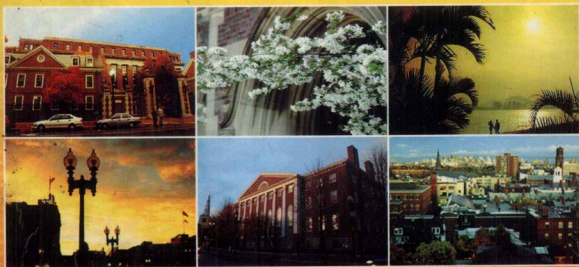


# 自主性英语阅读 B

*Read · Think · Learn*

主编 范革新



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## Unit One Speech Communication

### Text 1 Identification and Human Condition of Communication

#### Pre-reading questions

1. Do you think speaking is a social act? Why?
2. What is the key factor to a successful communication?
3. How can one come to interact more effectively with others?

Whoever you are, whenever you go to school, whatever you hope to do with your life, you now find yourself enrolled in a class in oral communication. You may have enrolled by independent decision, or an adviser may have recommended it. Friends who have had the course might have suggested it, or speech communication may be required in your program. Of course, oral communication has always been central in your life; moreover, its importance is likely to increase as your personal interests and occupational experiences widen. The decision to take the course is another step toward greater strength in relating successfully with others.

We are social creatures. For survival and enjoyment of the good life, we follow our communal sense and participate with others as members of organized society. In this way, we act upon others in various ways. A father shaking a warning finger at a child, a boy kissing a girl, a driver dimming a car's headlights, a politician deciding to run for office are a few examples of people committing social acts. Speaking too, is a social act — one of the most common and significant. People use speech to do things with people and sometimes to people. An employer may use speech to "pat" a deserving worker on the back; a parent, through speech, may "spank" a misbehaving child; a legislator may "spur" a senate to vote for a tax bill. What we say does affect others. "Sticks and stones will break my bones, but words will never hurt me," shouts little Terry, proudly. But he is wrong, for words can hurt. "Nothing that you say, only what you do, will bring us together," says Linda to Don. She, too, is wrong, for saying is doing. To speak is to affect others.

#### The Process of Communication

What is involved in the act of speaking with people? Communication is a dynamic interpersonal process. It is a process in that it is ongoing; it is dynamic in that it happens under ever-changing conditions and follows the ever-changing behavior of people. Never is oral communication static. It is so highly complex that to discuss it is to be guilty of oversimplification. Nonetheless, we should review certain basics of the process.

Take the example of one person greeting another. The sender, the speaker, encodes a cordial message, using words, vocal expressions, and perhaps physical movement. Specifically, the symbols are the words "Good morning," a warm voice, and a wave of the

hand. The receiver, understanding the symbols, decodes or interprets the message. But it does not stop there, for the receiver usually makes a response of some kind, with words, vocal expressions, and possibly physical movement. The response of the receiver is called feedback. Feedback is the message sent back, the other person's reaction. It's the frown that says "I don't understand," the lowered head that says "I'm sorry," or the little word "Wow!" that stands for "What a nice thing to do!" Feedback lets people know how the interaction is going, and it gives cues on what to say or do next.

With feedback — even a grunt or a nod — the receiver assumes the role of sender. And so goes the interaction: back and forth — sending and receiving — messages sent and messages sent back. On and on.

People send messages and receive feedback in three ways, then: verbally—with words; vocally—with utterances like "Hm-mm" or "Eee!" or "Sss!" and dozens of other expressions that cannot be reproduced with our regular alphabet; visually—through gestures, bodily movements, winks of the eye, smiles, and other physical action.

All three modes are vital to communication; all can carry message content and can have positive or negative influence on the final effect.

Communication involves much more than the use of words and sounds. All behavior gets into the act of shaping messages. Sometimes, as the old saying goes, "Actions speak louder than words"; that is, nonverbal acts sometimes are more powerful than verbal acts. Therefore, in relating interpersonally to others, it helps to be aware of all parts of a message: the hand gesture serving as punctuation, the sad look in the eye that contradicts the happy words of the mouth, the kick of the foot into the air that communicates disgust, and so forth. Real understanding requires sensitivity to all stimuli and their meaning.

Effectiveness in communication depends on any number of conditions. Especially significant are the participants' knowledge and experience, their social or cultural values, their feelings of the moment, their verbal-vocal-visual skills in communication, and other such variables.

