

We dedicate this edition of Public Speaking to the students in section 07, CMST 100 (Fundamentals of Public Speaking), Vanderbilt University, who studied public speaking with us during the spring semester of 1998. Their creativity, commitment, and suggestions have enriched the pages that follow.

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Public Speaking

FIFTH EDITION

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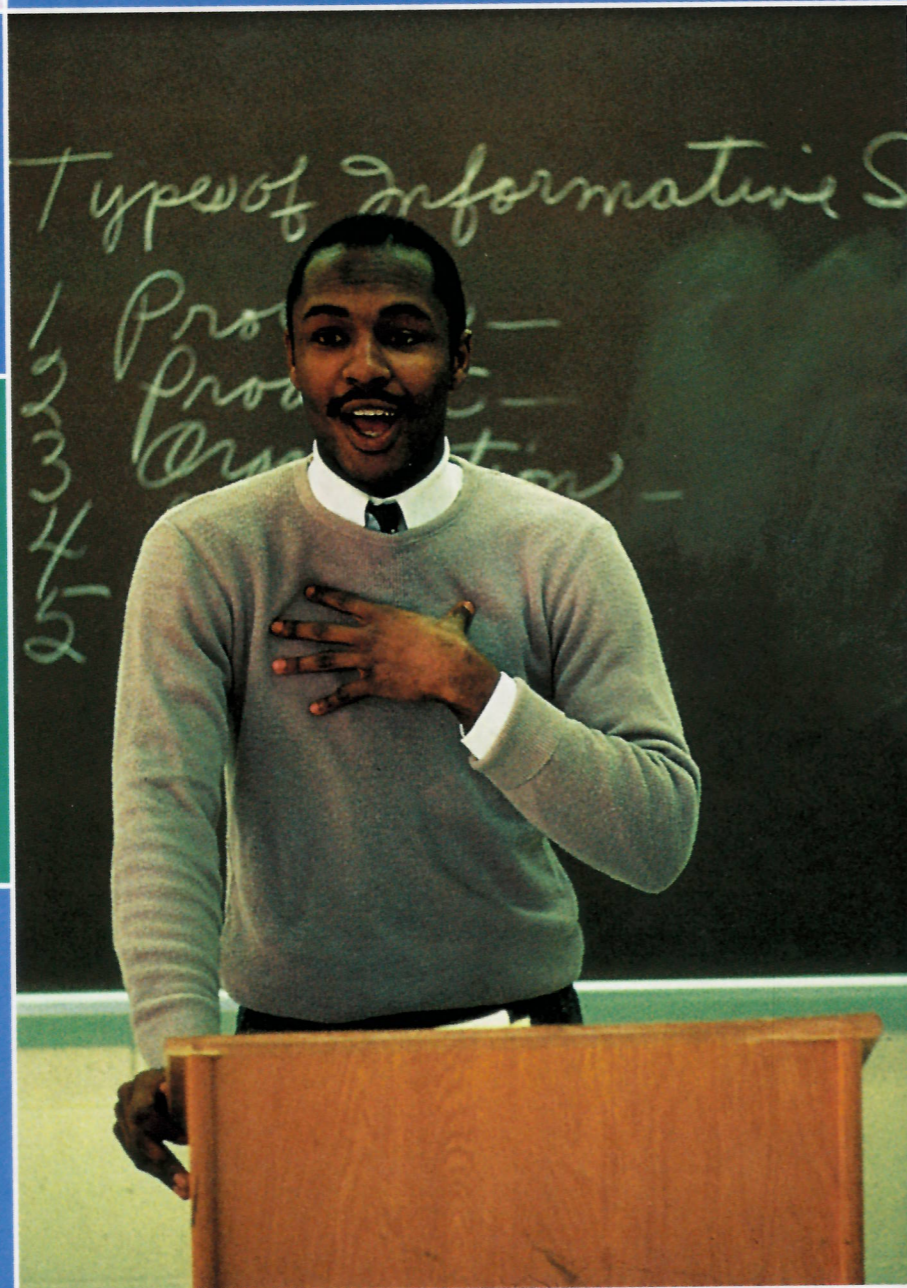
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You as a Public Speaker

Speeches are actions among people, and, indeed, most effective ones.

— Georg Wilhelm Friedrich Hegel



This chapter will help you

- understand how a course in public speaking can help you personally
- discover the social and cultural benefits of the course
- grasp the nature of public speaking as communication
- appreciate your responsibilities as an ethical speaker

Mary had worried about taking public speaking for some time. She didn't see herself as a public speaker and wasn't sure she could carry it off. But the time came when she simply couldn't put off taking the course any longer. At her first class, she saw about twenty other stone-faced students who looked as uncomfortable as she felt. Her teacher later confessed that he felt discouraged when he saw that sullen group. She thought about dropping the class, but realized that that was not an option. So she decided to try to stick it out.

Mary's first assignment was to present a speech of self-introduction. As she worked on this, it dawned on her why she found marine biology so fascinating. As she spoke, she forgot much of her nervousness in her excitement over the subject. While her speech was certainly not perfect, she did some things quite well. She helped others get to know her, and she built respect for later informative and persuasive speeches on the fate of the oceans. She was pleased when her classmates discussed the positive things she had done.

