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Principles of communication book pdf

Taking this course will change how you view communication. Most people admit that communication is important, but it's often in the back of our minds or viewed as something that "just happens." Putting communication at the front of your mind and becoming more aware of how you communicate can be informative and have many positive effects. When I first started studying communication as an undergraduate, I began seeing the concepts we learned in class in my everyday life. When I worked in groups, I was able to apply what I had learned about group communication to improve my performance and overall experience. I also noticed interpersonal concepts and theories as I communicated within various relationships. Whether I was analyzing mediated messages or considering the ethical implications of a decision before I made it, studying communication allowed me to see more of what was going on around me, which allowed me to more actively and competently participate in various communication contexts. In this section, as we learn the principles of communication, I encourage you to take note of aspects of communication that you haven't thought about before and begin to apply the principles of communication to various parts of your life. This book is meant to help people see the value of communication in the real world and in our real lives. When I say real, I don't mean to imply that there is some part of our world or lives that is not real. Since communication is such a practical field of study, I use the word real to emphasize that what you're reading in this book isn't just about theories and vocabulary or passing a test and giving a good speech. I also don't mean to imply that there is a divide between the classroom and the real world. The "real world" is whatever we are experiencing at any given moment. In order to explore how communication is integrated into all parts of our lives, I have divided up our lives into four spheres: academic, professional, personal, and civic. The boundaries and borders between these spheres are not solid, and there is much overlap. After all, much of what goes on in a classroom is present in a professional environment, and the classroom has long been seen as a place to prepare students to become active and responsible citizens in their civic lives. The philosophy behind this approach is called integrative learning. An approach that encourages students to reflect on how the content they are learning connects to other classes they have taken or are taking, their professional goals, and their civic responsibilities... which encourages students to reflect on how the content they are learning connects to other classes they have taken or are taking, their professional goals, and their civic responsibilities. It's probably not difficult to get you, as students in a communication class, to see the relevance of communication to your academic lives. At least during this semester, studying communication is important to earn a good grade in the class, right? Beyond the relevance to your grade in this class, I challenge you to try to make explicit connections between this course and courses you have taken before and are currently taking. Then, when you leave this class, I want you to connect the content in future classes back to what you learned here. If you can begin to see these connections now, you can build on the foundational communication skills you learn in here to become a more competent communicator, which will undoubtedly also benefit you as a student. Aside from wanting to earn a good grade in this class, you may also be genuinely interested in becoming a better communicator. If that's the case, you are in luck because research shows that even people who have poor communication skills can improve a wide range of verbal, nonverbal, and interpersonal communication skills by taking introductory communication courses. Communication skills are also tied to academic success. Poor listening skills were shown to contribute significantly to failure in a person's first year of college. Also, students who take a communication course report more confidence in their communication abilities, and these students have higher grade point averages and are less likely to drop out of school. Much of what we do in a classroom—whether it is the interpersonal interactions with our classmates and professor, individual or group presentations, or listening—is discussed in this textbook and can be used to build or add to a foundation of good communication skills and knowledge that can carry through to other contexts. The National Association of Colleges and Employers has found that employers most desire good communication skills in the college graduates they may hire. Desired communication skills vary from career to career, but again, this textbook provides a foundation onto which you can build communication skills specific to your major or field of study. Research has shown that introductory communication courses provide important skills necessary for functioning in entry-level jobs, including listening, writing, motivating/persuading, interpersonal skills, informational interviewing, and small-group problem solving. Interpersonal communication skills are also highly sought after by potential employers, consistently ranking in the top ten in national surveys. Poor listening skills, lack of conciseness, and inability to give constructive feedback have been identified as potential communication challenges in professional contexts. Employers appreciate good listening skills and the ability to communicate