SECOND EDITION

INTERPERSONAL COMMUNICATION

A SOCIAL HARMONY APPROACH

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Interpersonal Communication: A Social Harmony Approach

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PREFACE

Bissmillaahirrahmaanirrahiim

Interpersonal communication is an integral part of life, and the need to understand its importance is growing from time to time. People from all sorts of walks of life, throughout the course of their lives, the experiences that bring them joy, that define who they are, and that connect them to others are grounded in interpersonal communication. However, interpersonal communication competence is not given but it is a process that is learned and shared.

We began writing this research - based book with a high sense of optimism to cope, to some extent, with the realities of cultural diversity by acknowledging and appreciating cultural differences in the aspects of lives that our students possess. Inclusion of others is the means to a better future as pluralism is the reality particularly in Indonesian context. This book introduces students to interpersonal communication as a subject that has enormous relevance to their daily lives. Students will know that effective interpersonal communication is based on strategies and skills that everybody can learn to do better as an essential attribute for social harmony that couples forgiveness and apology in the interactions. As lecturers, our greatest professional joys will come from seeing our students improve their communication skills in ways that change their lives to the better ones. Therefore, our touchstone throughout is a commitment to topics and applications that direct, guide and facilitate students in various situations that are mediated in lectures and tutorials. For readers in general, we expect them to benefit from reading this book. May Allah bestow guidance and blessings on us.

Makassar, 26 Februari 2018

Penulis

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Learning Objectives

After reading this chapter, you are expected:
- ➢ to be able to define communication and describe its characteristics, its forms and types
- ➢ to be able to components of communication process
- ➢ to be able to distinguish between verbal communication and nonverbal communication
- ➢ to interact both verbally and nonverbally in an effort to generate shared meanings of communication in general.
- ➢ to possess positive predisposition and self awareness of the importance of communication in human lives

Introduction

"O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that ye may know one another. Verily the noblest of you in the sight of Allah is the best in conduct. And Allah is Knower, Aware."
(The Glorious Quran: Al Hujurat 13)

Based on this revelation stating **that ye may know one another**, Allah, the only Lord, unveils the importance of communication that is communication is imperative and becomes the basic need and integral part of human beings' life. It is a never - ending aching need that must be fulfilled to live life harmoniously and peacefully in all walks of life that surpass the ethnic and nation borders. Experiences show us that parents, for example, need to communicate to their children and children need to communicate to their parents, husband needs to communicate to his wife and wife needs to communicate to her husband, doctors need to communicate to their patients and patients need to communicate to their doctors, teachers need to communicate to their students and students need to communicate to their teachers as well as to their fellow students, and employers need to communicate to their employees.

Communication intrigues people to know what their parents, their children, their teachers, their boss, their fellow students, and their neighbors, and many other forms of people's relationships only a few to mention, think, feel and how they behave to them, and to understand them in turn; in fact, people '*cannot not communicate*' (the much quoted maxim by Watzlawick *et al.,* 1967: 49) to understand one another to empower, build and develop happier and healthier relationships with others from time to time. Communication becomes inevitable. To understand one another through communication will not surely just appear out of nowhere. It must be created and the creation will take a good deal of efforts which put people - the communicators - to the most responsible ones for creating it.

The creation begins by answering the most basic question of all: What exactly is communication?

Figure 1 Graduate students of State University of Makassar discussed their project report, 2015

Communication Is Defined

As previously stated that communication is imperative, it is then fundamental and universal among human beings to interact with others. It goes without saying that initiating, developing and maintaining social ties, especially with close ones, are with no doubt needed from time to time. Bull (2002: vii) stated 'Communication is of central importance to many aspects of human life, yet it is only in recent years that it has become the focus of scientific investigation'. It was not until 1960 that the notion of communication as a form of skilled activity was first suggested (Hargie, 2006a).

The following are some definitions of communication that have been put forward by communication scholars in different years.
1. Communication in general is "the use of symbols to represent ideas so that meanings can be shared." (Solomon, D & J.Theiss, 2013:4).

2. Communication is defined as "a symbolic, interpretive, transactional, contextual process in which people create shared meaning" (Lustig, M.W. & J.Koester . 2010:13)
3. Communication is "the process of people sharing thoughts, ideas, and feelings with each other in commonly understandable ways"(Hamilton,2008: 5).
4. Communication is *"the process through which people use messages to generate meanings within and across contexts, cultures, channels, and media "(The National Communication Association, 2002).
5. Communication is defined as "a symbolic process whereby reality is produced, maintained, repaired and transformed" (Carey, 1989: 23).
6. The verb – to communicate in its Latin root means to share, and to make common meanings, so that we define communication as "a purposeful and contextual act of communicating to share thoughts, ideas, and feelings with each other, using symbols in culturally understandable ways of those who are engaged in communication (communicators)."

Further explanations of the terms used in the cited definitions are given in the following to have better understanding and gain wider insights into the characteristics of communication.

Characteristics of Communication

Communication has its own characteristics that distinguish it from other human beings' activities. Those characteristics are briefly elaborated in the following lines.

1. *Communication is symbolic*

All language is symbolic, but not every symbol is language. Symbols are words, sounds, images, objects, gestures or actions that stand for or represent a unit of meaning. They represent people's feelings, thoughts and experiences. Symbols are then central to the communication

process because they stand for the shared meanings which are communicated. Human beings are the symbol users. Each language is basically a huge collection of symbols, particularly in the forms of words that allow the speakers of the language to communicate one another. The symbols which are used to represent meanings have three common characteristics, namely arbitrary, ambiguous, and abstract.

Arbitrary means there is no inherent reason for using a particular word or nonverbal behavior to represent a particular object or idea. They are not intrinsically connected to what they represent. The relationship between the word or behavior and what it represents in language is entirely a matter of agreed convention among the speakers of the language. For example, the word *house* in English, *rumah* in Indonesian, *bola* in Bahasa Bugis, *balla'* in Bahasa Makassar, and *baitun* in Arabic, are the symbols that represent a particular kind of building which varies in the extent to the building construction. The words – house, *rumah, bola, balla'* and *baitun* represent a building to live in. This means that symbols vary in their degree of arbitrariness, in the sense that the relationships between symbols and their **referents** (the objects or images the symbols represent) vary in the extent to which they are fixed. Because symbols are arbitrary, the meanings of the symbols can change over time. For instance, the word 'acuh' in Indonesian language (*Bahasa Indonesia*) means **care** both in written and spoken Indonesian, and '*tidak acuh'* means **not care** both in written and spoken Indonesian**.** However, in the last ten years, the word '*acuh*' has undergone change in meaning in spoken Indonesian encounters among young generation, particularly students in Makassar city, South Sulawesi, Indonesia. The word '*acuh*' is interpreted to mean **not care,** yet it retains its meaning **care** in written Indonesian. This means symbols are dynamic. Because of this varied connection between symbols

and what the symbols represent, the symbols have ambiguous meanings.

Symbols are ambiguous in the sense that what the symbols mean is not clear-cut. Ambiguous meaning means that people can interpret different meanings for the same symbol. To make this point clear, let us see how Muslims people interpret the meaning of **marriage** based on Islamic teachings which may be different from other religious teachings. For Muslims, **marriage** is a solid religious and sacred social relationship between a man and a woman. Marriage develops love and care, understanding, and cooperation between husband and wife. It is like a garment, a source of peaceful mind, happiness and contentment for the couple. It is not simply a sexual relationship (Rasyid, 1995:29).

Another example of ambiguous meaning - the term *affordable car* means very differently to people who only earn minimum wage from those who are affluent. People who only earn minimum wage will have to wait until their saving is enough which might be years of waiting, even they might still need to have loan from the bank to buy the car, but those who are affluent will pay it in cash at any time.

Abstract means that symbols (words and behaviors) people use in communicating stand for objects, people, principles, ideas, etc., but the symbols are not themselves that they represent. To make this point clear, if for instance someone is talking to his friend saying that I have a "cat" he does not need to hold a real cat to put the image of the cat in the mind of his (friend) communication partner. In the same way, in our communication, we use words to refer to a wide range of concepts which are not physically present as in the case of the concept of "happy life". We use words to create images and ideas in our communication partners' mind. For example, to lead a happy life for a Muslim means (1) he always feels closer to his Creator (Allah), (2) he has a faithful

and attractive wife, (3) he has obedient and faithful children, (4) he has a permanent job that gives more than enough income to support his family and give charity, (5) he has a house and a car, (6) he is loved by his family, and welcome and respected by his neighbors and people in his workplace, and (7) occasionally he experiences hardships in life as a warning from Allah that happy life is also interrupted by unhappy events which eventually strengthen and deepen his belief to the Oneness of Allah, All-knowing, All–wise and All-powerful (Rasyid, 1995:28-29).

2. *Communication is purposeful*

One communicates to others because he has some purpose in mind to communicate. For example, he communicates because he wants other people to know what he feels and expects them to give him support; or he communicates because he wants to deflect criticisms which are addressed to him; or he communicates because he wants to reinforce social bonds with others; or he may communicate because of other reasons. A purposeful communication is goal directed and takes place within a setting or situation called a context. For example, a student who realized that her answers to the final semester test were not satisfactory, so she came to see her professor if he could give her some extra assignment as compensation for her poor work in the final semester test.

3. *Communication is transactional*

Communication is transactional implies that all participants work together to create and sustain the meanings that develop in the communication process. The communicators are simultaneously sending and receiving messages at every instant that they are involved in conversations. They continually negotiate meanings reciprocally, therefore, they affect and are affected by each other until they both reach a point at which each of them understands fully or partly what each one's messages

actually mean that can allow the communication to proceed so that they can come to agreement to agree or disagree to the idea or issue being discussed.

Understanding messages means understanding for the sake of the messages which does not necessarily mean favoring or supporting one another because it is possible, and often quite likely, that communicators understand one another's messages or ideas yet they do not and cannot agree to them especially if the issues about culture and basic beliefs about religion. For example, St. Asriati and Selvi Panggua who come from different ethnic and culture and differ in their basic beliefs about religion could communicate candidly and discuss mindfully their project together in a meaningful and fulfilling way without touching the sensitive areas of their different culture and basic belief they hold firmly. St Asriati, a Makassar ethnic, holds firmly the Islamic teachings as she is a devoted Muslimah, and Selvi Panggua, a Torajan ethnic, holds firmly Christian teachings as she is a devoted Protestant. They are both pursuing their study at Post Graduate Program, State University of Makassar, majoring in English Education. Book review assignment and other tasks from their professors require them to work together in which they have to communicate intensively to reach a consensus.

4. *Communication is interpretive*

When people communicate purposefully, they must interpret the symbolic messages of each other's that make sense to them to create a meaningful account of the messages in mind. This suggests that communication is always interpretive as meaning is in the heads of the communicators not in the message. This also implies that people engaged in communication may not necessarily interpret messages in exactly the same way. Lustig & Koester (2010:19) stated that the interpretive and transactional nature of communication suggests that correct meanings are not just "out there" to be discovered. Rather, meanings are created and shared by

groups of people as they participate in the ordinary and everyday activities that form the context for common interpretations. The focus, therefore, must be on the ways that people attempt to "make sense" of their common experiences in the world. For example, 07/06/1955 can be interpreted 07 June 1955 (AE) or 06 July 1955 (BE).

Forms and Types of Communication

The characteristics of communication form the basis for what forms and types of communication to be considered communicatively appropriate and effective to choose by the communicators in their encounters. To borrow the terms used by Agne and Tracy (2009), there are three typical forms and types of communication which are commonly known as *Conversation, Dialogue* and *Discourse.*

Conversation is an informal main way of expressing someone's ideas, opinions, and feelings to people who come into contact with him. It is the primary means of beginning and establishing relationships, friendships and brotherhood. In fact, conversation is an informal and free-flowing talk between people. For example, parents talk to their children in the dining room, asking about their children schools; husband talks to his wife in the veranda of his house, planning of going on pilgrimage; student talks to his fellow students at campus canteen, commenting about speech contest; lecturer talks to his colleagues at the office lounge, viewing about students' participation in community service; two old friends at the lobby talks about their past; or a boy friend talks on cell to his girl friend. The topics in such conversations above flow from one to another, which may be connected or unconnected. By conversation, relationships, friendships and brotherhood as well as a sense of personal fulfillment will develop.

Dialogue is both a descriptive (a synonym for conversation) term and an evaluative one. As an evaluative term, dialogue is not just any stretch of conversation; it is a stretch in which

people exhibit an openness to hear others, often on personal or difficult topics (Anderson, Baxter, & Cissna, 2004). Dialogues are communicative achievements. For example, two groups of students involved in a conflict. To reconcile the two groups, each group is represented by a team of delegate to have a constructive **dialogue** that is expected to result in reconciliation. The two teams have to exhibit an openness to hear each other, understand, appreciate each other and strive for the best solution for both two parties.

Discourse is also a descriptive term. Compared to conversation, discourse is much broader. It includes speeches, lectures, presentations, interrogations, and meetings, as well as conversation. In linguistics, discourse refers to units that are bigger than sentences (e.g., paragraphs, stories) or the social and practical functions to which a stretch of language is put. Simply put, discourse is any type of *talk.* In the spoken discourse and the purposes to which it is put, discourse consists of four units, namely speech act, naming practices, direct/indirect conversational style, and stance indicators (Agne and Tracy (2009).

Speech act is the basic and important kind of utterance. John Searle (1969) distinguished among five categories of speech acts, which are (1*) directives*—acts that suggest, guide, or direct a person to do something; (2*) representatives*—acts that assert what is taken to be true in the world; (3) *commissives*— acts that commit a speaker to a future course of action; (4) *expressive*—acts that make a speaker's feelings visible; and (5) *declaratives*—speech that has the power to transform people from one state to another, as happens when a minister pronounces two people to be married.

Naming practices designate (a) the words or phrases that speakers use to address one another, and (b) the terms the speakers use for reference and label as well as categorizing people. Forms of address include first and last names, nicknames, titles, e.g., Ms., Mr., Mrs., Dr., and Professor- and

general terms of endearment, e.g., babe, dear, honey, and love. Choosing among possible forms of address conveys what the speaker considers to be the formality or closeness of a relationship. To address a person using his or her title and last name -e.g., Dr. Muhayyang (her complete name- Dr. Maemuna Muhayyang) - constructs a relationship as a distant one. In contrast, people who call each other by a nickname are considered to have the closeness of a relationship. Speakers also combine forms to build relationships that mix respectful distance with friendliness, as seen in the rather common practice of children calling adults by their title and first name - e.g., Dr. Joe, Miss Jane (Tracy,2002). In many parts of Indonesia addressing people by their title and first name is common, e.g., Dr. Maemuna instead of calling her Dr. Muhayyang, Professor Basri (his complete name, Professor Muhammad Basri Jafar) instead of addressing him Professor Jafar.

Direct/indirect conversational style covers a large set of talk features, often going together, that speakers use to designate meanings either in a straightforward way or through hints and subtle cues. A speaker who uses more words to convey and share his intended meaning straightforwardly is said to be using a direct conversational style or *low-context communication style* in which much of the information is conveyed in words rather than in nonverbal cues and contexts. His verbal messages reveal the speaker's true intentions, needs, wants and desires. The direct style emphasizes honesty, openness, forthrightness, and sincerity as the basis for cooperative interaction. Within such a culture which includes Germany, Scandinavia, and the United States, people tend *not* to presume that listeners share their beliefs, attitudes, and values, so they tailor their verbal communication to be informative, clear, and direct (Hall & Hall, 1987). They openly express their own viewpoints and attempt to persuade others to accept them (Hall, 1976, 1997a). They tend *not* to rely as much on implying or hinting. Instead, they strive to make important information obvious in the words themselves.

They are sincere and outspoken; they prefer to get to the point soon without beating around the bush; they say what the exactly want to say. At the same time, however, they might be interpreted as showing aggressiveness and insensitivity to others. This direct conversational style is also found in Bugis-Makassar culture. The direct conversational style is taught early in life in the family circle as an integral part of Bugis - Makassar culture. Bugis - Makassar people will say 'Yes' when they mean 'yes', and they will say 'No' when they mean 'No'. They say what they mean and they mean what they say (*Taro ada taro gau* in Bugis - Makassar culture) which is subjected to the kind of situation in which they find themselves, yet in other kinds of situation in which *honesty* will not improve relationship but do more severe harm, Bugis-Makassar people will tell *white lies* especially in their effort to reach reconciliation between the groups which have conflicts.

A speaker who uses hints and subtle cues or indirect way is said to be using an indirect conversational style *or high-context communication style* in which much of the information is contained in the contexts and nonverbal cues rather than expressed explicitly in words. The speaker presumes that the listeners share extensive knowledge in common with them. As a result, he does not feel a need to provide a lot of explicit information to gain listeners' understanding. The speaker can hint, imply, or suggest meanings and feel confident that he will be understood. Consequently, he relies more on indirect and ambiguous language and even silence to convey important meanings. And he often "talks around" points rather than addressing them directly. This high- context culture includes countries like China, Korea and Japan (McCornack, 2010:186).

In high-context communication style, the listeners should consider what is said in light of the topic, how it is viewed in society, the speech situation and the relationship between speakers. The verbal messages used in high-context communication style are often meant to camouflage true

intention, needs, wants and desires of the speakers. In reality, there are cultural groups which prefer a more indirect style with the emphasis on high-context communication to preserve the harmony of relationships.

Stance indicators also cover a large area of talk features to which people regularly attend in conversation. A stance indicator is indicated by the speaker's in-the-moment attitude toward the topic of talk. The speaker's attitude is usually manifested through linguistic, vocal and gestural cues. By these cues, a speaker will usually make judgments about whether his communication partner is an expert or novice on the topic of talk, whether she is interested or get bored with the situation, or whether she is friendly or hostile toward him. Tannen (2005) reported that when speakers talk loudly and fast, make large hand gestures, pause only briefly, and vary their pitch extensively, they will be assumed to be involved and interested in the topic. Another example of stance indicators deals with belief and skepticism. Pomerantz (1989/1990) reported that when speakers respond to what another has said, they implicitly convey whether they believe or are skeptical of what their conversational partner said. When people believe a person, they will report it to others straightforwardly, and if they cue skepticism, they will use phrases such as according to, may be, perhaps, or possibly.

The Components of Communication Process

Proctor and Adler (2007) pointed out the components of communication process which include *communicators*, *message*, *medium*, *channel*, *code*, *noise*, *feedback* and *context,* as explained in turn in the ensuing lines.

1. Communicators

DeVito (2008) sated that communicators are, at one and the same time, senders and receivers of messages. While person A is speaking, he or she is usually also monitoring the effects of the utterance, requiring information from B to be

simultaneously received. Correspondingly, person B, in listening to A, is also reacting to A's contribution. The notion of 'source–receiver' is therefore a more accurate representation of the role of each participant. The notion of *source-receiver* of messages is a reciprocal role between the sender of messages and the receiver of messages. This implies that both the source and the receiver show genuine interest to talk as they have something to share and offer one another. In other words, communicators are those who participate equally and often simultaneously in the communication process.

In the field of education especially in classroom context, teacher sends messages in the forms of knowledge, attitudes and skills to students, and the students receive the messages, and in turn they also send messages to the teacher, for example, asking for more explanation of the unclear points. Hence, teacher and students are communicators.

2. *Message*

A message is the content of communication embodying a package of information whatever it is that the communicators intend to share or exchange with others. Gouran (1990: 6) described a message as 'a pattern of thought, configuration of ideas, or other response to internal conditions about which individuals express themselves. Such expression, however, presupposes some form of behavioral manifestation: thoughts and feelings, to be made known, must be encoded or organized into a physical form capable of being transmitted to others. And when people exchange a series of messages, whether face-to-face or online, the result is called an **interaction** (Watzlawick, Beavin, & Jackson, 1967).

3. *Medium*

The medium is the particular means of conveying the message. In a seminal contribution, Fiske (1990) described three types of media, namely (a) presentational including voice, face, and body, (b) representational including

handouts, books, paintings, architecture, photographs, and (c) technological/ mechanical including internet, phone, MP3, television, radio, and CD. Of the three types of media, the presentational one is pivotal to interpersonal communication. Talking to someone face to face will provide a greater richness of social cues and a fuller experience of the individual than for example texting or emailing. Stevens-Long and McClintock (2008: 22) explained that presentational medium is 'the degree to which the medium is experienced as sociable, warm, sensitive, or personal, creating the impression that the person communicating is *real*'. Choices as to the most suitable medium to use depend upon a range of factors (Picot *et al.*, 2008; Sears and Jacko, 2008). In organizations, face-to-face rather than mediated (telephone, letters, email, etc.) communication is the medium consistently preferred by employees (Hargie and Tourish, 2009).

4. *Channel*

A channel is the medium through which verbal and nonverbal information is conveyed back and forth during people's interaction. Channel refers to that which 'connects' communicators and accommodates the medium. The term *channel* is often used interchangeably with *medium.* DeVito (2005) described channel as operating like a bridge between the sender and receiver. Fiske (1990) gave as examples light waves, sound waves, radio waves as well as cables of different types, capable of carrying pulses of light or electrical energy. Likewise, DeVito (2005) distinguished between different channels: (a) the vocal-auditory channel which carries speech, (b) the gestural-visual channel which facilitates much nonverbal communication,(c) the chemical-olfactory channel accommodating smell, and the *cutaneous-tactile* channel which enables us to make interpersonal use of touch. These different channels are typically utilized simultaneously people in the course of face-to-face

communication in a variety of channel on their body or environment.

5. *Code*

A code is a system of meaning shared by a group verbally and nonverbally. The verbal and nonverbal codes are peculiar to the group and specify rules and conventions for their use in communication. A verbal code is a set of rules about the use of words (spoken and written) in the creation of messages, built upon the five components of language which are phonology, morphology, syntax, semantics and pragmatics. Nonverbal code systems are the *silent language* of communication, related to body movements, space, touch, time, voice, and many such. Code choice in interpersonal communication is affected by the discourse domain. For example, lectures on EFL classes in Indonesian context particularly in State University of Makassar, the code choice that the lecturers (who are Indonesian natives) use is English which also gives room to the use of Indonesian language (*Bahasa Indonesia*). The lecturers do code switching that is switching from English to Indonesian for certain reasons, mainly to clear the clouds for students who cue that they do not understand what the lecturers mean.

6. *Noise*

In interpersonal communication, noise refers to anything that interferes and masks the speaker's message to be taken fully by the listeners. As such, noise is more than mere loud sound, but it may originate in the source, the channel, receiver, or context within which communicators interact. All classroom contexts, and particularly EFL classroom context, noise may vary in forms. Noise may be internal, stemming from intrapersonal distractions, or it may be external and take the form of intrusive sound which impedes students' auditory comprehension. Noise can be classified into four kinds of noise, namely, physiological, physical, psychological, and semantic noises. Physiological noise refers to distraction

which is caused by, for example, hunger, fatigue, and medications that affect how a person feels and thinks. Physical noise refers to interference in the environments, such as noises made others, overly dim or bright lights, and extreme temperatures or very crowded conditions. Psychological noise refers to person's psychological qualities that affect how he communicates and how he interprets others. For example, a student who is preoccupied with a problem may be inattentive in attending lectures. The last, semantic noise exists when words themselves are not mutually understood. For example, a professor in his lecture may use idioms that his students cannot comprehend. Although the sentences that he uses in his lecture are all accurate, but they are filled with semantic noise as the students do not understand them.

7. *Context*

Generally, context in communication includes physical and social contexts. The physical context refers to the actual place where the communicators agree to meet at a convenient time. The social context refers to different kinds of social events that the communicators undertake. Since physical context will most likely influence the communication process, it often becomes the main consideration of the communicators because the right chosen particular place and convenient time will make them possible to feel free, secure and uninterrupted to express the meanings that they intend and the kinds of communication that they will have according to the nature of their relationship. In other words, context refers to the physical, social and interpersonal settings within which the messages are conveniently exchanged. For example, the social context of a classroom is different from that of a party in terms of place and time settings. Classroom space is an important variable in teaching learning process as it affects directly the instructional program. Teachers as communicators must pay special attention to the managing of

classroom space in such a way to create inviting surroundings which increase the richness of students' experience. Inviting surroundings offer students spaces for working alone, in groups or with the teachers. Arrangement of classroom space with walkways from back to the front and side-to-side between the rows will allow the teacher and students to move easily around in the classroom.

8. *Feedback*

By means of feedback, the sender is able to judge the extent to which the message has been successfully received and the impact that it has had. Monitoring receiver's reactions enables subsequent communications to be adapted and regulated to achieve a desired effect. Feedback, therefore, is vitally important to successful social outcomes. In context of EFL teaching, feedback is a two- way process which contributes to the attainment of the course goals. Students need feedback from the lecturer to know what they have done successfully, what they need to improve, what and how they should do it. The lecturer also needs feedback from the students, for examples, in terms of the preferred ways of material presentation, the interaction patterns the students prefer- individual, pair, small groups, or team, who likes to work with whom - and schedule for consultation.

Verbal Communication

McCornack (2010:182) defined verbal communication as "the exchange of spoken language with others during interaction." Verbal messages are sent with words which may consist of both oral and written words. Words are the primary symbols that communicators use to represent people, objects, events, and ideas in verbal communication (Foss, Foss, & Trapp, 1991).

When people agree with others on the meanings of words by mutually recognizing what the words represent, they communicate easily. For example, if the students are in the classroom and the professor says, 'Turn to Table 7 on page 55,' the students will never perceive it as the professor asks the students to turn *a piece of furniture which is called a table* because the students recognize the word exactly what the professor means as an element in a textbook and therefore misunderstanding is unlikely. The students rely on the surrounding context that helps clarify meaning. The students know that the word *table* has more than one meaning; it may mean a piece of furniture, an element in a textbook, or a verb referring to the need to end talk (e.g. '*Let's table this discussion until our next meeting'*). Fascinatingly, the students interpret exactly what the word table represents in this context.

Guerrero and Farinelli (2009) asserted several key characteristics of verbal communication as in the following.

1. Most verbal communication is symbolic and culturally specific. There is an arbitrary relationship between the word and what it means which is culturally accepted and shared.
2. Verbal communication involves linguistic information that is processed digitally. Verbal information consists of discrete units that are highly notational and logical, such as the individual letters of the alphabet or individual words in a sentence.
3. Verbal communication has the unique qualities of displacement and reflexivity. Displacement refers to the ability to refer to things that are removed in time and space. For example, people can talk about how they felt last week compared with this week or how they would like things to change in the future. Displacement is also related to being able to talk about things that are absent or nonexistent through the use of the negative.

4. Verbal communication is mostly intentional and strategic, that is people purposely say things a certain way to try to reach a particular goal.
5. Verbal communication has the special quality of reflexivity which means that language can reflect on itself. Words allow people to refine and reconstruct the meanings of other words that were previously uttered. For example, *I really did not mean to hurt you feeling, but I wish … .*

Nonverbal Communication

Unspoken or nonverbal behaviors are human actions that have the potential to form meaningful messages. Nonverbal behaviors of the sender become nonverbal communication (messages) if they create meaning in the mind of the receiver. Thus, nonverbal communication is defined as the process of one person creating meaning in the mind of another person through nonverbal behaviors (Salomon & Theiss, 2013:156). Communication scholars estimate that 65% to 93% of the meaning humans derive from nonverbal behavior which means that only as much as 35% of the meaning comes from words (Birdwhistell, 1970; Hickson, Stacks, & Moore, 2004; Mehrabian, 1981). Nonverbal communication as nonlinguistic behaviors that are either sent with intent by the sender or interpreted as meaningful by a receiver influences meaning in interaction. Nonverbal messages greatly affect both the way we perceive other people and the way we are perceived by them.

Nonverbal communication is different from verbal communication in several ways but they always interplay in communication. People tend to trust spontaneous nonverbal cues in expressing true feelings more than they trust words (Burgoon et al, 1996 and Andersen, 1999). For example, a speaker who got standing applause from the audience or got thumbs-up gesture helped him appear confident and positive. However, this stance of many people should not lead to the conclusion that nonverbal behaviors are always honest so that people can

interpret them reliably all the time. At other times, people can manipulate nonverbal communication, just as they manipulate their verbal communication. For example, when you visit a friend and her mother *glares* and says to you, "I'm glad to see you," you are likely to believe the nonverbal message, which communicates that in fact the mother is *not* pleased to see you.

Unlike verbal communication which is unimodal in which the speaker can only say a word at a time, nonverbal communication is multimodal or multichanneled in which a speaker can send various nonverbal messages at the same time, for example, he can simultaneously smile while shaking hands and winking. Nonverbal cues stimulate the majority of emotional or social meaning in messages (Burgoon, Buller & Woodall, 1996; Mehrabian, 1972). Communication scholars agree to various types or channels of nonverbal behaviors that are meaningful in communication. The nonverbal behaviors which send messages include *kinesics, haptics, proxemics and appearance*.

1. *Kinesics*

Kinesics is the formal term for body language. Kinesics involves actions and positions of the body, head and limb that communicate meanings without any touch or physical contact with another person (Harrigan, 2005; Burgoon et al, 1996). Kinesics designates physical movements that occur both consciously and unconsciously all over the body when people communicate. The communicators constantly send, receive and process those physical movements, and other people around them may also pick up and understand the messages conveyed by the communicators' physical movement. People signal a great deal about how they feel and see themselves by how they hold their bodies. For example, a student who stands erectly and walks confidently to have a seat in front of his thesis examiners is likely to be perceived that he is a self-assured student, whereas the one who slouches and shuffles toward the seat in front of her thesis

examiners is likely to be perceived that she is lacking confidence.

Kinesics varies from one culture to another. Kinesics includes *actions, gestures, and postures.*

2. *Actions*

Actions are kinesics basically signaled genetically, environmentally, and culturally.

a. Genetically babies cry when they are hungry and when they grow older they spontaneously cry when they are upset just as they laugh when they see something funny.

b. Environmentally, people will adapt and adopt the way they act in response to their environment. Most Bugis-Makassar people in rural areas use their bare hands to have meal but in attending parties held in hotels they use spoon and fork.

c. Culturally, the Bugis - Makassar people welcome respectfully their guests by a dance called '*Tari Padduppa*' (a Welcome dance) in official events, just as Maori people welcome their guests by 'hongi.'

d. Muslim people who perform *tawaf* (circumambulation – go around the Ka'bah seven times) when they reach a parallel position with *Hajar Aswad* (the black stone at South part corner of Ka'bah) make air-blown kisses to it while saying '*Bismillah, Wallahu Akbar'* which means 'In the name of Allah, Allah the Greatest.' This air-blown kiss action is also used to show affection to a person that people care about and as a goodbye expression to her/him.

e. A person who is nervous or impatient with the situation in which he is in, or he is trying to control his inner anger or frustration usually drums his fingertips.

f. A person who uses his index finger to point away from his body and moves it from side to side while directing it to someone indicates a reprimand/warning to the particular person.

g. A person who uses his hand (right or left) to form a fist with his thumb held upwards and thrusts it repeatedly over his shoulder while looking at particular someone indicates that he wants that person to leave at once.

h. A speaker who places his hand around his mouth or touches his nose often or rubs his eyes or pulls his ear indicates that he is not telling truth. Listeners also use this gesture to show that they do not believe the speaker.

3. *Gestures*

A gesture is a visual behavior in the form of a physical action which is performed either consciously or unconsciously by people when they communicate or when they are alone. Gestures send messages in the forms of signs/signals and expressions that include hand/arm, fingers, leg/feet, head, and face.

a. *Hand/arm gestures*

Hand/arm gestures range from the minuscule to the flamboyant ones. As people talk they move their hands freely and spontaneously to support their verbal messages.

1) Teachers, like other communicators, find it very difficult not to use hand gestures when they teach to support the verbal messages they convey.

2) Putting hands behind the back is a gesture that a speaker usually uses to display a feeling of confidence and superiority. For example, a teacher walking in front of the class putting his hands behind his back while explaining the lesson indicates that he masters the materials he is teaching.

3) Putting the hands behind the head is a gesture used that a speaker who thinks that he is better and more knowledgeable than his listeners are. He usually leans slightly backward to create a distance from the listeners; and he tilts his head to give the impression that he is looking down his nose at the listeners.

4) Open - handed gesture in a relaxed manner with palms facing upwards indicates openness and honesty which suggest that a person is willing to listen and establish a trusting relationship with the speaker. When facing a tense situation, police often use open - handed gesture, opening both hands showing the empty palms upwards or outwards (unarmed) accompanied with a relaxing tone of voice approaching the villain in an effort to cool and calm the tense situation.

5) One-handed upright (either right or left hand) with palm facing outwards means *Stop*.

6) Two-handed upright with palms open shown to an opponent is a gesture of surrender, but if it is shown to a friend it is a gesture of mutual congratulation.

7) The hand gesture that stands for 'OK,' in the United States and Indonesia is signaled by thumb and first finger forming a circle and the other three fingers pointing upward, but this hand gesture is interpreted to be worthlessness in France, and is regarded as obscene in Iraq.

8) Christian people use crossed fingers gesture when making a wish or when they have an intense desire for a certain event to happen and want luck to be on their side.

9) Steepling fingers gesture signals speaker's confidence. It is generally used by people who feel superior to others. In Bugis – Makassar culture, this gesture if accompanied by lowering head toward people, at a time, means asking for an apology, and similarly at other times, it is meant as a substitute for handshaking, especially for Muslims, with the opposite sex who are not '*mahram*' each other (degree of consanguinity between a man and a woman that renders marriage impossible but gives them the right of association) as shaking hands

between a man a woman who are not mahram is '*haram*' (unlawful) in Islamic teachings.

10) In Java, thumb gesture is used to point (polite way) to a direction while in other parts of Indonesia, first finger is used to point something (polite).

11) The V sign formed by the index finger and the middle finger facing upwards is a gesture of peace used by many Bugis-Makassar young generations.

12) Arm gestures express connectedness with one another. The open arm gesture is a sign of welcome (which sometimes proceed to hug and hold).

13) Open arms with beaming smiles refer universally as warm welcome which means ´I'm very pleased to meet you; I'm receptive and available for contact, I'm willing to listen; come on over and talk to me.

14) An open arm gesture accompanied by a shoulder shrug implies helplessness and is done when a person in doubt.

15) A folded arms gesture is a mark of self-protection a man usually uses to create a barrier with others as he feels (slightly) uneasy in a situation. The folded arms are used to shield chest and heart. For women, they usually use a handbag or other props such as files or papers held with both hands in front of their body. People often use a folded arms gesture when they meet others at the first time. As they begin to feel more comfortable and secure, they generally relax their arms.

a.Leg/feet gestures

Leg/feet gestures convey messages in communication.

1) Upright leg gesture that is standing erect with both feet planted firmly on the ground or on the floor, especially for teachers when they teach, suggests alertness and confidence.

2) Straight out leg gesture that is sitting with legs straight out ahead and with body tilted backward signals boredom, and if it is accompanied by putting the hands behind the head, it marks an arrogant behavior.
3) Cross legs gesture can mean a defensive behavior especially if accompanied by crossed arms that is the legs defend the genital area and the arms guard the heart. However, a woman often crosses her legs simply for comfort, and is a matter of habitual way of sitting.
4) Open leg gesture by standing or sitting will usually draw the eye line toward genital area and is interpreted as a courtship gesture.
5) Feet also play an important role in kinesics. When sitting or standing, people most of the time tends to point their feet toward the object or person who becomes their point of interest (*foot pointing gesture*).
6) People tap more their feet when they get impatient and want to move forward and get on with things (*foot tapping gesture*).
7) People particularly men plant their feet apart to signal their confidence, virility and lack of fear (*feet planted apart*).
8) People being reticent and reluctant to be involved or engaged in an activity will usually drag their feet (*foot dragging gesture*).
b. *Head gestures*
Each nod, shake or turn of the head communicates, and the message it conveys varies in regard to cultural differences.
1) In most parts of the world, a head nod indicated by the listener at the end of the speaker's sentences means that the listener is listening, paying attention

to, understands and grasp the gist of what the speaker is saying. However, understanding the speaker's messages does not always necessarily mean agreement.

2) A nod of head by the listener may mean '**Yes**' to encourage the speaker to continue talking.

3) The listeners who feel something significant of what they hear from the speaker usually use slow nods while looking at the speaker.

4) The speaker who invites acknowledgement from his listeners will use a node as if he is asking, 'Do you understand me?'

5) For Muslim people, a nod of head, along with a genuine smile with the expression - *Assalamu Alaikum Warahmatullahi Wabarakatuh* (Peace be upon you) is an Islamic way of greeting other Muslims on the street or anywhere else.

6) Nodding along students' responses creates the perception of engagement and agreements in the sense that the lecturer is paying attention to and agrees with the students and to their ideas (Rasyid, 2015).

7) The absence of nodding most of the time implies the lack of interest.

8) It is also common that in most parts of the world, *head shakes* means '**No**', but this is in contrast in Albania, Bangladesh and Bulgaria *head shakes* means '**Yes**' while *head nods* means '**No.**' In Japan nodding head may mean neither agreement nor disagreement but merely ongoing attention to the speaker.

9) A listener's forward tilted head indicates her interest to the speaker and what he is saying while tilting her head to one side signals that she is absorbed in what is being said.

10) A person lowering or bowing head to someone is a mark of venerating or holding him in high esteem, such as the president, in so doing acknowledging his high status.
11) When speaking, the speaker usually lowers his head as he comes to the end of a sentence; then, he lifts his head, takes a breath and begins to utter the next sentence.

c. *Facial expression*s

Facial expressions always support all the verbal communication. Facial expressions cannot hide truth most of the time. The speaker and listener's facial expressions in their communication become their most expressive signal that indicates their moods, emotions, feelings and thoughts which much depend on the situation they are in. Facial expressions include *smile, gaze and eye contact, wink, eyebrows, pupils, lips, tongue, tone of voice and passion.*

d. *Smile*

The smile is one of the most frequently used and most striking facial expressions. Smile comes from heart. It can alter moods, emotions, feelings and thoughts from negative to positive, and has the power to make people feel better about themselves and the world around them; however, it can also create the opposite, depending on the smile manner. A genuine smile is a strong indication of a friendly and positive attitude that shows a willingness to communicate. It is a positive manner that signals a compliment and expectation that the other person will smile back whether that person is a friend or stranger.

Most Americans link smiling with happiness and view it as appropriate in positive social contexts. Many Japanese, however, smile not only to express happiness and affection but also to mask embarrassment and

unpleasantness. Japanese smile at funeral guests, and badly defeated Japanese athletes or students who receive poor grades veil their shame by smiling (Chen & Starosta, 1998). Such differences easily can lead to communication misunderstandings.

1) A warm, beaming and genuine smile is always inviting and touches the inner heart, invites kindness and appeals friendliness.

2) In teaching learning process, a smiling face teacher is perceived by students that the teacher feels happy and enjoys his teaching that make the students feel happy and enjoy learning from him, too. The students will consider him as more credible and interpersonally attractive. A teacher cannot expect his students to feel happy and enjoy learning if he himself does not feel happy and enjoy teaching (Rasyid, 2015).

3) In Bugis-Makassar culture, a genuine smile indicates the characteristics of a person's wealthy and generous heart as well as his personal credibility. However, not all smiles can be interpreted to be frank and inviting smiles. A smile can be fake, sneering, sarcastic and sinister, depending how a person expresses his/her smiles, that every culture identifies those kinds of smile.

e. *Eye Gaze and Eye Contact*

Gaze involves movements and direction of the eyes in visual interaction. Eye gaze means drawing the eye line toward someone or something which may include looking at the whole body of someone or at the whole parts of the thing. In interpersonal communication, however, most communicators take gaze in more of their face each other -that is the whole of the face and eyes to as low down as the lips and mouth area. Eye contact

means 'looking at each other's eyes.' Hence, gaze is more than mere eye contact.

1) Gaze patterns in interpersonal communication play important roles. Eye gaze had three very important functions, namely (a) to express emotion, (2) to monitor the actions of the other person, and (3) to regulate how the conversation flows. Later researchers added (4) when the speaker came to the end of what he wanted to say he would tend to look at the other person, and (5) people seemed to be glancing away in order to avoid distraction while they gathered their thoughts so they could continue to speak fluently. Kendon (1967) reported that most eye contact occurred in very short bursts, usually only lasting about 1 second. It appeared to him that each pair of students that he observed reached some sort of unspoken 'agreement' or understanding which governed how long they looked at one another (A rule of thumb is that eye contact lasting in more than three seconds will create another feeling).

2) Eye contact is central to expressions of liking. During conversation, people often judge how interested or involved a partner is based on the amount of eye contact that he or she displays. People rate partners who make a lot of eye contact as more intimate, more attracted to one another and more trusting than partners who make less eye contact (Burgoon, Buller, Hale, and deTurck 1984). Likewise, a person's eye contact reveals his feelings for his partner. For example, communication partners who are in love are more likely to gaze at one another (Andersen, 1985). Rasyid (2015) reported that having eye contact when calling on a student's name creates bonds of acceptance and trust between teacher and students. The students feel that their teacher cares them. A

teacher, who looks at the class when teaching, is perceived by the students to be more confident, credible, and honest. It also means that he gives his undivided attention to the class. A teacher looking very little at board or notes when talking to the class assures the students that he masters the materials he is teaching. He has good professional competence. Students like learning from teachers who are professionally competent.

3) Eyes serve as the mirrors of the soul. As the mirrors of the soul, they reflect the major decision factor in interpreting the spoken words. Eyes function as the most powerful and revealing body language tool- the truth can always be found in the eyes, regardless of the verbal messages and facial expressions are giving out. Eyes can accurately signal positive or negative feelings and thoughts. For example, a female student may act as if she is happy, she may appear to be interested, she may wear a smiling face, but if her eyes do not paint the same picture, her fellow students will interpret her in a different way; they read her eyes and guess what she is thinking and feeling at that moment.

