

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
ЗАПОРІЗЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ

В. В. ВОЛКОВА

**PROFESSIONAL RHETORIC AND INTERCULTURAL COMMUNICATION
(ДІЛОВА РИТОРИКА І МІЖКУЛЬТУРНА КОМУНІКАЦІЯ)**

Курс лекцій
для здобувачів ступеня вищої освіти бакалавра всіх спеціальностей

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Курс лекцій «Ділова риторика і міжкультурна комунікація» містить інформацію щодо теоретичних засад ділової риторики і міжкультурної комунікації та алгоритмів ефективних мовленнєвих комунікацій іноземною мовою. У чіткій логічній послідовності розглядаються ключові поняття, їхні атрибути, типологія та інструментарій, що сприятиме формуванню у студентів усвідомленого володіння мовленням у професійних ситуаціях, розвитку мисленнєвих, нормативних мовленнєвих умінь і комунікативних навичок.

Видання призначене для аудиторної та самостійної роботи студентів і містить тексти лекцій та питання для самоконтролю засвоєння навчального матеріалу, посилання на корисні інформаційні ресурси з відповідної тематики, а також глосарій основних понять. Курс лекцій викладається англійською мовою і призначений для здобувачів ступеня вищої освіти бакалавра всіх спеціальностей.

Рецензент

К.В. Василина, кандидат філологічних наук, доцент, доцент кафедри англійської філології та лінгводидактики

Відповідальний за випуск

Я.С. Дибчинська, кандидат філологічних наук, доцент, завідувач кафедри ділової комунікації

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ВСТУП

Курс «Ділова риторика і міжкультурна комунікація» належить до циклу дисциплін вільного вибору студента в межах університету. Метою вивчення навчальної дисципліни є засвоєння алгоритмів ефективних мовленнєвих комунікацій, технологій риторичної діяльності та форм переконуючої комунікації у професійних ситуаціях, що сприятиме загальному розвитку мисленнєвих, нормативних мовленнєвих умінь і комунікативних навичок студентів та їхньої підготовці до ефективних контактів на рівні міжособистісної ділової комунікації та міжкультурної комунікації.

Оволодіння теоретичними знаннями й технологіями риторичної міжкультурної комунікації, особиста комунікативна культура та вміння спілкуватися у професійних ситуаціях є передумовою продуктивних міжкультурних контактів і усвідомленого використання навичок публічного мовлення. Тому основними завданнями вивчення дисципліни «Ділова риторика і міжкультурна комунікація» є:

- ознайомлення з теоретичними засадами та практичним аспектом ділової риторики і міжкультурної комунікації;
- розвиток культурної сприйнятливості, набуття здатності до правильної інтерпретації різноманітних видів комунікативної поведінки;
- оволодіння алгоритмами застосування отриманих знань в конкретних ситуаціях міжкультурного контакту та за нестандартних ситуацій життєвого і професійного спілкування;
- навчання технологій риторичної діяльності та форм ефективної переконуючої комунікації у професійно- й соціально-значущих ситуаціях, засвоєння основних прийомів удосконалення майстерності мовлення як засобу вирішення фахових завдань;
- засвоєння правил і прийомів логічної побудови монологічного тексту, мовленнєвого впливу, основ аргументації та виховання свідомого ставлення до публічного мовлення, мислення, культури.

Отримані під час вивчення курсу знання щодо методів і прийомів ведення ефективної бесіди з фахової проблематики, логічно правильного, точного, етичного й емоційного вираження думки іноземною мовою відповідно до змісту та умов комунікації, використання полемічного мистецтва задля досягнення позитивного результату міжкультурної комунікації створюють підґрунтя для формування професійної комунікативної компетенції фахівців.

Структурно курс «Ділова риторика і міжкультурна комунікація» включає лекції англійською мовою, завдання для самостійного виконання та індивідуальні завдання, що сприятиме не тільки формуванню іншомовної комунікативної компетентності студентів, а і поглибленому розвитку навичок самостійної роботи: вміння адекватно розуміти і критично оцінювати інформацію, порівнювати і прогнозувати явища, що створює перспективи для забезпечення високої якості підготовки фахівців різних спеціальностей.

PREFACE

In recent years practitioners in a wide variety of fields – scientific cooperation, academic research, business, management, education, health, culture, politics, diplomacy, law, development, and others – have realised how important intercultural communication is for their everyday work. Fast travel, international media, and the Internet have made it easy for us to communicate with people all over the world. The process of economic globalisation means that we cannot function in isolation but must interact with the rest of the world for survival. The global nature of many diverse problems and issues, such as the environment, law, governance of the Internet, poverty, war and international terrorism, calls for cooperation between nations.

Since important decisions in business, politics, education, health, and culture affect citizens of more than one nation, the question of whether communication between people of different nations is effective and whether all parties emerge with the same understanding is of crucial importance.

Communicating effectively as a professional requires conceptual knowledge about how to explain complex and specialized information and how to persuade an audience in many different fields, social contexts, and media. Moreover, young professionals need to know how to analyse audiences and attend to differences in discourse conventions, how to analyse and produce specialized genres and forms of argumentation, and how to compose, evaluate, and integrate oral, written, visual, and digital modes of communication.

Having considered all the knowledge and skills necessary for successful communication in different fields, the aims of Professional Rhetoric and Intercultural Communication course are as follows:

- to build the algorithms of effective communication, form the students' skills of conscious use of speech in professional situations, which will enhance general development of power of apprehension, speech capabilities and communication skills of the students and their training for effective contacts at levels of interpersonal professional communication and intercultural communication in the Ukrainian and English languages;
- to develop the practical skills of participation in debates, critical analysis of monologue and dialogue speech samples, speech behaviour.

Knowledge, understanding and skills (competences) acquired while studying this course, such as knowledge of the cultures, audiences and differences in discourse conventions, specialized genres and forms of argumentation, understanding of the relationship between culture, contexts of communication and language use, insight into the roles and conventions governing behaviour within specific intercultural environments, critical awareness of their own and others' beliefs and values, sensitivity towards cultural stereotypes, capacity for analysing and producing speeches create the grounds for effective professional communication in the English language.

Module 1. The Basics of Intercultural Communication

Lecture 1

What is professional rhetoric and intercultural communication?

Learning objectives: after studying this lecture, you will be able to

- ✚ Understand the essence of professional rhetoric and intercultural communication.
- ✚ Define the professional fields of rhetoric and intercultural communication application
- ✚ Give a brief historic overview of rhetoric and intercultural communication
- ✚ Understand and to study intercultural communication from various interdisciplinary perspectives
- ✚ Understand the meaning and connotation of the term “culture”
- ✚ Discuss the ways in which communication is guided by culture

Lecture outline

- 1.1 The subject of Professional Rhetoric and Intercultural Communication.
 - 1.2 Why study Professional Rhetoric and Intercultural Communication?
 - 1.3 Historic overview of rhetoric and intercultural communication.
 - 1.4 The interdisciplinary and academic fields of intercultural communication.
 - 1.5 Definitions of culture. Culture in the field of intercultural communication.
- Questions for self-assessment.

Key terms: *professional rhetoric, intercultural communication, professional activity, culture, cultural identity, cultural background, language*

1.1 The subject of Professional Rhetoric and Intercultural Communication

The world today is characterized by a growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds. This communication takes place because of contacts within the areas of business, military cooperation, science, education, mass media, entertainment, tourism and many other professional areas.

In all these contacts, there is communication, which needs to be as constructive as possible, without misunderstandings and breakdowns. Here the research on the nature of linguistic and cultural similarities and differences as well as on the ways of persuasion through effective speaking and writing can play a positive and constructive role. Our economy and society in general are becoming increasingly knowledge and information based; the ability to communicate effectively and persuasively is more essential to success than ever before.

Professional rhetoric refers to the study and use of written, spoken and visual language for professional purposes. It investigates how language is used to organize and maintain social groups, construct meanings and identities, coordinate behaviour, mediate power, produce change, and create knowledge. Rhetoricians often assume that language is constitutive (we shape and are shaped by language), dialogic (it exists in

the shared territory between self and other), closely connected to thought (mental activity as “inner speech”) and integrated with social, cultural and economic practices. Rhetorical study and written literacy are understood to be essential to civic and professional life.

Rhetoric itself is about putting together good arguments – communication for the means of persuasion. However, professional rhetoric in the era of globalisation is impossible without deep knowledge of intercultural communication.

Intercultural communication is a discipline that studies communication across different cultures and social groups, or how culture affects communication. It is used to describe the wide range of communication processes and problems that naturally appear within an organization or social context made up of individuals from different religious, social, ethnic, and educational backgrounds.

1.2 Why study Professional Rhetoric and Intercultural Communication?

Professional Rhetoric will help you in a wide range of issues in the field of your professional activity.

Magnify your influence as a professional. Every day you have dozens of interactions where you need to influence people. Your ability to persuade others through language is key to your influence as a professional. Studying rhetoric will equip you with the linguistic tools to make you more persuasive in your dealings with others and thus expand your circle of influence.

Protect you from intellectual despotism. Studying rhetoric puts up a defensive shield around your brain, allowing you to see through the smoke and mirrors, filter out external messages and follow your own inner compass.

Empower you for rigorous and constructive debate (and grants insight on what constitutes one). A man should know how to discuss and debate with vigour, intelligence, and civility. Sadly, many professionals today never learned this essential skill. Learning professional rhetoric will give you the tools you need to take part in discussions that are more constructive.

The study of intercultural communication is about the study of communication that involves, at least in part, cultural group membership differences. It is about acquiring the necessary knowledge and dynamic skills to manage such differences appropriately and effectively. It is also about developing a creative mind-set to see things from different angles without rigid pre-judgement.

One of the most important reasons for studying intercultural communication is that **it increases our awareness of our own culture** – our cultural identity and cultural background. In addition, it helps us avoid ethnocentrism (tendency to think our own culture is superior to other cultures).

Another important reason to study intercultural communication is **the constant demographic shifts** countries and communities experience, e.g., immigrants, refugees or undocumented individuals.

Workplace & Economic Globalization is another important reason for studying intercultural communication. To effectively compete in a global market, we must understand how business and cultural practices are conducted in other countries.

Creative Problem Solving is the reason, which is essential to any professional activity. According to creativity research, we learn more from people who are different from us rather than from those who are similar to us. Small group research suggests the quality of ideas produced in ethnically diverse groups have significantly higher outcomes than ethnically homogeneous groups. This is due to the synergistic perspective, which means combining the best of all cultural approaches in solving professional problems [1].

The last but not least is **Global and Intrapersonal Peace**. Respect is fundamental to peace, global and intrapersonal. Peace building is closely connected to intrapersonal peace building. If we are at peace with ourselves, we will hold more respect for others.

1.3. Historic overview of Rhetoric and Intercultural Communication

Rhetoric and intercultural communication as human activities are ancient. Professional Rhetoric and Intercultural Communication as an academic discipline is, however, relatively new.

Humans have studied and praised rhetoric since the early days of the written word. The Mesopotamians and Ancient Egyptians both valued the ability to speak with eloquence and wisdom. However, it was not until the rise of Greek democracy that rhetoric became a high art that was studied and developed systematically.

Many historians credit the ancient city-state of Athens as the birthplace of classical rhetoric. Because Athenian democracy marshalled every free male into politics, every Athenian man had to be ready to stand in the Assembly and speak to persuade his compatriots to vote for or against a particular piece of legislation. A man's success and influence in ancient Athens depended on his rhetorical ability. Consequently, small schools dedicated to teaching rhetoric began to form. The first of these schools began in the 5th century B.C. among an itinerant group of teachers called the Sophists.

The Sophists would travel from polis to polis teaching young men in public spaces how to speak and debate. The most famous of the Sophists schools were led by Gorgias and Isocrates. Because rhetoric and public speaking were essential for success in political life, students were willing to pay Sophist teachers great sums of money in exchange for tutoring. A typical Sophist curriculum consisted of analysing poetry, defining parts of speech, and instruction on argumentation styles. They taught their students how to make a weak argument stronger and a strong argument weak.

Sophists prided themselves on their ability to win any debate on any subject even if they had no prior knowledge of the topic by using confusing analogies, flowery metaphors, and clever wordplay. In short, the Sophists focused on style and presentation even at the expense of truth.

The negative connotation that we have with the word "sophist" today began in ancient Greece. For the ancient Greeks, a "sophist" was a man who manipulated the truth for financial gain. It had such a pejorative meaning that Socrates was executed by the Athenians on the charge of being a Sophist. Both Plato and Aristotle condemned Sophists for relying solely on emotion to persuade an audience and for their disregard

for truth. Despite criticism from their contemporaries, the Sophists had a huge influence on developing the study and teaching of rhetoric.

While the great philosopher Aristotle criticized the Sophists' misuse of rhetoric, he did see it as a useful tool in helping audiences see and understand truth. In his treatise, *The Art of Rhetoric*, Aristotle established a system of understanding and teaching rhetoric.

In *The Art of Rhetoric*, Aristotle defines rhetoric as "the faculty of observing in any given case the available means of persuasion." While Aristotle favoured persuasion through reason alone, he recognized that at times an audience would not be sophisticated enough to follow arguments based solely on scientific and logical principles. In those instances, persuasive language and techniques were necessary for truth to be taught. Moreover, rhetoric armed a man with the necessary weapons to refute demagogues and those who used rhetoric for evil purposes. According to Aristotle, sometimes you had to fight fire with fire.

After establishing the need for rhetorical knowledge, Aristotle sets forth his system for effectively applying rhetoric:

- Three Means of Persuasion (logos, pathos, and ethos).
- Three Genres of Rhetoric (deliberative, forensic, and epideictic).
- Rhetorical topics.
- Parts of speech.
- Effective use of style [2].

The Art of Rhetoric had a tremendous influence on the development of the study of rhetoric for the next 2,000 years. Roman rhetoricians Cicero and Quintilian frequently referred to Aristotle's work, and universities required students to study *The Art of Rhetoric* during the 18th and 19th centuries.

Rhetoric was slow to develop in ancient Rome, but it started to flourish when that empire conquered Greece and began to be influenced by its traditions. While ancient Romans incorporated many of the rhetorical elements established by the Greeks, they diverged from the Grecian tradition in many ways. For example, orators and writers in ancient Rome depended more on stylistic flourishes, riveting stories, and compelling metaphors and less on logical reasoning than their ancient Greek counterparts did.

The first master rhetorician Rome produced was the great statesman Cicero. During his career, he wrote several treatises on the subject including *On Invention*, *On Oration*, and *Topics*. His writings on rhetoric guided schools on the subject well into Renaissance.

Cicero's approach to rhetoric emphasized the importance of a liberal education. According to Cicero, to be persuasive a man needed knowledge in history, politics, art, literature, ethics, law, and medicine. By being liberally educated, a man would be able to connect with any audience he addressed.

The second Roman to leave his mark on the study of rhetoric was Quintilian. After honing his rhetorical skills for years in the Roman courts, Quintilian opened a public school of rhetoric. There he developed a study system that took a student through different stages of intense rhetorical training. In 95 AD, Quintilian

immortalized his rhetorical education system in a twelve-volume textbook entitled *Institutio Oratoria*.

Institutio Oratoria covers all aspects of the art of rhetoric. While Quintilian focuses primarily on the technical aspects of effective rhetoric, he also spends a considerable amount of time setting forth a curriculum he believes should serve as the foundation of every man's education. In fact, Quintilian's rhetorical education ideally begins as soon as a baby is born. For example, he counsels parents to find their sons nurses that are articulate and well versed in philosophy.

Quintilian devotes much of his treatise to fleshing out and explaining the Five Canons of Rhetoric. First seen in Cicero's *De Inventione*, the Five Canons provide a guide on creating a powerful speech. The Five Canons are:

- *inventio* (invention): The process of developing and refining your arguments.
- *dispositio* (arrangement): The process of arranging and organizing your arguments for maximum impact.
- *elocutio* (style): The process of determining how you present your arguments using figures of speech and other rhetorical techniques.
- *memoria* (memory): The process of learning and memorizing your speech so you can deliver it without the use of notes. Memory-work not only consisted of memorizing the words of a specific speech, but also storing up famous quotes, literary references, and other facts that could be used in impromptu speeches.
- *actio* (delivery): The process of practicing how you deliver your speech using gestures, pronunciation, and tone of voice.

During the Middle Ages, rhetoric shifted from political to religious discourse. Instead of being a tool to lead the state, rhetoric was seen as a means to save souls. Church Fathers, like St. Augustine, explored how they could use the "pagan" art of rhetoric to better spread the gospel to the unconverted and preach to the believers.

During the latter part of the Medieval period, universities began forming in France, Italy, and England where students took classes on grammar, logic, and (you guessed it) rhetoric. Medieval students poured over texts written by Aristotle to learn rhetorical theory and spent hours repeating rote exercises in Greek and Latin to improve their rhetorical skill. Despite the emphasis on a rhetorical education, however, Medieval thinkers and writers made few new contributions to the study of rhetoric.

Like the arts and sciences, the study of rhetoric experienced a re-birth during the Renaissance period. Texts by Cicero and Quintilian were rediscovered and utilized in courses of study; for example, Quintilian's *De Inventione* quickly became a standard rhetoric textbook at European universities. Renaissance scholars began producing new treatises and books on rhetoric, many of them emphasizing applying rhetorical skill in one's own vernacular as opposed to Latin or ancient Greek.

The rejuvenation of rhetoric continued through the Enlightenment. As democratic ideals spread throughout Europe and the American colonies, rhetoric shifted back from religious to political discourse. Political philosophers and revolutionaries used rhetoric as a weapon in their campaign to spread liberty and freedom.

In the 18th and 19th centuries, universities in both Europe and America began devoting entire departments to the study of rhetoric. One of the most influential books on rhetoric that came out during this time was Hugh Blair's Lectures on Rhetoric and Belles-Lettres. Published in 1783, Blair's book remained a standard text on rhetoric at universities across Europe and America for over a hundred years.

The proliferation of mass media in the 20th century caused another shift in the study of rhetoric. Images in photography, film, and TV have become powerful tools of persuasion. In response, rhetoricians have expanded their repertoire to include not only mastery of the written and spoken word, but a grasp of the visual arts as well.

For the proper name of the field "Intercultural Communication", credit is often given to American anthropologist Edward T. Hall, who used it for the first time in his book *The Silent Language* in 1959. The book is sometimes called "the field's founding document" [3].

Prior to publishing the book, Hall was a staff member at the Foreign Service Institute, USA (1951-1955), where he, together with his colleagues, worked out what can be called the first original paradigm for Intercultural Communication. Main elements of Hall's paradigm for Intercultural Communication were [3]:

- systematic empirical study and the classification of nonverbal communication (defined as communication that does not involve the exchange of words)
- emphasis, especially in nonverbal communication, on the out-of-conscious level of information-exchange
- focus on intercultural communication, not as earlier on macrolevel monocultural studies
- a non-judgmental view toward and acceptance of cultural differences
- participatory training methods in Intercultural Communication.

The beginning of Intercultural Communication was for applied purposes rather than for theoretical considerations: Training was the main issue. The first target audience comprised American diplomats and development personnel whose intercultural skills had to be improved.

From the Foreign Service Institute, Intercultural Communication teaching and training spread to the universities and other organizations. University courses were given and academic textbooks in Intercultural Communication started to appear in the USA in a larger scale in the 1970s. In Europe, the first university courses in Intercultural Communication took place in the 1980s.

From the earlier, more applied focus on teaching and training, Intercultural Communication has in the recent decades developed and matured as an academic field with its own theory building as well.

1.4 The interdisciplinary and academic fields of intercultural communication

To understand and to study intercultural relations and communication, various perspectives are necessary. Intercultural Communication is therefore an interdisciplinary field of inquiry. The primary academic disciplines involved in Intercultural Communication studies are Psychology, Anthropology, Sociology, Linguistics and Communication.

The scope of Intercultural Communication and the main contributions of the various fields can be seen as follows [4]:

- perception, interpretation, attribution (psychology, linguistics, communication)
- verbal communication (linguistics, communication)
- nonverbal communication (communication)
- communication styles (linguistics, communication)
- values (psychology, anthropology, sociology)

Researchers from these disciplines have worked in the past, basically, from their own perspectives, with their own focuses and with their own methods. In general, they have not learned complementary theoretical approaches, and hardly any dialogue between researchers of different scientific orientations has existed. Actual "intercultural" communication between the representatives of the various disciplines has therefore often been problematic, with each discipline claiming its legacy to the field.

In the past decade, in particular, Intercultural Communication has more strongly emerged as an independent field. In order to qualify as an independent academic field, certain criteria need generally to be fulfilled. There need to be a considerable number of:

- professional researchers working in the field
- scientific societies
- publications, journals
- congresses
- academic subjects and professorships

These criteria are today fulfilled in Intercultural Communication. A further traditional criterion for an independent academic field has been that it has its own theory/theories and method(s). This criterion is a more complicated one for Intercultural Communication because of its multidisciplinary roots. However, the field is progressing in establishing a new theoretical framework or paradigm. In its theory building, Intercultural Communication:

- borrows theories from other fields (e.g., psychology, attribution theory)
- applies theories from intracultural communication (e.g., Gudykunst's Anxiety-Uncertainty Management [AUM] theory from the Uncertainty Reduction theory [URT])
- forms new theories (Kim's work combining adaptation and communication theories) [5].

Depending on the research goals and focuses, Intercultural Communication uses both functionalist (social science)/etic and interpretive (humanist)/emic approaches. Increasingly, studies involve multisource data, and mixed methodology, as the realization of the complexity of studying intercultural interactions and the need for a dialogue, increase, in the research community.

1.5 Definitions of culture. Culture in the field of intercultural communication

Culture has been and is being studied in many fields. Therefore, there are many definitions of culture depending on from which perspective the researchers approach it.

Below there are some definitions. Please try to think from what kind of academic, or other, background the authors of these definitions come from, and what their focus in the studies of culture is:

“Culture is communication” (Edward T. Hall, [6]).

“Culture is the collective programming of the mind” (Geert Hofstede, [7]).

“Culture is how things are done here” (John Mole, [8]).

“All communication is more or less cross-cultural” (Deborah Tannen [9]).

“Culture is a kind of storehouse or library of possible meanings and symbols” (Ron Scollon [10]).

The word ‘culture’ stems from the Latin “colere”, translatable as to build on, to cultivate and to foster. In the early stages of the philosophical debate about what is “culture”, the term often refers to the opposite of “nature”, whereas “culture” was referring to something constructed willingly by men, while “nature” was given in itself.

Since the 18th century, the word “culture” emerged more in the sense of “products that are worthy”: the term was used to describe elite and high-culture concepts, particularly in continental Europe.

Equally, during the mid-nineteenth century, the concept of mass culture and popular culture emerged. In the words of Stuart Hall, “culture” is “both the means and values which arise among distinctive social groups and classes, on the basis of their given historical conditions and relationship, through which they “handle” and respond to the conditions of existence” [11].

Another view of culture, focuses on culture as a set of values and attributes of a given group, and the relation of the individual to the culture, and the individual’s acquisition of those values and attributes: in the words of Geert Hofstede: “the collective programming of the mind” [7]. Fisher defines culture as :”It is shared behaviour, which is important because it systematises the way people do things, thus avoiding confusion and allowing co-operation so that groups of people can accomplish what no single individual could do alone. And it is behaviour imposed by sanctions, rewards and punishments for those who are part of the group” [12].

In the field of Intercultural Communication we will adopt the definition of culture as the totality of the following attributes of a given group (or subgroup): shared values, beliefs and basic assumptions, as well as any behaviour arising from those, of a given group. Culture is understood, in this context, as collectively held set of attributes, which is dynamic and changing over time.

A group can thereby be various forms of social constructions: it is not merely any nation, but also supranational and international groups are possible, and often clearly distinguishable.

The individual and the culture in which he lives is a complex set of relationships. On the one hand, the individual determines its culture; on the other hand, it is determined by its culture. By contributing to the culture around him, the individual is part of the cultural change.

Returning to our initial discussion of what constitutes a “culture”, various concepts are often displayed as the basic differentiation of cultures [13]:

- national character / basic personality;
- perception;
- time concept;
- space concept;
- thinking;
- language;
- non-verbal communication;
- values;
- behaviour: norms, rules, manners;
- social groupings and relationships.

Thus, we can conclude that culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

Culture in its broadest sense is cultivated behaviour; that is the totality of a person's learned, accumulated experience, which is socially transmitted, or more briefly, behaviour through social learning. A culture is a way of life of a group of people – the behaviours, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.

We also shall remember that culture is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.

? Questions for self-assessment

1. What does Professional Rhetoric investigate?
2. What does the study of Intercultural Communication involve?
3. Give the reasons why study Professional Rhetoric and Intercultural Communication?
4. Creative problem solving is the reason, which is essential to any professional activity. Why?
5. What city is considered to be the birthplace of classical rhetoric?
6. Who were the Sophists? What was the main field of their activity?
7. What involves the negative connotation that we have with the word “sophist” today? Why?

8. Explain Aristotle's definition of rhetoric.
9. What was Cicero's approach to rhetoric?
10. Who was the author of the Five Canons of Rhetoric? What are they?
11. Which events caused another shift in the study of rhetoric in the 20th century?
12. Enumerate the main elements of Hall's paradigm for Intercultural Communication. What are the primary academic disciplines involved in Intercultural Communication studies?
13. What is the scope of Intercultural Communication?
14. What were the main contributions of the various fields to Intercultural Communication?
15. Give the definition of the concept "culture"?
16. What constitutes a "culture"?
17. Give the definition of "language"?
18. When does Intercultural Communication take place?

Lecture 2

Identity, stereotypes and communication

Learning objectives: after studying this lecture, you will be able to

- ✚ Explain the regulators of human behaviour and identity.
- ✚ Define personal, social, and cultural identities.
- ✚ Explain why difference matters in the study of culture and identity.
- ✚ Describe how communication is defined by different cultures, and understand how people of diverse cultures communicate differently.
- ✚ Explain the properties of cultural identity.
- ✚ Define stereotyping, and explain different types of stereotypes.
- ✚ Understand the reasons behind biases.

Lecture outline

- 2.1 Identity. Plurality of identity and intercultural communication.
- 2.2 Ethnic and cultural identity.
- 2.3 Properties of cultural identity.
- 2.4 Social and cultural identities.
- 2.5 Language and culture.
- 2.6 Stereotypes

Questions for self-assessment.

Key terms: *identity, culture, cultural identity, language, plurality, ethnic identity, avowal and ascription, cultural background*

2.1 Identity. Plurality of identity and intercultural communication

Looking up the term of identity in the Oxford English Dictionary, we see that identity means “the persistent sameness of a person despite changes over time, or one’s subjective sense of oneself as an individual” [14; p. 544]. “In the philosophical sense an identity is whatever makes a thing what it is. [...identity is] a property that generates motivational and behavioural dispositions. This means that identity is at base a subjective or unit-level quality, rooted in an actor’s self-understanding” [15; p. 224]. So identity is actually a set of core values that one person develops for himself/herself.

The definition of identity is closely related to the definition of culture. Since culture is a complicated word to define, for the purposes of understanding the essence of identity more profoundly, we will define culture as the ongoing negotiation of learned and patterned beliefs, attitudes, values, and behaviours. Culture is “negotiated”, culture is dynamic, and cultural changes can be traced and analysed to better understand why our society is the way it is. Culture is learned, which accounts for the importance of socializing institutions like family, school, and peers. Culture is patterned in that there are recognizable widespread similarities among people within a cultural group. There is also deviation from and resistance to those patterns by individuals and subgroups within a culture, which is why cultural patterns change over time. Culture influences our beliefs about what is true and false, our attitudes including

our likes and dislikes, our values regarding what is right and wrong, and our behaviours. It is from these cultural influences that our identities are formed. We develop a sense of who we are based on what is reflected back on us from other people. Our parents, friends, teachers help shape our identities. While this happens from birth, most people, especially in Western societies, arrive at a stage in adolescence where maturing cognitive abilities and increased social awareness lead them to begin to reflect on who they are. Identities account for an important part of our self-concept and can be broken down into three main categories: personal, social, and cultural identities.

Identities are not constant. Instead, they are formed through processes that started before we were born; therefore, our identities are not something we achieve or complete. Two related but distinct components of our identities are our personal and social identities. Personal identities include the components of self that are primarily intrapersonal and connected to our life experiences. For instance, your friend considers himself a cinema lover, and you may identify as a rock-music fan.

Our social identities are the components of self that are derived from involvement in social groups we are committed to. For instance, we may derive aspects of our social identity from our family or from a community of fans for a sports team. Social identities differ from personal identities because they are externally organized through membership. Our membership may be voluntary (students' organization on a campus) or involuntary (family) and explicit (we pay membership fees to our labour union) or implicit (we purchase and listen to rock music). There are innumerable options for personal and social identities. While our personal identity choices express who we are, our social identities align us with particular groups. Through our social identities, we make statements about who we are and who we are not.