There are five key variables as the basic "ingredients" of speech communication. They may affect sending and receiving of messages. One variable is knowledge: how much does the speaker know about the subject at hand? How much does the listener know? What knowledge do they share? And so forth.

Similar questions can be asked about variables of experience, values, and feelings. For example, when the topic is soccer, how many listeners have seen (experienced) a soccer game? What are their positions on the general worth (value) of such games? Do their emotions (feelings) play a part in their reaction to the subject? What relevant experiences, values, and feelings do speaker and listener share? What are the differences? Are the differences major?

The large variable of communication skills refers to the fundamentals of effective speaking

and listening. Though very vital, a message may never be communicated if the parties involved in the exchange are untrained.

The Etc. covers "everything else" — all other variables. And this brings up the name theorists use to label all sources of difficulty in communication: noise.

Communication is a demanding process and may break down at any phase or point. Any problem or condition that appears as an obstacle to communication is called noise, a term borrowed from information theory. Insufficient knowledge can constitute noise. Irreconcilable differences in values, feelings, and experiences may enter in as noise. Of course, noise may be actual physical noise, as of a train passing by, or it may be less obvious, such as a listener's dislike of a topic, the threat of a controversial proposal, a speaker's lack of interest, or a speaker's withholding of vital information. Noise refers to any physical or psychological condition that contributes to the breakdown of communication. The interference may be in the size of room, in the airwaves that carry the message, or in the minds and bodies of the participants. It may be a cultural, social, religious, political, educational, or other force. Clearly, all possible influences must be taken into account in consideration of factors affecting communication. With such a view, one can begin to understand the dynamics and complex process of oral communication.

A humanistic way of discussing communication is to view it as a process in identification.

Communication is dependent on the participants' finding means of identifying with each other. To succeed in communicating is to find contact points for establishing a base of common interest. Though people are necessarily social creatures, they are separated from others by private experience, differing philosophies and life-styles; religious, political, and social views; and ethnic backgrounds. Think of this diversity as you reflect on the membership of your class. To identify with them, and therefore to communicate, is to discover and make use of foundations for mutual understanding. /

The English language has many words to use in discussing problems in communication and the separation of people from one another. In the left column below are a few. Check a thesaurus (book of synonyms), and you will find hundreds more. In the right column are words suggesting a solution. These sets of words placed side by side represent a major theme of this book—discovery of practical means to bring divided people together in communication.

apart	accord
divorce	unity
isolation	harmony
disengagement	unison
breach	congruence

gap	alliance
split	concord
dissociation	cooperation
parting	pulling together
conflict	oneness
discord	fusion

Certainly no condition is more painful, personally or socially, than alienation; conversely, no condition is more satisfying than union of thought, goal, or feeling. Alienation is common to the human condition, especially in this day of huge impersonal institutions and a frenetic pace of life. One result is loss of individual status as well as estrangement from others. The condition makes more apparent the need for learning about identification and its relation to communication.

People want to be in harmony with themselves and others; societies work vigorously to achieve and maintain cohesion. In some societies, behavior that threatens cohesion is the greatest wrong. For this, people may be ostracized in one way or another. Convicts in prison who receive solitary confinement are shut off from contact with others, alienated. Cadets in military schools at times impose the "silent treatment" to punish someone. All of us know people who use the silent treatment against others and thereby deny them the sustenance and joy afforded by communication. "Excommunication" takes many forms. It hurts to be ignored, as we all know.

To communicate, then, is to find elements of kinship in others, bases for building a cooperative relationship and understanding. From this view it follows that in order to communicate—in class and out—it is necessary to know something of what others value, their outlooks on life, their interests and inclinations, and so forth.

Further, it seems fundamental that we be aware of our own identity and beliefs and feelings about things. We cannot understand another's meaning except as we relate it in some way to our meaning. One might say that to communicate is to find ourselves in others, to discover—and build from—the reflections of ourselves in others. After all, we are human beings; we are *subjective* in our observations. We see others in terms of our own experience; we abstract reflections of ourselves.