4) During interpersonal communication eye contact serves many purposes, such as expressing emotions, showing interest and signaling turn to talk. Eye contact can also convey hostility by prolonging staring - fixed and unwavering eye contact of several seconds' duration (typically accompanied by a hostile facial expression). Men use this behavior to threaten others, invite aggression ("staring someone down" to provoke a fight), and assert their status (Burgoon, Buller, & Woodall 1996).

5) People tend to look at eyes to judge others' honesty, interest, friendliness and self-confidence. Therefore, most people will look for social acceptance by

studying the eyes of others. A noteworthy example for the case of eye gaze was the one that Fera experienced. She repeatedly asked Husnul, 'look at me' while she was talking. She felt that Husnul did not listen to her because Husnul never gave an eye gaze to her (July 23, 2015: 11[15-16]).

6) Many people in the world believe that a liar won't look in the eye. Bond and colleagues (2006b) asked people in 75 different countries about how to spot a liar. The "liars won't look you in the eye" belief was, by far, the most common answer worldwide. People everywhere believe this. But decades of nonverbal cue research has shown this to be absolutely false (DePaulo, et al., 2003). There is no link at all between eye gaze and actual deception. Eye gaze is a stereotype that has no basis in reality, and someone looking in the eye or not has no diagnostic utility.

7) People tend to look oftener and longer at those whom they respect, like, trust and care about than at those whom they doubt or dislike.

8) A speaker, delivering a speech, who looks at the audience, is perceived as much more favorable, confident, credible, qualified, and honest.

9) Eye contact is intermittent in interpersonal communication. The person who is talking will intermittently look away as if giving thought to what he is saying, and then return to eye contact in order to confirm that his listener is listening and understands what he is saying.

10) The listener will look at the speaker oftener if he is interested in what the speaker is saying. If the listener is bored or distracted, he will make minimal eye contact with the speaker.

11) Seating position dictates much the eye contact between the communicators. A speaker choosing to

sit directly opposite his listener will engage more his listener in conversation and have more eye contact than the one choosing sitting side by side.

12) In context of teaching, eye contact is a very empowering way to engage students' attention. Confident use of eye contact helps teachers encourage open interaction with students. It gives a huge opportunity to build rapport with them. As the teacher shares eye contact with students individually and holds it for two seconds to each student at any one time, the students will know that their teacher pays attention to them, and they will feel important in the eyes of their teacher.

13) In attending lectures, attentive students are easily known as they are paying attention to the lecturer by looking at the lecturer's whole face, particularly on the eyes and mouth to confirm what the lecturer is saying.

f. *Wink*

A wink is a brief closing of one eye as a gesture, greeting or signal (Encarta Dictionary, 2008). A wink signifies a bond between two people and is often used to imply that they have a secret and are of the same mind. A wink is also used between two people to contradict purposefully the verbal message he is saying, especially if other people are present –that is one of them says 'yes' while indicating 'no' with a wink.

1) A wink which is accompanied by a double - clicking noise which is usually used by men when they think that a woman looks terrific.

2) George W. Bush's frequent smiles and winks in his presidential campaign speeches established connections with voters and that vise presidential

candidate John Edwards's thumbs-up gesture helped him appear confident and positive.

g. *Eyebrows*

Raising eyebrows communicate messages. For instance, in many South Pacific islands, people raise their eyebrows to indicate – 'yes.'

1) A raised eyebrows signal is used to emphasize a word, show a surprise or confusion. It may also signal that the speaker should stop talking or repeat a message, or to let another person to speak (Bavelas & Chovil, 2006).

2) A raised eyebrows signal indicates misunderstanding, surprise, disapproval and doubt (Gueguen & De Gail, 2003).

3) In Britain, a person is smiling without raising eyebrows during communication is interpreted that a person is not telling the truth.

4) Furrowing the eyebrows signals anger and drooping eyebrows indicates sadness (Ekman & Friesen, 1975; Izard, 1977).

h. *Pupils*

A person's pupils dilate or contract, in normal light conditions, when he experiences certain feelings or thoughts. If a person has negative thoughts or something does not please him, his pupils usually contract, and if he is excited or he has positive feelings, his pupils usually dilate. That is why it is important for the communicators to observe subtly the pupils of their partner when they interact.

i. *Lips*

Lips are the muscular, fleshy, hairless folds that surround the human mouth opening. They may be moved to express an emotion, show a mood, pronounce a word, whistle, suck through a straw, and kiss. Among the lips' principal emotional expressions are:

1) the smile to express happiness, affiliation, and contentment,
2) the grimace to express fear,
3) the canine snarl to express disgust, disliking,
4) the lip-pout to express sadness, submission, uncertainty,
5) the lip-purse to express disagreement,
6) the sneer to express contempt,
7) lip-compression to express anger, frustration, and uncertainty (Kostic &Chadee, 2015).
8) Sign of nervousness, apprehension and fear is usually indicated by taking hold of the lips with the teeth. It is then important for the communicators to observe the state of their partner's lips when they communicate.

j. *Tongue*

Putting out tongue toward a person is a gesture that shows dislike and disdain.

k. *Tone of Voice and Passion*

A person's moods and emotions are reflected in his tone of voice, and passion is an instinctive emotion that comes straight from the heart. When a person is speaking passionately he does not care what others might think of him; he appears alive, energized; his eyes are wide open, focused and direct, indicating that he wants what he says to be heard and understood by his listeners. For teachers, when they teach they should deliver the material as much passion as they can muster as passion is enthralling and captivating.

4. *Haptics*

Haptics or tactile refers to the use of touch - touching and being touched - to communicate. Touching can communicate many messages, including, tenderness, comfort, liking and intimacy in a relationship. Often, people touch others to offer them support and encouragement. This touching behavior includes *intimate touch* such as kissing, hugging, patting gently on the back or cheek, holding hands, shaking hands; *non-intimate even aggressive touch* such as punching and kicking; and *touching one's own body*, such as rubbing eyes to show that the person is tired. However, cultures differ in what, where and when people can be touched, and who may touch whom, and how they touch – such as a handshake, a kiss, a hug, a handholding, a shoulder clasping, or a pat on the upper arm. In fact cultures help people know whether they should touch or not when they meet or part. Of course, there are parts of the body which are taboo to touch. People from high contact cultures such as those in the Middle East, Latin America, and Southern Europe often touch each other in social conversations while people from low contact or noncontact cultures such as those in Asia and Northern Europe do less or have no touch at all in social conversation. Some cultures consider that touch should occur only in the privacy of the home as to them; touch is a highly personal and

sensitive activity that should not occur where others might see it. Touching also indicates social dominance. Individuals having high status are more likely to touch than to be touched, whereas those who are in low status are likely to receive touching behaviors *from* their superiors. Islamic teachings strictly forbid men and women who are not *muhrim* to touch each other. They have to cleanse themselves ritually before praying if they intentionally happen to make physical contact with someone of the opposite sex.

a. *Kissing*

It is universally understood that kissing is an affectionate action, but there are differences in the cultural rules that govern the kiss manners. In New Zealand, the *hongi*, nose to nose touching to share the breath of life, is the traditional greeting of the Maori. In South Sulawesi, and many parts of Indonesia, *'cium pipi kanan (cipika)- cium pipi kiri (cipiki)'* which is kissing both sides of the face (right and left cheeks) as a greeting kiss and a goodbye kiss is appropriate for close friends of same sex; and kissing the hand of people who are respected and honored is a kind of norms, for instance, children kiss their parents' hands, their elder brothers and sisters, their uncles and aunts, and their grandparents; many students kiss their teachers' hands to show that they highly respect and honor them and consider them as their parents.

b. *Hugging*

People hug each other as a sign of affection. A hug can take the less intimate form of one arm around the other person's shoulder or may be a full body embrace. Children hug their parents, close friends hug each other when they meet or when they are asking for leaving.

c. *Handshaking*

Handshaking is a gesture of formal greeting in most parts of the world and the manner in which a person does handshaking will provide different impression and useful information about his character. In nearly every situation, a warm and firm handshake is a good way of showing an open and friendly attitude toward the people that we meet. To be the first to extend hand in a handshake and couple it with a nice smile and mention one's own name is considered to be an impressive way of opening the channel of communication.

In Bugis - Makassar culture, it is perfectly acceptable for two women to hold hands or for men to walk arm in arm. However, these nonverbal behaviors to many European Americans have the opposite reaction; they react negatively to same-sex touching (particularly among men) but usually do not mind opposite-sex touching.

d. *Head*

To show closeness each other, two very good friends of same sex sometimes use head to head touch. Head on a person shoulder is a sign of endearment, for example, son or daughter's head on her father or mother's shoulder, and wife's head on her husband shoulder. If husband's head on his wife's shoulder accompanied by an exhausted sigh, he is requesting an emotional support, likewise in turn. If a woman's head on a man's shoulder, her heart is saying,'I love you, I feel comfortable with you and I trust you fully'. In Thailand and Malaysia, for instance, the head should not be touched because it is considered to be sacred and the locus of a person's spiritual and intellectual powers, in contrary to the case in the United States, the head is far more likely to be touched.

5. *Proxemics*

Proxemics is the study of perception and structuring of interpersonal and environmental space. It refers to messages communicated through the channel of space (Harrigan, 2005; Smeltzer, Waltman & Leonard, 2008). Every culture has norms that prescribe how people should use space, how close people should be to one another and how much space different people are entitled to have (Hall, 1968). In normal situation, distance or space is often a yardstick by which to measure the strength of the relationship a person with others; the closer two persons stand or sit physically, the closer their emotional relationship they have. Jaskolka (2011) divided personal space into four categories, namely (1) inner intimate zone, (2) outer intimate zone, (3) Personal zone and (4) Social zone.

Inner intimate zone extends from body contact to approximately 15 cm (6 in). This zone is reserved for lovers, very close friends, parents and children. When a person is invited into this space zone, it means that he or she is given permission to touch our skin - a highly sensitive part of the body. Outer intimate zone extends from 15 cm (6 in) to approximately 45 cm (18 in). This outer intimate zone allows close proximity but not physical touch. There are, of course, some exceptional situations in which physical touch is unavoidable, for instance in crowded lifts, buses and (underground) trains. Personal space zone extends from approximately 45 cm (18 in) to approximately 1.2 m (48 in) which allows people to stand comfortably apart from others with whom they are familiar with, and make them easily move in and out of other people's outer intimate zone temporarily, having been given tacit permission. Social space zone extends from approximately 1.2 m to approximately 3.6 m. This social space zone is used as a public arena for instance when a person is giving a speech or leading a workshop or chairing a seminar. In classroom activities, a lecturer should keep the appropriate distance so that all the

students can see and hear him clearly and make the students feel secure, pleasant, enjoyable and personal territory invasion-free.

6. *Appearance*

Cultures have social dress codes which are worth observing. People use dress code to identify themselves who they are. Western culture places an extremely high value on physical appearance. For this reason, in face to- face interactions, most of them notice how others look, and they often base their initial evaluations of others on their appearance.

Rasyid (2013) stated that an EFL teacher, like all other people, has his own physical characteristics and habits that show his typical appearance, and he takes these into classroom with him. His physical appearance has a direct bearing on his students' perception. Therefore, an EFL teacher, like other teachers, should dress neatly to have neat appearance in his professional activities. This nonverbal cue can foster a *halo effect* of the teacher that is the students assume that one of his positive aspects generalizes to other favorable qualities of the teacher. For instance, appearing physically neat and clean will reflect his clear, modest, thoughtful and managerial mind, so that his presence in the classroom will highly be welcome, expected and respected by his students.

Clothing signals a great amount of information about *self* and that is why clothing does communicate, for example, we can easily identify that women are women Muslims by observing the fashion they are wearing. In fact, Allah has created man in the best forms and He wants His servants to dress nicely and decently. Since human beings are the best of all creatures, their dress should reflect that most excellent creation. Dress is to cover shame and nakedness and it adds beauty to human beings' personality. The Qur'an (7:26) says: "O children of Adam, We have revealed to you clothing to

conceal your shame and as a thing of beauty, but the garment of piety (*taqwa*) is the best of all."

Figure 2 From left to right–Ani Susilowati, Maemuna Muhayyang and Hasriani G, 2015

Islam does not recommend any particular dress. The style of dress depends on local custom and climate conditions. Islam encourages simplicity and modesty. Forms of expressing arrogance are disliked. Therefore, Islam gives the guidelines:

a. Men must cover their body from navel to knees.
b. Women must cover their whole body except face and hands. Prophet Muhammad (peace be upon him) said to Asma, the daughter of Abu Bakr, "When a woman reaches puberty, it is not right that any part of her body (should) be seen but this and this, and he pointed to his face and two hands." (Narrated by Abu Daud).
c. Women must not wear a dress which reveals her figure and the one that arouses man's base feelings. This includes see-through, skin-tight, or revealing dress.
d. Pure silk and clothes decorated with gold are not allowed for men. Prophet Muhammad (pbuh) said," Gold and silk are lawful for women of my Ummah (followers) and forbidden to men." (Hadist, narrated by Tirmidhi and Nasa'i).

e. Mean are not allowed to wear women's clothing. Abu Daud narrated (Hadist) that "Allah's messenger cursed the man who puts on women's clothes and the woman who puts on men's clothes."

f. Muslims are not allowed to wear dress which is symbolic of other religions.

Importantly, above all it has been identified that nonverbal behaviors interact with verbal communication in five ways. First, nonverbal behavior may repeat verbal messages, for example, people might say 'yes' while nodding their head. Second, nonverbal behavior may highlight verbal communication, for example people may emphasize particular words by increasing their volume. Third, people use nonverbal behavior to complement or add to words, for example, when they see a friend, they might say, "I'm glad to see you" and underline the verbal message with a warm embrace. Fourth, nonverbal behaviors may contradict verbal messages, such as when someone says, "Nothing's wrong!" in a hostile tone of voice. Finally, people sometimes substitute nonverbal behaviors for verbal ones. For instance, they might roll their eyes to indicate that they disapprove of something. In all these ways, nonverbal behaviors supplement or replace verbal communication (Andersen, 1999; Guerrero & Floyd, 2006).

In sum, nonverbal messages are an important part of the interpersonal communication process as nearly every part of the human body, and many features of the environment can be channels for communicating information to others. Nonverbal communication is an analogical symbol system, which means that most nonverbal behaviors are spontaneous, automatic, and universal. Nonverbal messages have four important functions, namely they are essential for expressing emotion; nonverbal cues are important to show people that we like them and to figure out when others are attracted to us; nonverbal communication reveals the communicators' power and social status; and finally

nonverbal behavior helps the communicators regulate their interactions with others.

Summary

Communication is the basic need and integral part of human beings' life. Therefore, individuals need to learn how to communicate one another to live life harmoniously and peacefully in all walks of life that surpass the ethnic and nation borders. Having good understanding and in-depth insights into the components of communicative process is a straight way which leads to reach this point successfully. The appropriate delivery of verbal and nonverbal messages is the navigator of successful communication. Verbal and nonverbal cues work in combination. Nonverbal messages can complement, accent, replace, or contradict verbal messages.

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CHAPTER II
INTERPERSONAL COMMUNICATION IMPERATIVE

Chapter Outline

1. *Introduction*
2. *Interpersonal Communication Is Defined*
3. *The Components of Interpersonal Communication*
4. *The Goals of Interpersonal Communication*
5. *The Process of Interpersonal Communication*
6. *Teaching is interpersonal communication*
7. *Integrating Verbal and Nonverbal Messages in Teaching*
8. *Summary*
9. *References*

Learning Objectives

After reading this chapter, you are expected:
- ➢ to be able to define interpersonal communication and describe its components
- ➢ to be able to explain the process of interpersonal communication
- ➢ to be able to explain teaching as interpersonal communication
- ➢ to interact both verbally and nonverbally in an effort to generate shared meanings of the goals of interpersonal communication
- ➢ to possess positive predisposition and self awareness of the importance of interpersonal communication

Introduction

 In recent years, it has been realized that communication theory and research offer with no doubt more and more insights into the impact of interpersonal communication that affects self-concept, social and professional relationships with others. In turn, interpersonal communication keeps expanding to encompass many kinds of interaction that make it the most vibrant area of interest. For example, among university campus community, particularly in State University of Makassar, Faculty of Languages and Literatures, students' need for courses of interpersonal communication is demanding. The reason is quite simple - that is - interpersonal communication is central to human beings' lives in general, and to campus community in particular. For students, interpersonal communication is imperative as it virtually intersects with all disciplines that are transferred through teaching and interaction.

 Communication scholars have discovered about how interpersonal communication affects people's self-concepts and their relationships with others. Because interpersonal communication is central to individuals' lives, it naturally intersects with other disciplines that are concerned with human behavior. Thus, research in communication contributes to and draws from work in such fields as psychology, business, sociology, anthropology, and counseling. This interdisciplinary mingling of ideas such as ideas from psychology, anthropology, business, sociology, language teaching and pedagogical principles usually become the main recipe of interpersonal communication as they deal with the role of attributions in interpersonal perception. For example, research in psychology deepens individuals' understanding of the role of attributions in interpersonal perception. Ongoing work in anthropology, sociology, and psychology enriches insight into differences in communication that are influenced by gender, economic class, sexual orientation, ethnicity, and race.

Interpersonal Communication Is Defined

The following are some of the definitions of interpersonal communication that have been put forward by communication scholars.

1. Interpersonal communication is defined as "the verbal and nonverbal interaction between two (or sometimes more than two) interdependent people. It is the communication that takes place between people who are in some way connected." (DeVito, 2013:5)

2. Interpersonal communication "refers more specifically to communication that occurs between people and creates a personal bond between them."(Solomon & Theiss, 2013:5)

3. Interpersonal communication is defined as "selective, systemic, unique, ongoing transactions that allow people to reflect and build personal knowledge of one another and create shared meanings." (Wood, 2010:21)

4. Interpersonal communication is defined as "a form of communication that involves a small number of individuals who are interacting exclusively with one another and who therefore have the ability both to adapt their messages specifically for those others and to obtain immediate interpretation from them." (Lustig & Koester 2010:19)

5. Interpersonal communication is defined as "a complex situated social process in which people who has established a communicative relationship exchange messages in an effort to generate shared meanings and accomplish social goal." (Burleson, 2010a:151)

6. Interpersonal communication is defined as "a dynamic form of communication between two (or more) people in which the messages exchanged significantly influence their thoughts, emotions, behaviors, and relationships." (McCornack, 2010:13)

7. Interpersonal communication is defined as "the process by which information, meanings and feelings are shared by persons through the exchange of verbal and nonverbal messages." (Brooks and Heath, 1993:7)

For practical implication in classroom context, interpersonal communication refers more specifically to dynamic communication that occurs among teachers/lecturers - students, and students-students which allows them to communicate both verbally and nonverbally in an effort to generate shared meanings and accomplish academic and social goals which create a personal bond among them in terms of socially and psychologically perceived appropriate distance (Rasyid, 2015).

The Components of Interpersonal Communication

To adopt Hartley's (1999) idea with some adaptation, the components of interpersonal communication are *social context* which frames *communicators*, *social identity, social perception, codes and using codes,* and *purposes/goals.* Each component is briefly described with the emphasis put on EFL teacher as the practical example.

1. *Social Context*

Interpersonal communication occurs in social context. Social context comprises two main sub-components, namely social structure and social environment which affect communication.

a. Social structure

Social structure refers to the ways in which a particular event is organized and it has its own particular rules or codes of behaviors, namely social norms, social rules and social relationships that people should perform accordingly.

1) **Social norms** are of two types, namely (a) *cultural norms* which apply to all members of a given culture, and (b) *group norms* which apply only to members of a specific group. Social norms are the expectations for behaviors that are shared within a cultural or specific group. In all social situations, people expect others to behave in respect to the cultural or group norms. Norms

function as the guide on how people should behave to be accepted by others and to be seen as behaving normally. For example, the social norms in a lecture context will be easily distinguished from the social norms in a wedding party in terms of who are involved in the events, how they behave in the events regarding the ways they dress, the ways they communicate, the rules of address they use, and the roles they play. Breaking the social norms will run the risk of being ignored and rejected by others in interpersonal communication.

2) **Social rules** are specific rules which apply in specific situations for different groups within one society or culture. Different groups will usually endorse rules differently. For example, in State University of Makassar, Indonesia, certain rules must be followed by students to be eligible to sit for thesis defending examination. The rules have been written down in a formal document and specified with the details to fulfill. Likewise the social norms, breaking the social rules will run the risk of being ignored and rejected by others in interpersonal communication.

3) **Social relationship** refers to the connection between two or more people or groups and their involvement with one another, especially as regards to the way they behave toward, feel about and communicate one another. The connection varies in types and qualities of relationship (e.g. family, friendship, acquaintance), emotional relationships (e.g. members of group develop affective or emotional relationships with one another which is usually long lasting), and the role of social networks (e.g. employer-employee relationship, and teacher-students relationship). Many people believe that poor communication is the number one problem in relationships; it is the primary cause of bad

relationships (conflicts), and good communication leads to good relationships.

b. Social environment

Social environment refers to the physical and social environments of a particular event.

1) **The physical environment** refers to the way the place is designed and built which may be located in a quiet environment, or in busy and crowded surroundings, or has a warm or cool physical environment, depending on such as the size of the room, its ventilation, lighting and furniture arrangement.

2) **The social environment** refers to whether or not people who are in the event supportive, helpful, caring, attentive, encouraging and other adjectives which suit to interact with. In other words, social environment should be physically and socially convenient and fascinating so that interpersonal communication can run smoothly.

2. *Communicators*

Communicators, as stated in Chapter I, are senders and receivers of messages at one and the same time. They play a reciprocal role between the sender of messages and the receiver of messages which means that both the source and the receiver show genuine interest to talk as they have something to share and offer one another that is their purpose of communicating.

3. *Social identity*

Social identity comprises three main sub-components, namely *personality, self concept* and *social role*.

a. **Personality** refers to a set of deeply ingrained personal characteristics which are the sum total of an individual's attitudes, interests, behavioral patterns, emotional responses, social roles, and other traits that distinguish him or her from other people in the way how he or she behaves and communicates under different

circumstances. Personality shapes an individual's interaction with the environment and the ways he or she relates to himself or herself and others. Personality is something which is developmentally built in oneself. During its development, personality is highly susceptible to beliefs, norms, morals, values, and culture in general where an individual grows. All these will influence the individuals psychologically and socially which are reflected in their lives in the way they communicate to others.

b. **Self-concept** is a mental phenomenon as the sum total of individuals' inherently subjective knowledge and belief about themselves who they are – how they see themselves and how they know and believe themselves to be. It includes personal experiences and interactions with others, physical traits, distinguishing features, likes and dislikes, feelings, and experiences in communicating with others. Generally, self-concept is shaped by the knowledge and belief that individuals get from (a) the sincere reflection of their recorded experiences, (b) their social roles, (c) their social comparison and (d) feedback they get from others.

c. **Social roles** refer to the positions an individual holds with respect to other people. The roles consist of a set of behaviors to perform. A person whose role as a child is defined by his relationship to his parents; a person whose role as a father is defined by his relationship to his family- wife and children; a person whose role as a registrar is defined by the responsibility for keeping records of such things as students enrollments and examination results; a person whose role as an employee is defined by his relationship to an employer; a person whose role as a friend is defined by his relationship to people having connection as friends, and so on. Each of those roles comes with a set of behaviors for performing

a person's characters. A person may have more than role, depending where he finds himself to be in social encounters.

4. *Social perception*

In interpersonal communication, social perception refers to how an individual makes sense of and interprets (a) other individuals' behavior involved in communication, and (b) the nature of the setting in which the individual finds himself. Assuming particular individuals behave in the same way in other situations will lead other individuals to make the same evaluations and give the same ratings to those particular individuals (stereotypes). There is of course some truth holding such assumption in communication. However, individuals may also behave (very) differently in different situations; hence there is no consistent way of judging situational causes of individuals' observed behavior. Social perception is then an art of portraying oneself and others flexibly and properly fit in a given situation.

5. *Codes and using codes*

It was stated in Chapter I that a code is a system of meaning shared by a group verbally and nonverbally. The verbal and nonverbal codes are peculiar to the group and specify rules and conventions for their use in communication. Different cultures or different groups use different codes to communicate.

6. *Purpose of communicating*

In interpersonal communication, people communicate because they have genuine interest and intention to talk as they have something to share, compromise, clarify, or enquire–which is called the purpose of communicating. The purpose of communicating varies depending to a large extent on the social context that frames the communication. For example, a graduate student communicated with her professor to enquire more information about *how to persuade introvert people to speak.*

The Goals of Interpersonal Communication

The main goal of interpersonal communication has been implicitly stated in each of the previously quoted definitions in Chapter I. Throughout the course of our lives, the experiences that connect us to others are grounded in interpersonal communication. Mingling and communicating with others provide us useful information on social norms, social rules, social roles and social relationship and who we are (self concept and self perception). Through interpersonal communication, we can promote friendships, kindle old friendships, resolve conflicts, comfort and cheer up other people in need, give advice and suggestions, help improve conditions and answer questions clearly. With the right conditions, interpersonal communication will make people become more tolerant, polite, and acceptable in the way they communicate each other to strengthen the bonds of solidarity with social harmony- based among them to live peaceful life in safe zones – the central goal to achieve. The question is how do we get to that terminal behavior? This question leads us to explore thoroughly the process of interpersonal communication.

The Process of Interpersonal Communication

The process of interpersonal communication is subject to the components of interpersonal communication involved, how the components and goal are weaved one another. Theoretically, the process of interpersonal communication may vary –resulting in different models regarding *what* and *who* are involved and *how* they relate one another in the *context of time and place* of the event and *why*.

In practice, the process of interpersonal communication should reveal the major components involved; show how those major components relate one another with reasonable given details of each component. The conceptual process of interpersonal communication is shown in figure 2. How the conceptual process of interpersonal communication put into

practice in different events will refer to which sub-components of each component are given more emphasis by the communicators and the purpose they want to achieve.
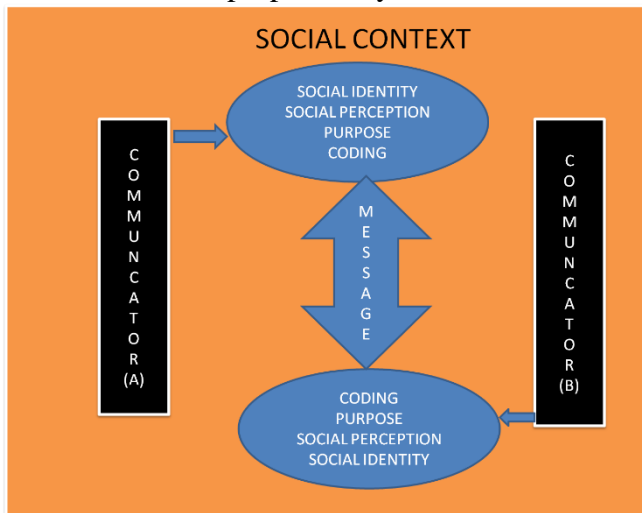
Figure 3 The Process of Communication

Teaching Is Interpersonal Communication

Teaching, whatever subject is taught, is communicating, directing, guiding, inspiring, and transferring virtues in the frame of knowledge, skills, attitudes and values. In the writers' point of view, interpersonal communication lies at the heart of classroom processes in all teaching, and teaching is, therefore, an inspiring interpersonal communication model with its specified components and goals to achieve. The word 'inspiring' in Bugis-Makassar culture comprises the meanings of stimulating, motivating, directing, sharing and facilitating people to think positively and to feel confidence to pursue in activities that have far - reaching positive effects (Rasyid, 2015). Thus, inspiring teachers, who are intrinsically called guru *sekaligus pendidik* in Bahasa Indonesia, have the quality and ability to stimulate, motivate, direct, share and facilitate students to think positively and to feel confidence to pursue in activities

inside and outside classroom contexts that have far-reaching positive effects. Interpersonal communication is, then, an indispensable means that links between a knowledgeable and inspiring teacher and learning students. Teaching and learning cannot occur without communication. To put it into practice, inspiring teachers are those who play instructional, managerial and investigating roles in the way they behave verbally, nonverbally and culturally accepted that bring them and their students closer together in terms of socially and psychologically perceived appropriate distance (stress - free distance) in teaching learning processes. In other words, well-perceived and poor perceived messages in teaching-learning context to a larger extend depend on who communicates and how the messages are communicated.

Referring to the conceptual process of interpersonal communication in Figure 3, the components of interpersonal communication in teaching learning process comprise social context which frames communicators, social identity, social perception, codes and using codes, and purposes/goals. All these components individually and collectively affect interpersonal communication that occurs in teaching learning processes. Teacher in general and EFL teachers in particular are taken as the practical examples in the ensuing lines.

1. *Social Context in Teaching*

Classroom as the social context of interpersonal communication has distinctive social structure and social environment in the sense that the classroom has its own characteristics in the ways how it is organized and supported by physical and social environment.

a. The Social Structure in Teaching

The social structure of classroom is organized in such a way that particular rules or codes of behaviors, namely *social norms, social rules* and *social relationships* are prescribed clearly to be performed by the teacher and the students accordingly.

b. The Social Norms in Teaching

The social norms in teaching govern **what is** and **what is not** appropriate to do in the classroom concerned. The norms function as the guide for the teacher and the students to behave appropriately. For example, all over Indonesia, students are expected to address their teachers/lecturers using honorific terms of address, namely 'Pak' (Mr.) for male teachers/lecturers, and 'Bu' (Miss or Mrs.) for female teachers/lecturers plus title + name. The students are considered to be very impolite and break the cultural norms if they address their teachers/lecturers by first name only.

c. The Social Rules in Teaching

The social rules for classroom practice are specific rules written down in a formal document with the details which are endorsed to apply. For example, a student in State University of Makassar is eligible to sit for the final semester examination if he has at least 80 % of attendance of the 16 sessions prescribed in the book for Academic Regulation.

d. Social Relationship in Teaching

In teaching context, social relationship refers to the connection between the teacher and the students, and the connection among students one another. Their social relationship dictates their involvement with one another, especially as regards the way they behave toward, feel about and communicate one another. The social relationship is a means and an end in teaching learning

processes to improve and maintain by the two parties - teachers and students - from time to time.

e. Social Environment in Teaching
   Social environment in teaching refers to the physical and social environments where the teaching learning processes take place.

f. The Physical Environment
   The physical environment refers to the way the classroom is designed and built in such a way that it is physically convenient for running the lesson. For example, a fully furnished classroom which is spacious enough allowing flexible seating arrangement, having good ventilation and lighting will be more captivating and fascinating than the untidy one.

g. The Social Environment in Teaching
   The social environment refers to whether or not the teacher and students involved in teaching learning processes are supportive, helpful, caring, attentive, and encouraging and other adjectives which suit the interaction. For example, a teacher or a lecturer who is motivating, facilitating and inspiring will become a very supportive and encouraging factor for the students to be attentive to learn, in contrary to the one who is very controlling and authoritarian. In conclusion, social environment should be physically and socially convenient and fascinating so that interpersonal communication can run smoothly.

2. *Communicators in Teaching*
   Communicators in teaching include teacher and students, in all levels of education, who function as active sender – receiver of messages. Teachers communicate and inspire virtues in terms of knowledge, skills and attitudes through verbal and nonverbal messages to students, and in turn the students respond to the messages. In EFL teaching, for instance, EFL teachers should become communicator models

to imitate by the students. At the same time the EFL teachers and students should build up reciprocal and cooperative interpersonal communication, both natural and conventional, that involves shared intention that is achieving the set instructional goals.

3. *Social Identity in Teaching*

Social identity comprises three main sub-components, namely *personality, self concept* and *social role* of the teachers and of the students.

a. Teacher and Student Personality

To be specific, EFL teacher teaching personality is a good example to reveal here as his total psychological and social reactions of his subjective, emotional, and mental life, his behavior, and his reactions to his teaching environment, which most likely characterize the beliefs, norms, morals, values, and culture that he holds. His personality is essential in teaching as it affects his teaching performance either positively or negatively. The more he understands about personality, the better able he is to judge what motivates himself and his students. The more he understands about his own personality and that of his students, the better able he is to realize how his students perceive him, and how he reacts to his own personality and style. Knowing how to adapt the way he interacts and communicates with his students are the main factors of motivating himself and his students in teaching learning processes. The question is what kinds of EFL teacher personality do students like best that can create warm and productive classroom atmosphere? Are good qualities such as emotional stability, enthusiasm, friendliness, well-discipline, modesty, objectivity, perseverance, piety, punctuality, and tolerance the kinds of personality that an EFL teacher must have? Answers to those qualities of personality may vary and are displayed in the forms of his or her teaching performance. It is worth noting here that it

will be misleading if an EFL teacher labels himself or herself to be an individual who has good teaching personality as good teaching personality is virtually labeled by the students he or she interacts with in teaching learning processes (Rasyid, 2014).

Likewise teacher personality, students' personality is their total psychological and social reactions of their subjective, emotional, and mental life, their behavior, and their reactions to their learning environment, which most likely characterize the beliefs, norms, morals, values, and culture that they hold. Their personality is essential in learning as it affects their learning performance either positively or negatively. The more they understand about personality, the better able they are to judge what motivates them to learn. The more they understand about their own personality and that of others', the better able they are to realize how they are perceived by others, and how they react to their own personality and style. Knowing how to adapt the way they interact and communicate with others especially with their teachers/lecturers and fellow students are the main factors of motivating themselves in learning.

b. Teacher and Student Self Concept

To be specific, a teacher's sincere reflection of his recorded experiences stems from what he thinks, what he feels and what he does over the course of his teaching career - whether he thinks that he is punctual, industrious, critical, practical, responsive, supportive, motivating, facilitating and inspiring; whether he feels that he is confident, enthusiastic, optimistic, progressive and determined; and whether he puts full effort into his teaching, creates stress-free situation with his students, returns his students' corrected assignments and keeps his teaching materials up to date, etc. His recorded experiences (portfolio) provide him meaningful

information of his own thoughts, feelings and accomplishments that he can communicate to his colleagues and students to get feedback.

Likewise teacher self concept, students' sincere reflection of their recorded experiences stems from what they think, what they feel and what they do over the course of their study - whether they think that they are punctual, attentive, critical, and serious; whether they feel that they are ambitious, self-motivated, enthusiastic, optimistic, progressive and determined; and whether they are hardworking, making full effort in their study, working cooperatively with their fellow students. They recorded experiences (portfolio) provide them meaningful information of their own thoughts, feelings and accomplishments that they can communicate to their teachers/lecturers and other students to get feedback.

c. Teacher and Student Social Roles

The social roles deal with a set of behaviors to perform by the teacher and the students. As an EFL teacher, he is expected to perform his interrelated roles: instructional, managerial and investigating roles that are manifested in knowledge, skill, attitude, moral and spiritual value loads. The essence of EFL teaching, like the essence of all teaching, lies in values which are fundamentally moral in nature (character education). It consists of value laden activities in at least four crucial ways − (a) teaching is rooted in relation, (b) teaching is teacher's relation with students not only as teacher – students relation (officially formal) but also as human beings relation (informal), with the ways the teacher treats and respect the students, (c) teaching aims to change students for the better to the best in terms of knowledge, skill and attitude, and (d) teaching should be based on moral that is based on what the teacher believes to be right and good for:

- each student and for the whole class

- the teacher himself
- the human beings, and
- the world

In the role of students, the primary social role that the students should play is being 'learning students'. Likewise the essence of teaching, the essence of being learning students lies in values which are fundamentally moral in nature which consists of value laden activities in four crucial ways, namely (a) learning is rooted in knowledge, skills, attitudes, moral and spiritual values, (b) learning is making full efforts of employing appropriate strategies to fit the values put on teaching to become more knowledgeable, more skillful and have positive attitudes which are morally honored and spiritually divine, (c) learning is lifelong obligation to pursue to have the blessing of the Creator – Allah - to live happy life in the world and hereafter, and (d) learning is embodying and implementing a set of principles:

- Learning is a psychological, conscious and relational process,
- Learning is an active-receptive process,
- Learning is an imitation, repetition (rote learning) and reinforcement process,
- Learning is a perceiving, selecting, and storing information process,
- Learning is an objective-oriented process,
- Learning creates webs of information. One idea relates to another idea. The interrelating of ideas allows the learner to easily navigate through complete understandings (holistic learning).

4. *Teacher and Student Social Perception*

Teacher and student social perception includes the ways in which the teacher and students behave and portray themselves flexibly and properly fit in a given classroom

situation, that is how the teacher and the students make senses of and interpret one another and the nature of the setting in which they find themselves. Therefore, teachers and students should not be assumed to behave in the same way in other situations (stereotype judgment) as how they behave is so complex that involves both receiving internal and external stimuli which may be (very) influential. They may also behave (very) differently in different situations; hence there is no consistent way of judging situational causes of their observed behavior. Teacher and students should perceive one another flexibly. It might occasionally happen that a student who is attentive most of the time becomes inattentive because of the change of the classroom setting in which she finds herself does not appeal her.

5. *Code and Using Code*

Code and using code includes verbal and nonverbal codes used in teaching learning processes. In EFL teaching, teacher/lecturer talk is a code/language (verbal and nonverbal) used to deliver both instructional and transactional messages to students serving two functions, namely pedagogical and communicative functions. Pedagogical function refers to the code/ language used by teachers/lecturers that is intentionally meant to become the right and correct model for students to imitate. The communicative function refers to the code /language used by teachers/lecturers for social purposes in their interaction with students. As for both pedagogical and communicative functions, teacher/lecturer talk should meet with at least five characteristics to make interpersonal communication with students effective and efficient, as follows:

a. The teacher/lecturer talk should be clear which means that students should have no difficulty in understanding the messages. In this respect, the messages should be delivered using simple language.

b. It should be efficient which means that students can get the personalization stage to manipulate both the spoken and written forms of the language.

c. It should be lively and interesting referring to the assumption that students are directly interested to the messages.

d. It should be appropriate which means that the language forms used are meaningful and useful in communication and interaction either inside or outside the classroom.

e. It should be productive indicating that the students can use appropriately the language forms for both academic and communicative purposes.

How verbal and nonverbal codes operate and relate one another in delivering instructional and transactional messages to become comprehensible input for the students will always challenge the teachers/lecturers to become effective communicators.

6. *Purpose/Goal*

Purpose/goal includes the objectives of each lesson plan covering cognitive, affective, psychomotor and interpersonal objectives to achieve in each session, and the curriculum goal to achieve at the end of the program. The objectives of each lesson plan should be explicitly stated using operational verbs which are feasible, observable and measurable. The operational statements of objectives which are feasible mean that the set terminal behaviors are achievable; the operational statements of objectives which are observable means that the changes of students' behavior or performance are noticeable; the operational statements of objectives which are measurable means that the set terminal behaviors are capable of being measured quantitatively and perceived qualitatively.

Integrating Verbal and Nonverbal Messages in Teaching

To be well-perceived by students, teachers/lecturers should integrate verbal messages and nonverbal messages which are

culturally accepted (Social Harmony Approach) in their teaching. Both verbal and nonverbal communication behaviors have been united under the construct of immediacy (Witt, Wheeless & Allen, 2004; Edwards & Edwards, 2001; Christophel, 1990; Gorham, 1988; Mehrabian 1981). The concept of immediacy is grounded in the Communication Theory espoused by Mehrabian (1981) that is messages are transmitted via two types of communication, namely explicit and implicit communication. The explicit communication carries the message contents which are inherently explicit verbal messages while the implicit communication conveys emotions and feelings which are not dictated by correct grammar but are rather expressions of feelings and attitudes above and beyond the contents conveyed by speech (Mehrabian, 1981; Butland & Beebe, 1992). Immediacy is defined as communication behaviors that reduce social and psychological distance between people in the field of interpersonal communication (Mehrabian, 1971). Immediacy is linked to the motivational trait of approach avoidance in that, "people approach what they like and avoid what they don't like" (Mehrabian, 1981: 22). It was reported that students tend to avoid interacting with instructors they perceived uninteresting or uncaring (Martin, Myers, and Mottet 1999). The students will seek out and approach what is enjoyable, satisfying, and safe, while avoiding pain, discomfort, and threatening situations (Weiner, 1992). As students become comfortable, familiar, and secure in classroom environments, the avoidance tendency of the students will be diminished (Christophel, 1990). In other words, the students are drawn towards the teachers/ lecturers and activities the students like. On the contrary, the students will find it very difficult to learn from the teachers/ lecturers they dislike. Putting into practice the culturally accepted verbal and non-verbal immediacy behaviors into EFL classroom interaction is an effort to make the teachers/ lecturers and students feel closer one another that stimulate the

cultivation of positive attitudes and motivation to pursue to high interest in learning.

In this book, we use verbal interpersonal communication (VIC) for verbal immediacy (stylistic verbal expressions), and nonverbal interpersonal communication (NVIC) for nonverbal immediacy. VIC refers to verbal expressions in delivering explicit messages of knowledge, skills and attitudes to students such as saying greeting when entering the class, praying before starting and ending the class, taking the register, giving advice to motivate students to study, calling on students by name when talking to them, and giving feedback to students. Research reports on stylistic verbal expressions used by the instructors have shown relationships with student motivation, perceived cognition, and affective learning (Christophel, 1990) as well as increased students' willingness to participate in and contribute to class discussions (Christensen, Curley, Marquez, & Menzel, 1995; Menzel & Carrell, 1999; Gorham & Christophel, 1990; Plax, Kearney, McCroskey, & Richmond, 1987).

NVIC refers to implicit messages which are mediated by teachers/lecturers' actions such as gaze and eye contact, gestures, facial expressions, body positioning, physical proximity, personal touch, and body movement (Andersen, 1979; and Richmond et al., 1987). Furthermore, Butland & Beebe (1992) stated that NVIC- nonverbal immediacy- increased students' cognitive learning and information recall, affective learning, and their perceptions of teacher effectiveness.

Culturally accepted VIC and NVIC in teaching refer to the way the teachers/lecturers behave in respect to the norms that cultivate mutual respect to differences and mutual uprightness embodied by the society (Social Harmony Approach).

