups offered by different scientists. Fist one – by sociologist Charles Horton Cooley (1909).

Primary groups are small, long-term, intimate clusters of close associates, such as families, good friends or cliques[1] of peers. They are characterized by face-to-face frequent interaction and high levels of cohesiveness, solidarity, and interdependence among members; substantially influence the attitudes, values and social outcomes of their members. These groups strongly influence the behavior, feelings and judgments of their members, because members spend much of their time interacting with one another, usually in face-to-face settings. Even if the group is dispersed (situated in many different places, a long way apart from each other), members nonetheless feel they are still "in" the group, and they consider the group to be a very important part of their lives.

In many cases, individuals become part of primary groups involuntarily. Most are born into a family that provides for their well-being until they can join other

groups. Other primary groups form when people interact in significant, meaningful ways for a prolonged period of time. Such groups are considered primary because they so significantly influence the lives of their members. Primary groups protect members from harm, care for them when they are ill, and provide them with shelter and food. But they also create the connection between the individual and society at large.

Social groups. In earlier times, individuals belonged only to primary groups. They could live their entire lives without leaving their small, close-knit families, tribes or communities. But as societies became more complex, so did their groups. People began to associate with a wider range of people in less intimate, more public settings, and social groups emerged to structure these interactions. Social groups are larger and more formally organized than primary groups, and membership tends to be shorter in duration and less emotionally involving. Their boundaries are also more permeable, so members can leave old groups behind and join new ones, because they do not demand the level of commitment that primary groups do. People can enjoy membership in a variety of social groups, but it would be unusual to belong to numerous primary groups. Various terms have been used to describe this category of groups, such as *secondary groups, associations, task groups* and others.

Social groups create networks of interpersonal communication and influence between members, but often they are task-oriented: their primary purpose is the performance of tasks rather than enjoying relationships. Such groups as military squads, construction workers, teams, crews, dance troupes, orchestras, bands, classes, clubs, study groups, committees, and meetings are all social groups whose success at their tasks depends, in part, on the relationships that link members to one another and to the group itself.

A *collective* is literally any aggregate of two or more individuals, but most theorists use this term for larger, more spontaneous, and looser forms of association among people. A list of collectives would include a street crowd watching a building burn, an audience at a movie, a line (queue) of people waiting to purchase tickets, a peaceful but nonetheless pepper-sprayed gathering of college students protesting a government policy, and a panic mob fleeing from danger. But the list would also include mass movements of individuals who, though dispersed over a wide area, display common shifts in opinion or actions. The members of the collectives are not much devoted to such groups, because in many cases such groups are created by happenstance, and the relations joining the group are so transitory (temporary) that they dissolve as soon as the members separate.

The next classification was offered by Dorwin Cartwright and Alvin Zander (1960). They said that groups tend to fall naturally into two categories: *planned groups*, which are deliberately formed by their members or by an external authority for some purpose, and *emergent groups*, which come into existence spontaneously when individuals join together in the same physical location or form gradually over time as individuals find themselves repeatedly interacting with the same subset of individuals. People *found* planned groups, but they often *find* emergent groups.

Planned groups tend to be organized, task focused, and formal. Such groups generally define their membership criteria clearly and so at all times know who is and who is not in the group. They often operate under rules, contracts, or similar regulations that describe the group's acceptable procedures and practices. The group's structure may even be formalized in an organizational chart that defines who has more authority than others, who reports to whom, and how subgroups within the overall group are connected. Such groups, despite their overall level of organization and definition, may also lack emotional substance. They may be characterized by considerable routines, ceremonies, and procedures, but they also may be without any warmth or emotional depth.

Emergent groups, such as audiences at events, bystanders at a crime scene, crowds, customers at a club, mobs, people waiting to board an airplane, and all manner of queues and lines, arise over time through repeated association of the eventual members. These groups are not organized in details, but they often develop elements of structure as their members determine what kinds of behaviors are expected of members, who is more or less liked, who leads and who follows, and so on. Such groups often have unclear boundaries, for they allow members to come and go rather than requiring them to join in a formal way. They have no written rules, but they likely develop unwritten norms that define what behaviors are appropriate and what behaviors are inappropriate within the group. Unlike planned groups, people do not join emergent groups to gain some goal but because they find satisfaction in associating with the other group members.

Holly Arrow, Joseph E. McGrath, and Jennifer L. Berdahl (2000) extended this distinction between planned and emergent groups by asking another question: Is the group created by forces within the group (*internal origins)* or forces outside of the group (external origins*)? So* after combining both the planned-emergent dimension and the internal-external dimension it's possible to generate the following fourfold taxonomy of groups:

Concocted groups are planned by individuals or authorities outside the group. A team of laborers digging a trench, the flight crew of an airplane, and a military squad would all be concocted groups, as those who created them are not actually members of the group.

Founded groups are planned by one or more individuals who remain members of the group. A small Internet start-up company, a study group, an expeditionary team would all be founded groups.

Circumstantial groups are emergent, unplanned groups that arise when external, situational forces set the stage for people to join together – often temporarily – in a unified group. A group of travelers stranded together when their bus breaks down, a mob breaking shop window and setting parked cars on fire, and a crowd of clients at a movie theater would be circumstantial groups.

Self-organizing groups emerge when interacting individuals gradually align their activities in a cooperative system of interdependence. Parties, gatherings of surfers waiting for waves just offshore, drivers leaving a crowded parking lot through a single exit, and a half-dozen teenagers who hang out together are all organized

groups, but their organization is generated by implicit adjustments of each member to each other member.

Brian Lickel and his colleagues, rather than basing their analysis of group types on theoretically prominent dimensions, instead chose to study the way ordinary people intuitively classify the groups they encounter in their daily lives. In a series of studies, they asked college students in the United States and Poland to compare different collectives and rate them in terms of their size, duration, permeability, interaction, importance, and so on. Then they examined these data using a statistical procedure called *cluster analysis,* they identified the following basic types of groups:

Intimacy groups, such as families, romantic couples, close friends, and street gangs, were judged to be the most group-like by perceivers. These groups were small in size and moderate in duration and permeability, but characterized by substantial levels of interaction among the members, who considered these groups to be very important to them personally.

Task groups included work groups in employment settings and goal-focused groups in a variety of nonemployment situations. Many of these groups, such as employees at a restaurant, people who worked in a factory, or company committees, were work groups in a business or commercial setting. Task groups outside the employment arena included student service groups, support groups, jury members, and study groups. Members of these groups were thought to be united in pursuing common goals and outcomes.

Weak associations were aggregations of individuals that formed spontaneously, lasted only a brief period of time, and had boundaries that were very permeable (not strong). Some of these associations were very transitory, such as people gathered at a bus stop waiting for the next bus, or an audience in a movie theater. Others lasted longer but were marked by very weak relationships or very limited interactions among their members. Examples of these weak social relationship associations were residents of a large neighborhood and students in a college class.

Social categories, were aggregations of individuals who were similar in terms of gender, ethnicity, religion, and nationality. Such collectives as "women," "Jews" "doctors," and "citizens of Poland" clustered together in this category.

Lickel also asked the perceivers if they considered all these kinds of aggregations of individuals to be true groups. They did not force people to make an either or decision about each one, however. Recognizing that the boundary between what is and what is not a group is perceptually fuzzy, they instead asked participants to rate the aggregations on a scale from 1 *(not at all a group)* to *9 (very much a group).* As they expected, intimacy groups and task groups received high average ratings (6.8 and 6.3), whereas categories and associations were rated lower (4.5 and 4.2, respectively). These findings suggest that people are more likely to consider aggregations marked by strong bonds between members, frequent interactions among members, and clear boundaries to be groups, but that they are less certain that such aggregations as crowds, waiting lines, or categories qualify as groups.

3. Lecture 3
Describing Groups

Each one of the billions of groups that exist at this moment is a unique configuration of individuals, processes, and relationships. The family living at 103 Main Street is different in dozens of ways from the family that lives just next door to them. The team of workers building automobiles in Anytown, U.S.A., is unlike any other team of workers in any other factory in the world. The group of five students in a university library reviewing material for an upcoming test displays tendencies and qualities that are unlike any other study group that has ever existed or ever will exist. But all groups, despite their distinctive characteristics, also possess common properties and dynamics. When we study a group, we must go beyond its unique qualities to consider characteristics that appear with consistency in most groups, no matter what their origin, purpose, membership — qualities such as interaction, interdependence, structure, cohesiveness, and goals.

Groups are systems that create, organize, and sustain *interaction* among the members. Croup members get into arguments, talk over issues, and make decisions. They upset each other, give one another help and support, and take advantage of each other's weaknesses. They rally together to accomplish difficult tasks, but they sometimes slack off when they think others will not notice. Croup members teach one another new things; they communicate with one another verbally and nonverbally, and they touch each other literally and emotionally. Groups members do things to and with each other.

Group interaction is as varied as human behavior itself, for any behavior that an individual can perform alone can also be performed in a group context. Robert Freed Bales (1950, 1999), after observing groups interacting in all types situations, identified two classes of interaction that are most common in group, situations. *Task interaction* includes all group behavior that is focused principally on the groups work, projects, plans, and goals. In most groups, members must coordinate their various skills, resources, and motivations so that the group can make a decision, generate a product, or achieve a victory. When a jury reviews each bit of testimony, a committee argues over the best course of action to take, or a family plans its summer vacation, the group's interaction is task focused.

Relationship interaction (or *socioemotional* interaction), in contrast, is focused on the interpersonal, social side of group life. If group members falter and need support, others will buoy them up with kind words, suggestions, and other forms of help. When group members disagree with the others, they are often roundly criticized and made to feel foolish. When a coworker wears a new suit or outfit, others in his or her work unit notice it and offer compliments or criticisms. Such actions do not help the group accomplish its designated task, but they do sustain the emotional bonds linking the members to one another and to the group.

Most groups create a state of *interdependence,* for members' outcomes, actions, thoughts, feelings, and experiences are determined in part by other members of the group. The acrobat on the trapeze will drop to the net unless her teammate catches her outstretched arms. The assembly line worker is unable to

complete his work until he receives the unfinished product from a worker further up the line. The business executive's success (and salary) is determined by how well her staff completes its work. She can fulfill her personal tasks skillfully, but if her staff fails, then she fails as well. In such situations, members are obligated or responsible to other group members, for they provide each other with support and assistance.

Interdependence also results when members are able to influence and be influenced by others in the group. In a business, for example, the boss may determine how employees spend their time, what kind of rewards they experience, and even the duration of their membership in the group. These employees can influence their boss to a degree, but the boss's influence is nearly unilateral: The boss influences them to a greater degree than they influence the boss (see figure 1) In other groups, in contrast, influence is more mutual. One member may influence the next member, who in turn influences the next (*sequential interdependence*) or two or more members may influence each other, (*reciprocal or mutual interdependence).* Interdependence can also occur because groups are often nested in other groups, and the outcomes of the larger groups depend on the activities and outcomes of the smaller groups (*multilevel* interdependence).