concisely because efficiency and clarity are often directly tied to productivity and success in terms of profit or task/project completion. Despite the well-documented need for communication skills in the professional world, many students still resist taking communication classes. Perhaps people think they already have good communication skills or can improve their skills on their own. While either of these may be true for some, studying communication can only help. In such a competitive job market, being able to document that you have received communication instruction and training from communication professionals (the faculty in your communication department) can give you the edge needed to stand out from other applicants or employees. While many students know from personal experience and from the prevalence of communication counseling on television talk shows and in self-help books that communication forms, maintains, and ends our interpersonal relationships, they do not know the extent to which that occurs. I am certain that when we get to the interpersonal communication chapters in this textbook that you will be intrigued and maybe even excited by the relevance and practicality of the concepts and theories discussed there. My students often remark that they already know from experience much of what's discussed in the interpersonal unit of the course. While we do learn from experience, until we learn specific vocabulary and develop foundational knowledge of communication concepts and theories, we do not have the tools needed to make sense of these experiences. Just having a vocabulary to name the communication phenomena in our lives increases our ability to consciously alter our communication to achieve our goals, avoid miscommunication, and analyze and learn from our inevitable mistakes. Once we get further into the book, I am sure the personal implications of communication will become very clear. The connection between communication and our civic lives is a little more abstract and difficult for students to understand. Many younger people don't yet have a conception of a "civic" part of their lives because the academic, professional, and personal parts of their lives have so much more daily relevance. Civic engagement/Working to make a difference in our communities by improving the quality of life of community members; raising awareness about social, cultural, or political issues; or participating in a wide variety of political and nonpolitical processes. Refers to working to make a difference in our communities by improving the quality of life of community members; raising awareness about social, cultural, or political issues; or participating in a wide variety of political and nonpolitical processes. The civic part of our lives is developed through engagement with the decision making that goes on in our society at the small-group, local, state, regional, national, or international level. Such involvement ranges from serving on a neighborhood advisory board to sending an e-mail to a US senator. Discussions and decisions that affect our communities happen around us all the time, but it takes time and effort to become a part of that process. Doing so, however, allows us to become a part of groups or causes that are meaningful to us, which enables us to work for the common good. This type of civic engagement is crucial to the functioning of a democratic society. Communication scholars have been aware of the connections between communication and a person's civic engagement or citizenship for thousands of years. Aristotle, who wrote the first and most influential comprehensive book on communication 2,400 years ago, taught that it is through our voice, our ability to communicate, that we engage with the world around us, participate in our society, and become a "virtuous citizen." It is a well-established and unfortunate fact that younger people, between the ages of eighteen and thirty, are some of the least politically active and engaged members of our democracy. Civic engagement includes but goes beyond political engagement, which includes things like choosing a political party or advocating for a presidential candidate. Although younger people have tended not to be as politically engaged as other age groups, the current generation of sixteen- to twenty-nine-year-olds, known as the millennial generation, is known to be very engaged in volunteerism and community service. In addition, some research has indicated that college students are eager for civic engagement but are not finding the resources they need on their campuses. The American Association of Colleges and Universities has launched several initiatives and compiled many resources for students and faculty regarding civic engagement. I encourage you to explore their website at the following link and try to identify some ways in which you can productively integrate what you are learning in this class into a civic context: . You hopefully now see that communication is far more than the transmission of information. The exchange of messages and information is important for many reasons, but it is not enough to meet the various needs we have as human beings. While the content of our communication may help us achieve certain physical and instrumental needs, it also feeds into our identities and relationships in ways that far exceed the content of what we say. Physical needs/Needs that keep our bodies and minds functioning. Include needs that keep our bodies and minds functioning. Communication, which we most often associate with our brain, mouth, eyes, and ears, actually has many more connections to and effects on our physical