Integrating both VIC and NVIC in supportive couple increased student liking for instructors, decrease student apprehension, and increase overall student liking for the course and subject matter (Butland & Beebe, 1992; Rodriguez, Plax, & Kearney, 1996; and Plax et al., 1987). Both teacher nonverbal

and verbal behaviors have shown to have a positive influence on student affective (Gorham & Christophel, 1990; Pogue & Ahyun, 2006) and cognitive learning (Christophel, 1990). What left unclear for teachers/lecturers is what VIC and NVIC behaviors inspiringly fit one another and work supportively in teaching. We can hypothesize that teacher/lecturer continual investigating role will give the right solution. For illustration, Rasyid's (2015) report exemplified the VIC and NVIC that the students of English at Faculty of Languages and Literature, State University of Makassar, Indonesia perceived and rated to foster their positive attitudes toward and nurture their motivation in learning English as a foreign language. The population of the study consisted of 152 fifth semester students of undergraduate program (5 parallel classes) attending TEFL course in 2013/2014 academic year. The study employed census system taking all the members of the population as the research respondents. The instrument used consisted of 14 Item of Verbal Interpersonal Communication Measure (VICM), and 14 Item of Nonverbal Interpersonal Communication Measure (NVICM) with 1 (the least inspiring) to 5 (the most inspiring) range, that the writer developed, guided by the given concepts of VIC and NVIC.

The 14 statements of VICM are
- Saying Greeting when entering the class.
- Praying before starting and ending the class.
- Taking the register.
- Giving advice to motivate students to study.
- Calling on students by name when talking to them.
- Responding to students' reasons for being late.
- Giving feedback to students.
- Asking students to tell their most impressive learning English experience.
- Inserting humor in teaching.
- Telling students his personal experience.

- Allowing students to have individual and group consultation.
- Allowing students to call him by his first name.
- Asking students how they feel about their lessons and assignments given.
- Using terms like "we" and "us" to refer to the class.
  The 14 statements of NVICM are
- Starting and ending the lesson on time.
- Being enthusiastic in teaching.
- Looking at the class while teaching.
- Using gestures while talking to the class.
- Using vocal variety (non-monotone) when talking to the class.
- Smiling at the class while talking.
- Dressing neatly.
- Having a relaxed body posture while talking to the class.
- Having eye contact when calling on a student's name.
- Nodding along students' responses.
- Coming closer to students when teaching.
- Walking from back to the front and side-to-side between rows when teaching (moving around the class when teaching).
- Looking very little at board or notes while talking to the class.
- Shaking hands with students.
  The data were collected following the steps below,
- Each class was divided into groups of 4-5 students.
- Each group discussed the 14 VICM items first then the 14 NVICM items to reach a group consensus.
- The group consensuses were tabulated and paneled to see in what items each group was different from other groups in their scoring.
- An item scored differently having rating discrepancy with two intervals (for example 3-5 or 2-4) by the groups required the groups to give their arguments.

- The consensus was achieved if the groups have agreed to the same score or two scores with only one interval rating discrepancy.

1. *Score Rate Used*

The score rates used are: 4.6 – 5.0 most inspiring; 4.0-4.5 more inspiring; 3.6 – 3.9 inspiring; 3.0 – 3.5 less inspiring; and < 3 least inspiring.

For the VICM, the results of the study showed the following:

   a. Six (6) VICM which were perceived and rated to be the most inspiring
   b. Two (2) VICM which were perceived and rated to be the more inspiring
   c. Two (2) VICM which were perceived and rated to be inspiring
   d. Two (2) VICM were perceived and rated to be less inspiring, and
   e. Two (2) VICM which were perceived and rated to be the least inspiring ones.

The VICM which carry positive values are the most inspiring, the more inspiring, and the inspiring ones were perceived and rated to have powerful effect of stimulating, encouraging, supporting, directing the students to foster their positive attitudes and nurture their motivation to be more active in learning activities. On the other hand, the VICM which carry negative values are the least and the less inspiring ones were not perceived and rated to have powerful effect of leading students to have positive attitudes and high motivation in learning.

The Six most inspiring VIC behaviors are:

a. Praying before starting and ending the class

This means teachers/ lecturers should lead the class to seek for guidance, inspiration, help and direction from Allah the Most Beneficent and the Entirely Merciful, The

Knower, the Owner of all knowledge, followed by total submission to Him to be successful in studying.

b. Taking the register

This means that teachers/ lecturers should check the students' attendance. This shows that lecturers have caring attitudes toward students.

c. Calling on students by name when talking to them

This means that teachers/ lecturers should know well their students' names as each student has his/her own name, and his/her name is something very valuable in his/her life.

d. Giving advice to motivate students to study

This means that teachers/ lecturers should guide their students to strive for excellence.

e. Giving feedback to students

This means that teachers/ lecturers should tell their students' progress, what they have done correctly and what they should improve and make more efforts for better achievement.

f. Saying greeting when entering the class

This means that teachers/ lecturers welcome their students to the lesson. This will make the students feel important in the eyes of the lecturers.

The two more inspiring VIC behaviors are:

a. Inserting humor in teaching

This means that teachers/lecturers should create free-stress situations that make students feel comfortable.

b. Allowing students to have individual and group consultation

This means that teachers/lecturers are willing to give further guidance to students either individually or in groups.

The two inspiring VIC behaviors are:

a. Using terms like "we" and "us" to refer to the class

This means that teachers/ lecturers should build up the feeling of togetherness, being in oneness that cultivates sentiments of inclusiveness.

b. Asking students how they feel about their lessons and assignments given

This means that teachers/ lecturers should get feedback from the students, especially in terms of difficulties the students encounter.

The two less inspiring VIC behaviors are:

a. Telling students his personal experience

This means that teachers/ lecturers should focus their explanation on the material they are teaching, and avoid taking away the students' attention from the teaching material.

b. Responding students' reasons for being late

This means that teachers/lecturers and students should make regulations that allow the late comers do not interrupt the class.

The two least inspiring VIC behaviors are:

a. Asking students to tell their most impressive learning English experience

The students argued that this could be done in the first meeting only.

b. Allowing students to call him by his first name

Addressing teachers/lecturers by their first name is considered to be very impolite. The local culture (South Sulawesi) does not give room for such a behavior. Students should pay respect to their teachers/lecturers and address them by honorific address.

For the NVICM, the results of the study showed the following:

a. Four (4) NVICM which were perceived to be the most inspiring

b. Seven (7) NVICM which were perceived to be the more inspiring

c. Three (3) NVICM which were perceived to be the least inspiring ones.

Likewise the VICM, the NVICM which carry positive values are the most inspiring, and the more inspiring ones were interpreted to have powerful effect of stimulating, encouraging, supporting, directing the students to foster their positive attitudes and nurture their motivation to be more active in learning activities. On the other hand, the NVICM which carry negative values are the least favorable ones were not interpreted to have powerful effect of leading students to have positive attitudes toward and high motivation in learning.

The four most inspiring NVICM behaviors are:

a. Being enthusiastic in teaching

Teachers/lecturers should put enthusiasm in the frame of their teaching which is constructed in well-established readiness for teaching. This will pour spirit to the students' mind to be more enthusiastic as well.

b. Starting and ending the lesson on time

Beginning and ending the class on time is the prerequisite of effective classroom management. It will not do any harm to others. The planned classroom activities will most likely run accordingly. On the other hand, coming late to class will most of the time cause many problems, such as the class activities will surely be in disorder as such amount of time is corrupted. Giving compensation for the corrupted time creates another problem, and so on.

2. *Dressing neatly*

Teacher/lecturer physical appearance has a direct bearing on the students' perception. Therefore, a teacher/lecturer should dress neatly to have neat appearance in his professional activities. Appearing physically neat and clean will reflect his clear, modest, thoughtful and managerial mind, so that his presence in the classroom will highly be welcome, expected and respected by the students. Clothing

signals a great amount of information about self, and that is why clothing does communication.

3. Looking at the class while teaching

Teachers/Lecturers looking at the class while teaching are perceived by the students as more confident, credible, and honest as eyes serve as the mirrors of the soul. It also means that the lecturers give their undivided attention to the class.

The seven more inspiring NVICM behaviors are:

1. Using vocal variety (non-monotone) when talking to the class

Teachers/Lecturers' moods and emotions are reflected in their tone of voice, and the students will pick up on non verbal clues and react accordingly. Therefore, it is important for lecturers to make use their voice as well as possible to build rapport. What they say and how they say it carry great influence on the way students react.

2. Nodding along students' responses

Nodding along students' responses creates the perception of engagement and agreements in the sense that the teachers/lecturers are paying attention to and agree with the students and to their ideas.

3. Having a relaxed body posture while talking to the class

Teachers/lecturers should appear natural and relaxed. When sitting, they should make sure that the small of their back is firmly supported in their chair to give them a well-supported posture; and when standing, their weight is well balanced on both feet so that their stance is strong. By this way, they can create a positive rapport and right impression to the students.

4. Smiling at the class while talking

Warm and sincere smiles touch the inner heart, invite kindness and appeal friendliness and have the power to make ourselves feel better about ourselves and the world around us. In teaching, smiling face teachers/ lecturers are perceived by the students that they are happy and enjoying their teaching that will also make the students enjoy learning from them. A

teacher/lecturer cannot expect his students to enjoy learning if he himself does not enjoy teaching.

5. Having eye contact when calling on a student's name

    Appropriate eye contact will create bonds of acceptance and trust between teachers/lecturers and students. The students will feel that their teachers/ lecturers care them.

6. Using gestures while talking to the class

    Gesturers communicate and help clarify the verbal expressions. Using appropriate gestures facilitate students' understanding.

7. Looking very little at board or notes while talking to the class
   This means the teachers/ lecturers know well the materials they are teaching. They have good professional competence. Students like learning from lecturers who are professionally competent.

    The three least inspiring NVICM behaviors are:

1. Walking from back to the front and side-to-side between rows when teaching (moving around the class when teaching)
   This NVIC was rated by the students to distract their attention as lecturers do not look at the class as a whole.

2. Shaking hands with students
   This NVIC behavior was rated by the students to violate the Islamic teaching. (Most of the respondents are female Muslim students). Shaking hands with the opposite sex who are not the 'mahram' (degree of consanguinity between a man and a woman that renders marriage impossible but gives them the right of association.) is 'haram' (unlawful).

3. Coming closer to students when teaching
   Coming closer to students when a teacher/lecturer teaches was rated by the students as a territory invasion. It was argued that teachers/lecturers should keep a distance which allows the students to feel secure, pleasant, and enjoyable.

    The study concluded that the VIC and NVIC behaviors which are in the frame of the students' belief and culture were

perceived to be inspiring and stimulating the cultivation of positive attitudes toward and motivation to pursue to high interest in learning, and those which lie outside were perceived to be unfavorable. For teachers/lecturers, integrating VIC and NVIC behaviors that they are comfortable with and culturally accepted is the best choice.

Summary

This chapter underscores the importance of interpersonal communication in life as an essential means that connects people to others to promote friendships, brotherhood, resolve conflicts, comfort and cheer up other people in need, give advice and suggestions, and so on. With the right conditions, interpersonal communication will make people become more tolerant, polite, and acceptable in the way they communicate each other to strengthen the bonds of solidarity with social harmony-based among them to live peaceful life in safe zones – the prime life goal to achieve. In its implementation, interpersonal communication is an integral part of teaching as there is no teaching without communication, and both verbal and nonverbal messages are inherent in communication.

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CHAPTER III
CULTURAL COMPETENCE IMPERATIVE FOR INTERPERSONAL COMMUNICATION

Chapter Outline

1. *Introduction*
2. *Culture Is Defined*
3. *Cultural Universal and Cultural Diversity*
4. *Cultural Patterns and Their Functions*
5. *Intercultural Competence Imperative for Interpersonal Communication*
6. *Self Identity Is Defined*
7. *The Nature of Self Identity*
8. *The Components and Sources of Self*
9. *Summary*
10. *References*

Learning Objectives

After reading this chapter, you are expected:
- to be able to define culture, cultural diversity and self-identity
- to be able to explain cultural patterns and their functions
- to be able to distinguish between the components of self and the sources of self
- to interact both verbally and nonverbally in an effort to generate shared meanings of the culture and intercultural competence, the nature, components and sources of self
- to possess positive predisposition and self awareness of the intercultural imperative and self- identity for interpersonal communication

Introduction

Human beings are born with no genetic imprint of a particular culture. They enter the world **table rasa**, as blank slates. Culture is learned from the people that a person interacts with from very early life as he is socialized, particularly with parents, other family members, friends and other people who are part of the culture. In all cultures, generally children are taught guidelines for what, who, where, when, why, and how to manage and communicate with others, in the sense that all cultures have a bearing on different features of the communicative process. By so doing, the children are expected to realize the importance of cultural literacy and awareness. In other words, culture is communicated, learned, transferred to be inherited, sustained and developed along the development of the society where one lives and grows.

Culture Is Defined

The word culture is often used synonymously with the words *nation, race* and *ethnic group.* The words s*ub-culture* and *co- culture* are other terms that are sometimes used in talking about groups of people. However, there are distinctions between these terms and the groups of people to which they might refer.

Definitions of *culture* are numerous. Kroeber and Kluckhohn (1952) in their book, *Culture: A Critical Review of Concepts and Definitions,* devoted more than 200 pages of the book to different definitions of the term (culture). For illustration, the following quoted definitions of culture are given to illustrate the different concepts and definitions of the term.

1. Solomon, D &J.Theiss (2013: 41) define culture as 'the values, beliefs, and customs that we share with a group of people.'

2. Lustig and Koester (2010:25) define culture as 'a learned set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviors of a relatively large group of people'.

3. Spitzberg (2003:96) defines culture as 'the sets of behaviors, beliefs, values, and linguistic patterns that are relatively enduring over time and generation within a group'.
4. Singer (1987: 34) defined culture as 'a pattern of learned, group-related perception—including both verbal and nonverbal language attitudes, values, belief system, disbelief systems, and behavior'.
5. Richards, Platt, and Weber (1987) define culture as the total set of beliefs, attitudes, customs, behaviors, social habits, etc of the members of a particular society.
6. Bilingual and second language educators most frequently conceive of culture in the categories of ideas, behaviors, or products which are shared by members of a given group.
7. From the behaviorist point of view, culture consists of discrete behaviors or sets of behaviors, e.g., traditions, habits, or customs, as in marriage or leisure. Culture is something which shared and can be observed.
8. From the functionalist point of view, culture is viewed as a social phenomenon. Functionalists focus on the underlying structure or rules which govern and explain observable events.
9. The Intercultural Communication Specialists: Samovar, Porter, and Jain (1981:24) define culture is the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a large group of people in the course of generations through individual and group striving.
10. From the cognitivist point of view, culture does not consist of things, people, behavior or emotions. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them. Culture is socially acquired knowledge (Goodenough, 1981).
11. We define culture as the complex whole which includes knowledge, belief, art, morals, law, custom, and any other

capabilities, inventions and habits acquired by man as a member of society.

Further explanations of the key words used in the cited definitions are given in the following to have better understanding and gain wider insights into the link between culture and communication-that is how culture contributes to human symbolic process.

1. Culture is learned

It was stated earlier that human beings enter the world tabula rasa, as blank slates. From the very beginning, children learn their culture through interactions with their parents, siblings, friends and other people around them who are part of the culture. The practices that are meaningful within a culture are taught to the new members (children) of the group as their entire way of life. It is true that in any given culture, a child will learn and might be taught, in a way that is different from one family to the other ones as influenced by such factors as gender, social status, age, family patterns, language, ideas and other dimensions that distinguish culture. The process of learning the culture into which individuals were born is called socialization or enculturation.

2. Culture is a set of shared interpretations

Culture as a set of shared interpretations means that culture exists in the minds of people. The meanings are in the heads of the communicators, not in the messages. The shared interpretations (meanings) establish the very important link between communication and culture. However, people from different cultures have different ways of communicating; therefore, people from different cultures may interpret similar situations differently in their interaction.

3. Values, beliefs, customs, behaviors, norms, social practices and linguistic patterns are a way of life for the members of a culture

The shared interpretations of symbol systems used in a particular group, usually a large group of people, form the bases or components of the culture that represent the ideas about values, beliefs, customs, behaviors, norms, social practices and linguistic patterns of the group. The bases collectively become the way of life for the members of a culture. The shared interpretations of the symbol systems used may be explicit or implicit. Overt, explicit or patterned ways of behaving, feeling and reacting are most of the time taught in a conscious fashion. For example, people may eat with knives, forks, or chopsticks and they know how to use them because someone took the trouble to instruct them and model them in their use. On the other hand, some ways of behaving, feeling, and reacting are unstated, being implicit, covert ways of acting. No one teaches these to people; people pick them up unconsciously and use them normally, totally unaware of what they are doing. For example, Most Americans wear shoes indoors. Doing so is a normal, natural sort of behavior. In many other cultures, footwear is removed before entering residences and some public buildings. By not doing so, a person is being impolite and disrespectful (For example, in Japan and in Indonesia).

4. Culture changes over time

Cultures are constantly and automatically undergoing changes. The ways of thinking, feeling, and behaving that define a culture evolve over time. Some cultures are very open and accepting of change. Others are closed societies and, to avoid violent reaction, can integrate change only in gradual manner. For example, sincerity and faithfulness in love are reflected in marriage and family that have occurred in the United States over the past 50 years In the 1950s, only about 5% of unmarried adults lived with their romantic partner, and having children outside of marriage was rare. In the 1970s, living together before marriage and having children outside of marriage gradually became more

acceptable. At present in the United States, living together is a viable alternative to marriage, about 1 out of 3 children are born to unmarried parents, and 25% of all stepfamilies are formed by cohabitation rather than marriage. Moreover, single-parent homes, half-siblings, and step-families are common parts of the social landscape. Although there are certainly differences of opinion about the sanctity of marriage, American culture has moved toward more diverse views of marriage and family over the past 50 years (Cherlin, 2004). Another example, in South Sulawesi, Indonesia, not until at the end of 20th century, many people got married with someone that they had never met before, yet they could live happily. Their marriage was arranged by their parents. Their love grew in their first night and they began to create their happiness since then. Often their marriage lasted until one of them died. Many great people were born from such a marriage.

Nowadays, the young people may, however, choose their own partner. They can meet their future spouse in many different ways. Sometimes they are introduced by a mutual friend; sometimes they meet each other at the campus, at a party, at work, or in a bus. Quite often, the introduction results in a close relation which gradually develops into falling in love each other. They then begin to architect their future. Usually the man pays a visit to the woman's parents' house to introduce himself to ask for their blessing. Marriage which stems from this often creates a happy life instead of disappointment. For the Bugis and Makassar, marriage is a sacred social tie between a groom and a bride (Rasyid, 1995:92).

Cultural Universal and Cultural Diversity

Despite the differences in many respects, all cultures and subcultures share characteristics in common which are called *cultural universals.* Most of these universals are general in character. Their specific practice may differ from culture to culture. Consider the following examples:

- Cooking is common to all cultures; few cultures prepare food in the same manner.
- Hair style is a universal but the actual hairdo takes many different forms.
- All cultures communicate through language; not all speak the same one.

Diversity is the quality of being different. Diversity reflects racial, ethnic, religious, language, customs, social strata, artifacts and cultural differences that truly exist in which each group retains its own identity and yet it contributes to the whole. Diversity is just like a tapestry with many different strands contributing to a unified pattern. For example, the diverse groups in Indonesia have largely coexisted amiably for more than 70 years. Indonesia consists of more than ten thousand islands scattered between two continents – Asia and Australia, and two oceans – Pacific and Indian Oceans, inhabited by more than 240 million people having hundreds of different indigenous languages spoken by different ethnics, practicing different cultures and adhering different religions. Very fortunate, Indonesian people are individually able to negotiate day- to- day activities in spite of cultural differences. The panacea is that Indonesian people are united by the unifying forces which are Diversity in Unity (***Bhinneka Tunggal Ika***), the Indonesian Youth Oath (28 October, 1928) stating that We Indonesian people have One nation- ***Indonesian***; we Indonesian people have One country-Indonesia; we Indonesian people have One national language-Indonesian language (***Bahasa Indonesia***), and guided and inspired by the way of life–**Pancasila** which is the Five Principles of Indonesian people, and the 1945

Constitution. In fact, demographic diversity in Indonesia has given the country tremendous cultural, linguistic, lifestyle, and fashion richness, culinary varieties and various resources to meet new social challenges, as well as domestic and international business opportunities. Therefore, diversity in Indonesian context does not necessarily lead to intercultural conflicts, but it will always become the second to none choice for Indonesian people. The holding of diversity is relevant and sustainable capitalization on the nation life since it expands the conceptions of what is possible – linguistically, politically, socially, morally and spiritually – in the country. The strong foundation is laid upon the **one nation-mindedness (Negara Kesatuan Republik Indonesia)** that appreciates and demonstrates acceptance and respect toward each ethnic's culture, beliefs, values, indigenous languages and customs to converge amiably various lifestyles and ways of thinking in the country. This very good practice is reflected in Education – that is students from different cultures, beliefs, values and customs mingle peacefully in the same class.

Figure 4 Monica, a female Christian student wearing no veil sitting among Muslim students, attentively listens to the professor's explanation (January 2016)

Cultural Patterns and Their Functions

Cultural patterns are the shared beliefs, values, norms, and social practices that are stable over time and that lead to roughly similar behaviors across similar situations (Lustig, M.W. & J. Koester 2010:85). They further explain that cultural patterns are in the members' minds of the culture. They provide a way of thinking to the members of the culture about the world, and how they orient themselves to the world. Therefore, cultural patterns are shared mental programs that govern specific behavior choices. Cultural patterns provide the basic set of standards that guide thought and action. Cultural patterns cannot be seen, heard or experienced directly, however, the consequences of cultural patterns----shared interpretations that are evident in what people say and do--are readily observable. Cultural patterns provide the basic set of standards that guide thought and action. These cultural patterns affect perceptions of competence. Cultural patterns are consciously taught and unconsciously experienced as a by-product of day-to-day activities, and the core assumptions are programmed at a very early age and are reinforced continuously. Bugis-Makassar people, for example, are taught to admire and practice courage and create peace whenever and wherever they are as their human dignity to set upright, employing the philosophy of *tellu cappa*, namely *cappa lila*, *cappa kawali*, and *cappa laso*. Literally, the *tellu cappa* are translated into the tip of the tongue, the end point of a knife and the tip of the penis. Metaphorically, the *tellu cappa* refers to peace making tools including diplomacy (*cappa lila*), bravery (*cappa kawali*), and intermarriage (*cappa laso*). Other examples-Saudi Arabians are taught to admire courage, patience, honor, and group harmony. European Americans are trained to admire achievement, practicality, material comfort, freedom, and individuality. These core assumptions have different dimensions that distinguish cultures as practiced by different groups of people in the world (Solomon, D & J. Theiss, 2013:48).

These different cultural dimensions have effects on communication. For example, Bugis and Korean cultures value collectivism, high power distance, and high context communication, whereas U.S. culture values individualism, low power distance, and explicit language. Bugis and Koreans often refer to older members of society using terms that mean "grandma," "grandpa," "uncle," "older brother," etc., even when the other person isn't a relative. In this way, Bugis and Koreans extend the bonds of family to everyone in the social group and acknowledge the power and status of elders.

Collectivism	Individualism
Individualistic cultures value independence and autonomy more than the group	Collectivistic cultures put the needs of the community before the needs of the individual
High Power Distance	**Low Power Distance**
High power distance cultures respect a rigid hierarchy based on power and status	Low power distance cultures assume that all people have equal rights and opportunities
High Context	**Low Context**
High context cultures rely on the social situation to give messages meaning	Low context cultures rely on explicit language to make meanings clear
Outcome-oriented	**Process-oriented**
Outcome-oriented cultures value achievement, deadlines, and getting a job done	Process-oriented cultures appreciate the experiences gained by working on a task
Uncertainty-avoidant	**Uncertainty-seeking**
Uncertainty-avoidant cultures prefer stable routines that avoid risks or novel experiences	Uncertainty-seeking cultures prefer diverse, novel, and even risky experiences

Figure 5 Dimension that distinguish cultures

In comparison, people from the United States are likely to use first names, which emphasize a person's individuality, and they have only a few words (for example, "sir" or "ma'am") that signal status. Because residents of the United States explicitly name another person, sometimes even going so far as to distinguish "Grandma Jane" from "Grandma Marie," they don't need to rely on the social context to figure out who they are talking about. As this example illustrates, the values of a cultural group have far-reaching effects on interpersonal communication.

Because of the important functions in shaping judgments about intercultural competence, the basic components of cultural patterns with their diverse dimensions become a necessity in interpersonal communication. Successful interpersonal communication between different cultures depends to a larger extent on how the different cultures develop a common understanding of the distinct and shared interpretation of the basic components of culture they each have. Therefore, the participants in intercultural communication should recognize the invisible 'rules of the game', i.e. they know what is required of them and act out their parts in their interaction one another. In other words, intercultural literacy and awareness are indispensables for intercultural communication that is having good understanding of one's own culture and others'.

1. Values refer to what a group of people defines as good and bad, or what it regards as important in its shared interpretation. For example, Bugis – Makassar people just like Filipinos value high extended (big) family than the nuclear one. Children are expected to support their parents in their old age. Hence, cultural values tell us what is "good" and what "ought" to be good.

2. Beliefs refer to the basic understanding of a group of people about what the world is like or what is true or false in their shared interpretation. The beliefs are important to members of each cultural group. For example, people who affiliate with

a particular religion or an ethnic group, regardless of their nationality, adopt a set of beliefs, perform particular rituals, and celebrate specific holidays.

3. Customs (traditions) refer to the things people always do, or the way they usually or routinely behave in a particular situation. For example, in Bugis marriage customs, when the bridegroom is in the bride's house, he still has several physical and symbolic barriers to overcome before he reaches his bride and performs both the Islamic and customary rites which make them legally husband and wife; he has to pay a symbolic fee to the women who guard the door of the room where the bride is awaiting him; always he has to touch the bride's hand or wrist; sometimes the bride and groom are symbolically 'sewn' into the same sarong. After the rites have been performed, the marriage has then to be made public and official; to achieve this the bride and groom sit together in state for a period of some hours - in front of the hundreds or sometimes thousands of guests invited to the ceremony, just like a king and queen on their thrones, with only very short intervals for the couple to take food and change clothes (Pelras, 1996:158-159).

4. Behaviors refer to the way in which somebody or a group of people show identifiable principles of conduct - behaving and responding to a specific set of conditions,   including the environment, situation, and timing of interaction and human relationships. For example, Muslim women in general will keep social distance zone among Muslim men who are not their *mahram*.

5. Norms refer to rules for appropriate behaviors, which provide the expectations people have of one another and of themselves. For example, in the Bugis culture, marriage should ideally take place within the individual's kindred. Marriage between cousins, be they parallel cousins or cross cousins (i.e. one from the mother's and one from the father's side), is considered the best arrangement. However, opinions

differ from one family to another among the Bugis themselves as to which degrees of cousinhood are propitious and which should be avoided. Many think that the relationship between first cousins is 'too hot', and marriage between first cousins seems to be rare except among the highest-ranking nobility to preserve their noble kinship. Most lower-ranking people prefer to stick to marriage between second or third cousins (Pelras, 1996:155-156). Another example of cultural norms is the very powerful norms of politeness in Japanese culture which mean that it is considered very rude to say 'no' to another person.

6. Social practices are the predictable behavior patterns that members of a culture typically follow. For example, the Bugis – Makassar people practice the social duties as 'Setting upright the one who is falling down (*rebba sipatokkong- saling menegakkan bila terjatuh*); taking ashore who is adrift (*mali siparappe – saling membantu menepi bila terhanyut*); reminding and correcting who is faulty until he is perfect (*malilu sipakainge gangkanna mainge tongeng- saling mengingatkan bila terlupa/khilaf sampai tersadar betul terhadap kelupaan/ kehilafannya*).

7. Linguistic patterns refer to the socially desirable and appropriate forms of code to use in a given culture to deliver messages in a particular situation. For example, the socially desirable and appropriate forms of code to use for proposing marriage to a Bugis girl are expressed in questions and asked in indirect and allusive terms by a trustworthy go - between to the girl's parents.

Intercultural Competence Imperative for Interpersonal Communication

Culture influences communication and culture is always reflected in communication. In turn, communication reinforces and reshapes culture. Since the increasingly interconnected world with global travel and instant international

communications available to more and more people for various purposes, extensive cross-cultural contact among diverse languages and cultural groups become unavoidable in communication. When cultural differences are especially pronounced, interpersonal communication becomes intercultural communication. Intercultural communication requires the communicators to adjust their word choices and nonverbal behaviors because they do not share the same meaning for words and actions in their language. Therefore, in this global era, big companies, businesses and professions, for example, are demanded to seek employees who are fluent in more than one language to participate in the international marketplace. Employers increasingly want their employees to be interculturally competent. They want them to be skilfull negotiators in increasingly intercultural work situations. Under these circumstances, communication should be built upon the strong foundations of intercultural communication which comprise intercultural competence, intercultural literacy and intercultural awareness.

1. *Intercultural competence*

   Intercultural competence refers to one's ability to mingle and interact harmoniously, effectively, properly and respectfully with people of same and different cultures. Intercultural competence is geared upon the knowledge and awareness of one's own cultural worldview, different cultural practices and worldviews, positive attitudes towards cultural differences, and intercultural skills.

2. *Intercultural literacy*

   Intercultural literacy is one's ability to converse linguistically, sociolinguistically and pragmatically fluent, accurate and comprehensible in the idioms, expressions, formal and informal contents that build up and frame a culture. As life is interwoven with all sorts of literature from all walks of life, intercultural literacy requires familiarity with a broad range of knowledge not only of one's own

culture but also of other cultures. To acquire this kind of knowledge, the inclusion of intercultural literacy as a subject in school curriculum is considered to be an important choice.

3. *Intercultural awareness*

Awareness is consciousness of one's personal reactions to people who are different. So, we define intercultural awareness as one's ability to look outside of oneself and be aware of the cultural values and customs of the culture he is in. What is normal and acceptable to one's own culture may be unusual or unacceptable in another culture. Intercultural awareness becomes central and imperative for interpersonal communication when one interacts with people from other cultures who see, interpret and evaluate things in different ways. To become culturally aware, people must realize that there are similarities and differences in all aspects of life which are both important as they pave multiple ways to reach goal and to live life. Therefore, focusing on things people share in common - how beliefs, values, norms and customs fit into their culture - rather prioritizing existing differences is a forward step for building up solid foundation of intercultural communication.

Since culture includes the assumptions about living, thinking, and feeling which are reflected in communication using speech codes verbally and nonverbally (the system of symbols, rules, and assumptions that people create to accomplish communication) which are culturally grounded systems of symbols and rules for interpretation, intercultural communication will unavoidably characterize the communicators' cultural views such as in terms of religion, rituals, myths, norms, standpoint, social stratification, profession, age, political views, hobby even gender in their interpersonal communication. The communicators' reflected cultural views in interpersonal communication make their cultural values conspicuous to others. Therefore, to gain insights into the experiences and values that are meaningful

within a culture, one should observe and examine the communication that occurs between people in a cultural group. For example, if a non-Muslim person wants to know the way of how Muslims prioritize and put peace, safety and brotherhood into second to none criteria in their lives, he can observe and examine the greeting exchanges among Muslims when they meet and part which will particularly conspicuous to him in terms of the essential meanings of the greeting exchanges. A Muslim who first notices the presence of the other Muslims will greet his fellow Muslims with the expression: *'Assalamu Alaikum'* - Peace be upon you - to them, and it is obligatory for those who are greeted to reply, recommended in a way which bears more virtue, their fellow Muslim's greeting by saying '*Waalaikumussalam warahmatullahi wabarakatuhu'* – Peace be upon you, too, and may Allah bestow mercy and blessing to you. The greeting exchanges are usually preceded by a beaming smile, and followed by handshaking and hugging each other.

There is no doubt that the need to understand the role of culture in intercultural communication is growing more steadily than ever. There are some very important differences in the way different cultures regard different relationships which can have major differences in what and how the members of different cultures communicate. The more cross-cultural contacts occur, the more inclusive changes in terms of the sectors of society which they will affect, for example industry, health, politics, business and education. In education context, the policy makers should include the intercultural objectives in curricula to foster the acquisition of intercultural competence.

Intercultural objectives are mediated by foreign language teaching, and foreign language teaching is, by definition, intercultural. Teaching a foreign language means connecting the learners to a world that is culturally different from their own. In this context, foreign language teachers, particularly EFL teachers are expected to exploit this potential and promote the

acquisition of intercultural competence through English as a means of international communication. It is obvious that this invaluable undertaking is a big challenge for the EFL teachers to successfully win in their teaching careers. Instilling the demands of having good intercultural competence in the students' minds will surely take time and may be impeded by various hurdles, however, the result awaiting is the creation of new self-identity for individuals who will appreciate and demonstrate acceptance and respects towards other cultures' values, beliefs, customs, norms, social practices and linguistic patterns as a way of life for the members of the cultures. They are expected to weave diversity into how they think about interpersonal communication enlarges understandings of communication and the range of people and perspectives it involves.

Self Identity Is Defined

In the literature of interpersonal communication, the terms 'self identity' and 'self-concept' are often used synonymously for referring to the set of characteristics that somebody recognizes as belonging uniquely to himself and constituting his individual personality for life, based on the beliefs, attitudes and values he has about himself. It is the sum total knowledge an individual has about himself, comprising the answers to the following questions.

Who am I?
Who was I?
Who will I be?
Where do I belong?
Where did I belong?
Where will I belong?
How do I fit in?
How did I fit in?
How will I fit in?

Answers to these questions function as a repository of autobiographical memories, as an organizer of experience and as

an emotional buffer and motivational resource of a person's *self*. His beliefs are the convictions that he holds that certain things are true—for example, he believes that: 'I'm an excellent student.' His attitudes are his evaluative appraisals – for example, he always has a predisposition that: 'I'm happy with my job.' His values represent his enduring principles that guide his interpersonal actions—for example- he values that: 'In my opinion, to call a lecturer by his first name is wrong and very rude.' In line with the ideas of Burke (1937), Goffman (1963), Carbaugh (1996), Vallacher, Nowak, Froehlich, & Rockloff (2002), and Eisenberg (2001), self identity or self-concept is shaped by a host of factors, including biological, psychological cultural and social stratification factors; and above all identity is located in social interactions and relationships with others through the process of communication.

1. The biological factors of identity reflect one's biological makeup with regard to race, ethnicity, and/or sexuality.
2. The psychological factors refer to identity in terms of a person's internal psychological attributes or personality traits, characterizing himself and others as for example, outgoing, determined, shy, intellectual, sociable, friendly, punctual, independent, or having a great sense of humor. The psychological concept of identity has generally been synonymous with self-definition, or the question "Who am I?" (Baumeister, 1987; Eisenberg, 2001; Gergen, 1971; Holstein & Gubrium, 2000). The answer to the question "Who am I?" is called self-concept. The question "Who am I?" is prompted by self-awareness which refers to someone's ability to step outside himself to view himself as a unique person distinct from his surrounding environment, reflected on his thoughts, feelings, and behaviors. Carbaugh (1996:28) explained the psychologically based concept of identity as follows: "The individual has a 'self' or something inside of himself or herself that is special, unique, yet rather stable across scenes and times". Thus, an individual's identity is not

only characteristic of a unique person but is expected to be somewhat consistent over time, as illustrated by the Latin etymology for the word *identity*, meaning "sameness".
3. The cultural and social stratification factors refer to individuals' identities in relation to their membership in particular groups.
4. The social interactions and relationships refer to how others recognize, support, validate, value and accept an individual's identity through communication. The social interactions and relationships have the essential role of shaping the formation of an individual's identity. As an illustration, Dr. Maemuna Muhayyang – one of the authors of this book – would identify as Bugis, Indonesian and female (biological factor), friendly, punctual and intellectual (psychological and social relationship attributes), and middle class and academics (cultural and social stratification factor).

The Nature of Self Identity

We cannot deny that an individual's self identity is unique; however, the uniqueness an individual has does not limit him to share some general qualities with others. The following four characteristics are the core features of self identity that are shared in general as pointed out by communication scholars.
1. *Self identity is a process.*

The *self* develops gradually and changes throughout life. Babies were not born with fully formed identity. Over time - one or two years - they gradually begin to distinguish themselves from the external environment which is the starting point of their self-concept begins to develop, realizing that they are individually separate entities. They actively seek to define themselves and to become competent in the identities they claim (Kohlberg, 1958; Piaget, 1932/ 1965). At early ages, girls and boys start working to become competent females and males, respectively. They scan the environment, find models of females and males, and imitate

and refine their performances of gender (Levy, 1999). In like manner, children figure out what it takes to be smart, strong, attractive, and responsible, and they work to become competent in each area. In other words, individuals throughout their lives continue the process of defining and presenting their identities. The fact that individuals continuously evolve is the evidence of their capacity for their self-renewal and continual growth, depending on developmental shifts in cognitive abilities and the requirements of particular life tasks embedded in particular times and spaces that a person must go through. Self identity as a process is inferred to be at work when making a person's self momentarily salient results in positive views, relevant thinking, stable emotion regulation, and high motivation. Therefore, self identity needs strong foundations of *self-concept building* which is shaped by cognitive development and wealth of social interactions that provide a rich array of episodic, experiential, and abstracted information about the *self.*

2. *Self identity is subjective*

Self identity is inherently subjective - that is how a person thinks and sees himself – *he is who he thinks he is*. This subjective aspect of the self is also called self-esteem, which is a person's overall judgment of his or her own worth and value. Self esteem affects how a person communicates. For example, people with low self esteem tend to rely on covert activities, like asking third parties for information when they think their romantic relationships are deteriorating (Chory-Assad & Booth-Butterfield, 2001). Likewise, people who believe their self-esteem is threatened are more likely to cope with feeling jealous by covertly manipulating or avoiding their romantic partner (Guerrero & Afifi, 1998). Self-esteem also influences how people communicate at work. In particular, new hires with low self-esteem tend to use indirect strategies. However, perhaps not surprisingly, we

are often biased in how we think about and evaluate ourselves. For example, you might consider yourself to be a good friend, to have a good sense of humor, or to be a hard worker, but other people may see you differently. Our self-concept reflects how we see ourselves, which may or may not reflect the perceptions of others. One of our biases is the tendency to interpret new information in ways that are consistent with how we already see ourselves (Swann, 1983). Imagine receiving an exam score that was much higher or lower than usual. Because that grade was not consistent with your view of your abilities, you might conclude that the exam was either especially easy or especially unfair. Conversely, we view experiences that support our self perceptions as more valid and important. This desire to have our self-concept affirmed can affect our relationships with others. For example, a study of married couples showed that people are most satisfied when their spouse sees them the way they see themselves; on the other hand, being either overrated or underrated by a spouse predicts depression, marital dissatisfaction, and even the likelihood of divorce (Burke & Harrod, 2005).

3. *Self identity is multifaceted*

There are a number of sides to self-concept that reflect the roles and relationships that a person has in different aspects of his life; each of the roles calls upon a different set of personal qualities or facets of herself. For example, Maemuna *Muhayyang*, one of the authors of this book, who lectures at Faculty of Languages and Literature, State university of Makassar. In her role as a lecturer, her academic goals including her pedagogic, professional, personality and social competences are her primary facets of her integrity and commitment to pursue in her teaching career. As a married woman, her life events at home will all be devoted as a faithful wife to her husband. Fortunately, the different aspects of the *self* she has at campus and at home are compatible one

another which bring along enthusiasm, enjoyment, optimism, sincerity and equanimity in her life because those different facets she has reflect shared core values and beliefs. She values and believes that being a teacher/lecturer means being a sage who communicates and inspires virtues in terms of knowledge, skills and attitudes to students; being a faithful wife means being a sage who chooses the right and straight path leading smoothly to Heaven in hereafter. In contrary, when the facets of a self-concept a person has are incompatible, she is more likely to experience depression, loneliness, and low self-esteem (Lutz & Ross, 2003). Facets of the self are more or less visible. Although some facets of the self are easily recognized by others, there are other facets that people try to keep private or that they might not even be aware of. Information about the *self* that a person is aware of and that is visible to others is referred to as *his open self*; and the parts of *self* he does not share with others are *his hidden self*. There are also some aspects of the *self* that other people can see in a person that he is unable to see it himself. These aspects of the *self* are called *the blind self*, for example lecturers may see some potential in a student that the student has yet to realize. The final facet of the *self* is the *unknown self*, which is the part of a person that is unknown to him and invisible to others. Perhaps he and the people he knows never realized how tenacious, motivated, and determined he could be until he was faced with a challenging life situation. To show the global facets of the *self*, the authors borrow the Johari Window for illustration.

	Information about yourself that is known to you:	Information about your[self that is not] known to you:
Information about you that is known by other	**OPEN SELF** Information about you that you are aware of and that you share with other people	**BLIND [SELF]** Information about yo[u] that other people are [aware of but you] don't realize about y[ou]
Information about you that is not known by others:	**HIDDEN SELF** Information about you that you are aware of, but that you keep secret from other people	**UNKNOW[N SELF]** Information about yo[u] that neither you nor o[thers are] aware of

It goes without saying that we are living in times of great change – that is the world which is growing interculturally which will likely require the revision of beliefs, concepts and attitudes that a person has hitherto taken for granted. The process includes changes in attitudes, beliefs, identity and values (Berry et al., 1992). It requires people to revise their social identity, to reconsider the ideas they have held about out-groups, and to reconsider their position towards these out-groups since they have now themselves become members of the out-group. As a result, the sense of *self* is dynamic – it shifts over time and between situations. Although the self identity is multi-faceted, only the facet that is relevant at a particular moment will be active or operational. What a person is experiencing in a particular moment – both internal states and external circumstances – determines which *self* will be active (Markus & Wurf, 1986). The internal states that stimulate particular facets of *self* include the thoughts, goals, motivations, and feelings a person has at a particular moment

that makes a particular aspect of the *self* more salient. The external circumstances, such as the social situation, the physical environment, and external demands also call forth qualities of the *self* that resonate with the surroundings. Although certain aspects of particular person's self are spontaneously triggered by different internal and external circumstances, it is also possible for him to consciously activate a particular facet of *self*. For example, if a newly university graduate feels anxious about meeting his romantic partner's family, he can deliberately think about his strong family values, his polite demeanor, and other traits he is likely to find appealing. Thus, a person's self identity at any particular moment is tailored to his circumstances based on his internal states, external circumstances, and his desired self-image. The self identity that dominates the sense of *self* at a particular point in time is called the *working self-concept.*

The Components and Sources of Self Identity

The components and sources of self identity refer to a multitude of composites that individually and collectively constitute and play essential parts in the formation of identity: *gender, parents, age, class, religion, nationality, race*, *ethnic*, *regional, personal, bicultural/multicultural, and language* composite. As noted earlier, identities develop over a period of time and always through interaction with others. How an individual's identity develops depends partly on the relative position or location of the identity within components and sources of identity.