Group members are not connected to one another at random, but in organized and predictable patterns. In all but the most ephemeral groups, patterns and regularities emerge that determine the kinds of actions that are permitted or condemned: who talks to whom, who likes whom and who dislikes whom, who can be counted on to perform particular tasks, and whom others look to for guidance, and help. These regularities combine to generate *group structure* – the complex of roles, norms, and intermember relations that organizes the group. *Roles,* for example, specify the general behaviors expected of people who occupy different positions within the group. The roles of *leader* and *follower* are fundamental ones in many groups, but other roles — information seeker, information giver, elaborator, procedural technician, encourager, compromiser, harmonizer – may emerge in any group. Group members' actions and interactions are also shaped by their group's *norms* – consensual standards that describe what behaviors should and should not be performed in a given context.

Roles, norms, and other structural aspects of groups, although unseen and often unnoticed, lie at the heart of their most dynamic processes. When people join a group, they initially spend much of their time trying to come to terms with the requirements of their role. If they cannot meet the role's demand, they might not remain a member for long. Norms within a group are defined and renegotiated over time, and conflicts often emerge as members violate norms. In group meetings, the opinions of members with higher status carry more weight than those of the rank-and-file members. When several members form a subgroup within the larger group, they exert more influence on the rest of the group than they would individually. When people manage to place themselves at the hub of the group's information exchange patterns, their influence over others also increases. If you had to choose

only one aspect of a group to study, you would probably learn the most by studying its structure.

Groups usually exist for a reason. A team strives to outperform other teams in competitions. A study group wants to raise the grades of all of the students who are members. A jury must make decisions about guilt or innocence. In each case, the members of the group are united in their pursuit of common *goals*. In groups, people solve problems, create products, communicate knowledge, have fun, perform arts, create institutions, and even ensure their safety from attacks by other groups. Put simply, groups make it easier to attain our goals, for this reason, much of the world's work is done by groups rather than by individuals.

Groups do so many things that their activities can be classified in a variety of ways, Joseph McGrath's circumplex model of group tasks, for example, distinguishes among four basic group goals: generating, choosing, negotiating, and executing. Each of these basic categories can be further subdivided, yielding a total of eight basic tasks. When groups work at *generating* tasks they strive to concoct the strategies they will use to accomplish their goals *(planning tasks)* or to create altogether new ideas and approaches to their problems *(creativity tasks)*. When choosing, groups make decisions about, issues that have correct solutions (*intellective tasks)* or questions that can be answered in many ways *(decision-making tasks)*. When groups are *negotiating,* they must resolve differences of opinion among members regarding their goals or decisions *(cognitive conflict tasks*) or resolve competitive disputes among members *(mixed-motive tasks)*. The most behaviorally oriented groups actually do things: Executing groups compete against other groups (contests/battles) or perform (performances). Some groups perform tasks from nearly all of McGrath's categories, whereas others concentrate on only one subset of goals.

Groups are not merely sets of aggregated, independent individuals; instead, they are unified social entities. Groups cannot be reduced down to the level of the individual without losing information about the group as a unit, as a whole. Whenever a group comes into existence, it becomes a system with emergent properties that cannot be fully understood by piecemeal examination. The Gestalt dictum, "The whole is greater than the sum of the parts," suggests that a group is more than the sum of the individual members.

This quality of "groupness" or unity is determined, in part, by group cohesion the strength of the bonds linking members to one another. A group of executives squabbling among themselves each time the group must reach a decision is clearly less cohesive than a sports team whose members train together daily to perfect their coordination and efficiency. However, all groups require a modicum of cohesiveness; else the group would disintegrate and cease to exist as a group. A group's unity may also be more perceptual than interpersonal. Even though an aggregation of individuals may not be very cohesive, those who observe the group — and even the members themselves — may believe that the group is a single, unified whole. Such groups look like groups because they seem to possess the qualities of a real entity.

One phenomenon which is considered in the course "Group Dynamics and Communications" is Thomas Theorem.

An American sociologist, professor William Thomas put forward the theoretical premise which maintains that an individual's understanding of a social situation, even if incorrect, will determine how he or she will act in the situation. So it states: 'If men define situations as real, they are real in their consequences'. Nowadays this statement is known as Thomas Theorem. The theorem helps understand the interactions within a society. Moreover it can be applied to almost all social processes.

The first part of the theorem demonstrates that people react not only to some objective peculiarities of the situation, but also – and sometimes mainly – to the meaning which the situation brings to them. So when people add some extra meaning to a situation, their behavior that follows and some of its consequences are determined by this added meaning.

One can easily observe it in action in real life. I'm sure everybody heard stories about people who got wrong or somebody else's bad results of analyses or medical diagnoses by mistake. Some of them died or really got ill. Though sometimes opposite situations happen and people having fatal diseases recover after such mistakes.

Also there are lots of examples proving this theorem in which lots of people are involved. For instance, in banking sphere the stability of a financial structure greatly depends on the belief of its investors and depositors in its stability. And when the investors and depositors start believing that the bank is experiencing difficulties or it's bankrupt, they begin withdrawing their money. And the more depositors start doing it, the faster this bank really goes bankrupt. Actually, we can observe it from time to time, can't we?

Applied to groups, the theorem can be modified in the following way: 'Designating a group as real, makes it real in its consequences. Even if groups are not real, they may nonetheless have important interpersonal consequences if people define them to be real'. That means that any collection of single individuals becomes a true group when its members, or other people outside the group, consider this gathering to be a group. It means these individuals start sharing values, norms, goals, beliefs, outcomes of the group etc.

There are many social experiments set up to prove this theorem. In one experiment, for example, there were several women at the factory who worked individually and in isolation – so they didn't see each other and couldn't discuss anything. However researchers repeatedly told them that they were members of a group. The women accepted this label. And later researches told them that their 'group' failed and they rated themselves more negatively after that.

On YouTube there are a lot of videos showing such experiments which actually demonstrate how easy it is to model human behavior in groups. The main thing here is to make a person or people believe they belong to the group. And then they automatically accept its rules, norms etc. So you just need a special person or several people to show these rules and norms. In one experiment, for instance, 2 people were sitting across the walkway pretending to hold an invisible rope, intending to make people walk over it. They had a decoy – a special person who knows about the

experiment and helps show the rules. So this decoy went first and walked over "the rope" to see if people follow. And most of them did. Some of them were scared of tripping on the invisible rope and walked around. And some even tripped over this fake, invisible rope.

So as you can see, only slight shift in perceiving is needed and a lot of changes of psychological and interpersonal character take place. They are important for members of the group as well as for non-members because it causes changes in perceiving. When members feel they are part of a group they share its values and beliefs, and they are more willing to accept the consequences of outcomes at the group-level.

It's obvious that any types of human behavior can be modeled in the similar way using mentioned above principles. And not only for experiments.

One of the vivid examples that can be observed in everyday real life – is provoking and developing ethnical or other conflicts. In such situations there is usually division into in-groups (so to say our people, people who belong to the same group we do) and out-groups (strangers, people who do not belong to our group). And then if somebody is interested in conflict, their task is to demonstrate that all in-groups are 'good' people and all out-groups are 'bad' ones. How is it possible to do if both groups consist of people who are very similar? For this purpose the 'extreme' shades of human personal qualities are used. For instance, I am a person who likes achieving goals. I always do my best and never give up. Is it good or bad? What do you think? So my in-groups will probably appreciate it and they will say that I am a purposeful person. But out-groups will probably characterize me as stubborn. So they use the negative shade of the same feature. In the same way if in-groups are generous, out-groups are automatically considered wasteful and so on.

There are even wide-spread stereotypes connected with some groups. And when we consider a person to belong to a definite group, we expect automatically this person to behave according to the norms and rules of the group. If I see a gypsy woman I put my eyes down not to see her eyes and hold my purse firmly. If I believe you are a participant of this conference I expect you to behave correspondingly.

Knowing the principle of Thomas Theorem and some possible ways of its use to model human behavior one can perceive life in more realistic and adequate way. It's also easier to avoid manipulations of politicians, advertising etc.

4. Lecture 4
The nature of group dynamics

If you were limited to a single word, how would you describe the activities, processes, operations, and changes that take place in social groups? What word illuminates the interdependence of people in groups? And what word adequately summarizes a group's capacity, to promote social interaction, to create patterned interrelationships among its members, to bind members together to form a single unit, and to accomplish its goals?

Kurt Lewin (1890-1947), is the founder of the movement to study groups scientifically, chose the word *dynamic*. Groups tend to be powerful rather than weak,

active rather than passive, and fluid rather than static. Lewin used the term *group dynamics* to stress the powerful impact of these complex social processes on group members. Although Lewin died unexpectedly of a heart attack just as group dynamics was beginning to develop more fully, his students and colleagues have carried on the Lewinian tradition in their theory, research, and applications

When Kurt Lewin described the way groups and individuals act and react to changing circumstances he named these processes group dynamics. But Lewin also used the phrase to describe the scientific discipline devoted to the study of these dynamics. Later, Cartwright and Zandei, two of the most prolific researchers in the field, supplied a formal definition, calling group dynamics a "field of inquiry dedicated to advancing knowledge about the nature of groups, the laws of their development, and their interrelations with individuals, other groups, and larger institutions".

Cartwright and Zander also pointed out what group dynamics is *not*. It is not, for example, a therapeutic perspective holding that psychological well-being can be ensured through participation in small groups guided by a skilled therapist. Nor is it the communication of certain rules or guidelines that enable individuals to develop the skills needed for smooth and satisfying social interactions. Finally, group dynamics does not refer to a loose collection of maxims concerning how groups *should* be organized – emphasizing, for example, such niceties as equal participation by all group members, democratic leadership, and high levels of member satisfaction. Rather, group dynamics is an attempt to subject the many aspects of groups to scientific analysis through the construction of theories and the rigorous testing of these theories through empirical research.

Sociologists and psychologists "discovered" groups almost simultaneously at the beginning of the 20th century. Sociologists, trying to explain how religious, political, economic, and educational systems function to sustain society, highlighted the role played by groups in maintaining social order. Emile Durkheim, for example, argued that individuals who are not members of friendship, family, or religious groups can lose their sense of identity and, as a result, are more likely to commit suicide. Simirlarly, Cooley suggested that primary groups, such as families, children's play groups and emotionally close peers, "are fundamental in forming the social nature and ideas of the individual".

At the same time, psychologists were also studying the impact of groups on individuals. In 1895, the French psychologist Gustave Le Bon published his book *Psychologic des Foules* (Psychology of Crowds), which describes how individuals are transformed when they join a group: "Under certain circumstances, and only under those circumstances, an agglomeration of men presents new characteristics very different from those of the individuals composing" the group. Although Le Don's work was speculative, Norman Triplett's laboratory study of competition confirmed that other people, by their mere presence, can change group members! Triplett arranged for 40 children to play a game that involved turning a small reel as quickly as possible. He found that children who played the game in pairs turned the

reel taster than those who were alone, experimentally verifying the shift that occurs when a person moves from a wholly individual circumstance to a social one.

All sciences are based on paradigms, which are sets of guiding assumptions or principles shared by researchers in the field. These early studies laid the foundation for the field's paradigm by suggesting that if sociologists and psychologists are to understand society and the individuals in that society, they must understand groups. They also provided examples of the way in which questions about groups could be answered through scientific analysis. So the group dynamics paradigm continues to evolve and change as theoretical and methodological issues are debated and resolved.