### **In Practical Terms**

As this point, let's put the theory of identification into terms of practical speaking. In affecting others through oral social action (speech), we seek ways to reach them, to meet them, to *get together* and share with them. Indeed, the dictionary defines "to communicate" as "to cause another or others to partake of or share in." Oral communication is a study of the means of sharing messages and of the reciprocal influence of people on people

in the process. Though the messages vary from situation to situation, the basic process remains the same. For example, a student's attempt to explain a certain theory of music to the speech class will be fundamentally similar to an instructor's well-prepared lecture. Both speakers want to be influential in sharing an informative message.

Henry Clay spoke before the United States Senate in 1850 to convince his colleagues that his compromise proposals should be adopted for the good of the *entire* nation. He was successful; he found ways to cause a majority to share in his ideas and to be aware of the probable *common* good to result. Similarly, a group of student leaders recently discovered means for showing the administration and faculty of their college that registration time could be shortened. The students' success came from their ability to demonstrate benefits available to the entire college. Their goal was desired by all.

Newspapers reported the success of a college student who on the ledge of a high building, was able to communicate the value of living to an elderly man bent on suicide.

These are examples of useful speech employed well to accomplish a purpose. They reveal the indispensable condition in communication that is the mutual concern of speaker and listener, a common ground for thinking and acting. A person separated from another in idea or attitude, and at a loss to find ways to bridge the gap, cannot hope to achieve communication. The problem is inability to locate a basis on which minds can meet. This difficulty partly explains the problem in communication sometimes experienced by people of different generations, of persons in different cultures, of a boy and a girl who have "drifted apart," of you and someone you might name with whom you cannot seem to "make contact." You see, speaker and listener shape thought together. As French author Joseph Joubert implied nearly two centuries ago, you cannot talk about poetry with people unless they bring a little poetry with them. The fundamental question is simple but difficult: *On what bases can speaker and listener identify and communicate?* This course is planned to offer you theory, methods, and experience in answer to that question.

## Post-Reading Memo

### I. The great ideas in the text

1. Speaking is a social act in that people use speech to do things with people and sometimes to people. Moreover, what we say does affect others.
2. Finding contact points for establishing a base of common interest is the key factor to fulfill a successful communication. To identify with others is to discover and make use of foundations for mutual understanding.
3. At first, it is necessary to know something of what others value, their outlooks on life, their interests and inclinations, and so forth. That is to say to find elements of kinship in others, bases for building a cooperative relationship and understanding. Secondly, we

should be aware of our own identity and beliefs about things because we see others in terms of our own experience.

## II. The challenging sentences

1. Speaking, too, is a social act — one of the most common and significant. People use speech to do things with people and sometime to people.
2. But he is wrong, for words can hurt. ... She, too, is wrong, for saying is doing. To speak is to affect others.
3. Communication is a dynamic interpersonal process. It is a process in that it is ongoing; it is *dynamic* in that it happens under ever-changing conditions and follows the ever-changing behavior of people.
4. Though people are necessarily social creatures, they are separated from others by private experience, differing philosophies and life-style; religious, political, and social views; and ethnic backgrounds.
5. Certainly no condition is more painful, personally or socially, than alienation; conversely, no condition is more satisfying than union of thought, goal, or feeling.
6. One might say that to communicate is to find ourselves in others, to discover — and build from — the reflections of ourselves in others.

## III. The useful words and phrases

spank 打...的屁股, 拍击, 鞭策...前进, 飞跑

spur 鞭策, 刺激, 疾驰, 驱策

in that 因为, 由于

break down 毁掉, 制服, 压倒, 停顿, 倒塌, 中止, 垮掉, 分解

thesaurus 同义词辞典

disengagement 脱离, 解脱

breach 违背, 破坏, 破裂, 裂口

unison 调和, 和谐, 一致, 齐唱, 齐奏

fusion 熔化, 熔解, 熔合, 熔接

alienation 疏远, 转让

frenetic 发狂的, 狂热的

estrangement 疏远

ostracize 放逐, 排斥

partake of 共享, 参与, 带有

reciprocal 互惠的, 相应的

indispensable 不可缺少的, 绝对必要的



## Text 2 Uses and Situations in Speech Communication

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### Pre-reading questions

1. What are the various uses of speech communication?
2. What is a speaking situation?
3. What does the situation of speech classes consist?
4. How do speaking and writing differ?

Four our purposes, all of the principal uses of speech can be classified as either (1) speech for personal and social growth or (2) speech to get things done.