body and well-being. At the most basic level, communication can alert others that our physical needs are not being met. Even babies cry when they are hungry or sick to alert their caregiver of these physical needs. Asking a friend if you can stay at their house because you got evicted or kicked out of your own place will help you meet your physical need for shelter. There are also strong ties between the social function of communication and our physical and psychological health. Human beings are social creatures, which makes communication important for our survival. In fact, prolonged isolation has been shown to severely damage a human. Aside from surviving, communication skills can also help us thrive. People with good interpersonal communication skills are better able to adapt to stress and have less depression and anxiety. Communication can also be therapeutic, which can lessen or prevent physical problems. A research study found that spouses of suicide or accidental death victims who did not communicate about the death with their friends were more likely to have health problems such as weight change and headaches than those who did talk with friends. Satisfying physical needs is essential for our physical functioning and survival. But, in order to socially function and thrive, we must also meet instrumental, relational, and identity needs. Instrumental needs/Needs that help us get things done in our day-to-day lives and achieve short- and long-term goals. Include needs that help us get things done in our day-to-day lives and achieve short- and long-term goals. We all have short- and long-term goals that we work on every day. Fulfilling these goals is an ongoing communicative task, which means we spend much of our time communicating for instrumental needs. Some common instrumental needs include influencing others, getting information we need, or getting support. In short, not only do we have instrumental needs, but we also have relational and identity needs. Relational needs/Needs that help us maintain social bonds and interpersonal relationships. Include needs that help us maintain social bonds and interpersonal relationships. Communicating to fill our instrumental needs helps us function on many levels, but communicating for relational needs helps us achieve the social relating that is an essential part of being human. Communication meets our relational needs by giving us a tool through which to develop, maintain, and end relationships. In order to develop a relationship, we may use nonverbal communication to assess whether someone is interested in talking to us or not, then use verbal communication to strike up a conversation. Then, through the mutual process of self-disclosure, a relationship forms over time. Once formed, we need to maintain a relationship, so we use communication to express our continued liking of someone. We can verbally say things like "You're such a great friend!" or engage in behaviors that communicate our investment in the relationship, like organizing a birthday party. Although our relationships vary in terms of closeness and intimacy, all individuals have relational needs and all relationships require maintenance. Finally, communication or the lack of it helps us end relationships. We may communicate our deteriorating commitment to a relationship by avoiding communication with someone, verbally criticizing him or her, or explicitly ending a relationship. From spending time together, to checking in with relational partners by text, social media, or face-to-face, to celebrating accomplishments, to providing support during difficult times, communication forms the building blocks of our relationships. Communicating for relational needs isn't always positive though. Some people's "relational needs" are negative, unethical, or even illegal. Although we may feel the "need" to be passive aggressive or controlling, these communicative patterns are not positive and can hurt our relationships. In Chapter 6 "Interpersonal Communication Processes" and Chapter 7 "Communication in Relationships", we will explore the "dark side" of communication in more detail. Identity needs/Needs related to the desire to present ourselves to others and be thought of in particular ways. Include our desire to present ourselves to others and be thought of in particular and desired ways. What adjectives would you use to describe yourself? Are you funny, smart, loyal, or quirky? Your answer isn't just based on who you think you are; since much of how we think of ourselves is based on our communication with other people, our identity changes as we progress through life, but communication is the primary means of establishing our identity and fulfilling our identity needs. Communication allows us to present ourselves to others in particular ways. Just as many companies, celebrities, and politicians create a public image, we desire to present different faces in different contexts. The influential scholar Erving Goffman compared self-presentation to a performance and suggested we all perform different roles in different contexts. Indeed, competent communicators can successfully manage how others perceive them by adapting to situations and contexts. A parent may perform the role of stern head of household, supportive shoulder to cry on, or hip and culturally aware friend based on the situation they are in with their child. A newly hired employee may initially perform the role of motivated and agreeable coworker but later perform more leadership behaviors after being promoted. We will learn more about the different faces we present to the world and how we develop our self-concepts through