The roots of group dynamics in both sociology and psychology produced a difference in the *levels of analysis* used when studying groups. A *group-level analysis* assumes that each person is "an element in a larger system, a group, organization, or society And what he does is presumed to reflect the state of the larger system and the events occurring in it". An *individual-level analysis,* in contrast, focuses on the individual in the group. Researchers who rook this approach sought to explain, the behavior of each group member, and they ultimately wanted to know if such psychological processes as attitudes, motivations, or personality were the true determinants of social behavior. Sociological researchers tended to undertake group-level analyses, and psychological researchers favored the individual-level analysis.

Both group-oriented and individualistic researchers asked the question, "Are groups important" but they often settled on very different answers. Group-level researchers believed that groups and the processes that occurred within them were scientifically authentic. Durkheim argued that his studies of suicide provided clear evidence of the reality of groups, for it revealed that a very personal act – ending one's life – can be predicted by considering an individual's links to social groups. Durkheim was also impressed by the work of Le Bon and other crowd psychologists and went so far as to suggest that large groups of people sometimes acted with a single mind. He believed that such groups, rather than being mere collections of individuals in a fixed pattern of relationships with one another, were linked by a unifying *groupmind,* or *collective conscious.* Durkheim believed that this force was sometimes so strong that the will of the group could dominate the will of the individual.

Many psychologists who were interested in group phenomena rejected the reality of such concepts as groupmind or collective conscious. Hoyd H. Allport, the foremost representative of this perspective, argued that such terms were unscientific, as they referred to phenomena that simply did not exist. In his 1924 work *Social Psychology,* Allport wrote that "nervous systems are possessed by individuals; but there is no nervous system of the crowd". He added, "Only through social psychology as a science of the individual can we avoid the superficialities of the crowdmind and collective mind theories". Taking the individualistic perspective to its extreme, Allport concluded that groups should never be studied by psychologists, because they did not exist as scientifically valid phenomena. Because Allport believed that "the actions of all are nothing more than the sum of the actions of each taken separately", he thought that a lull understanding of the behavior of individuals in groups could be
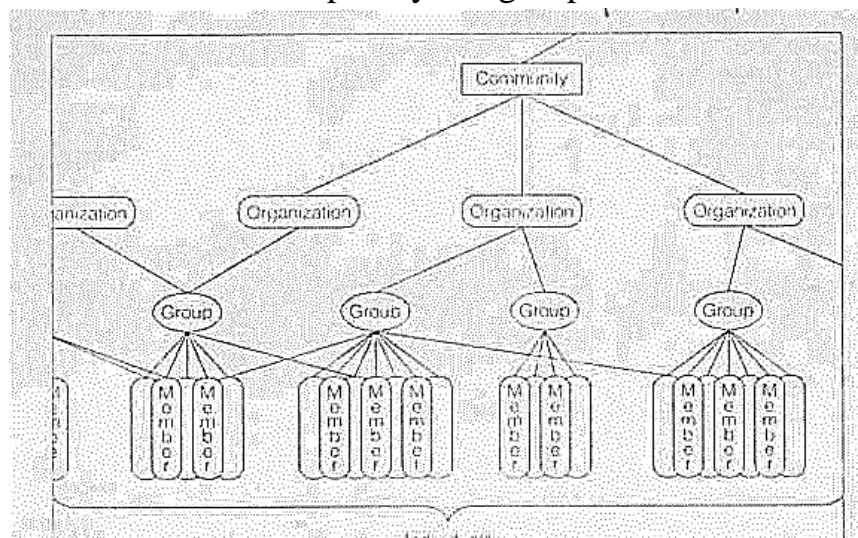
achieved by studying the psychology of the individual group members. Groups, according, to Allport, were not real entities.

Allport's reluctance to accept such dubious concepts as groupmind into social psychology helped ensure the field's scientific status. His hard-nosed attitude forced researchers to back up their claims about groups. Many group-level theorists believed in the reality of groups, and they were certain that a group could not be understood by only studying its individual members. Allport's skepticism, however, spurred them to identity the characteristics of groups that set them apart from mere aggregations of individuals.

Allport was correct in rejecting the concept of groupmind – researchers have never found any evidence that group members are linked by a psychic, telepathic connection that creates a single groupmind. However, the finding that this particular group-level concept has little foundation in fact does not imply that other group-level processes, phenomena, and concepts are equally unreasonable. Consider, for example, the concept of a group norm. As noted earlier, a *norm* is a standard that describes what behaviors should and should not be performed in a group. Norms are not just individual members' personal standards, however, for they are shared among group members. Only when members agree on a particular standard does it junction as a norm, so this concept is embedded at the level of the group rather than at the level of the individual.

The idea that a norm is more than just the sum of the individual beliefs of all the members of a group was verified by Muzater Sherit in 1936. Sherit literally created norms by asking groups of men to state aloud their estimates of the distance that a dot of light had moved. He found that the men gradually accepted a standard estimate in place of their own idiosyncratic judgments. He also found, however, that even when the men were later given the opportunity to make judgments alone, they still based their estimates on the group's norm. Moreover, once the group's norm had developed, the original members of the group could be removed and replaced with fresh members, and the group norm would remain intact. If the individuals in the group are completely replaceable, then where does the group norm "exist"? At the group level rather than the individual level.

The rift between individual-level and group-level researchers closed as the unique contributions of each perspective were integrated in a *multilevel analysis* of groups. This perspective, illustrated in Figure 1 recognizes that individuals' thoughts, actions, and emotions are shaped by individual-level processes, but that each individual is also shaped by the groups to which he or she belongs. These groups are shaped by their individual members, but they are also nested in larger groups themselves, including communities and organizations. Any analysis that focused only on one level would

overlook forces operating at other levels and across levels. Allport, by the way, eventually amended his position and himself conducted extensive studies of such group phenomena as rumors and morale during wartime and the way norms influence behaviors.

Figure 1.

Allport initially believed group behavior was completely predictable by considering the characteristics and qualities of the individual members. But Kurt Lewin's *field theory of group dynamics* assumed that groups are more than the sum of their parts. Field theory is premised on the principle *of ineractionism,* which assumes that the behavior of people in groups is determined by the interaction of the person and the environment. The formula, B = *f(P, E)* summarizes this assumption. In a group context, this formula implies that the behavior *(B)* of group members is a function (*f*) of the interaction of their personal characteristics *(P)* with environmental factors (E), which include features of the group, the group members, and the situation. According to Lewin, whenever a group comes into existence, it becomes a unified system with emergent properties that cannot be fully understood by piecemeal examination. Lewin applied the Gestalt dictum, "The whole is greater than the sum of the parts", to groups.

Many group phenomena lend support to Lewins belief that a group is more than the sum of the individual members A group's cohesiveness, for example, goes beyond the mere attraction of each individual member to another. Individuals may not like each other a great deal, and yet, when they join together, they experience powerful feelings of unity and esprit de corps. Groups sometimes perform tasks far better - or far worse – than might be expected given the talents of their individual members. When individuals combine synergistically in a group, they sometimes accomplish incredible feats or make horrible decisions that no angle individual could ever conceive. Such groups seem to possess supervening qualities "that cannot be reduced to or described as qualities of its participants".

A holistic perspective on groups prompted researchers to examine how a group, as a unit, changes over time. Some groups are so stable that their basic processes and structures remain unchanged for days, weeks, or even years, but such groups are rare. Bruce W. Tuckman's theory of *group development,* for example, assumes that most groups move through the five stages summarized in figure 2.
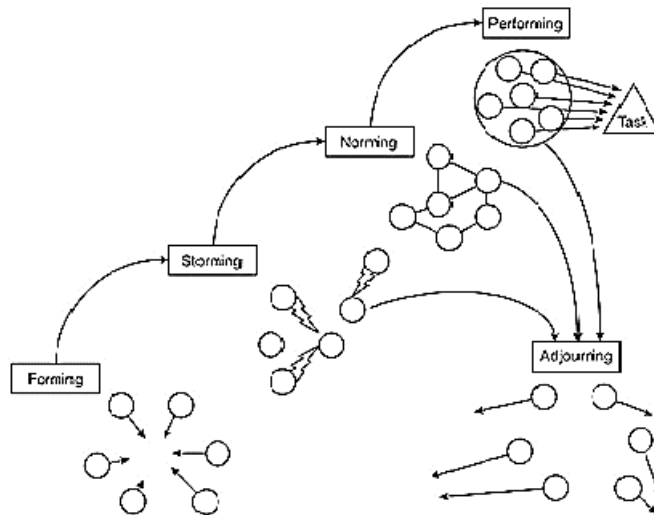
Figure 2

In the *forming* stage, the group members become oriented toward one another. In the *storming* stage, conflicts surface in the group as members compete for status and the group sets its goals. These conflicts decrease when the group becomes more structured and standards emerge in the *norming* stage. In the *performing* stage, the group moves beyond disagreement and organizational matters to concentrate on the work to be done. The group continues to function at this level until it reaches the *adjourning* stage, when it disbands. Groups also tend to cycle repeatedly through some of these stages, as group members strive to maintain a balance between task oriented actions and emotionally expressive behaviors. A group, in a real sense, is alive: It acquires energy and resources from its environment, maintains its structure, and evolves over time.

Researchers who study groups are convinced that if one wishes to understand individuals, one must understand groups. Human behavior is, more often than not, group behavior, so people cannot be understood when studied apart from their groups. Groups have a profound impact on individuals; they shape actions, thoughts and feelings. Some of these changes are subtle ones. Moving from isolation to a group context can reduce our sense of uniqueness, but at the same time it can enhance our ability to perform simple tasks rapidly. Triplett verified the discontinuity between people's responses when they are isolated rather than integrated, and this shift has been documented time and again in studies on motivation, emotion, and performance. Groups can also change their members by prompting them to change their attitudes and values as they come to agree with the overall consensus of the group. In primary groups, individuals acquire their attitudes, values, and identities, learn the skills needed to contribute to the group, discover and internalize the rules that govern social behavior, and become practiced at modifying their behavior in response to social norms and others' requirements. Peers are another influential group. Children willingly amend their actions and preferences to match the norms of their play groups. Even very young children imitate the way their playmates dress, talk, and act. Children who do not like broccoli will eat it if they are having lunch with a group of broccoli-loving children. When anti-achievement norms develop in classrooms,

students soon learn to disrupt class and fail tests, but teenagers who are part of the "brainy" clique value high academic achievement. As children grow older, the peer group becomes the primary source of social values, replacing the influence of the family. Twins who have the same friends are more similar to one another in terms of personality and academic achievement than twins who are treated similarly by their parents.

Croups also change people more dramatically. The earliest group psychologists were struck by the apparent madness of people when immersed in crowds, and many concluded that the behavior of a person in a group may have no connection to that person's behavior when alone. Stanley Milgram's classic studies of obedience offered further confirmation of the dramatic power of groups over their members, for Milgram found that most people placed in a powerful group would obey the orders of a malevolent authority to harm another person. Individuals who join religious or political groups that stress secrecy, obedience to leaders, and dogmatic acceptance of unusual or atypical beliefs *(cults)* often display fundamental and unusual changes in belief and behavior. Groups may just be collections of individuals, but these collections change their members.