1. *Gender Identity*

For the Bugis and Makassar, the first question to ask to the midwife or doctor who helps deliver the newborn is the gender identity of the baby – 'Is the baby a *boy* or a *girl*?' Usually the newborn is greeted with clothes and blankets in blue for the boy, and pink for the girl. What it means to be a man or a woman in a society is heavily influenced by the

society's cultural notions. In other words, gender identity is the identification with the cultural notions of masculinity and femininity and what it means to be a man or a woman.

Canary, Emmers-Sommer & Faulkner (1997) argued that the most profound outside force shaping our sense of *self* is our *gender*—the composite of social, psychological, and cultural attributes that characterize us as male or female. However, gender is shaped over time through interactions with others. Immediately after birth, a person begins a lifelong process of gender socialization, learning from others what it means personally, interpersonally, and culturally to be 'male' or 'female.' Girls are dressed specifically different from boys and taught feminine behaviors to acquire the most important aspects of the *feminine self* which are sensitivity to one's own and others' emotions, nurturance, and compassion (Lippa, 2002). Boys are taught masculine behaviors and learn that the most important aspects of the *masculine self* are assertiveness, competitiveness, and independence from others. As a result of gender socialization, men and women end up forming very different self-concepts (Cross & Madson, 1997). Men are more likely than women to think of themselves as a composite of their individual achievements in their career, abilities, and beliefs—viewing themselves as separate from other people. Women are more likely than men to perceive themselves as connected to others and to assess themselves based on the quality of these interpersonal connections.

Finally, what is considered masculine and feminine communication varies across cultures and over time. For this reason, what is considered feminine or masculine today might have been perceived otherwise in a different era. For example, it is not uncommon today for males to wear earrings or necklaces. In the 1800s, a man who wore such jewelry would have been seen as inappropriately feminine.

2. *Family Identity*

Family identity is the sense of self is always connected to family which stresses the importance of emotional connectedness and interdependence among family members. For this reason, the first perspectives that affect the newborns are those of the *particular others*. The Particular others are specific people who are significant to the newborns – the family. The Bugis and Makassar, Filipinos, Indian, Hispanics and African Americans, in general, have larger extended families: mothers, fathers, siblings, and in addition day-care providers - aunts, uncles, grandparents, even second and third cousins and others who live together in the same household - are the particular others who are significant to the infants. As babies interact with particular others in their world, they learn how others see them. This is the beginning of their *self identity* which starts from outside—from how the particular others view them. In other words, family members are the first major influence on how children see themselves. Within the circle of particular others, parents and other individuals who matter to children communicate who the children are and what they are worth through *direct definitions*.

As the term implies, direct definition is communication that tells the children who they are - explicitly labeling them and their behaviors - , what they *should do* and they *should not do*. For example, parents often communicate gender roles directly by telling their children what boys and girls *do* and *don't do*.

Boys should/do:
- Stick up for yourself.
- Go out and get it.
  Boys shouldn't/don't:
- Boys don't cry.
- Good boys don't say No.
  Girls should/do:
- Help Mom around the house.

- Smile a lot.
    Girls shouldn't/don't:
- Don't get your clothes dirty.
- Nice girls don't play rough.

As the children hear these messages, they pick up their parents' and their society's gender expectations. Positive direct definitions enhance children's self esteem, for example 'You're smart,' 'You're strong,' You're very kind,' 'You're excellent.' On the other hand, negative direct definitions can damage and demolish children's self-esteem (Brooks & Goldstein, 2001): for example, 'You're really a troublemaker, 'You're stupid, 'You're stubborn,' 'You're nothing.' Andrew Vachss (1994), who fights for children's rights, believes that emotional abuse is just as damaging as other forms of abuse.

If the particular others, especially parents who communicate to their children by stating that they are special and cherished, the children are likely to see themselves as worthy of love. On the other hand, if the particular others especially parents who communicate to their children by stating that they are not wanted or loved, the children may come to think of themselves as unlovable. Later in their adulthood, their particular others will include their peers, teachers, friends, romantic partners, co-workers, and other individuals who are especially important in their lives. How their self identity develops depends on how they interact in interpersonal communication with others in regard to the relative position and location of their identity within the components and sources of identity.

The newborns have no self-awareness, self-concept, or self-esteem. As they mature, they slowly become aware of themselves as unique and separate from their environments and begin developing self-concepts. Their family members – parents, siblings and their caregivers play a crucial role in this process, providing them with ready-made sets of beliefs,

attitudes, and values from which they construct their *new selves*. They also forge emotional bonds with their caregivers, attachments that form the foundation for all their future interpersonal connections (Ainsworth, Blehar, Waters, & Wall, 1978; Bowlby, 1988). Their communication and interactions with their caregivers powerfully shape their beliefs regarding the functions, rewards, and dependability of interpersonal relationships (Sarason, Pierce, & Sarason, 1990). These beliefs, in turn, help shape two dimensions of their thoughts, feelings, and behavior: attachment anxiety and attachment avoidance (Collins & Feeney, 2004; Crowell, Fraley, & Shaver, 1999).

Although many parents today no longer adhere rigid sex stereotypes, many still communicate differently with their sons and daughters and encourage, however inadvertently, distinct communication behaviors in sons and daughters. Typically, girls are rewarded for being cooperative, helpful, nurturing, and deferential—all qualities consistent with social views of femininity. Parents may also reward— or at least not punish—girls for being assertive, athletic, and smart. For boys, rewards are more likely to come for behaving competitively, independently, and assertively. Ethnicity is related to parental gender socialization.

Parents also convey distinct messages about assertiveness and aggressiveness to sons and daughters. As children, boys and girls do not differ a great deal with respect to feelings of anger or aggression. Because of gender socialization, however, they learn different ways of expressing those emotions. Parents, especially fathers, encourage in children what they perceive to be gender-appropriate behaviors, fostering more independence, competitiveness, and aggression in sons and more emotional expressiveness and gentleness in daughters. When interacting with children, fathers tend to talk more with daughters and to engage in activities more with sons. Mothers tend to talk

more about emotions and relationships with daughters than with sons. Because both mothers and fathers tend to talk more intimately with daughters than sons, daughters generally develop greater relational awareness and emotional vocabularies than sons. However, the general patterns for family interaction do not hold true for all families.

3. *Age Identity*

Age identity is the identification with the cultural conventions of how people should act, look, and behave according to their age. As people age, they also play into cultural notions of how their age should act, look, and behave; that is, they develop an age identity. As people grow older, they sometimes look at the clothes displayed in store windows or advertised in newspapers and magazines and feel that they are either too old or too young for that "look." These feelings stem from an understanding of what age means and how they identify with people that age.

Some people feel old at 30; others feel young at 40 or 50. Nothing inherent in age tells us we are young or old. Rather, our notions of age and youth are all based on cultural conventions. The United States is an age-conscious society. One of the first things they teach children is to tell their age. And children will proudly tell their age, until about the mid 20s on, when people rarely mention their age. In contrast, people older than 70 often brag about their age. Many same cultural conventions also suggest that it is inappropriate to engage in a romantic relationship with someone who is too old or too young.

The notions of age often change as people grow older. When they are quite young, someone in college seems old; when they are in college, they do not feel so old. Yet the relative nature of age is only one part of the identity process. Social constructions of age also play a role. Although not all people in any generation are alike, the attempt to find trends

across generations reflects our interest in understanding age identity.

4. *Class Identity*

Class identity is a sense of belonging to a group that shares similar economic, occupational, or social status. Pierre Bourdieu (1987), a French sociologist, studied the various responses to art, sports, and other cultural activities of people in different French social classes. According to Bourdieu, working-class people prefer to watch soccer, whereas upper class individuals like tennis, and middle-class people prefer photographic art, whereas upper-class individuals favor less representational art. As these findings reveal, class distinctions are real and can be linked to actual behavioral practices and preferences. Likewis**e, P.** Fussell (1992), an English professor, shows how similar signs of class identity operate in U.S. society. According to Fussell, the magazines people read, the foods they eat, and the words they use often reflect their social class position.

At some level, we recognize these class distinctions, but we consider it impolite to ask directly about a person's class background. Therefore, we may use communication strategies to place others in a class hierarchy. Unfortunately, these strategies do not always yield accurate information. Therefore, people may, for example, try to guess a person's class background, by the foods he eats. Some foods are seen as 'rich folk's food,' others are seen as 'poor folk's food.' Another strategy that people may use to guess a person's class background is to ask where that person did her or his undergraduate work.

5. *Religion Identity*

Religious identity is a sense of belonging to a religious group. Religious identity can be an important dimension of many people's identities, as well as an important site of

intercultural conflict. Religious identity is often conflated with racial or ethnic identity, which makes it difficult to view religious identity simply in terms of belonging to a particular religion. For example, when someone says, "I am Jewish," does it mean that he practices Judaism? That he views Jewish identity as an ethnic identity? Or when someone says, "She has a Jewish last name," is it a statement that recognizes religious identity? With a historical view, we can see Jews as a racial group, an ethnic group, and a religious group. Drawing distinctions among various identities—racial, ethnic, class, national, and regional—can be problematic. For example, Italians and Irish are often viewed as Catholics, and Episcopalians are frequently seen as belonging to the upper classes. Issues of religion and ethnicity have come to the forefront in the war against Al-Qaeda and other militant groups. Although those who carried out the attacks against the Pentagon and the World Trade Center were Muslims and Arabs, it is hardly true that all Muslims are Arabs or that all Arabs are Muslims (Feghali, 1997).

Religious differences have been at the root of contemporary conflicts from the Middle East to Northern Ireland, and from India and Pakistan to Bosnia- Herzegovina. In the United States, religious conflict caused the Mormons to flee the Midwest for Utah in the mid-19th century. More recently, religious conflicts have become very real for some Arab Americans as the U.S. government presses the war against terrorism, with many of those people subject to suspicion if not persecution. And militant Muslims in the Middle East and elsewhere see their struggle against the United States as a very serious endeavor and are willing to die for their religious beliefs.

In the United States, Americans often believe that people should be free to practice whatever religion they wish. Conflicts arise, however, when the religious beliefs of some individuals are imposed on others who may not share those

beliefs. Fortunately, in Indonesia with her demographic diversity, *Pancasila* which as the Five Principles of Indonesian people, and the 1945 Constitution of the country have given the country relevant and sustainable capitalization on the nation life which is laid upon the strong foundation (one nation-mindedness) that appreciates and demonstrates acceptance and respect toward each ethnic's culture, religions and beliefs, values, indigenous languages and customs to converge amiably various lifestyles and ways of thinking in the country.

To some extent, people in some religions communicate and mark their religious differences by their clothing. For example, Hassidic Jews wear traditional, somber clothing, and Muslim women are veiled according to the Muslim guideline of female modesty. Of course, most religions are not identified by clothing. For example, you may not know if someone is Buddhist, Catholic, Lutheran, or atheist based upon the way he or she dresses.

6. *Nationality Identity*

National identity is national citizenship. Among many identities, people also have a national identity, which should not be confused with racial or ethnic identity. Nationality, unlike racial or ethnic identity, refers to one's legal status in relation to a nation. For example, many Indonesian citizens can trace their ethnicity to China, Middle East, Europe, or Africa, but their nationality, or citizenship, is with Indonesia. Although national identity may seem to be a clear-cut issue, this is not the case when the nation's status is unclear. For example, bloody conflicts erupted over the attempted secession in the mid-1800s of the Confederate States of America from the United States. Similar conflicts erupted in more recent times when Eritrea tried to separate from Ethiopia, and Chechnya from Russia. Less bloody conflicts that involved nationhood led, in the former Czechoslovakia, to the separation of Slovakia and the Czech Republic.

Contemporary nationhood struggles are being played out as Quebec attempts to separate from Canada and as Corsica and Tahiti attempt to separate from France. Sometimes nations disappear from the political map but persist in the social imagination and eventually reemerge, such as Poland, Ukraine, Latvia, Lithuania, and Estonia. Other times, national identity may shift in significant ways, as in the United States after the attacks of September 11, 2001, when ideas about national identity seemed to incorporate increased expressions of patriotism.

7. *Race and ethnic Identity*

Racial Identity is identifying with a particular racial group. Although in the past racial groups were classified on the basis of biological characteristics, most scientists now recognize that race is constructed in fluid social and historical contexts.

a. *Racial Identity*

Race consciousness, or racial identity, is largely a modern phenomenon. In the United States today, the issue of race is both controversial and pervasive. It is the topic of many public discussions, from television talk shows to talk radio. Yet many Americans feel uncomfortable talking about it or think it as in their view it should not be an issue in daily life. Racial categories are based to some extent on physical characteristics, but they are also constructed in fluid social contexts. It probably makes more sense to talk about racial *formation* than racial *categories,* thereby casting race as a complex of social meanings rather than as a fixed and objective concept. How people construct these meanings and think about race influences the ways in which they communicate.

b. *Ethnic Identity*

In contrast to racial identity, ethnic identity may be seen as a set of ideas about one's own ethnic group membership. It typically includes several dimensions: (1)

self-identification, (2) knowledge about the ethnic culture (traditions, customs, values, and behaviors), and (3) feelings about belonging to a particular ethnic group. Ethnic identity often involves a shared sense of origin and history, which may link ethnic groups to distant cultures in other locations. Having an ethnic identity means experiencing a sense of belonging to a particular group and knowing something about the shared experience of group members.

8. *Regional Identity*

Closely related to nationality is the notion of regional identity. Regional identity is identification with a specific geographic region of a nation. Many regions of the world have separate, but vital and important, cultural identities. Countries, for examples, like Indonesia, Malaysia, Brunei Darussalam, and Singapore consider regional identities (Melayu) to be important issues, particularly in preserving the cultural values which are reflected in the efforts made among the countries.

9. *Personal Identity*

Personal identity is who a person thinks he is and who others think he is. Many issues of identity are closely tied to the notions of self. Each person has a personal identity, which is the sum of all his identities, but it may not be unified or coherent. A dialectical perspective allows us to see identity in a more complex way. We are who we think we are; at the same time, however, contextual and external forces constrain and influence our self-perceptions. We have many identities, and these can conflict. For example, according to communication scholar Victoria Chen (1992), some Chinese American women feel caught between the traditional values of their parents' culture and their own desire to be Americanized. From the parents' point of view, the daughters are never Chinese enough. From the perspective of many people within the dominant culture, though, it is difficult to

relate to these Chinese American women simply as "American women, born and reared in this society". The dialectical tension related to issues of identity for these women reveals the strain between feelings obligated to behave in traditional ways at home and yet holding a Western notion of gender equality. A dialectical perspective sees these contradictions as real and presenting challenges in communication and everyday life. Our personal identities are important to us, and we try to communicate them to others. We are more or less successful depending on how others respond to us. We use the various ways that identity is constructed to portray ourselves as we want others to see us.

10. *Culture Identity*

Thinking of culture in this way has three important implications. First, culture includes many different types of large-group influences. Culture may include nationality as well as ethnicity, religion, gender, sexual orientation, and even age. We learn our cultural beliefs, attitudes, and values from parents, teachers, religious leaders, peers, and the mass media (Gudykunst & Kim, 2003). Second, most of us belong to more than one culture simultaneously—possessing the beliefs, attitudes, and values of each. Third, the various cultures to which we belong sometimes clash. When they do, we often have to choose the culture to which we pledge our primary allegiance.

Numerous distinctions exist between cultures, everything from food and religion to communication differences such as verbal expression and views on power and social status. A cultural difference that especially shapes our view of self is whether our culture of origin is individualistic or collectivistic. If a person was raised in an individualistic culture**,** he likely was taught that individual goals are more important than group or societal goals. People in individualistic cultures are encouraged to focus on themselves and their immediate family (Hofstede, 1998), and

individual achievement is praised as the highest good (Waterman, 1984). Examples of individualistic countries include the United States, New Zealand, and Sweden (Hofstede, 2001). If a person was raised in a collectivistic culture**,** he likely was taught the importance of belonging to groups or "collectives" that look after him in exchange for his loyalty. In collectivistic cultures, the goals, needs, and views of groups are emphasized over those of individuals, and the highest good is cooperation with others rather than individual achievement. Collectivistic countries include Guatemala, Pakistan, and Taiwan (Hofstede, 2001).

11. *Bicultural/Multicultural Identity*

Multicultural people, a group currently dramatically increasing in number, are those who live 'on the borders' of two or more cultures. They often struggle to reconcile two very different sets of values, norms, worldviews, and lifestyles. Some are multicultural as a result of being born to parents from different racial, ethnic, religious, or national cultures or they were adopted into families that are racially different from their own family of origin. Others are multicultural because their parents lived overseas and they grew up in cultures different from their own, or because they spent extended time in another culture as an adult, or married someone from another cultural background.

In addition to multicultural identities based on race and ethnicity, there are multicultural identities based on religion, sexual orientation, or other identities. For example, children growing up with a Jewish and a Christian parent may feel torn between the two and follow some of the same identity development phases as biracial children—where they feel different, forced to choose between one and the other.

12. *Language Identity*

The language spoken by somebody and his or her identity as a native speaker of the language are inseparable. The link between language and identity is sometimes so

strong that a single feature of language use suffices to identify someone's membership in a given group. That is a single phonemic feature may be sufficient to include or exclude somebody from any social group. For example, a particular student of English can easily be identified as a Torajan (Torajan is a name of an ethnic in South Sulawesi, Indonesia) in a class of Pronunciation Drills when the class is practicing to pronounce such the following words. The Torajan students will constantly substitute the middle vowel phoneme /ə, ə: / spelled '*ir, yr, er, err, ear, w + or, our'* with the front vowel phoneme /e, e: / as in the following words.

/ə, ə: /	are substituted by	
b*ir*d, f*ir*st, g*ir*l, m*yr*tle, h*er*, s*er*ve, *er*r, *ear*th, h*ear*d, w*or*d, w*or*ld, w*or*k, w*or*se, j*our*ney, c*our*tesy, s*cour*ge		bird, first, girl, myrtle, earth, heard, word, wo journey, courtesy, scou
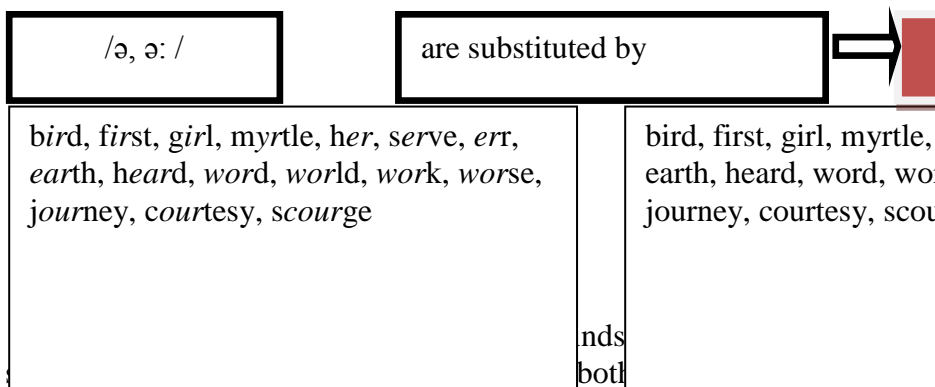
creating this link and that of expressing it. Such features imply the whole range of language use, from phonetic features, supra-segmental features (intonation) to lexical units, syntactic structures, and any other complex symbolic language item, for example, a given personal name, may fulfill the same function. In short, we can say that language acts are acts of identity.

Summary

This chapter highlights the concepts of culture which is pervasive and that undergoes changes and developments from time to time, cultural diversity, cultural patterns and their functions, intercultural competence imperative for interpersonal communication. The chapter also noted *self identity* and how it is shaped through a course of time by various components and

sources of *self* that play essential parts in the formation of self identity. Cultural awareness and cultural literacy, and the aching need for communication not only intra-culturally but also inter-culturally will likely require the redefinition of self identity which covers both *in-group* and *out-group* inclusion- as a result of being born to parents from different racial, ethnic, religious, or national cultures or they were adopted into families that are racially different from their own family of origin. Hence, bicultural and multicultural identity should also have its own position in society.

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CHAPTER IV
PERCEPTION IMPERATIVE FOR INTERPERSONAL COMMUNICATION

Chapter Outline

1. *Introduction*
2. *Perception Is Defined*
3. *Stages of Perception*
4. *Factors Affecting Perception*
5. *Summary*

Learning Objectives

After reading this chapter, you are expected:

- ➢ to be able to define Perception
- ➢ to be able to explain stages of perception
- ➢ to be able to explain social perception
- ➢ to interact both verbally and nonverbally in an effort to generate shared meanings of the factors affecting perception
- ➢ to possess positive predisposition and self awareness of perception imperative in interpersonal communication

Introduction

Perception is a major part of all daily lives which implies that anything an individual does with other people must involve perception. However, people differ in how they perceive something or someone as there is no intrinsic meaning in any object or phenomenon. They perceive meaning by organizing and interpreting the object or phenomenon they select to attend. People *sense* the presence of a stimulus via their sense receptors (eyes, ears, nose, tongue and skin), but they *perceive* what it is. In practice, *sensation* and *perception* are virtually impossible to separate, because they are part of one continuous process. In interpersonal communication, the communicators may sense the presence of a constant stream of sensory stimulation at a given time, but they cannot attend to all the stimuli to perceive what they are. They need to select one of the available stimuli which are important for them to deal more effectively by organizing and assigning meaning (interpreting) to it in ways that make sense to them. This is because of the capacity of human information processing is limited. Individuals cannot process all stimuli that reach their sensory system. Thus, they employ a *selective perception filter* to limit the amount of information that is consciously perceived, while storing the remainder at a subconscious level (Fiedler & Bless, 2001:125–126). Hence, perception is always partial and subjective. It is always partial because individuals cannot perceive everything at a time; and it is subjective because perception is shaped by many factors such as culture, environment, physiology, roles, standpoint, emotion, and cognitive abilities. For example, it is common that students in a lecture context often have different perceptions of the materials presented by the lecturer due to different streams of concurrent sensory stimuli they receive at the same time, such as the lecturer's tone voices, scientific and technical terms used by the lecturer, the noises made by other students, seating arrangement, the modes of presentation and context. In a lecture context, students receive perceptual information through the

eyes, ears, and tactile senses. However, students are different individuals. There are students who are strong in all modes of presentation - visual, auditory and tactile presentation; others may only be strong in either one of the three. Fortunately, a stimulating and inspiring lecturer will become the prime focus of attention of the students.

Perception Is Defined

Since perceptual process is so complex that involves both receiving internal and external stimuli, scholars define perception differently which emphasize different things in regard to practical differences in everyday life, yet the definitions share core meaning regarding the active perceptual processes undertaken. It is then worth listing some of the definitions in the ensuing lines.

1. Wood (2010:68) defines 'perception as the active process of creating meaning by selecting, organizing, and interpreting people, objects, events, situations, and other phenomena.'
2. Mick Randall (2007:33) defines 'perception as the result of an information processing system which is constantly interpreting incoming information in the light of previous experience.'
3. Solomon, Denise and Jennifer Theiss (2013:99) define perception as the process by whichy a person filters and interprets information to create a meaningful picture of the world.
4. Eysenck (1998) defines 'perception as an active and highly selective process.'
5. Hinton (1993: ix) stated that, within the social domain, 'Interpersonal perception is all about how we decide what other people are like and the meanings we give to their actions.'
6. In the literature of psychology and psycholinguistics, perception refers to any neurological process of acquiring and

mentally interpreting information from the senses about the surrounding environment or situation.

7. Encarta (2008) listed four meanings of perception, namely (1) *perceiving* which is the process of using the senses to acquire information about the surrounding environment or situation, (2) *impression which is* an attitude or understanding based on what is observed or thought, (3) *powers of observation* which is the ability to notice or discern things that escape the notice of most people, and (4) *neurological process of observation and interpretation* which is any neurological process of acquiring and mentally interpreting information from the senses.

The core of the definitions cited above is that perception refers to the process by which a person filters and interprets information to create a meaningful picture of the world; and in the context of interpersonal communication, perceptions shape how a person interprets and reacts to another person's messages. To specifically put the context of perception in regard to students' perception of the courses they (are to) attend, we define perception as an outcome of active perceptual processes (perceiving) involving receiving stimuli, selecting the stimuli (which are in the forms of speech, written, or sign/gesture) to attend, organizing the selected stimulus, and interpreting the selected stimulus in ways that make sense to them based on their previous experiences as their mental representations of their knowledge in their brain (schemata). The processes undertaken are continuous and they interplay one another.

Phrased in this context, every student brings their own unique perspective and viewpoint to their communication experiences. Their personal traits influence both what they take away from interpersonal interactions, and what their communication partners might be assuming about them. The root of all of these experiences is how they perceive and make sense of events in the world around them. Hence, their unique perspective and viewpoint refer to the mental processes

involved in gaining knowledge and comprehension which include all of the thoughts and ideas they have in their mind that help them organize all of the selected information in meaningful and useful ways.

In sum, people organize raw sensory stimuli into meaningful experiences involves cognition, a set of mental activities that includes thinking, knowing, and remembering. Knowledge and experience are extremely important for perception, because they help people make sense of the input to sensory systems. Perception typically involves further processing of sensory input which is processed by specific sensory systems - *vision, hearing, smell, taste and touch*.

Stages of Perception

The stages of perception refer to the sequence of steps people use to sort through all of the information available at a given moment in order to create a useful understanding of the environment as shown in figure 8. The stages start from receiving stimuli, selecting stimuli, organizing stimuli and terminate at interpreting the selected stimuli which results in perception. These processes are continuous, so they interplay into one another. They are also interactive, so each of them affects one another.

Figure 8 Stages of Perception
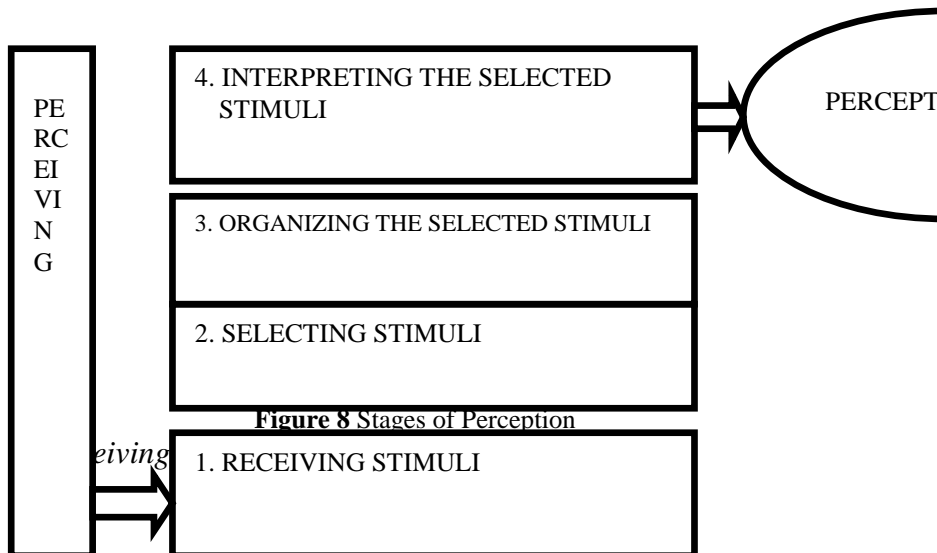
We cannot deny that our senses are bombarded by many sorts of stimuli at all times. Let us take the example of what information is available in your senses at this very moment as you are reading this page; it is certain that your eyes focus on the black shapes (letters forming the words and the words constituting the sentences) on white paper, while your ears are also gathering information, such as hearing the voices of your colleagues, their laughs and coughs around you. Likewise, your nose might also be helping you keep track of smells that signal a great fragrance for women. Even the nerve endings in your skill are busy telling you whether you feel warm or cold, whether your body feels relaxed on the chair you are sitting on. All this information is coming from outside which is enriched by your internal stimuli, for example, in the form of hunger, fatigue and being sleepy. Internal and external stimuli which are received by your senses expose you to a vast array of information that needs to be processed.

There are five specific sensory systems that work for receiving perception, namely *visual, hearing, smell, taste and touch perceptions* (Encarta, 2008) as briefly elaborated in the ensuing lines.

a. *Visual Sense (The Eye)*

Visual perception employs two principles of perceptual organization, namely gestalt principle and principle of figure-ground relationship. More information is conveyed visually than any other means.

Figure 9 Eye

a. *Gestalt Principle*

There are six main laws of grouping or organizing isolated parts of a visual stimulus, in view of Gestalt psychologists, into groups or whole objects, namely *proximity, similarity, continuity, closure, common fate,* and *simplicity* which encompasses all of the five laws. Gestalt laws also apply to perception in other senses, for example when people listen to music, they do not hear a series of disconnected or random tones. They interpret the music as a whole, relating the sounds to each other based on how similar they are in pitch, how close together they are in time, and other factors. People can perceive melodies, patterns and forms in music. When a song is transposed to another key, people still recognize it though all of the notes have changed.

The law of *proximity* states that the closer objects are to one another, the more likely people are led by their vision to mentally perceive and group them together. The law of *similarity* states that people are most likely led to link together parts of the visual field that are similar in color, lightness, texture, shape or any other such quality. The law of *continuity* states that people states that people are more likely led to see a line as a continuing in a particular direction rather than making an abrupt turn. The law of *closure* states that people prefer complete forms to incomplete forms. The law of *common fate* leads people to group together all the objects that move in the same direction. The law of *simplicity* states that most people intuitively prefer and perceive the simplest, most stable of possible organization in their vision. Vision is the ability to see the features of objects that we look at, such as color, shape, size, details, depth, and contrast. Vision is achieved when the eyes and brain work together to form pictures of the world around us. Human vision is particularly unique in that the human

brain can process visual images and use them to create language and pictures and to store information for future use. Vision begins with light rays bouncing off the surface of objects. These reflected light rays are refracted, or bent when they pass through the lens and are transformed into electrical signals which are then focused by eye's optical structures: cornea, iris, pupil, and lens. The final destination of the light rays is the retina, a layer of nerve tissue that lines two-thirds of the back of the eye. In the center of the retina is the macula, an area that is only 1.5 mm (0.06 in) in diameter. The macula has very important visual functions as it is responsible for the clearest and the most detailed vision.

Normal vision requires that the rays focus on the retina. If the eyeball is too long, an accurately focused image falls short of the retina. This is called nearsightedness. A nearsighted person cannot see clearly distant objects. On the other hand, farsighted focus, or hyperopia, results when the eyeball is too short. In this case, an accurately focused image would fall behind the retina. These conditions can also occur if the muscles of the eye are unable to alter the shape of the lens to focus light rays accurately. The retina is made up of two types of nerve cells, namely cone and rod cells. The cone cells are sensitive to light, detail, and color. Millions of cone cells are packed into the macula, aiding it in providing the visual detail needed to scan the letters on an eye chart, see a street sign, or read the words in a newspaper. The rod cells are for night vision and the detection of motion and objects. They also provide peripheral vision, but they do not see as acutely as cones. Rods are insensitive to color. When a person passes from a brightly lit place to one that is dimly illuminated, such as entering a movie theater during the day, the interior seems very

dark. After some minutes this impression passes and vision becomes more distinct. In this period of adaptation to the dark the eye becomes almost entirely dependent on the rods for vision, which operate best at very low light levels. Since the rods do not distinguish color, vision in dim light is almost colorless.

Another feature of eyesight is stereoscopic or binocular vision that is the ability of humans to focus on a single object with both eyes. This type of stereoscopic vision is important since it allows for depth perception. The eyes' visual fields overlap in the center, and the brain merges these images to create a sense of depth important for judging distance. Humans and other mammals have stereoscopic vision. Birds, fish, and snakes have monocular vision in which each eye sees a separate image covering a wide area on each side of the head.

Apart from the six main laws of grouping or organizing isolated parts of a visual stimulus, perceptual vision has two main functions, namely visual acuity and visual field. Visual acuity is a measurement of the ability to distinguish details and shapes. One way to measure visual acuity is with a standardized chart of symbols and letters known as the Snellen chart, invented in 1862 by Dutch ophthalmologist Herman Snellen. He derived a simple formula that determines the relation between the distances at which a letter is read by the patient to the distance at which that same letter is read by a normal eye. Normal vision is designated as 20/20. Visual acuity that is less than normal is designated with a larger second number, such as 20/200. An individual with a visual acuity of 20/200 must stand at 6 m (20 ft) to see objects that a person with normal sight can see at 60 m (200 ft). On the other hand, visual field indicates

the ability of each eye to perceive objects to the side of the central area of vision. A normal visual field is said to be 180 degrees in diameter, or half a circle. An individual with a visual field of 20 degrees or less who stands at a distance from a large clock and looks at the number 12 is unable to see the numbers 11 and 1 to either side of it (Encarta, 2008).

b. *Principle of Figure - Ground Relationship*

Not only does perceptual vision involve organizing and grouping, it also involves distinguishing an object from its surroundings. When people perceive a particular object, the areas that surround that object become its background. Let us consider the following illustration in Figure 6. If we see a white vase as the figure, the dark ground becomes the background of the vase. However, we may also see two dark faces facing one another in which the white area of the figure becomes the background. Interestingly, even though our visual perception may alternate between these two possible interpretations, the parts of the illustration are constant. Thus, the illustration supports the Gestalt position that the whole is not determined merely by its parts, but it involves cognition, a set of mental activities that includes thinking, knowing, and remembering.

Knowledge and experience are extremely important for perception, because they help people make sense of the input to sensory systems.
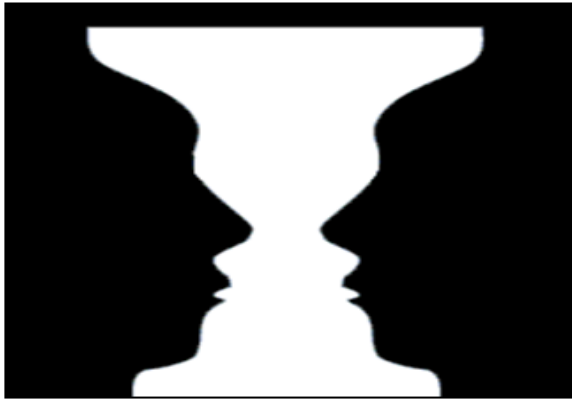
Figure 10 Figure-ground Relationship

Although our visual perception may sometimes be deceived by such an illustration, we are rarely confused about what we see. In reality, vases will never change into faces as we look at them.

b. *Hearing Sense (The Ear)*

The sound waves are received by the organ of hearing – the ear. The process of sound perception is called audition, and the physical stimulus of auditory sensation is the vibration of some object material. The vibration is transmitted from the object to the ear, under ordinary conditions, by a wave of movement of air particles. The sound that we hear is a series of vibrations moving as waves through air or other gases, liquids, or solids. The detection of vibrations, or sound waves, passing through the air, gases, solids, liquids, ground or water is called *hearing*.

The human ear consists of three sections, namely the outer, middle, and inner ear. The outer and middle ears function only for hearing, while the inner ear also serves the functions of balance and orientation. The sound waves are transmitted to the inner ear by a method of hearing called *bone conduction*. For example, people hear their own voice partly by bone conduction. The voice causes the bones of the skull to vibrate, and these vibrations directly

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stimulate the sound-sensitive cells of the inner ear. Human beings hear primarily by detecting airborne sound waves, which are collected by their auricles. The auricles help them locate the direction of sound. The sound waves which are collected by the auricles pass through the outer auditory canal to the eardrum causing it to vibrate. The vibrations of the eardrum are then transmitted through the ossicles, the chain of bones in the middle ear. As the vibrations pass from the area of the eardrum through the chain of bones, their force is concentrated. This concentration amplifies, or increases, the sound; and when the sound vibrations reach the stirrup, the stirrup pushes in and out of the oval window. This movement sets the fluids in the vestibular and tympanic canals in motion. To relieve the pressure of the moving fluid, the membrane of the oval window bulges out and in. The alternating changes of pressure in the fluid of the canals cause the basilar membrane to move. Finally, part of the basilar membrane moves, bending its hairlike projections. The bent projections stimulate the sensory cells to transmit impulses along the auditory nerve to the brain.

Human ears are capable of detecting a sound's loudness, pitch and tone. The loudness or intensity of a sound is measured in a unit called the decibel. The softest audible sound to humans is 0 decibels, while painful sounds are those that rise above 140 decibels. The sound's pitch is related to the frequency of sound's vibration; the greater the frequency, the higher the pitch. The maximum of frequencies that human beings can detect ranges from about 15 to about 18,000 waves, or cycles, per second. Because the human ear cannot hear very low frequencies, a person cannot hear his own heartbeat. Likewise, he cannot hear, for example, a highly pitched whistle producing 30,000 cycles per second, but a dog can hear it. The third characteristic of sound that human being can

detect is tone. The human ability to recognize tone enables humans to distinguish a violin from a clarinet when both instruments are playing the same note. The least noticeable change in tone that can be picked up by the ear varies with pitch and loudness. Another sonic phenomenon, known as masking, occurs because lower-pitched sounds tend to deafen the ear to higher-pitched sounds. To overcome the effects of masking in noisy places, people are forced to raise their voices.
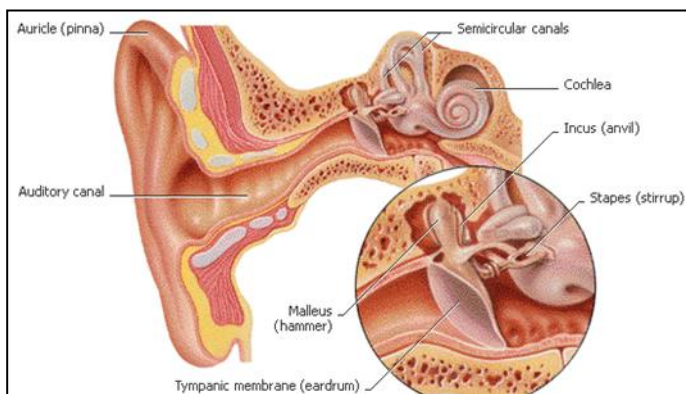
Figure 11 The Structure oh the Human Ear

c. *Smelling Sense (The Nose)*

Nose is the organ of receiving and perceiving smell, as well as part of the apparatus of respiration and voice. Nose is equipped with olfactory nerves – nerves of smell - which account for differing tastes of substances taken into the mouth, that is, most sensations that appear introspectively as tastes are really smells. Anatomically, nose is divided into an *external portion*—the visible projection portion, to which the term nose is popularly restricted—and an *internal portion*. The internal portion consists of two principal cavities, or nasal fossae, separated from each other by a vertical septum. The fossae are subdivided by spongy or turbinated bones that project from the outer wall into three passages, or meatuses, with which various

sinuses in the ethmoid, sphenoid, frontal, and superior maxillary bones communicate by narrow apertures.
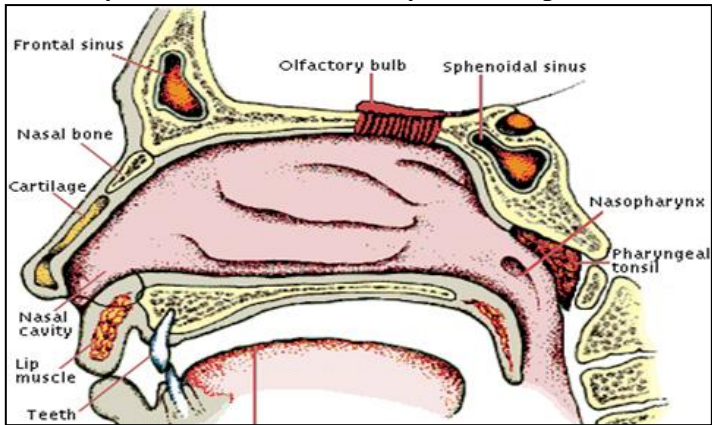
Figure 12 Anatomy of the Nose

The margins of the nostrils are lined with a number of stiff hairs (vibrissae) that project across the openings and function to arrest the passage of foreign substances, such as dust and small insects, which might otherwise be drawn up with the current of air intended for respiration. The skeleton of the nose is partly composed of the bones forming the top and sides of the bridge, and partly of cartilages. On either side are an upper lateral and a lower lateral cartilage, to the latter of which are attached three or four small cartilaginous plates, termed sesamoid cartilages. The cartilage of the septum separates the nostrils and forms a complete partition between the right and left nasal fossae. The nasal fossae, which constitute the internal part of the nose, are lofty and of considerable depth.