### For Personal and Social Growth

From earliest infancy we send out signals in quest of self-identity, seeking information to help determine who we are and where we fit in. We interpret the signals sent back by people and objects and thus learn our status in the whole of things. Of course, the human beings with whom we interact and communicate are the chief source of feedback. In exchanges with others we become *somebody* and have opportunities for creatively shaping a self. "The self becomes aware of its identity in a social context," observed Rollo May. A child, for instance, "finds that it is a self when it sees itself in relation to and differentiated from the other persons in the family." In this manner we gather information regarding abilities, roles, prospects, and potential. Thus we build dimensions of the self such as personal values and a philosophy of life.

The great quest cannot succeed without contact with others. Indeed, people cannot exist as whole selves without relating to others, without touching verbally, vocally, visually, or physically, without being involved interpersonally in communication with others. Researchers tell of well-fed, well-housed babies who withered and died because no one responded to their need for someone to react to them. They reached out but got no response: no stroking, no caressing, no warm vocal soothing. Nurses neglected all but their vegetative needs and were indifferent to overtures for attention. Eventually the babies gave up. Human beings cannot endure such deprivation. Through communication they strive for selfhood and meaning, for identity as people.

Perhaps it is no exaggeration to assert that life is an identity crisis. The process of shaping and reshaping the self goes on and on, through social interaction and self-analysis. Thus we learn social form and strategy, how to interact successfully with fellow human beings. Since personal and social growth is one of the major uses of communication, a class in oral communication offers experiences to sharpen awareness and powers of perception and empathy, to encourage recognition and acceptance of one's unique, individual self, and to foster awareness of one's self in relation to others in the family of man.

## To Get Things Done

Speaking is commonly and appropriately viewed as a practical art and a means of accomplishing specific tasks. The history of the United States is replete with illustrations of a practical people going about their vocational, political, social, and spiritual lives with frequent use of speaking. The story of nearly every great man or woman in that history is in some measure the story of purposeful speaking. Roles of Abraham Lincoln come quickly to mind: this backwoods politician and lawyer influencing his fellow pioneers, this young legislator arguing bills in state and national assemblies, this stump campaigner effectively engaging the mighty Stephen A. Douglas in those debates now bearing the names of both men, this President seeking in his Second Inaugural Address "a just and lasting peace among ourselves and with all nations." On all occasions, Lincoln spoke *for a purpose*; he had jobs to do. Even the memorable Gettysburg Address is an example of practical work. Mr. Lincoln did not speak at Gettysburg merely to say a few words or to set down a speech that eventually would appear in anthologies of literature. No, he was imbued with an immediate purpose, and he used speech to carry it out. At Gettysburg for the dedication of the cemetery, Lincoln wanted to pay homage to dead soldiers of the Civil War and to urge the nation to carry on.

The Lincolns and other great persons handle but a minority of the daily speaking chores that must get done. Consider all the speaking that keeps the airlines operating and helps run the Department of the Interior, the City of Kalamazoo, the First Methodist Church, as well as Wisconsin State University and Continental Can. Speaking is an important, practical means of communication. Hear are other specific examples: a superintendent's report to the vice-president, a defense attorney's summation speech in court, a professor's lecture on Kierkegaard's philosophy, a school board's deliberations of policy on adopting textbooks, a campus visitor's talk on air traffic control, a girl's interview for a job as recreation assistant, a family's discussion on how to find homes for Tabby's litter of six kittens. Although these instances hardly represent all of the myriad occasions for functional speaking, they make the main point: speech has a purposeful, practical end; it is used to get things done.

The specific situation is a powerful force on the kind of communication to take place. The purpose of the event, the degree of formality, physical and psychological distance separating the participants, numbers of people present, the physical setting, the way things are organized, and expectations of participants are but a few of the elements that characterize a situation.

From their interpretations of the situation, people decide such matters as whether to wear a dress or slacks, how long to talk, where to place themselves, what kind of humor to use (if any), how much personal information to disclose, whether to applaud at a given point, whether it would be appropriate to leave before the event is over, and so forth. Needless to say, sensitivity to features of various situations is essential for successful functioning in this

society.