At the same time psychologists began studying how individuals react in group settings, sociologists began studying the role that groups played in maintaining religious, political, economic, and educational systems in society. After the industrial revolution, legal and political systems developed to coordinate actions and make community-level decisions. Organized religions provided answers to questions of values, morality, and meaning. Educational systems took over some of the teaching duties previously assigned to the family. Economic systems developed to regulate production and the attainment of financial goals. All these social systems were based, at their core, on small groups and subgroups of connected individuals. Religious groups provide prime example. Individuals often endorse a specific religion, such as Christianity or Islam, but their connection to their religion occurs in smaller groups known as *congregations.* These groups are formally structured and led by a religious authority, yet they provide members with a sense of belonging, reaffirm the values and norms of the group, and strengthen bonds among members. Groups may just be collections of individuals, but these collections change society.

5. Lecture 5
What is communication?

Communication (from Latin *commūnicāre*, meaning "to share") is the act of conveying intended meanings from one entity or group to another through the use of mutually understood signs and semiotic rules.

The scientific study of communication can be divided into:

- Information theory which studies the quantification, storage, and communication of information in general;
- Communication studies which concerns human communication;
- Biosemiotics which examines communication in and between living organisms in general.

Verbal communication is the spoken or written conveyance of a message. Human language can be defined as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manipulated. The word "language" also refers to common properties of languages. Language learning normally occurs most intensively during human childhood. Most of the thousands of human languages use patterns of sound or gesture for symbols which enable communication with others around them. Languages tend to share certain properties, although there are exceptions. There is no defined line between a language and a dialect. Constructed languages such as Esperanto, programming languages, and various mathematical formalism is not necessarily restricted to the properties shared by human languages.

Nonverbal communication describes the processes of conveying a type of information in the form of non-linguistic representations. Examples of nonverbal communication include haptic communication, chronemic communication, gestures, body language, facial expressions, eye contact, and how one dresses. Nonverbal communication also relates to intent of a message. Examples of intent are voluntary, intentional movements like shaking a hand or winking, as well as involuntary, such as sweating. Speech also contains nonverbal elements known as paralanguage, e.g. rhythm, intonation, tempo, and stress. It affects communication most at the subconscious level and establishes trust. Likewise, written texts include nonverbal elements such as handwriting style, spatial arrangement of words and the use of emoticons to convey emotion.

Nonverbal communication demonstrates one of Wazlawick's laws: you cannot not communicate. Once proximity has formed awareness, living creatures begin interpreting any signals received. Some of the functions of nonverbal communication in humans are to complement and illustrate, to reinforce and emphasize, to replace and substitute, to control and regulate, and to contradict the denovative message.

Nonverbal cues are heavily relied on to express communication and to interpret others' communication and can replace or substitute verbal messages. However, non-verbal communication is ambiguous. When verbal messages contradict non-verbal messages, observation of non-verbal behaviour is relied on to judge another's attitudes and feelings, rather than assuming the truth of the verbal message alone.

There are several reasons as to why non-verbal communication plays a vital role in communication:

"Non-verbal communication is omnipresent." They are included in every single communication act. To have total communication, all non-verbal channels such as the body, face, voice, appearance, touch, distance, timing, and other environmental forces must be engaged during face-to-face interaction. Written communication can also have non-verbal attributes. E-mails and web chats allow individual's the option to change text font colours, stationary, emoticons, and capitalization in order to capture non-verbal cues into a verbal medium.

"Non-verbal behaviours are multifunctional." Many different non-verbal channels are engaged at the same time in communication acts, and allow the chance for simultaneous messages to be sent and received.

"Non-verbal behaviours may form a universal language system." Smiling, crying, pointing, caressing, and glaring are non-verbal behaviours that are used and understood by people regardless of nationality. Such non-verbal signals allow the most basic form of communication when verbal communication is not effective due to language barriers.

In simple terms, interpersonal communication is the communication between one person and another (or others). It is often referred to as face-to-face communication between two (or more) people. Both verbal and nonverbal communication, or body language, play a part in how one person understands another. In verbal interpersonal communication there are two types of messages being sent: a content message and a relational message. Content messages are messages about the topic at hand and relational messages are messages about the relationship itself. This means that relational messages come across in *how* one says something and it demonstrates a person's feelings, whether positive or negative, towards the individual they are talking to, indicating not only how they feel about the topic at hand, but also how they feel about their relationship with the other individual.

The first major model for communication was introduced by Claude Shannon and Warren Weaver for Bell Laboratories in 1949 The original model was designed to mirror the functioning of radio and telephone technologies. Their initial model consisted of three primary parts: sender, channel, and receiver. The sender was the part of a telephone a person spoke into, the channel was the telephone itself, and the receiver was the part of the phone where one could hear the other person. Shannon and Weaver also recognized that often there is static that interferes with one listening to a telephone conversation, which they deemed noise.

In a simple model, often referred to as the transmission model or standard view of communication, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from an emisor/ sender/ encoder to a destination/ receiver/ decoder. This common conception of communication simply views communication as a means of sending and receiving information. The strengths of this model are simplicity, generality, and quantifiability. Claude Shannon and Warren Weaver structured this model based on the following elements:

1. An information source, which produces a message.
2. A transmitter, which encodes the message into signals
3. A channel, to which signals are adapted for transmission
4. A noise source, which distorts the signal while it propagates through the channel
5. A receiver, which 'decodes' (reconstructs) the message from the signal.
6. A destination, where the message arrives.

Shannon and Weaver argued that there were three levels of problems for communication within this theory.

The technical problem: how accurately can the message be transmitted?

The semantic problem: how precisely is the meaning 'conveyed'?

The effectiveness problem: how effectively does the received meaning affect behavior?

In 1960, David Berlo expanded on Shannon and Weaver's (1949) linear model of communication and created the SMCR Model of Communication.[43] The Sender-Message-Channel-Receiver Model of communication separated the model into clear parts and has been expanded upon by other scholars.

Communication is usually described along a few major dimensions: Message (what type of things are communicated), source / emisor / sender / encoder (by whom), form (in which form), channel (through which medium), destination / receiver / target / decoder (to whom), and Receiver. Wilbur Schram (1954) also indicated that we should also examine the impact that a message has (both desired and undesired) on the target of the message. Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions. These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form make messages that are sent towards a destination. The target can be oneself, another person or being, another entity (such as a corporation or group of beings).

Communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores autocommunication, including intrapersonal communication via diaries or self-talk, both secondary phenomena that followed the primary acquisition of communicative competences within social interactions.

Barnlund (2008) proposed a transactional model of communication. The basic premise of the transactional model of communication is that individuals are simultaneously engaging in the sending and receiving of messages.

In a slightly more complex form a sender and a receiver are linked reciprocally. This second attitude of communication, referred to as the constitutive model or constructionist view, focuses on how an individual communicates as the determining factor of the way the message will be interpreted. Communication is viewed as a conduit; a passage in which information travels from one individual to another and this information becomes separate from the communication itself. A particular instance of communication is called a speech act. The sender's personal filters and the receiver's personal filters may vary depending upon different regional traditions, cultures, or gender; which may alter the intended meaning of message contents. In the presence of "communication noise" on the transmission channel (air, in this case), reception and decoding of content may be faulty, and thus the speech act may not achieve the desired effect. One problem with this encode-transmit-receive-decode model is that the processes of encoding and decoding imply that the sender and receiver each possess something that functions

as a codebook, and that these two code books are, at the very least, similar if not identical. Although something like code books is implied by the model, they are nowhere represented in the model, which creates many conceptual difficulties.

Theories of coregulation describe communication as a creative and dynamic continuous process, rather than a discrete exchange of information.

The channel of communication can be visual, auditory, tactile (such as in Braille) and haptic, olfactory, electromagnetic, or biochemical.

6. Lecture 6
Barriers in effective communication

In any communication model, noise is interference with the decoding of messages sent over a channel by an encoder. There are many examples of noise:

- *Environmental noise.* Noise that physically disrupts communication, such as standing next to loud speakers at a party, or the noise from a construction site next to a classroom making it difficult to hear the professor.
- *Physiological-impairment noise.* Physical maladies that prevent effective communication, such as actual deafness or blindness preventing messages from being received as they were intended.
- *Semantic noise.* Different interpretations of the meanings of certain words. For example, the word "weed" can be interpreted as an undesirable plant in a yard, or as a euphemism for marijuana.
- *Syntactical noise*. Mistakes in grammar can disrupt communication, such as abrupt changes in verb tense during a sentence.
- *Organizational noise.* Poorly structured communication can prevent the receiver from accurate interpretation. For example, unclear and badly stated directions can make the receiver even more lost.
- *Cultural noise.* Stereotypical assumptions can cause misunderstandings, such as unintentionally offending a non-Christian person by wishing them a "Merry Christmas".
- *Psychological noise.* Certain attitudes can also make communication difficult. For instance, great anger or sadness may cause someone to lose focus on the present moment. Disorders such as autism may also severely hamper effective communication.
- *Cultural aspects*

Cultural differences exist within countries (tribal/regional differences, dialects etc.), between religious groups and in organisations or at an organisational level - where companies, teams and units may have different expectations, norms and idiolects. Families and family groups may also experience the effect of cultural barriers to communication within and between different family members or groups. For example: words, colours and symbols have different meanings in different cultures. In most parts of the world, nodding your head means agreement, shaking your head means no, except in some parts of the world.

Communication to a great extent is influenced by culture and cultural variables. Understanding *cultural aspects of communication* refers to having knowledge of

different cultures in order to communicate effectively with cross culture people. Cultural aspects of communication are of great relevance in today's world which is now a global village, thanks to globalisation. Cultural aspects of communication are the cultural differences which influences communication across borders. Impact of cultural differences on communication components are explained below:

1) Verbal communication refers to form of communication which uses spoken and written words for expressing and transferring views and ideas. Language is the most important tool of verbal communication and it is the area where cultural difference play its role. All countries have different languages and to have a better understanding of different culture it is required to have knowledge of languages of different countries.

2) Non verbal communication is a very wide concept and it includes all the other forms of communication which do not uses written or spoken words. Non verbal communication takes following forms:

- Paralinguistics are the voice involved in communication other than actual language and involves tones, pitch, vocal cues etc. It also include sounds from throat and all these are greatly influenced by cultural differences across borders.

- Proxemics deals with the concept of space element in communication. Proxemics explains four zones of spaces namely intimate personal, social and public. This concept differs with different culture as the permissible space vary in different countries.

- Artifactics studies about the non verbal signals or communication which emerges from personal accessories such as dresses or fashion accessories worn and it varies with culture as people of different countries follow different dressing codes.

- Chronemics deal with the time aspects of communication and also include importance given to the time. Some issues explaining this concept are pauses, silences and response lag during an interaction. This aspect of communication is also influenced by cultural differences as it is well known that there is a great difference in the value given by different cultures to time.

- Kinesics mainly deals with the body languages such as postures, gestures, head nods, leg movements etc. In different countries, the same gestures and postures are used to convey different messages. Sometimes even a particular kinesic indicating something good in a country may have a negative meaning in any other culture.

So in order to have an effective communication across world it is desirable to have a knowledge of cultural variables effecting communication.