Cultural identities are based on socially constructed categories that teach us a way of being and include expectations for social behaviour or ways of acting [16]. Since we are often a part of them since birth, cultural identities are the least changeable of the three. The ways of being and the social expectations for behaviour within cultural identities do change over time.

Every person has multiple dimensions of identities. In communication and daily interactions, we define who we are. According to Fong & Chuang [17], we negotiate our identities with people who are similar to us and different from us. Our identities are developed in social interactions.

Manuel Castells [18] points out that identity must be distinguished from what, traditionally, has been called roles and role-sets. Roles – for example to be a worker, a father, a neighbour, a basketball player and a smoker at the same time – are defined by norms defined by the institutions and organizations of society. Their influence on people depends on negotiations and arrangements between individuals and these institutions and organizations.

Identities organize the meaning while roles organize the function. The essential question is how, from what, by whom, and for what identities are constructed. Building materials are to be found in history, biology, institutions, collective memory, personal fantasies and power apparatus. Individuals, social groups and societies process these materials. The social construction of identity always takes place in a particular context where power relationships rule.

Sometimes identities may start as resistance and they gradually become dominant in the process. The building of identity may lead to a different life, from an oppressed identity to the transformation of society. An example of this is a post-patriarchal society, which liberates women, men and children through the realization of women's identity.

Any of these identity types can be **ascribed** or **avowed**. Ascribed identities are personal, social, or cultural identities that are placed on us by others, while avowed identities are those that we claim for ourselves [19]. Sometimes people ascribe an identity to someone else based on stereotypes. You may see a person, who likes to read science-fiction books, watches documentaries, has glasses and label him or her a nerd. If the person does not avow that identity, it can create friction, and that label may even hurt the other person's feelings. Ascribed and avowed identities change over the course of our lives, and sometimes they match up and sometimes not. Although some identities are essentially permanent, the degree to which we are aware of them, also known as salience, changes. The intensity with which we avow an identity also changes based on context.

Throughout modern history, cultural and social influences have established dominant and non-dominant groups [20]. Dominant identities historically had and currently have more resources and influence, while non-dominant identities historically had and currently have less resources and influence. It is important to remember that these distinctions are made at the level of society, not the individual level. There are obviously exceptions, with people in groups considered non-dominant obtaining more resources and power than a person in a dominant group. However, the overall trend is that difference based on cultural groups has been institutionalized, and exceptions do not change this fact. The main non-dominant groups must face various forms of institutionalized discrimination, including racism, sexism, heterosexism, and ableism.

Identity features are enduring and changing aspects. Cultural identities may change due to several types of factors that influence a group of people. These factors may be social, political, economic or contextual.

Manuel Castells underlines the fact that today our world and our lives, as well as our identities, are strongly being reshaped by globalization and information technology revolution. People are influenced by pervasive, interconnected and diversified media systems. Work has become flexible and unstable, labour is being individualized. Globalization and the restructuring of capitalism are part of the process that is reforming societies and people's identities [18].

In the process of communication in general, and intercultural communication in particular, for the purpose of communication effectiveness, it is of ultimate importance to recognize to what an extent people's identity contributes to formulate and convey the information.

2.2 *Ethnic and cultural identity*

Over the past years, the questions of who we are and how we relate to communities we are a part of have become crucial not only for us, Ukrainians, but for

people all around the world. Recent events and developments in different countries have also affected our understandings of ourselves and others. These include: the war in Ukraine, a widespread movement of refugees seeking better lives, persecution of minorities in many societies, the rise of nationalist discourses resulting in political change and, last but not least, the ubiquity of social media and its impact on people.

In today's world, increasing globalization raises more awareness of cultural diversity. Cultural identities and ethnicities are becoming relational and contextual, as well as constantly evolving. They are complex, ambiguous and multifaceted.

Individuals undergo self- and cultural identity transformation in order to achieve understanding, harmony and balance within themselves and their environment, and in their connection with others. Cultures also change in this process, because social, political, economic and historical influences affect cultural and intercultural interactions. Cultural groups reflect, re-create, unify, and maintain their ethnic and cultural identities.

Cultural identities are negotiated, co-created, and reinforced in communication with others. They reflect our unique, personal life histories and experiences. They may also be seen as manifestations of social reality.

Racial identity. Race has been defined as a group of persons related by common descent or heredity. It is a classification of modern humans based on an arbitrary selection of physical characteristics as skin colour, facial form, or eye shape. Race is a social construction of human difference that is used to classify human beings into separate value-based categories.

Some researchers use the singular term racial/ethnic rather than separating race and ethnicity. Race and ethnicity represent social categories that develop during early socialization and maintain a central place in self, culture and communication process.

Ethnic identity. Ethnicity has been defined in various ways. Ethnic refers to a group of people sharing a common and distinctive culture, religion, language, etc. Furthermore, it has been explained as the attribute of membership in a group set off by racial, territorial, economic, religious, cultural, aesthetic, or linguistic uniqueness. Ethnicity has also been seen as a cultural marker that indicates shared traditions, heritage, and ancestral origins; ethnicity is defined psychologically and historically. On the other hand, ethnic identity may be explained as an emotional bond that people share that originates from their past and that gives them an emotional force to claim their common historical origins.

Since the end of the 1990s, the terms ethnicity and race have been less commonly used. Instead, culture has become the preferred term.

Cultural identity. It is commonly understood that culture and cultural identity are umbrella terms that subsume racial and ethnic identity. Culture has been defined as learned and shared values, beliefs, thinking patterns and behaviour common to a particular group of people. Culture forges a group's identity and assists in its survival. Institutions, language, social structures and various practices shared by a group of individuals are also part of culture. In addition, the individuals are connected by an ancestral heritage, often linked to a particular geographical location. Individuals have a sense of belonging to a particular culture or ethnic group.

In a multicultural setting, when engaging into a conversation, one has to presuppose that the members of a speech group usually share the same code and an entire system of symbols, signs and meanings. By definition, we speak about intercultural communication when the participants who communicate represent a different communication system. Differences, which may often lead to clashes or even conflicts, occur both at verbal level – certain expressions can be employed to assert belonging to a group or on the contrary to discriminate and exclude – and at nonverbal level, when for instance eye-contact, gestures, turn taking can be determined by the speaker's identity [21].

In the complex background of the rapidly evolving political, socio-economic and financial world, cultural identities become multifaceted, thus often displaying different degrees of ambiguity. In the process of socialization, under the influence of the above-mentioned factors, the cultural groups reflect the surrounding reality; consequently, they are continuously negotiating, re-enforcing or on the contrary redefining their cultural and ethnic identities to fit societal needs. This process of reshaping also depends on the amount of personal history and experiences embedded in the current socio-economic realities of each society [21].

Therefore, cultural communication is a system of symbols, meanings and norms that are shared by group members and passed down to the following generations.

2.3 Properties of cultural identity

Jane Collier and Milt Thomas combined the ethnography of communication and social construction in order to frame the properties of cultural identity. These properties refer to the manner in which members of a group communicate their identity [22].

When dealing with the properties of identity, we distinguish two basic elements: **avowal** and **ascription**. How a person perceives himself or herself is called **avowal**. It means in what way a person demonstrates to others “who I am”. **Ascription** is how others perceive and communicate a person's identity.

Our identity is constructed based on how others view us and how we view ourselves. Therefore, both avowal and ascription are important. (i.e. insiders describe their culture different from how it is perceived by others). Avowed qualities versus ascribe qualities leads to conflict, but resolutions depends on the status position of group members.

Modes of expression. The second property of cultural identity is the modes of expression, which include core symbols, names and labels, and norms. Core symbols are cultural beliefs and interpretations of people, world and the functioning of society. The shared use of symbols and ideas provides people the membership of a group. Names and labels are categories of core symbols. Norms affect our cultural identity. Cultural groups create norms for appropriate conduct and acceptable behaviour.

Defining who we are includes what and how we should behave in a particular situation.

Individual, relational and communal identity. *Individual identity* refers to the individual's interpretation of his or her cultural identity, which is based on his or her

own experiences. It includes understanding multiple degrees of differences and similarities among group members.

Relational identity refers to relationships between persons. There are norms for appropriate behaviour in relational contacts, which occur for example between friends, colleagues, co-workers or neighbours. Expectations for behaviour vary according to types of interactions, situations and topics.

Communal identity is identified by observing a group's communal activities, rituals, rites and holiday celebrations. Group members use cultural membership to maintain community with one another. Examples of ceremonies are baptisms, graduations and weddings. Informal conventions include such as greetings, leave-taking, compliments, and gift exchanges.

Enduring and Changing Aspects of Identity. The cultural identity changes due to several factors, which are social, political, economic and contextual.

Affective, Cognitive and Behavioural Aspects of Identity. This refers to emotions fully attached to cultural identity in particular situations.

Content and Relationship Levels. This refers to the interaction between two or more individuals. The message exchange carries information/content. The participants of the conversation interpret the choice and meanings of the words based on their experiences. The interactions also show the relational level based on how a person delivers the message. This level of a message implies a cultural interpretation of who is in control, their levels of closeness, what they feel about each other, level of trust, etc.

Salience or Prominence. This is the degree, to which an identity is demonstrated in a situation and refers to how much a person's cultural identity stands out and attracts attention. This is influenced by the extent of similarity or difference, and differs depending on context, situation topic and relationship. Prominence shows a strong investment/involvement in an identity.

2.4 Social and cultural identities

As the world is becoming increasingly globalized, the construct of cultural identities will play roles that are even more important in the study of intercultural communication. In particular, the study of cultural identities should encourage reflexive understandings of both one's own and others' identities in manners that promote productive intercultural encounters, interactions, and relationships. Ultimately, cultural identities are complexly and simultaneously nested at both micro-level everyday interactions and macro-level social institutions. Hence, how we experience, communicate, construct, (re)negotiate, and perform our cultural identities is intricately personal, relational, contextual, social, and political.

Social and cultural identities may be classified as follows:

- **Gender identities.** Our gender identity is influenced by the way we are treated by our parents, other relatives, neighbours and friends. Boys and girls are dressed in different colours and they are introduced to different types of toys. In every culture there are communications and interactions which are considered feminine, masculine or androgynous. Nowadays the media influences our identity, in what is considered feminine, masculine or androgynous.

- **Age identities.** Age is also one aspect of our identity. Cultures view and treat people of different ages in different ways. For example, in Asian cultures, getting old is seen as positive. Elderly people are respected and cared for by their children. In some European cultures, however, not all elderly people are highly respected. In many cases they may live separated from the younger generation and feel lonely.
- **Spiritual identity.** Depending of the culture and context spiritual identity can be more or less apparent. In some countries people might even be ready to die for their beliefs. People's spiritual identity may even lead to conflicts or, in worst cases, war.
- **Class identity.** Our social class identity influences how we behave and communicate towards other people. A person's class identity is not necessarily noticed until he or she encounters another person representing another social class.
- **National identity.** A person's citizenship of a nation is referred to as national identity. Depending on the person, his or her national identity may be stronger than his or her ethnic or cultural identity, and vice versa.
- **Regional identity.** In every country there are regions with which people identify themselves. In some countries, regional identities are stronger than the national identity. Regional identities may also carry positive, negative, real or not real generalizations about people living there.
- **Personal identity.** Our personal identity means how we perceive ourselves. Our personal identity is vital for us and we communicate and negotiate that with other people.

Relations among identities are complex and often carry strong elements of differentiation. Occasionally an individual residing and working in a multicultural background has to manage the conflict between family identity and job identity. Broader identity (national, cultural) might include narrower identities (territorial, religious), which at times could be exclusive. People may assert dual nationality, sometimes dual citizenship, but very rarely dual religiosity.

2.5 *Language and culture*

The influence and power of language is meaningful to cultural and ethnic group members. In each speech community – ethnic, racial, cultural or gender-related – language use is of vital importance. Each speech community has its norms, forms and codes for communication. The interactions of a group of people vary in many respects: in frequency and value of speaking, interpretation of speaking performances and shared language forms. The speech community maintains the norms and rules of communication, but it may gradually change them. On the other hand, in every speech community there is a degree of individual deviation from the norms. Not all group members communicate in the same way.

The group members share a speech code, a system of symbols, signs, meanings and rules in a specific situation and interaction. Several aspects, like the relationship, age, gender, social status and generation, affect communication. Likewise, the

proportion of verbal and nonverbal communication varies in different speech communities.

Rules of speaking determine what is appropriate and inappropriate in a situation with particular communication partners. We are automatically aware of what to say and not to say, and in what a way.

Rules of interaction help a person to know how to act towards others in a particular situation.

Language is not only used as a means of communication, but also as a marker or indicator the speaker's cultural identity. The identity is communicated through a particular language use during interaction (discourse markers). Certain types of expressions are used to express belonging to a group, but likewise they are sometimes used to exclude, separate or discriminate.

Intercultural communication takes place when interacting participants represent a different communication system. Differences may occur in verbal and nonverbal communication, for instance, eye contact, gestures, touch, pauses, turn taking or use of time. They are potential sources of clashes or conflicts in intercultural communication. In a case of an intercultural communication clash, there may occur feelings of confusion, tension, embarrassment and frustration.

2.6 Stereotypes

Stereotyping is a form of inaccurate, value-laden representation and categorization reflecting fixed, preconceived beliefs and expectations based on exaggerated and oversimplified generalizations about the supposedly inherent traits of an entire social group. Such essentializing beliefs are shared within a reference group (an in-group) and resistant to factual evidence. It typically refers to the prejudice of negative stereotyping, though it can also include positive representation [14; 949].

One general characteristic of stereotyping is the difference claimed with respect to the qualities associated with the members of in-group and out-group. Usually, out-groups are seen as more homogeneous than one's own group and they are perceived as possessing less desirable traits than the in-group. Cultural stereotypes, such as comparisons between others, and us are also intertwined with the concept of ethnocentricity. In cultural stereotypes 'the other' is usually valued negatively in comparison with "us" and our culture, which we see as 'normal', 'natural', and 'correct', and the customs and the ethical values of which we feel are universally valid.

The definition of a stereotype is any commonly known public belief about a certain social group or a type of individual. Stereotypes are often confused with prejudices (unfair and unreasonable opinions or feeling formed without enough thought or knowledge), because, like prejudices, a stereotype is based on a prior assumption. Stereotypes are often created about people of specific cultures or races. Almost every culture or race has a stereotype, including Jewish people, Blacks, Irish people, and Polish people, among others.

Stereotypes are not just centred on different races and backgrounds, however. Gender stereotypes also exist. For example, if you say that men are better than women, you're stereotyping all men and all women. If you say that all women like to cook, you are stereotyping women.

Sexual orientation stereotypes are also common. These stereotypes occur when you have negative views on gays, lesbians, and transgender individuals. People who have these negative views are often known as homophobic.

Why is it bad to stereotype? Stereotyping is not only hurtful, it is also wrong. Even if the stereotype is correct in some cases, constantly putting someone down based on your preconceived perceptions will not encourage them to succeed.

Stereotyping can lead to bullying from a young age. Jocks and Preps pick on the Nerds and the Geeks; Skaters pick on the Goths, so on and so forth. Stereotyping is encouraging bullying behaviour that children carry into adulthood.

Stereotyping can also lead people to live lives driven by hate, and can cause the victims of those stereotypes to be driven by fear. For example, many gays and lesbians are afraid to admit their sexuality in fear of being judged. It is a lose-lose situation, both for those who are doing the stereotype and those who are victims.

Racial Profiling. One of the more common stereotype examples is stereotypes surrounding race. For example, saying that all Blacks are good at sports is a stereotype, because it is grouping the race together to indicate that everyone of that race is a good athlete.

Gender Profiling. There are also some common stereotypes of men and women, such as:

Men are strong and do all the work.

Men are the “backbone”.

Women aren't as smart as a man.

Women can't do as good of a job as a man.

Girls are not good at sports.

Guys are messy and unclean.

Men who spend too much time on the computer or read are geeks.

Cultural stereotypes. Stereotypes also exist about cultures and countries as a whole. Stereotype examples of this sort include the premises that:

All white Americans are obese, lazy, and dim-witted. Homer Simpson of the TV series *The Simpsons* is the personification of this stereotype.

Mexican stereotypes suggest that all Mexicans are lazy and came into America illegally.

All Arabs and Muslims are terrorists.

All people who live in England have bad teeth.

Italian or French people are the best lovers.

All Blacks outside of the United States are poor.

All Jews are greedy.

All Asians are good at math. All Asians like to eat rice and drive slow.

All Irish people are drunks and eat potatoes.

All Americans are generally considered to be friendly, generous, and tolerant, but also arrogant, impatient, and domineering.

Groups of Individuals. A different type of stereotype also involves grouping of individuals. Skaters, Goths, Gangsters, and Preps are a few examples. Most of this stereotyping is taking place in schools. For example:

Goths wear black clothes, black makeup, are depressed and hated by society.

Punks wear mohawks, spikes, chains, are a menace to society and are always getting in trouble.

All politicians are philanders and think only of personal gain and benefit.

Girls are only concerned about physical appearance.

All blonds are unintelligent.

All librarians are women who are old, wear glasses, tie a high bun, and have a perpetual frown on their face.

All teenagers are rebels.

All children don't enjoy healthy food.

Only anorexic women can become models.

The elderly have health issues and behave like children.

Sexual Stereotypes. Sexual stereotypes, on the other hand, suggest that any feminine man is gay and any masculine woman is a lesbian. Those who believe gay stereotypes may also believe that homosexuality is immoral, wrong and an abomination.

Therefore, cultural stereotypes, generalized perceptions about certain traits and qualities of the members of a cultural group, do not come from a vacuum. There is always some kernel of truth in them. Stereotyping may be a relative minor part of national or cultural identity in how a national group defines itself by reference to those outside the group [23].

What may make stereotyping and the use of stereotypes sometimes detrimental, is the fact that stereotypical inferencing most often takes place on a subconscious level. In fact, the concept of a stereotype, as it is used in everyday communication, is a stereotypical one. In reality, the concept of the cultural stereotype is a more complex phenomenon than just a perception of some other group of people shared by the members of a collective. Stereotypes of the self and others are essential constituents of collective identity, of what we are and what we are not. Expectations about others', and in-group members' personalities, their intentions and their motives have their expression in cultural stereotypes, which also define the identity of the in-group itself.

? *Questions for self-assessment*

1. What does the term "identity" imply?
2. What concept is identity closely related to?
3. What does the notion of "plurality of identity" encompass?
4. Which categories are cultural identities based on?
5. What is the difference between roles and identities?
6. Give the definition of ethnicity.
7. What are the two basic elements distinguished in the properties of identity?
8. Which elements constitute the modes of expression in cultural identity?
9. What do emotions fully attached to cultural identity in particular situations refer to?
10. What do salience/prominence demonstrate in identity?
11. Give the classification of social and cultural identities/
12. How do the interactions of a group of people vary?
13. Explain the role of language in the identity theory/

14. What is stereotyping?

15. What is the difference between stereotypes and prejudices?

16. What kinds of stereotypes are we faced with in intercultural communication?

Module 2. Intercultural Communication and Intercultural Competence

Lecture 3 **Verbal communication**

Learning objectives after studying this lecture, you will be able to:

- ✚ Discuss the role and functions of language in intercultural communication
- ✚ Define the types of verbal communication.
- ✚ Identify some of the ways in which language varies based on cultural context.
- ✚ Explain the role that low and high context cultures play in verbal communication.
- ✚ Understand and describe different communication styles.
- ✚ Explain how cultural speaking rules affect verbal communication.
- ✚ Discuss the use of positive and negative politeness in communication.
- ✚ Define perception, interpretation and evaluation and explain their role in verbal communication.

Lecture outline

- 3.1 The role of language in verbal communication.
- 3.2 Types of verbal communication.
- 3.3 Low and high context communication processing.
- 3.4 Communication styles.
- 3.5 Cultural speaking rules.
- 3.6 Politeness.
- 3.7 Perception, interpretation and evaluation.

Questions for self-assessment

Key terms: *language, verbal communication, oral communication, written communication, formal and informal communication, high context and low-context communication, communication styles, positive and negative politeness, contextualization cues, perception, interpretation and evaluation.*

Verbal and nonverbal communications are part of the complete interaction process and, in practice, are inseparable. However, we will look at verbal and nonverbal communication as distinctive objects of study. Verbal communication, i.e. what is being said or written, has traditionally been the focus of Linguistics. Nonverbal communication, i.e. how something is being said, written, or done, is one of the focuses of Communication science.

3.1 The role of language in verbal communication

Because of the various functions it can perform, language has a great role in communication. Whatever codes we use to convey our message within a fixed frame of reference in a given language, they serve different functions. The basic functions of language can be grouped into three categories: descriptive, expressive and social [24].

- **Descriptive Function:** Under descriptive function, we can include travel writing (description of places), biography, autobiography and writing about other people, diary and personal letters, technical and scientific works. We can also include the verbal description of people, places and things under this head. While attempting descriptive writing or speaking, it is essential that the writer or speaker has obtained all necessary information about the object of writing or speaking.

- **Expressive Function:** Under expressive function, we have interjections, exclamations, use of special words and phrases for emphasis. Using interjections, we can express satisfaction, excitement, surprise, pain, hurt and disgust. In order to lay emphasis, we either use a word with a stress or use an extra word/phrase to add emphasis (You have never been fair to us at all). We also use question tags, rhetorical questions, auxiliary 'do', fronted negation (Starting a sentence with a negative word: Never have I seen a fool like you) to put emphasis on a statement or a particular idea.

- **Social Function:** Under social function of language we can include functions like greeting people, bidding farewell to people, giving a command or order, asking a question, making a request, advising, offering a suggestion, expressing agreement or disagreement, accepting or declining an invitation, expressing wishes, thanks, apologies, regrets, condolences, sending seasonal greetings, offering help, giving instructions, expressing obligation, expressing the necessity for doing something, expressing certainty. Under each function, we have multiple sub-functions. For example, under the function 'request', we have 'request for permission', 'request for help', 'formal request', 'informal request', etc. When we choose a particular language function, we need to use the code that is appropriate for that function. The words, structures and sentences used to perform a particular function do differ from the words, structures and sentences used to perform a different function. While expressing a polite request, for instance, we use 'could' or 'would' whereas for formal requests we use 'may' and for making informal requests we use either 'can' or 'will'.

Another important point to be noted concerning the use of language for communication is that the language we use should be simple enough for the receiver to understand the message intended but at the same time, it should not be jerky. Too many small sentences in a passage also spoil its beauty. If we use long and complex sentences with many ideas packed into one sentence, the receiver/addressee will be confused and the message will not be properly transmitted. Therefore, the best way is to maintain a balance between the two. Small sentences connected with suitable connectors impart clarity, conciseness and grace to a passage and make it worth reading/listening.

While performing a particular language function, we actually have a purpose in our mind. In order to see the purpose translating into action, we need to use the words, structures and sentences that are grammatically correct, socially acceptable and meaningful. Moreover, we must try to understand whether the receiver has the same competence as us to receive the message, process it, understand the import inherent in it and wherever possible, provide the necessary feedback to the sender regarding the effectiveness of the message being transmitted.

3.2 Types of verbal communication

Verbal communication consists of two primary types, oral and written communication.

Oral communication is the process of expressing information or ideas by word of mouth. Oral communication is the process of verbally transmitting information and ideas from one individual or group to another. Oral communication can be either formal or informal. Examples of informal oral communication include:

- face-to-face conversations;
- telephone conversations;
- discussions that take place at business meetings.

More formal types of oral communication include:

- presentations at business meetings;
- lectures;
- different kinds of speeches in various professional areas.

With advances in technology, new forms of oral communication continue to develop. Video phones and video conferences combine audio and video so that workers in distant locations can both see and speak with each other. Other modern forms of oral communication include podcasts (audio clips that you can access on the Internet) and Voiceover Internet Protocol (VoIP), which allows callers to communicate over the Internet and avoid telephone charges. Skype is an example of VoIP.

Oral communication is more personal and less formal than written communication. If time is limited and a business matter requires quick resolution, it may be best to have a face-to-face or telephone conversation. There is also more flexibility in oral communication; you can discuss different aspects of an issue and make decisions more quickly than you can in writing. Oral communication can be especially effective in addressing conflicts or problems. Talking things over is often the best way to settle disagreements or misunderstandings. Finally, oral communication is a great way to promote employee morale and maintain energy and enthusiasm within a team. Despite the many benefits of oral communication, there are times when written communication is more effective. For example, you may want to exchange important information that needs to be documented.

Written communication involves any type of message that makes use of the written word. Some of the various forms of written communications that are used internally for professional purposes include:

- memos;
- reports;
- bulletins;
- job descriptions;
- employee manuals;
- emails;
- instant messages.

Examples of written communications generally used with clients or other businesses include:

- email;

- internet websites;
- letters;
- proposals;
- telegrams;
- faxes;
- postcards;
- contracts and agreements;
- advertisements;
- brochures;
- news releases.

Among the advantages of written communication are:

- no need for personal contact – you can transfer information or data through an email instead of explaining it face-to-face;
- it saves money – you can send an email instead of calling long distance;
- written proof – provides written proof in case of a dispute.

There are also some disadvantages, which should be taken into consideration when choosing the type of communication. They are as follows:

- delay in communication – it may take a while to get to the intended recipient;
- lack of secrecy – once it is on paper, anyone can read it;
- it can be costly – if the sender and receiver are located close to each other, you still have to spend money on paper or Internet service.

3.3 Low and high context communication processing

The concepts of high-context communication and low-context communication originate from Edward T. Hall and are widely used today. They refer to how people communicate in different cultures. Differences can be derived from the extent to which meaning is transmitted through actual words used or implied by the context.

In low-context communication, verbal communication gets emphasized. Information is coded in words that are expected to correspond relatively accurately to what is meant. Nonverbal communication is generally not very contradictory to verbal communication. Anger or sadness, for instance, can visually be seen and verbally heard.

Low context implies that a lot of information is exchanged explicitly through the message itself and rarely is anything implicit or hidden. People in low context cultures such as the UK tend to have short-term relationships, follow rules and standards closely and are generally very task-oriented.

In high-context communication, only a part of information is expressed verbally. A great portion of a message is being "read" from the context: the person, his appearance and nonverbal behaviour, personal history, the communicative situation, and the interaction process. These kinds of messages are often called metamessages. Metamessages are interpreted with the help of certain cues which carry cultural meanings. A smile, for instance, is a cue for interactional interpretation. In many cultural contexts it may mean well-being or happiness; in some cultures, a smile is also being used in certain situations to express embarrassment or even hate (e.g., China,

Japan). Differing interpretations of these contextual cues can be a source of intercultural misunderstandings.

For verbal communication, rhetorical organization can be a contextual cue. In Anglo-Saxon cultures, for instance, people expect the main points of a presentation to be mentioned at the very beginning of the presentation.

Understanding whether your international colleagues are high context or low context will help you to adapt your communication style and build stronger relationships with them.

When communicating in a professional area within a high context culture such as Mexico, Japan or the Middle East, you might encounter the following:

- misunderstanding when exchanging information;
- impression of a lack of information;
- large amount of information is provided in a non-verbal manner, e.g. gestures, pauses, facial expressions;
- emphasis on long term relationships and loyalty;
- “unwritten” rules that are taken for granted but can easily be missed by strangers;
- shorter contracts or agreements since less information is required.

When doing business in a low context culture such as Germany, Switzerland or the US, on the other hand, you might find the following:

- all meaning is explicitly provided in the message itself;
- extensive background information and explanations are provided verbally to avoid misunderstandings;
- people tend to have short-term relationships;
- people follow rules and standards closely;
- contracts or agreements tend to be longer and very detailed.

High and low context cultures usually correspond with polychronic and monochronic cultures respectively. The table below shows some general preferences of people from high context and low context cultures.

High Context	Low Context
Indirect and implicit messages	Direct, simple and clear messages
Polychronic	Monochronic
High use of non-verbal communication	Low use of non-verbal communication
Low reliance on written communication	High reliance on written communication
Use intuition and feelings to make decisions	Rely on facts and evidence for decisions
Long-term relationships	Short-term relationships
Relationships are more important than schedules	Schedules are more important than relationships
Strong distinction between in-group and out-group	Flexible and open

3.4 Communication styles

Communication style is interaction of individuals with another through their behaviour.

In Intercultural Communication studies, the following styles of verbal communication have, among others, been identified [25]:

- direct / indirect communication style;
- elaborate / exacting / succinct communication style;
- personal, or person-centred/contextual communication style;
- instrumental/affective communication style.

These styles are present in all cultures, and the use of different styles varies depending on the context (e.g., formal or informal situation, personal distance or current relationship of those interacting). Culturally, one particular style might however be considered more appropriate in a given situation.

Direct and indirect communication style. In direct communication style, both parties, the speaker/writer and the listener/reader, expect explicit verbal expression of intentions, wishes, hopes, etc. (e.g., "I am hungry", "I love you"). In indirect communication style the speaker/writer expresses his/her thoughts implicitly, or using hints or modifiers (e.g. "perhaps", "maybe"). The listener/reader is expected to monitor the nonverbal communication, to read contextual cues, to relate what has been stated to all information available about the speaker/writer and the situation at hand in order to read the real meaning.