As she listened to her classmates, Mary found that she was beginning to enjoy the class. Some of the speeches were very interesting, and she joined in the discussion of how they worked well and how they might be improved. The "great stone faces" began to chip away and reveal the real human beings they had masked.

As Mary gave more speeches, she found that her classmates took her seriously. She began to care about her classmates and take joy in their successes. As she researched her speeches, she learned to keep her audience constantly in mind. She sought out facts, opinions, examples, and stories her listeners would find useful and interesting. Toward the end of the term it dawned on her: She was a public speaker! She also could now recognize the strategies, techniques, and even manipulations in the world of communication surrounding her. She knew she would be ready to accept the challenges of public speaking and careful listening whenever the need for these should arise in her life.



PERHAPS BY NOW you have guessed the point of our story. There is no one Mary, but there are many Marys. Mary represents all the successful students we have known in many years of teaching public speaking. To write your own success story, you need five essential ingredients. The first is *commitment*: You must want to succeed and be willing to work toward that goal. The second is *experience*: You must give speeches and learn from the constructive

suggestions of your classmates and your instructor. The third is an *instructor* who encourages your growth as a speaker. The fourth is a *supportive audience* of classmates who will encourage you and whom you can help in return. The fifth is this *textbook* to guide and enrich your learning process by pointing out the “hows” and “whys” of public speaking.

Ask students how they became proficient at some skill (i.e. music or sports). Discuss the important phases and stages involved.

Perhaps the most important of these ingredients is your commitment. You must *decide* that you want to learn the art of public speaking, that you will select worthy topics, that you will treat listeners ethically and responsibly, and that you will listen constructively to others. In this chapter, we explain why this class deserves your commitment, help you understand the art you will be learning, and prepare you to meet the major ethical challenges of public speaking.

How a Public Speaking Course Can Help You

A course in public speaking offers personal, social, and cultural benefits that will enrich your life.

Personal Benefits

You should benefit personally from this class in two ways. First, you can grow to be a more sensitive and skilled communicator. Second, you should be able to enjoy the practical advantages of improved communication skills.

ESL: Ask ESL students to pronounce their names and then write their names on the chalkboard. Use small-group activities in class to give ESL students practice speaking English.

Growth as a Public Speaker. The most basic benefits of this class, those that make all the rest possible, are the sensitivity and creativity you develop as you learn to be an effective speaker. Public speaking encourages you to look inside yourself and explore what really matters to you so that you can share these convictions and concerns with others. The class also helps you consider your listeners. What issues concern them? What *ought* to concern them? How might they react when you speak on these issues? What experiences will make your points come alive? How can you build a base of knowledge that will let you speak responsibly?

Ask students whether they think speaking skill is innate, something that must be learned, or a combination of the two. Try to dissuade students from the idea that speakers are born and that no amount of training can help someone who does not have the innate ability.

One important sensitivity you will acquire is an appreciation for the power of speech. The biggest lie we ever learn is “Sticks and stones can break my bones, but words can never harm me.” Sometimes words hurt more than sticks or stones. But words can also create, build, and transform. There is a magic to the art of speaking that has been acknowledged since civilization began. From the time of Homer nearly three thousand years ago, poets have marveled over the forces that move speakers to eloquence. The Oglala Sioux, for example, think that speaking must have divine origins. They believe that “the ability to make a good speech is a great gift to the people from their Maker, Owner of all things.”¹ This mystery may be hard to penetrate, but it involves the joint creation of meaning, as speaker and listener work together to make sense of the uncertainty that surrounds them.

There are other important skills that you will acquire as you grow to be a successful speaker. You will learn how to focus on a topic, how to use research to strengthen your message, how to structure and organize a presentation,

how to use language that stamps your thoughts on the minds of listeners, and how to present a speech that commands attention. These are not only arts of speaking but arts of living as well. They can make you more effective not just as a speaker, but as a person.

You will also learn to be a more effective listener. Listening is a part of communication that is often neglected, even though we listen far more than we speak. Education in public speaking can help you critically evaluate what you hear. The daily barrage of media messages directed at us makes the ability to sort out honest from dishonest public communication a basic survival skill. You will also learn how to become a constructive listener who plays an essential role in the creation of meaning. We examine listening in more detail in Chapter 3.

A final personal bonus of your public speaking class is that it makes you an active participant in the learning process. You don’t just sit in a class, absorbing lectures. You put communication to work. The speeches you give illustrate the strategies, the possibilities, and the problems of human communication. As you join in the discussions that follow these speeches, you learn to identify elements that can promote or block communication. In short, you become a vital member of a learning community. It is no accident that the words *communication* and *community* have a close relationship: They are both derived from the Latin word for *common*, meaning “belonging to many” or “shared equally.”

Practical Benefits. The personal growth you experience in a public speaking class also makes possible a number of practical benefits. The skills you build in this class can help you in other classes, in campus activities, and in whatever career you undertake.

Ask students to provide examples of times when they needed to use good public communication in work, social, or civic activities. Have ESL students compare these incidents with experiences in their own culture.