According to Michael Walsh and Ghil'ad Zuckermann, Western conversational interaction is typically "dyadic", between two particular people, where eye contact is important and the speaker controls the interaction; and "contained" in a relatively short, defined time frame. However, traditional Aboriginal conversational interaction is "communal", broadcast to many people, eye contact is not important, the listener

controls the interaction; and "continuous", spread over a longer, indefinite time frame.

To face communication noise, redundancy and acknowledgement must often be used. Acknowledgements are messages from the addressee informing the originator that his/her communication has been received and is understood. Message repetition and feedback about message received are necessary in the presence of noise to reduce the probability of misunderstanding.

7. Lecture 7
Communication media

When choosing a media of communication, it is important to consider who are the respective audience and the objective of the message itself. Rich media are more interactive than lean media and provide the opportunity for two-way communication: the receiver can ask questions and express opinions easily in person. To help such decision, one may roughly refer to the continuum shown below.

From Richer to Leaner
1. Face-to-Face Meeting
2. In-Person Oral Presentation
3. Online Meeting
4. Videoconferencing
5. Teleconferencing
6. Phone Call
7. Voice Message
8. Video
9. Blog
10. Report
11. Brochure
12. Newsletter
13. Flier
14. Email
15. Memo

Choosing the right means and mode of communication plays a vital role in the effectiveness of the message being communicated and such a choice depends on various factors such as:

Organization Size and Policy – If the organization is small, probably more communication will be oral, than in larger organizations where it may be in writing. The policy for communication also would play a major role in influencing one's choice of mode of communication.

Cost Factor – The main point to be considered here would be to evaluate whether the cost involved in sending the message would be commensurate with the results expected.

Nature of Message – Whether the message is confidential in nature, urgent or important etc. and whether a matter would require hand delivery or be set by registered post etc. also influences the choice of mode and means of communication.

Distance Involved – Whether the message to be sent is also another vital factor which could influence the choice of means and modes of communication. For example, if a letter is to be sent to a partner in a joint venture in Japan and it is urgent, you would not think of sending someone to personally deliver it.

Resources – The resources available to both the sender and receiver would also influence your choice. You can only send a fax if the other person/organization has a fax machine. Therefore we can see that the choice of a particular mode and means of communication will depend on a case to case basis and is influenced by various factors.

There are several methods of business communication, including:

- *Web-based communication* – for better and improved communication, anytime anywhere...

- *Video conferencing* which allow people in different locations to hold interactive meetings;

- *Reports* – important in documenting the activities of any department;

- *Presentations* – very popular method of communication in all types of organizations, usually involving audiovisual material, like copies of reports, or material prepared in Microsoft PowerPoint or Adobe Flash;

- *Telephone meetings*, which allow for long distance speech;

- *Forum boards*, which allow people to instantly post information at a centralized location; and

- *Face-to-face meetings*, which are personal and should be succeeded by a written followup.

- *Suggestion box:* It is primarily used for upward communication, because some people may hesitate to communicate with management directly, so they opt to give suggestions by drafting one and putting it in the suggestion box.

Face-to-face communication helps to establish a personal connection and will help to sell the product or service to the customer These interactions can portray a whole different message than written communication as tone, pitch, and body language is observed. Information is easier to access and delivered immediately with interactions rather than waiting for an email or phone call. Conflicts are also easily resolved this way, as verbal and non-verbal cues are observed and acted upon. Communicating professionally is important as one is representing the company Speak clearly and ask questions to understand the needs and wants, let the recipient respond as one resolves the issue. Decisions are made more confidently during a face-to-face interaction as the recipient asks questions to understand and move forward with their decision.

Dr. Lund revealed some very interesting statistics on this topic. He said that when someone else communicates with us, the way we interpret their message is based on the following three things:

- 55% is based on their facial expressions and their body language.
- 37% is based on the tone of their voice.
- 8% is based on the words they say.

Dr. Lund said that these percentages above are the averages across both men and women together, but that if you looked at women alone they would even give greater weight to the facial expression and body language and even less on the words. This tells us that it is critical that we become very self-aware of how our body language is speaking to others as well as the tone we use.

When using *email* to communicate in the business world, it is important to be careful with the choice of words. Miscommunication is frequent as the reader does not have access to the non-verbal cues that are available in face to face spoken communication, the pitch, tone, body language and facial expression. Before beginning an email, make sure the email address one is using is appropriate and professional, as is the message one has composed. Ensure that the message is clear and to the point so that the recipient understands clearly the sender's intent. Make sure to include the sender's signature, title, and other contact information at the end.

When making a business call, make it clear who is on the line and where one is from as well as one's message when on the *phone*. Smile and have a positive attitude as the recipient will be able to read the caller and that will affect how they react. One thing I always recommend to people is to keep a small mirror by your office phone so that when you are on the phone talking to people you can look in the mirror because it makes you more aware of the facial expressions you have, which makes you smile more, which in turn ends up coming through in your tone of voice over the phone. It works wonders on how well you come off on a phone call, trust me!

When leaving a message, make sure one is clear and brief. One should state their name and who they are and the purpose for contacting them. If replying to a voicemail, try to respond as soon as possible and take into consideration the time of day. Don't call too early or too late, as it is important to respect other's time. Also be mindful of where one is and the noise level as well as the people one is around when trying to reach someone by phone

If one is calling and leaving voice messages, include time of availability for callbacks. There is nothing worse than a callback coming to one when one is not available. Use the telephone as a great communication tool. Be polite and always put oneself in the other person's position.

Men in general and women in business settings (so men all the time, and women mostly in a work setting only), want to know three things *before* they are willing to enter into a conversation with you:

1. Is what you want to talk about going to be painful?
2. How long is it going to take?
3. When you are done talking, what do you want from me?

If they don't know these three things up front, they will make excuses to avoid your call or to avoid talking to you on the phone. The same applies if you come into contact with them in person. He shared that your manager or boss in a work setting will always want to know those three things in advance of agreeing to a conversation as well. The reason he gave was that men and executive women always want to know the exit to the conversation before they feel safe engaging in it.

So for example, if you are calling a client, the very first thing you may want to say is: "I realize how busy you are so I will only need one minute of your time to let you know about _____." This way the other person knows it will be quick and painless and that you just want to give them a few facts on the call that will only last a minute. Now they can relax and listen to you as you share the requested info. Otherwise, without knowing if the call will be long and painful, they may try to make an excuse that they can't talk right now, etc.

8. Lecture 8
Non-verbal communication

Human beings are also known as „homo communicus" because they communicate with other members of the species. Before spoken languages were developed, they communicated with other members by using various parts of our body – face, eyes, limbs, body and sounds to convey their feelings, emotions, ideas etc. However, interest in the subject started only after Charles Darwin wrote his book titled „Expressions of Emotions in Men and Animals" in 1872 and has increased after Julius Fast wrote his book titled, „Body Language" in 1970. Also called non-verbal communication, it is a complex process involving people and the gestures, expressions and sounds they make to communicate with others. Over time it is encompassing the related fields of ergonomics, neuro linguistic programming (NLP) related to impact of five basic senses and brain on human perception.

Charlie Chaplin and other famous actors of silent movies may be considered to be pioneers in non-verbal communication skills as they conveyed meaning of their acting without uttering any dialogue. Non-verbal communication specialists enjoy watching cues and clues about the attitude and responses of other people by simply watching them in social functions, formal gatherings and in television shows. It is like „birdwatchers" studying birds in order to understand their movements. Much the same way, young people develop the hobby of „girl-watching" or „boy-watching" in order to understand the meanings of their body movements.

By studying the actions of fellow human beings, one can ultimately learn more about self. Words and movements of body parts occur together with such predictability that, according to Prof Birdwhistle, a trained person is able to tell what movement a person is making by listening to his voice only; conversely, he is able to tell the words and phrases he is speaking by watching his gestures and expressions only. For example, a mother can easily make out from the sound of her infant child as to whether it has wetted the bed or is hungry or is just missing her.

Humans have been using body language to convey our thoughts since ancient times and have been aware of it as is evident from the following ancient sayings:
- Actions speak louder than words
- Watch out for the man whose stomach does not move when he laughs
- The eyes of men converse as much as their tongues, with the advantage that the ocular dialect needs no dictionary but is understood the world over

- Learning is acquired by reading books but the much more necessary learning, the knowledge of the world, is only to be acquired by reading men and studying various editions of them
- Communication is like a dance, with every one engaged in the intricate and shared movements across many subtle dimensions, yet all strangely oblivious that they are doing so
- Mortals can keep no secrets. If their lips are silent, they gossip through their fingertips. Betrayal forces its way through every pose.

At any given moment, the brain assumes a certain attitude which gets communicated to people around through various parts of the body that respond instinctively with specific actions, gestures, expressions, sounds, movements, dress, perfume etc

Researches have confirmed that verbal communication, both oral and written, primarily helps in conveying information and non-verbal communication assists in negotiating inter-personal attitudes and behaviour. In some cases, non-verbal communication even substitutes oral communication – a woman can give a man a „look to kill" without speaking a word.

In respect of body language and the rules it follows, human beings are at the same stage of development as other animals and are governed by the biological rules that control their actions in the form of gestures, expressions and sounds. It is rather interesting to know that human beings are rarely aware of their postures, expressions and sounds that accompany their oral messaging.

Persons trained well in body language can reap the following benefits:

1) *Securing reliable feedback.* Body does not lie although human beings can easily be swayed in to telling things that are not true. A perceptive and trained speaker can easily find out if he is speaking above, below or in line with the level of understanding of the audience and change / modify the message and his style to suit.

2) *Distinguishing truth from lie.* Sensitive observers of body language can capture cues from non-verbal communication and compare it with the verbal communication and if they do not match, they get the uncanny feeling that the speaker is not telling the truth. There is a famous maxim, „Words may lie but the body seldom does" . Body language has been described as the language all speak but very few understand it.

3) Women are more perceptive that men. Also called „women intuition" , they have an innate ability to pick up and decipher non-verbal signs and signals and have an eye for details. No wonder, few husbands can lie successfully to their wives. Conversely, most women can pull a fast one on their men without their realizing it. Female intuition is very high among women who have grown up children. Mothers solely rely on non-verbal communication to interact with the child for the first one year or so.

Students, managers and leaders should become aware of a very large number of stimuli that come under the umbrella of body language. Following list is illustrative only:

Smiling	Hair style	Yawn	Scream

Frowning	Skin colour	Snore	Laughter
Glances	Perfume used	Sigh	Whistle
Posture	Dress	Moan	Walking style
Physical features	Voice quality	Spatial distance	Accent Tone

Researchers in the West have already identified about 1,000.000 gestures, expressions and sounds that can provide valuable clues to managers and leaders while communicating and negotiating with others. Much of this research has been done without any major inputs from ancient civilizations like India which has very rich tradition of dancing, singing and performing. Indian dances have rich repertory of eye contacts, facial expressions and use of limbs for conveying simple as well as subtle emotions. In India live arts have been always woven around stories. (Much of the culture in India has also been passed down generation through these live art forms).

Through the clever use of different parts of their body people are able to telegraph their private thoughts and emotions through their gestures, expressions and sounds. Learning to interpret other peoples" body language can help conclude if the person was lying, bored, impatient, sympathetic, defensive or whether he was open, nervous, suspicious, angry, worried or insecure. This information can be of critical importance to every one who meets customers, colleagues, suppliers and those working in the enlarging sector of services industry where customers are invariably present. Learning body language can help managers and leaders in following ways:

1) To gain knowledge of various non-verbal cues and clues, signs, symbols and signals so that they can modify their behaviour pattern for better, positive impact.