Communication styles have been associated with cultural values: direct style with individualism and indirect style with collectivism. Indirect communication is often used in situations where mutual harmony is considered important for maintaining good relationships. This is the case in collectivistic cultures, where people in general feel more mutual interdependency than in individualistic cultures. Open criticism, for instance, would be inappropriate in public situations, for face-saving reasons. In some Asian cultures, for example, indirectness is also considered to be an elegant style of communication. Training for paying attention to minimal cues and considering the feelings of the others start in early childhood. Nevertheless, there are communicative situations where communication is very direct. Increasing industrialization, urbanization, and lately, globalization, influence communication behaviour, also in Asia. There are considerable differences in directness and indirectness also between the generations.

In intercultural studies where cultural groups are compared, or when people compare themselves to others, Northern Europeans often come out as being very direct and straightforward. However, these kinds of assumptions should be seen in relative terms.

We should remember that all features and phenomena can be found in all cultures, and there are no "typical" individuals. The use of directness and indirectness varies, depending on whether the situation is formal or informal, or how close or distant the interlocutors feel to be to each other.

Elaborate, exacting and succinct communication style. These three verbal stylistic variations describe the quantity of talk in everyday conversations in different cultures.

The elaborate style distinguishes itself by a rich, expressive language, which uses a large number of adjectives describing a noun, exaggerations, idiomatic expressions, proverbs and metaphors. This style is mainly used in cultures of the Middle East such as Iran, Egypt, Lebanon and Saudi-Arabia which are moderate on uncertainty avoidance dimensions and are high- context cultures.

The exacting style can be found in low-context cultures which are low to moderate on uncertainty avoidance dimension. These are mainly North American and North European cultures. It says that neither more nor less information is required to communicate a message. The speaker just uses those words, which describe exactly the speakers' intention. No additional words or paraphrases are required. Finally, the succinct style refers to the use of understatements, pauses and silences. This style is used in cultures high in uncertainty avoidance and high-context.

Arab cultures tend to use, as we have said, an elaborate language style. It must be chosen because a simple statement could mean the opposite. "If an Arab says exactly what he [or she] means without the expected assertion, other Arabs may still think that he [or she] means the opposite. For example, a simple 'No' by a guest to the host's request to eat more or to drink more will not suffice. To convey the meaning that he [or she] is actually full, the guest must keep repeating 'No' several times, coupling it with an oath such as 'By God' or 'I swear to God'.

To Western listeners using mainly the exacting style, the elaborate style may sound exaggerated or even extreme, radical and aggressive. An Arab trying to show his / her point of view towards a topic, may fill his / her statements with many words, metaphors etc., which show in Arab countries firmness and strength on an issue. Vice versa, the Arab listener may not understand a simple, clearly pronounced message in the way it is meant by the speaker, but exactly the opposite, due to the necessity of additional expressions in Arab culture.

When these two verbal stylistic variations clash in a conversation, a communicative breakdown may occur and, furthermore, the differences are considered to be an important factor, which complicates the relationship.

The message is clearly spoken out with precise words and there is generally no need to use additional words etc. This style is mainly used in low uncertainty avoidance and low-context cultures like that of the United States, where "the lack of shared assumptions requires the American speaker to verbalise his or her message to make his or her discrete intend clear and explicit." The verbal message contains the message to a great extent. These cultures can handle new situations confrontatively without verbal elaborations or understatements, due to the values of honesty and openness.

In contrast, especially to the elaborate style, members of high-context and high uncertainty avoidance cultures use the succinct style, where explicit verbal information does not contain all of the information which is supposed to be transmitted. As the communication pattern of high-context cultures depends heavily on the non-verbal aspect, the verbal message is considered as only a part of the message being communicated. Silence, indirectness, understatements and pauses, too, carry a meaning. The Japanese for instance have developed haragei, or the 'art of the belly', for the meeting of minds without clear verbal interaction. Japanese leaders are actually supposed to perform haragei rather than having verbal abilities.

Silence, or *ma*, is a very important aspect in high-context and high uncertainty avoidance cultures. Whereas members of low-context cultures feel rather uncomfortable when silence occurs in everyday conversation, the Japanese have even developed “aesthetics of silence”.

Personal or person-centred/contextual style. Like directness and indirectness, personal and contextual communication styles also are related in intercultural studies to individualism and collectivism. These styles also express cultural differences in power distance (hierarchy).

Person-centred or personal communication style is informal and emphasizes the individual and equalitarian relationships. The person-centeredness is reflected, for instance, by the use of the pronoun *I*.

Members of individualistic, low-context cultures tend to see every individual as equal, which is also reflected in their language. North Americans for example prefer a first-name basis and direct address. Using titles, honorifics etc. is avoided. They are conscious about equalising their language and their interpersonal relations.

Differences of age, status and sex are no reasons to use different language styles.

Therefore, they use in their speech the personal style, which reflects an equalitarian social order where both, speaker and listener, have the same rights and both use the same language patterns. A person-oriented language stresses informality and symmetrical power relationships.

The contextual style is status and role oriented. Formality and asymmetrical power distance is often emphasized. Personal pronouns are not often used. Not all information needs to be explicitly expressed. Yet common background knowledge is assumed, or in essential parts conveyed during the interaction, often indirectly.

They are members of collectivistic, high-context cultures who find themselves during a conversation in certain roles, which can depend on the status of the interlocutors. In the Korean language, for example, there exist different vocabularies for different sexes, for different degrees of social status or intimacy. Using the right language style in a conversation is a sure sign for a learned person. In the Japanese honorific language, there are not only differences in vocabulary but also differences in grammar. If one fails in choosing the right words it is considered an offence.

As we can see, formality is essential in human relations for the Japanese which is in sharp contrast to the North Americans. They are likely to feel uncomfortable in some informal situations. For them, formality “allows for a smooth and predictable interaction”. Therefore, they employ the verbal contextual style. The contextual style is heavily based on a hierarchical social order and is a rather role-centred language.

Instrumental/affective style. These dimensions refer to how and to which extent language is used in verbal exchange in order to persuade the interlocutor. That includes the speaker’s attitude toward his listeners.

The instrumental style is goal-oriented in verbal exchange and employs a sender-oriented language. Speaker and listener are clearly differentiated. The former transmits an information, idea or opinion while the listener is the receiver of the message. The speaker tries to persuade his or her listener in a confrontational setting with arguments in the systematic process viewing himself or herself as “an agent of change”. Even if

the listener is not ready to accept his counterpart's opinion and maybe contradicts, the speaker will go on talking in order to achieve a change in the listener's attitude.

The instrumental style is dominant in individualistic, low-context cultures.

By contrast, the affective style is process-oriented in verbal exchange and uses a receiver-oriented language. The roles of speaker and listener are rather integrated than differentiated and are interdependent. The speaker is not only expected to transmit his or her message, but at the same time to be "considerate about other's feelings". That means that he or she is supposed to be aware of the listener's reactions, to interpret them and finally to adjust himself or herself to his or her listener. Hence, the speaker is transmitter and receiver at the same time. On the other hand, the listener is supposed to "catch on quickly" to the speaker's position, before the speaker must pronounce his intention clearly or logically. He or she is therefore expected to pay attention not only to what is said but also to how something is said. Both sides are supposed to use their "intuitive sense".

The affective style is dominant in collectivistic, high-context cultures.

3.5 Cultural speaking rules

Communication is culturally patterned. Speaking rules in different cultures have been studied more systematically since 1960s, particularly in ethnography of speaking (or ethnography of communication), founded by Dell Hymes.

A typical example of this approach is the following characterization of speaking rules, proposed by Donal Carbaugh [26]:

- Do not say the obvious!
- When you speak say something worth of everybody's attention!
- Do not bring forth conflicting or questionable issues! Try to keep harmonious relationships!
- Be personally committed in what you are saying!
- What you say forms a basis for the subsequent interactions!

These rules are very demanding. Speech becomes deliberate and perhaps scarce. When people using these kinds of rules meet others from different cultures, such as mainstream Americans, misunderstandings are possible.

Carbaugh goes further in describing that in the USA there are many cultures, each with their own speaking patterns and rules. According to him, in general it is important for the Americans to be able to express oneself by speaking. Everyone has the right to speak and to be heard. The social worth of the speech is less important than its personal significance. In these kinds of circumstances the amount of speech is large, and the topics of conversation are often personal experiences, thoughts and feelings. This may contribute to members of cultures representing other speaking patterns perceiving the Americans as being "superficial" [26].

Conversation has been a particular focus of linguists and discourse analysts for several decades. In intercultural studies many regularities of conversation and joint features have been found. Conversation is like a ball game: It has its own rules. The participants need to know how to open conversation, to respond appropriately, to maintain conversation and to finish it. Turn giving and taking has been found to be

systematic and is signalled by, for example, nonverbal means (e.g., eye contact, body position) or paralinguistically (e.g., intonation). In intercultural encounters, different conversational rules can cause misunderstandings. Pauses between turns, for instance, have been found to be longer in Finnish than in German conversation. This may lead to turn taking by Germans, which might be perceived by Finns as rude interruptions. Overlapping speech is common in Southern European conversation and is perceived as involvement and a sign of presence. In many Finnish contexts, overlapping speech is perceived as impolite.

3.6 Politeness

Politeness is one of the central features of human communication. It is a human phenomenon, yet expressed differently in different cultures. Politeness is communicated both verbally and nonverbally. One of the well-known classifications of linguistic politeness is that of Brown and Levinson [27]. They talk about positive and negative politeness.

Positive politeness refers to an atmosphere of inclusion and mutuality created by linguistic means such as compliments, encouragement, joking, even the use of “white lies.” Small talk is one expression of positive politeness; that is, creating linguistically a connection to other people.

Negative politeness involves respecting the privacy of other people and leaving a “back door” open, that is showing some reservation. The use of distance-creating linguistic devices (e.g., passive forms), irony, or general vagueness is characteristic for this kind of linguistic politeness.

There are two kinds of linguistic politeness strategies: involvement strategies and independency strategies. These strategies reflect the general human social needs to be connected to other people, yet to be independent and unique.

Some examples of involvement strategies include:

- Paying attention to the other person or taking care of him/her (e.g., "You have a beautiful dress"; "Are you feeling better today?").
- Being optimistic ("I believe that we will make it").
- Being voluble (speaking as such already indicates a willingness to participate).
- Using the other person's language or dialect.

Some examples of independency strategies include:

- Giving the other person the possibility to retreat ("It would have been nice to have a cup of coffee together but you must be busy").
- Speaking in general terms ("The rules of the company require.....").
- Not speaking much.
- Using your own language or dialect.

The core of politeness, in all cultures, is to take other people into consideration, to take care. This can, however, be done in different ways. In the Finnish social context, leaving somebody in peace, respecting his/her privacy may be considered as polite in certain contexts (e.g., in times of sorrow or illness). In some other cultures, this kind of behaviour could be judged as impolite, or even rude. Politeness norms and

behaviours are culturally and socially learned, and misunderstandings are therefore interculturally common.

3.7 Perception, interpretation and evaluation

The interpretations people make about each other during an interaction are results of simultaneous functioning of various messages: verbal, paralinguistic and nonverbal. The information conveyed by these messages is present in a certain context. The context and earlier information about the other and all relevant aspects related to the situation influence interpretations.

During interactions, people process a large number of verbal and nonverbal cues, so-called contextualization cues. Based on these cues they make interpretations about each others' intentions and their mutual relationship. Effective communication depends on how well people perceive each others' intentions and how they interpret the messages. The perceptions, i.e. what is perceived and how it is interpreted are culturally learned. One's own culture provides the measure for which something is evaluated, for instance, as being "beautiful" or "ugly", "polite" or "impolite".

People are, in their own culture, not particularly conscious of contextualization cues (sometimes also called orientation cues). When all parties seem to understand each other, and there is no obvious miscommunication, interpretation processes are not paid attention to. If misunderstandings occur, their origin is difficult to pinpoint. There is no widely accepted language for talking about, for instance, someone's conversational style.

Important contextualization cues in oral communication are, for instance, intonation, pitch or loudness. These are metamesages that tell how to interpret the verbal message. Decisive is not only WHAT is said but HOW something is said.

Linguistic awareness of cultures and recognition of cultural differences can be developed [28]. According to Müller-Jacquier, linguistic awareness of cultures (LAC) means that "all cultural differences are 'hidden' in linguistic manifestations. These expressions of cultural difference are found in all languages and they can be classified in different grammatical and lexical categories or even expressed non-verbally. ... There is a source of mutual misunderstanding when these linguistic indicators or manifestations are not perceived by the interactors" [28; 53].

Müller-Jacquier [28] has elaborated LAC criteria for the analysis of communicative events. There might be cultural differences in interpretation along the following criteria:

- social meaning, lexicon;
- speech acts, speech act sequences;
- organization of discourse, conventions of discourse;
- choice of topic;
- directness/indirectness;
- register;
- paraverbal factors;
- nonverbal means of expression;
- culture-specific values/attitudes;

- culture-specific behaviour (including rituals);
- behaviour sequences.

? *Questions for self-assessment*

1. What are the basic functions of language?
2. Explain the essence of a descriptive function?
3. Give the definition of the language expressive function?
4. What does a social function of language include?
5. Give the examples of formal and informal oral communication.
6. What does written communication involve?
7. What does the low-context concept imply?
8. Give a definition of a high-context communication.
9. Provide the examples of high- and low-context cultures.
10. What is metamessage?
11. What have communication styles been associated with?
12. What is the difference between direct and indirect communication styles?
13. Give the main characteristics of the elaborate, exacting and succinct communication styles.
14. What dimensions are personal and contextual communication styles related to in intercultural studies?
15. What kind of language does the instrumental style employ?
16. What are the roles speaker and listener in the affective style?
17. Give the definitions of positive and negative politeness.
18. What are the two kinds of linguistic politeness strategies? Give the examples.
19. What does the term “contextualization cue” imply?
20. What are the major LAC criteria by Müller-Jacquier? When do we use them?

Lecture 4

Nonverbal communication

Learning objectives: after studying this lecture, you will be able to

- ✚ Define nonverbal communication.
- ✚ Compare and contrast verbal communication and nonverbal communication.
- ✚ Discuss the principles of nonverbal communication; provide examples of the functions of nonverbal communication.
- ✚ Define kinesics, haptics, vocalics, proxemics, and chronemics; provide examples of types of nonverbal communication that fall under these categories.
- ✚ Discuss the ways in which personal presentation and environment provide nonverbal cues.
- ✚ Discuss the role of nonverbal communication in relational contexts.
- ✚ Discuss the role of nonverbal communication in professional contexts.
- ✚ Provide examples of cultural differences in nonverbal communication.
- ✚ Provide examples of gender differences in nonverbal communication.

Lecture outline:

- 4.1 The definition and functions of nonverbal communication.
 - 4.2 Proxemics.
 - 4.3 Kinesics.
 - 4.4 Oculistics.
 - 4.5 Haptics.
 - 4.6 Vocalics.
 - 4.7 Chronemics.
 - 4.8 Personal presentation, artefacts and environment.
- Questions for self-assessment.

Key terms: *nonverbal communication, proxemics, distance zones, kinesics, gestures, facial expression, body language, oculistics, haptics, vocalics, paralanguage, pitch, volume, speaking rate, tone of voice, verbal fillers, chronemics, biological time, personal time, physical time, cultural time, polychronic and monochronic orientation, personal presentation, artefacts, environment.*

4.1 The definition and functions of nonverbal communication

Nonverbal communication involves those nonverbal stimuli in a communication setting that are generated by both the source [speaker] and his or her use of the environment and that have potential message value for the source or receiver [listener]. Basically, it is sending and receiving messages in a variety of ways without the use of verbal codes (words). It is both intentional and unintentional. Most speakers / listeners are not conscious of this.

Nonverbal communication includes but is not limited to:

- touch
- glance

- eye contact (gaze)
- volume
- vocal nuance
- proximity
- gestures
- facial expression
- pause (silence)
- intonation
- dress
- posture
- smell
- word choice and syntax
- sounds (paralanguage)

Broadly speaking, there are two basic categories of non-verbal language:

- nonverbal messages produced by the body;
- nonverbal messages produced by the broad setting (time, space, silence).

Nonverbal communication is one of the key aspects of communication (and especially important in a high-context culture). It has multiple functions:

- to repeat the verbal message, e.g. point in the direction while stating directions;
- to accent a verbal message, e.g. verbal tone indicates the actual meaning of the specific words;
- to complement the verbal message but also to contradict it, e.g. a nod reinforces a positive message (among Americans); a “wink” may contradict a stated positive message;
- to regulate interactions (non-verbal cues convey when the other person should speak or not speak);
- to substitute for the verbal message (especially if it is blocked by noise, interruption, etc.), i.e. gestures (finger to lips to indicate need for quiet), facial expressions (a nod instead of a yes).

Non-verbal communication is especially significant in intercultural situations. Probably non-verbal differences account for typical difficulties in communicating.

4.2 Proxemics

Proxemics is the study of human use of space and the effects that population density has on behaviour, communication, and social interaction. Proxemics is one among several subcategories in the study of nonverbal communication, including haptics (touch), kinesics (body movement), vocalics (paralanguage), and chronemics (structure of time).

Edward T. Hall, the cultural anthropologist who coined the term in 1963, defined proxemics as “the interrelated observations and theories of humans’ use of space as a specialized elaboration of culture”. In his foundational work on proxemics, *The Hidden Dimension*, Hall emphasized the impact of proxemic behaviour (the use of space) on interpersonal communication. According to Hall, the study of proxemics is valuable in evaluating not only the way people interact with others in daily life, but also “the

organization of space in [their] houses and buildings, and ultimately the layout of [their] towns". Proxemics remains a hidden component of interpersonal communication that is uncovered through observation and strongly influenced by culture [29].

One aspect of proxemics has to do with how close we stand to others. The distance may vary based on cultural norms and the type of relationship existing between the parties.

Edward T. Hall specified four distance zones, which are commonly observed by North Americans [29].

- Intimate distance – 0 to 18 inches (up to 46 cm). This zone extends from actual touching to eighteen inches. It is normally reserved for those with whom one is intimate. At this distance, the physical presence of another is overwhelming. Those who violate intimate space are likely to be perceived as intruders. An example of intimate distance is two people hugging, holding hands, or standing side-by-side.
- Personal distance – from 18 inches to 4 feet (from 36 cm to 122 cm). This zone is used for conversations with friends, to chat with associates, and in group discussions. Although it gives a person a little more space than intimate distance, it is still very close in proximity to that of intimacy, and may involve touching. Like intimate distance, if a stranger approaches someone in the personal zone, he or she is likely to feel uncomfortable being in such close proximity with the stranger.
- Social distance – from 4 to 12 feet (2.1 to 3.7 m). Social distance is used in business transactions, meeting new people and interacting with groups of people. Social distance has a large range in the distance that it can incorporate. From 4 to 12 feet, it is clear that social distance depends on the situation. Social distance may be used among students, co-workers, or acquaintances. Generally, people within social distance do not engage in physical contact with one another.
- Public distance – from 12 to 25 feet (7.6 m) or more. Extending outward from twelve feet a speaker becomes formal. This zone is used for speeches, lectures, and theatre; essentially, public distance is that range reserved for larger audiences.

This system provides useful insight into the constructive use of space for various interactions. It should be noted, however, that appropriate distance is determined by a myriad of variables including the situation, the nature of the relationship, the topic of conversation, and the physical constraints, which are present.

The distances mentioned above are horizontal distance. There is also vertical distance that communicates something between people. In this case, however, vertical distance is often understood to convey the degree of dominance or sub-ordination in a relationship. Looking up at or down on another person can be taken literally in many cases, with the higher person asserting greater status.

4.3 Kinesics

Kinesics is the interpretation of body motion communication such as facial expressions and gestures, nonverbal behaviour related to movement of any part of the body or the body as a whole. The equivalent popular culture term is body language, a

term Ray Birdwhistell, considered the founder of this area of study, neither used nor liked (on the grounds that what can be conveyed with the body does not meet the linguist's definition of language).

Kinesics was first used in 1952 by Ray Birdwhistell, an anthropologist who wished to study how people communicate through posture, gesture, stance, and movement. Birdwhistell estimated that no more than 30 to 35 per cent of the social meaning of a conversation or an interaction is carried by the words [30].

Gestures, the movement of arms and hands, are different from other body language in that they tend to have a far greater association with speech and language. Whilst the rest of the body indicates more general emotional state, gestures can have specific linguistic content.

Gestures have three phases: preparation, stroke and retraction. The real message is in the stroke, whilst the preparation and retraction elements consist of moving the arms to and from the rest position, to and from the start and end of the stroke.

Gestures can be divided into categories according to the functions they perform [31]:

- **Emblems** are specific gestures with specific meaning that are consciously used and consciously understood. They are used as substitutes for words and are close to sign language than everyday body language. For example, holding up the hand with all fingers closed in except the index and second finger, which are spread apart, can mean 'V for victory' or 'peace' (if the palm is away from the body) or a rather rude dismissal if the palm is towards the body.
- **Iconic gestures or illustrators** are closely related to speech, illustrating what is being said painting with the hands, for example, when a person illustrates a physical item by using the hands to show how big or small it is. Iconic gestures are different from other gestures in that they are used to show physical, concrete items. Iconic gestures are useful as they add detail to the mental image that the person is trying convey. They also show the first person or second person viewpoint that the person is taking. The timing of iconic gestures in synchronization with speech can show you whether they are unconscious or are being deliberately added for conscious effect.
- **Metaphoric gestures.** When using metaphoric gestures, a concept is being explained. Gestures are in three-dimensional space and are used to shape and idea being explained, either with specific shapes such as finger pinches and physical shaping, or more general waving of hands that symbolizes the complexity of what is being explained.
- **Regulators** are used to control turn taking in conversation, for example in the way that as a person completes what they are saying, they may drop their arms, whilst a person wanting to speak may raise an arm as if to grasp the way forward.
- **Affect displays.** Gestures can also be used to display emotion, from tightening of a fist to the many forms of self-touching and holding the self. Covering or rubbing eyes, ears or mouth can say 'I do not want to see/hear/say this'. Holding hands or the whole body can indicate anxiety as the person literally holds himself.

- **Beat gestures** are just that, rhythmic beating of a finger, hand or arm. They can be as short as a single beat or as long as needed to make a particular point. Beating and repetition plays to primitive feelings of basic patterning, and can vary in sense according to the context. A beat is a staccato strike that creates emphasis and grabs attention. A short and single beat can mark an important point in a conversation, whilst repeated beats can hammer home a critical concept.

Facial expression is integral when expressing emotions through the body. Combinations of eyes, eyebrow, lips, nose, and cheek movements help form different moods of an individual (e.g. happy, sad, depressed, angry, etc.).

A few studies show that facial expression and bodily expression (i.e. body language) are congruent when interpreting emotions. Behavioural experiments have also shown that recognition of facial expression is influenced by perceived bodily expression. This means that the brain processes the other's facial and bodily expressions simultaneously.

Emotions can also be detected through **body postures**. Body postures are more accurately recognised when an emotion is compared with a different or neutral emotion. For example, a person feeling angry would portray dominance over the other, and their posture would display approach tendencies. Comparing this to a person feeling fearful, they would feel weak, submissive and their posture would display avoidance tendencies, the opposite of an angry person [32].

Sitting or standing postures also indicate one's emotions. A person sitting till the back of their chair leans forward with their head nodding along with the discussion implies that they are open, relaxed and generally ready to listen. On the other hand, a person who has their legs and arms crossed with the foot kicking slightly implies that they are feeling impatient and emotionally detached from the discussion.

In a standing discussion, a person stands with arms akimbo with feet pointed towards the speaker could suggest that they are attentive and is interested in the conversation. However, a small difference in this posture could mean a lot. Standing with arms akimbo can be considered rude in some cultures.

Open and expansive nonverbal posturing can also have downstream effects on testosterone and cortisol levels, which have clear implications for the study of human behaviour.

4.4 Oculesics

Apart from focusing on face, people in an interaction pay attention to eyes of the other person. Like face, eyes are highly expressive and send multiple messages during communication. Oculesics is the study of eye movement, eye behaviour, gaze, and eye-related nonverbal communication.

There are four aspects involved with oculesics [33].

1. Eye contact. There are two levels of eye contact: direct eye contact and indirect eye contact. Eye contact means mutual gaze, where the sender as well the receiver in communication looks at each other simultaneously. Maintaining eye contact signals genuineness. Avoiding eye contact is perceived to be deceptive, dishonest and shifty.

In some cultures, interacting without eye contact is considered to be rude and inattentive. Americans, for instance, prefer direct looking into the eyes of the other

person to suggest straight-forwardness in communication, whereas the Japanese, the Koreans and most of the South Asians, including the Indians, are not taught to look directly at someone. These people are all culturally controlled in terms of their behaviour to avoid direct eye contact. Direct eye contact in most of the South Asian cultures is considered a weakness, and may indicate sexual overtones. Despite cultural variations, in professional communication, maintaining eye contact always means genuineness. Having said this, we should also understand that shy and timid people, in any culture, cannot hold eye contact for more than just a few seconds without glancing away. It does not signify that the shy person is dishonest; it only shows that the person is intimidated by whom she/he is interacting with.

2. Eye movement. Eye movement occurs voluntarily or involuntarily. It can include changing eye direction, changing focus, or following objects with the eyes. In voluntary dimension, you maintain eye contact with an intention and purpose. It can have such communicative functions as to indicate friendliness, to dominate, to show respect, to evince interest, and to give comfort.

The duration, that is, how much or how less time a person takes to maintain the eye contact indicates the interest or disinterest in the relationship. Similarly, the frequency, that is, the number of times the eyes meet or do not meet also indicate the level of relationship, whether formal or informal, distant or intimate.

Expressively, while we maintain eye contact with the one we like, we avoid eye contact with strangers. That is why, even in physically close situations as while traveling in crowded local trains we look up instead of facing a stranger eye to eye. However, with a known acquaintance if we avoid eye contact, it implies lack of interest. It is also interesting to note how news readers on television create the illusion that they maintain eye contact with the viewers while, actually, they look at the news scrolled on the screen in front of them.

Similarly, good speakers, by appropriate modulation of their eye contact, manage to give the feel of looking at all the audience. Therefore, keep this in mind that whenever you deliver a speech you should voluntarily try to maintain eye contact with your audience. Only then will they develop interest in your speech. If you avoid eye contact, very soon your audience will lose interest in the subject. Moreover, avoiding eye contact indicates to the audience that you lack in confidence or you are not thoroughly prepared for the speech.

3. Pupil Dilation. Pupillary response is change in the size of the pupil, voluntarily or involuntarily. This change happens at the appearance of real or perceived new objects of focus, and even at the real or perceived indication of such appearances.

Individuals' pupil dilates when they experience attraction for something or somebody. When the pupils dilate, the eyes appear enlarged in size. Research indicates that when the pupils dilate it shows that the individual is interested in somebody and at the same time, the individual also looks attractive due to the dilation. The interest may be on a food item, dress material, or a person. Another interesting aspect of involuntary dimension is that it also involves pupil contraction. When the pupil contracts, it indicates boredom or lack of interest. If you develop the habit of observing the dilation and contraction of pupils of your audience and learn

to modify appropriately your communication message, you will become effective both at professional and interpersonal levels.

4. Gaze Direction. Gazing deals with communicating and feeling intense desire with the eye, voluntarily or involuntarily.

Perceptions and displays of emotions vary across time and culture. Some theorists say that even with these differences, there can be generally accepted “truths” about oculosics, such as the theory that constant eye contact between two people is physically and mentally uncomfortable.

4.5 Haptics

Haptics is the study of touching and how it is used in communication. As such, handshakes, holding hands, back slapping, high fives, brushing up against someone or pats all have meaning.

Touching is the most developed sense at birth and formulates our initial views of the world. Touching can be used to soothe, for amusement during play, to flirt, to express power and maintain bonds between people. Touching can carry distinct emotions and also show the intensity of those emotions. Touch can signal anger, fear, disgust, love, gratitude and sympathy depending on the length and type of touching that is performed. Many factors also contribute to the meaning of touching such as the length of the touch and location on the body in which the touching takes place.

There are five haptic categories [34]:

- 1. Functional/professional** which expresses task-orientation. Donald Walton stated in his book that touching is the ultimate expression of closeness or confidence between two people, but not seen often in business or formal relationships. Touching stresses how special the message is that is being sent by the initiator. “If a word of praise is accompanied by a touch on the shoulder, that’s the gold star on the ribbon,” wrote Walton [35; 224].
- 2. Social/polite** which expresses ritual interaction. A study by Jones and Yarbrough regarded communication with touch as the most intimate and involving form, which helps people to keep good relationships with others. For example, Jones and Yarbrough explained that strategic touching is a series of touching usually with an ulterior or hidden motive thus making them seem to be using touch as a game to get someone to do something for them [36].
- 3. Friendship/warmth, which** expresses idiosyncratic relationship.
- 4. Love/intimacy, which** expresses emotional attachment. Public touch can serve as a ‘tie sign’ that shows others that your partner is “taken” [37]. When a couple is holding hands, putting their arms around each other, this is a ‘tie sign’ showing others that they are together [38].
- 5. Sexual/arousal** which expresses sexual intent.