Sensations of smell or odor are difficult to describe and classify, but useful categorizations have been made by noting the chemical elements of odorous substances. Olfactory research has identified the existence of seven primary odors, namely camphor-like, musky, floral, peppermint-like, ethereal (dry-cleaning fluid, for

example), pungent (vinegar-like), and putrid, which are corresponding to the seven types of smell receptors in the olfactory-cell hairs. Olfactory research also indicates that substances with similar odors have molecules of similar shape. Recent studies suggest that the shape of an odor-causing chemical molecule determines the nature of the odor of that molecule or substance. These molecules are believed to combine with specific cells in the nose or with chemicals within those cells. This process is the first step in a series that continues with the transmission of impulses by the olfactory nerve and ends with the *perception* of odor by the brain.

d. *Taste Sensory (The Tongue)*

Taste is the sense that perceives and identifies the distinctive flavors of something by means of the sensory organ-the tongue. The tongue with its taste receptors called *taste buds*, scattered over its surface and concentrated toward the back of the tongue, combined with the sense of smell distinguish four gustatory qualities (sweetness, sourness, saltiness and bitterness of food and drink. The number and shape of the taste buds may vary greatly between one person and another. In general, women have more taste buds than men. The taste buds are located on the surface and sides of the tongue, the roof of the mouth, and the entrance to the pharynx. The mucous membrane lining these areas is invested with tiny projections of papillae, each of which in turn is invested with 200 to 300 taste buds. The papillae are located at the back of the tongue, and called circumvallate, are arranged to form a V with the angle pointing backward; they transmit the sensation of bitterness. Those at the tip of the tongue transmit sweetness, whereas saltiness and sourness are transmitted from the papillae on the sides of the tongue. Each flask-shaped taste bud contains an opening at its base through which nerve fibers enter. These fibers

transmit impulses directly to the brain. In order for a substance to stimulate these impulses, however, it must be in solution, moistened by the salivary glands. Sensations of taste have been determined to be strongly interrelated with sensations of smell. In chewing, the tongue holds the food against the teeth; in swallowing, it moves the food back into the pharynx, and then into the esophagus when the pressure of the tongue closes the opening of the trachea, or windpipe. The tongue also plays very important roles in the formation of speech by working together with the lips, teeth, and hard palate.

Figure 13 Human Taste Buds

Observations of cow tongues have recently revealed the presence of natural antibiotics on the tongue. The antibiotics are peptides that can prevent infection of cuts in the mouth by resident bacteria. Similar antibiotics are presumed to be produced by the human tongue as well.

e. *Touch Sensory (The Skin)*

Touch is the sense by which texture, shape, and other qualities of objects are felt through contact with parts of the body - the skin that contains various types of specialized nerve cells responsible for the sense of touch, especially the fingertips. Touch is accomplished by nerve endings in the skin that convey sensations to the brain via nerve fibers. Acuteness of the touch can be sharpened by use; for example, people who are blind exhibit a remarkable delicacy of the tactile sense in their ability to read the fine, raised letters of the Braille system.

The skin is the body's largest organ that consists of an outer layer called *epidermis* which is the protective layer, and an inner living layer called *dermis*. The top layer of epidermis is composed of dead cells containing keratin, the horny protein that also makes up hair and nails. The thickest parts of the skin are on the areas of the body that regularly rub against objects, namely the palms of the hands and the soles of the feet. Both delicate and resilient, the skin constantly renews itself and has a remarkable ability to repair itself after injury. The skin is essential to a person's survival. Approximately one-fourth of the body's blood flows through the skin at any given time. The skin forms a barrier that helps prevent harmful microorganisms and chemicals from entering the body, and it also prevents the loss of life-sustaining body fluids. It protects the vital structures inside the body from injury and from the potentially damaging ultraviolet rays of the sun. The skin also helps regulate body temperature, excretes some waste products. The skin sensory receptors are much denser in hairless areas, such as the fingertips and lips, making these areas especially more sensitive.
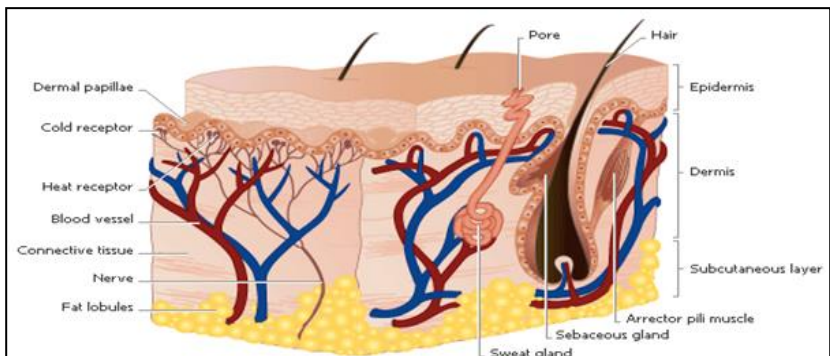
Figure 14 The Structure of the Skin

2. *Selecting the stimuli*

The next stage of perception is selecting the received stimuli or directing attention to a subset of the stimuli

available to the senses. Selecting the received stimuli can be guided through conscious control; for example, a person might direct her attention to the conversation of a couple at the next table in an effort to eavesdrop. However, oftener the selection of stimuli for further processing happens subconsciously in which the brain automatically screens out a huge quantity of information provided by the senses before it is noticed. Importantly noted, the selection stage of perception is influenced by many factors including, culture, point of view, intensity of stimuli (quality of phenomena), personal relevance of information, motives, consistency with expectation and inconsistency with norms (Solomon,&Theiss, 2013:99-101; Wood, 2010:69-70).

a. *Culture*

Cultures influence what people select to perceive. For example, in the United States of America, assertiveness and competitiveness are encouraged and considered good, therefore Americans do not find it odd when people compete and attempt to surpass one another. By contrast, some traditional Asian cultures emphasize group loyalty, cooperation, and face saving; hence competitiveness is noticed and judged negatively (Gudykunst & Lee, 2002). In Bugis- Makassar culture, likewise in Korean culture, age is a very important aspect of identity; the older a person is, the more he or she is respected. The Bugis, Makassar and Korean languages reflect the cultural value of age and family ties through its different word forms used for people of different ages and different family status. For Bugis and Makassar families, when a parent (either father or mother) is speaking, their children will attend to what their parent says.

b. *Point of view*

Point of view is one of the basic forces that shape what stimuli people attend to or what perspective they have on a particular situation. Let us consider first how physical

perspective on a situation influences what people might pay attention to for a particular moment. For example, proximity with interpersonal communication partner in regard to how physically close they are to each other, whether they are sitting or standing, and the way their bodies are oriented influence what they notice about each other. Second, let us consider how points of view influence psychological orientation toward a situation. Consider how, for example, a professor and students might view differently the same topic for a presentation. In other words, the development of expertise at a task involves learning to notice different things about a situation.

c. *The Intensity of stimuli*

The selection stage of perception is also affected by the quality of phenomena which is the intensity of stimuli – how strongly various features stand out in a person's perceptual field. People typically focus on phenomena that stand out from the background by virtue of their size, color, movement, or closeness to them or being unusual than other existing phenomena. So people are more likely to hear a loud voice than a soft one and to notice someone in a bright shirt than someone in a drab one. Similarly, conversational partners who make direct eye contact, lean forward, stand closer, and nod their heads command more attention than less active communicators (Anderson, Guerrero, Buller & Jorgensen, 1998; Kelley & Gorham, 1988).

d. *Personal relevance of information*

Personal relevance is very influential on the selection stage of perception. Typically, people attend to information that is relevant to their interest or their goals in a situation and they are less attentive to information that does not apply to them. Consider, for example, how skilled you are at identifying junk mail in your inbox because it is typically from a source that is not a personal friend and it

contains information which is irrelevant to your circumstances. This cognitive process allows people to delete messages that are not important and focus on the ones that have more relevance to them.

e. *Motives*

What people select to notice is influenced by who they are and what is going on within them. Motives and needs affect what people see and do not see. Motives explain the oasis phenomenon, in which thirsty people stranded in the desert see water although none really exists. Likewise, EFL students attending a class lectured by a native speaker of English will select certain information they need and ignore others.

f. *Consistency with expectations*

Generally speaking, people tend to look for and select information that they expect to be present in a situation which is the consistency with their expectations. In other words, people expect a situation which is similar or different from what they anticipate. For example, students on the first day of attending a class lectured by a professor they have heard good things about him will be primed to look for the qualities that have earned his favorable reputation; on the other hand the students will tend to notice more negative attributes about a class that they have heard to be merely a waste of time. Since a person interacts with other people with some assumptions about them particularly about their behaviors, his expectations are a powerful force shaping his interpersonal perception and communication.

g. *Inconsistency with norms*

Inconsistency with norms is the extent to which events violate the standards for acceptable behaviors. People will soon notice the unexpected behaviors (norm violations) which fall outside the range of the acceptable ones. For example, when teachers violate classroom norms by being

incompetent, offensive, or lazy, students spend more time thinking about interactions with the teachers (Berkos, Allen, Kearney & Plax, 2001). Not surprisingly, then, atypical information is more likely to be noticed and remembered, at least in the short term (Shapiro & Fox, 2002). For this reason, the selection stage of perception is the critical step in which the communicators determine what information they will and will not consider. The selection of details selected for further processing is influenced by the characteristics of the situation and the perceivers. Thus, from the very moment that their brain selects some information and ignores other details, the communicators start crafting a perception of reality that is unique to them.

3. *Organizing the selected stimuli*

The third stage of perception is organizing the selected stimuli. At this stage, the communicators make efforts to sort events into causes and effects, intentions and accidents, patterns and coincidences, etc., and further create a coherent map of features within a situation by assigning roles and relationships to the information that the communicators have selected with the ultimate goal of making sense of it. How a communicator organizes information plays a particularly important role as he forms impressions about other people. Theories that describe how people organize information about others into a coherent impression vary. Walther, Anderson & Park (1994) pointed out that a communicator may organize the selected stimuli based on (a) the weight placed on different details of information which ultimately indicates how he views his communication partner, (b) the amount of information which influences the impressions he forms about his communication partner, and (c) the mode of exchanges, for example email and other computer-mediated exchanges are assumed to provide less social information than face-to-face encounters.

Another theory for explaining how communicators organize the selected stimuli is **constructivism** which states that people organize and interpret experience by applying cognitive structures called *schemata* (Burleson & Rack, 2008). In general people rely on four schemata to make sense of interpersonal phenomena: prototypes, personal constructs, stereotypes, and scripts (Kelly, 1955; Hewes, 1995).

a. *Prototypes*

A prototype defines the clearest or most representative examples of some category (Fehr, 1993). The category has many forms which apply not only for humans but also for things or other phenomena. For example, prototypes of elementary school teachers, secondary school teachers, school principals, lecturers, deans, rectors, friends, relationships, cars and houses. Each of these categories is exemplified by a person or a phenomenon *that is the ideal; that's the prototype***.**

Prototypes organize a person's perceptions by allowing him to place people and other phenomena in broad categories. He then considers how close they are to his prototype, or exemplar, of that category. For example, La Hingke is the best friend that the author of this book has ever known, and then La Hingke is the author's prototype of a friend. The prototype (La Hingke) helps the author decide who else fits in that particular category (friend). The author also got to know Kisman, and then the author asks himself how much Kisman is like La Hingke. He views Kisman as a lot like La Hingke, and then the author put Kisman in the category La Hingke exemplifies: friend.

Prototypes are also influenced by culture. Importantly noted, for example, the Bugis emphasize trust, caring, honesty, friendship, and respect in their prototypes of enduring relationships.

b. *Personal Constructs*

A personal construct is a *mental yardstick* that people use to measure a person or situation along a bipolar dimension of judgment (Kelly, 1955). Examples of personal constructs are *intelligent–not intelligent*, *kind–not kind*, *responsible – not responsible*, *assertive–not assertive*, and *attractive– not attractive*. Most people rely on personal constructs to size up other people and other phenomena, by asking question, for example, 'How trustful, sincere, responsible, intelligent, kind, assertive, and attractive is this person?' Compared to prototypes that help people decide into which broad category a phenomenon fits, personal constructs let people make more detailed assessments of particular qualities of people and other phenomena. The personal constructs that people take for granted shape their perceptions because they define things only in the terms of the constructs they use. They structure what they perceive and what it means by the constructs they choose to use. Thus, they may not notice qualities of people or other phenomena which are not included by the constructs they apply.

c. *Stereotypes*

A stereotype is a predictive generalization applied to a person or situation. A stereotype is based on perceptions of similarities between people or on social perspectives that people have internalized. Based on the category in which people place someone or something and how that person or thing measures up against the personal constructs they apply, they predict what he, she, or it will do. Stereotyping affects how a person communicates with other persons he has stereotyped. If a person has negative stereotypes about certain people, he will limit communication with them, and he will use more patronizing and stylized speech if an interaction is unavoidable. Similarly, he may avoid topics that are complicated or contemporary, based on the stereotypical

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belief about them. Consequently, their conversations would be fairly simple, mundane, and boring for both.

Stereotypes do not necessarily reflect actual similarities between people. For example, racial and ethnic stereotypes can lead people to not see differences among people they place in a particular category. Consider the broad label *Asian* category which is often used not to distinguish among people from varied cultures, including China, Indonesia, Japan, Malaysia, and Nepal; and *Native American* as a very broad category that includes diverse indigenous North American tribes (Vickers, 1999). Stereotypes can be accurate or inaccurate. In some cases, people may have incorrect understandings of a group, and in other cases individual members of a group do not conform to the behaviors typical of their group as a whole. Fortunately, the Bugis and Makassar people are often stereotyped in other parts of Indonesia. They may be perceived as assertive, direct, short-tempered, bold and steadfast (they mean what they say and they say what they mean). Yet the Bugis and Makassar people, like all races and ethnics, are diverse. Importantly noted, although people need stereotypes to predict what will happen around them, stereotypes can be harmful if people forget that stereotypes are based not on objective reality but instead on people's prototypes and application of their personal constructs.

d. Scripts

A script is a guide to organize perceptions and action in particular situations. It is based on experiences and observations of interaction in various contexts. Many of our daily activities are governed by scripts, although we're typically not aware of them. For example, there are scripts for - greeting casual acquaintances on campus –'Hey, what's up?' and talking with professors - 'Yes, Prof.'

Likewise prototypes, scripts are also much influenced by culture. Since scripts do not apply in all situations, they should not be accepted uncritically as they are not always accurate or constructive.

In sum, prototypes, personal constructs, stereotypes, and scripts are cognitive schemata that people use to organize their perceptions of other people and phenomena. These cognitive schemata reflect the perspectives of particular others and the generalized other. As people interact with other people, they internalize their culture's ways of classifying, measuring, and predicting phenomena and its norms for acting in various situations.

ORGANIZING THE SELECTED STIMULI WITH CULTURE BASE

Prototype	Personal Construct
The most representative example of a	A bipolar, mental yardstick we use to measure people and
Stereotype A predictive generalization about individuals and situations based on	Script A guide to action in particular situations
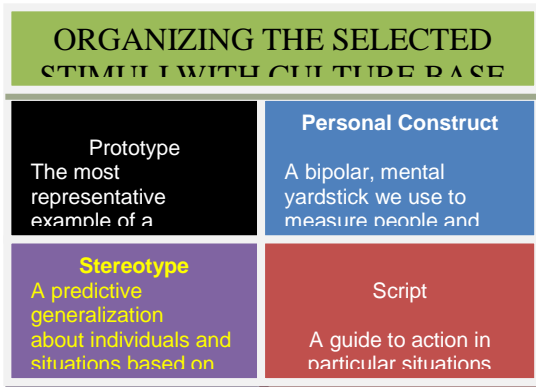
Figure 15 Cognitive Schemata

4. *Interpreting the Selected Stimuli*

Interpretation is the subjective process of explaining perceptions in ways that make sense. It is an ongoing process through which communicators form and modify their judgments. To interpret the meaning of another's actions, the communicators construct explanations for them. They assign meaning to the information that they have selected and organized. To do so, they have to add in details and draw conclusions that are not actually present in the situation. To be able to make sense of the stimuli that they encounter, they have to draw connections between information in the environment and their past experiences or knowledge. Hence, the interpretation stage of perception includes making sense of past experiences in which the communicators might reach different conclusions than they did at the time those events occurred. More recent experiences, new information, and how the communicators are feeling in the present can all color how they interpret why something happened or why someone acts a certain way (Heider, 1958; Kelley, 1967; Manusov & Spitzberg, 2008). The explanation of this phenomenon is called attribution. Attributions have four dimensions, namely the locus, the stability, the specificity and the responsibility.

The locus attributes a person's actions both to internal and external factors, for example, a person who has no patience with people who are late (internal factor); and the one who is frustrated by a traffic jam (external factor). The stability explains actions as the result of stable factors that will not change over time, or unstable factors that may or will be different at another time, for example, Ann Hawkin is a smiling face lecturer (stable factor); she looks very unhappy because her father passed away yesterday (unstable factor). The specificity explains behavior in terms of whether the behavior has global implications that apply in most or all situations, or specific implications that apply only in certain situations or under certain conditions, for example, La Boros is a big spender (global implication); La Hemat, La Boros'

younger brother, spends money when he is earning a lot (under certain condition). The responsibility explains that someone could control his behavior.

Factors Affecting Perception

Physiology, culture and standpoint, individual differences, social location, social roles, and social perception affect what people perceive and how they interpret others and experiences. These factors also affect interpersonal communication experiences.

1. *Physiology*

   Physiological states influence perception. If a person is tired or stressed, he is likely to perceive things more negatively than he normally would. Each person has his own biorhythm, which influences the times of the day when he tends to be alert or fuzzy. For example, Prof. Rasyid is a morning person who prefers to write and lecture in the morning. He perceives things clearly and easily in the morning time.

   Medical conditions are another physiological influence on perceptions. Changes in bodies caused by medical conditions also affect what a person selectively perceives. He may become severely depressed, paranoid, or uncharacteristically happy under the influence of hormones or drugs.

2. *Culture and Stand point*

   A culture is the totality of beliefs, values, understandings, practices, and ways of interpreting experience that are shared by a number of people. Culture forms the patterns of our lives and guides how we think, feel, and communicate (Lee, 2000). The influence of culture is so pervasive that it is hard to realize how powerfully it shapes people's perceptions. Let us consider a few aspects of modern American culture that influence perceptions. American culture emphasizes technology and its offspring, speed. Most

Americans expect things to happen fast, almost instantly. Whether it is instant photos, accessing websites, or one-hour dry cleaning, they live at an accelerated pace (Wood, 2000a). They send letters by express mail or e-mail attachment; they jet across the country; and they microwave meals. In contrast, in a country like Indonesia, life often proceeds at a more leisurely pace, and people spend more time talking, relaxing, and engaging in low-key activity; identity is defined in terms of membership in a family rather than as an individual quality. Because families are more valued in collectivist cultures, elders are given greater respect and care.

Cultures provide the window through which people make sense of the world around them, and cultural differences take root from the very first stage of perception. Chavajay & Rogoff (1999) and Correa- Chávez, Rogoff & Arauz (2005) in their research reported that children raised in a European American tradition are encouraged to focus their attention on one thing at a time, whereas children of Mexican or Guatemalan Mayan heritage are taught to attend simultaneously to two competing events. In addition, Masuda & Nisbett (2001) reported that people of Asian cultures are more likely to attend to the surrounding context (for example, the background in a photo or the room in which a conversation occurs), whereas Americans tend to neglect contextual cues. Similarly, as Ishii, Reyes & Kitayama (2003) reported that Americans pay more attention to *what* is said when they are being evaluated, but Japanese are more attuned to emotional tone or *how* an evaluation is communicated. These differences in perception are reflected in attributions as Hong, Benet-Martinez, Chiu & Morris (2003) and Peng & Knowles (2003) pointed out that people from cultures that focus on the accomplishments of individuals are more likely to attribute a person's behavior to internal causes, whereas people from cultures that emphasize

the community more than the individual often prefer external attributions.

3. *Individual Differences*

The differences that exist among people, such as gender, age, cognitive ability, and self attachment are influential in the way people perceive the world around them.

a. *Gender*

Andrews (1987) reported that gender differences are also evident in the attributions people make. When men make a persuasive argument, they tend to attribute their success to their communication ability; women, on the other hand, explain their persuasive ability in terms of how hard they tried. The research reports above illustrate the variety of ways in which gender can shape perception; however, those differences between men and women in their perception should not be exaggerated.

b. *Age*

Age is a definite factor that influences a person's perceptions. As a person grew older and has more experiences, his perspective on many things would likely change. Age and wealth of experiences that a person has may also change his perceptions of social issues. Compared with a person of 30, a 60-year-old has a more complex fund of experiences to draw on in perceiving situations and people. For example, when the author of this book told his children how hard life he led when he studied in junior secondary school that he had to walk with bare feet as far as 5 km to school, they seemed not to be impressed much as they found it difficult to imagine that such a situation would happen to them.

c. *Cognitive ability*

One quality on which people differ is in the cognitive ability which is the extent to which a person notices the degree of distinctions and details among features within a situation. A person high in cognitive complexity notices

more specific features in his environment and greater variety of traits when sizing up other people, and in turn, he makes less extreme judgments about others (Ben-Ari, Kedem & Levy-Weiner, 1992). In contrast, a person low in cognitive complexity focuses on the more general picture, rather than the details. In the context of interpersonal interactions, cognitive complexity has been linked to a person's ability to decode nonverbal behavior (Woods, 1996). A trait that is closely related to cognitive complexity is attributional complexity. Attributional complexity refers to a person's tendency to explain events in terms of intricate rather than simple causes (Fletcher, Danilovics, Fernandez, Peterson & Reeder, 1986). A person high in attributional complexity works harder to understand complicated causes, and he also reaches more accurate conclusions about causes (Fletcher, Rosanowski, Rhodes & Lange, 1992). In addition, a person high in attributional complexity tends to do more perspective taking and feel more empathy for others (Joireman, 2004).

d. *Social Location*

Social location is defined by the social group to which a person belongs. It includes social status, racial–ethnic groups and membership in different social groups. People who belong to powerful, high-status social groups have a vested interest in preserving the system that gives them privileges; thus, they are unlikely to perceive its flaws and inequities. Conversely, those who belong to less-privileged groups are able to perceive inequities and discrimination (Collins, 1998; Harding, 1991). In some senses, women and men tend to occupy different social locations though they clearly share other social locations. For instance, girls and women are more often in caregiving roles than boys and men. However, the caregiving people generally associate with women results less from any maternal instinct than from occupying the social role of

caregiver (mother, older sister, babysitter), which teaches women to care for others, to notice who needs what, and to defer their own needs (Ruddick, 1989). From early childhood, many young girls are socialized to attend to relationships, preserve interpersonal harmony, and avoid conflict. In contrast, young boys typically are socialized to engage in conflict, resolve it, and then go on with their activities. This may explain why women tend to be more aware than men of problems in relationships (Brehm et al., 2001).

Racial–ethnic groups are also social locations that shape perceptions. Stan Gaines (1995), who studies minority groups in the United States, reports that African Americans and Latinos and Latinas tend to perceive family and extended community as more central to their identities than most European Americans do. Perceiving self as a part of larger social groups also is characteristic of many Asian cultures. Our membership in an overall culture, as well as our location in particular social groups, shapes how we perceive people, situations, events, and ourselves.

Membership in different social groups also affects perception. Consider how men and women differ in their selection, organization, and interpretation of information. In one experiment conducted by Davies & Robertson (1993), the participants were asked to study sets of photos of both automobiles and faces, and they were tested one week later to see which photos they could remember. The results showed that males were better at recognizing automobiles, whereas females were better at recognizing faces. Another study conducted by MacFadden, Elias & Saucier (2003) showed that men and women pay attention to the same features in a map, but then organize that information differently when giving directions. In particular, men tend to emphasize distances and direction

(i.e., north, south, east, or west), and women more typically mention left/right turns and landmarks.

e. *Social Roles*

Perceptions are also shaped by social roles. The actual demands of a role affect what people notice and how they interpret and evaluate the role. In a university context, regarding his role, a professor may perceive his class in terms of how interested the students are in the course, whether they appear to have read all the materials, worked together on their assigned project, and applied what they have studied to their lives. On the other hand, the students may perceive classes in terms of time of day - morning or afternoon classes, tutorials and workshops, number and difficulty levels of tests, whether papers are required, and whether the professor is interesting.

f. *Social Perception*

Social perception is the process by which people come to know and evaluate one another. Researchers in social perception study how people form impressions of each other, how they explain the causes of their own and other people's behavior, and how they form stereotypes and prejudices toward social groups. Generally, people form impressions of each other in two ways. Sometimes people make quick and effortless judgments based on others' physical appearance – facial expressions or body language, for example, people who are physically attractive are most of the time perceived to be happy, warm friendly, successful, confident, and well-adjusted. At other times, people form impressions based on a careful observation of a person's behavior. According to this latter view, people gather and analyze behavioral evidence before evaluating others. The explanations for behavior that people come up with are called attributions, and the theory that describes the process is called *attribution theory*.

g. *Self attachment*

Self is usually attached to attachment styles. Attachment styles vary. A person with *secure attachment* styles assumes that he is lovable and that others are trustworthy. Thus, he tends to perceive others and relationships in positive ways. In contrast, a person with *fearful attachment* styles perceives himself as unlovable and others as not loving. Consequently, he may perceive relationships as dangerous and potentially harmful. The *dismissive attachment* style inclines people to perceive themselves positively, others negatively, and close relationships as undesirable. People who have *anxious/ambivalent attachment* styles often are preoccupied with relationships and perceive others in unpredictable ways.

The concept of the *implicit personality theory* helps explain how the self influences interpersonal perceptions. An implicit personality theory is a collection of unspoken and sometimes unconscious assumptions about how various qualities fit together in human personalities. Most of us think certain qualities go together in people. For instance, you might think that people who are outgoing are also friendly, confident, and fun. The assumption that outgoing people are friendly, confident, and fun is not based on direct knowledge; instead, it is an inference based on your implicit personality theory of the qualities that accompany outgoingness.

Summary

In sum, physiology, culture and standpoint, social roles, cognitive abilities, and self attachment affect what people perceive and how they interpret others and experiences. Objective features of reality have no meaning until people notice, organize, and interpret them. Perceptions construct meanings for people and experiences in their lives. People perceive from a particular perspective that is shaped by their

physiology, culture, standpoint, social roles, cognitive abilities, and personal experiences. Generally, this may explain why people all over the world believe that their own nationality, culture, and religion are better and more deserving than those of others. In particular, it may happen an outfit perceived as elegant by one person may appear cheap to another. A professor perceived as fascinating by one student may put another student to sleep.

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CHAPTER V
EMOTION IMPERATIVE FOR INTERPERSONAL COMMUNICATION

Chapter Outline

1. *Introduction*
2. *Emotion Is Defined*
3. *Mood, Emotion and Feeling*
4. *Types of Emotion*
5. *Emotional Intelligence*
6. *Components of Emotion*
7. *Factors Influencing Emotion*
8. *Interactive View of Emotion*
9. *Communicating Emotion Effectively*
10. *Summary*
11. *References*

Learning Objectives

After reading this chapter, you are expected:
- ➢ to be able to define Emotion
- ➢ to be able to distinguish between emotion and feeling
- ➢ to be able to explain types of emotion
- ➢ to be able to explain causes and components of emotions
- ➢ to be able to explain emotional intelligence
- ➢ to interact both verbally and nonverbally in an effort to generate shared meanings of the factors affecting emotion
- ➢ to possess positive predisposition and self awareness of emotion imperative in interpersonal communication

Introduction

Emotion is a term frequently and familiarly used as synonymous with mood and feeling. People feel emotions in response to their own triumphs and hardships, and they experience emotions when good or bad things happen to a person they care about. For example, a husband feels grief at the funeral of his wife that he loves with all his heart; he feels joy at his daughter's wedding; he feels frustrated when his business is going bankrupt; and all his pride goes to his son's successful achievement in his study. Emotions are especially relevant to interpersonal communication because interactions evoke feelings, and feelings shape how people communicate.

Emotion Is Defined

Emotions are basic to human beings and communication; however emotions still remain difficult to define precisely. Literature has portrayed the world of emotions as erratic, flighty, uncontrollable, whimsical, and even sinister. In psychology, emotion signifies a reaction involving certain physiological changes, such as an accelerated or retarded pulse rate, the diminished or increased activities of certain glands, or a change in body temperature, which stimulate the individual, or some component part of his or her body, to further activity. Human emotional reactions include both feelings and intentions; in other words, people are influenced by their emotions as well as by their thoughts.

Psychologists and communication scholars agree that emotions are shaped by various factors, such as stated in the following.

1. Emotions are defined as our experience and interpretation of internal sensations as they are shaped by physiology, perceptions, language, and social experiences (Wood, 2010:172).
2. Emotions are fleeting feelings that arise in particular situations (Solomon &Theiss, 2013:182).

3. In the Psychology Book (edited by Landau, & O'Hara, 2012: 324), Frijda defines emotion as an essentially unconscious process.
4. Emotion is a strong feeling about somebody or something (Encarta 2008).

To have in-depth understanding of emotions, further explanations about emotions in regard to its synonymous terms, types, causes and factors influencing emotions as well as communicating emotions effectively are given in the ensuing lines.

Mood, Emotion, and Feeling
The words mood, emotion and feeling are often used synonymously to refer to mental states; however, they are different and each of them has its own emphasis of meaning.
1. Mood

Moods differ from emotions in terms of their intensity and duration. Moods are pervasive or longer lasting and ongoing feelings that range from bad to good, whereas emotions are short-term feelings that are linked to specific situations (Solomon, D &J.Theiss, 2013:183); feelings are interpretations of whatever emotions people are experiencing, and have more conscious elements to them.

Rasyid (2013) in his article, *EFL Teacher as Manager: a classroom management scheme,* proposed four self-management moods in teaching, which are comprised in four key words, namely *enthusiasm, enjoyment, optimism and sincerity*. The four key words are briefly elaborated in the following lines.
a. Enthusiasm
Enthusiasm in teaching brings about to the teachers the following meanings of having:
1) excited interest in and eagerness to do teaching, in the sense that teachers should believe that enthusiasm in teaching is a power that will move the world;

2) engrossing interest in teaching, in the sense that teachers are engaging their full attention to teaching as the reflection of the genius of their sincerity in teaching;
3) preparedness of full readiness for teaching, in the sense that teachers believe when enthusiasm and commitment take root within teaching, the teaching comes to life;
4) self-reliance in teaching in the sense that teachers believe that nothing great will ever be achieved without enthusiasm; hence, teachers should know exactly what to do when anything unexpected happens; and
5) fanatical enthusiasm as the mark of the real teachers.

b. *Enjoyment*

Enjoyment in teaching brings about to the teachers the following meanings of teaching as:
1) having pleasure that results from experiencing in teaching;
2) enjoying life in the sense that teaching is for life, and life is to be enjoyed; how can students enjoy learning from teachers who do not enjoy teaching?; and
3) realizing teaching as a duty, in the sense that teachers doing their teaching and being virtuous are simultaneously seeking their pleasure and being happy in life.

c. *Optimism*

Optimism in teaching brings about to the teacher the following endurance of teaching as:
1) expecting the best to happen through teaching; greeting the unseen with a cheer;
2) feeling positive and confident in teaching; optimism is the power of positive thinking;
3) adhering the belief that things are continually getting better and that good will ultimately triumph over evil;
4) holding teaching belief to see students change to a better level;

5) having ability to take big risks – teachers are eternal optimists.

d. *Sincerity*

Sincerity in teaching brings about to the teacher the following virtues of teaching:

1) honesty and genuineness in the expression of true and deep feelings; great thoughts come from the heart; sincerity comes from the heart and goes to the heart; sincere teaching results in sincere learning; sincerity is all that counts;

2) moral uprightness in the expression of the quality, condition, or characteristics of being fair, truthful, and moral upright; the essence of all teaching lies in values; and

3) character building in the sense that teaching is a moral activity in an effort to cultivate knowledge, attitudes, ethic, moral and spiritual values in the students' minds and hearts through inspiring interactions.

2. *Emotion*

Emotions lie at the crossroads of biological and cognitive processes - that is some are biologically innate such as fear, and others are in response to thoughts –cognitive-based. The noticeable characteristics of emotions are:

a. emotions are shaped by culture such as in the case of indignation or humiliation;

b. they are spontaneous biological processes that are out of people's control;

c. they spontaneously arise and alert people to their presence by physical sensations;

d. they are short-term feelings that are linked to specific situation;

e. they are essentially unconscious processes;

f. they prepare people for action;

g. in situations that include fear, emotions are motivating forces that prepare the body to flee or stand and fight;

h. basic emotions as an opportunity for greater self-awareness;
i. they accompany a biological arousal that makes a person notice them and become more aware of his feelings; and
j. People are able to understand, or at least guess at, a person's emotions through his spontaneous expression, such as laughter.

William James with his colleague Carl Lange (1922) developed Theory of Emotion, stating that emotions arise from a person's conscious mind perception of his physiological condition, using the example of a person seeing a bear, then running away. On the other hand, Charlotte Buhler (1893 -1974) a psychologist, found the links between adult emotions and early childhood- that is events and emotions are stored in memory together. Emotion signifies reactions to certain situations. The three primary reactions of this type are anger, love, and fear, which occur either as an immediate response to external stimuli or as the result of an indirect subjective process, such as memory, association, or introspection. The American psychologist John B. Watson (1878-1958) proved in a series of experiments that infants are capable of these three emotions; he also demonstrated that emotional reactions may be conditioned.

3. *Feeling*

Feelings may or may not be consistent with behavior because people can choose to behave in a way that hides them. Feelings are interpretations of whatever emotions a person is experiencing. When a person feels something, he is able to have thoughts and make decisions about it. He will not be suddenly hijacked by his feelings as he will be by his emotions.

Various meanings of feeling are exemplified below.

a. Sense of touch referring to the sensation felt on touching something, for example: *The doctor could easily feel the patient's heartbeats.*

b. Sensibilities referring to someone's susceptibilities, for example: *The husband will never intend to hurt his wife's feelings.*

c. Ability to have physical sensation in a part of someone's body, for example: *Slowly the feeling returned to the patient's fingers.*

d. Something experienced physically or mentally referring to a perceived physical or mental sensation, for example: *The prisoners get tired of working and feeling too much.*

e. Something felt emotionally referring to a perceived emotional state, for example: *The woman is trying to smile though she feels that her heart is breaking into pieces to hear that her husband has chosen to be a martyr.*

f. Affection referring to emotional response of love, sympathy, or tenderness toward somebody, for example: *You cannot make me say **No** to whatever you need from me. I even want to lose all what I have, but my feelings and love to you.*

g. Ability to express emotion referring to the capacity to experience strong emotions, for example: *Her feelings are too intense; she hates too bitterly; she loves too exultantly; she pities too extravagantly, and she hurts too painfully.*

h. Impression sensed referring to a particular impression, appearance, effect, or atmosphere sensed from something, for example: *There was a feeling of abandonment about the old car.*

i. Instinctive awareness referring to instinctive awareness or presentiment of something, for example: *I have a feeling you are going to be disappointed by the boss.*

j. Instinctive understanding or talent referring to understanding of or talent for something, for example: *Linda has a real feeling for this kind of work.*

k. Expressive ability referring to the ability to express strong emotion, especially in performance, for example: *Please sing the song with more feelings.*

l. Anxiety is an emotional state which is experienced by people in different amount – a person may feel *no* or too *little* amount of anxiety; other people may feel *moderate* amount of anxiety, or too *much* amount of anxiety. A person experiencing no or too little or too much amount of anxiety will cause problems for himself or herself; a person who feels no or too little anxiety when faced with an important situation may lack alertness and focus, hence he/she often cannot hit the target; a person experiencing abnormally high amount of anxiety often feels very nervous, uneasy, apprehensive, worried and fearful, hence he/she is unable to accomplish the task at hand. Fortunately, moderate amount of anxiety in any situation is normal and even beneficial as such amount of anxiety will motivate a person to prepare himself/herself for facing the upcoming event and can help keep him/her focusing on the task at hand – conquering the hardships and gain success. Most anxiety is triggered by social factors though certain people may be biologically and psychologically predisposed to feel anxious.

Human emotional reactions include both feelings and intentions. Feelings refer to the emotional or affective states that people experience when communicating with someone. Feelings are not thoughts, though people often confuse the two; rather, feelings are an individual's emotional and physiological reactions to thoughts and experiences. Feelings of happiness, sadness, anger, surprise, and joy are among the many emotions that can accompany the intercultural communication experience. Feelings involve people's general sensitivity to other cultures and their attitudes toward the specific culture and individuals with whom they must interact.

Types of Emotion

One way to distinguish emotions is to focus on how positive or negative the emotions are and how intensely they are felt (Yik, Russell & Barrett, 1999). For example, pleasant emotions include happiness, joy, and contentment, whereas unpleasant emotions include anger, sadness, and fear. The vertical dimension contrasts emotions that involve a high or low degree of arousal. As examples, people can consider the difference between annoyance and anger or contentment and happiness. This way of thinking about emotions emphasizes how emotions are generally more or less positive and more or less strong felt by people in experiencing a moment of life.

Another way to understand emotions is to identify the different types of feelings people have. Some researchers assert that humans experience two kinds of emotions: some emotions that are based on biology and thus instinctual and universal– *basic emotions*, and other emotions that people learn in social interaction – social emotions (Kemper, 1987). Yet, scholars do not agree to which emotions are basic (Izard, 1991; Shaver, Schwartz, Kirson & O'Connor, 1987; Shaver, Wu & Schwartz, 1992). Many scholars do not find it useful to distinguish between basic emotions and learned emotions (Ekman & Davidson, 1994). Still many other scholars think that most or all emotions are socially constructed to a substantial degree. For example, children learn from particular others and the generalized others when to feel gratitude, embarrassment, and anger.

1. Basic Emotions

Basic emotions are common or primary feelings that are experienced universally such as fear, grief, happiness, surprise, sadness, and anger. Each of these primary emotions can take various forms. The following lines exemplify some basic emotions that are universally experienced by individuals.

a. Fear

Fear is emotion caused by threat of some form of harm, sometimes manifested in bravado or symptoms of anxiety,

and prompting a decision to fight the threat or escape from it.

b. Grief

Grief is emotional response to death or other loss of a loved one; it is an extreme state of sadness that includes feelings of despair, panic, guilt and anger.

c. Happiness

Happiness is a state of joy, pleasure, goodness, or satisfaction; it is a primary goal in life; it is through virtue; it is a reward in hereafter.

d. Hatred

Hatred is a powerful emotion that can shape relationships between individuals, groups, and nations.

e. Love

Love is emotion explored in philosophy, religion, and literature; it varies in forms, either romantic love, the fraternal love of others, or the love of God.

f. Shame

Shame is emotion of disgrace, guilt, or embarrassment for having done wrong or failed to do what one is obligated or expected to do.

g. Anger

Anger is a strong feeling of grievance and displeasure, as a defensive reaction.

h. Disgust

Disgust is a feeling of horrified disapproval of something

i. Surprise

Surprise is a feeling of shock, wonder, or bewilderment produced by unexpected event.

j. Jealousy

Jealousy is an emotion that arises from perception that a valued relationship is threatened by a partner's competing interest

k. Hurt

Hurt is a blended emotion that includes sadness, fear, and sometimes anger.

Because of their ubiquity of the twelve emotional states - fear, grief, happiness, hatred, love, shame, anger, disgust, surprise, jealousy and hurt, they are important in people psychological make-up. Furthermore, basic emotions can come together to create blended emotions. In many instances, what people feel is not a single emotion but several mingled together. We concluded that blends of emotion are common. For instance, a student might feel both sad and happy at her graduation; she feels sad because her parents cannot witness and share joy with her at that moment for they passed away two months before the graduation day; she wants to kiss her parents' hands and forehead, the hands that were always open upright and the foreheads that used to touch the floor when praying, appealing for her success; she picks up her parents' face from her imagination while praying to Allah, May Allah bestow them His mercies and blessings for ever; she wipes her tears and smiles happily as she is sure that Allah the Merciful, the Beneficent listen to her prayers; '*Alhamdu lillahi rabbil alamin*', she says.

Consider other blends of emotions, such as the blends of hatred and love, or surprise and happiness.

2. *Social Emotions*

Social emotions are specifically tied to a person's relationships or communication with other people – his /her feelings that occur in interpersonal communication or relationships. These social emotions take four distinctive forms, namely affectionate, self-conscious, melancholic and hostile emotions. Affectionate emotions create attachment and closeness with other people; self-conscious emotions arise from a focus on how the self is perceived by others; melancholic emotions occur when interpersonal experiences are not fulfilling or have changed for the worse; and hostile emotions emerge from feelings of injury or threat in the

context of interpersonal relationships. Each form of the social emotions has its own feelings as illustrated in the following.

Affectionae	Self-Conscious	Melancholic	Hostile
joy	embarrassment	Depression	Anger
enthusiasm	guilt	Grief	Envy
Love	Pride	Frustration	jealousy
Passion	satisfaction	Loneliness	Hate
Warmth	Shame	Sadness	hurt

Figure 16 The Social Emotions

Although some of these social emotions can occur outside of interpersonal experience, social contexts dramatically intensify the feelings that occur. For example, the different social emotions that a person is experiencing will allow him to relate to his circumstances in nuanced ways; when he/she recognizes the different emotions in himself and in others, he/she gains a more complete understanding of his interpersonal communication experiences.

Consider the following illustrations:

a. The feelings of a woman who is waiting for her missing family while rescuers are searching for the victims during rescue operations following an earthquake, Nias, Indonesia, March 30, 2005:

Figure 17 A Woman is waiting

b. Feelings of jealousy experienced by Husnul Luthfia at the fear that her love interest will leave her.

Figure 18 Husnul Luthfiah's jealousy

c. At another time, she felt joyful when her colleague Dian Vera Pratiwi cheered her up, by hugging her from back.

Figure 19 Husnul's joy

Emotional Intelligence (EQ - Emotional Quotient)

Emotional intelligence – EQ - refers to people's ability to recognize, understand and manage their own feelings to judge which of their feelings are appropriate and in which situations to communicate those feelings effectively in regard to the moods and emotions of others. Therefore, emotional intelligence requires self-awareness, self-control, motivation, empathy, and social skill (Singh, 2004). More specifically, emotional intelligence includes being able to recognize emotional nuances, to put emotional information to use, to understand how emotions work, and to either promote or suppress emotional experiences in one's self and in others (Goleman, 2006). Thus, an emotionally intelligent person is insightful, articulate, and in control when he comes to affective experiences; someone who is agreeable, likeable, and respected by others; and someone who

engages in positive social experiences, rather than personally or interpersonally destructive behaviors (Mayer, Salovey, & Caruso, 2004).