How important are oral communication skills to getting a good job? Each year the National Association of Colleges and Employers surveys hundreds of corporate recruiting specialists. Based on a 1996 survey of 294 employers in various fields, NACE isolated eleven fundamental skills that recruiters seek in job candidates. *The most important of these skills—at the top of the list—was oral communication!* NACE concluded: “Learn to speak clearly, confidently, and concisely.”² In a similar study, 250 companies surveyed by the Center for Public Resources rated speaking and listening as among the most critical areas in need of improvement for people entering the work force. Jerome Solomon, director at Pannell Kerr Forster in Boston, commented: “Courses in those areas are a must.”³ Echoed Martin Ives, vice chair of the Governmental Accounting Standards Board, “The difference between an average career and a ‘special’ career is the ability to communicate orally and in writing.”⁴ Finally, an American Council on Education report, *Employment Prospects for College Graduates*, advises readers that “good oral and written skills can be your most prized asset” in getting and holding a desirable position.⁵

The abilities you develop in this class also can help you in life outside the workplace. Picture the following scenarios:

The local school board has announced that it plans to remove *A Catcher in the Rye*, *Huckleberry Finn*, *Of Mice and Men*, and *To Kill a Mockingbird* from the high school library. It will hold a public hearing

on this issue at its next regular meeting. Because you feel strongly about this issue, you decide to speak out for your principles and your children.

ESL: Ask ESL students how they would define success in this course for themselves. Discuss how their goals might differ from those of native speakers.

A real estate developer is planning to build a shopping center on fifteen acres of undeveloped land near your home. You believe that this will not only devalue your property but also destroy the beauty and serenity of your neighborhood. The Land Use Control Board has scheduled a public hearing next week. To protect your pocketbook as well as your lifestyle, you need to speak at that hearing.

Clearly, the study of public speaking offers important personal benefits. Many students experience an incredible sense of personal growth in a public speaking class. What they learn and what they become prepares them for the opportunities and challenges they will encounter in life beyond the classroom.

Social Benefits

From the beginning of time we have lived in societies. It is in our nature to belong to groups and to seek out the company of others. We draw much of our personal identity from the groups we belong to, and our status and effectiveness within these groups depends largely on our communication skills.

Anna Aley, a student at Kansas State University, was living in substandard off-campus housing. She brought that problem to the attention of her classmates in a persuasive speech. Her persuasive speech (see Chapter 13) was selected by her classmates for presentation in a public forum on campus. During that presentation, she made such an impression that the local newspaper printed the text of her speech and launched an investigation of the off-campus housing problem. The paper then followed up with a strong editorial, and the mayor established a rental inspection program in the community. Anna's experience is a dramatic example of how speeches, even those given in a classroom, can benefit society.

Although not all the speeches we give and hear are so momentous, our words create ripples of meaning that can spread far beyond the time and place in which we speak. We can never know how the speeches we give may ultimately affect the lives of others. Even now, we recall brave classroom speeches given by students thirty years ago supporting civil and human rights in our nation. Their words continue to resonate in our memories and in our lives.

Clearly, the personal benefits of public speaking are tied to the social benefits. It is part of our nature to care about the groups we value. When we can help them, we also feel deeply confirmed as human beings. The social significance of speaking was captured very well by Isocrates, an educator of ancient Greece, when he said: "Because there has been implanted in us the power to persuade each other . . . , not only have we escaped the life of the wild beasts but we have come together and founded cities and made laws and invented arts." Those who are confident in their public speaking skills are ready to take active roles whenever social problems or opportunities arise.

Discuss what personal and social benefits may be lost in societies that do not encourage the free and open exchange of ideas. Have ESL students discuss this in relation to their own culture.

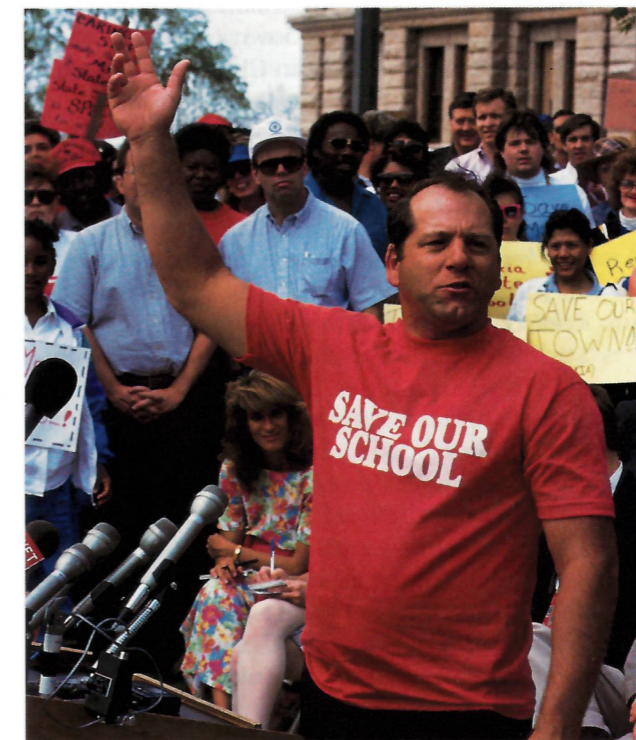
The effectiveness of a democracy depends on our ability to deliberate and make wise judgments on public policy. At the very least, we must be able to listen critically to those who represent us in government, advise them concerning our positions, and evaluate their performance come election time. We should be able to take part in public discussions in which we learn from others, develop responsible convictions on important issues, and speak our minds for the benefit of others. Our entire system of governance is built on open public communication. Those who originally designed the United States of America realized the importance of freedom of speech when they wrote the First Amendment to the Constitution:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Such freedom is not without its risks, as noted by Supreme Court Justice William Brennan:

Rulers always have and always will find it dangerous to their security to permit people to think, believe, talk, write, assemble and particularly to criticize the government as they please. But the language of the First Amendment indicates that the founders weighed the risks involved in such freedoms and deliberately chose to stake this Government's security and life upon preserving the liberty to discuss public affairs intact and untouchable by the government.⁶

Public speaking is vital to the maintenance of a free society. The right to assemble and speak on public issues is guaranteed by the Bill of Rights.