The amount of touching that occurs within a culture is also culturally dependent. Significantly, meanings about touch are imposed by culture; so, there are universals and many variations. Certain things practiced as a good symbol in one culture need not be the same in another culture. In fact, it could even mean exactly the opposite. Look at the situation of a male guest visiting the lady of the house. In Latin American culture, the touch could be quite proximate, and hugging is normal and considered to symbolize

a warm welcome to the guest. In European culture, either a firm handshake or a gentle kiss is permissible. In the traditional Indian culture, usually it amounts to saying Namaste. The touch is very much minimized here. In case of an Arab, the guest is not allowed even to see the female host.

Similarly, in India, it is normal to see boys walking hand in hand, or keeping one's hand over the shoulder of the other, especially when the other person is a very close friend. However, in the Western culture, this intimate gesture can be misunderstood for a homosexual act. Also, in India, touching the feet of elders is seen as an act of showing respect and seeking blessings. However, in the US, such a gesture will be treated slavish and will cause embarrassment to the receiver.

In professional communication, it is important that you learn to develop a firm and warm handshake, though there are subtle cultural variations to it. Americans, for instance, use a very firm, solid grip, whereas those in the Middle East and South Asia prefer a gentle grip. For most of them, a solid grip suggests aggressiveness. Nevertheless, in formal situations, it should neither be the dead fish nor the knuckle grinder handshake! In the dead fish hand shake, the receiver feels as if s/he is touching a cold, dead fish that slips from hand quickly. It indicates nervousness or lack of interest. Whereas, the knuckle grinder hand shake is at the other extreme. The receiver feels so uncomfortable because the giver is literally grinding the knuckles of him/her. The giver, in his/her overenthusiasm, presses the receiver's hand so tightly to express warmth ignoring obviously the discomfort it causes to the receiver. Hence, both extremes should be avoided and only a firm handshake should be given.

4.6 Vocalics

Vocalics is the study of paralanguage, the vocalized but nonverbal parts of a message which includes the vocal qualities that go along with verbal messages, such as pitch, volume, rate, vocal quality, and verbal fillers [39; pp. 69-70].

Pitch helps convey meaning, regulate conversational flow, and communicate the intensity of a message. Even babies recognize a sentence with a higher pitched ending as a question. We also learn that greetings have a rising emphasis and farewells have falling emphasis. Of course, no one ever tells us these things explicitly; we learn them through observation and practice [39; p. 26].

Paralanguage provides important context for the verbal content of speech. For example, **volume** helps communicate intensity. A louder voice is usually thought of as more intense, although a soft voice combined with a certain tone and facial expression can be just as intense. We typically adjust our volume based on our setting, the distance between people, and the relationship. In our age of computer-mediated communication, TYPING IN ALL CAPS is usually seen as offensive, as it is equated with yelling. A voice at a low volume or a whisper can be very appropriate when sending a covert message or flirting with a romantic partner, but it wouldn't enhance a person's credibility if used during a professional presentation.

Speaking rate refers to how fast or slow a person speaks and can lead others to form impressions about our emotional state, credibility, and intelligence. As with volume, variations in speaking rate can interfere with the ability of others to receive and understand verbal messages. A slow speaker could bore others and lead their

attention to wander. A fast speaker may be difficult to follow, and the fast delivery can actually distract from the message. Speaking a little faster than the normal 120–150 words a minute, however, can be beneficial, as people tend to find speakers whose rate is above average more credible and intelligent [40].

Our **tone of voice** can be controlled somewhat with pitch, volume, and emphasis, but each voice has a distinct quality known as a vocal signature. Voices vary in terms of resonance, pitch, and tone, and some voices are more pleasing than others. People typically find pleasing voices that employ vocal variety and are not monotone, are lower pitched (particularly for males), and do not exhibit particular regional accents. Many people perceive nasal voices negatively and assign negative personality characteristics to them [39; p. 71].

Verbal fillers are sounds that fill gaps in our speech as we think about what to say next. They are considered a part of nonverbal communication because they are not like typical words that stand in for a specific meaning or meanings. Verbal fillers such as “um,” “uh,” “like,” and “ah” are common in regular conversation and are not typically disruptive. As we learned earlier, the use of verbal fillers can help a person “keep the floor” during a conversation if they need to pause for a moment to think before continuing on with verbal communication. Verbal fillers in more formal settings, like a public speech, can hurt a speaker’s credibility.

The following is a review of the various communicative functions of vocalics:

- **Repetition.** Vocalic cues reinforce other verbal and nonverbal cues (e.g., saying “I’m not sure” with an uncertain tone).
- **Complementing.** Vocalic cues elaborate on or modify verbal and nonverbal meaning (e.g., the pitch and volume used to say “I love sweet potatoes” would add context to the meaning of the sentence, such as the degree to which the person loves sweet potatoes or the use of sarcasm).
- **Accenting.** Vocalic cues allow us to emphasize particular parts of a message, which helps determine meaning (e.g., “*She* is my friend,” or “She is *my* friend,” or “She is my *friend*”).
- **Substituting.** Vocalic cues can take the place of other verbal or nonverbal cues (e.g., saying “uh huh” instead of “I am listening and understand what you’re saying”).
- **Regulating.** Vocalic cues help regulate the flow of conversations (e.g., falling pitch and slowing rate of speaking usually indicate the end of a speaking turn).
- **Contradicting.** Vocalic cues may contradict other verbal or nonverbal signals (e.g., a person could say “I’m fine” in a quick, short tone that indicates otherwise).

4.7 Chronemics

Chronemics refers to the study of how time affects communication. Time can be classified into several different categories, including biological, personal, physical, and cultural time [39; pp. 65-66].

Biological time refers to the rhythms of living things. Humans follow a circadian rhythm, meaning that we are on a daily cycle that influences when we eat, sleep, and wake. When our natural rhythms are disturbed, by all-nighters, jet lag, or other scheduling abnormalities, our physical and mental health and our communication

competence and personal relationships can suffer. Keep biological time in mind as you communicate with others. Remember that early morning conversations and speeches may require more preparation to get yourself awake enough to communicate well and a more patient or energetic delivery to accommodate others who may still be getting warmed up for their day.

Personal time refers to the ways in which individuals experience time. The way we experience time varies based on our mood, our interest level, and other factors. Think about how quickly time passes when you are interested in and therefore engaged in something. Individuals also vary based on whether or not they are future or past oriented. People with past-time orientations may want to reminisce about the past, reunite with old friends, and put considerable time into preserving memories and keepsakes in scrapbooks and photo albums. People with future-time orientations may spend the same amount of time making career and personal plans, writing out to-do lists, or researching future vacations, potential retirement spots, or what book they're going to read next.

Physical time refers to the fixed cycles of days, years, and seasons. Physical time, especially seasons, can affect our mood and psychological states. Some people experience seasonal affective disorder that leads them to experience emotional distress and anxiety during the changes of seasons, primarily from warm and bright to dark and cold (summer to fall and winter).

Cultural time refers to how a large group of people view time. Polychronic people do not view time as a linear progression that needs to be divided into small units and scheduled in advance.

The monochronic orientation involves focusing on one task or one issue at a time, and bringing that to completion before starting a new one. Plans how to carry out the task have, in general, been made in advance. Completion of the task takes preference over the personal relationships in monochronic time orientation. Monochronic people tend to schedule their time more rigidly and do one thing at a time.

In the polychronic orientation, several tasks and issues can be dealt with simultaneously. No exact plans have been made in advance; changes and surprises can be accommodated at a short notice. In polychronic systems, involvement of people and completion of transactions are preferred to adherence to pre-set schedules. Polychronic people keep more flexible schedules and may engage in several activities at once.

Chronemics also covers the amount of time we spend talking. Conversational turns and turn-taking patterns are influenced by social norms and help our conversations progress. We all know how annoying it can be when a person dominates a conversation or when we cannot get a person to contribute anything.

4.8 Personal presentation, artefacts and environment

Personal presentation involves two components: our **physical characteristics and the artefacts** with which we adorn and surround ourselves. Physical characteristics include body shape, height, weight, attractiveness, and other physical features of our bodies. We do not have as much control over how these nonverbal cues are encoded as we do with many other aspects of nonverbal communication.

These characteristics play a large role in initial impression formation even though we know we “shouldn’t judge a book by its cover.” Although ideals of attractiveness vary among cultures and individuals, research consistently indicates that people who are deemed attractive based on physical characteristics have distinct advantages in many aspects of life. This fact, along with media images that project often unrealistic ideals of beauty, have contributed to booming health and beauty, dieting, gym, and plastic surgery industries. While there have been some controversial reality shows that seek to transform people’s physical characteristics, like Extreme Makeover, The Swan, and The Biggest Loser, the relative ease with which we can change the artefacts that send nonverbal cues about us has led to many more style and space makeover shows [40].

Aside from clothes, jewellery, visible body art, hairstyles, and other political, social, and cultural symbols send messages to others about who we are. In the United States, body piercings and tattoos have been shifting from subcultural to mainstream over the past few decades. The physical location, size, and number of tattoos and piercings play a large role in whether or not they are deemed appropriate for professional contexts. Many people with tattoos and/or piercings make conscious choices about when and where they display their body art.

Hair also sends messages whether it is on our heads or our bodies. Men with short hair are generally judged to be more conservative than men with long hair, but men with shaved heads may be seen as aggressive. Whether a person has a part in their hair, a mohawk, faux-hawk, ponytail, curls, or bright pink hair also sends nonverbal signals to others.

Jewellery can also send messages with varying degrees of direct meaning. A ring on the “ring finger” of a person’s left hand typically indicates that they are married or in an otherwise committed relationship. A thumb ring or a right-hand ring on the “ring finger” does not send such a direct message. People also adorn their clothes, body, or belongings with religious or cultural symbols, like a cross to indicate a person’s Christian faith or a rainbow flag to indicate that a person is gay, lesbian, bisexual, transgender, queer, or an ally to one or more of those groups.

The objects that surround us send nonverbal cues that may influence how people perceive us. The environment in which we interact affects our verbal and nonverbal communication. This is included because we can often manipulate the nonverbal environment similar to how we would manipulate our gestures or tone of voice to suit our communicative needs. The placement of objects and furniture in a physical space can help create a formal, distant, friendly, or intimate climate. In terms of formality, we can use nonverbal communication to convey dominance and status, which helps define and negotiate power and roles within relationships. Fancy cars and expensive watches can serve as symbols that distinguish a CEO from an entry-level employee.

In summary, whether we know it or not, our physical characteristics and the artefacts that surround us communicate much.

? Questions for self-assessment

1. What does nonverbal communication involve?
2. Enumerate the major functions of nonverbal communication.

3. What does proxemics deal with?
4. How many distance zones did Edward T Hall (1966) specify?
5. What is the most comfortable distance to speak to a stranger?
6. Which distance zone is usually used for public speaking?
7. Give a short description of each zone
8. When are the biometric concepts used in proxemics? What are they?
9. Gestures can be divided into categories according to the functions they perform: describe these categories.
10. How can emotions be detected through body postures?
11. What are the aspects involved with oculosics? Describe them.
12. What are the reasons of pupil dilation?
13. Give the definition of haptics.
14. What are the five categories of haptics?
15. Give the examples of culturally dependent amount of touching.
16. Explain the therapeutic value of touch.
17. What does the term vocalics imply?
18. What does pitch convey?
19. Give the reasons for adjusting the voice volume in intercultural communication.
20. How do the speaking rate and tone of voice influence the process of communication?
21. Define verbal fillers.
22. Explain the communicative functions of vocalics.
23. What is the chronemics' field of study?
24. What is the difference between biological time and personal time?
25. What does cultural time refer to?
26. How does polychronic or monochronic orientation to time influence the process of communication?
27. What components does personal presentation involve?
28. What messages do artefacts send?

Lecture 5

Intercultural competence

Learning objectives: after studying this lecture, you will be able to

- ✚ Define the concept of intercultural competence.
- ✚ Discuss the constituent elements of intercultural competence.
- ✚ Explain how motivation, self- and other-knowledge, and tolerance for uncertainty relate to intercultural competence.
- ✚ Summarize the three ways to cultivate intercultural competence.
- ✚ Apply the concept of “thinking under the influence” as a reflective skill for building intercultural communication competence.
- ✚ Explain the skills and necessary qualities included in the profile of the Interculturally Competent Person.
- ✚ Discuss strategies for developing communication competence.

Lecture outline:

- 5.1 What is Intercultural Competence?
 - 5.2 Constituent elements of intercultural competence.
 - 5.3 Interculturally competent person.
 - 5.4 Building up Intercultural Communication Competence.
- Questions for self-assessment.

Key terms: *intercultural competence, cultural intelligence, intercultural capabilities, intercultural traits, intercultural attitudes and worldviews*

As Bandura [41; p. 12] rightfully remarked, “...revolutionary advances in electronic technologies and globalization are transforming the nature, reach, speed, and loci of human influence”. Although globalization offers exciting new experiences and ideas, persisting hot spots of intercultural conflict around the world (we cannot but mention Ukraine here) serve as reminders of the malevolence of cultural misunderstandings, tensions, and intolerance.

To understand why and how some people thrive in intercultural situations, researchers have introduced the concept of intercultural competence.

5.1 What is Intercultural Competence?

There are numerous definitions of intercultural competence in the literature, but the scholars agree that intercultural competence refers to an individual’s ability to function effectively across cultures [42]. Further, we would like to give two more definitions, which we believe to be explanatory:

Intercultural competence is:

- “the ability to think and act in interculturally appropriate ways” [43; p. 422].
- “an individual’s effectiveness in drawing upon a set of knowledge, skills, and personal attributes in order to work successfully with people from different national cultural backgrounds at home or abroad” [44; p. 530].

Recent reviews include more than 30 intercultural competence models, but we will focus on the approach of Sandberg, who conceptualized intercultural competence as a set of personal characteristics, including intercultural traits, intercultural attitudes and worldviews, and intercultural capabilities [45].

Intercultural traits refer to enduring personal characteristics that determine an individual's typical behaviours in intercultural situations. Examples of intercultural traits include open-mindedness, openness, tolerance of ambiguity, flexibility, inquisitiveness, quest for adventure, patience, and emotional resilience.

By contrast, intercultural attitudes and intercultural worldviews focus on how individuals perceive other cultures or information from outside their own cultural worlds. One may have positive or negative attitudes toward other cultures or intercultural interactions. Individuals, who are highly culturally competent, have positive attitudes toward intercultural contact. One may have cultural/global worldviews that either are ethnocentric (i.e., seeing the world from one's own cultural worldview) or emphasize the complexity and contradictions of different cultures and countries [46]. Individuals, who are highly interculturally competent, have sophisticated interpretations of cultural differences and similarities, namely ethnocentric-ethnorelative cultural worldviews and cosmopolitan outlook.

Intercultural capabilities emphasize what a person can do to be effective in intercultural interactions: showing knowledge of other cultures, cultural intelligence, linguistic skills, social flexibility, adaptability to communication and cultural adjustment [47].

Thus, we can define intercultural competence as the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions.

5.2. Constituent elements of intercultural competence

Rather than viewing the elements of intercultural competence as independent predictors of intercultural effectiveness, we will explore how these constituents interrelate in exerting their influence on intercultural communication effectiveness (Figure 1).

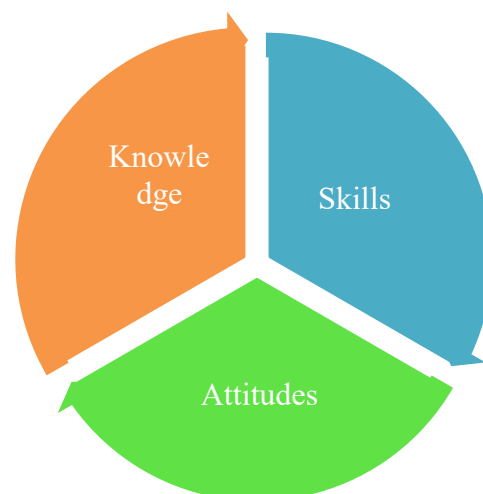


Figure 1. Intercultural Competence Elements

The first set of elements is referred to as **Knowledge:**

- Cultural self-awareness: articulating how one's own culture has shaped one's identity and world view;
- Culture specific knowledge: analysing and explaining basic information about other cultures (history, values, politics, economics, communication styles, values, beliefs and practices);
- Sociolinguistic awareness: acquiring basic local language skills, articulating differences in verbal/ non-verbal communication and adjusting one's speech to accommodate nationals from other cultures;
- Grasp of global issues and trends: explaining the meaning and implications of globalization and relating local issues to global forces.

Skills as a constituent element of intercultural competence include:

- Listening, observing, evaluating: using patience and perseverance to identify and minimize ethnocentrism, seek out cultural clues and meaning;
- Analysing, interpreting and relating: seeking out linkages, causality and relationships using comparative techniques of analysis;
- Critical thinking: viewing and interpreting the world from other cultures' point of view and identifying one's own.

Attitudes focus on how individuals perceive other cultures outside their own cultural worlds.

- Respect: seeking out other cultures' attributes; value cultural diversity; thinking comparatively and without prejudice about cultural differences;
- Openness: suspending criticism of other cultures; investing in collecting 'evidence' of cultural difference; being disposed to be proven wrong;
- Curiosity: seeking out intercultural interactions, viewing difference as a learning opportunity, being aware of one's own ignorance;
- Discovery: tolerating ambiguity and viewing it as a positive experience; willingness to move beyond one's comfort zone.

The above knowledge, skills and attitudes lead to internal outcomes, which refer to an individual who learns to be flexible, adaptable, and empathetic and adopts an ethno-relative perspective.

These qualities are reflected in external outcomes, which refer to the observable behaviour and communication styles of the individual. They are the visible evidence that the individual is, or is learning to be, interculturally competent.

5.3 Interculturally competent person

Effectiveness is a term frequently used with the competence concept. For instance, Canadian psychologist Daniel Kealey, who has extensively studied expatriates (people sent by their organizations to work abroad on a temporary basis), talks about 'overseas effectiveness'. He defined intercultural effectiveness as an ability to live and work effectively in an overseas assignment in an intercultural environment [48].

Effectiveness consists of at least of three central areas: professional expertise, interaction and adaptation. Furthermore, it can be characterised by a huge impact of by organizational and environmental issues.

The *Profile of the Interculturally Effective Person (IEP)* produced by an international group of researchers for the Canadian Foreign Service Institute, Centre for Intercultural Learning defines an interculturally effective person as one having three main attributes [49; p. 6]:

- an ability to communicate with people in a way that earns their respect and trust, thereby encouraging a cooperative and productive workplace that is conducive to the achievements of professional or assignment goals;
- the capacity to adapt his/her professional skills (both technical and managerial) to fit local conditions and constraints; and
- the capacity to adjust personally so that s/he is content and generally at ease in the host culture.

Unlike earlier models and skills classifications, IEP also includes behavioural indicators. The skills and personal attributes listed are operationalized, i.e., the profile covers also descriptions about what these skills and attributes could mean in practice.

The profile includes nine essential skills or qualities of interculturally effective persons:

- adaptation skills
- attitude of modesty and respect
- understanding of the concept of culture
- knowledge of the host country and culture
- relationship-building
- self-knowledge
- intercultural communication
- organizational skills
- personal and professional commitment.

In the European context, for instance, Stahl has studied critical success factors in intercultural management in the context of German expatriates abroad [50]. According to the scholar, managers working overseas need higher than average intercultural skills and competences, including as follows:

- tolerance of ambiguity
- behavioural flexibility
- goal orientation
- sociability and interest in other people
- empathy
- non-judgemental perspective
- metacommunication skills.

In the modern global society, intercultural competence is not needed only overseas, as mobility creates needs to adapt to a new culture, to manage everyday life, to find jobs and to integrate successfully even locally. Therefore, members of both the host culture and the guests need intercultural competence.

In her research, Young Yun Kim combined the insights both from psychology and communication sciences. According to Kim, intercultural adaptation is a continuous cyclic learning process. Competence develops during an intercultural transformation process. In her model of host communication competence, there are the factors, which influence this process [51]:

- environmental factors (e.g., host receptivity, host conformity pressure)
- predisposition (preparedness for change, ethnic proximity)
- communication (e.g. ethnic interpersonal and media communication, or host interpersonal and media communication).

Therefore, intercultural competence, resulting from a transformation process, means psychological health, functional fitness and a new intercultural identity.

5.4 Building up Intercultural Communication Competence

How can we build intercultural competence? We will address this core question in this section of the lecture. According to Bednarz, the two main ways to build intercultural competence are through experiential learning and reflective practices [52].

First, we must realize that competence is a complex concept. Being competent means that you can estimate new situations you face and adapt your knowledge to the new contexts. Intercultural competence will vary depending on your physical location, your role (personal, professional, etc.), and your life stage. Sometimes we will know or be able to figure out what is expected of us in a given situation, but sometimes we may need to act in unexpected ways to meet the needs of a situation. Competence enables us to better cope with the unexpected, adapt to the new, and connect to uncommon environment.

We will focus on the three ways to build up intercultural competence, which are as follows:

1. To foster attitudes that motivate us;
2. To discover knowledge that informs us;
3. To develop skills that enable us [53].

To foster attitudes that motivate us, we must develop a sense of wonder about culture. This sense of wonder can lead to feeling overwhelmed, humbled, or awed [54]. This sense of wonder may correlate to a high tolerance for uncertainty, which can help us turn potentially frustrating experiences we have into teachable moments.

Discovering knowledge that informs us is another step that can build on our motivation. One tool involves learning more about our cognitive style, or how we learn. Our cognitive style consists of our preferred patterns for gathering information, constructing meaning, and organizing and applying knowledge [53]. As we explore cognitive styles, we discover that there are differences in how people perceive the world, explain events, organize the world, and use rules of logic [55]. Some cultures have a cognitive style that focuses more on tasks, analytic and objective thinking, details and precision, inner direction, and independence, while others focus on relationships and people over tasks and things, concrete and metaphorical thinking, and a group consciousness and harmony.

Developing intercultural competence is a complex learning process. At the basic level of learning, we accumulate knowledge and assimilate it into our existing

frameworks. However, accumulated knowledge does not always help us in situations where we have to apply that knowledge. Transformative learning takes place at the highest levels and occurs when we encounter situations that challenge our accumulated knowledge and our ability to accommodate that knowledge to manage a real-world situation. The cognitive dissonance that results in these situations is often uncomfortable. What can help you manage these challenges is to find a community of like-minded people who are also motivated to develop intercultural competence.

Developing skills that enable us is another part of intercultural communication. Some of the skills important to it are the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety [53]. You can expand those skills to intercultural settings with the motivation and knowledge. Contact alone does not increase intercultural skills; there must be more deliberate measures taken to fully use those contact. While research now shows that intercultural contact does decrease prejudices, this is not enough to become interculturally competent. The ability to empathize and manage anxiety enhances prejudice reduction, and these two skills are crucial for enhancing the overall impact of intercultural contact even more than acquiring cultural knowledge. There is intercultural training available for interested people. If you cannot access training, you may choose to research intercultural training on your own, as there are many books, articles, and manuals written on the subject.

Reflective practices can also help us as we open ourselves to new experiences, which can cause both positive and negative reactions. It can be very useful to take note of negative or defensive reactions you have. This can help you identify certain triggers that may create barriers to effective intercultural interaction. Noting positive experiences can also help you identify triggers for learning that you could seek out or recreate to enhance the positive [52]. A more complex method of reflection is called intersectional reflexivity. Intersectional reflexivity is a reflective practice by which we acknowledge intersecting identities, both privileged and disadvantaged, and implicate ourselves in social hierarchies and inequalities [56].

The most effective way to develop knowledge is by direct and thoughtful encounters with other cultures. However, people may not readily have these opportunities for a variety of reasons. Despite the overall diversity, many people still only interact with people who are similar to them. We may have to make a determined effort to interact with other cultures or rely on educational sources like college classes, books, or documentaries.

Learning another language is also a good way to learn about a culture, because you can then read the news or watch movies in the native language, which can offer insights that are lost in translation. It is important to note though that we must evaluate the credibility of the source of our knowledge, whether it is a book, person, or other source. Furthermore, knowledge of another language does not automatically equate to intercultural competence.

Developing knowledge is an ongoing process that will continue to adapt and grow as we face new experiences. Mindfulness and cognitive complexity will help as we continue to build our intercultural competence [57]. Mindfulness is a state of self- and other-monitoring that informs later reflection on communication interactions.

Reflecting on the communication encounter later to see what can be learned is also a way to build our intercultural competence.

We should then be able to incorporate what we learned into our communication frameworks, which requires cognitive flexibility. Cognitive flexibility refers to the ability to continually supplement and revise existing knowledge to create new categories rather than forcing new knowledge into old categories. Cognitive flexibility helps prevent our knowledge from becoming stale and also prevents the formation of stereotypes and can help us avoid prejudging an encounter or jumping to conclusions.

Therefore, to be better intercultural communicators, we should know much about others and ourselves and be able to reflect on and adapt our knowledge as we gain new experiences.

? Questions for self-assessment

1. What does intercultural competence refer to?
2. How do the constituents of intercultural competence interrelate in exerting their influence on intercultural communication effectiveness?
3. What does the first set of elements referred to as Knowledge include?
4. Which Skills are included in intercultural competence as its constituent element?
5. What is the essence of the skills of listening, observing, and evaluating?
6. How do the skills of analysing, interpreting and relating work?
7. What does the skills of critical thinking refer to?
8. Explain the meaning of Attitudes as a constituent element of intercultural competence?
9. Which are the three main attributes included in the Profile of the Interculturally Effective Person (IEP)?
10. Name the nine essential skills or qualities of an interculturally effective person included in the IEP?
11. Give the factors, which influence competence development during an intercultural transformation process (according to Kim)?
12. Attitudes focus on how individuals perceive other cultures outside their own cultural worlds.
13. What are the three ways to build intercultural communication competence?
14. What is the most effective way of developing knowledge?
15. Name the abilities, which are crucial for developing knowledge?

Module 3. Rhetoric as an Essential Component of Intercultural Communication in the Professional Field

Lecture 6

What is rhetorical communication?

Learning objectives: after studying this lecture, you will be able to

- ✚ Define rhetorical communication.
- ✚ Discuss five basic factors included in the definition of rhetorical communication.
- ✚ Describe the rhetorical communication model.
- ✚ Define the rhetorical situation and its three main elements.
- ✚ Explain and utilize the four types of speeches in practice.
- ✚ Identify common persuasive strategies.
- ✚ Explain how speakers develop ethos as well as appeal to logos and pathos.
- ✚ Explain the relationship between motivation and appeals to needs as persuasive strategies.

Lecture outline:

- 6.1 The meaning of rhetorical communication.
 - 6.2 The rhetorical communication model.
 - 6.3 The rhetorical situation.
 - 6.4 Types of speeches in rhetoric.
 - 6.5 The means of persuasion in rhetoric.
- Questions for self-assessment

Key terms: *rhetorical communication, rhetorical argument, rhetorical communication model, source, channel, receiver, encoding process, transmission, decoding process, feedback, noise, rhetorical situation, context, audience, extemporaneous speeches, impromptu speeches, manuscript speeches, memorized speeches, types of public speaking; ceremonial, demonstrative, informative and persuasive speaking, ethos, pathos, logos.*

Rhetorical communication centres on our ability to influence and control others. Without the ability to influence or control our lives in any fashion, we are at risk of being little more than pawns to others. If we can effectively communicate using rhetorical skills then we increase our chances of success in whatever field we work. This could be one of the strongest assets you can acquire while in college – the ability to reason and argument rhetorically.

Rhetorical argument is not blaming someone. Today, it is commonly used in a most pejorative way; making rhetoric sound like little more than name-calling and childish arguing. What we want to do with good rhetorical reasoning is to win over an audience – which can be any onlookers, television viewers, an electorate or each other.

Our society tends to admire the straight shooters, the ones who follow their gut regardless of what anyone thinks. Unfortunately, those people rarely get their way in the end. Aggressive loudmouths often win temporary victories through intimidation or

simply talking others to exhaustion; it is the subtler, eloquent approaches that lead to long-term commitment. You succeed in an argument when you persuade your audience. Do not confuse good rhetoric with “argument by the stick.” This is essentially fighting or intimidation. It never persuades; it only inspires revenge. Persuasion tries to change your mood, your mind, or your willingness to do something. So the basic difference between an argument and a fight: an argument when done skilfully, gets people to want to do what you want. You fight to win, you argue to achieve agreement.

The skilled rhetorician relies on desire, understanding, and experience. We first must want (desire) to achieve something. Then we must study or work (understanding) to learn our trade. Finally, only through applications and time (experience) can be refine our understanding and turn it into influence and control.