2) To grasp and understand others' body language quickly and match with their oral communication and then respond quickly, appropriately and adequately.

3) To enhance ones' total communication capability as people tend to emphasize the verbal part and ignore the non-verbal part. Knowledge of body language helps them to respond at both verbal and non-verbal level for total impact on the audience.

4) To monitor and enhance own non-verbal behaviour in interactions with other people.

5) To establish rapport with others by perceiving their body language and to know what pleases and offends them.

6) To bring out to conscious level own subconscious motivations and understand them completely.

As stated above, already about one million different gestures, expressions and sounds have been identified. It would not be out of place to mention that English is the most widely understood language in the world and consequently most developed. It has about 750,000 words although the exact number keeps fluctuating as words are added and go out of use almost simultaneously.

According to Albert Meharbian, the average proportions of different types of communications are:

Words (verbal communication)	= 07 %
Tone, pitch of the sound (Vocal communication)	= 38 %
Non-verbal communication (body language)	= 55 %

<div align="center">Total = 100 %</div>

According to Prof Birdwhistle, it is estimated that the proportion between verbal (face to face) and non-verbal communication is:

Verbal (face to face) communication   = 35 %
Non-verbal communication (Body Language)   = 65 %
<div align="center">------</div>
<div align="center">Total = 100 %</div>

In recent years body language has been the focus of many studies - a study has arrived at the relative proportion of the use of different parts of the body:

Part of body	Proportion as a percent	
Head	08	
Eyes	16	
Ears	03	
Nose	03	
Mouth	06	
Lips	06	
Face	16	
Heart	10	68
Neck	06	
Throat	06	12
Fingers	08	
Feet	06	
Belly	06	20
	----	-----
	100	100

The upper parts of the body contribute 80 % of the total communication.

Managers and leaders have to learn how to make effective use of the body language of gestures, expressions, sounds etc. A few useful tips are:

Remember that the body talks and communicates a great deal provided one is quick to catch the cues and clues.

1. Be careful with the handshake – it tells a lot.

2. Maintain a very good eye contact – it plays a major role in forming an impression.

3. Communicate with the person at his level by judging and adjusting to his style.

4. Be sincere and genuine. Never fake it; it can be easily detected.

5. Always use graceful movements, gestures and expressions as they supplement the verbal communication.

Resourceful managers make effective use of the power of the body language. They are able to take several *advantages* by taking note of the signs and signals of body language:

1 It is a visual form of communication and is readily visible to the receivers of the message and facilitates decoding the message more accurately.

2 Body language happens simultaneous to oral communication and supplements it, especially in face-to-face communications.

3 Since body talks subconsciously, it adds intensity to the message. Without these gestures, expressions and postures, the communication may be bland.

4 People are generally mindful of the body language. Its proper use can enhance the environment for business negotiations.

5 It is a very good tool in face-to-face communication among small groups.

Some notable *limitations* of body language are:

1. Since it is a non-verbal communication, it is not relied upon completely and is used as a supportive add-on. Written or oral communications are taken more seriously.

2. Body language is heavily influenced by the culture of the country or the region; hence one has to be very careful in their use and understanding.

3. Listener has to be extra careful to make note of the gestures, expressions and postures to draw meanings out of them and if he is not attentive, he can go wrong.

4. Body language is not effective in large gatherings. It is a very good tool in face-to-face communication among small groups.

In the context of non-verbal communication, *appearances* should include:
- Clothing
- Hairdressing and style
- Jewellery and other accessories like watch, belt, shoes etc
- Cosmetics including choice of perfume
- Pair of spectacles

Initial thought may verge on the feeling that the above are quite unrelated to body language including movements, gestures, postures etc. However, a little deeper thought should convince that they are related to body language and can have serious influence on gestures, expressions and movements and change their meanings significantly.

It is said that a person is known by his dress and address. It emphasizes not only the kind of dress he wears but also the way he addresses his listeners. Perhaps it has some link with his postal address indicating his social status if he is residing in the upper class locality.

Non-verbal communication has emerged as area of major interest to budding managers / leaders because they can exploit the knowledge successfully during negotiations and other major human interactions. Based on the developments in the broad field of body language, subject can be grouped in to the followings;

1) Kinesics Kinesics is the study of movements of different parts of the body

2) Paralinguistics Also called Para Language - it concerns with study of the role of the vocal aspects viz., volume, speed, modulation, clarity etc while speaking.

3) Proxemics It relates to the role and importance of personal or spatial distance when people interact socially.

4) Chronomics It relates to concept of time and its impact on humans in communication.

5) Neuro Linguistic Programming Effective communication is the perception of „what has been received" rather than „what has been delivered" and in this five human senses have significant role and influence. Neuro Linguistic Programming studies this aspect of human interaction.

Kinesics literally means „body movements" and has emerged as the most important area of non-verbal communication. Kinesics stands for the way the body communicates without words but with the use of movements of the body.

It must be understood that the body movements are the reflections of ones' feelings, emotions, thoughts and position in a given situation. By nodding their head or by shrugging their shoulders or by blinking their eyes, people are able to send messages that are often stronger than the spoken words. They are able to convey a large array of emotions, feelings and thoughts that need to be inferred from the signs and signals involving body movement.

Although the list of different parts of the body is large, following aspects will be discussed in some details:

- *Facial expressions including smiling*

Face is the index of heart. It is the most expressive part of the body and is also the one that is observed most by the audience. Persons' feelings and emotions get immediately transferred in to some form of expressions on the face. Facial expressions include the parts played by head, heart, eyes, nose, mouth and lips. Everyone, almost intuitively, recognizes the facial expressions associated with:

- ✓ Happiness
- ✓ Fear
- ✓ Surprise
- ✓ Anger
- ✓ Sadness
- ✓ Astonishment
- ✓ Bewilderment
- ✓ Contentment etc

Similarly, observers can easily detect smile, frown etc. In conjunction with nose and nostrils, ears, mouth, lips etc they are able to decipher many other expressions and movements very quickly. These thoughts, feelings and emotions may be either positive or negative – being able to read them from the facial and related expressions, managers and leaders are able to use the knowledge to their advantage. It is said that „every face tells a story" and managers and leaders must learn the kinesics to grasp that story quickly and react accordingly.

The muscles of the face have a nerve center in the stem of the human brain and it contains 7,000 to 10,000 nerve cells that are spread out in different parts of the face. The facial muscles that control a smile are similar to the muscles that control posture, voice tone and pitch, movements and expressions that are triggered by emotions from emotions of the heart (right side of the brain) or thoughts (from the left side of the brain).

Very often, facial expressions involve more than one part of the face. For example, an extremely aggressive person will have his lips closed tightly, eyes wide

open, eyes and eyebrows turned down, teeth clenched and he will speak with his lips barely moving! Similarly, a defiant person will have his head and chin thrust forward, lips tensed up and pushed forward so that any person can see that he is in angry mood.

- *Eye contact, gazing, glancing and eye blocking*

Although eyes are a part of the face and can be read along with many other facial expressions, they have a crucial role in body language and hence, merit special treatment. Owing to the critical importance of eye movements and their impact on facial expressions, this area has developed in to a science called „occulesics" – study of eye language and its grammar.

Eyes form the focal point of the face and body movements. Proper reading of the eyes can reveal the following states of mind:

a) Positive feedback If the eye contact gives a positive feedback to the speaker, it boosts his confidence and imparts a new zeal to the presentation.

b) Negative feedback If the feedback through the eye contacts is negative, it leads to demoralizing of the speaker, resulting in his faltering and fumbling.

c) Positive eye contact A positive eye contact especially during gatherings like seminars, meetings etc, makes them interesting and lively.

d) Blank looks A person with a blank look, when eyes do not blink, appears to be bored. It means he is not listening.

e) Avoiding glances Generally people do not exchange glances with the strangers to avoid opening of any conversation or contact with them.

f) Avoiding eye contact A person avoiding eye contact may not be feeling comfortable or he may be attempting to deceive or hide something. He may have guilty conscience.

g) Indifference Eyes can easily give the idea whether the person is showing indifference to the topic being discussed or happenings in the vicinity.

h) Index of state of mind Eyes can effectively reveal anger, authority, fear, disgust, timidity, confidence, love, intimacy etc

i) Index of emotional state Eyes can also convey the emotional states of happiness, sadness, surprise, fear, disgust or pain.

j) Staring eyes Although people do not like staring, a person in love stares often.

k) Sidelong glances A person engaged in sidelong glances may be suspicious, doubtful or distrusting of what is happening around.

l) Concentrated eyes A person with concentrated eyes, accompanied by lowering of eyelids, is not concealing the eyes; instead, he is focusing on some interesting object as is often used by artists and lovers.

m) Wearing glasses on eyes It does not come in the way of reading the eyes. On the contrary, it may yield additional information to the watcher. A person removing glasses and then wearing it again quickly wants quick decisions.

n) Eyes lighting up Eyes light up when one is happy or excited about something or when he wants to share someone" s happiness.

o) Eyes welling up When a person empathizes with another individual, eyes well up.

p) Dilation and contraction of pupils of the eyes If a person is very excited, the pupil can dilate up to four times its normal size. Contracted eyes make them look beady or like snake eyes that shows anger. Babies and small children use dilation of pupils to gain attention. Dilation of pupil by kids makes them appear more desirable.

q) Expression of anger and hostility through eyes The expression of anger and hostility through other parts of the body is largely controllable but it is very difficult to control the anger and hostility through the eyes. It invariably leads to serious conflicts.

Almost every adult must have experienced:

- ✓ „A look that would kill"
- ✓ „A come-hither look"
- ✓ „I am available look"
- ✓ „A fist eye"

As a rule, successful managers develop a good understanding with their subordinates through eye contact. It leads to better rapport between the manager and his subordinates. This kind of relationship with subordinates enhances human potential, their output and productivity.

Eye movements form the lifeblood of Indian classical dances – they use a permutation and combination of eyebrows, eyelids, eyelashes and pupil and make eyes the potent instrument for suggestions and other emotional feelings.

In most situations of business interest, managers should look in to the eyes when they are talking to someone. It is interesting to note that the late A Onassis, a Greek shipping magnate who often emerged as a successful negotiator of deals, wore dark glasses while negotiating!