To be able to speak without fear and to hear all sides of an issue are rights basic to our social system. Acquiring the presentation and evaluation skills you need to keep this freedom alive is a profound social benefit of this course.

Cultural Benefits

Several generations ago, if you listened to the radio (in those days before television) or read magazines, you would find one striking assumption: America was the best of all possible worlds. This attitude typified **ethnocentrism**, the tendency of any nation, race, or religion to believe that its way of seeing and doing things is right and proper, and that other perspectives and behaviors are incorrect. Ethnocentrism can touch everything from the clothes we wear and the food we eat to the values we affirm and the God we worship. Clearly, ethnocentrism is a human, not an American, trait as we shall see more clearly in Chapter 4. But we Americans certainly have our share of it. Forty years ago, Richard M. Weaver, a noted conservative critic of communication, suggested:

The Western World has long stood as a symbol for the future; and accordingly there has been a very wide tendency in this country, and also I believe among many people in Europe, to identify that which is American with that which is destined to be. . . . [To them] America is the goal toward which all creation moves. . . . [They] judge a country's civilization by its resemblance to the American model.⁷

In the first half of this century, the “melting pot” was a popular metaphor that expressed this attitude about American culture. This theory suggested that as various ethnic and national groups came to this country, they would be blended and melted down in some vast cultural cauldron into a superior alloy called “the American Character.” The idea assumed that all who came to our shores would be forged into a powerful new unity. In addition, the “melting pot” metaphor reinforced ethnocentrism and cultural arrogance—to be American was to be better.

Another problem with the “melting pot” metaphor was that it created a **stereotype**, a generalized picture of a race, gender, or nationality that *supposedly* represents the essential character of the group. We may have stereotypes of Latinos, or of athletes, or of “rednecks.” If we look inside ourselves and confront ourselves honestly, we may discover many such stereotypes. They stick in our minds and become habits of thinking. We may use them because they simplify human interactions or because they are endorsed by a group important to us. Unfortunately, stereotypes can be quite damaging. They may entail harsh prejudgments about others, and they may keep us from seeing the real value of a unique person who just happens to be Latino, or an athlete, or from the rural South. They may impede our ability to communicate with others in a genuine way.

The stereotype inherent in the “melting pot” theory seemed harmless on the surface: It offered an image of the ideal American citizen. However, that citizen always had a decidedly white, definitely male face. Asians, Middle Easterners, and African Americans—just to mention some of the “out” groups—did not mix very readily into a common pot. Moreover, often these

Ask students to identify film or television characters that stereotype their race, ethnicity, or gender. Discuss whether such stereotypes hurt the individuals or groups involved. Ask ESL students how “Americans” are stereotyped within the students’ native cultures.

To help appreciate the uniqueness of each student's heritage, consider having students do a self-introductory speech (see Chapter 2) on how their gender, race, or ethnicity helped shape who they are today.

people, joined by Native Americans and others, *did not wish* to lose their ethnic identities. Within the melting pot, women simply disappeared. It was hard to champion the economic and political rights of women when the ideal citizen was always a man. Elizabeth Lozano summarizes the shortcomings of the melting pot stereotype, and begins to explore an alternative view of American character:

The “melting pot” is not an adequate metaphor for a country which is comprised of a multiplicity of cultural backgrounds and traditions. . . . [W]e might better think of the United States in terms of a “cultural [stew]” in which all ingredients conserve their unique flavor, while also transforming and being transformed by the adjacent textures and scents.⁸

A public speaking class is an ideal place to savor this rich broth of many cultures. As we hear others speak, we often discover the many flavors of the American experience. If you examine your own identity, you may discover that you yourself are “multicultural.” One of your authors describes herself as “part Swedish, part Welsh, part German, and all hillbilly.” The other is Scots, Irish, and English with a dollop of Creek Indian. Just imagine the complex cultural heritage of our children! Communication scholar Dolores V. Tanno describes her cultural background as an “unfolding ethnic identity” that includes, in order of her own realization, “I am Spanish,” “I am Mexican American,” “I am Latina,” and “I am Chicana,” and expresses her joy in discovering these various identities.⁹

As we strive to understand our own and others’ unfolding identities, we must guard against the subtle intrusion of stereotypes into our thinking. Casey Man Kong Lum has pointed out that the main problem confronted by Chinese immigrants in New York City may not be relating to the American culture, but relating to other Chinese. As he notes, there are seven major Chinese dialect groups, each with its own subgroups.¹⁰ To the extent that different languages imply different cultures, any conclusion that “The Chinese feel . . .” or “The Chinese perspective on this problem is . . .” must surely be a distortion, if not an outright fiction. We quickly discovered a similar problem when we taught in New Mexico. We could not simply lump together the Native American students in our classes. Were they Navajos, Apaches, or Pueblos? And if Pueblos, to which one of the more than twenty northern New Mexico Pueblos representing five different language groups did they belong?