6.1 The meaning of rhetorical communication

Aristotle defined rhetoric as “the faculty (ability) of observing in any given case the available means of persuasion.” [2]. In other words, communicators must consider the widest possible variety of materials for inclusion into the message. The communicator must decide what to leave in and what to leave out. Each audience and each topic have needs and material must be sought to fill those needs. And the “all available means of persuasion” portion of the definition suggests that care has to be given as to how the message is organized, the patterns of reasoning used, the language or style of communicating and the delivery (if done orally) [58].

Another definition of rhetoric is described as the use of common ideas, conventional language, and specific information to change the listeners’ feelings and behaviours. The story that rhetoric tells is always a story told with a purpose, never told for the sake of its own sake.

Given this last definition of rhetoric, it involves five basic factors [59]:

- The speaker ties to exact change by using language rather than non-symbolic forces (like guns or torture).
- The speaker must come to be regarded as a helper rather than an exploiter.
- The speaker must convince the listener that choices need to be made.
- The speaker must narrow the listeners’ options for making these choices.
- The speaker must become subtle by not specifying the details of the policies advocated.

There are three main types of communication, which are of concern for intercultural intercourse:

- Accidental: no intention to stimulate meaning; but meaning was communicated, nonetheless. Probably through tone of voice and nonverbal communication this most often occurs. This is easy to do this with people from other cultures.
- Expressive: emotions and motivations are critical here. There is usually an intention of communicating with another in this case.
- Rhetorical: the communicator gives thought to the intended message and stimulates the receiver in a manner designed to achieve a specific result. The use of verbal and nonverbal messages is frequently required.

Rhetorical communication is goal-oriented; meaning that it seeks to create a specific meaning in the mind of the audience. We typically will continue communicating until we achieve the desired result. Sometimes we do not get what we want no matter how clear or goal-oriented our communication was. In such cases we give up readjust our goals. A smart communicator recognizes when it is time to change tactics. Just keeping our heads down and ploughing ahead despite evidence to the contrary suggests more stubbornness than intelligence.

6.2 The rhetorical communication model

The rhetorical communication model centres on the source, the channel and the receiver (Fig. 6.2) [60]. It does not occur within a vacuum but rather all communication operates within an environment or context that affects the receiver and sender. Every source has to conceive of the idea to be expressed; must determine the intent toward the receiver; and determine what meaning that is hoped to stimulate in the receiver’s mind. Once you have an idea, whether it is pro, con, or neutral toward the receiver, and the meaning you want the audience to come away with, you can then move to creating the actual message through the encoding process.

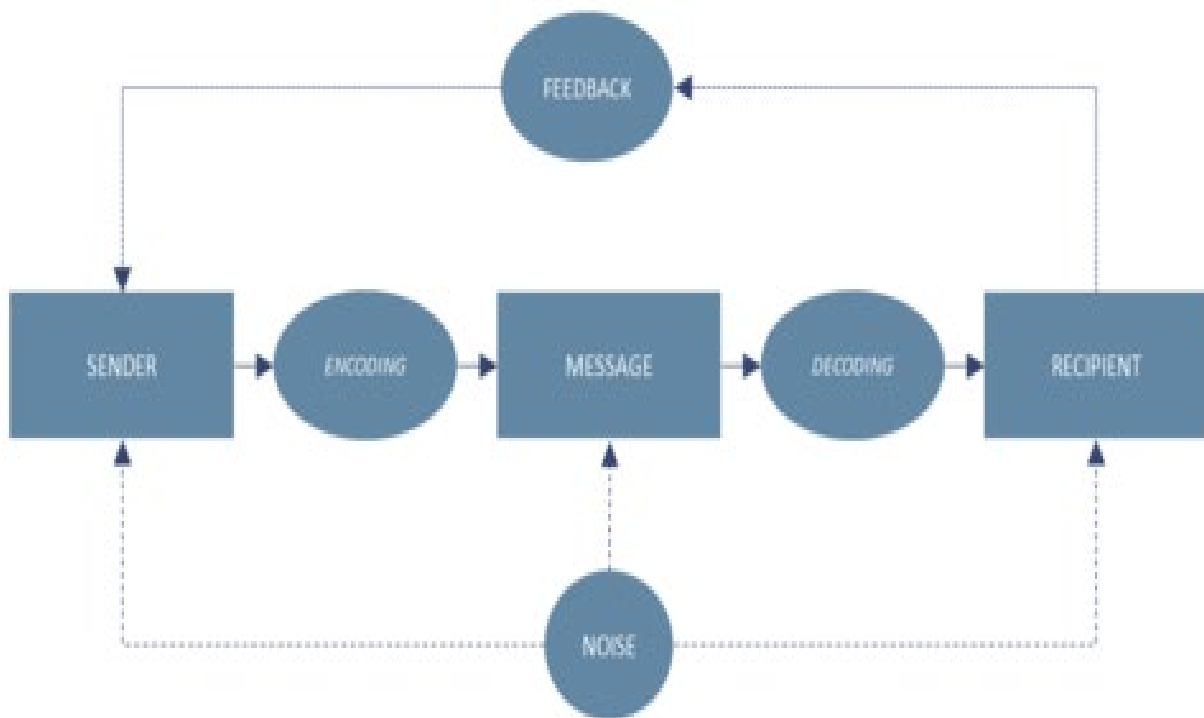


Fig. 6.2 The rhetorical communication model

The encoding process. We must consider our audience and how they will likely react to our message. Take the idea you have and turn it into something that the receiver can understand. What to consider: disposition (arrangement), invention, and style. We arrange the ideas in an order or pattern that will increase our odds of success. We choose our words in a manner that will resonate with the receiver. All audience members have a frame of reference, which is the sum total of their life’s experience. The better we understand that collective frame of reference, the more likely our

message will resonate with them. If we create our message to suit our needs or interests, we are likely to fail. We must stay focused on the receiver-centred reality of this. Ignoring the receiver is not rhetorical communication. In short, we create the idea, we arrange our ideas, and then select our words to say it.

Transmission. Primary channel may be written or oral. In some cases, the channel may be visual as well.

The decoding process. It is very subjective. What/how we decode is largely based on our frame of reference, how we see the world. The elements we move through are:

- **Hearing and/or seeing** – sometimes one or the other; sometimes both.
- **Interpretation** – receivers determine what they think the sender means. This may be correct or not; no guarantees on accuracy.
- **Evaluation** – we decide how we feel about the message; its personal significance or meaning to us, and frequently influenced by our backgrounds and life experiences (our frames of reference).
- **Response** – any kind of reaction to the message; may be overt (verbal or visual reaction) or covert (how we feel).

Once the message has been decoded with the response, the rhetorical communication has ended, the process is complete.

Other elements of the rhetorical communication model that affect the success or failure of the message is as follows:

- **Noise** – anything that interferes with the message's intended meaning in the mind of the receiver. There are different types of noise.

Physical noise: loud sounds may be a distraction though seldom occurs and usually can be rectified. Noise can occur in either the sender or source just as it can in the receiver (*internal noise via daydreaming or other mental distractions*). The more “noise” the receiver experiences, the less likely the message received will be the one intended. *Improper encoding* occurs when the speaker does not understand how to correctly invent, arrange or use language (style). In short, the intended message will be dramatically different from the actual message. For example, a public speaker who is unprepared, speaks in a monotone, has too many “um’s” “er’s” and such, or in any way presents a poorly organized and delivered message.

- **Feedback channel** – feedback from the receiver to the source, however, is not an essential part of the rhetorical communication process. It can occur only when the two are in proximity with each other. Published documents provide feedback for readers but only via letters and after time. Public speeches, however, can generate feedback immediately. Feedback-induced adaptation allows the speaker to react to and adjust a message based on immediate audience reactions. Because of this option, person-to-person communication has a greater chance for success than does written messages. Caveats: we may misinterpret feedback and thus, adapt improperly and damage our chances for success. Or, some people cannot adapt their message regardless of the feedback and are doomed to failure.

6.3 *The rhetorical situation*

The circumstances in which you give your speech or presentation are **the rhetorical situation** [61]. By understanding the rhetorical situation, you can gauge the best ways to reach your listeners and get your points across. In so doing, you will make the transition from your viewpoint to that of your audience members. Remember that without an audience to listen and respond to you, it is really not much of a speech. The audience gives you the space and time as a speaker to fulfil your role and, hopefully, their expectations. Just as a group makes a leader, an audience makes a speaker. By looking to your audience, you shift your attention from an internal focus (you) to an external (them/others) emphasis. This “other-orientation” is a key to your success as an effective speaker.

Several of the first questions any audience member asks himself or herself are, “Why should I listen to you?” “What does what you are saying have to do with me?” and “How does this help me?” We communicate through the lens of personal experience and it is only natural that we would relate what others say to our own needs and wants, but by recognizing that we share in our humanity many of the same basic motivations, we can find common ground of mutual interest. Generating interest in your speech is only the first step as you guide perception through selection, organization, and interpretation of content and ways to communicate your point.

The rhetorical situation involves three elements: the set of expectations inherent in the context, audience, and the purpose of your speech or presentation [61]. This means you need to consider, in essence, the “who, what, where, when, why, and how” of your speech from the audience’s perspective.

Context. As we consider the rhetorical situation, we need to explore the concept in depth. Your speech is not given in a space that has no connection to the rest of the world. If you are going to be presenting a speech in class, your context will be the familiar space of your classroom. Other contexts might include a business conference room, a restaurant where you are the featured speaker for a dinner meeting, or a podium that has been set up outdoors for a sports award ceremony.

The time of your speech will relate to people’s natural patterns of behaviour. If you give a speech right after lunch, you can expect people to be a bit sleepy. Knowing this, you can take steps to counter this element of the context by making your presentation especially dynamic, such as having your audience get up from their seats or calling on them to answer questions at various points in your speech.

Audience. The receiver (i.e., listener or audience) is one of the basic components of communication. Without a receiver, the source (i.e., the speaker) has only himself or herself in which to send the message. By extension, without an audience you cannot have a speech. Your audience comes to you with expectations, prior knowledge, and experience. They have a purpose that makes them part of the audience instead of outside playing golf. They have a wide range of characteristics like social class, gender, age, race and ethnicity, cultural background, and language that make them unique and diverse. What kind of audience will you be speaking to? What do you know about their expectations, prior knowledge or backgrounds, and how they plan to use your information? Giving attention to this aspect of the rhetorical situation will allow you to gain insight into how to craft your message before you present it.

Purpose. A speech or oral presentation may be designed to inform, demonstrate, persuade, motivate, or even entertain. You may also overlap by design and both inform and persuade. The purpose of your speech is central to its formation. You should be able to state your purpose in one sentence or less, much like an effective thesis statement in an essay. You also need to consider alternate perspectives, as we have seen previously in this lecture section. Your purpose may be to persuade, but the audience after lunch may want to be entertained, and your ability to adapt can make use of a little entertainment that leads to persuasion.

6.4 Types of speeches in rhetoric

Public speaking is the art of using words to share information with an audience. It includes speaking to audiences of any size, from a handful of seminar participants to millions of people watching on television.

There are four types of speeches that most speakers utilize in delivering a speech. They are as follows:

1. Extemporaneous speeches are speeches that are carefully prepared and practiced by the speaker before the actual speaking time. A speaker will utilize notes or an outline as a guide while they are delivering the speech. The notes or outline will usually include any quotes and sources the speaker wants to cite in the presentation, as well as the order the information in the speech should be delivered in. The speech is delivered as if the speaker is having a conversation with the audience. Since the speaker is not reading the entire speech, the extemporaneous speaker uses the notes as a guide only – a sort of memory trigger – and the speaker will also be able to respond to the audience since her head is not trapped by reading every word on a paper.

This is the type of public speaking you should strive to use for your informative and persuasive speeches, as this is most practical type of public speaking – the type you are most likely use in a real life situation when you might be asked to give a formal presentation.

2. Impromptu speeches are speeches that are delivered without notes or a plan and without any formal preparation – they are very spontaneously delivered. This is one of the most nerve-wracking situations for most students to find themselves in because there is not a plan or agenda to follow – they just have to get up and speak without any “thinking” time. They are afraid of not knowing what to say when they get up in front of the audience so they might make a fool of themselves. The reality is that this is the type of public speaking you are the most prepared for. Your daily life is filled with impromptu experiences and conversations. Every phone conversation and discussion amongst friends is impromptu by its very nature – even if we “practice” our conversations, they are still impromptu in their delivery. So, while most students are nervous about impromptu speeches, they are the type they are the most prepared for from their daily experience.

3. Manuscript speeches are speeches that are delivered with a script of the exact words to be used. If they have to give a speech, most students prefer to have every single word in front of them so they can basically “read” the speech to the audience. While this is very reassuring for a speaker and they feel like they will not “forget”

anything if they have every word in front of them, manuscript speaking is one of the worst traps to fall into for a speaker.

4. **Memorized speeches** are speeches that are committed to memory. The speaker completely memorizes the text of a speech and then delivers the speech from memory without reliance on notes or an outline. This is a very fearful speaking situation for most people because they fear they will forget what they had planned on saying when they get in front of the group – and, they might make a fool of themselves in front of the audience if they forget what to say.

Mastering public speaking requires first differentiating between the primary types of public speaking: **ceremonial, demonstrative, informative and persuasive**. The four basic types of speeches are as follows: to inform, to instruct, to entertain, and to persuade. These are not mutually exclusive of one another. You may have several purposes in mind when giving your presentation. For example, you may try to inform in an entertaining style. Another speaker might inform the audience and try to persuade them to act on the information.

However, the principle purpose of a speech will generally fall into one of four basic types:

1. **Ceremonial speaking**. Most people will give some sort of ceremonial speech during their lifetime. These speeches mark special occasions.

2. **Demonstrative speaking**. Science demonstrations and role-playing are types of demonstrative speaking. This type of public speaking requires being able to speak clearly and concisely to describe actions and to perform those actions while speaking. The idea behind demonstrative speaking is that the audience members leave with the knowledge about how to do something.

3. **Informative Speaking**. With informative speaking, the speaker is trying simply to explain a concept to the audience members. College lecture courses involve informative speaking as do industry conferences and public officials sharing vital information. In this type of speaking, the information is what is important.

4. **Persuasive Speaking**. Persuasive speaking tends to be the most glitzy. Politicians, lawyers and clergy members use persuasive speaking. This type of speaking requires practicing voice inflections and nuances of language that will convince the audience members of a certain viewpoint. The persuasive speaker has a stake in the outcome of the speech. The persuasive speaker uses emotional appeals and strong language in speeches.

6.5 The means of persuasion in rhetoric

Of the modes of persuasion furnished by the spoken word, there are three kinds. The first kind depends on the personal character of the speaker; the second on putting the audience into a certain frame of mind; the third on the proof, or apparent proof, provided by the words of the speech itself.

Below we cover the basics of the three means of persuasion, namely **ethos, pathos and logos**, and offer a few suggestions on how to implement them into your rhetorical arsenal.

Ethos. If you wish to persuade, you need to establish credibility and authority with your audience. A man may have the most logical and well-thought-out argument,

but if his audience does not think he is trustworthy or even worth listening to, all his reasoning will be for naught.

Ethos refers to the credibility of a speaker and includes three dimensions: competence, trustworthiness, and dynamism. The two most researched dimensions of credibility are competence and trustworthiness [62; p. 105].

In rhetoric, a speaker's *ethos* consists of appearing knowledgeable about the topic he is speaking about and being a man of good character. It is often thought that a speaker could only appeal to his ethos within the speech itself and that an orator should spend the first part of his speech establishing his credibility. The classical rhetoricians believed that developing one's ethos and credibility with the audience began even before the speaker opened his mouth. Audiences naturally approach speakers with some suspicion, so they will look to his past for evidence that he is trustworthy and knowledgeable about what he is speaking about.

A speaker or writer can use *ethos* in several ways. First, you can simply begin your speech or text by referring to your expertise on the subject. Share how long you've studied the subject, mention how many articles you've published and where you published them, and refer to awards or recognition you have received in relation to the subject at hand.

Another powerful way to establish ethos with your audience is to find common ground with them. Human beings are social animals. We have a tendency to trust others that are like us (or at least appear like us). You can establish common ground by acknowledging shared values or beliefs. You can establish common ground by simply recognizing a shared history. You see this all the time with presidential candidates. They will visit a state they have no immediate connection to, but they will find some story from their distant past that connects them to the state. Maybe their great-great-grandfather passed through the area in a covered wagon. That commonality, however slight or silly it may be, helps the audience feel connected to the speaker, and, consequently, makes him more trustworthy.

To sum it up, ethos can be used as a supplement to reason or even independently, in which case it becomes a misleading method too. It is used to amplify the speaker's beliefs by portraying him as both honest and skilful. It can also be used towards the people or the speaker's adversaries. Its basic forms are [58]:

- **Ethos of the sender:** The speaker praises himself, refers to influential people who support him or recalls occasions and events that supposedly prove his worth.
- **Ethos of the receiver:** The speaker attempts to flatter people and to instil a sense of responsibility in them. E.g., *"This is our country's most difficult hour. Remember your values and your principles and stand up to it; support our government!"*
- **Ethos of the adversary:** It involves attacks on one's rivals, with real or sycophantic accusations. It is not a critique against one's views and beliefs, but against one's character and life choices. E.g., *"How dares the Prime Minister talk about our public schools? His children attend an expensive private school!"*
- **Appeal to authority:** The speaker refers to well-known and well-respected people, usually quoting them. Thus, he attempts to establish a certain connection between himself and great personalities, enhancing his prestige.

Pathos. Men have a tendency to dismiss the power of emotion. A lot of speakers think they should only persuade through pure reason and logic. However, in a battle between emotion and rationality, emotion usually wins. This is not cynicism; it is just an acknowledgment of the reality of human nature.

Effective speakers should use emotional appeals that are also logically convincing, since audiences may be suspicious of a speech that is solely based on emotion. Emotional appeals are effective when you are trying to influence a behaviour or you want your audience to take immediate action [62; p. 105]. Emotions lose their persuasive effect more quickly than other types of persuasive appeals. Since emotions are often reactionary, they fade relatively quickly when a person is removed from the provoking situation [63; p. 342].

Pathos occurs when a speaker attempts to instil fear, anxiety, trust, hope, optimism, pessimism or any other – positive or negative – feeling in people. It can be used either reasonably, as a necessary supplement of reason (since politics is not only about pure reason, but also about pride, culture and history), or unduly and overly, in which case it functions only as a populist technique.

What specific things can you do to inject some more emotion into your arguments? **Metaphors and storytelling are powerful tools of persuasion.** People are more likely to remember stories than facts because stories tap into our emotions. Next time you give a presentation, instead of just slapping up some bar charts and bullet points in a PowerPoint presentation, make the extra effort to weave those data into an engaging story with conflicts and a cast of characters. There are several more techniques, which can be used for persuasion:

- **Figurative language:** symbolism, rhetorical questions, sublimity.
- **Scaremongering:** constant references to enemies, conspiracies, plots and perils.
- **Humour and irony.**
- **Emotional narrations and descriptions.**

You can also call upon several figures of speech that are designed to provoke an emotional response (the detailed description of figures of speech is given in Lecture 8).

Logos. Finally, we come to *logos*, or the appeal to reason. It was believed *logos* to be the superior persuasive appeal and that all arguments should be won or lost on reason alone. However, it was recognized that at times an audience would not be sophisticated enough to follow arguments based solely on scientific and logical principles and so the other appeals needed to be used as well.

Appealing to reason means allowing “the words of the speech itself” to do the persuading. This can be accomplished through making inferences using deductive reasoning, usually in the form of a formal syllogism. You start with two premises and end with a conclusion that naturally follows the premises. Syllogisms are a powerful rhetorical tool. It is hard to manipulate and argue against a formally laid out, sound syllogism.

In addition to formal logic, a rhetorician should be adept in informal logic. What is informal logic? Well, there is no clear-cut answer. Philosophers still debate what exactly makes up informal logic, but a rough answer would be that informal logic encompasses several disciplines from formal logic to psychology to help individuals think more critically about the input they receive every day.

? Questions for self-assessment

1. What is the essence of rhetorical communication?
2. What elements are included in the rhetorical communication model?
3. What are the constituents of the decoding process?
4. Describe the essence and types of noise.
5. Give the definition of the rhetorical situation.
6. The rhetorical situation involves three elements. What are they?
7. Which type of public speaking should you use for your informative and persuasive speeches?
8. What is one of very fearful speaking situations for most people?
9. Who uses persuasive speaking most often?
10. What are the most powerful tools of persuasion?
11. What is a vivid description, which can be inherently moving called?
12. How do ethos, pathos and logos relate to topics of rhetoric? How do they fit together?
13. Are logos, ethos and pathos employed in normal day-to-day conversations or just used in speeches?
14. Why do people use logos?
15. How can you use ethos in public speaking?

Lecture 7

Basic elements of professional rhetoric in public speaking

Learning objectives: after studying this lecture, you will be able to

- ✚ Define the basic elements of professional rhetoric.
- ✚ Explain how the elements of invention can increase the effectiveness of your speech.
- ✚ Discuss the ways of speech arrangement, which contribute to ensuring maximum persuasion.
- ✚ Summarize the features of style you should take into consideration while preparing for public speaking.
- ✚ Discuss the methods of memorising the speech and making the speech memorable.
- ✚ Describe the key principles for increasing the effectiveness of oratorical delivery

Lecture outline:

- 7.1 Basic elements of professional rhetoric.
- 7.2 Invention.
- 7.3 Arrangement.
- 7.4 Style of speech.
- 7.5 Memory and speech.
- 7.6 Speech delivery.

Questions for self-assessment

Key terms: *invention, arrangement, style, memory, delivery, audience, evidence, means of persuasion, timing, stasis, topoi, credibility, statement of facts, division, proof, refutation, correctness, clarity, propriety, ornateness*

7.1 Basic elements of professional rhetoric

The five basic elements of professional rhetoric are grounded on the canons of rhetoric and constitute a system and guide on crafting powerful speeches. It is also a template by which to judge effective rhetoric. The five canons were brought together and organized by the Roman orator Cicero.

The five basic elements of professional rhetoric are as follows [58]:

1. **Invention:** the process of developing and refining your arguments.
2. **Arrangement:** the process of arranging and organizing your arguments for maximum impact.
3. **Style:** the process of determining how you present your arguments using figures of speech and other rhetorical techniques.
4. **Memory:** the process of learning and memorizing your speech so you can deliver it without the use of notes. Memory-work not only consisted of memorizing the words of a specific speech, but also storing up famous quotes, literary references, and other facts that could be used in impromptu speeches.
5. **Delivery:** the process of practicing how you deliver your speech using gestures, pronunciation, and tone of voice.

7.2 Invention

Invention, according to Aristotle, involves “discovering the best available means of persuasion” [2] It may sound simple, but invention is possibly the most difficult phase in crafting a speech or piece of writing as it lays the groundwork for all the other phases; you must start from nothing to build the framework of your piece. During the invention phase, the goal is to brainstorm ideas on what you are going to say and how you are going to say it in order to maximize persuasion. Any good orator or writer will tell you they probably spend more time in the invention step than they do any of the others.

Pondering the following elements can increase the effectiveness of your invention [64].

- **Your audience.** One of the key factors in creating a persuasive piece of rhetoric is tailoring your message to your specific audience. Find out to the best of your ability the overall demographics and cultural background of your audience. What does your audience fear? What are their desires? What are their needs? This information will help you decide what sorts of facts to incorporate into your rhetoric as well as help you determine which means of persuasion would be the most effective to employ.

- **Your evidence.** When planning your speech, collect any and every type of evidence you can find. Evidence could be facts, statistics, laws, and individual testimonies. It is always good to have a nice blend, but remember different audiences are persuaded by different types of evidence. Some people need cold, hard facts and statistics in order to be persuaded. Others find the testimony of peers or a reputable authority to be more convincing. Part of getting to know your audience is figuring out what kinds of evidence they will find most credible and compelling.

- **The means of persuasion.** This is the time to determine which of the three persuasive appeals you will use in your speech. Ideally, you would have a nice mixture of all three, but again, different audiences will be better persuaded by different appeals. Using pathos (appeal to emotion) to convince a room full of scientists that you have discovered cold fusion probably will not get you very far. A focus on logos would work much better. Again, it is all about suiting your rhetoric to your audience.

- **Timing.** People are receptive to certain ideas at different times depending on context. The importance of timing cannot be underestimated. Present a cost-cutting idea at work the same day five of everyone’s favourite employees were laid off, and you will get an icy, hostile reception. Present it six months later and people will actually listen.

Another aspect of timing is the *duration of your speech or writing*. In some instances a long, well-developed and nuanced speech is appropriate; other times, a shorter and more forceful presentation will be more effective. Again, it often depends on your audience and the context of your speech.

- **Format of argument.** Therefore, you have a vague idea of what you are supposed to write or talk about. The hard part is taking that vague idea and organizing it into a concrete theme or thesis.

There are some techniques to help with developing the format and theme for our arguments, which is where we turn next.

1. **Stasis.** Stasis is a procedure designed to help a rhetorician develop and clarify the main points of his argument. Stasis consists of four types of questions a speaker asks himself. They are:

- Questions of fact: What is it exactly that I am talking about? Is it a person? An idea? A problem? Does it really exist? What is the source of the problem? Are there facts to support the truth of this opinion?
- Questions of definition: What is the best way to define this idea/object/action? What are the different parts? Can it be grouped with similar ideas/objects/actions?
- Questions of quality: Is it good or bad? Is it right or wrong? Is it frivolous or important?
- Questions of procedure/jurisdiction: Is this the right venue to discuss this topic? What actions do I want my reader/listener to take?

These questions may sound completely elementary, however, when you are struggling to get your mind around an idea for a speech, stasis has an almost magical way of focusing your thinking, and helping you develop your argument.

2. **Topoi (Topics of invention).** Topoi, or topics, consist of a set of categories that are designed to help a speaker find relationships among ideas, which in turn helps organize his thoughts into a solid argument. Below there are a few of the common topics that are especially helpful in forming arguments [64].

- **Definition.** Definitions are vital. Whoever can dictate and control the meaning of a word or idea, will typically win. Politicians know this and spend a lot of energy working to frame and define the debate in their own terms and with their own spin. The topic of definition requires an author to determine how he would classify the idea, what its substance is, and to what degree it has that substance.
- **Comparison.** It is a great way to explore and organize. However, the real power of comparison lies in its ability to help you develop powerful analogies and metaphors that stick with your audience.
- **Cause and effect.** You could use cause and effect as an effective way to persuade your listeners that it is not a good idea. Using strong, factual evidence, present some of the possible detrimental effects of implementing the ordinance (i. e. expensive for businesses, extra costs to city government to regulate, etc.)
- **Circumstance.** This topic looks at what is possible or impossible based on circumstances. With the topic of circumstance, you can also attempt to draw conclusions on future facts or events by referring to events in the past. “I know the sun will rise tomorrow because it has risen every day for thousands of years,” is a very simple example of the topic of circumstance in action.

Stasis and the topoi are just starting points in helping you organize your thoughts and arguments.

7.3 *Arrangement*

Arrangement is simply the organization of a speech or text to ensure maximum persuasion. Generally, a speech is divided into six different parts. They are:

1. Introduction.
2. Statement of facts.

3. Division.
4. Proof.
5. Refutation.
6. Conclusion.

Introduction. There are two aspects of an effective introduction: 1) introducing your topic and 2) establishing credibility.

Introducing your topic. In your introduction, your main goal is to announce your subject or the purpose of your speech – to persuade, to teach, to praise, etc.

Your introduction is crucial for the success of your speech. In the first few seconds, your audience will determine whether your speech is worth listening to. If you cannot grab their attention right off the bat, you have lost them for the remainder of the speech.

So how can you announce your subject in a way that grabs your audience's attention? You have the old ways: start with a quote, ask a rhetorical question, or state some shocking fact relating to your topic. Those are decent ways to introduce your topic, but they are overdone. Some men also try to open with a joke, but most of the time it falls flat, the credibility of the speaker takes a nosedive, and the audience begins tuning the speaker out.

The best way to start a speech is to tell a captivating story that draws readers in and engages them emotionally. Journalists do this all the time. They always try to find a human angle to any story no matter how tangential the connection.

Establishing credibility. Quintilian taught that it was during the introduction that a rhetorician should use the persuasive appeal of ethos. Ethos is an appeal to your character or reputation to persuade your audience. No matter how logical your argument is, if people do not think you are trustworthy or a credible source, you'll have no sway with them.

Statement of facts. The statement of facts is the background information needed to get your audience up to speed on the history of your issue. The goal is to provide enough information for your audience to understand the context of your argument. If your rhetoric is seeking to persuade people to adopt a certain course of action, you must first convince the audience that there really is a problem that needs to be addressed.

Do not just dryly list off a bunch of facts. Make them interesting to read or listen to. Create a story. Narrate. While the statement of facts is primarily used to inform your audience, with some subtle tweaking, you can use your facts to persuade as well. It does not mean you should make up facts out of thin air, but you can emphasize and deemphasize facts that support or hurt your argument.