### **This Class and Classroom Situation**

The people involved with you in this situation — this class in oral communication — are a collection of individuals, put together through the registration process; by accident, we might say. The individuals differ in sex, social background, academic major, political view, age, religion, ethnic background, life-style, aspirations, and so forth. Each is unique.

One of the individuals is the instructor, whose background, knowledge, set of values, and goals will affect the experiences of everyone in the group.

Add to the “mix” the room as colored, shaped, ventilated, and arranged; the time of year and hour of day; along with the textbook and other instructional materials. Include also the events that take place on the occasion of your meetings — planned and unplanned, formal and informal, brief and lengthy.

With acknowledgment of elements that are peculiar to the situation, we have a start toward understanding group interaction. As people get to know one another, observe the development of cohesiveness and a spirit of working together. Observe the collection of individuals become a group.

Doubtless the interactions of this group’s members will differ markedly from those of people enrolled in other “groups,” for example, in classes in chemistry or history or English. People who have never been in a speech communication class will find the experiences quite different from those of most other classes.

First, much of the work will be oral. This fact is surely no revelation to you. Although one can learn much about communication and speaking without actually talking, the full benefits of one’s investment of time and thought come only with speaking experience. In this sense, *one learns to speak well by speaking.*

Second, the speech class will be a small class, ideally. In this fast-moving age, we are sometimes treated rather impersonally, even in school. Perhaps your campus is free of this twentieth-century malady. In any event, you will have ample opportunity in the class for experiencing satisfying interpersonal relationships. Instruction in speech is not mechanical. It is subjective in the best meaning of the term; that is, it is concerned with you, your speaking and interpersonal growth.

A third distinguishing feature of the speech class is that it is necessarily a “social” situation. You will have relationships with others. You will talk with the class and get feedback from the class in the form of ideas or direct suggestions. And you, too, will provide feedback. In short, speaking involves an immediate exchange with others. The class will provide you with the reason and justification for speaking and will act in different ways as a reflecting agent in communication to help answer vital questions like “Who am I?” and “How am I doing?”

Related to the third is the very important fourth feature, that speaking is not

“performing,” as some people mistakenly believe. It is not a tour de force or display of virtuosity. It is *interaction with others*. As put by the authors of one book, it is “a transaction carried on with other minds.” In other words, its use is in communication and not mere display.

Speech is different from other classes in another way. One speech student summed it up well when he said, “In this course you really learn more than how to be a better speaker. You have a chance to learn about people and their thoughts and experiences. By hearing them discuss their ideas, you seem to develop a greater respect and appreciation for them.” He meant that you have the opportunity to increase your sensitivity to the feelings and attitudes of others and become more perceptive and considerate.

### **Another Situational Difference: Speaking versus Writing**

Remember, too, as you continue orienting yourself to the structure of this class that the “situations” of speech communication and written communication differ markedly. In written communication the contact between originator and receiver is indirect, and the receiver of the message controls the experience. If distracted by an emotional or physical factor, the reader can reread a sentence or a paragraph. The reader can move to a better environment, but a listener usually must stay right there. If tired, the reader may put the book aside and go back to it at a later time; the fatigued listener has only the present opportunity to receive the message.

In oral communication, you, the speaker, are the one who makes decisions about how fast to go and when to review. You have ideas that you want to get across and, in order to do so, you must anticipate and contend with the various emotional and physical distractions. You want to find ways to keep your listeners ever mindful of your “whereabouts,” to clarify what you are saying, and to enforce your thoughts. How can you bring a wayward listener back into the stream of your thought? What methods can you use to compete with preoccupation, indifference, fatigue and discomfort, bewilderment, listeners’ lack of confidence, resistance, and poor physical conditions? These are some of the questions that people in speech communication situations try to answer and with which this course deals.

## **Post-Reading Memo**

### **I. The great ideas in the text**

1. Personal and social growth is one of the major uses of communication. Meanwhile, speech has a purposeful, practical end and it is used to get things done.
2. A speaking situation is a powerful force on the kind of communication to take place. It is characterized by several elements such as the purpose of the event, the degree of formality, physical and psychological distance separating the participants, numbers of people present, the physical setting, the way things organized, expectations of

participants and so on.