Perhaps the best protection against such “creeping stereotyping” is to remember that we are, in the final analysis, talking to individuals. Navita Cummings James, a communication scholar at the University of South Florida, sums up the attitude we must preserve:

I am a child of the American baby boom. I am a person of color, and I am a woman. All of these factors have influenced the creation of the person I am today, just as the time and place of each of our births, our genders, races, and ethnicities influence the people we are today.¹¹

Professor James reminds us that each of us is a unique expression of many backgrounds.

In this section, we have introduced the “melting pot” and the “cultural stew” as ways of thinking about the American character. One of our favorite metaphors for the complex culture of the United States entered into public discourse at the conclusion of Abraham Lincoln’s first inaugural address, as Lincoln sought to hold the nation together on the eve of the American Civil War:

The mystic chords of memory, stretching from every battlefield, and patriot grave, to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.¹²

Lost in the immediate crisis of that war, Lincoln’s image of America as a harmonious chorus implied that the individual voices of Americans can not only survive but, when heard together, create a music that is more rich and beautiful than that of any one alone.

Lincoln’s vision may seem out of place beside the noisy contemporary American scene, but it holds forth a continuing dream of a society in which individualism and the common good can not only survive but enhance each other. In your class and within these pages you will hear many voices: Native Americans and new Americans, women and men, conservatives and liberals, Americans of all different colors and lifestyles. Sometimes these voices may seem bitter, alienated, or dispossessed, but all of them are a part of the vital chorus of our nation. The public speaking class gives you an opportunity to hear these voices and to add yours to them.

Have students generate other metaphors that might be used to describe cultural diversity in our country.

Public Speaking as Communication

Seeing yourself as a public speaker may be difficult, just as it was for Mary in our opening vignette. At first Mary thought of public speaking as a mysterious skill possessed only by the leaders of our society. However, she soon realized that she had been preparing for public speaking for a long time. As an infant, she had developed the most essential tool of communication—language. When her grandfather explained to her why flowers bloom and why she must stay away from fire, she had been introduced to two of the great functions of human communication, *informing* and *persuading*. Later, as she developed close friends, Mary had begun practicing interaction skills that are vital to communication: These skills included when and how to listen as well as speak, and what kind of behaviors either advance or impede the flow of ideas.

What happens when three people become six, when six become twelve, or when twelve become twenty-four? Public speaking is really only an enlargement of the conversational skills we have been practicing all our lives. On the other hand, there are some distinctive features that make public speaking a unique form of communication.

Public Speaking as Expanded Conversation

Public speaking retains three important characteristics of good conversation. First, it preserves the natural directness and spontaneity of informal talk. Second, it is colorful and compelling. And third, it is tuned to the reactions of listeners.

Public Speaking Preserves Conversational Directness and Spontaneity. Even though a message has been carefully planned and prepared, it must come to life before the live audience. Consider the following opening to a self-introductory speech:

It may seem hot here today, but it’s not near as hot as Plainview, Texas, where I was born and reared. I almost said “roasted.” John has just told us about the joys of urban living. Now you’re going to hear about what you might call a “country-fried” lifestyle.

Compare that opening with:

My name is Sam Johnson, and I come from Plainview, Texas.

The first version, because of its references to weather conditions and to an earlier speech, seems fresh and spontaneous. The “us” and “you,” together with the casual humorous remarks, suggest that the speaker is reaching out to his audience. The second, unless presented with a great deal of oomph, will sound quite ordinary. The first opening invites listening; the second invites yawning.

Public Speaking Is Colorful and Compelling. We enjoy listening to good conversationalists often because of their colorful speech. Consider the following development of the “heat” theme from the above example:

That place was so hot it would make hell seem air-conditioned! It was so hot it would make an armadillo sweat! It was so hot that rattlesnakes would rattle just to fan themselves!

Compare those words with the following:

The average summer day in Plainview was often over a hundred degrees.

The literal meaning of both statements is not that different, but the first contains the kind of colorful conversational qualities that listeners usually enjoy.

Public Speaking Is Tuned to Listeners. Public speakers must be aware of the reactions of listeners, and make both on-the-spot and carefully planned adjustments. As you develop basic conversation skills, you learn how to monitor listeners’ reactions. Smiles and frowns, nodding heads, looks of boredom or confusion can all be meaningful signals. The technical term for these reactions is **feedback**. Feedback is absolutely vital to a public speaker.

ESL: ESL students may have special problems both understanding and using informal speech. After each round of speeches, ask them if there were any words they didn’t understand and help them translate colloquial language. Have them begin a “language log” in which they record unfamiliar words, phrases, or pronunciations.

Designate one student to critique the audience during each of the introductory speeches. The critique should focus on verbal and nonverbal cues that signal attentiveness and interest. This activity should help ESL students who may not know how listeners express active and engaged listening in the United States.

Smiles and nods of agreement can raise your confidence and let you know that you are getting through. On the other hand, frowns or signs of confusion or disagreement should prompt you to rephrase a point or present more evidence. Imagine that you were giving a speech about global warming, and some members of the audience looked skeptical or perplexed. You might add, as you monitor such signals:

I know it may be hard to believe that we are responsible for global warming. But Dr. Tom Wigley, a climatologist at the National Center for Atmospheric Research, recently said in an interview with the *New York Times*: "I think the scientific justification for the statement is there, unequivocally." And Dr. Michael Oppenheimer, an atmospheric scientist with the Environmental Defense Fund, added: "The scientific community has discovered the smoking gun."