Division. After stating your facts, the most effective way to transition into your argument is with a summary of the arguments you are about to make. Think of the division as your audience's roadmap. You are going to take them on a journey of logic and emotion, so give them an idea of where they are heading, so it is easier to follow you, e.g. "I have three points to make tonight."

Proof. Now comes the main body of your speech. This is when you will make your argument. In the proof section, you want to construct logical arguments that your audience can understand and follow. When you construct your arguments, be sure to relate back to the facts you mentioned in your statement of facts to back up what you

say. If you are suggesting a course of action, you want to convince people that your solution is the best one for resolving the problem you just described.

Refutation. After you have created a strong and convincing argument for your case, it is time to highlight the weaknesses in your argument to your audience. This might seem surprising. Why would we go out of our way to show our audience possible reasons our argument is faulty? While at first blush this tactic would seem to be counterproductive, sharing the weaknesses of your arguments will actually make you more persuasive in two ways [65].

First, it gives you a chance to pre-emptively answer any counterarguments an opposing side may bring up and resolve any doubts your audience might be harbouring. Bringing up weaknesses before your opponent or audience takes the bite out of a coming counterargument. Some people will already have objections they are mulling over in their heads; if you do not address those objections, your audience will assume it is because you cannot, that you have something to hide, and that they are right after all.

Second, highlighting the weaknesses in your argument is an effective use of ethos. No one likes a know-it-all. A bit of intellectual modesty can go a long way to getting the audience to trust and like you, and consequently, be persuaded by what you have to say. Recognizing that your argument is not ironclad is an easy way to gain the sympathy and trust of your audience.

Conclusion. The goal of your conclusion is to sum up your argument as forcefully and as memorably as possible. Simply restating your facts and proof will not cut it. If you want people to remember what you said, you have to inject some emotion into your conclusion. In fact, the conclusion of a speech is when one should liberally use pathos or the appeal to emotion. Perhaps, the best example of an amazingly effective, emotion-filled conclusion is the finish to Martin Luther King Jr.'s "I Have a Dream" speech. His words: "Free at last! Free at last! Thank God Almighty, we are free at last!" still brings tears to eyes and chills to spines, forever searing the memory of the speech in the minds of those who hear it.

7.4 Style of speech

When people give persuasive speeches, the focus is usually on what they are going to say. While it is important that you have something substantive to say, it is also important how you present your ideas. Style will help you present your ideas and arguments so people will want to listen to you.

There are five features of style you should take into consideration while preparing for public speaking.

- 1. Correctness.** Correctness means speaking in accordance with the rules and norms of one's language. An effective communicator uses words correctly and follows the rules of grammar and syntax. Why? First, correct usage ensures clear and precise communication. And second (and, perhaps, more important), correctly using language establishes credibility (or ethos) with an audience because it indicates the speaker or writer is well-educated, understands the nuances of language, and pays attention to details. When you are attempting to persuade others, try to avoid anything that would

distract your audience from your argument. Do not give them a reason to discredit you by being lazy with correct grammar and usage.

2. Clarity. It is hard to be persuasive when people cannot even understand what you are trying to say. Clear and simple speech ensures that your message never gets lost between you and your audience.

Unfortunately, many people think to be persuasive they need to “look smart” by using big words and complex sentence structures. The reality is that the simpler you speak, the more intelligent you seem to others.

Clear and simple speaking is actually quite difficult to do. It requires you to think hard about your topic, get at its core, and then put that core in terms that your audience can understand. Here are a few tips on speaking with greater clarity:

- Speak so an 8th grader can understand. Practice this by taking complex legal/ethical issues or scientific theories and writing a short blurb that could be put in an 8th grade textbook. If you get stumped with pen and paper in hand, grab an 8th grader and talk the issue through with them face to face. It is amazing what keeping this rule in mind can do to help make you a clearer communicator.
- Use strong verbs. Avoid *is, are, was, were, be, being, been*. So instead of saying “Diane was killed by Jim,” say, “Jim killed Diane.” Shorter, clearer, and punchier. Although sometimes you cannot do so without the sentence sounding worse than before.
- Keep average sentence length to about 20 words. Sentence length is one of the biggest factors in determining how easy it is to understand what you are saying. Ideas can get lost in super long sentences. While you should avoid really long sentences as much as possible, you do not want all your sentences to be just five words each either. That makes your speaking sound choppy and rushed. Shoot for an average of about 20 words a sentence. Mix sentences of varying lengths together.
- Do not use a five-dollar word when a fifty-cent word would work just as well. If you have a choice between a fancy word and a plain word, go with the plain word.

3. Evidence. We are not using “evidence” in the sense of facts you provide to prove a logical argument. The quality of evidence is a way to measure how well language reached the emotions of an audience through vivid description. Remember that most people are persuaded more by emotion (pathos) than by logic (logos). One of the best ways to elicit an emotional response from people is to appeal to their physical senses by using vivid descriptions.

4. Propriety. Propriety is the quality of style concerned with selecting words that fit with the subject matter of your speech and ensuring they are appropriate for your audience and for the occasion. Simply put, propriety means saying the right thing, at the right place, at the right time.

5. Ornateness. Ornateness involves making your speech or text interesting to listen to or read by using figures of speech and manipulating the sound and rhythm of words. Classical rhetoricians focused on incorporating different figures of speech to decorate their speeches [66].

7.5 Memory and speech

Memorising your speech. We always lend more credence to speakers who give their speeches (or at least appear to) from memory. You just need to look at the guff President Obama caught a few years ago when it was revealed that he almost never speaks without the help of a teleprompter. He relies on it whether giving a long speech or a short one, at a campaign event or a rodeo. When the teleprompter malfunctions, he often flounders. This reliance on an oratorical safety net potentially hurts Obama's ethos in two ways. First, whether fairly or not, when people know that a speaker needs a "crutch" for their speeches, it weakens their credibility and the confidence the audience has in the speaker's authenticity. Second, notes put distance between the speaker and the audience. As a television crew member who also covered Clinton and Bush put it in reference to Obama's use of the teleprompter: "He uses them to death. The problem is that he never looks at you. He is looking left, right, left, and right – not at the camera. It's almost like he is not making eye contact with the American people."

There are some methods developed by ancient rhetoricians, which can help to memorise speeches and are based on mnemonic devices (techniques that aid memory). The most famous and popular of these mnemonic devices is the "*method of loci*" technique.

To use *the method of loci*, the speaker concentrates on the layout of a building or home that he is familiar with. He then takes a mental walk through each room in the building and commits an engaging visual representation of a part of his speech to each room. Therefore, for example, the first part of your speech is about the history of the Third Punic War. You can imagine Hannibal and Scipio Africanus duking it out in your living room. You could get more specific and put different parts of the battles of the Third Punic War into different rooms. The method of loci memory technique is powerful because it is so flexible.

When you deliver your speech, you mentally walk through your "memory house" in order to retrieve the information you are supposed to deliver. Some wordsmiths believe that the common English phrase "in the first place" came from the method of loci technique. A speaker using the technique might say, "In the first place," in reference to the fact that the first part of his speech was in the first place or loci in his memory house.

The next element we should consider for public speaking is **making the speech memorable**. This entails organizing your oration and using certain figures of speech to help your audience remember what you said. What good is spending hours memorizing a persuasive speech if your listeners forget what you said as soon as they walk out the door?

For our communication to be truly persuasive and effective, we need to ensure that our audience remembers what we have communicated to them. The first step in getting people to remember what you have said is to have something interesting to say.

Once you have formulated an interesting message, follow the basic pattern set forth in the arrangement to make your speech or text easy to follow and thus easy to remember. Give a solid introduction where you set out clearly what you plan on sharing with your audience. You can say something as simple as, "*Today, I'm going to discuss three things. One.... Two.... Three...*"

Throughout your speech, stop and give your audience a roadmap of where you are at in your speech. If you have just finished the first part of your speech, say something like, “*We’ve just covered.... We’ll now move on to my second point...*” This constant reviewing of where you have been and where you have left to go will help burn the main points of your speech into the minds of your audience.

As we already know, telling a captivating story is one of the best ways to draw your audience in and help them remember your message. Harness the power of story by weaving in anecdotes that bolster your point throughout your speech or text.

Another tool to make your rhetoric more memorable is figures of speech. A well-executed figure of speech can assure that your audience remembers what you have said. Take Churchill’s famous “We Shall Fight on the Beaches” speech. Most people can remember segments of this speech after hearing or reading it just once because Churchill masterfully used the figure of speech of anaphora. Figures of speech will be discussed in our next lecture.

Storing up quotations, facts, stories and anecdotes is another technique included in the canon of memory that could be used at any time for future speeches or even an impromptu speech. A master orator always has a treasury of rhetorical fodder in his mind and close at hand.

We can use commonplace books to help facilitate the collection process. A pocket notebook can be a storehouse for all the ideas you generate each day and for all the interesting thoughts and bits of advice you hear and read from other people.

There is another tool to collect and organize all the information – Evernote. Evernote is a free notetaking software that allows you to organize just about anything. Whenever you are working on a speech, you can run a search through Evernote to see if you have anything in your personal library of quotes, figures, and stories. It makes putting together a speech much easier than starting from scratch.

7.6 Speech delivery

While style focuses primarily on what sort of language you use, delivery focuses on the mechanics of how you impart your message. Mastering delivery can help a speaker establish ethos with his audience. Delivery can also help an orator use pathos, or emotion, to persuade. A well-placed pause or a slammed fist can elicit a desired emotion from your audience in order to make your point.

Modern audiences have a tendency to be suspicious of a speaker that appears too well polished. A charismatic speaker who can deliver a rousing speech is often seen as a silver-tongued deceiver with ulterior motives, someone who is masking his true intent with a flashy presentation.

How you approach your delivery will need to be determined during the invention stage of your speech. Find out to the best of your ability the overall demographics and cultural background of your audience. What does your audience fear? What are their desires? What are their needs? This information will help you decide if you should use a more sophisticated and polished delivery or if you should go with a more informal approach.

Here are a few key tips for increasing the effectiveness of your oratorical delivery.

1. Master the pause. Most people are so nervous when they get up to speak that they rush through the whole thing. In this case, they are losing out on employing one of the most powerful oratorical techniques – the pause. A pause can add a bit of dramatic flair to a statement or it can help the audience really drink up an idea. The key with a pause is timing. Use it only in spots where it will be effective – places where you really want to highlight what comes after the pause. “*Hello (pause) my (pause) name is (pause),*” would not be such a time. Practice inserting pauses in your speech to find what works.

2. Watch your body language. When you are speaking, your voice is not the only thing talking. Your body is also communicating. Your posture, head tilt, and the way you walk on stage all convey a message. Some occasions may require that you carry yourself in a more formal and stiff manner, while other occasions will require a more laid-back approach.

3. Vary your tone. Short-circuit the flat, monotonous robot voice and keep things interesting by adding vocal inflections as you speak. Use inflections to reveal that you are asking a question, being sarcastic, or conveying excitement. You might even exaggerate your inflections when delivering a public speech as many people have a tendency to get timid in front of an audience.

4. Let gestures flow naturally. If used effectively, hand gestures can give added emphasis to your words. If used incorrectly, you will end up looking like an octopus having a seizure. Do not overthink hand gestures; just let them flow naturally.

5. Match your speed with your emotion. How fast or slow you speak can affect the emotion you are trying to convey. There are six different speech speeds and the corresponding emotions they are meant to elicit. They are as follows:

- **Rapid:** haste, alarm, confusion, anger, vexation, fear, revenge, and extreme terror.
- **Quick or brisk:** joy, hope, playfulness, and humour.
- **Moderate:** good for narration, descriptions, and teaching.
- **Slow:** gloom, sorrow, melancholy, grief, pity, admiration, reverence, dignity, authority, awe, power, and majesty.
- **Very slow:** used to express the strongest and deepest emotions.

6. Vary the force of your voice. Force is the strength and weakness of voice. Varying the force of your voice can help express different emotions. Anger, ferocity, and seriousness can be conveyed with a strong, loud voice. This does not mean you need to shout. A softer voice can convey reverence, meekness, and humility. Varying the force of your voice can also help draw listeners into your speech. Like all tactics, this must be used sparingly...do not make the audience strain to hear your whole speech.

7. Enunciate. It is easy to trip over your tongue and slur words together when you are speaking in public. Focus on enunciating your words as this will make you easier to understand. Tongue twisters help with enunciation, too.

8. Look your audience in the eye. When you look people in the eye, you make a connection. As you go through your speech, work your way across the room making eye contact with several different people in the audience. You will get a strong

connection with those people you look in the eye, but you will also give everyone else a chance to look you in the face which can help build a connection.

If you feel fear, anxiety, or discomfort when you are to speak in front of an audience, you are not alone. The surveys consistently show that public speaking is among Americans' top fears [67]. Yet, since we all have to engage in some form of public speaking, this is a fear that many people must face regularly.

There are some strategies you can address while dealing with speaking anxiety:

- Systematic desensitization helps lower public speaking anxiety through repeated exposure to real or imagined public speaking scenarios [67; p. 70].
- Cognitive restructuring addresses public speaking by replacing negative thoughts with more positive thoughts [68].
- Skills training allows you to focus on improving specific skills related to public speaking, which can increase confidence and lead to further skill development.
- Physical relaxation exercises like deep breathing and stretching allow us to voluntarily use our bodies to address involuntary bodily reactions to anxiety.

? Questions for self-assessment

1. What is the process of developing and refining your arguments referred to as?
2. What does memory-work consist of?
3. What does the process of practicing how you deliver your speech involve?
4. Give the definition of style.
5. What is important to know about the audience?
6. Why is timing important?
7. What is stasis?
8. What does stasis involve?
9. Which common topics are especially helpful in forming arguments?
10. What are the elements of arrangement?
11. How can you announce your subject in a way that grabs your audience's attention?
12. Why is establishing credibility essential?
13. Why should we show our audience possible reasons of our argument to be faulty?
14. What are the main rules of speaking with greater clarity?

Module 4. Basic elements of professional rhetoric and rhetorical devices

Lecture 8 **Rhetorical devices in public speaking**

Learning objectives: after studying this lecture, you will be able to

- ✚ Define rhetorical devices.
- ✚ Discuss the use of rhetorical devices in public speaking.
- ✚ Explain the purpose and effect of rhetorical devices motivation.
- ✚ Categorize rhetorical devices.
- ✚ Understand the principle of rhetorical devices use.
- ✚ Analyse the use of rhetorical devices in public speaking and writing.
- ✚ Apply rhetorical devices while preparing a speech or a piece of writing.

Lecture outline:

- 8.1. Rhetorical devices: their importance and categories.
- 8.2. Rhetorical devices in public speaking
 - 8.2.1 Alliteration
 - 8.2.2 Allusion
 - 8.2.3 Anaphora
 - 8.2.4 Antistrophe
 - 8.2.5 Antithesis
 - 8.2.6 Climax
 - 8.2.7 Hyperbole
 - 8.2.8 Hypophora
 - 8.2.9 Litotes
 - 8.2.10 Mesodiplosis
 - 8.2.11 Metaphor
 - 8.2.12 Metonymy
 - 8.2.13 Parallelism
 - 8.2.14 Repetition
 - 8.2.15 Simile
 - 8.2.16 Synecdoche
 - 8.2.17 Tricolon
- Questions for self-assessment.

Key terms: *rhetorical devices, figures of speech, alliteration, allusion, anaphora, antistrophe, antithesis, climax, hyperbole, hypophora, litotes, mesodiplosis, metaphor, metonymy, parallelism, personification, repetition, simile, synecdoche, tricolon*

8.1 Rhetorical devices: their importance and categories

We have already mentioned the power of rhetorical devices in provoking the emotional response of the audience (pathos). In this lecture, we are to discuss their use in public speaking. Rhetorical devices can be also referred to as stylistic devices or

figures of speech. They make your speeches more interesting and lively and help you to get and keep your listener's attention.

A **rhetorical device** is any language that helps a speaker achieve a particular purpose (usually persuasion, since rhetoric is typically defined as the art of persuasion). But "rhetorical device" is an extremely broad term, and can include techniques for generating emotion, beauty, and spiritual significance as well as persuasion.

Rhetorical devices are just like artistic techniques – they become popular because they work. For as long as human beings have been using language, we've been trying to persuade one another and evoke emotions. Over time, we have developed a huge variety of different techniques for achieving these effects, and the sum total of all such techniques is encapsulated in our modern lists of rhetorical techniques. Each rhetorical device has a different purpose, a different history, and a different effect!

8.2. *Rhetorical devices in public speaking*

Speakers use rhetorical devices to emphasize their ideas, help their listeners to remember the important points, arouse an emotional response in an audience. Below there are definitions and examples of the rhetorical devices, which are most often used in public speaking.

8.2.1 *Alliteration*

Alliteration is repetition of initial consonant sound. The initial consonant sound is usually repeated in two neighbouring words (sometimes also in words that are not next to each other). Alliteration draws attention to the phrase and is often used for emphasis.

Examples:

1. "Somewhere at this very moment a child is being born in America. Let it be our cause to give that child a happy home, a healthy family, and a hopeful future." – Bill Clinton, 1992 Democratic National Convention Acceptance Address [69].
2. for the greater good of ... – Europeans–Working Together – Address by the Taoiseach (14 Jan 2004) [70].
3. safety and security – Europeans–Working Together – Address by the Taoiseach (14 Jan 2004) [70].
4. share a continent but not a country – Inauguration Speech George W. Bush [71].
5. "Our party ...has always been at its best when we've led not by polls, but by principle; not by calculation, but by conviction ..." – Barack Obama [72]

Repetition of initial consonant sounds means that only the sound must be the same, not the consonants themselves.

Examples:

1. **k**iller **c**ommand
2. **f**antastic **p**hilosophy
3. A **n**eat **k**not **n**eed not be re-**k**notted.

If neighbouring words start with the same consonant but have a different initial sound, the words are not alliterated.

Examples:

1. a Canadian child
2. honoured and humbled (the 'h' in honoured is silent).

8.2.2 Allusion

It is an indirect reference to a person, event or piece of literature. Allusion is used to explain or clarify a complex problem. Note that allusion works best if you keep it short and refer to something the reader / audience is familiar with, e.g.:

- famous people
- history
- (Greek) mythology
- literature
- the bible

Examples:

1. the Scrooge Syndrome (allusion on the rich, greedy and mean Ebenezer Scrooge from Charles Dickens "Christmas Carol")
2. The software included a Trojan Horse. (allusion on the Trojan horse from Greek mythology)
3. Plan ahead. It was not raining when Noah built the Ark. (Richard Cushing) (allusion on the biblical Ark of Noah)

Many allusions on historic events, mythology or the bible have become famous idioms.

Examples:

- to meet one's Waterloo (allusion on Napoleons defeat in the Battle of Waterloo)
- to wash one's hands of it. (allusion on Pontius Pilatus, who sentenced Jesus to death, but washed his hands afterwards to demonstrate that he was not to blame for it.)
- to be as old as Methusalem (allusion on Joseph's grandfather, who was 969 years old according to the Old Testament)
- to guard sth with Argus's eyes (allusion on the giant Argus from Greek mythology, who watched over Zeus' lover Io.)

8.2.3 Anaphora

It is a successive clauses or sentences start with the same word(s). The same word or phrase is used to begin successive clauses or sentences. Thus, the listener's attention is drawn directly to the message of the sentence.

Example:

1. "**Every** child must be taught these principles. **Every** citizen must uphold them. And **every** immigrant, by embracing these ideals, makes our country more, not less, American." – Inauguration Speech George W. Bush [71].
2. "**If we** had no winter, the spring would not be so pleasant; **if we** did not sometimes taste of adversity, prosperity would not be so welcome." – Anne Bradstreet [73].
3. "**A man without ambition** is dead. **A man with ambition** but no love is dead. **A man with ambition** and love for his blessings here on earth is ever so alive." – Pearl Bailey [74].
4. "**But one hundred years later**, the Negro still is not free. **One hundred years later**, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. **One hundred years later**, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. **One hundred**

years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land” – Martin Luther King, Jr [75].

5. “But in a larger sense, **we cannot** dedicate, **we cannot** consecrate, **we cannot** hallow this ground”. – Abraham Lincoln, Gettysburg Address [76].
6. “**For us**, they packed up their few worldly possessions and travelled across oceans in search of a new life. **For us**, they toiled in sweatshops and settled the West; endured the lash of the whip and ploughed the hard earth. **For us**, they fought and died, in places like Concord and Gettysburg; Normandy and Khe Sahn” – Barack Obama [77].

Anaphora is often used in conjunction with parallelism or climax.

8.2.4 Antistrophe

Antistrophe (also known as Epistrophe) is a figure of speech that repeats the same word or phrase at the end of successive clauses, i.e., the direct opposite of Anaphora.

Examples:

1. “Government of **the people**, by **the people**, for **the people**”. – Abraham Lincoln, Gettysburg Address [76].
2. “The time for the healing of the wounds **has come**. The moment to bridge the chasms that divide us **has come**”. – Nelson Mandela [78].
3. “**I say to them tonight, there's not a liberal America and a conservative America**, there's the United States of America. **There's not a black America and white America and Latino America and Asian America**; there's **the United States of America**”. – President Obama [79].
4. “It was a creed written into the founding documents that declared the destiny of a nation: **Yes, we can**. It was whispered by slaves and abolitionists as they blazed a trail towards freedom through the darkest of nights: **Yes, we can**. It was sung by immigrants as they struck out from distant shores and pioneers who pushed westward against an unforgiving wilderness: **Yes, we can**”. – Barack Obama [80].

8.2.5 Antithesis

It is contrasting relationship between two ideas. Antithesis emphasises the contrast between two ideas. The structure of the phrases / clauses is usually similar in order to draw the listener's attention directly to the contrast.

Examples:

1. “**That's one** small step for a man, **one** giant leap for mankind”. – Neil Armstrong [81].
2. “I have a dream that my four little children will one day live in a nation where they will not be judged by the **colour of their skin but by the content of their character**”. – Martin Luther King, Jr [75].
3. “We must learn to **live together as brothers or perish together as fools**”. – Martin Luther King, Jr [75].
4. “The success of our economy has always depended not just **on the size of our Gross Domestic Product, but on the reach of our prosperity ...**”. – Barack Obama [77].
5. “The world **will little note, nor long remember**, what we say here, but **it can never forget** what they did here”. – Abraham Lincoln, Gettysburg Address [76].

8.2.6 Climax

Climax (also called gradatio). A figure of speech where words or phrases are arranged in order to increase importance or emphasis. It is often used with **parallelism** because it offers a sense of continuity, order, and movement-up the ladder of importance.

Examples:

1. “Veni, vidi, vinci”. – Julius Caesar (“I came, I saw, I conquered”).
2. “And from the crew of Apollo 8, we close with good night, good luck, a merry Christmas, and God bless all of you, all of you on the good earth”. – Frank Borman, Apollo 8 astronaut [82].
3. “And now I ask you ladies and gentlemen, brothers and sisters, for the good of all of us, for the love of this great nation, for the family of America, for the love of God; please make this nation remember how futures are built”. – Mario Cuomo, Governor of New York [83].

8.2.7 Hyperbole

It is deliberate exaggeration. Used sparingly, **hyperbole** effectively draws the attention to a message that you want to emphasise.

Examples:

1. I was so hungry, I **could eat an elephant**.
2. I have told you **a thousand times**.

Note: Don't overuse the hyperbole; otherwise it may not have the effect you want.

8.2.8 Hypophora

A question raised and answered by the author/speaker. The speaker raises a question and gives an answer to the question.

Hypophora is used to get the audience's attention and make them curious. Often the question is raised at the beginning of a paragraph and answered in the course of that paragraph. Hypophora can also be used, however, to introduce a new area of discussion.

Examples:

1. “Why is it better to love than be loved? It is surer”. – Sarah Guitry [84].
2. “How many countries have actually hit [...] the targets set at Rio, or in Kyoto in 1998, for cutting greenhouse-gas emissions? Precious few [85].
3. “When the enemy struck on that June day of 1950, what did America do? It did what it always has done in all its times of peril. It appealed to the heroism of its youth”. – Dwight D. Eisenhower [86].
4. “But there are only three hundred of us,” you object. Three hundred, yes, but men, but armed, but Spartans, but at Thermopylae: I have never seen three hundred so numerous”. – Seneca [83].

8.2.9 Litotes

It is a form of understatement which uses the denied opposite of a word to weaken or soften a message. It applies a negative to the opposite of what you want to say in order to emphasise something. It is normally used when you want to emphasize

something in a modest or understated way, but it can be a great technique for deflecting criticism and handling objections.

We use it unthinkingly in everyday language. Examples:

Not bad	Good
You're not wrong	You're right
He's no oil painting	He's ugly
I'm not as young as I was	I'm getting old
She's not the sharpest knife in the drawer	She's a bit slow
He's not the friendliest person you'll ever meet	He's very unfriendly
As an option, it's not without risk	It's risky
OK, I'll admit; I am not completely ignorant on this subject	I'm a world expert

Here are a few examples from the great and the good:

1. "I've **never** been **called a man of few words**". – Joe Biden [87].
2. "We made a difference. We made the city stronger, we made the city freer, and we left her in good hands. All in all, **not bad, not bad at all**". – Ronald Reagan, Farewell Address to the Nation [88].
3. "I am not **unmindful** that some of you have come here out of great trials and tribulations". – Martin Luther King, Jr [75].
4. "We are **not amused**. – Queen Victoria [83].
5. "They are out by a factor of one million. Which is **not a trivial error**". – Richard Dawkins [83].

8.2.10 Mesodiplosis

The repetition of the same words in the middle of successive sentences:

Examples:

1. "Today in America, a teacher spent extra time with a student who needed it, and **did her part to** lift America's graduation rate to its highest level in more than three decades. An entrepreneur flipped on the lights in her tech start-up, and **did her part to** add to the more than eight million new jobs our businesses have created over the past four years. An autoworker fine-tuned some of the best, most fuel-efficient cars in the world, and **did his part to** help America wean itself off foreign oil". – President Obama, 2014 SOTU [89].
2. "American leadership **depends on** a military **so strong** that no one would think to engage it. Our military strength **depends on** an economy **so strong** that it can support such a military. And our economy **depends on** people **so strong**, so educated, so resolute, so hard working, so inventive, and so devoted to their children's future, that other nations look at us with respect and admiration:. – Mitt Romney [90].
3. "... you can get ahead, no matter where **you** come from, what **you** look like, or who **you** love." – Barack Obama [91].
4. "Because in those eyes, they will see what **my parents saw** in me, and what **your parents saw** in you." – Marco Rubio [83].

8.2.11 Metaphor

Metaphor is a comparison made by equating one thing with another, showing that two unlike things have something in common.

Examples:

1. “Through much of the last century, America's faith in freedom and democracy was **a rock in a raging sea**. Now it is **a seed upon the wind**, taking root in many nations.” – George W. Bush, Inauguration Speech [71].
2. “From Stettin in the Baltic to Trieste in the Adriatic an **iron curtain** has descended across the Continent.” – Sir Winston Churchill [92].
3. “It came as a **joyous daybreak** to end the **long night of their captivity**.” – Martin Luther King Jr [75].
4. “The **torch has been passed** to a new generation of Americans.” – President J.F. Kennedy [83].
5. “The words have been spoken during **rising tides of prosperity** and the **still waters of peace**. Yet, every so often the oath is taken amidst **gathering clouds and raging storms**.” – Barack Obama [77].

8.2.12 Metonymy

Metonymy (unlike metaphor) uses figurative expressions that are closely associated with the subject in terms of place, time or background. The figurative expression is not a physical part of the subject.

Examples:

1. The White House declared ... (White House = US government / President)
2. The land belongs to the crown. (crown = king / queen / royal family / monarchy)
3. Empty pockets never held anyone back. Only empty heads and empty hearts can do that. (Norman Vincent Peale)
4. (empty pockets = poverty; empty heads = ignorance / dullness / density; empty hearts = unkindness / coldness)
5. the spit-and-polish command post (meaning: shiny clean) [93].

8.2.13 Parallelism

Parallelism is a parallel sentence structure. Successive clauses or sentences are similarly structured. This similarity makes it easier for the listener to concentrate on the message.

Examples [83]:

1. “The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires.” – William A. Ward.
2. “The mistakes of the fool are known to the world, but not to himself. The mistakes of the wise man are known to himself, but not to the world.” – Charles Caleb Colton.
3. “Tell me and I forget. Teach me and I may remember. Involve me and I will learn.” – Benjamin Franklin.
4. “Our workers are no less productive than when this crisis began. Our minds are no less inventive, our goods and services no less needed.” – Barack Obama.

8.2.14 Repetition

Repetition means repeating words or phrases. Words or phrases are repeated throughout the text to emphasise certain facts or ideas.

Example:

America, at its best, matches a commitment to principle with a concern for civility. A civil society demands from each of us good will and respect, fair dealing and forgiveness. [...]

America, at its best, is also courageous. Our national courage [...]

America, at its best, is compassionate. In the quiet of American conscience, we know that deep, persistent poverty is unworthy of our nation's promise. [...] – Inauguration Speech George W. Bush [71].