3. 1) Much of the work will be oral, one learns to speak well by speaking.
- 2) The speech class is concerned with you, your speaking and interpersonal growth. Ample opportunities are provided for experiencing satisfying interpersonal relationships.
- 3) An immediate exchange with others is needed in the class.
- 4) The use of speech class is in communication and not mere display.
4. Written communication is a kind of indirect contact between originator and receiver. It is the receiver of the message that controls the experience. Likewise, it is the speaker who makes decisions about how fast to go and when to review in oral communication. The direct contact is fulfilled in the oral communication.

## II. The challenging sentences

1. Indeed, people cannot exist as whole selves without relating to others, without touching verbally, vocally, visually, or physically, without being involved interpersonally in communication with others.
2. Nurses neglected all but their vegetative needs and were indifferent to overtures for attention.
3. Perhaps it is not exaggeration to assert that life is an identity crisis.
4. Speaking is commonly and appropriately viewed as a practical art and a means of accomplishing specific tasks.
5. Needless to say, sensitivity to features of various situations is essential for successful functioning in this society.
6. The class will provide you with the reason and justification for speaking and will act in different way as a reflecting agent in communication to help answer vital questions like "Who am I?" and "How am I doing?"

## III. The useful words and phrases

in quest of 设法找到

soothe 使(某人,其神经,其情绪)平静,安慰,使(痛苦,疼痛)缓和或减轻  
vegetative 有关植物生长的,植物的,有生长力的,生活呆板单调

overture 建议

deprivation 剥夺

empathy [心]神入,全神贯注

replete 充满的;饱满的

backwoods 未开垦地(偏僻的森林地带);文化落后的地区

imbue with 使充满,激起

myriad 无数,无数的人或物

aspiration 热望,渴望

revelation 显示, 揭露, 被揭露的事, 新发现, 启示, 揭示

tour de force 绝技

virtuosity 精湛技巧

wayward 任性的, 不听管教的

preoccupation 全神贯注

bewilderment 困惑, 迷乱, 为难, 慌张

## Text 3 Objectives of Communication

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### Pre-reading questions

1. How can one achieve an effective participation in communication?
2. Do you think fear is a negative factor for speech communication?
3. How can one overcome fear in communication?
4. What is the function of trust in communication?

Wide experience of students and teachers in speech communication suggests that the following are realistic and worthwhile objectives to consider.

**1. Increased interpersonal ease in oral communication.** I place this goal first because it bears on each subsequent one. Since communication involves people relating to people, attention is given to some of the social and psychological problems encountered and to options available to people in discovering ways to understand others and to be understood. Development of ease in communication is necessarily a first and continuing topic. Partly it is a matter of handling fear in a positive way, as I will discuss below. Effective participation depends upon the way people respond to the environment in which they operate. They cannot be free to function to the limits of their capabilities until they feel at home and adjusted to their surroundings. For example, one cautious member of a speech class had to be convinced (more accurately, had to convince herself) that she really did belong in the “role of speaker.” She discovered that she was indeed a speaker and a social being; then her speaking improved.

Thus one goal of the class is to increase individual self-awareness as well as sensitivity to the *being* of others: their needs, values, and feelings. This means working toward growth in coping, self-perception and confidence, independence, and respect for others. You see, all information on the self and interpersonal relationships relates directly to communicative competence. As people learn more about themselves — who they are, their statuses and roles, their special selves — and as they accept themselves, they experience growth in the ability to speak with others. The process works back the other way, too. When the aptitude for communicating grows, the total self is positively affected. Speaking is a central and vital part of the self; when the part is strengthened, the whole is strengthened.

**Fear** Another question here is fear, especially as it may arise in more formal speaking activities. Most people experience fear in speaking — even those in your class who may appear to have full confidence in themselves. People may feel threatened and insecure, afraid of exposing themselves — afraid to show the “real self.” Sometimes they are worried about making mistakes that could deflate their egos and thus cause embarrassment in the presence of others. They become fearful because they know they are being observed. They cannot

“pull down the shade” or isolate themselves in a closet or talk to a tree on some distant hill. In oral communication there is always an audience, always at least one observer. The situation is necessarily social.