For our own sakes, the sake of our children, and the sake of the human future, we'd better start believing it and asking what we can do about it.

A wise speaker always has additional facts, examples, and expert opinions in reserve for such moments. We cover responding to audience feedback in greater detail in Chapter 11.

In addition to such impromptu adjustments, your entire speech should be designed to answer the questions that audiences—knowingly or unknowingly—will ask:

- Why should I be interested in your topic?
- What do you mean?
- How do I know that is true?
- What can I do about it?

You must answer "Why should I be interested?" in the introduction of your speech or you will lose your audience before you ever get started. "What do you mean?" suggests that your purpose and language must be clear and understandable. For example, if you said, "A pattern of climatic response to human activities is identifiable in the climatological record," listeners might well respond with, "Huh?" "How do I know that is true?" conveys listeners' natural skepticism about startling information or conclusions. This question calls for evidence, like that offered above on global warming. "What can I do about it?" comes up most often in persuasive speeches. It challenges speakers to present a course of action that is both practical and promising. If you can successfully answer these questions, the response to your speech may be more than immediate feedback: The lives of your listeners may be enriched in some lasting way. You and your speech will have made a difference.

It seems clear that public speaking, far from being a mysterious skill, is a natural but expanded application of abilities and sensitivities we develop as we learn how to converse with one another. On the other hand, as we move from three to six, six to twelve, and twelve to twenty-four listeners, there are some striking changes in the patterns of communication that make public speaking distinctive.

Distinctive Features of Public Speaking

Conversations represent a free-flowing, spontaneous, fluid process of communication. The conversationalist is *both* a speaker and a listener in an ongoing interaction. The conversation itself is a series of fragments that may or may not fit together well. In contrast, public speaking defines the roles of speaker and listener more clearly. Speeches may seem fresh and spontaneous, but good speeches are the product of carefully considered research, audience analysis, design, wording, and practice. In public speaking, the medium of communication can affect the message, as in the case of speeches presented on radio or television. Finally, the environment in which communication occurs can change dramatically.

Speaker and Listener Roles Are Clearly Defined. In conversation, it is often hard to tell who is the speaker and who is the listener. In public speaking, however, there is seldom doubt as to who the speaker is and who the listeners are. Moreover, public speaking spotlights the role of the speaker. Whether speakers can take advantage of this prominence depends on their ability to reward listeners with interesting and useful messages. As Aristotle pointed out more than two thousand years ago, our impressions of speakers themselves affect how we respond to what they say. We are far more inclined, he observed, to react favorably when we think speakers are competent in their subject matter and when we trust them. These ancient qualities of competence and integrity form the basis of the modern term *credibility*. Aristotle also noted that audiences respond more favorably when speakers seem likable—when they seem to be people of good will. Modern researchers have uncovered still another important speaker characteristic, forcefulness (or dynamism).¹³ Some speakers strike us as vital, action-oriented people. When

Ask students to identify a speaker they have heard who seemed credible and charismatic. Discuss what factors or behaviors contributed to this perception. Note any differences in responses between ESL students and native speakers.

The more comfortable you are when speaking to an audience, the more effective you will be.



important interests are at stake and action seems called for, we may turn to such people to lead the way. These qualities of likableness and forcefulness combine to form the basis for another modern term, *charisma*.¹⁴ Taken together, credibility and charisma provide an updated account of what Aristotle called the *ethos* of the speaker.¹⁵ We consider *ethos* at greater length in Chapter 2.

In public speaking, the role of the **listener** is also essential. As we will see in Chapter 3, ideal listeners are supportive, yet listen carefully and critically. Such listeners seek the value in all messages and listen actively and enthusiastically, rather than passively and apathetically. Finally, listeners help construct the meaning in messages. Because the fate of a message depends on how listeners respond to it, speakers must always keep their audiences in mind. Indeed, Chapter 4 shows that effective speech preparation begins with audience analysis. What needs or problems concern them? What subjects interest them? What biases could distort their reception of messages? Such questions are crucial to the selection of your topic and to the way you frame your message.

Successful Public Speaking Offers Carefully Planned Messages. As we have indicated, conversations are fragmentary. They are often unpredictable explorations, taking many wrong turns and sometimes ending there. In contrast, successful public speaking offers a **message** that is carefully designed to be internally consistent and complete. The message is based on responsible research and considered reflection. It is designed to guide an audience to give sympathetic attention to the speaker's ideas. It has been carefully worded and rehearsed so that it achieves maximum impact. The message is the product of the speaker's **encoding** processes, the effort to convey through words, tones, and gestures how the speaker thinks and feels about the subject. Encoding is the invitation to meaning that a speaker offers an audience. Audience members respond to that invitation by **decoding** the message, deciding what the speaker intended and determining the value of the message for their lives.