Emotional Intelligence is a relatively recent behavioral model, rising to prominence with Daniel Goleman's 1995 Book called 'Emotional Intelligence'. The early Emotional Intelligence theory was originally developed during the 1970s and 1980s by the work and writings of psychologists Howard Gardner, Peter Salovey and John 'Jack' Mayer. Emotional Intelligence is increasingly relevant to organizational development and developing people, because the EQ principles provide a new way to understand and assess people's behaviors, management styles, attitudes, interpersonal skills, and potential. EQ includes two aspects of intelligence, namely (1) understanding yourself, your goals, intentions, responses, behaviors, and (2) understanding others and their feelings. Emotional Intelligence is an important consideration in human resources planning, job profiling, recruitment interviewing and selection, management development, customer relations and customer service.

Further, Goleman identified the five 'domains' of EQ as stated below.
1. Knowing your own emotions
2. Managing your own emotions
3. Motivating yourself
4. Recognizing and understanding other people's emotions
5. Managing relationships by managing the motions of others.

The five domains of EQ imply that people should be aware of their own feelings, channel their feelings to assist in achieving their goals, listen to their feelings and those of others' and have a strong yet realistic sense of optimism.

According to Goleman (1995a, 1995b, 1998; Goleman et al., 2002), people who have high emotional intelligence quotients (EQs) are more likely than people with lower EQs to create satisfying relationships, to be comfortable with themselves, and to work effectively with others.

Importantly, EQ draws from numerous other branches of behavioral, emotional and communications theories, such as NLP (Neuro-Linguistic Programming), Transactional Analysis, and empathy. Developing Emotional Intelligence in these areas and the five EQ domains people will become more productive and successful at what they do, and help others to be more productive and successful too. The process and outcomes of Emotional Intelligence development also contain many elements known to reduce stress for individuals and organizations, by decreasing conflict, improving relationships and understanding, and increasing stability, continuity and harmony. In fact, most theories involving communications and behavior become more powerful and meaningful when related to Emotional Intelligence.

Emotional intelligence includes more than being in touch with a person's feelings. A person also needs skills in expressing them constructively. Because humans are connected to each other, how one person expresses emotions to another affects the other persons (Goleman, 2006). If a person is expressing anger, others are likely to respond him with anger or deference. On the other hand, if he is expressing love or yearnings for closeness, others are likely to respond him more positively.

Likewise, academic emotions influence students' learning and achievement. Positive emotions foster their control over their learning, whereas negative emotions lead to more passive behavior. Positive emotions predict high achievement, and negative emotions predict low achievement. In summary, students' academic emotions are closely linked to their learning, self-control, and scholastic achievement (Pekrun, Goetz, Titz & Perry, 2002).

Components of Emotions

The starting point of emotions is people's perceptions of their circumstances. More specifically, appraisals are perceptions of whether people are getting what they want in a situation and whether conditions are favorable or unfavorable to their goals. Thus, appraisals capture a variety of judgments that people make about their circumstances. Appraisal theories of emotion claim that different appraisals of the environment elicit different emotional responses (Roseman & Smith, 2001).

Generally speaking, when people believe that the situation will enable them to achieve their goals, they experience positive emotions, and when they think that the situation will interfere with their goals, they experience negative emotions. Within this general framework, specific emotions are distinguished by the particular appraisals that people make (Planalp, 1999; Scherer, Schorr & Johnstone, 2001).

The link between appraisals and emotions are particularly relevant in the context of close relationships. Thus, appraisals of a situation are closely linked to the emotions people experience during interpersonal interactions.

The feelings that are set in motion by people's appraisals have four distinct parts. The first component is *self-perceptions of emotion*; in other words, people's own awareness of how they feel. The second component is the *physiology of emotion* that refers to the physical changes that occur within body systems when a person experiences feelings. Within the cardiovascular system, heart rate, blood flow to different parts of the body, and oxygen or adrenaline levels in the blood vary with different emotions. The third component is the *nonverbal markers of emotion* which are the changes in appearance that coincide with the experience of emotion. Nonverbal displays can be unconscious reflections of the physiological changes emotions produce, for example, the increase in blood flow to the face caused by embarrassment is visible as blushing. The last component of emotion is the *action tendencies* that make the body ready to perform behaviors appropriate for particular feelings.

Factors Influencing Emotions

Psychologists indentified four factors influencing emotions. Those are physiological influences, biological influences, cultural norms, and perceptual influence.

1. Physiological influences on Emotions

Early psychologists believed that people experience emotion when external stimuli cause physiological changes in them - called *organismic view of emotions*, commonly known as the *James–Lange view*, asserting that when an event occurs, an individual first responds physiologically, and only after that he/she does experience emotions (James, 1890; James & Lange, 1922). This perspective assumes that emotions are reflexes that follow from physiological stimuli. In other words, from the organismic outlook, emotions are both the product and the expression of occurrences in individuals' bodies as Chris Kleinke, Thomas Peterson, and Thomas Rutledge (1998) found that, when people smile, their moods are more positive, and when people frown, their moods are more negative. Hence, emotions result from physiological factors as instinctual responses to physiological arousal caused by external stimuli that are beyond conscious control. In short, the organismic view calls people's attention to the physiological aspects of emotions; they do have bodily responses to what happens around them.

2. *Biological influences on emotions*

Part of the brain - called hypothalamus is important in regulating the internal activities of the body. It has an important influence on many of the body's functions, including sexual behavior, emotions, hormone production, and the autonomic nervous system. The hypothalamus lies beneath the thalamus on the midline at the base of the brain. It is involved directly in the control of many of the body's vital drives and activities, such as eating, drinking, temperature regulation, sleep, emotional behavior, and sexual activity. It also controls the function of internal body organs by means of the autonomic nervous system, interacts closely with the pituitary gland, and helps coordinate activities of the brain stem (Encarta, 2008). Research has shown that the left hemisphere processes arithmetic, language and speech while

the right hemisphere interprets music, complex imagery, and spatial relationships and recognizes and expresses emotions.

3. *Cultural Norms*

As previously discussed in Chapter IV, perception is influenced by the culture and the social groups to which individuals belong. Historian Barbara Rosenwein (1998) calls the groups individuals identify with 'emotional communities' because they teach them how to understand and express emotions. Examples of emotional communities are families, neighborhoods, gangs, monasteries, a religious groups, schools and workplaces The society and communities in which people live influence their beliefs about which emotions are good or bad, which emotions they should express or repress, and with whom they can appropriately communicate which emotions. For example, the emotion of shame is emphasized much more in traditional Asian societies than in Western societies. This may explain why 95% of Chinese parents report that their children understand the meaning of shame by age 3, whereas only 10% of American parents report this (Sedgwick, 1995; Shaver et al., 1987; Shaver et al., 1992).

4. *Perceptual influences on Emotions*

James's view of the relationship between bodily states and feelings is no longer widely accepted (Ekman & Davidson, 1994; Frijda, 1986; McLemee, 2003; Reisenzaum, 1983). Today, most researchers think the physiological influences are less important than other factors in shaping emotions. The *perceptual view of emotions*, which is also called *appraisal theory*, asserts that subjective perceptions shape what external phenomena mean to individuals. External objects and events, as well as physiological reactions, have no intrinsic meaning. Instead, they gain meaning only as individuals attribute significance to them. People might interpret trembling hands as a symbol of fear, a raised fist as a threat, and a knot in the stomach as anxiety.

Alternatively, other people might interpret trembling hands as signifying joy on graduation day; a raised fist as power and racial pride, as it was during the civil rights movement of the 1960s and 1970s; and a knot in the stomach as excitement about receiving a major award.

The different interpretations lead people to define their emotions differently. That's the key to the perceptual view of emotions: people act on the basis of their interpretation of phenomena, not on the actual phenomena. In other words, how people view things leads them to feel disturbed, pleased, sad, joyous, afraid, and so forth. Thus, perceptions filter experiences, and it is the filtered experiences that influence what people feel and how they respond. For this reason, people respond differently to the same phenomenon depending on the meaning they attribute to it. For example, if a student earns a low score on a test, he/she might interpret it as evidence that he/she is not smart. This interpretation could lead him/her to feel shame or disappointment or other unpleasant emotions. Conversely, he/she might view the low score as the result of a tricky or overly rigorous exam, an interpretation that might lead him/her to feel anger at the teacher or resentment at the situation. Anger is very different from shame. Which one he/she feels depends on how he/she perceives the score and the meaning he/she attributes to it. In sum, the perceptual view reminds people that how they perceive external events, and their physiological reactions to them, influence the meanings they attach to experiences and the emotions they think are appropriate.

The perceptual view of emotions does not clearly identify the mechanism by which people interpret emotions. This problem is corrected in the *cognitive labeling view of emotions*, which is similar to the perceptual view but offers better explanation of how people move from experience to interpretation. In regard to the cognitive labeling view of emotions, the mechanism that allows this is language or symbols. This view claims that people's labels for their physiological responses influence how they interpret those responses (Schachter & Singer, 1962). Phrased in another another way, what

people feel may be shaped by how they label their physiological responses. The cognitive labeling view emphasizes the role of language in shaping people's interpretation of events, their physiological responses, appropriate emotions, or all three.

Interactive View of Emotions

Beginning in the 1970s, some scholars began to advance the *interactive view of emotions*, which proposes that social rules and understandings shape what people feel and how they do or do not express their feelings. Arlie Hochschild (1979, 1983, and 1990) pioneered in this area by investigating the ways that people experience, control, and express feelings. The interactive view of emotions includes four key concepts, namely framing rules, feeling rules, emotion work and relationship context. The ensuing discussion deals with the four key concepts.

1. Framing Rules

Framing rules define the emotional meaning of situations in regard to culture's display rules which tell its members when, where, and how emotions should be expressed. Consider, for example, how people of different religions grieve the death of a loved one. Within Judaism, a death is followed by seven days of intensive mourning, during which mirrors are covered, men do not shave, and family members wear a black ribbon. In contrast, Buddhism sees death as part of the normal order of the universe, and only a one-hour period of prayer or meditation is typical. In Islam, death is the door that everybody and everything must go through. Death is a threshold of another life in Hereafter. Muslims, especially the Bugis and Makassar people, hold wakes in the evening when a member in their social group dies. They hold wakes before the burial ceremony to read Al Quran and do prayers to appeal for forgiveness from Allah - may Allah the Almighty bestow mercies and blessings upon the departed person. The dead body should be buried without exceeding five praying times of the day. Funerals are grief and respectful occasions. Therefore, wedding receptions, as

joyful events, following the funerals are somber occasions at which any mirth or festivity would be perceived by the society members as disrespectful and inappropriate.

2. *Feeling Rules*

Feeling rules tell people what they have a right to feel or what they are expected to feel in particular situations. Feeling rules reflect and perpetuate the values of cultures and social groups (Miller, 1993, 1998; Nanda & Warms, 1998). All social communities have rules that specify acceptable and unacceptable ways to feel. Feeling rules are sometimes explicated in terms of rights and duties. For example, cultures that emphasize individuality promote the feeling rule that it is appropriate to feel pride in personal accomplishments, whereas cultures that emphasize collectivism teach members that accomplishments grow out of membership in groups and reflect well on those groups, not on individuals (Johnson, 2000). Thus, in such cultures a feeling rule might be that it is appropriate for a person to feel gratitude to family and community for personal accomplishments.

Parents differ in how they teach their children to deal with feelings. There are parents who encourage their children to control their inner feelings through *deep acting*, which involves learning what they should and should not feel. For instance, the parents teach their children that they should feel grateful when they are given a gift even if they don't like the gift. The parents teach the children not to feel angry when a sibling takes a toy. Indeed, deep acting requires changing how people perceive and label events and phenomena.

Other parents may emphasize *surface acting*, which involves controlling the outward expression of emotions rather than controlling feelings. Parents who emphasize surface acting teach their children to control their outward behaviors, not necessarily their inner feelings. For example, children learn that they should say "thank you" when they receive a gift and that they should not hit a sibling who takes

a toy. Expressing gratitude is emphasized more than feeling grateful, and refraining from hitting someone who takes a toy is stressed more than being willing to share toys.

In sum, apart from the belief that parents and their biological children are also genetically related, parents certainly influence their children's personalities in many important ways: in the examples or models they provide, in their warmth and style of discipline, and in the security or insecurity they inspire.

Another way in which feeling rules uphold social structure is by permitting the expression of negative feelings and even by permitting people who have power to express negative emotions in rude or disrespectful ways toward people with limited power. Hochschild's (1983) studies of people in service industries reveal that the less power employees have, the more they tend to be targets of negative emotional expressions from others. People who have more power may learn they have a right to express anger, offense, frustration, and so forth, whereas those who have less power may learn that it is not acceptable for them to express such emotions.

3. *Emotion Work*

Emotion work is the effort to generate what people think appropriate to feel in particular situations. People do emotion work to suppress or eliminate feelings they think are wrong (for example, feeling happy over the misfortune of someone they dislike). People also engage in emotion work to cultivate feelings they think they should have, such as prodding themselves to feel joy for their friend's good fortune. As Donna Vocate (1994) notes, much of a person's emotion work takes place through self-talk or intrapersonal communication. She tries to talk herself into feeling what she thinks is appropriate and out of feeling what she thinks is inappropriate. In addition, a person may often talk to friends to figure out whether her feelings are appropriate—she relies

on friends to help her reduce uncertainty about feelings (Heise, 1999; Milardo, 1986).

So far it is clear that framing rules, feeling rules, and emotion work are interrelated. Framing rules that define the emotional meaning of situations lead to feeling rules that tell people what they should feel or have a right to feel in a given context. If they don't feel what their feeling rules designate they should, they may engage in emotion work to squelch inappropriate feelings or to bring about feelings that they think suit the circumstances. They then express their feelings by following rules for appropriate expression of particular emotions in specific contexts.

The interactive view of emotions emphasizes the impact of social factors on how people perceive, label, and respond emotionally to experiences in their lives. The strength of this model is its acknowledgment of cultural differences in feelings and their expression. The view of emotions has implications for how much people think they can control what they feel and how they express their feelings in everyday life. People who agree with William James that feelings are instinctual, then they will assume that feelings cannot be managed. Whatever they feel, they feel. That's it. On the other hand, those who accept the interactive view of emotions, they are more likely to think they can analyze their feelings and perhaps change them and express them through emotion work.

A person may not have total control over what he feels, but usually he can exert some control. Furthermore, he can exercise substantial control over how he expresses his feelings and to whom he expresses them. Taking personal responsibility for when, how, and to whom he expresses feelings is a cornerstone of ethical interpersonal communication (Anderson & Guerrero, 1998; Fridlund, 1994; Philippot & Feldman, 2004).

4. *Relationship Context*

The nature of the relationship between partners shapes the expression of emotions. Close relationship partners have many opportunities to help or hinder each other's goals in ways that evoke emotions (Berscheid & Ammazzalorso, 2004). Research has shown that having a romantic partner who fulfills needs increases day-to-day experience of positive emotions (Le & Agnew, 2001). Conversely, people experience more intense negative emotions when a romantic partner, rather than a friend, dismisses their concerns (Fehr & Harasymchuk, 2005). Moreover, people's disagreeable behaviors in relationships make their partner feel worse the more often they occur (Cunningham, Shamblen, Barbee & Ault, 2005). In these ways, closest relationships are also the most emotionally volatile. Therefore, a person is more likely to express his emotions to relationship partners he trusts. Not surprisingly, then, people are generally more willing to express emotions to partners in personal, rather than business, relationships (Clark & Finkel, 2005). In addition, college students in the United States report that they rely on their best friends for emotional support more than anyone else (Ryan et al., 2005). The nature and duration of a relationship influence how much the partners disclose their feelings. One notable exception to the tendency for people to express emotions in close, rather than non-intimate, relationships is the practice of sharing emotions in online venues. For some people, visiting chatrooms, using Twitter, or blogging gives them a place to describe their feelings to an often large number of friends, acquaintances, and even strangers. Many other people still prefer to discuss their emotions with close friends and relationship partners in face-to face interactions.

Communicating Emotion Effectively

Wood (2010:170-190) suggests six guidelines for effective communication of emotions. They are identify your emotion, choose how to express emotions, own your feelings, monitor

your self-talk, respond sensitively when others communicate emotions, and avoid mind reading.

1. *Identify Your Emotion*

   The first guideline for effective communication of emotions is to identify what the communicators feel. In other words, before people can communicate emotions effectively, they must be able to identify what they feel; and to do this is not easy. People may be alienated from their emotions or unclear about what they feel, especially if they are experiencing multiple emotions at once. To become more aware of emotions, a person must give undivided attention to his inner self. Just can learn to ignore his feelings, he can also teach himself to notice and heed their feelings. Generally, identifying a person's emotions requires him to sort out complex mixtures of feelings. For example, a person sometimes feels both anxious and hopeful. To recognize only that he feels hopeful is to overlook the anxiety. To realize only that he feels anxious is to ignore the hope he also feels. Recognizing the existence of both feelings will allow him to tune in to himself and to communicate accurately to others what he is experiencing.

   When sorting out intermingled feelings, it's useful for the individual to identify the primary or main feeling—the one or ones that are dominant in the moment. This will allow him to communicate clearly to others what is most important in his emotional state.

2. *Choose How to Express Emotions*

   The second guideline for effective communication of emotions is choosing the appropriate way to express emotions. Once a person knows what he feels, he can consider how to express his emotions. The first choice facing him is whether or not he wants to communicate his emotions to particular people. It is sometimes both wise and compassionate not to tell people what he feels. He may decide that expressing particular emotions would hurt others and

would not accomplish anything positive. A person may decide not to communicate his emotions because he prefers to keep some of his feelings private. This is a reasonable choice if the feelings he keeps to himself are not ones that other people need to know in order to understand him and to be in satisfying relationships with him. It is quite plausible that an individual does not have a responsibility to bare his souls to everyone, nor is he required to disclose all his feelings. If he decides that he does want to communicate his emotions, then he should assess the different ways he might do that and select the one that seems likely to be most effective. There are four guidelines that can help people decide how to express emotions.

First, an individual must evaluate his current state. If she is really upset or angry, she may not be able to express herself clearly and fairly. In moments of extreme emotion, her perceptions may be distorted, and she may say things she does not mean. Remember that communication is irreversible—a person cannot unsay what she has said. According to Daniel Goleman (1995b), it takes about 20 minutes for a person to cleanse her minds and bodies of anger. Thus, if she is really angry, she may want to wait until she has cooled down so that she can discuss her feelings more fruitfully.

The second step is to decide to whom a person wants to express her feelings. Often, a person wants to communicate her emotions to the people she concerns—the person with whom she is upset or whose understanding she seeks. Yet, sometimes a person does not want to talk to the people who are the target of her feelings. She might be too upset to talk productively, or she might not think the person can help her. In cases such as these, it may be useful to find someone else to whom she can safely express her feelings without harming the person. Venting can be healthy because it allows us to acknowledge strong feelings without imposing them on

others who might be hurt. A good friend can be a safety valve when we want to vent.

The third step is to select an appropriate time to discuss feelings. Most of people are better able to listen and respond when they are not preoccupied, defensive, stressed, rushed, or tired. Generally, it is not productive to launch a discussion of feelings when people lack the time or energy to focus on the conversation. It may be better to defer discussion until they and the other person have the psychological and physical resources to engage mindfully.

The last step is to select an appropriate setting for discussing feelings. Many feelings can be expressed well in a variety of settings. For instance, it would be appropriate for a person to tell a friend while walking on campus, or in a private conversation. Many people report that they feel freer to express emotions honestly online than in face-to-face communication (Baym, 2002). However, some people really dislike communicating about personal topics online. So, before choosing to discuss emotions in cyberspace, make sure the other person is comfortable with that.

3. *Own Your Feelings*

The third guideline for effective communication of emotions is the communicators own their feelings. The communicator who owns his feelings uses *I* language. A communicator using *I* language to express his feelings refers that he has his own responsibility for his feelings – not anyone else. When a communicator relies on *you* language ("You hurt me"), he risks misleading himself about his accountability for his emotions. *I* language reduces the potential for defensiveness by focusing on specific behaviors that the speaker would like changed ("I feel hurt when you interrupt me") instead of criticizing another's basic self ("You are so rude"). Criticisms of specific behaviors are less likely to threaten a person's self-concept than criticisms of the speaker's personality or self (Cupach & Carlson, 2002).

Thus, when a communicator uses *I* language to describe how he feels when others behave in particular ways, the other persons are more able to listen thoughtfully and respond sensitively to his expression of emotion.

4. *Monitor Your Self-Talk*

The fourth guideline for effective communication of emotions is to monitor self-talk. Self-talk is communication with self. An communicator is engaging in self-talk when he does emotion work. He might say, "I shouldn't feel angry" or "I don't want to come across as a wimp by showing how much that hurt." Thus, he may talk himself out of or into feelings and out of or into ways of expressing feelings. Psychologist Martin Seligman (1990:9) believes that "our thoughts are not merely reactions to events; they change what ensues." In other words, the thoughts people communicate to themselves affect what happens in their lives. Self-talk can work for them or against them, depending on whether they manage it or it manages them. Tom Rusk and Natalie Rusk in their book *Mind Traps* (1988) point out that many people have self-defeating ideas that get in the way of their effectiveness and happiness. In their view, unless people learn to manage their feelings effectively, they cannot change patterns of behavior that leave them stuck in ruts, which can become self-fulfilling prophecies. Tuning in to self-talk and learning to monitor it help people manage their emotions.

5. *Respond Sensitively When Others Communicate Emotions*

The fifth guideline for effective communication of emotions is to respond sensitively when a communicator expresses his feelings to others. Responding sensitively to communication partners varies. Communicating emotions effectively requires the communicators to become, in turn, good listeners. Being good listeners is important not only personal relationships but also in workplace relationships (Kanov, Maitlis, Worline, Dutton, Frost & Lilus, 2004; Miller, 2007).

When a communicator expresses feelings, the communication partner's first tendency may be to respond with general statements, such as

'Time heals all wounds'
'You shouldn't feel bad'
'You'll be fine', or
'You'll feel better once you get this into perspective.'

Although such statements may be intended to provide reassurance by the communication partner, in effect the statements tell the one who expresses his feelings that she is not allowed to feel what she is feeling, or that she will be okay (right, normal) once she stops feeling what she is feeling.

Another common mistake in responding to a communication partner's expression of feelings is to try to solve her problem so the feelings will go away. Research suggests that the tendency to try to solve others' problems is more common in men than women (Swain, 1989; Tannen, 1990). Helping another solve a problem may be appreciated, but usually it is not the first support a person needs when she or he is expressing strong emotions. What many people need first is just the freedom to say what they are feeling and have those feelings accepted by others. Probably because of socialization, women are generally more skilled than men at providing solace, comfort, and emotional support (Basow & Rubenfeld, 2003; MacGeorge, Gillihan, Samter, & Clark, 2003; MacGeorge, Graves, Feng, Gillihan, & Burleson, 2004).

When a communicator expresses emotions to her communication partner, it is supportive to begin by showing that the communication partner is willing to discuss emotional topics with her. He does not have to agree or approve to accept what she is feeling. While listening, it is helpful if he interjects a few minimal encouragers, for example, by saying, 'I understand,' 'I see,' or 'Go on, I am listening.' The minimal encouragers convey that he accepts

her feelings and wants her to continue talking. It is also appropriate if he mentions his own experiences briefly to show that he empathizes.

Paraphrasing is another way to show that a communication partner understands what the communicator feels. When a communication partner mirrors back not just the content but the feeling of what the communicator says, it confirms her what she feels. Such paraphrases might work:

> '*So, it sounds as if you were really surprised by what happened. Is that right?'*
> *'What I'm hearing is that you are more hurt than angry. Does that sound right to you?'*

These examples of paraphrasing allow the communication partner to check on the perception of the communicator's feelings and also show that the communication partner is listening actively.

6. *Avoid Mind Reading*

The last guideline for effective communication of emotions is to avoid mind reading. Mind reading is assuming that a person understands what another person thinks, feels, or perceives. When people mind read, they act as though they know what's on another person's mind, and this can get them into trouble. Marriage counselors and communication scholars say mind reading contributes to conflict between people (Dickson, 1995; Gottman, 1993). The danger of mind reading is that people may misinterpret others. People also mind read when they tell themselves they know how somebody else will feel or react or what he or she will do. The truth is that people don't really know; they are only guessing. When they mind read, they impose their perspectives on an individual instead of allowing him to say what he thinks. This can cause misunderstandings and resentment because most of prefer to speak for themselves.

Consider the following typical expressions that people usually say when they mind read other people.

'I know what you mean.' (The person has not say anything yet)
'I know what you feel.' (How you can know my feelings, I haven't told you)
'I know why you're upset.' (I am not upset, I am OK)

Summary

This chapter explores the complex world of emotions and how emotions are communicated. Different views of what involved in experiencing and expressing emotions are highlighted. Emotions range from positive to negative and involve more or less arousal; they can be pure or blended forms of several basic emotions; and they can be distinguished by the social functions that they serve. Cultural norms specify which emotions a person should express, as well as when and to whom he can express his feelings. Emotional intelligence – the ability to perceive and manage feelings – helps a person communicate his feelings more carefully and to respond to other people's emotions more skillfully. In particular, close interpersonal relationships are a place where some of the communicators' most negative emotions are created and soothed. The final focus of discussion of the chapter is the guidelines for effective communication about emotions. There are six guidelines that can help people to be effective in expressing their feelings and responding to the feelings of others. Because these guidelines are critical to interpersonal communication, there are restated as the closing remarks of this chapter.

1. Identify your emotions.
2. Choose how to communicate your emotions.
3. Own your feelings.
4. Monitor your self-talk.
5. Adopt a rational–emotive approach to emotions.
6. Respond sensitively when others communicate emotions.

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CHAPTER VI
LANGUAGE IMPERATIVE FOR INTERPERSONAL COMMUNICATION

Chapter Outline

1. *Introduction*
2. *Meaning*
3. *Language as a Powerful Tool of Communication*
4. *Language Rules and Communication Rules*
5. *Factors Affecting Language Use in Interpersonal Communication*
6. *Summary*
7. *References*

Learning Objectives

After reading this chapter, you are expected:
- ➢ to be able to explain language as a powerful tool of communication
- ➢ to be able to distinguish between abstract language and concrete language
- ➢ to be able to explain language rules and communication rules
- ➢ to interact both verbally and nonverbally in an effort to generate shared meanings of the factors that affect language use
- ➢ to possess positive predisposition and self awareness of biased language avoidance

Introduction

Human beings are Al Bayan (QS, Al-Rahman (55): 1-4), that is they are speaking and intelligent species.

In the name of Allah, Most Gracious, Most Merciful

- • (Allah) Most Gracious
  - *- (Tuhan) Yang Maha Pemurah*
- • It is He Who has taught the Qur'an
  - *- Yang telah mengajarkan Al Qur'an.*
- • He has created man
  - *- Dia menciptakan manusia*
- • He has taught him speech (and intelligence).
  - *- Mengajarnya pandai berbicara.*

Language is a symbolic system, arbitrary, productive, dynamic, varied, and specific to human beings; language is a tool of social interaction, and social identity; language is a tool of communication, a tool of thought, and a tool of expression; language organizes and shapes perceptions and those of others.

Language has its own feature – *verbal*. Verbal means 'consisting of words' or 'using words. Human beings mostly use verbal language in the forms of intertwined words to create meaningful messages to communicate with other people whether in person or with some communication technology modes of communicating. Language develops along with the new cultural developments of the language community. Hence, the human world is a world of **words** and **meanings**. Virtually, language is a powerful (but imperfect) tool for communication whatever intended messages are to be communicated, to whom the messages are meant to appeal for or to express to or to share with, how the messages are communicated, what for (why) the messages are communicated, where and when the messages are mostly appropriate to be communicated, and who the communicators are. For example, a devoted Muslim mother puts priority on communicating to her Creator, sitting on her praying rug, opening her hands upright and earnestly appealing from her inner heart asking for forgiveness from Allah; may Allah, the

Almighty, the Beneficent, and the Merciful bestow mercies and blessings upon her late parents, her husband, her children and herself; another person may favor to communicate to himself that is doing self - talk asking himself who he is, what he has done for his family and himself, what he has contributed to his nation, and what his life is for; and many other individuals like communicating to others to share ideas, feelings, and activities.

In communication, the communicators may express concrete or abstract meanings; they apply syntactic, semantic, and pragmatic rules in their communication; they are aware that there are factors which affect their language use in their interpersonal communication which lead them to seek for biased language avoidance.

Meaning

Meaning is the correlation between language and experience, of which humans bring a wealth to any communication event (Littlejohn, 1983). Ruhly (1976:21) defines meaning as the association we put together with a given behavior. Three factors are involved in such a definition, namely referential, experiential, and purpose.

The referential factor of meaning: Words as well other kinds of symbols represent objects, situations, conditions, and states. A symbol is something that stands for something else but bears no natural relationship to it. Words are symbols because they bear no natural relationship to the things they symbolize.

The experiential factor of meaning: This stresses the fact that meaning is largely a matter of experience. How communicators experience the world is in part determined by the meanings they attach to the symbols they use. At the same time, the experiences that they have shape their communicated meanings. The communicators use symbols to affect and adapt to their environment and all the while the meanings they have attached to language affect how they experience the environment.

The purpose factor of meaning: This factor implies that the communicators' reasons for interacting with other people are a significant aspect of meaning. They fulfill purpose in using language and other symbols, and these purposes shape the way in which symbols are used.

The associations that the communicators put together with a given behavior are learned, for the most part, and are learned from their parents, relatives, teachers, friends, and acquaintances of all sorts.

Meanings can be denotative, connotative, contextual, and figurative.

Denotative meaning is defined as the relationship between the word symbol and the object or action referred to. Denotative meaning is relatively fixed and stable. The meaning gets fixed in people's minds with the recurrent association of the word with the things.

Connotative meaning is the evaluative, emotional, or affective meaning which comes from the way in which the denotative meaning was learned. Connotative meanings are the feelings called up by the hearer of the words. The connotative feelings are personal although many people belonging to the same culture may hold approximately the same connotative meanings for various words. For example, words like *mother, home, freedom*, and *friend*, carry similar connotative meanings–positive in nature, for Americans. In all cultures, certain words have unique meanings, carrying entirely different ones from culture to culture. *Cow* carries a connotative meaning to Hindus not subscribed in many other cultures. To Hindus, a cow is a sacred animal to be revered and protected. In most other cultures, a cow is to be milked until it dries up, and then it becomes food.

Contextual meaning: Words can change their meaning depending upon the context. The word *love* carries two different meanings in the following sentences:

1. Mike: 'Ann, I love you!'

2. Liz: 'I'd love to go with you, Richard!'

In the first sentence, Mike is expressing a strong and passionate affection to Ann. In the second sentence, Liz is conveying a desire to join Richard.

Figurative meaning carries affective connotations, helping bring the listener the speaker's feelings. Figurative meanings are often expressed in idiomatic constructions. For example:

Suzan: '*I've been waiting ages for you – you're an hour late-* Judith.'

This sentence lets Judith know how angry Suzan is for being kept waiting by Judith.

To use language as a powerful tool of communication, though it is not the perfect tool, a communicator should be competent to select appropriate words to convey his intended meanings that perfectly fit and ethically suit the contexts; whether he is going to share ideas and feelings with others; whether he is going to persuade or assure others; whether he is going to cheer up, complement, congratulate, thank, argue or protest others; whether he is going to ask for an apology, help or affirmation; whether he is going to express his empathy and sympathy to others; and many more similar matters. The words he uses may refer to denotative, connotative, or figurative meanings; the words he uses may be dealing with concrete meanings (more specific and focused) or abstract words, in accordance with language rules: - syntactic, semantic, and pragmatic rules in their interpersonal communication. In other words, a competent communicator who uses language as a powerful tool of communication is always attentive to the values that he wants to uphold in a particular situation by considering the following questions:

What words are right and good to say?
What words are wrong and bad to say?

Unfortunately, different cultures have different answers to these questions. What constitutes right and good, wrong and bad

are not always interculturally obvious, and people do not always agree about what is good and what is bad. For example, honesty is almost universally accepted and valued as *good* communication behavior and *hurting someone's feelings* is typically viewed as *bad* communication behavior. But, what happens when a person finds himself in a situation in which his honesty might be hurtful to his communication partner? Should he be honest even though the result might be negative, or should he be dishonest to protect the feelings of his communication partner? In many ways, the decision in this context will depend on which trait − honesty or kindness − he views as the most honorable or moral in that situation. In sum, language as a powerful tool of communication should be ethic and culture-based in which the choice of words to use becomes the prime criterion of creating harmonious relations among the communicators in their interpersonal communication context.

Consider the following two lists of words. List 1: A-Z List of Adjectives expressing positive meanings in most if not all cultures in the world, depending upon the contexts in which the words are used, and List 2: A-Z List of Adjectives expressing negative meanings in most if not all cultures in the world which also depends upon the contexts in which the words are used.

List 1. Adjectives expressing positive meanings

A

able (abler, ablest), abiding, abloom, abnormal, absolute, absorbed, abstract, abstruse, abundant, abuzz, academic, accelerated, acceptable, accessible, accommodating,

accomplished, accomplishing, accountable, accustomed, accredited, accurate, acerbic, achievable, active, actual, acquainted, acquired, adamant, adaptable, adaptive, adept, addicted, additional, adequate, adjacent, adjustable, admirable, admired, admissible, admitted, adoptive, adorable, adroit, advanced, advantageous, adventurous, advisable, aesthetic, affable, affected, affectionate, affective, affiliated, affirmative, affluent, affordable, ageless, agile, agreeable, alert, alive, altruistic, amazing, amazed, ambiguous, ambitious, amenable, amiable, ample, amusing, analogous, angelic, anticipated, antique, anxious, apparent, appealing, applicable, appreciable, appreciative, apprehensible, approachable, appropriate, approximate, apt, arbitrary, ardent, aristocratic, aromatic, artificial, artistic, assertive, assessable, assimilated, associated, attachable, attached, attainable, attentive, attractive, audacious, authentic, authoritative, authorized, automatic, available, avant-garde, average, avoidable, awesome

B

basic, beaming, bearable, beautiful, begging, behavioral, believable, beloved, beneficial, benevolent, biological, blessed, blissful, blooming, blossoming, bold, boosted (encouraging), boosting (strengthening), bouncy, brave, brief, bright, brilliant, broad-minded, bubbly, built-in

C

calm, candid, capable, captivated, careful, caring, categorical, cautious, central, ceremonial, certain, challenging, changeable, characteristic, charitable, cheering, clean, clear, clever, cogent, coherent, cohesive, collaborative, collective, colorful, colossal, common, comfortable, committed, commonsense, communicative, compact, comparable, comparative, compassionate, compatible, competent, competitive, compliant, complete, comprehensible, comprehensive, compulsory,

computable, concise, conclusive, concrete, conducive, confident, congruent, congruous, connected, conscious, conscientious, connotative, consecutive, considerable, consistent, constant, constructive, consummate, contemporary, contented, continual, convenient, conventional, conversant, convinced, convincing, cooperative, cordial, corrective, corresponding, courageous, courteous, cozy, credible, criminal, crucial, cultural, cultivated, curative, current, cute

D

daring, dear, decent, decipherable, decisive, decorative, dedicated, deep, defensible, definitive, deliberate, delicious, delighted, delightful, demanding, democratic, demonstrative, denotative, descriptive, designed, detailed, detectable, determined, developed, devised, devoted , dialectal, didactic, digital, dignified, diligent, diplomatic, direct, disciplined, distinctive, distinguished, distinguishing, distorted, documentary, documented, domestic,

down-to earth, dutiful, dynamic

E

eager, earnest, earthy, easygoing, ebullient, echoic, eclectic, ecological, economical, educational, educative, effective, efficient, elastic, elegant, elevated (raised up), elevating (inspiring), eligible, elite, embedded, emblematic, eminent, empowering, emphatic, encouraging, enduring, energetic, engrossed, enjoyable, enlightening, enormous, enough, entitled, enthusiastic, entire, environmental, equal, established, esteemed, essential, ethical, ethnic, even-tempered, etymological, evident, exact, exemplary, excellent, exceptional, excessive, excited, exciting, exclusive, excusable, existing, expensive, experienced, experimental, expert, explanatory, explicatory, explicit, express, expressive, extensive

F

fabulous, facilitative, factual, fair, faithful, famous, fanatic, fanciful, fantastic, farsighted, fascinating, fashionable, fast, favorable, feasible, female, feminine, figurative, filtering, final, fine, firm, fixed, flamboyant, flexible, flourishing, fluent, focused, fond, foremost, formalized, fortunate, fragrant, frank, free, frequent, friendly, frugal, fruitful, full, fun, fundamental, fused, futuristic

G

gainful, gamy, gangling, gargantuan, general, generous, genetic, genial, gentle, genuine, geographic, gestured, gifted, gigantic, glad, glamorous , global, golden, good, gorgeous, graceful, gracious, gradual, grammatical, grand, glittering, grateful, gratifying, great, glorious

H

habitable, habitual, halcyon, hale, hallowed, handpicked, hands-on, handy, happy, happy-go-lucky, handsome, hard-working, harmless, harmonious, harmonized, harmonizing, healed, healing, healthy, heartening, heartwarming, hearty, heavenly, heavy, heedful, here and now, heroic, heuristic, high, highbrow, hi-tech, historic, holistic, holy, home, honest, honorable, honored, hopeful, horizontal, hospitable, huge, human, humane, humble, humorous, hunky, hygienic, hypothetical

I

iconic, ideal, identical, identifiable, ideological, idiomatic, idiosyncratic, idolized, idyllic, illustrative, imaginable, imaginative, immediate, imperative, implicit, implied, imploring, important, impressive, inborn , incessant, incidental, incisive, inclined, inclusive, incorporated, indebted, indelible, independent, in-depth, indigenous, ingenious, ingrained, innocent, innovative, inside, insightful, inspired, inspiring, inspirational, institutional, instructive, instructional, integral, integrated, integrative,

intellectual, intelligent, intelligible, intended, intense, intensive, interactive, interchangeable, intercultural, interdepartmental, interdependent, interdisciplinary, interior, internal, intimate, invented, inventive, involved, invulnerable

J

jaunty, jolly, jovial, joyful, judgmental, judicial, judicious, just, justifiable, justified, justifying, juvenile

K

kaleidoscopic, keen, key (crucial), keynote (most important), kind, kindhearted, kindred, kinematic, kinetic, kingly, king-size, knowledgeable

L

labial, lasting, latest, legal, legitimate, lengthy, leisurely, lenient, leonine, level, liable, licensed, lifelike, linguistic, linked, literate, lithe, live, lively, local, located, localized, lofty, logical, logistic, long, long-lasting, lovely, loving, loyal, lucky, luxurious

M

macho, magnificent, main, mainstream, majestic, major, manageable, marvelous, masculine, massive, mature, meaningful, measurable, mechanical, mediocre, memorable, mental, merciful, merged, methodical, middle-of-the-road, mild, mimed, mindful, misleading, mobile, modern, modest, monumental, moral, morphological, mutual

N

naïve (simple/trusting) narrative, national, native, natural, navigational, near, neat, necessary, negotiable, nervous, neutral, new, nice, noble, nonaggressive, nonaligned, nonbelligerent, nonverbal, nonviolent, normal, normative, nostalgic, noticeable, novel, numerical, numerous,

O

obedient, objective, obliged, obligated, obligatory, obtainable, obtrusive, obvious, official, omniscient,

ongoing, onside, ontological, open, operational, operative, optimal, optimistic, optimum, optional, opulent, oral, oratorical, orderly, ordinary, organic, organized, oriented, original, ornamental, ornate, osmotic, ostensible, ostensive, outstanding, overall, overt, overwhelming, own

P

painstaking, paramount, passable, particular, passionate, patient, peaceful, pedagogic, perceptual, perfect, permanent, perpetual, persevering, persistent, personal, perspective, persuasive, persistent, pertinent, philological, philosophic, philosophical, phonological, physical, pivotal, planned, plausible, pleasant, pleased, pleasing, plenty, political, popular, positive, possible, potential, practical, precious, predictable, predicted, present, prestigious, presumable, presumed, pretty, primary, prime, principal, private, privileged, prized, probable, procedural, professional, proficient, profitable, projected, prominent, prompt, promising, proper, prophetic, proposed, prospective, prosperous, protective, proximate, prudent, psychological, public, punctual, pure, purified, purposeful, putative

Q

qualified, qualitative, quantifiable, quantitative, quarterly, quasi, queenly, quenched, quick, quiet, quintessential

R

radiant, rapid, rapt, rapturous, rational, reachable, ready, readymade, real, realistic, reasonable, recent, receptive, reciprocal, recurrent, regal, regular, related, relative, relaxed, reliable, relieved, religious, remarkable, remedial, renewable, replaceable, representative, resonant, resourceful, respectable, respectful, responsible, revered, rich, ridiculous, rife, right, righteous, rightful, ripe, robust, romantic, roomy, rooted, rosy, routine, royal, rubbery, ruddy, rudimentary

S

sacred, safe, sanitized, sarcastic, satisfactory, scholastic, secure, semantic, sensible, sentimental, separable, serene, serious, shared, shiny, significant, silly, silvery, simple, sincere, skilled, skillful , slim, smart, smooth, sociable, social, sociable, soft, solemn, sophisticated, sore, sparkling, special , specific, spectacular, speculative, splendid, spontaneous, stable, standard, standardized, state-of-the-art, steadfast, steady, sterilized, still, stimulating, straightforward, stunning, stylish, subsequent, substantial, substantive, substitutable, subtle, succeeding, successful, successive, succinct, suitable, sunny, superb, supple, supportive, sure, susceptible, sustainable, swappable, swift, symmetrical, sympathetic, synergetic, synonymous, syntactic, syntactical, systematic, systemic

T

tabular, tactful, talkative, talented, tall, tame, tangible, tantamount, tasteful, tasty, technical, temperate, tenacious, tender, tentative, terrific, thankful, thorough, thoroughgoing, thoughtful, thrifty, tidy, timely, titanic, tolerable, tolerant, total, traditional, tranquil, transparent, triumphant, true, trustful, trustworthy, tuneful, tutorial, twinkling, typical

U

ubiquitous, ultramodern, unbeatable, understandable, unforgettable, unified, united, universal, unique , uplifting, upright, upstanding, up-to-date, up-to-the minute, urgent, useful, usual

V

valiant, valid, valuable, valued, veiled (*berjilbab*), verbal, very (exactly the right),versatile, viable, vibrant, vicinal, victorious, vigorous, virtual, virtuous, visible, visionary, vital, vivacious, vivid

W (-X) Y Z

warm, warm-hearted, watchful, weighty, welcoming, well-known, willing, witty, wise, wonderful, woolen, wet, wooly, worthy , written yearly, year-round, yielding , young, zealous

List 2. Adjectives expressing negative meaning

A

abandoned, abashed, abject, abnormal, abortive, abrupt, absent, absent-minded, absurd, abusive, abysmal, accidental, accursed, accused, acute, addlebrained, adulterous, afloat, afraid, agape, ageing, aggravating, aggressive, aggrieved, aimless, ambiguous, ambivalent, amoral, angry, anguished, annoyed, annoying, antagonistic, anxious, apathetic, apprehensive, arguable, arid, arrant, arrogant, assaultive, atrabilious, avaricious, aversive, awful, awkward

B

bad, baffled, banned, bare, barefaced, barren, baseless, bashful, bastard, beastly, beaten, betraying, bewildered, bewildering, biased, bitter, bizarre, blatant, bleak, blinkered (narrow-minded), blunt, blurred, blind, bloated, bloodthirsty, bloody, blotto, blurred, blushing, boastful, bombastic, bored, boring, bothersome, breathless, brittle, broke (informal –having no money), broken, brutal, bumpy

C

callous, careless, casual, characterless, cloudy, coarse, cold-blooded, colorless, complex, complicated, concealed, conditional, conditioned, confused, confusing, contradictory, controversial, corrupt, coward, coy, criminal, crooked, crowded, cruel, cunning, cursed, cynical

D

damaged, damnable, dangerous, dark, dead, decayed, deceitful, deceptive, defective, deficient, dehydrated, dejected, demoralized, depressed, depressing, deserted,

destructive ,devious, difficult, disappearing, disappointed, disconnected, discontinuous, discouraged, discourteous, disguised, disgusting, disheartened, ,disobedient, disorganized, dispirited, disputable, dissatisfied, divorced, doubtful, downtrodden, draining, dreadful, dry, dubious, dull, dumb

E

ebbing, eccentric, effortless, egocentric, egotistic, embarrassing, empty, endangered, endless, enigmatic, enraged, envious, evil, exhausted

F

fading, faint, false, fat, fatigued, faulty, fearful, feeble, felonious, flooded, foolish, forbidden, forgetful, foxy, fragile, frail, frightened, frivolous, fruitless, frustrated, furious, futile, fuzzy

G

gabby, gibbering, glaring, gloomy, gone, gory, graceless, grainy, grating, green-eyed, grumpy, gruff

H

hapless, harmful, harassed, hardhearted, harsh, hasty, haunted, hawkish, hazardous, hazy, headstrong, heartless, hesitating, hesitant, hidden, hidebound, hideous, hoarse, homeless, hopeless, horrid, horrific, , horrified, hostile, hurried, hysteric, hysterical,

I

idle, ignored, ill, illegal, illegible, illegitimate, illicit, illiterate, , illogical, illusory, immature, immoral, impatient, imperfect, impetuous, impolite, impractical, imprecise, imprudent, inaccessible, inaccurate, inadequate, inappropriate, inattentive, incapable, incited, incoherent, inconsiderate, inconsistent, inconvenient, indecent, indecisive, indifferent, indignant, indistinct , indolent, ineffective, inefficient, inescapable, inexperienced, inevitable, infertile, infrequent, ignored, inhospitable, inhumane, injured, irritating, insensible,

213

insensitive, insolent, insufficient, insulted, insulting, intermittent, intolerable, intolerant, intricate, invalid, irreconcilable, irregular, irresponsible, irresponsive, irritated, irritating.