interactions with others in Chapter 2 "Communication and Perception". Communication is a process that involves an interchange of verbal and/or nonverbal messages within a continuous and dynamic sequence of events. When we refer to communication as a process, we imply that it doesn't have a distinct beginning and end or follow a predetermined sequence of events. It can be difficult to trace the origin of a communication encounter, since communication doesn't always follow a neat and discernible format, which makes studying communication interactions or phenomena difficult. Any time we pull one part of the process out for study or closer examination, we artificially "freeze" the process in order to examine it, which is not something that is possible when communicating in real life. But sometimes scholars want to isolate a particular stage in the process in order to gain insight by studying, for example, feedback or eye contact. Doing that changes the very process itself, and by the time you have examined a particular stage or component of the process, the entire process may have changed. These snapshots are useful for scholarly interrogation of the communication process, and they can also help us evaluate our own communication practices, troubleshoot a problem situation we had, or slow things down to account for various contexts before we engage in communication. We have already learned, in the transaction model of communication, that we communicate using multiple channels and send and receive messages simultaneously. There are also messages and other stimuli around us that we never actually perceive because we can only attend to so much information at one time. The dynamic nature of communication allows us to examine some principles of communication that are related to its processual nature. Next, we will learn that communication messages vary in terms of their level of conscious thought and intention, communication is irreversible, and communication is unrepeatable. Some scholars have put forth definitions of communication stating that messages must be intended for others to perceive them in order for a message to "count" as communication. This narrow definition only includes messages that are tailored or at least targeted to a particular person or group and excludes any communication that is involuntary. Since intrapersonal communication happens in our heads and isn't intended for others to perceive, it wouldn't be considered communication. But imagine the following scenario: You and I are riding on a bus and you are sitting across from me. As I sit thinking about a stressful week ahead, I wrinkle up my forehead, shake my head, and put my head in my hands. Upon seeing this you think, "That guy must be pretty stressed out." In this scenario, did communication take place? If I really didn't intend for anyone to see the nonverbal communication that went along with my intrapersonal communication, then this definition would say no. But even though words weren't exchanged, you still generated meaning from the communication I was unintentionally sending. As a communication scholar, I do not take such a narrow definition of communication. Based on the definition of communication from the beginning of this chapter, the scenario we just discussed would count as communication, but the scenario illustrates the point that communication messages are sent both intentionally and unintentionally. Communication messages also vary in terms of the amount of conscious thought that goes into their creation. In general, we can say that intentional communication usually includes more conscious thought and intention, while unintentional communication usually includes less. For example, some communication is reactionary and almost completely involuntary. We often scream when we are frightened, say "ouch!" when we stub our toe, and stare blankly when we are bored. This isn't the richest type of communication, but it is communication. Some of our interactions are slightly more substantial and include more conscious thought but are still very routine. For example, we say "excuse me" when we need to get past someone, say "thank you" when someone holds the door for us, or say "what's up?" to our neighbor we pass every day in the hall. The reactionary and routine types of communication just discussed are common, but the messages most studied by communication scholars are considered constructed communication. These messages include more conscious thought and intention than reactionary or routine messages, and often go beyond information exchange to also meet relational and identity needs. As we will learn later on, a higher degree of conscious thought and intention doesn't necessarily mean the communication will be effective, understood, or ethical. In addition, ethical communicators cannot avoid responsibility for the effects of what they say by claiming they didn't "intend" for their communication to cause an undesired effect. Communication has short- and long-term effects, which illustrates the next principle we will discuss—communication is irreversible. The dynamic nature of the communication process also means that communication is irreversible. After an initial interaction has gone wrong, characters in sitcoms and romantic comedies often use the line "Can we just start over?" As handy as it would be to be able to turn the clock back and "redo" a failed or embarrassing communication encounter, it is impossible. Miscommunication can occur regardless of the degree of conscious thought and intention put into a message. For example, if David tells a joke that offends his coworker Beth, then he can't just say "Oh, forget