Shaping a message is a basic public speaking skill. You begin by selecting a worthwhile topic and deciding what you want to accomplish. Then you search for supporting material—facts, examples, testimony, and stories—that will strengthen and develop your speech. We discuss finding and using such material in Chapter 5, “Selecting and Researching Your Topic,” and Chapter 6, “Using Supporting Materials in Your Speech.” Next, you build a message structure that will incorporate these materials effectively, so that each point seems to follow naturally and appropriately from the point before it until an idea is completed. We discuss the arts of building and refining speech structure in Chapter 7, “Structuring Your Speech,” and Chapter 8, “Outlining Your Speech.” To clarify your points and add variety, you may decide to use illustrative maps, models, or charts. We discuss how to develop such materials in Chapter 9, “Presentation Aids.”

Words can make or break a message. In 1994 Republicans effectively used the phrase “Contract with America” to describe their legislative program. It caught the public's imagination in a favorable way. On the other hand, the wrong words can destroy a speaker's *ethos*. One senator, speaking in support of a balanced federal budget, did not help the cause when he declared: “We're

Have students generate a list of memorable words or phrases they have heard in speeches. Discuss how such language can help embed a message in the minds of listeners.

finally going to wrastle to the ground this gigantic orgasm that is just out of control.”¹⁶ We discuss how to use words effectively in Chapter 10, “Using Language Effectively.”

Finally, you convey your message by the way you use your voice, facial expressions, and gestures. We cover these topics in Chapter 11, “Presenting Your Speech.” Becoming a master of the message is a complicated process, but it is a goal that you can achieve through practice and constructive advice from your teacher and classmates.

The Communication Environment Changes. Conversation can occur in a variety of settings, and the setting can influence the communication that takes place there. One of the most profound discussions of the ethics of communication, Plato's *Phaedrus*, written in ancient Greece some twenty-four hundred years ago, takes place in a woodland setting that frames and colors its message appropriately. This setting is described by Socrates as

... a fair resting-place, full of summer sounds and scents. Here is this lofty and spreading plane-tree and the [flowering vines] high and clustering, in the fullest blossom and the greatest fragrance; and the stream which flows beneath the plane-tree is deliciously cold to the feet.¹⁷

In this setting, Socrates envisions the loving nature of communication at its finest. Such communication, he argues, promotes spiritual growth for both listeners and speakers. Beyond the physical setting, the moods and immediate concerns of participants can also affect the fate of a message. Taken together, these physical and psychological factors make up the **communication environment**.

In public speaking, the communication environment is both simple and more complex. In public speaking classes your speeches will probably all be presented in one place—your classroom. This simplifies the problem of the physical setting: You can get used to speaking in one place. On the other hand, the move from three people to twenty-four complicates the psychological aspects of the communication environment. That many more people can bring to the classroom that many more personal distractions that may prevent them from listening fully to what you say. Moreover, you sometimes cannot control the immediate context of events that can affect the reception of your speech. For example, your carefully planned presentation attacking “oppressive campus security” could be jeopardized if a major crime occurs on campus shortly before your speech. But a campus incident demonstrating the overreaction of security forces could be a real bonanza. You must adapt to such events as you make your speech.

At times this adaptation can be difficult, if not impossible. One of your authors once ran for the U.S. Congress, and during that six-month experience spoke before many audiences. On one occasion, he was speaking at a meeting of mothers who were dependent on welfare benefits to support their families. He had a good message, and he was expecting a warm reception. But the speech fell flat. Later someone explained to him that the welfare checks were

Consider arranging for students to speak in different environments during the term.

late. The women's concern over this delay was such a distraction that no one could have addressed them successfully that day. They simply were in no mood for a speech.

Audience expectations are another important part of the communication environment. If your listeners are anticipating an interesting self-introductory speech and instead hear a tirade against tax reform, the communication environment may become a bit chilly. At another time or in another place, your speech might perhaps work—but not in that particular circumstance.

The negative or challenging factors in the communication environment that can disrupt effectiveness are called **interference**. Interference, which we discuss further in Chapter 3, can range from physical noise that impedes the hearing of a speech, such as a plane flying over the building, to psychological “noise” within speakers and listeners that prevents them from connecting.

While conversationalists are often close acquaintances who feel comfortable with each other, public speakers and their audiences can seem like strangers to each other, especially during first encounters. At such times, they may raise psychological barriers to protect themselves from the risks of genuine communication. Speakers troubled by communication anxiety may see listeners as distant, unfriendly, or threatening. Even before they begin to speak, they raise a barrier between themselves and their audience. Listeners may fear hidden agendas. They may be suspicious of a speaker's motives, cautious about accepting messages, or concerned that what a speaker asks of them may be costly or risky. They too may fear the change—even the growth—that can result from genuine communication.¹⁸ Such suspicions and fears may raise the barrier even higher.

Moreover, listeners may be indifferent to a message or distracted by other concerns. Worries over money or an upcoming test, or dreams about the weekend ahead, can further block communication. Stereotypes about race, gender, nationality, etc., that clutter our heads with prejudice may multiply interference and dramatically raise the barriers between speakers and listeners.