Speakers respond to observers in different ways. For example, some feel inspired by the listeners’ presence and communicate successfully because of them, while others are so affected by the listeners that they fail to handle themselves as they want to. In other words, fear is both constructive and destructive. Which result will dominate depends to a large extent on how speakers look at themselves in speaking. One goal of speech instruction is to help students feel more confident, secure, and — yes — even thankful for the opportunity to communicate. Thus we deal with feelings of being out of place, of embarrassment, of inferiority, of being certain of failure. Most people who feel this way come to discover that their doubts and fears have no foundation. They learn to take themselves less seriously and to realize that taking a chance with others is not such a self-threatening situation after all. Everyone in class is in the same boat (instructors, too, sometimes). Also, people in speech classes like to help each other reduce fears, as you will see.

Other instructors and I can document how fearful students have learned to handle themselves with self-assurance. Part of the solution lies in adequate preparation; part lies in personal resolve to master the situation. Another part is in asking and attempting to answer the big question: “Why?” — “Why, on this occasion, speaking with these people, am I afraid?” Students who have done soul-searching with this question report good results. A solution may take time incoming, perhaps months or longer. But start the search now; be earnest, yet of good cheer — and be patient.

Remember, too, that it is impossible to eradicate fear totally. Besides, some fear is a good thing. A degree of tension excites and stimulates a speaker. It helps counter listlessness and indifference. I recommend that you think of fear in this positive way. Try converting fear to good use. Let it work for you as a private, hidden source of power in communication.

***Congruence and Incongruence*** In any event, try not to give fear undue prominence in your interpersonal relationships. Focus instead on conditions called *congruence* and *incongruence*. Fully successful communication may depend on discovery of potential for congruence. To be congruent is to act in a way consistent with your beliefs and attitudes; that is, free to act and be as you believe. This is an ideal, of course, but one well worth the effort spent toward achievement. Congruence is a kind of internal harmony between your world view and your expression of it to the world. It is a unity of one’s personal components.

The topic is important in this class, for the more congruent the individual in beliefs and feelings, the clearer and more certain will be communications with others. Since one of our goals is heightened competence in *interpersonal* relationships, it follows that one of our fundamental aims is to encourage each person to work toward a wholesome *intrapersonal* condition. This means working toward matching experience with an awareness of the



experience. That is the test of congruence. Through instruction in speech, you can sharpen your self-perception and move toward greater consistency in behavior and elimination of ambiguity or contradictions.

Being congruent is acting in accord with the way you view yourself. It is presenting yourself and your ideas clearly and directly. It is a kind of personal honesty. For example, should a person say "Thank you" at the end of a speech? I do not think so, except when some group has given speaking time as a special favor. Should you apologize for some "weakness" in your speech? Would doing so be congruent behavior on your part? I doubt it.

Opportunities for testing congruence will appear frequently in the class. For example, later in the course, in choosing a subject for a speech, you may ask yourself, "Is this subject really appropriate for *me*? How do I feel about it?" Or if tempted to lift a speech "ready-made" from a magazine, you might ask, "Does this sort of choice accurately depict me? Is it consistent with my self-concept? What good would the 'lifting' do me?" On other occasions you may need to decide whether to adopt a certain pattern of speech, whether to be candid in opinion on some social issue or whether to be "safely silent." The self-checking, the personal asking and answering of questions, can lead to added harmony between self and action, to greater congruence.

**Trust** Individual congruence leads to better communication in the group. People who are able to function more or less consistently with their beliefs and values relate better to all members. Group interaction is more productive when individuals allow others to experience them as they believe. As self-confidence and trust in others grow, people may discover themselves able to engage openly, with a minimum of expected threat to the self. Trust leads to reduction of anxiety and to freer, more satisfying interpersonal relationships in communication. For most people, the growth process is gradual.

Further, as trust increases, such distractions as defensiveness appear less often, and listening abilities are strengthened. For example, a person who is unthreatened by another's recommendation for improvement has a good chance of being helped by others. Such a person has no need to be overly defensive. With less attention given to defending one's behavior, more effort can be directed to communicating, to solving problems in preparing a speech, or to setting up a good discussion, and so forth.

A goal of speech students, then, is to refine their perceptiveness of self and others, to feel worthy, to realize that they can be successful, that they have choices to make on sharing their ideas with others. A major step toward improving relationships comes from discovery of how self-awareness can lead to congruence and how the building of trust and other positive behavior may follow.

Further, there is no forgetting the fact of our social existence. We are communal beings. To function satisfactorily and aim for a good life, we put ourselves into a variety of societies. We belong to family units, clubs, interest groups, and religious organizations and find