J

jaded, jagged, jammed, jam-packed, jangly, jaundiced, jealous, jerky

K

kaput, killing (tiring), kitschy (tasteless), knackered (tired),

L

labored, laborious, lamenting, languid, languishing, late, lax, lethargic, lifeless, limited, lonely, lost, loveless, lovesick

M

malformed, malfunctioning, maltreated, marginal, masked, meaningless, melancholic, merciless, mindless, miserable, missing, mistreated, misunderstood, monotonous, moody, motionless, mournful, muddy, murderous, mysterious

N

naïve (inexperienced), naked, nameless, narrow-minded, nasty, naughty, negative, negligent, negligible, nostalgic

O

obscene, obscure, obsessed, obsessive, obstinate, obstructive, obnoxious, obtainable, occasional, odd, offended, offensive, ominous, opportunistic, opposed, opposing, opposite, oppressed, oppressive, overactive, overused, overweight, overworked, overwrought

P

pain, painful, peculiar, pejorative, perplexed, perplexing, pessimistic, pitiless, pointless, polemical, poor, populous, pretentious, prejudging, prejudiced, problematic, provocative, provoked, purposeless, puzzled, puzzling

Q

quarrelsome, queasy, queer, querulous, questionable, quibbling, quiescent, quirky, quixotic, quizzical

R

racial, raffish, ragged, rampant, ramshackle, rancid, random, randy, rapacious, rare, radical, reactive, rebarbative rebellious, recalcitrant, recessive, reckless, resentful, restricted, reticent, revengeful, ridiculous, rigorous, riotous, risky, rocky, roofless, rotten, rude, rueful, ruminative, ruined, rushed, rusty, ruthless,

S

sad, sarcastic, sardonic, saturated, saturnine, scarce, secluded, scornful, secretive, senseless, separated, severe, shallow, shocking, short-sighted, shy, sick, silly, sinful, sluggish, sly, smoky, somber, sorrowful, soaked, speechless, sporadic, stern, strange, strict, stubborn, sudden, sullen, superficial, suspicious, swollen

T

tacit, tactless, tame, tasteless, tedious, tense, terrible, thick, thin, thirsty, thoughtless, timid, tiny, tiresome, tiring, tortuous, tortured, tough, trapped, trifling, trivial, troublesome, tuneless, turbid, turbulent, turgid, twisted, tricky

U

unachievable, unattainable, unavailable, unavoidable, unbearable, uncertain, unclear, uneasy, unemotional, unequal, unethical, unexpected, unfair, unfeasible, unfortunate, unforgiving, unintended, uninterested, unjust, unkind, unknown, unmoved, unplanned, unpleasant, unreachable, unresponsive, unsettled, useless, unstable, unsuccessful, unsure, unsympathetic, unusual, unwise, upset

V

vacant, vacillating, vacuous, vague, vanished, vanishing, veiled (*terselubungi/diselubungi)* vexing, vile, violent, vicious, vulgar

W

wasted, wasteful, watery, waterless, weak, weakening, weary, wearisome, wet, wild, withered, withering, wordy, worrisome, wrecked, wicked, worthless

X Y Z

yearning (anxious),

Language as a Powerful Tool of Communication

Since language is species-specific to human beings and the human world is a world of words and meanings, and communication is the integral part of human beings, language emerges as the indispensable tool to convey whatever human beings think, whatever they feel, and whatever they do; they can cater them all in verbal language and reinforce them nonverbally in interpersonal communication. The idea that many problems of human relationships are merely caused by bad interpersonal communication and bad interpersonal communication can be solved by good interpersonal communication most of the time. Importantly, good interpersonal communication is both a means and an end in interactions of human beings. As a means, it functions to rekindle the darkness of disharmonious relationship; and as an end, good interpersonal communication always strengthens and solidifies the bonds of good relationships. In other words, language as a tool of communication has constructive power of affecting communicators positively, yet it cannot be denied that language also has destructive power of generating conflicts among the communicators. In other words, language has the power to enhance or harm personal, social, and professional relationships.

The communicators, most of the time (if not all the time), deliberately use words to define their perceptions, moods, emotions, feelings, relationships, thoughts and activities. They may use various media and various forms of strategies which accord with the cultural themes of human progress, modernization, and globalization to express, for instance, persuasion, apology, forgiveness, petition, disappointment, protest, complain, and warning to influence other people. In short, language has a pivotal role in human interaction; it refers to words people use to communicate a wide range of topics and knowledge about how to use those words to create meaningful messages for all their intended purposes. Therefore, meaning in

interpersonal communication is second to none as it is the core of communication.

Other very important points deserving more considerations of using language as a powerful tool of interpersonal communication are briefly described in the following lines.

1. *Language is symbolic*

Language whether verbal, written or gestural, is symbolic. In fact, each language is basically a huge collection of symbols, particularly in the forms of words, sounds, images, objects, gestures or actions that stand for or represent a unit of meaning that allow the speakers of the language to communicate one another. The symbols represent the communicator's moods, emotions, feelings, thoughts, activities, and experiences. For this reason, symbols are central to the communication process and human beings are the symbol users. However, the symbols used to represent meanings in each language vary in their characteristics. Beside, the relationship between symbols and what they stand for is often highly arbitrary and ambiguous.

a. *Symbols are arbitrary*

Symbols are, particularly words in each language, arbitrary in the sense that there is no inherent reason for using a particular word to represent a particular object or idea. For example, there is no reason other than convention among speakers of Indonesian that *anjing* should be called *anjing*, and indeed other languages have different names (Arabic *kalbong*, Buginese *asu*, English *dog,* Japanese *inu*, Russian *sobaka*, and Spanish *perro*). The words – *anjing, asu, dog, inu, sobaka and perro-*, share universal meaning that they are four-footed animals, however, they do not mean exactly the same to everyone. A dog has personal meanings, depending on the values attributed to them by the society. In the United States, most children learn not only that dogs are four-footed animals but also that they

are friends, members of the family, or useful in guarding, herding, and so forth; in some other countries, children learn that dogs are four-footed creatures that, like other animals, are food for human, for example in North Sulawesi, Indonesia, the Minahasa people consider the meat of a dog as delicacy; and for Muslim people, from the early age children are taught to get rid of dogs as dogs are defiling animals – their saliva invalidates the ablution and it obliges special cleansing based on Islam law (syariah).

Interestingly, since people understand their native languages so easily and automatically, it might be hard for them to recognize that language is arbitrary.

b. *Symbols are ambiguous*

Because there is no fixed connection between words and what they represent, words have ambiguous meanings, which means that people can interpret different meanings for the same word. Although a word is the same, the way that people interpret that word is different. Research has shown that men and women typically assign different meanings to the word 'love.' Men are more likely than women to associate the word 'love' with romance, passion, and sexual intimacy; women are more likely to include the feelings that exist within friendship in their definition of love (Fehr & Broughton, 2001).

c. *Symbols are inherently tied to culture*

The words the speakers of a language use reveal their cultural values and norms. In fact, different languages do reflect and create cultural differences in conceptions of reality. This relationship among language, culture, and conceptions of reality is called *linguistic relativity*. For example, the English language which emerged within a male-dominated culture showed higher status and more privilege of man as a human being, which was reflected for many years in the use of 'he' and 'man' to refer to men

and women in general (Cate & Lloyd, 1992). In the University of Cambridge and Oxford, boy and girl students were not given the same right until 1964. Before 1850, women were not counted as citizens in England, and English women had no personal rights until 1882 (Rasyid, 2009:93). Another example of linguistic relativity is the study conducted by Zhang & Schmitt (1998) comparing how information is processed by speakers of English versus Chinese. In the Chinese language, the character for an object includes both a symbol that identifies the specific item and a symbol that identifies what category it falls into; for example, the symbols for river, lake, stream,, and slippery, all include the same symbol on the left indicating that the word is related to water. In the study, Chinese and English speakers studied a list of words, and then completed tests to see how many of the words they could remember, and they recorded their impressions of the items that the words referred to. Chinese speakers were more likely than English speakers to use category information to help them recall specific words, they perceived more similarities between objects from the same category, and they tended to evaluate items within a category in the same way. This study shows how the language people speak affects how they organize and evaluate their perceptions of the world around them.

The following illustration shows how cultural values are woven into language as reflected in the following adages (sayings).

American saying:
- *Every man for himself*
- *The early bird gets the worm*

Mexican saying:
- *He who lives a hurried life will soon die*

African saying:

- *The child has no owner*
- *It takes a whole village to raise a child*

Chinese saying
- *No need to know the person, only the family*

Japanese saying:
- *It is the nail that sticks out that gets hammered down*

Arabic saying
- *Time is sword blade* (Al waqtu kashshaif)

The Bugis saying:
- *Say what you mean, and mean (do) what you say* (Taro ada taro gau)

What values are expressed by these sayings? The sayings show the different mainstream values and the language that embody them. In short, language and culture reflect each other.

d. *Symbols are abstract*

Abstract means that symbols (words and behaviors) people use in communicating stand for objects, people, principles, ideas, etc., but the symbols are not themselves that they represent, yet they are available to the communicators' senses. For this reason, language is abstract. Abstract language may refer to words that have very general meanings or words that belong to broad categories of objects, events, or behaviors that the words represent (This reference of meaning is usually called *abstract language*). Abstract language allows people to think about abstract concepts, such as justice, integrity, and loyalty, happiness, and healthy family life. In interpersonal communication, the communication partners may use broad concepts to transcend specific, concrete activities and to enter the world of conceptual thought and ideals; they do not have to consider every specific object and experience individually; instead, they can think in general terms; they think abstractly. However, communicators should consider to use the level of

abstraction that suits particular communication objectives and situations. Abstract words are appropriate if the communicators have similar concrete knowledge about the points being discussed.

Abstract language may also refer to specific events and behaviors or tangible objects that are available to the communicator' senses (This reference of meaning is usually called *concrete language*). Using concrete language in interpersonal communication is especially helpful for the communication partners to avoid miscommunication about sensitive issues. Concrete language helps a communication partner to better understand what the other person is thinking or feeling and to form an appropriate response. Communication scholar Claude Miller and his colleagues (Miller, Lane, Deatrick, Young & Potts, 2007) found that people pay more attention to persuasive messages that use concrete language (e.g. 'Sugar causes tooth decay and obesity'), rather than abstract or vague terms (e.g. 'Sugar is bad for you'). That study also showed that speakers are perceived as more expert and trustworthy when they create messages that are concrete, rather than very abstract. In another study (Douglas & Sutton, 2006), people evaluated speakers as less biased when they described another person using concrete terms, for example, *Pamela kicked John*, rather than abstract words, *Pamela is aggressive.* In short, concrete language and specific examples help communicators have similar understandings of which behaviors are unwelcome and which ones are respected.

1) *Symbols are created and manipulated*

Speakers of a particular language actively construct meaning by interpreting symbols based on perspectives and values that are endorsed in their culture and social groups and based on interaction with others and their personal experiences. Speakers of a particular language

also punctuate to create meaning in communication. Instead of existing only in the physical world of the here and now, they use language to define, describe, explain, evaluate, and classify themselves, others, and their experiences in the world. In addition, they use language to think hypothetically, so they can consider alternatives and simultaneously inhabit all three dimensions of time, past, present and future. Finally, language allows its speakers to self-reflect so that they can monitor their own behaviors.

2. *Language and Code*

A code is a term which is used instead of language, speech variety, or dialect. It is sometimes considered to be a more neutral term than the others. The term code is usually used when communicators want to stress the uses of a language or language variety in particular community. For example, a Bugis may have two codes, Bahasa Bugis (Bugis Language) and Bahasa Indonesia (Indonesian Language). He or she may use one code (Bahasa Indonesia) at work and the other code (Bahasa Bugis) at home. Code selection is the selection of a particular language or language variety for a given situation. If someone uses more than one code when communicating with others, he usually selects one code for certain purposes, in certain places, and with certain people and uses another code for other purposes in other places, and with other people. The code selection may often depend on the *ethnic background, sex, age, and level of education of the speaker and of the person with whom he is speaking*. *Code switching* is a change by a speaker (a writer) from one language or language variety to another one.

In a conversation, code switching can take place when one speaker uses one language and the other speaker answers in a different language. A speaker may start speaking one language and then change to another one in the middle of his speech, or even in the middle of a sentence.

3. Language and thought are mutually supportive

The theory stating the relationship between language and thought is associated with the anthropologists -Edward Sapir and Benjamin Whorf, and sometimes termed the Sapir–Whorf Hypotheses –*linguistic relativity* and *linguistic determinism.* Linguistic relativity theory states that each language has categories and distinctions which are unique to it. According to this theory, a person's view of reality is shaped to a large extent by the linguistic system of the language used and culture. People with different native languages will not have the same view of the universe; if their languages are structurally very different, they may even have difficulty communicating about certain topics.

Linguistic determinism states that language determines what speakers of a language can perceive and think. According to this theory, people cannot perceive or think about things for which they do not have words.

Scholars of language and culture maintain that language shapes how people categorize the world and even how they perceive and think about their world (Fantini, 1991; Lim, 2002). For example, in the United States, Americans perceive saying *good-bye* to guests as a single event. In contrast, for Japanese and many of the Bugis and Makassar, saying good-bye is a process. Hosts and guests typically say goodbye in the room and again at the front door. Guests walk a distance from the house, then turn and wave good-bye to the hosts, who are waiting at their gate or door to wave the third good-bye.

Although linguistic determinism is no longer accepted by most scholars, there is acceptance of the less extreme claim that language reflects and shapes perception and thought. This notion helps people understand why some words and phrases cannot be translated into other languages without losing meaning. Likewise, direct opposition to linguistic relativity is a widely held view that language universals

underlie the way in which languages encode reality- that is people share similar life experiences across cultures and all human beings possess similar cognitive faculties and thus similar ways of viewing the world and organizing information.

We, however, opine that language and thought reciprocally intrigue people: (a) to act or not to act, (b) to analyze the consequences of their own and others' action, (c) to recall the past, experience the present, and think of the future, (d) to take into account the real and the imaginary, and (e) to think about their thinking and talk about their talking. In other words, language and thought are mutually supportive and powerful tools of allowing the speakers of a language to create and manipulate symbols of all kinds arbitrarily and ambiguously. In short, although all humans use language to communicate, they do not all use language in the same way. People from different social groups use language rules and communication rules in different ways and attach different meanings to their particular communicative acts.

Language Rules and Communication Rules
1. *Language Rules*

Generally, rule is an authoritative principle set forth to guide behavior or action. So, we define language rules as the authoritative principles set forth to guide the behaviors and actions of the communicators in using language to avoid miscommunication. The use of language is guided by rules that address the structure of words and sentences, the meanings attached to words, and the use of language to accomplish goals. In other words, language use is rule-guided. These rules of language both shape the verbal messages the communicators create and how they interpret the messages they receive from others. In other words, the rules govern how the communicators use language to accomplish their communication goals effectively. The rules

of using language consist of syntactic, semantic and pragmatic rules.

a. *Syntactic rules*

Syntactics (Syntax) is the study of the structure, or grammar—the rules for combining words into meaningful sentences. So, syntactic rules refer to guidelines for structuring (ordering) words and phrases within a meaningful message. Consider how much harder it is to understand a sentence with just two words in the wrong place compared to a sentence with the words in a correct order, as in the following:

> *Pratiwi put her clothes the washer in dinner after.*
> *Pratiwi put her clothes in the washer after dinner.*

The order of words helps a communicator decipher words that have more than one meaning. For example, 'The ship sails' and 'Ship the sails!' have the same words, but those words have different meaning depending on where they are placed in the sentence. Another example, 'The man is chasing the dog' and 'The dog is chasing the man.' Obviously the two sentences report different events and describe different meanings. For this reason, order of words in a sentence is very important. The meanings of words (*denotative, connotative, contextual or figurative*) which are used to craft messages require the communicators to decipher the intended meaning correctly.

b. *Semantic rules*

Semantics is the study of meaning – how individual words communicate the intended meanings. Thus, semantic rules govern the way the communicators use language based on *denotative, connotative, contextual and figurative* meanings (the expected meaning of the words). Certainly, the communicators need to use words in a way that is consistent and fitting to their meanings. By the very act of speaking, the given circumstances require the

communicator to utter specific words - whether he expresses a compliment; whether he asks a question; whether he makes a request; or whether he pronounces a couple legally married. In other words, a communicator is to act upon his environment as all of his messages perform some kind of functional meaning, even if it is just to provide information.

c. *Pragmatic rules*

The study of pragmatics focuses on actual language use - what people do with language and the effect of language use on their perceptions and behaviors. It helps how speakers of a particular language understand the meanings of specific utterances in particular contexts. Thus, pragmatic rules are the guidelines for performing actions using language to express the intended effects. The Pragmatic rules help communicators communicate effectively. However, in intercultural communication, communicators should always be aware of the fact that the rules governing the pragmatics of a language are firmly embedded in the larger rules of the culture and are intimately associated with the cultural patterns. For example, cultures vary in the degree to which they encourage people to offer or refuse something. To illustrate how the pragmatics of language use can affect interpersonal communication, imagine that you are visiting a Bugis family at the time when the Bugis family are having meal. Consider the following dialogue between the *hostess* and *you*:

> *Hostess*: Please join us. Let's have some meal together.
> *You*: No, thank you. I am quite full.
> *Hostess*: Come on, do join us, please.
> *You:* But I am really quite full.
> *Hostess*: Come on, please just have a bite. You must try the curry with my new recipe.

You: ….?

What should be your next response? What is the socially appropriate answer? Is it considered socially inappropriate for a guest not to accept a third offer of having meal together in the Bugis culture? Or, is the hostess offering you for the third time because, in her culture, your reply is not interpreted as a true negative response or because she thinks you just feel rather coy? The answer to this particular instance is that the pragmatics of language use for offering meal to a guest in Bugis culture is *at least three times.* If you are a Bugis, of course, you join the family even you just have a bite to make the hostess feel happy and respected. But, the non-Bugis might not do as the Bugis should do.

Furthermore, the differences in the pragmatic rule systems of languages sometimes make it difficult to tell a joke--or even to understand a joke-in a foreign language. Humors require a subtle knowledge of both the expected meanings of the words (semantics) and their intended effects (pragmatics). Therefore, the study of pragmatics becomes a necessity in the field of communication to avoid miscommunication.

1) Pragmatic rules help figure out which *speech acts* the communicators can perform in specific circumstances. Speech acts are actions performed by the speaker in using language. For example, not anyone can pronounce a couple legally married; according to the Islamic Law, that speech act can only be performed lawfully by (a) the father of the bride, (b) the grandfather of the bride, (c) the brother of the bride, (d) the uncle of the bride, or (e) the appointed imam. Because the speech acts that the communicators can perform are linked to qualities of their relationships with others, different types of relationships involve different types of speech acts.

2) Pragmatic rules help identify messages that are appropriate or inappropriate in a particular situation. For example, before we ask someone for help, we should consider our relationship with that person and whether he or she has the ability to help us. If we make a request that doesn't fit with the circumstances – such as asking an unemployed college acquaintance to pay our tuition bill – such a behavior will be inappropriate.

3) Pragmatic rules help interpret the meaning of a message and figure out what speech acts people are performing. For example, once a female student of graduate program at State University of Makassar, Indonesia, came to see her professor telling him that she was getting married the following week (at the time when the final semester interview was scheduled for her). The professor interpreted that the student was asking him to reschedule her final semester interview; however, he probably would not think that she was requesting him to lend her money. The syntactic, semantic, and pragmatic rules are sum up in the following figure.

PRAGMATIC RULES
Guidelines for performing actions using language

SEMANTIC RULES
Guidelines for using words in phrases based on meanings

SYNTACTIC RULES
Guidelines for structuring words and phrases mwithin a message

2. *Communication Rules*

Communication rules are shared understandings of what communication means and what kinds of communication are appropriate in particular situations. Generally, there are two kinds of rules which govern communication, namely

regulative rules and *constitutive rules* (Cronen, Pearce & Snavely, 1979; Pearce, Cronen & Conklin, 1979).

a. *Regulative Rules*

Regulative rules specify when, how, where, and with whom to talk about certain things. Some families have a rule that people cannot argue at the dinner table. Families also teach their members rules about how to communicate in conflict situations (Honeycutt, Woods & Fontenot, 1993; Yerby, Buerkel-Rothfuss & Bochner, 1990). Regulative rules vary across cultures and social groups, so what is acceptable in one context may be regarded as inappropriate in other places and situations.

b. *Constitutive Rules*

Constitutive rules specify how communicators should interpret different kinds of communication. Communicators should learn what counts as respect (e.g. paying attention), what counts as friendliness (e.g. smiles and shake hands) what counts as affection (e.g. kisses and hugs), and what counts as professionalism (e.g. punctuality and competence), and how to be perceived as a good friend (e.g. showing support and being loyal), how to be a responsible student (e.g. submitting tasks on time and making confident oral presentations), and how to be a desirable romantic partner (e.g. showing respect and trust, being faithful and sharing confidences). In fact both constitutive and regulative rules are learned from particular others and the generalized other, and shaped by cultures. Above all, making sense of messages in interpersonal communication is the basic rule (maxim) of creating successful communication. Paul Grice (1957, 1975) theorized that there are basic rules, called *maxims* that communication partners are following as they cooperate in communicating. The maxims dictate rules for good behavior in communicating, but more importantly, they identify the assumptions that the communicators can

rely on when talking to communication partners. The maxim consists of maxim of quantity, maxim of quality, maxim of relevance and maxim of manner.

The maxim of quantity specifies that communicators should provide enough information to advance the conversation, and avoid providing either too much or too little information. *The maxim of quality* specifies that communicators should provide information which is detailed and specific to convey something truthful for increasing the clarity of communication. The maxim of quality also helps communicators detect when someone is not being truthful. They will likely conclude that their communication partners are lying when the meanings implied by their messages do not add up (Jacobs, Dwason & Brashers, 1996).

The maxim of relevance specifies that communicators should provide information which has some sensible or logical connection with the matter being talked about. Finally, *the maxim of manner* specifies that communicators should avoid being vague, wordy, or disorganized; instead they should craft messages which are as clear and accurate as possible. Therefore, communicators should avoid using a general statement for an absolute one and a statement of absolute evaluation. Consider the following statements:

a. *Politicians are crooked.*
b. *Anthony is selfish.*

The first statement over generalizes politicians, and it is interpreted to be a false statement most of the time because the statement leaves no room for other politicians to be honest. A more accurate one can be, '*A number of politicians have been shown to be dishonest*.'

The second statement suggests that someone or something is inherent, fixed, and unchanging. The use of the word *is* refers to a static evaluation, however people are not static but continuously changing. A person who is selfish at

one time may not be at another time. A person who is late on one occasion may be in time or on time in other situations.

Factors Affecting Language Use in Interpersonal Communication

Thus far, we have discussed the general features and rules of language use. Now, let us consider variations in how people use language based on gender, power, and intimacy.

1. *Gender*

A number of research findings on gender differences in language use reported by researchers are sum up in the following.

a. The variations in speech emerge in childhood, between 5 and 7 years old, and these distinctions only grow stronger with age (Leaper, 1991).

b. Girls are more likely than boys to express agreement, acknowledge what another person has said, and soften their speech to avoid asserting dominance. Boys tend to be more coercive, controlling, demanding and confrontational than girls (Leaper, 1994; Maccoby, 1990).

c. Women tend to make more hesitant or qualified claims Women are more likely than men to insert hedges, qualifiers, or tag questions into their messages which characterize that they appear unsure of themselves, and they invite disagreement from others. Women also tend to use more emotional terms and more passive verb forms, whereas men are more factual and to the point in their word choice (Bradac, Mulac & Thompson, 1995; Lakoff, 1973).

d. Communication scholar Anthony Mulac has studied the linguistic styles of men and women for over 30 years. In one of his classic studies, 20 men and 20 women described the same landscape photograph to a researcher (Mulac & Lundell, 1986). It was reported that men's speech focused on facts, such as the number of objects present and their

location, their descriptions are more dynamic, whereas women were more likely to describe their feelings when looking at the landscape, their descriptions of the landscape are higher in aesthetic quality and more intellectual (Mulac, Bradac & Gibbons, 2001).

e. Men used more short, declarative, and judgmental sentences; women used longer and more detailed sentences, more adverbs, and less concrete verb forms. (Mulac, Bradac & Gibbons, 2001).

f. Differences have also been found in how men and women communicate in television interviews − women use plain language and discuss their feelings, but men are more likely to use jargon and depersonalize the conversation (Brownlow, Rosamond & Parker, 2003).

g. Men and women also communicate differently online. In a study that examined messages posted by students in an introductory psychology class, women posted more tentative claims and expressed agreement with other students, whereas men made more assertions and expressed more disagreement with others (Guiller & Durndell, 2006).

h. Men talking to men in chat rooms also use more figures of speech and slang than women chatting with women (Hussey & Katz, 2006).

i. Gender differences are even more pronounced when people are discussing gendered topics, like sports or fashion, rather than gender-neutral topics (Thomson, 2006).

j. People also have different perceptions of speeches given by men and women (Mulac & Lundell, 1982). Specifically, messages with feminine characteristics are seen as less persuasive, authoritative, and appealing (Carli, 1990; Gibbons, Busch & Bradac, 1991).

k. Generally, women ask more questions in consultations with doctors (Cline and McKenzie, 1998).

l. For many women, communication usually is a primary foundation of relationships. Women also do things with and for people they care about, yet most women see talk as an essential foundation for intimacy. For many women, communicating is the essence of building and sustaining closeness (Becker, 1987; Braithwaite & Kellas, 2006; Riessman, 1990; Taylor, 2002). For most men, activities tend to be the primary foundation of close friendships and romantic relationships (Inman, 1996; Swain, 1989; Wood & Inman, 1993). Thus, men typically cement friendships by doing things together and for one another.

m. Men sometimes use talk expressively, and women sometimes use talk instrumentally (MacNeil & Byers, 2005).

n. Often, when a woman tells a man about something that is troubling her, he offers advice or a solution (Duck, 2006; Tannen, 1990; Wood, 1994d, 1996, 1998). His view of communication as primarily instrumental leads him to show support by doing something.

o. Because feminine communities see communication as a way to build connections with others, however, women often want empathy and discussion of feelings to take place before turning to practical matters such as advice about solving a problem (Guerrero, Jones & Boburka, 2006). Thus, women sometimes feel that men's responses to their concerns are uncaring and insensitive. On the other hand, men may feel frustrated when women offer empathy and support instead of advice for solving problems.

p. Women and men tend to have different regulative and constitutive rules for listening. Women, socialized to be responsive and expressive, tend to make listening noises such as 'um hm,' 'yeah,' and 'I know what you mean' when others are talking (Tannen, 1990; Wood, 1996) to show that they are interested and attentive. On the other hand, men tend to make fewer listening noises when

someone else is talking (Guerrero et al., 2006). For men, listening noises made by women is a conundrum, while women sometimes feel that men aren't listening to them because men don't symbolize their attention in the ways women have learned and expect.

Women regard talking as the primary way to create relationships and build closeness (Riessman, 1990). In general, women view talking about a relationship as a way to celebrate and increase intimacy. On the other hand, for many men, the preferred mode of enhancing closeness is to do things together; they think that talking about a relationship is useful only if there is some problem to be resolved (Acitelli, 1988, 1993). Therefore, a man usually misinterprets his romantic partner when she says to him, 'Let's talk about us', because he thinks the request as implying that there is a problem in the relationship.

2. *Power*

Power and status are just like the two sides of a coin. Power refers to a person's ability and capacity to influence and control the actions of others. A person can gain power based on his status, which is his social position within a given community or culture, for example: parents over children; teacher over students, employer over employees, and sergeant over privates. In other words, status refers to a person's position in the social or professional hierarchy, and power refers to the degree of influence that person derives from his position in regard to his language use in interpersonal communication.

In general, power and status embedded in a person will most likely make the person reveal the following behaviors in his social interaction.

a. He tends to make a good first impression; even before any words are spoken, his physical appearance communicates volumes about his or her power and status.

b. His voice reveals a great deal about his status and power; his vocal qualities associated with assuredness, confidence, maturity, animation, and extroversion; he changes his volume throughout his utterances.
c. He adopts more relaxed postures; he leans back in his chair and adopts an open posture with his arms and legs; and therefore, he commands more physical space.
d. In the business world, people who have the most status within an organization are typically given the most spacious and private offices. Bixler & Nix-Rice (1997) reported that people who have a polished business appearance receive more promotions and get salary offers that are 8–28% higher than those with a less professional look. In addition, people who are physically attractive are seen as having more power and higher status than others. This phenomenon is known as the *halo effect*, or the tendency to attribute positive personality traits to attractive people.

In addition, Mark Orbe (1998:8) describes that people who are in power consciously or unconsciously create and maintain communication systems that reflect, reinforce, and promote their own ways of thinking and communicating. There are two levels of group-related power: (1) the primary dimensions - age, ethnicity, gender, physical abilities, race, and sexual orientation—which are more permanent in nature, and (2) the secondary dimensions - educational background, geographic location, marital status, and socioeconomic status - which are more changeable (Loden & Rosener, 1991). Power also affects how people address each other within an organization. Managers are free to call employees by their first names, and employees tend to use their boss's formal title (Morand, 1996b). In fact, subordinates sometimes avoid using any name for their supervisor; because a first name is too informal and a formal title is too stiff (Morand, 2005).

3. *Intimacy*

Intimacy is the primary quality of relationship between two or more people tied by psychological, emotional, and behavioral bonds, indicated by companionship, entertainment, and support to each other in their relationship. The bonds of intimacy can be present in relationships with parents, siblings, kindreds, neighbors, friends, romantic partners, mentors, and even pets. Further, the intimacy a person shares with relationship partners is sometimes experienced as love or strong and deep feelings of affection. Within this general definition, love is as varied as the camaraderie siblings have one another; the protection parents offer their children; and the enduring devotion of lifelong partners dedicate to each other. Thus, intimacy and love can take a variety of forms. Intimacy is dynamic; therefore, it may ebb and flourish in its state. People maintain intimate relationships that they value. Intimacy as a variable in life is constituted by five essential components, namely *closeness, openness, trust, affection* and *mutuality*.

a. *Closeness*

Closeness is a shared positive feeling of relationship between two or more people that emerges when they spend time together and influence one another's actions and beliefs. Closeness arises when people spend a lot of time together, do a variety of things together, and influence each other's actions and beliefs (Berscheid, Snyder & Omoto, 2004). Closeness is also revealed in communication between friends and romantic partners. For example, nonverbal behaviors that reduce physical distance, such as a direct body orientation, eye contact, and touching, are more frequent within intimate relationships (Guerrero, 1997; Guerrero & Andersen, 1994). Empirically, the language use in interpersonal communication is more informal. The linguistic features that surface in close relationships are *the use of idiom*, which refers to a term or phrase that has a special meaning

known only to members of a social group, and *the use of pronouns* – 'we', 'us', and 'our', instead of 'you and I', 'yours' and 'mine'(Agnew, Van Lange, Rusbult, & Langston, 1998). Thus, closeness represents the bond that is at the core of intimacy.

b. *Openness*

Openness is willingness to reveal private information about oneself to relationship partners through self-disclosure that is unveiling his personal information about values and beliefs he holds so that his relationship partners know many private details about him, including his most embarrassing moment, his goals in life, or his insecurities. Openness requires a full degree of trust from relationship partners otherwise it will result in betrayal.

c. *Trust*

Trust is a commitment to keep a relationship partner safe and protect him from any kind and form of harm. When a person trusts a partner, he has confidence that his relationship partner will not hurt him and that the information he shares will never be revealed to others. Not surprisingly, then, trust increases communication about personal topics (Greene, Delegate & Mathews, 2006; Wheeless, 1978). The more a person trusts his relationship partners, the more comfortable he will be sharing information with them, and the more information and experiences he shares with a person, the more intimate his relationship will be.

d. *Affection*

Affection is a shared positive feeling of relationship between two or more people that they communicate through their actions with each other. Affection captures the positive feelings a person has for others that he communicates through his actions (Pendell, 2002). Affectionate behaviors include hugging, kissing, holding hands, caressing a partner, making prolonged eye contact,

and sitting or standing close to a partner (Lee & Guerrero, 2001). Verbally, people communicate affection for romantic partners in the same way that parents show affection for their children: they use pet names, simple sentence structures, a higher pitch, and a softer tone (Bombar & Littig, 1996; Floyd & Ray, 2003; Zebrowitz, Brownlow & Olson, 1992). Thus, affection involves the messages a person uses to reveal his positive feelings for relationship partners.

e. *Mutuality*

Mutuality is acknowledgement and values laid upon the bond that exists between both partners in a relationship. Rotenberg & Mann (1986) reported that children tend to prefer friendships with peers who reciprocate their same level of intimacy and openness. Similar research conducted by Sprecher (1998) found that adults tend to be attracted to people who demonstrate liking and attraction.

   In sum, within intimate relationships, interpersonal communication helps relationship partners give and receive help, revitalize routine, and manage tensions, and in order for relationships to become truly intimate, both relationship partners must feel and maintain a mutual sense of closeness, openness, trust, affection and mutuality.

a. *Nurturing Sense of Intimacy*

To nurture intimacy, relationship partners should explore the ways in which interpersonal communication can function as a power tool for maintaining the flows of relationship development. Communication scholars - Dindia & Canary, 1993; Dainton & Stafford, 1993; and Stafford, Dainton & Haas, 2000 – referred to *strategic maintenance* and *routine maintenance* as good practice in relational maintenance.

1) *Strategic maintenance*

Strategic maintenance includes behaviors that are intentionally performed by relationship partners with the goal of sustaining close relationships. For example, a student might compliment his relationship partner, help him complete a task, or offer an apology to ensure that the relationship continues.

2) *Routine maintenance*

Routine maintenance refers to less intentional actions that help keep a relationship going. These behaviors might be regarded as part of daily routine, for example - going to campus together, discussing the taking-home assignment together, and chatting about the day. Both strategic and routine behaviors play an important role in maintaining close relationships.

In fact, people maintain their relationships using a variety of communication strategies, such as being open, being positive, sharing tasks, caring each other, enjoying social networks, giving advice, giving support in order to meet an important deadline, and providing assurances of commitment by saying – '*I will always be there when you need me*', or '*I would be lost without you.*' Canary, Stafford, & Semic (2002) reported that people who regularly employ maintenance strategies tend to report more liking for their partner, more commitment to the relationship, more relational satisfaction, and more shared control over the relationship.

Another way in which interpersonal communication can function as a tool for nurturing intimacy is avoiding biased language use - the use of racist language and sexist language – as human beings are created equal. Racist language refers to words and utterances that people use to undermine and marginalize a person's ethnic group. The verbal messages they use dehumanize and promote discrimination and acts of violence. Consider the racist propaganda that Nazis used to justify the extermination of Jews, the origins and usage of racial slurs in American culture, and messages of hatred

produced by Al Qaeda to intimidate citizens of the Western world. On the other hand, sexist language refers to words or expressions that differentiate between the sexes or exclude and trivialize either gender (Parks & Roberton, 1998). Consider words in the English language that reflect men's historically dominant position in society. For example, the United States Declaration of Independence states that 'all men are created equal' and that the laws set forth in the declaration are for the benefit of all 'mankind.' Until recently, writers typically used 'he' as the pronoun of choice to refer to both men and women. Anthony (2007) noted the fact that American society lacks a term to label the male spouse of a female president. In 2009, the European Union banned members of the European Parliament from using the terms Miss and Mrs to refer to women because they felt it was sexist to refer to a woman's marital status when a similar language structure did not exist for men. This means that Madame and Mademoiselle, Frau and Fraulein, and Senora and Senorita were also banned. Instead, women are simply to be called by their name.

In sum, we believe that ongoing close relationship – intimacy - that two or more people experience - is always built upon the ideas of past, present and future - knitted in a history of shared experiences in weathering rough times together, and holding the firmness and steadfastness of getting through the present successfully to welcome the promising future with more shared time lies ahead that will sustain their intimacy. (Please Read also: Bellah, Madsen, Sullivan, Swindler, & Tipton, 1985; Acitelli, 1993; Duck, 1990; Bruess & Hoefs, 2006; Wood, 2006a).

Summary

Language imperative for interpersonal communication signifies that language is a tool of communication, a tool of thought, and a tool of expression; language organizes and shapes

perceptions and those of others; language is symbolic, arbitrary, productive, dynamic, varied, and specific to human beings. The term code is usually used to refer to the uses of a language or language variety in particular community. Language is also inherently tied to culture – that it both reflects the values of a cultural group and affects how users of that verbal code process their experiences. When we use language to communicate interpersonally, we are guided by some basic and important rules. Semantic, syntactic, and pragmatic rules inform how we structure words and utterances, use words based on their denotative and connotative meaning, and accomplish speech acts. Although general features and rules of language apply in all situations, people vary in how they use language. Gender differences in language use have shown up in women's tendency to use hedges, hesitations, and tag questions more often than men. People choose more formal language and polite phrasing when dealing with those who have greater status or power. In close relationships, informal language includes the use of nicknames, idioms, and private jokes. People even represent their intimacy through verbal cues, such as the pronouns 'we' and 'us.' Language as a tool of interpersonal communication should be used as a power tool of promoting well-being, building up strong relationships and fostering bonds of relationships, and avoid using biased language as a destructive power of undermining and marginalizing people, weakening interpersonal bonds, and dividing people that will create chaos.