I said that," or "I didn't intend for it to be offensive." The message has been sent and it can't be taken back. I'm sure we have all wished we could take something back that we have said. Conversely, when communication goes well, we often wish we could recreate it. However, in addition to communication being irreversible, it is also unrepeatable. If you try to recreate a good job interview experience by asking the same questions and telling the same stories about yourself, you can't expect the same results. Even trying to repeat a communication encounter with the same person won't feel the same or lead to the same results. We have already learned the influence that contexts have on communication, and those contexts change frequently. Even if the words and actions stay the same, the physical, psychological, social, relational, and cultural contexts will vary and ultimately change the communication encounter. Have you ever tried to recount a funny or interesting experience to a friend who doesn't really seem that impressed? These "I guess you had to be there" moments illustrate the fact that communication is unrepeatable. As we learned earlier, context is a dynamic component of the communication process. Culture and context also influence how we perceive and define communication. Western culture tends to put more value on senders than receivers and on the content rather than the context of a message. These cultural values are reflected in our definitions and models of communication. As we will learn in later chapters, cultures vary in terms of having a more individualistic or more collectivistic cultural orientation. The United States is considered an individualistic culture, where emphasis is put on individual expression and success. Japan is considered a collectivistic culture, where emphasis is put on group cohesion and harmony. These are strong cultural values that are embedded in how we learn to communicate. In many collectivistic cultures, there is more emphasis placed on silence and nonverbal context. Whether in the United States, Japan, or another country, people are socialized from birth to communication in culturally specific ways that vary by context. In this section we will discuss how communication is learned, the rules and norms that influence how we communicate, and the ethical implications of communication. Most people are born with the capacity and ability to communicate, but everyone communicates differently. This is because communication is learned rather than innate. As we have already seen, communication patterns are relative to the context and culture in which one is communicating, and many cultures have distinct languages consisting of symbols. A key principle of communication is that it is symbolic. Communication is symbolic in that the words that make up our language systems do not directly correspond to something in reality. Instead, they stand in for or symbolize something. The fact that communication varies so much among people, contexts, and cultures illustrates the principle that meaning is not inherent in the words we use. For example, let's say you go to France on vacation and see the word poisson on the menu. Unless you know how to read French, you will not know that the symbol is the same as the English symbol fish. Those two words don't look the same at all, yet they symbolize the same object. If you went by how the word looks alone, you might think that the French word for fish is more like the English word poison and avoid choosing that for your dinner. Putting a picture of a fish on a menu would definitely help a foreign tourist understand what they are ordering, since the picture is an actual representation of the object rather than a symbol for it. All symbolic communication is learned, negotiated, and dynamic. We know that the letters b-o-o-k refer to a bound object with multiple written pages. We also know that the letters t-r-u-c-k refer to a vehicle with a bed in the back for hauling things. But if we learned in school that the letters t-r-u-c-k referred to a bound object with written pages and b-o-o-k referred to a vehicle with a bed in the back, then that would make just as much sense, because the letters don't actually refer to the object and the word itself only has the meaning that we assign to it. We will learn more, in Chapter 3 "Verbal Communication", about how language works, but communication is more than the words we use. We are all socialized into different languages, but we also speak different "languages" based on the situation we are in. For example, in some cultures it is considered inappropriate to talk about family or health issues in public, but it wouldn't be odd to overhear people in a small town grocery store in the United States talking about their children or their upcoming surgery. There are some communication patterns shared by very large numbers of people and some that are particular to a dyad—best friends, for example, who have their own inside terminology and expressions that wouldn't make sense to anyone else. These examples aren't on the same scale as differing languages, but they still indicate that communication is learned. They also illustrate how rules and norms influence how we communicate. Earlier we learned about the transaction model of communication and the powerful influence that social context and the roles and norms associated with social context have on our communication. Whether verbal or nonverbal, mediated or interpersonal, our communication is guided by rules and norms. Phatic communion is an instructive example of how we communicate under the influence of rules and norms. Phatic