8.2.15 Simile

Simile is a direct comparison. Two things are compared directly by using “like” (A is like B.).

Other possibilities are for example:

A is (not) like B

A is more/less than B

A is as ... as B

A is similar to B

A is ..., so is B

A does ..., so does B

Examples [84]:

1. “We’re going to go through them **like crap through a goose.**” – General George Patton.
2. “Seeing John Major govern the country is **like watching Edward Scissorhands try to make balloon animals.**” – Simon Hoggart.
3. “It’s **like being savaged by a dead sheep.**” – Labour politician Dennis Healey on being verbally attacked by Tory minister Sir Geoffrey Howe.
4. “Damian McBride ... clearly disapproved of Gordon (Brown's) decision to appoint me as Chancellor. He used to look at me **like the butler who resented the fact that his master had married someone he didn’t approve of.**” – Alistair Darling (ex-UK Chancellor of the Exchequer).
5. “(General de Gaulle) ... had a face **like a llama surprised in the bath.**” – Winston Churchill.

8.2.16 Synecdoche

It is using a part instead of the whole or vice versa. Synecdoche is some kind of generalization or specification that uses a part, a member or a characteristic of what is meant. The following possibilities are common:

- Part used instead of the whole, e.g.: Turning our long boat round [...] on the last morning required **all hands** on deck ... (hands = people);

- Whole used instead of a part, e.g.: **Troops** halt the drivers (troops = soldiers);
- Specific term used instead of a general one, e.g.: Kashmir is their **Maui, Aspen, and Palm Springs** all rolled into one. (Note: For people from the US, every place represents a certain kind of holiday destination. Using the places instead of what they stand for is shorter);
- General term used instead of a specific one, e.g., **The animal** came closer. (animal = a certain animal, e.g. a dog, dolphin, snake);
- Material used instead of the product, e.g., She wore **gold** around her neck. (gold = chain).

8.2.17 Tricolon

The use of words, phrases, examples, or the beginnings or endings of phrases or sentences in threes.

Examples:

1. “Government of **the people**, by **the people**, for **the people**.” – President Abraham Lincoln [76].
2. “**Tell me** and I forget. **Teach me** and I may remember. **Involve me** and I will learn” – Benjamin Franklin [83].
3. “The God-given promise that **all** are equal, **all** are free, and **all** deserve a chance to pursue their full measure of happiness.” – Barack Obama [77].

? *Questions for self-assessment*

1. Give a definition of a rhetorical device.
2. Why do speakers use rhetorical devices?
3. What are the most often used figures of speech? Why?
4. What are the figures of speech most difficult to use?
5. What kind of rhetorical devices do politicians prefer?
6. Enumerate the figures of repetition.
7. Give a list of figures of comparison?
8. How is indirect reference to a person, event or piece of literature called?
9. What is the difference between metonymy and metaphor?
10. Explain the essence of synecdoche.

Lecture 9

Rhetorical Argumentation in Public Speaking

Learning objectives: after studying this lecture, you will be able to

- ✚ Explain the types of arguments and understand their components.
- ✚ Differentiate between the types of claims.
- ✚ Understand how to state your opinions in an argument.
- ✚ Explain the two basic ways of presenting an argument.
- ✚ Differentiate between deductive and inductive reasoning.
- ✚ Explain the essence of rhetorical syllogisms and discuss how to use them in an argument
- ✚ Discuss the use of logical fallacies in a debate.

Lecture outline:

- 9.1 The definition and types of argument.
- 9.2 Claims. Types of claims.
- 9.3 Deductive and inductive arguments.
- 9.4 Rhetorical syllogisms.
- 9.5 Logical fallacies
- Questions for self-assessment.

Key terms: *claim, assumption, prejudice, concession, deductive and inductive arguments, rhetorical syllogism, enthymeme, logical fallacies*

9.1 The definition and types of argument

An argument is not a fight or a debate. When we think of an argument we might imagine a disagreement between people, when in fact, an argument may not imply discord at all. An argument might even be creative, productive and educational. It involves reasonable minds seeking the best solution to a problem or conflict. An argument is a search for truth and a desire to resolve unnecessary messes. Difficulty arises in that there is always tension between truth and persuasion [94]

Every act of communication attempts to persuade a particular audience to understand an idea or point of view put forth by the communicator. Thus, argument is the process of persuading an audience to understand and/or behave in an intended manner. Argument, in its most basic form, can be described as a claim (the arguer's position on a controversial issue) which is supported by reasons and evidence to make the claim convincing to an audience. All of the forms of argument described below include these components.

- Debate, with participants on both sides trying to win.
- Courtroom argument, with lawyers pleading before a judge and jury.
- Dialectic, with people taking opposing views and finally resolving the conflict.
- Single-perspective argument, with one person arguing to convince a mass audience.
- One-on-one everyday argument, with one person trying to convince another.

- Academic inquiry, with one or more people examining a complicated issue.
- Negotiation, with two or more people working to reach consensus.
- Internal argument or working to convince yourself [95].

9.2 Claims. Types of claims

A claim is the concise summary, stated or implied, of the argument's main idea. Many arguments have more than one claim. Claims must be credibly supported through the process of argumentation to be persuasive. Aristotle noted that the kinds of claims most speakers make fall into one of three categories. Although many scholars say there are four (or more) types of claims, they are essentially breaking these three types into smaller chunks, which does not seem necessary in most cases.

There are:

- claims to determine the nature or quality of a thing, person, event, etc. (evaluation, reviews, definitions, eulogies, etc.);
- claims to determine the significance of facts – past and scientific (forensics);
- claims to determine future actions (recommendations, policy proposals, etc.).

An assumption is an unstated opinion that is part of the argument. Nearly all arguments contain assumptions. *A belief* (religious, moral, cultural, ethical) is not an argument. Neither are personal likes or dislikes. These cannot be argued and should not be considered part of argument. Beliefs are based on certain assumptions or axioms which need not be proved (and are also not successfully argued).

Prejudice is an uninformed opinion because it is based upon insufficient or unexamined evidence. Human beings have many prejudices. However, a prejudice that persists in the face of overwhelming evidence to the contrary may suggest a person's unwillingness to search for truth and may even indicate a severe mental or emotional handicap and inability to reason.

An implicit argument is not stated outright, but rather the conclusion should be understood based on the claims, appeals and reasoning made by the author. An explicit claim or conclusion is clear and obvious. The author expresses all detail in a way that leave no doubt to the intended meaning.

Concession. When you concede a point in an argument, you are saying that you actually agree with your opponent on a particular issue. Remember that this is not a sign of weakness. In fact, you are strengthening your ethos appeal because you seem a reasonable person willing to see more than one side of the argument.

Refutation. When you deliberately, directly attack an opponent's argument, point by point, you are said to be "refuting" the argument.

Anticipating and addressing counter-arguments. When making an argument, you must remain aware of what points your opponents will likely take exception to. If you can anticipate what the likely objections will be, and then address them in your argument, you will likely strengthen your position.

9.3 Deductive and inductive arguments

Deductive and inductive reasoning represent the two basic ways of presenting an argument. *Deductive reasoning* begins with a generalization and progresses to a

specific case. *Inductive reasoning* begins with a specific case or observation and progresses toward a generalization. Since the type of reasoning used determines how claims are made and supported, understanding the differences between inductive and deductive reasoning is necessary for responding critically to written arguments.

Example:

Deductive: When it rains, John’s old car won’t start. It’s raining. Therefore, John’s old car won’t start. – Applies a broad generalization to a specific case.

Inductive: John’s old car won’t start. It’s raining. Therefore, John’s old car won’t start when it’s raining. – Uses a specific case to reach a generalization.

What we think of as formal logic is typically deductive. In our everyday reasoning, however, we more often use inductive reasoning.

The Table 9.3 [96] below demonstrates the main differences between deductive and inductive reasoning.

	Deductive Reasoning	Inductive Reasoning
Premises	Stated as <u>facts</u> or general principles ("It is warm in the summer in Spain.").	Based on <u>observations</u> of specific cases ("All crows Knut and his wife have seen are black.").
Conclusion	Conclusion is more <u>special</u> than the information the premises provide. It is reached directly by <u>applying logical rules</u> to the premises.	Conclusion is more <u>general</u> than the information the premises provide. It is reached by <u>generalizing</u> the premises' information.
Validity	If the premises are true, the conclusion <u>must be true</u> .	If the premises are true, the conclusion is <u>probably true</u> .
Usage	More difficult to use (mainly in logical problems). One needs <u>facts</u> which are definitely true.	Used often in everyday life (fast and easy). <u>Evidence</u> is used instead of proved facts.

Table 9.3 Deductive vs. Inductive reasoning

A deductive argument is an argument that is intended by the arguer to be deductively valid, that is, to provide a guarantee of the truth of the conclusion provided that the argument’s premises are true. This point can be expressed also by saying that, in a deductive argument, the premises are intended to provide such strong support for the conclusion that, if the premises are true, then it would be impossible for the conclusion to be false. An argument in which the premises do succeed in guaranteeing the conclusion is called a (deductively) valid argument. If a valid argument has true premises, then the argument is said also to be sound. All arguments are either valid or invalid, and either sound or unsound; there is no middle ground, such as being somewhat valid.

Here is a valid deductive argument:

It's sunny in Singapore. If it's sunny in Singapore, then he won't be carrying an umbrella. So, he won't be carrying an umbrella.

The conclusion follows the word "So". The two premises of this argument would, if true, guarantee the truth of the conclusion. However, we have been given no information that would enable us to decide whether the two premises are both true, so

we cannot assess whether the argument is deductively sound. It is one or the other, but we do not know which. If it turns out that the argument has a false premise and so is unsound, this won't change the fact that it is valid.

Here is a mildly strong inductive argument:

Every time I've walked by that dog, it hasn't tried to bite me. So, the next time I walk by that dog it won't try to bite me.

An inductive argument is an argument that is intended by the arguer to be strong enough that, if the premises were to be true, then it would be unlikely that the conclusion is false. So, an inductive argument's success or strength is a matter of degree, unlike with deductive arguments. There is no standard term for a successful inductive argument, but this article uses the term "strong." Inductive arguments that are not strong are said to be weak; there is no sharp line between strong and weak. The argument about the dog biting me would be stronger if we couldn't think of any relevant conditions for why the next time will be different than previous times. The argument also will be stronger the more times there were when I did a walk by the dog. The argument will be weaker the fewer times I have walked by the dog. It will be weaker if relevant conditions about the past time will be different next time, such as that in the past the dog has been behind a closed gate, but next time the gate will be open.

An inductive argument can be affected by acquiring new premises (evidence), but a deductive argument cannot be. For example, this is a reasonably strong inductive argument:

Today, John said he likes Romona.

So, John likes Romona today.

but its strength is changed radically when we add this premise:

John told Felipe today that he didn't really like Romona.

9.4 Rhetorical Syllogisms

The enthymeme is also known as the *rhetorical syllogism*. A normal syllogism has 2 premises and a conclusion. For example, one could say the following:

All Men are Mortal (premise)

Socrates is a Man (premise)

Therefore, Socrates is a Mortal (conclusion)

This is a valid and sound syllogism. Validity refers to when the conclusion follows from the premises, and a sound argument is a valid argument plus the premises are true. In the rhetorical syllogism one line or more is implied, and therefore not explicitly stated. For example, in the following truncated syllogism the premise "Socrates is a Man" is implied, and still the premises and the conclusion are clear.

All Men are Mortal (premise)

Therefore, Socrates is Mortal (conclusion)

Nevertheless, the enthymeme is not simply based on syllogistic logic, although syllogistic logic is a very important part of it. The enthymeme also tugs at the emotions. Lastly, it appeals to one's sense of what is right or wrong (e.g., ethics).

The enthymeme is a popular technique of demagogues. People are persuaded to accept as true false beliefs against their will. While such a thing may not seem possible,

when one examines the enthymeme one can see why this is so. Central to the enthymeme is understanding *logos*, *pathos* and *ethos* (e.g., logic, emotion and ethics).

First, the logical aspect is clear. The syllogism is a tried and true method in logic. However, this is not only what makes the enthymeme so treacherous.

One's emotions are engaged. This is so first because with the enthymeme that is used, the *auditor* (e.g., the listener) agrees with the premises, agrees with the logical structure, and therefore is compelled to believe that the enthymeme, or truncated syllogism, is in fact valid and sound. Most importantly the auditor themselves supply the missing premise or conclusion. This makes their belief integral in the enthymeme. This fact of agreement with the enthymeme elicits an emotional response, a satisfaction that one's beliefs are validated by logic. In addition, the enthymeme can also elicit an emotional response when being compelled to accept false premises based on flawed information, which may be favourable to the auditor.

Finally, this affirmation, this confirmation of the auditor to this unsound truncated syllogism convinces the auditor to agree with the *rhetor* (e.g., the rhetorician) about issues that concern society. The auditor is convinced that this truncated syllogism appeals to them directly and is enshrined in logic, and the auditor can then go so far as to believe that the false agreement with this syllogism goes on to validate oneself and their standing in the community (e.g., *ethos*).

An Example of an Enthymeme. Former President George H. W Bush offered the following enthymeme when opposing the Civil Rights Bill of 1991. He explicitly states the observation only.

Observation: The bill will promote the use of quotas in the workplace.

Generalization: Quotas give unearned opportunities to minorities.

Inference: White's opportunities will unfairly be given to minorities if the bill passes. His audience was his fellow Republicans composed disproportionately of whites compared to the Democratic Party. Yet this enthymeme could have a very different meaning if given to an audience composed of minorities.

For example:

Observation: The bill will promote the use of quotas in the workplace.

Generalization: Quotas insure that earned opportunities will be given to minorities.

Inference: Minorities will be treated fairly in the hiring process.

Enthymemes are persuasive independent of the facts of the matter. However, it is only ethical when the truncated premise or conclusion is used with the full knowledge of the auditor, that is, where the meaning of the missing premise or conclusion is clearly understood. The facts in the world determine if the enthymeme not only appears to be ethical, but also in fact is ethical.

9.5 Logical fallacies

Informal fallacies are arguments that are fallacious for reasons other than a flaw in the structure of the argument. Below we list several of the most used informal fallacies to look out for when taking part in a debate [97].

Red herring: an attempt to change the subject to divert attention from the original issue. You can see countless examples of this when you watch presidential

candidates debate. Example: “Yes, I would absolutely make the wars in Afghanistan and Iraq a priority. But with the unemployment rate as high as it is, we really need to concentrate on domestic issues and creating jobs, and under my plan....”

Ad hominem: attacking the person instead of the argument. The goal is to discredit the argument by discrediting the person advocating the argument. Ad hominem attacks are popular in online discussions, especially when tempers flare. “Well, you’re wrong because you’re clearly an idiot!” That sort of blatant insult is easy to spot. Harder to detect are arguments that go something like, “Well, I don’t believe what Politician X has to say about the tax plan because he has said some absolutely crazy things in the past.” It may be true that Politician X has proven himself to be a nut job on a variety of issues, and this may affect his ethos, but it does not logically disprove what he has to say about the tax plan. He might be wrong on everything but this one issue.

Argumentum ad populum – concluding an argument is true simply because lots of people think it’s true. We see this on commercials all the time: “9 out of 10 doctors recommend Acme Brand Toothpaste,” or “3 million Brand X Customers Can’t be Wrong! Buy Brand X Today.”

Appeal to authority - concluding an argument is true because a person holding authority asserts it is true. “Doctor Who is an expert in quantum physics. If he says time travel is possible, then it must be true!”

Appeal to emotion - instead of appealing to reason, the arguer uses emotions such as fear, pity, and flattery to persuade the listener that what he says is true. Wartime propaganda posters are a good example of an appeal to emotion:

Appeal to motive - a conclusion is dismissed by simply calling into question the motive of the person or group proposing the conclusion. You will often see political organizations use this tactic. “The conclusion of Company X’s positive report on the safety of natural gas fracking can’t be true because they funded the research and have an interest in ensuring there is a positive report.” Sure, Company X may have an interest in getting a positive result for natural gas fracking, but just because they have that motive doesn’t mean the conclusion they reached is necessarily false. Suspect, yes, but not false.

Appeal to tradition – concluding an argument is true because it has long been held to be true.

Argument from silence – reaching a conclusion based on the silence or lack of contrary evidence. Example: “Aliens must not exist because we haven’t made contact with them.”

Reductio ad Hitlerum – comparing an opponent or their argument to Hitler or Nazism in an attempt to associate a position with one that is universally reviled. People seem to use this one a lot on the web. Example: “You know who else was a vegetarian? Hitler. Therefore, vegetarianism is bad.”

Strawman – an argument based on a misrepresentation of an opponent’s position. It is called a strawman because the person sets up a false point (the strawman) that the original arguer never made and expends all his energy attacking *it*, instead of the actual premises of the original argument. Example: “Senator Smith wants to cut funding for the new Air Force fighter jet because he says it’s wasteful spending. I

disagree with the Senator's stance. Why does Senator Smith want to leave our country defenceless?" Instead of debating whether the jets are actually government waste, the arguer ignores that point and instead substitutes a misrepresented version of the senator's position, i.e. the senator wants to leave our country defenceless.

Appeal to hypocrisy – an argument that a certain position should be disregarded or is wrong, based on the fact that the proposer of the position fails to act in accordance with that position. Example: "Your point that entitlement programs should be eliminated is moot based on the fact that you've received Pell Grants and used food stamps while in college." Sure, it is hard to take someone seriously when they are simultaneously using government programs and arguing for their elimination, but just because a guy doesn't practice what he preaches, doesn't automatically make what he's preaching false. Instead, the debate should be focused on the pros and cons of government programs themselves.

Slippery Slope: Slippery slopes occur when a person asserts that a relatively small step will lead to a chain of events that result in a drastic change. Example: "If we legalize same sex marriage, what will stop us from legalizing marriage between humans and robots? Or humans and animals?"

Cherry Picking: Fallacy that occurs when a person only uses data that confirms a particular position, while ignoring a significant portion of related cases that contradict that position. For example, a person might argue that a vegan diet prevents cancer while ignoring cases of cultures that eat only meat and have very low cancer rates.

Begging the Question: Fallacy that occurs when the conclusion of an argument is assumed in one of the premises. It is also often called circular reasoning. If one's premises entail one's conclusion, and one's premises are questionable, one is said to beg the question.

Post hoc ergo propter hoc: Latin for "after this, therefore because of this." A fallacy that occurs when someone reaches a conclusion of causation because an event followed another event. Example: "It started to rain after my ice cream cone fell on the ground. Therefore, my ice cream falling on the ground caused it to rain."

False Dilemma: A fallacy that occurs when two conclusions are held to be the only possible options, when in fact there are other options. Example: Senator A: "We either have to cut education spending or else we'll have a huge deficit this fiscal year." Senator B: "Hmmm...there are other options. You could raise taxes or even cut spending in other programs and agencies."

It is important to remember that **rhetoric is fundamentally about persuasion**, and not only about creating arguments that are perfectly logical. If we were not allowed to use informal fallacies in our rhetoric, two of the three means of persuasion would be off limits – ethos (appeal to the speaker's character) and pathos (appeal to emotions). Both are informal logical fallacies.

Politicians understand that human beings are persuaded more by emotion than by reason. That is why you see politicians use informal fallacies all the time.

Use appeals to emotion or character, but always have some facts and sound reasoning to back up those appeals.

? Questions for self-assessment

1. How can we describe an argument in its most basic form?
2. What are the main forms of argument described in the lecture?
3. What components does any form of argument include?
4. Give the definition of a claim.
5. List the main types of claims.
6. What does prejudice imply?
7. What is implicit argument based on?
8. What is deductive / inductive reasoning? Explain the difference.
9. Explain the essence of a rhetorical syllogism.
10. What constituents does a normal syllogism include?
11. What is a logical fallacy?
12. List the most used informal fallacies.
13. What is an argument based on a misrepresentation of an opponent's position called and why did it get this name?
14. Which of the listed fallacies is used when a person only uses data that confirms a particular position, while ignoring the cases that contradict that position?
15. Which fallacy do you use when two conclusions are held to be the only possible options, when in fact there are other options?
16. Which fallacy do you use when you assert that a relatively small step will lead to a chain of events that result in a drastic change?

Lecture 10 The Basics of Polemics

Learning objectives: after studying this lecture, you will be able to

- ✚ Define polemics.
- ✚ Explain the distinctive features of polemic.
- ✚ Discuss the essence of different types of polemics.
- ✚ Summarize the three ways to cultivate intercultural communication competence that are discussed.
- ✚ Apply the concept of “thinking under the influence” as a reflective skill for building intercultural communication competence.

Lecture outline:

- 10.1 The definition of polemics.
- 10.2 Polemical exchanges.
- 10.3 Types of polemics.
- 10.4 The art of polemics. Ethics and etiquette of a polemicist.
- 10.5 Prohibited techniques in polemics
- Questions for self-assessment.

Key terms: *polemics, argument, polemical exchange, discussion, dispute, controversy, ethics, etiquette of a polemicist,*

10.1 The definition of polemics

Polemics is the skill or practice of arguing very strongly for or against a belief or opinion [98]. A polemic is understood as a strong attack or argument against something. Most of the time the topic is on a controversial subject; like important issues concerning civil or human rights, philosophy and ethics, politics, religion, and so on. For example, a person who is strongly opposed to the death penalty would perhaps deliver a polemic against it, asserting that the practice is wrong and identifying the reasons why.

The word polemic stems from the Greek term *polemikos*, which means “war.” This makes it easy to remember its current meaning and purpose – like the definition of the original term, a polemic is essentially a rhetorical war against an issue.

Polemics are important because they advocate for a cause and express strong opinions clearly and without ambiguity. We need polemics for arguing against things we see as major problems and for trying to bring about changes in the things, we believe in. Without them, important point of views would not be expressed with such strength and passion.

Jonathan Swift’s *A Modest Proposal* is a well-known example of a social polemic. A satirical essay was written as an attack against the treatment of the Irish by the British government in the 18th century and a commentary on their poor solutions to serious societal problems. He makes ludicrous suggestions about how to deal with things like poverty, for example, that the poor should sell their children as food:

A young healthy child well nursed, is, at a year old, a most delicious nourishing and wholesome food, whether stewed, roasted, baked, or boiled; and I make no doubt that it will equally serve in a fricassee, or a ragout... A child will make two dishes at an entertainment for friends, and when the family dines alone, the fore or hind quarter will make a reasonable dish, and seasoned with a little pepper or salt, will be very good boiled on the fourth day, especially in winter.

While it may seem like he is in support of treating the Irish poorly, it is actually an argument against such treatment. Swift uses irony and well-designed rhetoric to make readers hate the speaker of the “proposal” and in turn become concerned for the Irish. The ridiculous things he suggests are reflective of the poor choices and care that the government gives to its citizens, and so by making a mockery of the system, he is attacking those who are in charge.

Here is the example of polemics in popular culture. In *The Hunger Games: Mockingjay – Part 1*, Katniss Everdeen delivers a fierce polemic against the Capitol after she witnesses a tragedy with the victims being innocent citizens. Her message is rigorous and clear, showing her stand against the Capitol. Katniss tries to expose the ruling party as corrupt, cruel, and tyrannical. She urges people to see the truth and rebel against oppression:

I want the rebels to know that I'm alive, that I'm in District 8 where the Capitol just bombed the hospital filled with unarmed man, women and children! And, there will be no survivors! If you think for one second that the Capitol will ever treat us fairly, you are lying to yourself, because we know who they are and what they do. This is what they do and we must fight back! I have a message for President Snow. You can torture us and bomb us, and burn our districts to the ground. But, do you see that? Fire is catching, and if we burn, you burn with us [99].

In everyday language, a polemic is an exchange of opinions – usually belligerent – in which individuals or organizations propose, defend or attack some action or opinion that these stakeholders find disputable. In short, **polemics is a public exchange of dialogical arguments around a commitment to perform actions towards a particular outcome.**

In other words, polemics has the following distinctive features:

- it involves several positions in conflict;
- several controversial issues may be debated at a given point of the polemic and in their disputation several types of dialogue may be intertwined;
- dialectical exchanges happen within an institutional framework that involves norms, regulations, organizations, individual and collective roles;
- the main polemical issue changes over time;
- dialectical exchanges are affected by “reality”, mainly because time passes and events – that may be directly related to the polemic (a riot, regulation) or extraneous (a natural disaster) – happen;
- the outcome of the polemic has real consequences (for example, as a consequence of an ongoing polemic the construction of an airport is suspended or the airport is constructed) and, moreover, some dialectical exchanges that take

place during the polemic may also have a real consequence (a threat to call a demonstration may force the resignation of public officers) [100].

We are constantly involved in endless polemicizing: from daily domestic quarrels, through disputes over parking places or office space, to political dissension; from talk-show discussions, through labor conflicts, to policy decisions; from mild disagreement, through bitter bickering, to schism; from critical book reviews, through congress round-tables, to scientific controversies; in matters of literary taste, in courtrooms, in the workplace, in parliaments, and at home [100].

10.2 Polemical exchanges

A polemical exchange involves at least two persons who employ language to address each other, in a confrontation of attitudes, opinions, arguments, theories, and so forth. The important expressions in this definition are address each other and confrontation. The former stresses the interactive aspect (“exchange”, “dialogue”) and the latter, the content of the interaction, as perceived by the participants [100; p. 20].

A live, real, and active opponent is unpredictable in his/her reactions. Although one may anticipate to some extent the opponent’s reactions, and even undertake to manoeuvre in order to react in a certain way, polemics is essentially a game where the capacity for predicting the adversary’s move is limited. Each contender must be able to exercise the right to contest not only the opponent’s views but also the opponent’s quotes, summaries, interpretations of his/her positions. Since this right can be put to use either privately or publicly, either orally or in written form, either directly or indirectly (e.g., through intermediaries), all of these forms of confrontational interaction should be considered *polemical exchanges*.

Every polemical exchange involves “opposed views” regarding some “content”. Both of these notions should be conceived broadly, for both the nature of the content and opposition leading to a polemical exchange may vary considerably. The latter may range from logical contradiction or weaker forms of logical contrariness, through differences in semantic or pragmatic presuppositions, up to pragmatically construed contrasts.

The opposed “contents”, in turn, refer not only to specific propositional contents on a variety of matters (factual, methodological, evaluative, etc.), but also to illocutionary force, attitudes, preferences, emphasis, judgments of appropriateness and relevance, etc. All these may give rise to polemical exchanges, regardless of whether they are “truly” opposed. What matters is that the contenders perceive them as being opposed and consequently engage in a debate having such contents as its explicit or implicit object.

As an object of study, polemical exchange thus consists primarily in those texts or utterances directly addressed by each disputant to the other (or others), privately or publicly. In addition to this “primary text”, there is in general a vast “secondary text” which, at least partially, belongs to the exchange.

10.3 *Types of polemics*

Polemical exchanges, among other members, include verbal quarrels between couples, political debates, round tables in scientific congresses, critical reviews of books and replies to them, etc. Within this family, there are three major types, which are **discussion, dispute, and controversy**.

The main criteria for this typology are. the scope of the disagreement, the kind of content involved in it, the presumed means for solving the disagreement, and the ends pursued by the contenders.

Discussion is a polemical exchange whose object is a well-circumscribed topic or problem. As the discussion develops, the contenders tend to acknowledge that the root of the problem is a mistake relating to some important concept or procedure within a well-defined field (even though they disagree regarding the nature of the mistake in question and about who commits it) [100; p. 21].

Discussions allow for solutions, which consist in correcting the mistake thanks to the application of procedures accepted in the field (e.g., proof, computation, repetition of experiments, etc.).

Dispute is a polemical exchange which also seems to have as its object a well-defined divergence. But at no point do the contenders accept its definition as grounded in some mistake. Rather, it is rooted in differences of attitude, feelings, or preferences. There are no mutually accepted procedures for deciding the dispute, that is, a dispute has no solution, at most it can dissolve or be dissolved. Since “dissolution” is a form of closure that, ultimately, remains external both to the topic under dispute and to the participants’ beliefs and attitudes, the underlying divergences tend to recur either in disputes over other versions of the same topic or in disputes over other topics [100; p. 21].

Controversy is a polemical exchange that occupies an intermediate position between discussion and dispute. It can begin with a specific problem, but it spreads quickly to other problems and reveals profound divergences. These involve both opposed attitudes and preferences and disagreements about the extant methods for problem solving. For this reason, the oppositions in question are not perceived simply as a matter of mistakes to be corrected, nor are there accepted procedures for deciding them, which causes the continuation of controversies and sometimes their recurrence [100; p. 21].

However, they do not reduce to mere unsolvable conflicts of preferences. The contenders pile up arguments they believe increase the weight of their positions vis a vis the adversaries’ objections, thereby leading, if not to deciding the matter in question, at least to tilting the “balance of reason” in their favor. Controversies are neither solved nor dissolved; they are, at best, resolved. Their resolution may consist in the acknowledgment that enough weight has been accumulated in favor of one of the conflicting positions, or in the emergence of modified positions acceptable to the contenders, or simply in the mutual clarification of the nature of the differences at stake.