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CHAPTER VII
SOCIAL HARMONY IMPERATIVE FOR INTERPERSONAL COMMUNICATION

Chapter Outline

1. Introduction
2. Social Harmony Is Defined
3. Social Value and Integrative Social Value Imperative for Interpersonal Communication
4. Mutual Respect and Uprightness Imperative for Interpersonal Ccommunication
5. Brotherhood (Fraternity) and Friendship Imperative for Interpersonal Communication
6. Tolerant Attitude Imperative for Interpersonal Communication
7. Peace and safe Zones Imperative for Interpersonal Communication in regard to Humanism, Cultural and Spiritual Levels
8. Summary
9. References

Learning Objectives

After reading this chapter, you are expected:
- ➢ to be able to define social harmony
- ➢ to be able to explain social value and integrative social value imperative for interpersonal communication
- ➢ to be able to explain mutual respect and uprighness, fraternity, and tolerant attitude imperative
- ➢ to possess positive predisposition and self awareness of peace and safe zone in regard to humanism, cultural and spiritual levels

Introduction

The words (*hadith*) of Prophet Muhammad *peace be upon him* phrase the obligation of loving all Muslims: *"None of you truly believes (as a believer in Islam) until he wishes for his brother what he wishes for himself" (Narrated by Imam Nawawi, related by Bukhari and Muslim).*

The *hadith* conveys with no doubt the highest interaction values in human beings' lives that should be achieved through harmonious interactions or relationships. Harmonious interactions will pave the ways for leading to discover and promote positive outcome values which are invaluable rewards that human beings expect all the time.

Social Harmony Is Defined

Social harmony is an ongoing situation and condition in which disparate individuals voluntarily allow their identities to be dissolved within an integrative social value of a greater meaningful unity that fruitfully cultivates mutual respect, mutual uprightness, and prioritizes fraternity with an overall tolerant attitude within peace and safe zones in regard to humanism, cultural and spiritual levels. Social harmony safeguards cultural diversity as the common heritage of humanity and puts into practice the vision of a good society where human dignity is honored and promoted for the wroughting of new social relations and societies. The engrossment of values, tolerant attitudes, mutual respect, uprightness, brotherhood and friendship, peace and safe zones in interpersonal communication is then called **Social Harmony Approach**. For this purpose, teacher inspiring interpersonal communication strategies with social harmony approach become the essence of classroom implication. It is the spirit of teaching.

It is true that classroom has its own uniqueness, yet it can be manipulated in such a way to simulate and role play what

happens outside of it in an effort to better the states of students' underlying causes of behaviors, namely their thoughts, feelings, and intentions which are all hidden from view. Simulations and role-plays employing interpersonal communication are expected to bridge and attribute students' individual mental states to inferences about groups that will solidify collective responsibility for harmonious relationships.

This navigation of social relationship is undoubtedly complex as different students will likely differ in the values they acquire and adhere. Yet, interpersonal communication as a means of reducing uncertainty in the formative stage of relationships will discover and promote positive outcome value, and positive outcome value will tempt the students to talk more, ask more questions, and use nonverbal behaviors that communicate liking and encourage disclosures (Sunnafrank, 1988; 1990). A survey of members of an online dating service found that people make more honest, frequent, and intentional self-disclosures to online partners when they want to continue that relationship face-to-face (Gibbs, Ellison & Heino, 2006). In fact, the predicted outcome value based on conversations at the beginning of a semester influences how close classmates become by the ninth week of the semester (Sunnafrank & Ramirez, 2004). Because predicted outcome value has powerful effects on interpersonal communication and relationship development, people spend initial interactions trying to assess and maximize future rewards.

Social and Integrative Social Value Imperative for Interpersonal Communication

Integrative social value comprises the key words – values, personal value, social values, value system, worldviews and ideology, value priority change, and classroom as a social value environment.

1. *Value*
   a. Allport (1954; 1955; 1961) stated that values are the "dominating force in life" because they direct all of a person's activity towards the realization of his or her values; values influence people's perception of reality; values are the underlying or implicit causes for attitudinal and behavioral decisions.
   b. Schwartz (1996:2) defined values as "desirable, transsituational goals, varying in importance that serves as guiding principles in people's lives; values, are responses to three universal requirements of human existence: biological needs, requisites for coordinated social interaction, and demands of group survival and functioning."
   c. Jones & Gerard (1967:158) stated that values animate a person; they move him around his environment because they define its attractive and repelling sectors. For example whether an individual values manure (for his garden), or diamonds (for his true love).
   d. Blinding the meanings attached to value versions above, we phrase our version of values as accepted underlying principles or standards of judging about the capacity of things, people, actions, and activities to fulfill requirements and desires. This version is taken as the cornerstone of the ensuing discussion.
2. *Personal Value*

   A personal value is a person's value priority, based on that person's accepted underlying principle or standard, that motivates his attitudinal or behavioral decisions, either he is motivated to avoid what he does not value – that is something that blocks harmonious social living for him - or he is motivated to obtain or achieve what he does value which satisfies his desire to live harmoniously the best way possible in his social environment. For example, a lecturer who prioritizes *honesty* value will always be motivated to avoid

telling lies to his students and to anyone, and he is always motivated to tell the truth to anyone in his social interactions. In classroom context, cheating is his first class enemy in his overall teaching-learning processes.

3. *Social Value*

In reality, a person does not only have a personal value priority, but he also has perceptions of others' value priorities. The social value priorities exist because living harmoniously requires that the community members should understand their social environments. In fact, from early age, children are taught values regarding their family perspectives and disregarding the opposing views. The teaching of values continues at schools in the forms of character building. In other words, both personal and social value systems exist within the individuals in whom the individuals should wisely distinguish them and make efforts to compromise the value systems within their capacity to be valued, and to maintain relationships and interpersonal harmony. Thus, although a person may have only one personal value priority, he is likely to have more than one social value priorities in regard to the given environment. For example, a lecturer might have a *peer group* social value system, a *family* social value system, and a *classroom* social value system in which he should be adaptive to each social environment.

4. *Value System*

Value systems are cognitive structures that consist of *individuals' personal* value systems and *social* value systems. Individuals' personal value systems are viewed in terms of the individuals' *personal identity* and their social value systems are viewed in terms of their *social identity*. Each person has a personal identity, which is the sum of all his identities, and social identity that highlights the need to take into accounts not only group membership but also the way that the group is constituted in relation to other groups (Chapter III discusses Personal identity and social identity).

In reality, societies have differences in their social value systems, yet they also have   values that appear to be very widely shared and prioritized by them (individuals, groups, institutions, or nations) all over the world, such as *kindness, happiness, peace, personal freedom, preservation of life, and peaceful and harmonious relationships.* In other words, individuals, groups, institutions and nations may attach relative importance to different values. For example, (without any intention to compare with other nations) Indonesia, as the biggest archipelago country in the world -   inhabited by hundreds of different ethnics having different cultures, speaking different languages side by side with their national language (Bahasa Indonesia as one of their unifying forces), and adhering different religions - value and prioritize peaceful and harmonious relationships as the first rank worldview value and ideology among other values and ideologies. This worldview refers to fundamental beliefs that foster best practices of actual and potential realities, that is, about how things are or should be in the world.

The reasons underlying this worldview value and ideology are fundamentally geared upon all human beings' basic needs, as stated below:

a. The value orientation - *peaceful and harmonious relationship* is, indeed,   one of the main messages of all divine religions that all human beings should prioritize in their life.

b. This value orientation fits the International Harmony and Equality, and

c. The value orientation as an ideology supports the national strength and order of Indonesian people guided and inspired by the way of life - *Pancasila* which is the Five Principles of Indonesian people, and the 1945 Constitution.

An example of peaceful and harmonious relationships that Indonesian people put into best practice is **collaborative**

work (*Gotong Royong*) which is an ideology that mediates Indonesian people with their different ethnics, cultures, religions to come together, putting aside their narrow self – interest, to work supportively in an attempt to achieve the goal of a program, for example - building a school in their new settlement.

5. *Worldviews and Ideology*

Worldviews refer to people's fundamental beliefs that constitute their version of actual and potential realities, that is, about how things, situations and environments are or should be in their worlds, regarding humanity and life. The worldviews lead to an *ideology* which refers to a set of associations between things, people, actions, or activities and satisfaction of requirements and desires. Ideologies are the value - based, and explicit constructions used in consciously thinking or talking about decisions. In this context, the term "values" should be reserved for what might be viewed as "abstract attitudes," and the term "attitude" should be reserved for specific evaluations (Allport,1954; 1955; 1961). Because values structure judgments about the capacity of things, people, actions, and activities to satisfy requirements and desires, an ideology may contain either implicit or explicit reference to values. In practice, although societies differ in many ways, they seem to be pooled into two major opposing worldviews, namely *individualism* and *collectivism*.

A number of studies on societies that emphasize *individualism* (Sampson, 1977; Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Triandis, 1989, 1995; Markus & Kitayama, 1991; Oyserman & Markus, 1993; Kim, 1994; Kitayama, Markus, Matsumoto & Norasakkunkit, 1997) attributed the following typical characteristics of the societies:

a. valuing individual rights, not duties or obligations;
b. emphasizing personal autonomy and self-fulfillment;

c. believing that the *self* is created through personal achievements and accomplishments, not group memberships;
d. viewing *self* as bounded, distinct, and stable, with attitudes and behavior ensuing derived from this stable *self* rather than being a social and situational product;
e. creating and maintaining a positive sense of *self* is assumed to be a basic human endeavor;
f. feeling good about oneself and having many unique or distinctive personal attitudes and opinions is valued as positive self-esteem;
g. emphasizing personal *self* through cultural practices such as the use of first person singular pronoun – *I* -in social interactions; thus, an individual strives to become valued due to his or her unique individual abilities and independence; and
h. valuing personal success as a particularly important basis of self-esteem.

On the other hand, societies that place emphasis on collectivism view the individual's place within a group and the group's unique attributes. In this way, the interdependence among individuals within their groups is emphasized because individuals are parts and representations of their group (e.g. their family life) which become a particularly important basis of self-esteem; individuals strive to become valued due to their ability to maintain relationships and interpersonal harmony; and the social, not the personal *self* is emphasized through cultural practices as indicated by such as dropping the use of first personal pronouns, and co-producing sentences in their interactions (Hofstede, 1980; Markus & Kitayama, 1991; Kim, 1994; Triandis, 1995; Kashima & Kashima, 1997; Watkins, et al., 1998).

6. *Value Change*

Values can be distinguished from one another in terms of the underlying motivational concern each value expresses. For example, the **value type Power** has a goal of 'social status and prestige, control or dominance over people and resources,' whereas **Universalism** has a goal of 'understanding, appreciation, tolerance and protection for the welfare of all people and for nature (Schwartz, 1996). Further, changes in personal value priorities and social value priorities are characterized by changes in perceptions of requirements and desires of existence due to changes in environments. If people perceive that their own or their groups' requirements or desires have changed, they will be motivated differently, and these motivational differences are likely to be reflected in the way they view the world and in their value priorities. For example, consider the changes of behavioral decisions, efforts and worldviews that secondary school graduates will have when they pursue their study in university. In relation to this, good teaching will generate good value changes. Therefore, institutions, particularly universities should articulate 'vision statements' in which their 'core values' are stated as a revival of interest in providing instructions about the most acceptable way to think and behave. For example, State University of Makassar articulates its 'vision statement' that contains the 'core values' and 'core purposes' to be achieved, as 'Becoming an excellent university with science, education and entrepreneurship insights' ('*Menjadi universitas unggul yang berwawasan keilmuan, kependidikan dan kewirausahaan*').

The paths paving ways for reaching the state of the vision statement of the university are phrased in mission statements, stating that the State University of Makassar is to:

a. prepare professional human resources having entrepreneurship insights in the fields of education, science, technology and arts,

b. promote research and development in the fields of education, science, technology and arts to elevate the university level from *teaching and research university* to become *world class university,*and

c. disseminate and implement research findings in the fields of education, science, technology and arts for social welfare.

7. *Classroom as a Social Value Environment*

Keeping in mind 'peaceful and harmonious relationships as well as collaborative work in the first rank national values,' it is therefore, in Indonesian context, the teaching of peaceful and harmonious relationships and the promoting of collaborative work, without putting aside the need of individual and group's competitive achievements, become imperative and a means as well as an endpoint in any level of education. It is then promising that this value will become the best resolution of all conflicts - whether interpersonal, inter-group, inter-tribe, or inter-nationwide conflicts. In this context, teachers or lecturers and students (who should act as *change forces*) in any country in the world appear to hold very important roles in practicing and modeling the values of peaceful and harmonious relationship to build up social value and integrative social value. The concept of social integrative value is a vital factor toward sustainable spiritual and moral preservation values which refer to fundamental beliefs that foster best practices of actual and potential realities, that is, about how things are or should be in the world. Thus, a school with its classrooms and other facilities should not only prepare and educate students for life, but it should also practice life and become real life environment. However, fostering and preserving the spiritual and moral values can never be free from confrontation with a number of adverse conditions such as destruction of values in general, the lack of understanding among people and the failure of accepting cultural and spiritual norms. It appears that Interpersonal

Communication with Social Harmony Base can mediate stability among ethnic groups and an overall tolerant attitudes based on the concept of value at both the cultural and spiritual level of Unity in Diversity (*Bhinneka Tunggal Ika*) ideology.

Mutual Respect and Uprightness Imperative for Interpersonal Communication

Penghormatan (rasa hormat) adalah hasil penyatupaduan unsur kecintaan, kasih sayang, kekaguman, kebanggaan, kebaikan hati, dan penghargaan yang tinggi dari seseorang atau kelompok terhadap seseorang atau kelompok lain atau sesuatu karena peran dan fungsi atau sifat dan kualitasnya yang terpuji; penghormatan bersifat dua arah dan terejawantah dalam tutur dan prilaku yang ikhlas. Menghormati orang lain berarti menghormati diri sendiri
(Rasyid).

1. *Mutual Respect*

Respect refers to the composite of love, affection, admiration, favor, reverence, deference, regard, appreciation, consideration, thoughtfulness and esteem for someone or something as having a particular nature or quality or a particular role or function; respect is a two-way process, embodied voluntarily in words and actions; it is a reciprocal act of virtual relationship. Essentially, respect is a mutual privilege in people's life – a worldwide favored inner importance. Thus, when someone pays respect to his communication partner, he esteems him or her in such a way that refrains from violating something; he pays due attention to show consideration and thoughtfulness, often merged with favor, admiration, affection as well as deference toward him or her. In essence, he virtually pays respect to himself that uncovers his uprightness.

2. *Mutual Uprightness*

Being upright means being righteous that is behaving in a moral or honorable, decent, honest, respectable, conscientious, and considerate manner. In Bugis culture, a person can be said to be the man standing upright as a human being if his words and deeds reveal the nobility of his character, based on the four interdependently supportive pillars of Bugis cultural norms, regarding the Islamic teachings as stated below:

a. He is forgiving when he has been harmed or deceived (his guiltless heart is free from all dishonest deeds or thoughts of vanity); his words and behaviors show generous gestures of forgiveness;

b. He is steadfast, unwavering and firm in his view (unable to be swayed or diverted from his words or promises);

c. He is modest and generous (not being greedy for what belongs to others); and

d. He is refraining from being a hypocrite. The signs of the hypocrite are three: When he speaks, he lies; when he promises, he breaks it; when any trust is kept with him, he misuses it (Al Hadist, narrated by Buhari).

It goes without saying that mutual respect and uprightness becomes a prerequisite for the entry in successful interpersonal communication. The absence of mutual respect and uprightness in interpersonal communication will never promote good relationships. In practice, mutual respect and uprightness may vary in manners attributed to cultures and religions, yet the inner importance is always *there*. Generally, respectful and upright individuals will adhere to such the following practices:

a. respectful and upright in the teachings of their religion to lead the straightway, hoping nothing but blessings and mercies in life from the Creator, Allah swt,

b. respectful and upright in their cultural norms to experience peaceful zone of life in the society where they belong to,
c. respectful and upright in the Constitution and Law of their country to enjoy secure protection and deserve their due rights.

To be more specific, the practices of mutual respect and uprightness are reflected by:
a. Children respect their parents, and parents love and care their children;
b. Students respect their teachers, and teachers love and inspire their students;
c. The younger respect the elder, and the elder love the younger,
d. Wives respect their husbands; in return husbands respect their wives,
e. Friends respect their friends to mutually support and care with the same interests and aims, and
f. One respects others' privacy to appreciate each other's freedom.

Brotherhood (Fraternity) and Friendship Imperative for Interpersonal Communication

The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy (Al Hujurat -The Inner Apartments: 10).

Orang –orang yang beriman itu sesungguhnya bersaudara, Sebab itu damaikanlah (perbaikilah hubungan) antara kedua saudaramu itu dan takutlah kepada Allah supaya kamu mendapat rahmat (Al Hujurat-Kamar-Kamar:10).

*Without friends, no one would want to live, even if he had all other goods. (*Aristotle)

*Having thousands friends is not plenty, but having one enemy is too much; friendship is nurtured by many acts but it may be lost by only one. (*Rasyid)

1. *Brotherhood (Fraternity)*

    In Indonesian context, the word - brotherhood (fraternity) signifies three kinds of relationships, namely- brotherhood under the profession of faith (*saudara seagama*), brotherhood which is glued by the legal status of holding Indonesian citizenship (*saudara sebangsa*), and brotherhood as human beings, including people having same parents (*saudara sebagai sesama umat manusia*). In particular, brotherhood under the profession of Islamic faith (Muslim men and Muslim women) signifies the relationship that encompasses all colors, ethnics, races, and nations all over the world under the profession of faith (*syahadat*) – ***I witness there is no God other than Allah, and I also witness that Muhammad is Allah's Messenger.***

    The other two kinds of brotherhood are clearly explained as in the following verses: 'O mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted with all things' (*Al Hujurat -The Inner Apartments: 13*)

2. *Friendship*

    The term *friend* refers to different kinds of people: *best friends, close friends,* and *good friends* or may be *just* a friend or *more than* a friend. Siblings (brothers and sisters) or parents may be not just family members but also they are *best* friends; and significant others may also be *close* or *best* friends. In fact, people differentiate friends based on context, for example by labeling different groups, such as friends from elementary school, friends from secondary school, friends

from college/university, friends from work, or friends from neighborhood. Other people may differentiate friends based on sex by labeling guy friends as separate from girlfriends. Whatever ways and considerations people talk about friends, though, there is at least one common element they share, namely *free choice*. This voluntary element of friendship requires that the relationship exists by the free choice of both parties- that is a mutually equal and reciprocal relationship.

3. *What are Friendships for?*

Friendships fulfill various emotional, psychological, and physical needs in a mutually equal and reciprocal relationship. Friendships show the bonds of healthy minds, generous hearts and excellent behaviors as exemplified in the following qualities:

a. friends enjoy each other's company;
b. they have mutual trust that each will protect the other's interests, and respect each other's judgment;
c. they provide positive emotion and support in times of need, and accept the other person as 'who he/she is';
d. they have an understanding of the other's thought process;
e. they provide sense of inclusion and belonging;
f. they provide a reliable alliance or a sense that he is *there* if *needed* emotionally and physically – a friend in need is a friend indeed;
g. they help gauge the decency of emotions and the validity of opinions;
h. they function as the sounding boards, confirming or disconfirming our standpoints and actions;
i. they let us know where we stand, whether in the right or wrong.
j. they help us see positive ways others perceive us;
k. they help construct and reconstruct our emotional framework when we are in doubt, for example, we may have asked a friend's opinion as to whether we acted correctly in a given situation;

l. they build and maintain each other's self-esteem in two main ways: by complimenting us directly and by relaying compliments from others;

m. they increase our levels of self-esteem by making us feel valued; and

n. they supply us with physical support and assistance, helping with everyday tasks, such as picking new clothes, preparing food, or studying, bringing us soup when we are ill, or they give us rides when our cars malfunction, and give us gifts on special occasions—and we do the same for them.

In short, friendship is an interpersonal relationship between two or more interdependent persons characterized by trust, emotional support and sharing of interest as their mutually positive regard.

4. *Initiating and Maintaining Friendships*

What bonds and what binds friendships? It appears that friendships exist because of and through **interpersonal communication**. A simple but vital function of friendships is that it gives opportunities for communication. In the beginning of friendships, people are more likely to become friends with those they have enjoyable encounters frequently whether in class, at work, or in their neighborhoods, from whom they then make specific selections (Kerckhoff, 1974). For the selection, it is important for people to value *behavioral preferences* that they have in common. Generally, people feel fine having small differences of opinion with friends but they are less likely to maintain friendship with those who engage in different sorts of behaviors or tend to make different behavioral choices than they do. The development from acquaintanceship to friendship requires nurturing – that is with friends, people have opportunities to communicate about everything; they talk with friends about themselves, other relationships, the weather, tragic or exciting events, future plans, present situations, interview

results, past mistakes, and charity. They share secrets, make small talk, and gossip about others. Friendships are carried out through everyday talk, shared activity, and talk about shared activity. Friends engage in talking not merely as an activity to fill time and transmit information but to accomplish relational tasks such as expressing emotions and opinions, sharing similar ways of thinking, establishing relational rules and boundaries for lasting relationship in which **forgiveness and apologies** are the strongest base for it. In short, interpersonal communication brings relationships into being and keeps them alive.

Tolerant Attitude Imperative for Interpersonal Communication

The concept of attitudes has changed over the years as noted below.

1. Allport (1935) defined an attitude as a mental and neural state of readiness, organized through experience, exerting a directive and dynamic influence upon the individual's response to all objects and situations with which it is related.
2. A decade later, Krech & Crutchfield (1948) wrote an attitude as an enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual's world.
3. Campbell (1950) even defined attitudes simply in terms of the probability that a person will show a specified behavior in a specified situation.
4. In subsequent decades, the attitude concept lost much of its breadth and was largely reduced to its evaluative component. Daryl Bem (1970) defined attitudes as *likes* and *dislikes.*
5. Eagly & Chaiken (1993) defined attitudes as a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor.
6. Rasyid (2015) stated that attitude is taught, learned and acquired before it becomes a person's psychological

tendency or mental state which comprises his cognitive, affective and skill aspects as a way of thinking, feeling and behaving toward a particular entity (a person, something, or an object) as a direct influence on his behavior pertaining to that particular entity. Attitude varies in *direction* (positive, neutral and negative), *degree* (amount of positive, neutral and negative feelings) and *intensity* (the level of commitment the individual has to the position).

For teachers or lecturers, who interact most of the time with different students with their different attitudes every semester, should not be confused by the conceptual changes of attitudes as phrased hypothetically by the psychologists and sociologists cited above, but they should be aware of the conditions and processes of attitude changes that go along with the psychological development and the kinds of the social interactions in the social environments that the students are facing. Understanding the dynamics of attitude changes is useful for lecturers as they are expected to put into practice the effective strategies of promoting tolerant attitudes and behavior in regard to cultures, not only for classroom context but also for the social real life environments outside of the classroom. Therefore, teachers or lecturers should be aware of the levels of ambiguity tolerance as tolerance varies widely among cultures. In some cultures people do little to avoid uncertainty, and they have little anxiety about not knowing what will happen next. In some other cultures, however, uncertainty is strongly avoided and there is much anxiety about uncertainty.

People of high-ambiguity-tolerant cultures do not feel threatened by unknown situations. For them, uncertainty is a normal part of life, and they accept it whatever it comes. There are 11 countries with highest tolerance for ambiguity, namely Singapore, Jamaica, Denmark, Sweden, Hong Kong, Ireland, Great Britain, Malaysia, India, the Philippines, and the United States of America. People of high-ambiguity-tolerant culture are comfortable with ambiguity and uncertainty; they minimize

the importance of rules governing communication and relationships (Hofstede, Hofstede & Minkov, 2010; Lustig & Koester, 2010). People in these cultures readily tolerate individuals who do not follow the same rules as the cultural majority, and may even encourage different approaches and perspectives. Students from high-ambiguity-tolerant cultures appreciate freedom in education and prefer vague assignments without specific timetables. These students want to be rewarded for creativity and readily accept an instructor's lack of knowledge.

On the other hand, people of low ambiguity- tolerant cultures do much to avoid uncertainty and have a great deal of anxiety about not knowing what will happen next; they see uncertainty as something threatening and, therefore, they must make effort to counteract something threatening. There are 10 countries in the world with the lowest tolerance for ambiguity, namely Greece, Portugal, Guatemala, Uruguay, Belgium, Malta, Russia, El Salvador, Poland, and Japan (Hofstede, Hofstede, & Minkov, 2010). Low-ambiguity-tolerant cultures create clear-cut rules for communication that must not be broken. For example, students from low ambiguity- tolerant cultures prefer highly structured experiences with little ambiguity; they prefer specific objectives, detailed instructions, and definite timetables. An assignment to write a term paper on 'anything' would be cause for alarm; it would not be clear or specific enough. These students expect to be judged on the basis of the right answers and expect the instructor to have all the answers all the time (Hofstede, Hofstede, & Minkov, 2010).

Peace and Safe Zone Imperative for Interpersonal Communication Regarding Humanism, Cultural and Spiritual Levels

Peace and safe zone in relationships refers to harmonious society in which solidarity, justice, honesty and wisdom are the foundations of social relations among equals, regarding

humanism, cultural and spiritual levels. Solidarity is the harmony of interests and responsibilities among individuals in a group, especially as manifested in unanimous support and collective action for something. Justice is the legal system of applying and upholding the law especially in the way people are treated or decisions are made. Honesty is the quality, condition, or characteristic of being fair, truthful and morally upright. Wisdom is the ability to make sensible decisions and judgments, based on personal knowledge and experience. Thus, a wise man can follow and understand discussions, reply and convince, know how to speak precisely and in an orderly fashion to act reasonably.

To keep peace and safe zone in lasting relationships, a person should have good understanding of four good things and make them as his conduct, namely giving his love to people who never gave theirs to him; giving without being asked for and without awaiting thanks; helping people in difficulty as much as possible; and having his sound advice reach their heart of hearts; and avoid three things, namely avoiding doing bad actions, avoiding uttering bad words, and avoiding having bad thoughts; furthermore he should always remember two things and forget two things, namely he should always remember the good that others have done to him in order to be grateful, and the evil that he has done to others in order to repair it; and forget the good that he has done to others in order not to ask for thanks, and the evil that others have done to him in order not seek for revenge.

Summary

Social harmony base is imperative for interpersonal communication signifies that although societies have differences in their social value systems, yet they also have values that appear to be very widely shared and prioritized by them (individuals, groups, institutions, or nations) all over the world, such as *kindness, happiness, peace, personal freedom, preservation of life, and peaceful and harmonious relationships.*

These very widely shared and prioritized value systems can exist through good interpersonal communication; and it is at the hands of inspiring teachers as men of virtues holding the moral compass by taking the classroom as the **social value environment,** the engrossment of values, tolerant attitudes, mutual respect, uprightness, brotherhood and friendship, peace and safe zones are expected to show their overall shape in human relationships.

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CHAPTER VIII
POOLING ALL TOGETHER TO BUILD TRUST, INSPIRE LOYALTY AND LEAD INTERPERSONAL COMMUNICATION EFFECTIVELY

Chapter Outline

1. Introduction
2. From Understanding Communication to Interpersonal Communication Imperative
3. From Culture to Perception Imperative for Interpersonal Communication
4. From Emotion to Language Imperative for Interpersonal Communication
5. Pooling all together in Social Harmony for Interpersonal Communication

Learning Objectives

After reading this chapter, you are expected:
- to be able to put into practice the concepts of communication into interpersonal communication which is fascinating and rewarding,
- to be able to appreciate others' culture s in interpersonal communication,
- to have positive academic emotions that fit and suit interpersonal communication, and
- to put into practice and develop the senses of social harmony through interpersonal communication.

Introduction

This chapter harvests the main points of the previous chapters to weave, knit, wrap and package them into communication principles that collectively contribute to build trust, inspire loyalty and lead interpersonal communication effectively in general and in classroom context in particular. Communication is not just about what a communicator says; it is about anything he does or is observed doing; it is about any engagement he has with his communication partners, including words, actions, and silences. In classroom context, teachers specifically EFL teachers as communicators in classroom engagement with students should be aware of the fact that their words, actions and silences as well as their students' words, actions and silences, plus classroom situation and condition convey messages. Furthermore, students bring along their individual differences to the classroom, comprising their own culture, self - concepts, perception and emotion that also play important roles in reacting to the messages. Therefore, teachers should take these as main points of consideration in teaching learning processes, so that the classroom engagement will drive students forward to the attainment of the set objectives of each lesson. The attainment of objectives refers to the changes for betterment both for teachers and students.

From Understanding Communication to Interpersonal Communication Imperative

Communication is imperative and becomes the basic need and integral part of human beings' life. It is a never - ending aching need that must be fulfilled to live life harmoniously and peacefully in all walks of life that surpass the ethnic and nation borders. Communication is a two - way process that involves communication partners. Communication has power that needs to be used effectively otherwise it can cause self-inflicted harm. For this purpose, harnessing the power of communication is a fundamental endeavor as communication has its own

characteristics - symbolic, purposeful, transactional, and interpretive - that distinguish it from other human beings' activities. To be more specific, it becomes pivotal to harness the power of interpersonal communication in classroom context, as part of social contexts, in which interpersonal communication takes place among teachers and students as well as among students and students, considering those communication characteristics.

For EFL teachers in particular and any other professional teachers in general, understanding the students and their preconceptions and the barriers that might prevent them from accepting what the teachers are communicating (knowledge, skills, attitudes, or values) using the appropriate symbols is the key part of effective classroom communication. Symbols are words, sounds, images, objects, gestures or actions that a teacher may use to represent units of meaning in his teaching. The symbols represent his thoughts, feelings, and experiences. Thus, any symbol he uses, for example, to describe, explain, and exemplify in his teaching presentation should stand for the shared meanings which he communicates to his students as the students might think differently, feel differently, and interpret or do things differently. Students have their own opinions, ideas, hopes, dreams, fears, prejudices, attention spans, and appetites for listening and readiness for reacting accordingly.

Most important, it is a big mistake if teachers assume that students think and behave just as like as teachers do. At this point, interpersonal communication appears to be imperative as a powerful tool of provoking the desired reaction expected from the students in teaching learning processes, yet to get it work and right is not as simple as it is said. Teachers and students should make efforts that create challenging activities which aim at moving forward to the promising outcomes. In this sense, interpersonal communication will encourage students to express their thoughts, feelings and experiences deliberately; and further they will analyze and clarify their thoughts, feelings and

behaviors, revealed by their attending behaviors, active listening, reflection, inventory questions and positive behaviors.

Students' attending behaviors are much characterized by their nonverbal cues, for example, eye contact, facial expression, and body posture. Students who are attentive will focus their eyes directly on the teacher's (speaker's) face to attend to his facial expressions accompanying his verbal messages being conveyed. They let their face tell the teacher (speaker) that they are there being engaged in the lesson, sitting in a well supported posture. It is then very important for the teacher to speak in an understandable voice, using clear tone, enunciation, and reasonable pace to ensure that his messages are clearly received and perceived by the students; his verbal expressions are supported and enriched by his nonverbal messages to ensure the students that his verbal and nonverbal messages are faultlessly corresponding. To do this effectively, he should use words, terms, and examples that the students clearly understand (simple language) as what he says and how he says it carry great influence on the way students react; his moods and emotions are reflected in his tone of voice and other supportive nonverbal clues that the students will likely pick up and react accordingly.

Students' active listening, in classroom context, refers to an active process of taking in messages deliberately from the teacher and occurring classroom interactions; it involves attending to messages, interpreting them, retaining meanings, evaluating information, and crafting responses. In fact, students' active listening will unfold in a variety of ways within a particular teaching learning process. For example, a particular teaching learning process may require different types of students' active listening, depending on whether it requires them to discriminate details in a message, appreciate the listening experience, comprehend information, and evaluate facts or argument, or express empathy. Students' active listening may also focus on getting the points as easily as possible (*action-centered*), understanding the facts and details of a message

(*content-centered*), minimizing the amount of time in listening (*time – centered*), or listening to communicate an interest and concern for others (*people-centered*).

Students' reflection is characterized by the students' word messages and behaviors during the teaching learning process. In this sense, the students pick up the teacher's verbal messages, and then reflect back the gist of the messages in words, accompanied by nonverbal messages (for example, facial expression) supporting their verbal reflection.

Students' inventory questions refers to the students' attempts to inquire more   explanations from the teacher in an effort to (a) obtain more factual, conceptual, or procedural knowledge, (b) see the relation of specific examples, moving from vague generalizations to more concrete information, and (c) get the focus on specific thoughts, feelings and action as well as on patterns of behavior that will encourage gentle and positive behavior and harmony.

In conclusion, it is at the hand of stimulating and inspiring teachers (stimulating and inspiring communicators), the progress of students' attending behaviors, active listening, reflection, inventory questions and positive behaviors will positively develop through effective interpersonal communication to evolve and yield in social capital for effective communication outside the classroom as its far-reaching outcome.

From Culture to Perception Imperative for Interpersonal Communication

It is a fact that culture influences communication and, in turn, communication reflects, reinforces and reshapes culture. Furthermore, cultures are constantly and automatically undergoing changes due to the ways people think, feel, and behave that stimulate cultures to evolve over time. The changes are much subjected to the increasingly interconnected world with global travel and instant international communications

available to more and more people from different nations for various purposes. Due to this interconnected world, cross-cultural contacts among diverse languages and cultural groups become unavoidable in communication. At this point, the teaching of English as one of the international languages appears to be an immediate need to mediate many aspects of life. In EFL teaching, students come to the class with their own culture and self identity which are different from the foreign culture. Thus, teaching English as a foreign language means connecting the students to a world that is different from their own culture and self identity, apart from the similarities that the cultures may share. This makes clearer that foreign language teaching is, by definition, intercultural, and aims at having good understanding of one's own culture and others'. To be operationally successful, EFL teachers are expected to exploit this potential and promote the acquisition of intercultural competence, intercultural literacy and awareness through English as a means of international communication. We cannot deny that this invaluable undertaking is not only a big challenge but also an urgent demand for the EFL teachers to successfully win in their teaching careers.

Instilling the demands of having good intercultural competence in the students' minds will surely take time and may be impeded by various hurdles, however, the result awaiting is the creation of new self-identity for individuals who will appreciate and pay respects to other cultures' values, beliefs, customs, norms, social practices and linguistic patterns as a way of life for the members of the cultures. Phrased in another way, successful interpersonal communication between different cultures depends to a larger extent on how intercultural communicators shape and develop a common understanding of the distinct and shared interpretation of the basic components of culture they each have, and at the same time they nurture the appreciation of cultural diversity. And, the right starting point to let this flourish and blossom is taking the classroom context as

the basis for harmonious practices that put the teachers at the central position as intercultural motivating communicators to be modeled by the students. This creation of new self-identity for both teachers and students requires a perceptual development in the frame of mind and manner of behaviors to understand and respect other cultures' values, beliefs, customs, norms, social practices and linguistic patterns as a way of life for the members of the cultures.

The perceptual development in the frame of mind and manner of behavior is essentially enlarging the state of a person's perception and self identity to a new one. Self identity develops gradually and changes throughout life; self identity is dynamic which shifts over time and between situations that require a person to revise his social identity and reconsider the ideas and attitudes that he has hitherto taken for granted to go along with the development of all aspects of life in the world he lives to play his roles and reflects his relationships with others. Each of his roles will call upon a different set of personal qualities or facets of himself. For example, teachers and students have their own roles that cannot be separated from the way they think and see themselves – *they are who they think they are*. The way they think and they see themselves are their overall judgment of their own worth and value (self-esteem) which affect how they communicate. In conclusion, the classroom context appears again to be the right place to instill in the students' mind the importance of perceptual development and self identity to play roles in interpersonal communication that gives them room to show their openness, empathy and sympathy, supportiveness, positiveness, equality, forgiveness and apology accordingly.

From Emotion to Language Imperative for Interpersonal Communication

The starting point of emotion lies on people's perception of their circumstances. The words emotion, feeling and mood are usually used to define one another to refer to interrelated mental states; each of them has its own emphasis of meaning. Emotion is a short-term feeling which is linked to specific situations; feeling is interpretation of whatever emotions people are experiencing, and have more conscious elements to them; mood is different from emotion in terms of its intensity and duration; mood is pervasive or longer lasting and ongoing feelings that range from bad to good. These mental states – emotion, feeling and mood - influence the way people communicate. The words they utter and the behaviors they exhibit reflect their mental states. Likewise, teachers and students, in classroom context, bring along their mental states to the class, and communicate to one another regarding those mental states they experience. Fortunately, stimulating and inspiring teachers (stimulating and inspiring communicators) with their interactive flair will trigger stress-free situation that makes classroom more interesting, lively, enjoyable, productive, and communicative. In other words, teachers' interactive flair refers to their ability to recognize, understand and manage their own thoughts, feelings and behaviors to judge which thoughts, feelings and behaviors are appropriate and in which situations to communicate them effectively that suit the mental states of their students. Teachers' ability of this kind refers to their emotional intelligence. Teachers' emotional intelligence will promote gentle and appealing behaviors that give rise to interpersonal communication more powerful and meaningful in teaching. A powerful and meaningful interpersonal communication in teaching context will foster students' positive academic emotions to control their learning, so that the students will likely respond their teachers and the occurring situations more positively. Students' positive academic emotions are closely connected to their learning atmosphere, self-control, and emotional intelligence.

Fostering students' positive academic emotions, particularly students' emotional intelligence, requires teachers to select words (use language) to convey meanings that perfectly fit and ethically suit the students' proficiency level. In this sense, teachers who use language as a powerful tool of interpersonal communication should always be attentive to the values that they want to uphold in a particular situation for the students. In conclusion, teachers' choice of words to convey messages (knowledge, skills, attitudes and values) becomes the prime criterion of evolving harmonious relations among the students in their interpersonal communication context, and the benefits will then continue in many walks of life after school most (if not all) of the time. Teachers are agents of moral values which are manifested in relation (teacher-student relation and human being-human being relation).

Pooling all together in Social Harmony for Interpersonal Communication

The previous discussion of understanding communication, interpersonal communication, culture, perception, emotion, language and social harmony discloses and offers alternative ways of teaching in ways in which interpersonal communication will direct, guide, inspire, and transfer virtues in the frame of knowledge, skills, attitudes and values. In this sense, interpersonal communication lies at the heart of classroom processes in all teaching, specifying social harmony as the base (means) as well as the affective learning outcomes, empowered by the cognitive learning outcome and displayed in gentle and appealing behaviors. To successfully take social harmony as a means and an end always requires teachers to possess high spirit of teaching which incorporates *enthusiasm, optimism, enjoyment, sincerity* that signify his self-esteem and self-efficacy. The spirit of teaching makes teachers do nothing without; it is a divine, inspiring, vital and animating force that energizes, optimizes, enthuses, and puts teachers in mindful and

lively feeling states to do the best in teaching; it brings energy to the classroom, manifesting teachers' love for teaching with their heart, expecting their students to become agents of social moral values.

Putting it into practice, *enthusiasm* in teaching refers to the manifestation of both excited and engrossing interests in teaching; *optimism* in teaching refers to the manifestation of confidence and belief in power of good that things are continually getting better, and that good will ultimately triumph – achieve success - in teaching; *enjoyment* in teaching refers to the manifestation of experiencing teaching as a pleasure provider in life - that is the joy (the great happiness) of teaching will be experienced by the teachers through doing teaching; and *sincerity* in teaching refers to the manifestation of honesty, deep feelings, genuineness and love in teaching. The practices of these spirits of teaching signify (a) teachers' self – esteem in teaching which refers to their own best opinion and high appreciation of their teaching quality, and (b) teachers' self - efficacy in teaching which refers to their own ability to produce the desired learning outcomes, stated in the goal and objectives of the lesson (effectiveness, efficiency and success) through enabling activities by setting the classroom as a democratic learning environment.

Likewise, students will likely be enthusiastic in attending classes if they are taught by enthusiastic teachers; they will likely be optimistic in learning if they are taught by optimistic teachers; they will likely be enjoying learning from teachers who enjoy teaching which means that teachers may not expect students to enjoy learning if the teachers cannot enjoy teaching; and the students will likely rate learning second to none if they are taught by teachers who genuinely teach them with no pretention but with their hearts to inspire and direct students in their learning journey to acquire knowledge, skills, attitudes and values.   In so doing, learning students will position their stimulating and inspiring teachers, who treat them in their

interpersonal communication as human beings with all their good and bad, as the best model to follow. The learning students will involve and let their presence meld in every moment of a teaching- learning session that will become important part of social harmony in classroom context that will continue in many walks of life after school.

The key to this social harmony as a means and an end in life is guided by Allah's revelation to His messenger (Muhammad peace be upon him), stating: "It is the mercy of Allah that you (Muhammad) were gentle in your dealings with them – had you been harsh, or hard-hearted, they would have dispersed and left you – so pardon them and ask forgiveness for them. Consult with them upon the conduct of affairs, then, when you have decided on a course of actions, put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (Ali Imran (159).

"Maka berkat rahmat Allah engkau (Muhammad) berlaku lemah lembut kepada mereka. Sekiranya engkau bersikap keras dan berhati kasar, tentulah mereka menjauhkan diri dari sekitarmu. Oleh karena itu maafkanlah mereka dan mohonkanlah ampunan untuk mereka, dan bermusyawaralah dengan mereka dalam urusan (hal-hal duniawi sepereti urusan politik, ekonomi dan kemasyarakatan, dan sebagainya). Dan apabila engkau telah membulatkan tekad, maka bertawakkallah kepada Allah. Sungguh, Allah mencintai orang yang bertawakkal." (Ali Imran:159)

The quoted version of Al Quar'an above reveals that in view of Islamic teachings, Interpersonal Communication with Social Harmony Approach (*Silaturrahim*) leads the way to peace, safety and diversity in unity. Therefore, Muslims in particular and educated people in general are required to safeguard peace and safety and become the lenient pioneers of peacemaking. However, this must be acknowledged that to put this into practice will always be hampered by many hurdles; yet no route and hurdles which are neither impassable nor impossible to

breakthrough by the help and guidance of Allah the Most Powerful. In Syaa Allah.

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