Real process of communication gets established when people make eye to eye with other individuals. This is known as gaze behaviour and its important features are:

a) Some people can make you feel comfortable when you are conversing with them by their gaze behaviour.

b) Some people can make you feel ill at ease with their gaze behaviour when conversing with you.

c) When a person is not maintaining eye contact and the duration of eye contact is less that one-third of the time, they arouse a feeling of untrustwortiness in them as they seem to be holding back information and are not honest or forthright.

d) When the gaze continues for more than two-third of the time, it can imply one of the followings:

- ✓ If the gaze leads to dilated eye pupils, it means the other person finds you interesting
- ✓ If the gaze leads to contracted eye pupils, it means the other person is hostile to you.

e) Gazing helps to build rapport with colleagues, subordinates and bosses. If gazing continues for more than two-third of the total time, it leads to positive results. If a person continues gazing for over two-third of the time with the boss, he can win his confidence.

f) A nervous person who holds the gaze for less than one-third of the time cannot be trusted.

g) Some gazing is culture-centric. South Europeans gaze longer that may be offensive in some cultures. Japanese gaze at the neck rather than at the face!

h) The geographical area on which the gaze is focused has profound meaning especially during negotiations:

- ✓ If directed at the other person‟s forehead, it creates serious atmosphere and the other person can sense you mean business. If the manager wants to reprimand his subordinate, gaze will focus on the forehead.
- ✓ If gaze does not drop below the eye level, person is able to maintain control over the interactions.
- ✓ When gaze falls below the eye levels, it leads to creation of social atmosphere.
- ✓ It the area of focus is across the eyes and below the chin of the other person, it is an intimate gaze.

i) If salespersons can find out what is on customers‟ mind, it is valuable to them:

- ✓ If prospects‟ eyes are downcast and face is turned away, he is shutting you away.
- ✓ If prospects‟ eyes engage yours for several seconds at a time, he is weighing your proposal.
- ✓ If prospects‟ head is shifted to the same level as yours, the sale is virtually made.

j) Gaze plays a big role in courtship:

- ✓ Signals are exchanged when they meet each other‟s gaze
- ✓ Girls use makeup to emphasize their eye display
- ✓ If a girl likes the boy, her eye pupils dilate and get properly decoded
- ✓ With partially drooped eyes, girl will hold boy‟s gaze just long enough for him to notice and then quickly turn her gaze away
- ✓ A girl can convey coy looks by blinking quickly 2 to 3 times in a short span of time
- ✓ If a girl‟s gaze is accompanied by dilation of pupils, it shows she is interested

Glances are part and parcel of everyday communication. They are also used in dancing and other live arts. They are the dramatic versions of the glances of everyday life:

- ✓ Sideway glances combined with a smile communicate interest and is frequently a signal of courtship
- ✓ Sideway glance combined with slightly raised eyebrows convey hostility
- ✓ Sideway glances combined with down-turned eyebrows and furrowed signal suspicion and critical attitude
- ✓ Sideway glance combined with corners of the mouth turned down also signal suspicion and critical attitude.

It is very irritating to deal with people who use <u>eye-blocking</u> gesture as they speak:

- ✓ When a person attempts to block other person from sight, he is eye-blocking because either he is bored or feels superior.
- ✓ An average person blinks 6 to 8 times in a minute. If the person is closing his eyes longer, he is momentarily trying to wipe you off his mind.
- ✓ The ultimate eye blocking occurs when the other person keeps his eyes closed.
- ✓ If one experiences eye blocking from his boss, it is a danger signal – it should immediately tell him that the approach he is following is causing negative reaction. He must switch to another approach or tactics if the communication has to proceed in an effective manner!
- *Hands, palms, handshakes, double handshakes, arms, hands and fingers together*

Hands, palms etc form visible parts of the upper half of the body. They are used more frequently than the other parts and are detailed below:

(i) Hands

A few common movements are:

a) Clenched hands in a sitting position It normally signifies determination. However, in interviews, it is a sign of nervousness.

b) Hands inter-locked at crotch level Such a posture is meant for statues; it should not be used at all.

c) Slashing / jabbing the air and then pointing forefinger to someone It is a strong warning or making an accusation on someone.

d) Hugging of the self When some one is hugging self with arms and hands, it conveys uncertainty and lack of confidence

e) Arms folded in front of the chest with thumb pointing upwards The individual has closed personality and closed mind. He suffers from a superiority complex.

f) Holding hands in front of the abdomen It has two interpretations depending upon the position of hands: If the left hand cups the right hand, the individual is of artistic bend of mind – related to the right side of the brain. If the right hand cups the left hand, the individual is of logical mind – related to the left side of the brain.

g) Clasping of the hands behind the back It implies that the individual is very confident of himself. He is not used to taking orders and is in the habit of issuing directions.

h) Either hand behind the neck The individual is trying to analyze the problem and evaluating the proceedings of the interaction. The other person should be careful in interactions as the issues are being evaluated.

i) Both hands clasping behind the neck It is a danger signal because it means as if the spine or backbone is being straightened before the final plunge!

j) Both hands behind the head Positioning of both hands behind the head is a gesture of superiority, confidence and possible arrogance. This gesture if combined with the expression on the face and eyes can be interpreted as under:

- ✓ If the individual maintains eye contact, he feels superior and is confident.
- ✓ If the individual turns his head away but continues to position his hands behind the head, he is dismissing your position without much ado. It is pointless to continue further interaction with the person.

k) Scratching the head As is the proverb, individual is confused and would like to sort things out as they are causing a lot of discomfort.

l) Stroking the chin It implies that the ideas brought up in the discussions are being pruned and being given due consideration. Issues will be taken to their logical conclusions.

m) Scratching or lightly rubbing one side of the neck Rubbing one side of the neck may involve one or two fingers only. It means the individual is insecure and is looking for some kind of assurance that he would get from stroking the self or being in close proximity of his own self.

n) Clenching of hands It conveys different meanings if the person is speaking and listening:
- ✓ If speaking, it implies frustration about the issue and also uncertainty about how long the interaction would continue
- ✓ If listening, it means that he is responding rather negatively to whatever is being said.

o) Thumbs hidden inside the fists This gesture implies that the person is not able to resolve the issue or reach an amicable solution. Additionally, if the thumbs are well covered, it means the person is depicting his inability to face the situation or come up with a satisfactory solution.

p) One or both the hands on the hip If a person is standing erect with one or both the hands on the hip, it denotes two things – either it is a habitual gesture or one that implies authority or royalty and the person is a monarch of all he surveys!

q) Hands down and fists clenched It means that the person is getting ready for a quarrel and is ready for the final outburst. The other person can give him a break before he lets off his steam because, otherwise, he is likely to be very aggressive and hostile.

r) Rubbing hands There are several interpretations:
- ✓ If the rubbing of hands is quick, it implies that the person is excited about something that is satisfying too.
- ✓ Slower the rubbing of hands, more dangerous is the implication. It indicates that some kind of deception is going to take place. It also implies that something is going on in the mind of the person that needs close watching.
- ✓ Still slower rubbing of the hands similar to when they are cleaned or washed, indicates that the individual is deciding to steer clear of the situation.

s) Pressing the hands in front of the body like Indian namaskar The gesture indicates that the individual should be given a chance to present and defend his case. In such gestures of persuasion, there is an element of request that implies that he is in desperate need of having his case heard.

t) Stapling of the fingers and thumbs together This gesture signifies that the person is of a very confident nature and is certain of the opinions he wants to put across in the interaction. Being a person of extreme strength and convictions, little can shake his confidence in whatever he wishes to convey.

u) Leaning forward with head supported by one or both the hands This has two variants:

- ✓ If accompanied with enthusiastic looks in the eyes, it shows interest in the listener
- ✓ If it is coupled with bored look on the face, it implies the listener is bored or tired of the interaction.

v) Person holding his ears with both hands Although not very common, it implies that the person is sorry and apologetic for what he has done.

(ii) Palms

Human palms are used to give one of the most powerful signals given by human palms. Some of these are:

a) Open palm gesture while talking or speaking This stands for openness and frankness. It is very valuable when you are making an oral presentation. It shoes a positive personality.

b) An open palm pointing upwards It indicates submissiveness, as if asking for alms.

c) An open palm but pointing downwards It reflects authority. The person is in command. If request is given to subordinate, it is acceptable. However, if request is given to a colleague with open palm pointing downwards, he may feel annoyed.

d) Palm closed in to a fist but forefinger pointing By this gesture, the speaker is beating his listener in to submission. It is one of the most irritating gestures a speaker can use. If you are a habitual finger pointing type, try palm up or palm down positions. These lead to more relaxed attitude that has a more positive effect on others.

(iii) Handshakes

Shaking hands is a relic from the old caveman age. Whenever they came out of their cave and saw others, they shook their hands to let the other persons know that they are not carrying arms. Over time, this got modified in to a handshake that involves interlocking and shaking of palms. Internationally, this has become a popular way of greeting on meeting and once again, when departing excepting some older civilizations as in India where „namaskar" is still popular.

There are several types of handshakes:

a) Normal (Equal) handshake with thumbs pointing sideways It indicates good grip with a good degree of professionalism in approach. It reflects equality in attitude and in behaviour. All managers and leaders must learn how to do handshake professionally.

b) Handshake with your thumb on top of the other person" s hand It suggests you are in control of the situation

c) Handshake with other person" s thumb on top of your hand It means that the other person is in control

d) Handshake with person offering hand with open palm pointing downwards It suggests that the person is presenting a dominant handshake. To counter it, the other party should catch the hand from the top and shake it. With this, the other party becomes the dominant partner!

e) If offered a dominant handshake, step forward with left foot When the second party steps forward on the left foot, it allows him to strengthen the handshake position. The second party can even turn other person" s hand in to submissive position.

f) Handshake with right foot forward Most persons are right footed and they move forward to the right to shake hands. It enables the person to step into the other person‟ s intimate zone and brings the handshake to a vertical position for equal exchange

g) Knuckle grinding (tight) handshake It is a tight handshake and indicates rough and tough guy. It should be avoided in social interactions.

h) Dead-fish handshake It is an uninviting handshake – the hands are cold, sweating and lifeless. Such persons are weak and socially not groomed. It gives one the feeling of dampness and being uncomfortable. Many persons using this handshake are not aware of it. They should ask their friends before deciding which one to adopt as a habit.

i) Fingertip-grab (limp) handshake The other person mistakenly grabs the tips of the fingers. It indicates diffident person, not groomed socially. If intentional, person has a weak personality and wants to keep the other person at arm‟ s length.

j) Informal handshakes This happens among friends. A preliminary to this handshake is the banging of hands midair before doing an informal handshake.

Another version of it is that the handshake begins with the index fingers, moves on to the little fingers and then to the thumbs, before interlocking in to a warm handshake.

(iv) Double handshakes

These are also happening with a great deal of regularity. A few of the gestures fall under the intimate level of relationship and may not be useful in business and formal arena. A few well know ones are:

a) Glove (politician) handshake The gesture means that the receiver of handshake holds your hand with both the hands. The person is trying to give the impression that he is sincere and trustworthy. However, if this is done with someone who is not known, the person should become cautious and suspicious.

b) Left hand on the wrist while shaking with the right hand Left hand is used to show sincerity, trust and depth of feelings.

c) Left hand on the forearm near the elbow while shaking with right hand Higher the level of point at which the left hand is while shaking with right hand, more intimate and intense are the feelings being conveyed.

d) Left hand on the upper arm while shaking with the right hand This takes the handshake in to the area of personal / intimate zone. It may not be used in business and other similar interactions.

e) Left hand on the shoulder while shaking with the right hand This takes the person in to more personal and intimate zone.

(v) Arms

Arms are often used as barriers to defend ones‟ position or to hide self. A few common gestures involving arms are as below:

a) Standard arm-cross gesture When both hands are folded across the chest, attempt is to hide from unfavourable situations. It is a universal gesture signifying negative or defensive attitude. When a person is among strangers in a public meetings, queues, cafeterias, lifts etc, people feel uncertain and insecure.