In terms of the results, discussions are basically concerned with the establishment of the truth, disputes – with winning, and controversies – with persuading the adversary and/or a competent audience to accept one’s position. In

discussions, the opposition between the theses in conflict is mostly perceived as purely logical, in disputes as mostly “ideological” (i.e., attitudinal and evaluative), and in controversies as involving a broad range of divergences regarding the interpretation and relevance of facts, evaluations, attitudes, goals, and methods. In terms of procedure, we might say that discussions follow a “problem-solving” model, disputes – a “contest” model, and controversies – a “deliberative” model.

Among a variety of polemics, we can also distinguish :

- **Logical polemics:** based on arguments grounded in logic, rational evidence, and objective facts ;
- **Emotional polemics:** arguments are constructed to evoke emotions in the audience, such as sympathy, outrage, or enthusiasm ;
- **Ethical polemics:** involves the use of moral aspects and principles, as well as an appeal to conscience or justice ;
- **Rhetorical polemics:** involves the use of various rhetorical devices to reinforce arguments and impress the audience ;
- **Factual polemics:** focuses on presenting and analyzing facts, data, statistics, and other objective informational sources.

Each of these types of polemics has its own characteristics and strategies, but they all aim to achieve the goal of persuading the audience of one’s own correctness.

10.4 The art of polemics. Ethics and etiquette of a polemicist

In his work *A Primer for Polemicists*, Owen Harris names 12 rules that a polemicist should know in the context of political polemics [101]. In our opinion, they will be effective in almost any kind of polemics and correlate well with the concept of the art of polemics. Further, we will discuss those of them, which can be of use for professional issues.

Rule 1: Forget about trying to convert your adversary. In any serious ideological confrontation, the chances of success on this score are so remote as to exclude it as a rational objective. On the very rare occasions when it happens, it will be because the person converted has already and independently come to harbor serious doubts and is teetering on the edge of ideological defection.

Rule 2: Pay great attention to the agenda of the debate. Those who define the issues, and determine their priority, are already well on the way to winning. It is just as important to deny your opponent the right to impose his/her language and concepts on the debate, and to make sure that you always use terms that reflect your own values, traditions, and interests.

Rule 4: Never forget the uncommitted: almost invariably, they constitute the vast majority. Usually, what works best in throwing the enemy off balance—cleverness, originality, pugnacity—is often counterproductive with those who are neutral or undecided, who are more likely to be impressed and convinced by good sense, decency, and fairness.

Rule 7: Shave with Occam’s razor. Knowing what you can afford to give away is one of the great arts of polemic. It is truly astonishing how often an experienced, reputable polemicist will expend time and energy defending what is irrelevant or

peripheral to his case. The willingness to concede or ignore what is inessential will make it harder for others to characterize you as dogmatic, and is likely to make a favorable impression on the uncommitted. It may well have a disconcerting “judo” effect on your opponent when he finds that you are prepared to concede what he had assumed you would feel obliged to defend.

Rule 8: Be very careful in your use of examples and historical analogies. More often than not, their illustrative value is outweighed by their distracting effect. People will tend to concentrate on the factual content of the particular episode referred to, the validity of your account of it, or the legitimacy of analogies in general, and to ignore the original point you were trying to make and illustrate.

Rule 9: When bolstering the authority of what you are saying by the use of quotation, give preference whenever possible to sources, which are not identified with your case. If you can, quote someone who is considered unimpeachable, if not omniscient, by your opponents. This will not convince them, but it will embarrass them and impress the uncommitted.

Rule 11: Emulate the iceberg. In any polemical exchange, make sure that you know several times more about a topic than you can conceivably use or show. This is important, for one thing, because you will not know in advance what precisely you will have to use on any given occasion: that will depend in part on the performance of your adversary. It is obviously an advantage to be able to respond immediately and effectively to a new argument and to avoid being caught off balance.

Rule 12: Know your enemy. Take particular care to understand the position of your adversary and to understand it not in a caricatured or superficial form but at its strongest, for until you have rebutted it at its strongest you have not rebutted it at all. This is a necessary condition both for developing your own position fully and for attacking his/hers successfully.

As we can see from the rules, the polemic negates the opponent’s status as equal and focuses upon the conflict itself rather than search for solutions as its objective. That is why polemics are often characterized by aggressiveness, personalization, and conflict involving basic values. The polemicist presumptively denies equality to the opponent [101]. Nevertheless, the polemicist must still adhere to the **ethics and rules of etiquette**.

Ethics are moral beliefs and rules about right and wrong. *Etiquette* is the customary code of polite behavior in society or among members of a particular profession or group.

We can distinguish the following basic rules that a polemicist should follow in terms of ethics:

- **Accuracy and Verifiability:** Facts are the bedrock of a strong argument. A polemicist who prioritizes truth over sensationalism strengthens their credibility and fosters trust with the audience. Fabricated information undermines the entire argument and erodes trust.
- **Fair Representation:** Misrepresenting opposing viewpoints creates a strawman fallacy, an easily dismantled but ultimately dishonest tactic. An ethical polemicist acknowledges the strengths of opposing views while focusing on dismantling the weaknesses.

- **Respectful Tone:** Passion is a powerful tool, but it should not morph into disrespect. Personal attacks, insults, and inflammatory language alienate the audience and distract from the substance of the argument. Strong arguments stand on their own merit, without resorting to emotional manipulation.

In terms of etiquette, we can highlight the following aspects.

- **Defining Terms:** Ambiguity in key terms can derail a debate. Establishing clear definitions upfront ensures everyone is on the same page and fosters a more productive exchange.
- **Acknowledging Concessions:** No argument is perfect. A polemicist willing to concede minor points strengthens their credibility and demonstrates a commitment to truth over victory.
- **Active Listening:** Understanding the opposing viewpoint requires attentive listening. Responding directly to the presented argument rather than a pre-prepared rebuttal fosters a more productive exchange.
- **Respectful Disagreement:** Disagreement is inevitable, but it can be expressed respectfully. Avoiding interruptions and acknowledging the intellectual merit of opposing views fosters civility and allows for a more balanced discussion.

You can see that many of these rules correspond to the Owen Harris rules. In conclusion, we can say that in the context of ethics and etiquette, a polemicist must be honest; he must respect his opponent and his personal boundaries, so he must not get personal, he must also operate with verified facts, and, in addition, he must be polite, because people value politeness much more than wit.

10.5 Prohibited techniques in polemics

There are certain techniques that can negatively affect the course of a polemical discussion and make it difficult to achieve a constructive result. Below we will look at several prohibited techniques in polemics and why their use is not recommended [102].

1. **The use of personal attacks and insults.** The use of personal attacks and insults in debate is a strategy in which the disputant moves from discussing the essence of the issue to criticizing the personality of the opponent. This technique is often used to discredit an opponent or create a hostile atmosphere, which distracts from the main goal of the discussion – finding out the truth or achieving persuasiveness through argumentation. The use of personal attacks can include various forms of insults or humiliation, such as the use of harsh language, offensive nicknames, negative comments about the appearance or personality of the opponent, etc. These actions not only reduce the level of discussion, but can also cause negative emotional reactions, which makes further progress in the dialogue difficult. Instead, you should focus on facts, arguments and rational discussion, maintaining a respectful attitude towards your opponent even in case of disagreement.

2. **The use of false statements or misrepresentations.** The use of false statements or misrepresentations in controversy is a strategy in which a disputant deliberately distorts or exaggerates facts in order to persuade or discredit an opponent. This technique, also known as disinformation or manipulation of information, is often used to convince an audience of one's point of view or to undermine the authority of an opponent. The use of false statements can include various forms of

misrepresentation, including statements about non-existent events, exaggeration or misrepresentation of data, selective quoting, etc. These actions create the illusion of factual argumentation, but in fact they undermine the credibility of the participant discussions and make it difficult to achieve a constructive result. For effective debate and achieving constructive results, it is important to operate with truthful and reliable information.

3. The use of logical errors or false judgments. The use of logical errors or false judgments in polemics undermines the persuasiveness and objectivity of the argument, which makes it difficult to achieve a constructive dialogue and an objective resolution of the controversial issue. This technique may include various types of logical errors, such as:

- *Emotional Argumentation*: Using emotional argumentation instead of rational and objective arguments. This may involve trying to elicit sympathy or emotional responses from the audience in order to convince one's point of view.
- *Simplistic judgments or generalizations*: Presenting complex issues or problems in black-and-white categories or simplified terms that do not reflect their true complexity or diversity.
- *Ignoring counterarguments*: Refusing to consider or ignoring arguments that may contradict one's own point of view, rather than having an objective discussion.

For effective debate and achieving constructive results, it is important to strive to use rational and objective arguments, take into account counter-arguments and avoid simplistic or emotional approaches to the issues under discussion. When conducting polemical discussions, special attention should be paid to the logical integrity and objectivity of the argumentation, which contributes to the development of constructive dialogues and ensures progress towards an objective and mutually understandable resolution of controversial issues.

? Questions for self-assessment

1. Give the definition of polemics.
2. What are polemics' distinctive features?
3. What does the term of polemic exchange imply?
4. What are the three polemics types?
5. Who proposed the rules that a polemicist should know in the context of political polemics?
6. Which are the main principles of ethics to be adhered to in polemics?
7. Give the definition of etiquette in polemics?
8. Which technique is often used to discredit an opponent or create a hostile atmosphere?
9. Which technique is often used to convince an audience of one's point of view or to undermine the authority of an opponent?
10. Which technique involves various types of logical errors?



GLOSSARY

Afrocentricity	An orientation toward African or African American cultural standards, including beliefs and values, as the criteria for interpreting behaviours and attitudes.
age identity	The identification with the cultural conventions of how we should act, look and behave according to our age.
Anglocentrism	Using Anglo or White cultural standards as the criteria for interpretations and judgments of behaviours and attitudes.
Apartheid	In the past in South Africa, a system under which people of different races were kept separate by law, and white people were given more political rights and educational and other advantages; a system of keeping groups of people separate and treating them differently, especially when this results in disadvantage for one group.
Ascription	The process by which others attribute identities to an individual.
Assimilation	A type of cultural adaptation in which an individual gives up his or her own cultural heritage and adopts the mainstream cultural identity (See cultural adaptation).
Attitudes	An individual's dispositions or mental sets. As a component of intercultural communication competence, attitudes include tolerance for ambiguity, empathy, and nonjudgmentalness (See also tolerance for ambiguity, empathy, and non-judgmental).
avoiding style	A conflict management strategy characterized in U.S. cultural contexts by a low concern for the self and others. In some other cultural contexts, however, this strategy may be seen as tactical in maintaining harmonious relationships.
Avowal	The process by which an individual portrays him- or herself.
Bilingual	The ability to speak two languages fluently or at least competently.
Chronemics	The concept of time and the rules that govern its use.
class identity	A sense of belonging to a group that shares similar economic, occupational, or social status.
co-cultural group	Non-dominant cultural groups that exist in a national culture, such as African American or Chinese American.

code switching	A technical term in communication that refers to the phenomenon of changing languages, dialects, or even accents.
collectivistic	The tendency to focus on the goals, needs, and views of the in-group rather than individuals' own goals, needs, and views. (Compare with individualistic.)
colonial histories	The histories that legitimate international invasions and annexations.
colonialism	(a) The system by which groups with diverse languages, cultures, religions, and identities were united to form one state, usually by European power; (b) the system by which a country maintains power over other countries or groups of people to exploit them economically, politically, and culturally.
communication	A symbolic process whereby reality is produced, maintained, repaired, and transformed.
communication accommodation theory	The view that individuals adjust their verbal communication to facilitate understanding.
communication ritual	A set form of systematic interactions that take place on a regular basis.
communication style	The metamessage that contextualizes how listeners are expected to accept and interpret verbal messages.
complementarity principle	A principle of relational attraction that suggests that sometimes we are attracted to people who are different from us.
compromise style	A style of interaction for an intercultural couple in which both partners give up some part of their own cultural habits and beliefs to minimize cross-cultural differences. (Compare with consensus style, obliteration style, and submission style.)
compromising style	A conflict management strategy that involves sharing and exchanging information to the extent that both individuals give up something to find a mutually acceptable decision.
conceptual equivalence	The similarity of linguistic terms and meanings across cultures. (See also translation equivalence.)
Conflict	The interference between two or more interdependent individuals or groups of people who perceive incompatible goals, values, or expectations in attaining those ends.
confrontation	Direct resistance, often to the dominant forces.
conscious competence	One of four levels of intercultural communication competence, the practice of intentional, analytic thinking and learning.

conscious incompetence	One of four levels of intercultural communication competence, the awareness that one is not having success but the inability to figure out why.
consensus style	A style of interaction for an intercultural couple in which partners deal with cross-cultural differences by negotiating their relationship. (Compare with compromise style, obliteration style, and submission style.)
contact cultures	Cultural groups in which people tend to stand close together and touch frequently when they interact—for example, cultural groups in South America, the Middle East, and southern Europe. (See noncontact cultures.)
contact hypothesis	The notion that better communication between groups is facilitated simply by putting people together in the same place and allowing them to interact.
core symbols	The fundamental beliefs that are shared by the members of a cultural group. Labels, a category of core symbols, are names or markers used to classify individual, social, or cultural groups.
Creole	The form of language that emerges when speakers of several languages are in long-lasting contact with each other; creole has characteristics of both languages.
critical approach	A metatheoretical approach that includes many assumptions of the interpretive approach but that focuses more on macrocontexts, such as the political and social structures that influence communication. (Compare with interpretive approach and functionalist approach.)
cross-cultural training	Training people to become familiar with other cultural norms and to improve their interactions with people of different domestic and international cultures.
cultural adaptation	A process by which individuals learn the rules and customs of new cultural contexts.
cultural-group histories	The history of each cultural group within a nation that includes, for example, the history of where the group originated, why the people migrated, and how they came to develop and maintain their cultural traits.
cultural imperialism	Domination through the spread of cultural products.
cultural space	The particular configuration of the communication that constructs meanings of various places.
cultural studies	Studies that focus on dynamic, everyday representations of cultural struggles. Cultural studies are multidisciplinary in nature and committed to social change.
cultural texts	Cultural artefacts (magazines, TV programs, movies, and so on) that convey cultural norms, values, and beliefs.

cultural values	The worldview of a cultural group and its set of deeply held beliefs.
Culture	Learned patterns of behaviour and attitudes shared by a group of people.
culture brokers	Individuals who act as bridges between cultures, facilitating cross-cultural interaction and conflict.
culture industries	Industries that produce and sell popular culture as commodities.
culture shock	A relatively short-term feeling of disorientation and discomfort due to the lack of familiar cues in the environment.
Deception	The act of making someone believe what is not true.
demographics	The characteristics of a population, especially as classified by age, sex, and income.
Dialectic	(a) A method of logic based on the principle that an idea generates its opposite, leading to a reconciliation of the opposites; (b) the complex and paradoxical relationship between two opposite qualities or entities, each of which may also be referred to as a dialectic.
dialectical approach	An approach to intercultural communication that integrates three approaches – functionalist (or social science), interpretive, and critical – in understanding culture and communication. It recognizes and accepts that the three approaches are interconnected and sometimes contradictory.
Dialogue	Conversation that is “slow, careful, full of feeling, respectful and attentive” [41, p. 257].
Diaspora	A massive migration often caused by war, famine, or persecution that results in the dispersal of a unified group.
Discourse	The ways in which language is actually used by particular communities of people, in particular contexts, for particular purposes.
discrimination	Behaviors resulting from stereotypes or prejudice that cause some people to be denied equal participation or rights based on cultural group membership, such as race.
distance zones	The area, defined by physical space, within which people interact, according to Edward Hall's theory of proxemics. The four distance zones for individuals are intimate, personal, social, and public (See also proxemics).
Diversity	The quality of being different.
dominating style	A conflict management strategy whereby an individual achieves his or her goal at the expense of others' needs.
electronic colonialism	Domination or exploitation utilizing technological forms.
Emic	A term stemming from phonemic. The emic way of inquiry focuses on understanding communication

	patterns from inside a particular cultural community or context. (Compare with etic.)
Empathy	The capacity to "walk in another person's shoes."
Enclaves	(a) The territories that are surrounded by another country's territory; (b) cultural minority groups that live within a larger cultural group's territory.
equivalency	An issue in translation, the condition of being equal in meaning, value, quantity, and so on.
Ethics	Principles of conduct that help govern behaviors of individuals and groups.
ethnic identity	(a) A set of ideas about one's own ethnic group membership; (b) a sense of belonging to a particular group and knowing something about the shared experience of the group.
ethnocentrism	(a) An orientation toward one's own ethnic group; (b) a tendency to elevate one's own culture above others.
ethnography	A discipline that examines the patterned interactions and significant symbols of specific cultural groups to identify the cultural norms that guide their behaviours, usually based on field studies.
Etic	A term stemming from phonetic. The etic inquiry searches for universal generalizations across cultures from a distance.
explanatory uncertainty	In the process of cultural adaptation, uncertainty that stems from the inability to explain why people behave as they do. (See cultural adaptation.)
exploratory phase	The second phase of relational development, in which people try to discover commonalities in the other by seeking information about them. (See also orientation phase and stability phase.)
eye contact	A nonverbal code, eye gaze that communicates meanings about respect and status and often regulates turn-taking during interactions.
facial expressions	Facial gestures that convey emotions and attitudes.
field studies	Formal investigations conducted by researchers in the target culture. The purpose of field studies is to gain insiders' insights.
fight approach	A trial-and-error approach to coping with a new situation (Compare with flight approach).
flight approach	A strategy to cope with a new situation, being hesitant or withdrawn from the new environment (Compare with fight approach).
folk culture	Traditional and nonmainstream cultural activities that are not financially driven.

functional fitness	The ability to function in daily life in many different contexts.
functionalist approach	A study of intercultural communication, also called the social science approach, based on the assumptions that (1) there is a describable, external reality, (2) human behaviors are predictable, and (3) culture is a variable that can be measured. This approach aims to identify and explain cultural variations in communication and to predict future communication (Compare with critical approach and interpretive approach).
gender identity	The identification with the cultural notions of masculinity and femininity and what it means to be a man or a woman.
global nomads	People who grow up in many different cultural contexts because their parents relocated.
global village	A term coined by Marshall McLuhan [42] in the 1960s that refers to a world in which communication technology unites people in remote parts of the world.
grand narrative	A unified history and view of humankind.
heterogeneity	Consisting of different or dissimilar elements.
high-context communication	A style of communication in which much of the information is contained in the contexts and nonverbal cues rather than expressed explicitly in words (Compare with low-context communication).
high culture	The cultural activities that are considered elite, including opera, ballet, and symphony (Compare with low culture, or popular culture).
Honorific	A term or expression that shows respect.
hyphenated Americans	U.S. Americans who identify not only with being U.S. citizens but also as members of ethnic groups.
Identity	The concept of who we are. Characteristics of identity may be understood differently depending on the perspectives that people take – for example, social psychological, communication, or critical perspectives.
identity management	The way individuals make sense of their multiple images concerning the sense of self in different social contexts.
immigrants	People who come to a new country, region, or environment to settle more or less permanently (Compare with sojourners).
incompatibility	A state of incongruity in goals, values, or expectations between two or more individuals.
individualistic	The tendency to emphasize individual identities, beliefs, needs, goals, and views rather than those of the group (Compare with collectivistic).

integrating style	A conflict management strategy characterized by the open and direct exchange of information in an attempt to reach a solution acceptable to both parties.
integration	A type of cultural adaptation in which individuals maintain both their original culture and their daily interactions with other groups (See also cultural adaptation).
intercultural alliances	Bonds between individuals or groups across cultures characterized by a shared recognition of power and the impact of history and by an orientation of affirmation.
intercultural communication	The interaction between people of different cultural backgrounds.
intercultural competence	The ability to behave effectively and appropriately in interacting across cultures.
intercultural conflict	Conflict between two or more cultural groups.
intercultural identity	Identity based on two or more cultural frames of reference.
intercultural relationships	Relationships that are formed between individuals from different cultures.
intermediary	In a formal setting, a professional third party, such as a lawyer, real estate agent, or counsellor, who intervenes in case two parties are in conflict. Informal intermediaries may be friends or colleagues who intervene.
international conflicts	Conflicts between two or more nations.
interpretation	The process of verbally expressing what is said or written in another language.
interpretive approach	An approach to intercultural communication that aims to understand and describe human behaviour within specific cultural groups based on the assumptions that (1) human experience is subjective, (2) human behaviour is creative rather than determined or easily predicted, and (3) culture is created and maintained through communication (Compare with critical approach and functionalist approach).
Intimacy	The extent of emotional closeness.
Knowledge	As an individual component of intercultural communication competence, the quality of knowing about oneself (that is, one's strengths and weaknesses), others, and various aspects of communication.
language acquisition	The process of learning language.
language policies	Laws or customs that determine which language will be spoken, when and where.
lingua franca	A commonly shared language that is used as a medium of communication between people of different languages.

linguistic knowledge	Knowledge of other languages besides one's native language or of the difficulty of learning a second or third language.
long-term refugees	People who are forced to relocate permanently because of war, famine, and oppression.
low-context communication	A style of communication in which much of the information is conveyed in words rather than in nonverbal cues and contexts (Compare with high-context communication).
low culture	The non-elite activities seen as the opposite of high culture – for example, movies, rock music, and talk shows (Compare with high culture. See also popular culture).
macrocontexts	The political, social, and historical situations, backgrounds, and environments that influence communication.
marginalization	A type of cultural adaptation in which an individual expresses little interest in maintaining cultural ties with either the dominant culture or the migrant culture (See cultural adaptation).
media imperialism	Domination or control through media.
Mediation	The act of resolving a conflict by having someone intervene between two parties.
melting pot	A metaphor that assumes that immigrants and cultural minorities will be assimilated into the U.S. majority culture, losing their original cultures.
metamessage	The meaning of a message that tells others how they should respond to the content of our communication based on our relationship to them; also known as tonal colouring.
Metaphor	Figure of speech that contains implied comparisons, in which a word or a phrase ordinarily and primarily used for one thing is applied to another.
Migrant	An individual who leaves the primary cultural context in which he or she was raised and moves to a new cultural context for an extended time. (See also immigrant and sojourner.)
minority identity	A sense of belonging to a non-dominant group.
Mobility	The state of moving from place to place.
model minority	A positive stereotype that characterizes all Asians and Asian Americans as hardworking and serious and so a “good” minority.
modernist identity	The identity that is grounded in the Western tradition of scientific and political beliefs and assumptions – for

Motivation	example, the belief in external reality, democratic representation, liberation, and independent subjects. As an individual component of intercultural communication competence, the desire to make a commitment in relationships, to learn about the self and others, and to remain flexible.
multicultural identity	A sense of in-betweenness that develops as a result of frequent or multiple cultural border crossings.
multilingual	The ability to speak more than two languages fluently or at least competently.
national history	A body of knowledge based on past events that influenced a country's development.
national identity	National citizenship.
Nativist	a person who supports the idea of nativism (the idea that people who were born in a country are more important than people who have come to the country from somewhere else).
nominalist position	The view that perception is not shaped by the particular language one speaks. (Compare with relativist position and qualified relativist position.)
noncontact cultures	Cultural groups in which people tend to maintain more space and touch less often than people do in contact cultures. For instance, Great Britain and Japan tend to have noncontact cultures. (See contact cultures.)
non-judgmental	Free from evaluating according to one's own cultural frame of reference.
Norms	The rules that people follow or the standards to which they adhere as members of a culture.
obliteration style	A style of interaction for an intercultural couple in which both partners attempt to erase their individual cultures in dealing with cultural differences (Compare with compromise style, consensus style, and submission style).
orientation phase	The first phase of relational development, in which people use categorical or non-interpersonal information, including social role, age, and similarity to others (See also exploratory phase and stability phase).
Pacifism	Opposition to the use of force under any circumstances.
Perception	The process by which individuals select, organize, and interpret external and internal stimuli to create their view of the world.
performative	Acting or presenting oneself in a specific way so as to accomplish some goal.
Phonetics	The study of the sound system of a language.

Pidgin	A mixed language incorporating the vocabulary of one or more languages, having a very simplified form of the grammatical system of one of these, and not used as the main language of any of its speakers.
political histories	Written histories that focus on political events.
popular culture	A new name for low culture, referring to those systems or artefacts that most people share and that most people know about, including television, music, videos, and popular magazines.
postmodern cultural spaces	Places that are defined by cultural practices – languages spoken, identities enacted, rituals performed – and that often change as new people move in and out of these spaces.
power distance	A cultural variability dimension that concerns the extent to which people accept an unequal distribution of power.
pragmatics	The study of how meaning is constructed in relation to receivers and how language is actually used in particular contexts in language communities.
predictive uncertainty	A sense of uncertainty that stems from the inability to predict what someone will say or do.
Prejudice	An attitude (usually negative) toward a cultural group based on little or no evidence.
Proxemics	The study of how people use personal space.
proximity principle	A principle of relational attraction suggesting that individuals tend to develop relationships with people with whom they are in close contact.
racial identity	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.
regional identity	Identification with a specific geographic region of a nation.
regionalism	Loyalty to a particular region that holds significant cultural meaning for that person.
relational learning	Learning that comes from a particular relationship but generalizes to other contexts.
relational messages	Messages (verbal and nonverbal) that communicate how we feel about others.
relativist position	The view that the particular language individuals speak, especially the structure of the language, shapes their perception of reality and cultural patterns.
religious identity	A sense of belonging to a religious group.
rhetorical approach	A research method, dating back to ancient Greece, in which scholars try to interpret the meanings or persuasion

	used in texts or oral discourses in the contexts in which they occur.
Sapir-Whorf hypothesis	The assumption that language shapes our ideas and guides our view of social reality. This hypothesis was proposed by Edward Sapir, a linguist, and his student, Benjamin Whorf, and represents the relativist view of language and perception. (See relativist position.)
Segregation	The policy or practice of compelling groups to live apart from each other.
self-disclosure	Revealing information about oneself.
self-knowledge	Related to intercultural communication competence, the quality of knowing how one is perceived as a communicator, as well as one's strengths and weaknesses.
self-reflexivity	A process of learning to understand oneself and one's position in society.
semantic differential	A way of measuring the attitude or affective meaning of a word, based on three dimensions – value, potency, and activity.
Semantics	The study of words and meanings.
Semiosis	The process of producing meaning.
Semiotics	The analysis of the nature of and relationships between signs in language.
Separation	A type of cultural adaptation in which an individual retains his or her original culture while interacting minimally with other groups. Separation may be voluntary, or it may be initiated and enforced by the dominant society, in which case it becomes segregation.
short-term refugees	People who were forced for a short time to move from their region or country.
Signifiers	In semiotics, the culturally constructed, arbitrary words or symbols that people use to refer to something else. (See semiotics.)
Signs	In semiotics, the meanings that emerge from the combination of signifiers and signifieds.
similarity principle	A principle of relational attraction suggesting that individuals tend to be attracted to people whom they perceive to be similar to themselves.
social conflict	Conflict that arises from unequal or unjust social relationships between groups.
social movements	Organized activities in which individuals work together to bring about social change.
social positions	The places from which people speak that are socially constructed and thus embedded with assumptions about gender, race, class, age, social roles, sexuality, and so on.
social reproduction	The process of perpetuating cultural patterns.

source text	The original language text of a translation. (See also target text.)
Status	The relative position an individual holds in social or organizational settings.
Stereotypes	Widely held beliefs about a group of people.
submission style	A style of interaction for an intercultural couple in which one partner yields to the other partner's cultural patterns, abandoning or denying his or her own culture.
symbolic significance	The importance or meaning that most members of a cultural group attach to a communication activity.
Syntactics	The study of the structure, or grammar, of a language.
target text	The new language text into which the original language text is translated. (See also source text.)
textual analysis	Examination of cultural texts such as media – TV, movies, journalistic essays, and so on.
tolerance for ambiguity	The ease with which an individual copes with situations in which a great deal is unknown.
Translation	The process of producing a written text that refers to something said or written in another language.
translation equivalence	The linguistic sameness that is gained after translating and back-translating research materials several times using different translators.
Transnationalism	The activity of migrating across the borders of one or more nation-states.
uncertainty avoidance	A cultural variability dimension that concerns the extent to which uncertainty, ambiguity, and deviant ideas and behaviours are avoided.
uncertainty reduction	The process of lessening uncertainty in adapting to a new culture by seeking information.
unconscious competence	One of four levels of intercultural communication competence, the level at which an individual is attitudinally and cognitively prepared but lets go of conscious thought and relies on holistic cognitive processing.
unconscious incompetence	One of four levels of intercultural communication competence, the "be yourself" level at which there is no consciousness of differences or need to act in any particular way.
Variable	A concept that varies by existing in different types or different amounts and that can be operationalized and measured.
Worldview	Underlying assumptions about the nature of reality and human behaviour.

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Волкова Валерія Володимирівна

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для здобувачів ступеня вищої освіти бакалавра всіх спеціальностей

Рецензент *К.М. Васирина*
Відповідальний за випуск *Я.С. Дибчинська*
Коректор *В.В. Волкова*