communion/Scripted and routine verbal interactions that are intended to establish social bonds rather than actually exchange meaning. Refers to scripted and routine verbal interactions that are intended to establish social bonds rather than actually exchange meaning. When you pass your professor in the hall, the exchange may go as follows: What is the point of this interaction? It surely isn't to actually inquire as to each other's well-being. We have similar phatic interactions when we make comments on the weather or the fact that it's Monday. We often joke about phatic communion because we see that it is pointless, at least on the surface. The student and professor might as well just pass each other in the hall and say the following to each other: This is an example of communication messages that don't really require a high level of conscious thought or convey much actual content or generate much meaning. So if phatic communion is so "pointless," why do we do it? The term phatic communion derives from the Greek word phatos, which means "spoken," and the word communion, which means "connection or bond." As we discussed earlier, communication helps us meet our relational needs. In addition to finding communion through food or religion, we also find communion through our words. But the degree to which and in what circumstances we engage in phatic communion is also influenced by norms and rules. Generally, US Americans find silence in social interactions awkward, which is one sociocultural norm that leads to phatic communion, because we fill the silence with communication patterns shared by very large numbers of people and some that are particular to a dyad—best friends, for example, who have their own inside terminology and expressions that wouldn't make sense to anyone else. These examples aren't on the same scale as differing languages, but they still indicate that communication is learned. This routine type of verbal exchange, phatic communion, like most aspects of communication we will learn about, is culturally relative as well. While most cultures engage in phatic communion, the topics of and occasions for phatic communion vary. Scripts for greetings in the United States are common, but scripts for leaving may be more common in another culture. Asking about someone's well-being may be acceptable phatic communion in one culture, and asking about the health of someone's family may be more common in another. Another culturally and situationally relative principle of communication is the fact that communication has ethical implications. Communication ethics/The process of negotiating and reflecting on our actions and communication regarding what we believe to be right and wrong. Deals with the process of negotiating and reflecting on our actions and communication regarding what we believe to be right and wrong. Aristotle said, "In the arena of human life the honors and rewards fall to those who show their good qualities in action." Aristotle focuses on actions, which is an important part of communication ethics. While ethics has been studied as a part of philosophy since the time of Aristotle, only more recently has it become applied. In communication ethics, we are more concerned with the decisions people make about what is right and wrong than the systems, philosophies, or religions that inform those decisions. Much of ethics is gray area. Although we talk about making decisions in terms of what is right and what is wrong, the choice is rarely that simple. Aristotle goes on to say that we should act "to the right extent, at the right time, with the right motive, and in the right way." This quote connects to communication competence, which focuses on communicating effectively and appropriately and will be discussed more in Section 1.4 "Communication Competence". Communication has broad ethical implications. Later in this book we will discuss the importance of ethical listening, how to avoid plagiarism, how to present evidence ethically, and how to apply ethics standards to mass media and social media. These are just a few examples of how communication and ethics will be discussed in this book, but hopefully you can already see that communication ethics is integrated into academic, professional, personal, and civic contexts. When dealing with communication ethics, it's difficult to state that something is 100 percent ethical or unethical. I tell my students that we all make choices daily that are more ethical or less ethical, and we may confidently make a decision only later to learn that it wasn't the most ethical option. In such cases, our ethics and goodwill are tested, since in any given situation multiple options may seem appropriate, but we can only choose one. If, in a situation, we make a decision and we reflect on it and realize we could have made a more ethical choice, does that make us a bad person? While many behaviors can be more easily labeled as ethical or unethical, communication isn't always as clear. Murdering someone is generally thought of as unethical and illegal, but many instances of hurtful speech, or even what some would consider hate speech, have been protected as free speech. This shows the complicated relationship between protected speech, ethical speech, and the law. In some cases, people see it as their ethical duty to communicate information that they feel is in the public's best interest. The people behind WikiLeaks, for example, have released thousands of classified documents related to wars, intelligence gathering, and diplomatic communication. WikiLeaks claims that exposing this information keeps politicians and leaders accountable and keeps the public