A simple but effective method to avoid this is to hand the person a pen, a book or something that forces him to open his arms. Another method is to reach him and ask if he wanted to ask a question. Successful salespersons do not proceed with the presentation about their product until they have uncovered the reasons for customer folding his arms.

b) Reinforced arm-cross gesture If in addition to the above he has clenched his fists with a red face, a verbal or physical attack is imminent. A submissive palm open up approach is required to discover the reason if it is not known already.

c) Arms folded and gripping the upper arms Often the arms are gripped so tight that fingers and knuckles turn white because the blood circulation is cut off. This gesture is common among people waiting in doctors" / dentists" clinics. A first time traveller prior to plane taking off also exhibits this gesture as it shows negative restrained attitude.

d) Arms folded in front and thumbs pointing vertically upwards When a young executive among unfamiliar people does a handshake with the top boss and then stands aside with arms folded with thumbs pointing vertically upwards, it represents a defensive gesture but with a cool approach. It reflects self confidence with folded arms giving a sense of protection

e) Arms folded partially in front with one hand in the other This is a partial arm-cross barrier and often seen in meetings among strangers. It is a common gesture used by people who stand before a crowd to receive an award or give a speech. This gesture reminds people of their childhood days when parents held his hand under fearful circumstances!

f) One arm swings across the body to hold or touch the other arm in normal position This is also a partial arm-cross gesture as described in (e) above.

(vi) Hands and arms together

Hands clenched together indicate a position of frustration like a sales person having lost a deal. Various gestures that are common are:

a) Sitting with hands clenched in front of the face If the hands are held high, it is more difficult to handle him.

b) Sitting on the desk with hands clenched but resting on the table It is also a sign of frustration but perhaps to a less degree

c) Hands clenched in the lap while sitting or hands clenched in front of crotch while standing It is also a sign of frustration but to a still lower degree.

d) Sitting with elbows resting on the table but hands going up in a steeple This posture is common among speakers who talk while sitting. The person is giving his ideas, opinions and views. If given at the end of a long session with a salesperson, it signals closing of the deal. When this position is taken with head tilted back, it indicates that the talker is assuming an air of smugness or arrogance.

e) Sitting in a lounge chair but hands going down in a steeple This gesture is common among those who are listening to someone. Women take this position more than men.

f) Arms at the back with one hand gripping the other hand This is common gesture among the royalties across the nations, policemen on beat, principals on their round

of the school etc. This is a gesture of superiority or confidence. It lets people expose their stomach, heart and neck areas as acts of fearlessness unconsciously.

g) Arms at the back with one hand gripping the other forearm just above the wrist It shows that the person is angry about something and he is gripping the wrist to restrain himself.

h) Arms at the back with one hand gripping the other upper arm It shows that the person is very angry and is trying to exercise a greater degree of control by gripping the upper arm. It might happen when some one is made to wait very long after the appointed time. Perhaps that is the origin of the idiom, „Get a good grip on your-self" .

neck with one or two fingers It signifies doubt or uncertainty.

- *Thumbs and fingers*

Thumbs and finger have also important roles in non-verbal communication. These shall be discussed separately although briefly.

(i) Thumbs display

Thumbs display strength of character and ego of a person. Thumbs displays are positive signals. „Cool" managers, courting men in the company of their female partners and persons wearing rather attractive, fashionable clothes use these postures often. A few popular postures are:

a) Hands in the pocket of waistcoat or cardigan with thumbs outside Thumb displays indicate a sense of superiority. They are positive signals and if used intentionally, can give incorrect signals.

b) Person holding robe / jacket in one hand & thumb pointing upwards A person like an advocate addressing a jury may use very apologetic and humble form of address but if he is holding his robe or jacket with one hand with its thumb pointing upwards, it conveys a contrary message of speaking from authority and vanity. It he wanted to match his words, he should have taken one foot forward, with his jacket open and open palm pointing upwards and stooping forward a bit.

c) Both hands in trousers" pocket (back / front) & thumbs protruding out This gesture is common among both men and women and people use it to hide their domineering attitude. Women have adopted this male gesture over time.

d) Arms folded in front with hands under armpit & thumbs pointing upwards This is double signal – it is defensive or negative approach owing to folded hands but thumbs pointing upwards indicate a superior attitude.

e) Thumb pointing to another person This is a symbol of disrespect or ridicule. People use it for persons they do not like.

(ii) Finger movements

These can also be observed fairly quickly and are useful cues of body movements:

a) Index finger pointing Several interpretations are:

- ✓ If index finger is pointed to someone, it is considered an accusation and should be avoided.
- ✓ If it is accompanied by heated arguments, it is a negative signal.
- ✓ A simple finger pointing is usually associated with authority, parents and preachers.

b) Steeple-like fingers Several meanings are:
- ✓ Fingers not pointing to anyone in particular convey confidence, egotistic, pontifical or a proud gesture. Such persons are very sure and have a sense of superiority.
- ✓ A raised steeple pointing upwards implies that he is giving his opinion while speaking.
- ✓ A lowered steeple means he is listening.

c) The „O" gesture When tips of the index finger and thumb are brought together to form „O", it has several meanings as under:
- ✓ In English speaking countries including India - OK or perfect.
- ✓ In Japan - Money
- ✓ In France - Zero
- ✓ In Brazil - Insult

d) The „V" sign Popularized by Winston Churchill during the Second World War, it is a sign of victory in all English speaking nations of the world including India.

- • Legs and feet postures

Like arms and hands, legs and feet also play significant roles. A few important and common postures are:

(i) Leg Postures

a) Standard leg-cross posture In this posture, one leg neatly crosses over the other leg – usually right leg over the left for men and left leg over the right for women. This posture indicates nervous, reserved and defensive attitude. This is a supportive gesture and occurs with other postures and should not be interpreted in isolation. It is common among the audience listening to a lecture. It also happens during cold weather. If it happens with arms folded in front of the chest, it will be foolish to expect any positive outcome from the interaction.

b) Leg lock position with a figure of 4 (American) If the legs are not slightly across but make a full cross over resembling a figure of 4, it indicates an argumentative or competitive position. For instance, in a sales conference, when an argumentative sales person while addressing the gathering, was criticizing management working, managers were sitting leg-cross, with arms folded in very defensive position. However, when the speaker started giving suggestions for improving the working, almost like an orchestra, the managers shifted the posture to the argumentative and combative type!

c) Leg locked like figure of 4 and clamped A person who has had a hard and tough argument and debate will clamp his position with one or two hands. This is a signal of being tough-minded, stubborn person and would need a special approach to break through the barrier.

d) Standing leg cross posture When attending a meeting or a function, one finds a number of persons standing with cross legs and folded arms in front. They also stand at a distance from one another indicating they are strangers to one another. This group would remain well buttoned up. You will also notice another group who are standing with arms unfolded, coats unbuttoned and more relaxed than the previous

group. They know one another well, moving in and out of each others" intimate distance frequently.

e) Cold or defensive posture Many persons claim that they cross legs and arms because they feel cold. This is often a cover-up because there is a difference between the two. When a person feels cold, he puts his arms under the armpit and not under the elbows. When one feels cold, a person folds his arms in the form of a body hug and legs are crossed but straight, stiff and pressed hard against each other.

f) Ankle-lock posture Ankle lock is also a negative gesture similar to cross leg and cross arm posture. In male version, ankle lock is combined with clenched fists on the knees or with hands tightly gripping the arms of the chair and feet are together near the ankle. In the female version, knees are held together and legs crossing below the knees. Hands are either on the thighs next to each other or one above the other. This kind of posture is common among candidates for interviews. They try to hold back negative thoughts, emotions and nervousness. Litigants sit with ankle lock in the court. Girls in miniskirts sit in that position and observers are likely to misinterpret!

(ii) Feet postures

a) Foot-lock posture This posture is almost exclusive to women – toes of one foot lock around the other leg. It is a defensive position. In this posture, women become a mental recluse, retreating like a tortoise in to the shell.

b) Standing erect with evenly distributed weight on both legs Person is confident

c) Standing with tilted body weight It is a clumsy and casual posture

d) Standing with drooping shoulders and sagging body It is a timid and weak personality.

e) Standing with arms held loosely by the side of the body Person is open and friendly.

Postures represent ones" personality. Observers are able to recognize persons from a long distance because of the familiarity with their standing postures even before they are able to see them clearly.

- Walking styles

Style of walking can help detect the type of personality traits of individuals. However, walking style alone should not be used as the determining factor. This has to be taken together with other postures, gestures etc. Some of the common styles of walking are:

(i) Walking with hands in pocket

This is a portrayal of a macho image. He may be shy, withdrawn and critical of happenings around.

(ii) Walking with hands in pocket, disorganized walk with head bent

The person may be depressed.

(iii) Walking with hands in pocket, disorganized walk and kicking an imaginery object

The person might be upset and angry.

(iv) While walking, his eyes are focused on the ground

The person is lost in his thoughts.

(v) While walking, his eyes are focusing in the air

He is pre-occupied and is looking for solution to problems.

(vi) Strutting style of walking

He is a person of extreme certainty of opinion and very confident of himself.

Human beings have always communicated with other members of the species. Before spoken languages were developed, they used different parts of the body to convey their emotions, feelings and ideas. People have been aware of using parts of the body to convey their thoughts since times immemorial. Whenever brain assumes certain attitude, it gets communicated to people around through body parts as they respond intuitively with specific actions, gestures and expressions. Persons trained in body language can secure reliable feedback from their audience and distinguish when the speaker is telling a truth or lie.

It is now recognized that besides body parts, clothing, hair styles, jewellery, accessories, cosmetics / perfumes and even pair of spectacles / sunglasses play significant role in body language.

Five major areas of study of body language are kinesics (movements of body parts), paralinguistic (voice power), proximics (concept of personal spaces), chronomics (impact of time and timing) and neuro linguistic programming (role and influence of human senses and mind).

Kinesics is the most important part of non-verbal communication and covers facial expressions including smiling, eye contacts and related gazing, glancing and eye blocking, hands, palms, handshakes, double handshakes, arms etc, thumbs / fingers and legs, body postures, standing / walking styles etc.

Питання для самоперевірки

1. Explain the following words and expressions:
   a) group
   b) social
   c) group cohesion
   d) group dynamics
2. Who were early researchers and theorists who pioneered the study of groups?
3. Explain the tendency called the "strength of weak ties".
4. Explain the difference between a group and a social network.
5. What are the main types of groups? Describe them.
6. What characteristics appear in most groups, no matter what their origin, purposes, or memberships are?
7. How do groups create interdependence among members?
8. What is interaction within groups patterned by?
9. What are basic activities undertaken by groups?
10. What does the *Thomas Theorem*, applied to groups, suggest?
11. Explain the dictum "The whole is greater than the sum of the parts".
12. Describe the multilevel perspective of groups?
13. How do groups change over time? Describe stages of group development.
14. Make a draft of the communication process and explain how barriers of communication can be overcome.
15. How to create cohesion in a team?
16. Describe the main barriers of effective communication. How can we avoid them?
17. Make a list of communication media. Give examples of situations where each of them can be effective.
18. What are the key elements of non-verbal communication?

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