informed, but government officials claim the release of the information should be considered a criminal act. Both parties consider the other's communication unethical and their own communication ethical. Who is right? Since many of the choices we make when it comes to ethics are situational, contextual, and personal, various professional fields have developed codes of ethics to help guide members through areas that might otherwise be gray or uncertain. The following "Getting Critical" box includes information about the National Communication Association's Ethical Creed. Doctors take oaths to do no harm to their patients, and journalists follow ethical guidelines that promote objectivity and provide for the protection of sources. Although businesses and professions of various kinds have codes of ethics, we will not explore them in this book. The National Communication Association's Ethical Creed/Creed for Ethical Communication. The "Getting Critical" boxes throughout this book will challenge you to think critically about a variety of communication issues, and many of those issues will involve questions of ethics. Therefore, it is important that we have a shared understanding of ethical standards for communication. I tell my students that I consider them communication scholars while they are in my class, and we always take a class period to learn about ethics using the National Communication Association's (NCA) "Creed for Ethical Communication," since the NCA is the professional organization that represents communication scholars and practitioners in the United States. We all have to consider and sometimes struggle with questions of right and wrong. Since communication is central to the creation of our relationships and communities, ethical communication should be a priority of every person who wants to make a positive contribution to society. The NCA's "Creed for Ethical Communication" reminds us that communication ethics is relevant across contexts and applies to every channel of communication, including media. The creed goes on to say that human worth and dignity are fostered through ethical communication practices such as truthfulness, fairness, integrity, and respect for self and others. The emphasis in the creed and in the study of communication ethics is on practices and actions rather than thoughts and philosophies. Many people claim high ethical standards but do not live up to them in practice. While the creed advocates for, endorses, and promotes certain ideals, it is up to each one of us to put them into practice. The following are some of the principles stated in the creed: We endorse freedom of expression, diversity of perspective, and tolerance of dissent to achieve the informed and responsible decision making fundamental to a civil society. We condemn communication that degrades individuals and humanity through the expression of intolerance and hatred. We are committed to the courageous expression of personal convictions in pursuit of fairness and justice. We accept responsibility for the short- and long-term consequences of our communication and expect the same of others. Key Takeaways Getting integrated: Increasing your knowledge of communication and improving your communication skills can positively affect your academic, professional, personal, and civic lives. In terms of academics, research shows that students who study communication and improve their communication skills are less likely to drop out of school and are more likely to have high grade point averages. Professionally, employers desire employees with good communication skills, and employees who have good listening skills are more likely to get promoted. Personally, communication skills help us maintain satisfying relationships. Communication helps us with civic engagement and allows us to participate in and contribute to our communities. Communication meets our physical needs by helping us maintain physical and psychological well-being; our instrumental needs by helping us achieve short- and long-term goals; our relational needs by helping us initiate, maintain, and terminate relationships; and our identity needs by allowing us to present ourselves to others in particular ways. Communication is a process that includes messages that vary in terms of conscious thought and intention. Communication is also irreversible and unrepeatable. Communication is guided by culture and context. We learn to communicate using systems that vary based on culture and language. Rules and norms influence the routines and rituals within our communication. Communication ethics varies by culture and context and involves the negotiation of and reflection on our actions regarding what we think is right and wrong. Exercises Getting integrated: The concepts of integrative learning and communication ethics are introduced in this section. How do you see communication ethics playing a role in academic, professional, personal, and civic aspects of your life? Identify some physical, instrumental, relational, and identity needs that communication helps you meet in a given day. We learned in this section that communication is irreversible and unrepeatable. Identify a situation in which you wished you could reverse communication. Identify a situation in which you wished you could repeat communication. Even though it's impossible to reverse or repeat communication, what lessons can be learned from these two situations you identified that you can apply to future communication? What types of phatic communion do you engage in? How are they connected to context and/or social rules and norms?

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