As these formidable barriers develop, the speaker may lose control over what the listeners hear. As most of us have learned from experience, what speakers intend and what listeners hear can be miles apart, and messages may have unintended, unexpected, and unfortunate meanings. *When one masters the art of public speaking, one learns how to minimize interference so that listeners understand the intended message.*

At the beginning of a public speaking course, the barriers of fear, suspicion, indifference, distraction, and prejudice may seem quite formidable. Figure 1.1 illustrates the frustration that speakers and listeners may feel as they first confront this “Interference Mountain.” Figure 1.2 suggests that climbing this mountain can be the first challenge students confront in the public speaking class. This book contains detailed instructions on how to make it to the top, both as speaker and as listener. You will discover that as you grow more confident and knowledgeable about public speaking, your topic area, and your listeners, Interference Mountain will become smaller. In most cases your anxiety will become controllable, trust will replace suspicion, involvement will overcome indifference, and mutual respect will reduce prejudice. By the end of the course, as Figure 1.3 suggests, you will have reduced Interference Mountain to a quite manageable hill.

Ask students to keep a record of changes they notice in themselves while they are in the public speaking course. Are they more willing to speak out in other classes? Do they participate more freely in groups?

FIGURE 1.1
Blocked by Interference Mountain

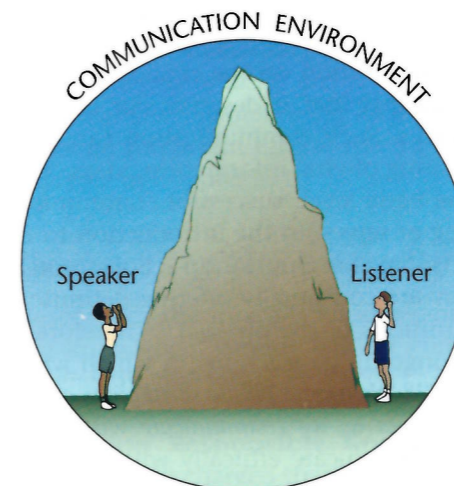


FIGURE 1.2
Climbing Interference Mountain

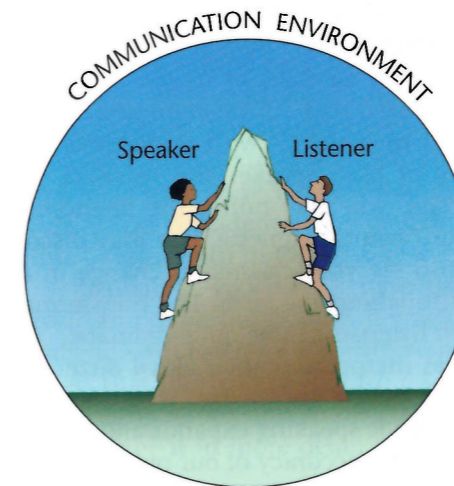


FIGURE 1.3
At the Summit



Communication as Transformation

While communication can be challenging, successful communication offers so many rewards that it deserves our commitment to improve our public speaking skills. Such communication can go beyond personal achievement and the sharing of vital information, ideas, and advice.

At some basic level, successful communication also implies the creation and sharing of selves. In the introduction to *Bridges Not Walls*, John Stewart, an interpersonal communication scholar, notes: "Every time persons communicate, they are continually offering definitions of themselves and responding to definitions of the other(s)." Therefore, Stewart suggests, communication is an ongoing transaction "in which *who we are* . . . emerges out of the event itself."¹⁹ We agree: *Public speaking is often a self-creative event in which we discover ourselves as we communicate with others.* We can grow and expand when we communicate ethically with others. On the other hand, deceitful and dishonest communication will thwart the process of growth.

This is no more than what Plato told us long ago in the *Phaedrus*. Indeed, Plato went beyond the idea of communication as transaction to communication as **transformation**. *Transformation is the dynamic effect of successful communication on the identities of speaker and listener, and on public knowledge as well.* Plato realized that ethical communication that respects the humanity of listeners and nourishes it with responsible knowledge encourages the spiritual growth of both speaker and listeners. As you develop in your public speaking class, you may notice the phenomenon of personal growth. Like Mary in our opening vignette, you may discover the public speaker in you! You may also see your classmates change in response to the good speeches you give throughout the term. The transformative effect of successful public speaking on listeners can be quite dramatic.

Finally, as rhetorical scholar Lloyd Bitzer has noted, successful communication builds public knowledge, what we as a community decide is worth knowing.²⁰ Public speaking expands and builds this knowledge base. It develops the scope and accuracy of our public awareness.

In these fundamental ways, then, for the speaker, the listener, and the state of public knowledge, public speaking can be transformative. This is why Figure 1.3 shows the speaker and the listener as having drawn closer together and grown larger during their climb to the top of Interference Mountain. They both can also see farther, and their horizons of knowledge have expanded.

You as an Ethical Speaker

When we speak of **ethics**, we mean the moral dimension of human conduct, how we treat others and wish to be treated in return. We can hardly open our mouths without our words affecting those around us. The topics you select, the supporting materials and arguments you use, the way you structure your thoughts, and the words you choose can all have ethical consequences.

Have students apply the idea of ethical communication to advertising. Ask them to bring in an example of an advertisement that they think is unethical to share with their classmates. Ask ESL students to share insights on the ethics of advertising in their own cultures.

We shall return to ethics time and again as this book develops. Here we will develop two central themes: (1) *Ethics in public speaking emphasizes respect for the integrity of ideas*, and (2) *ethics in public speaking requires concern for the impact of our communication on listeners*. Listeners also must be willing to assume an important ethical role in the speaking situation. We shall examine this role in Chapter 3.

Respect for the Integrity of Ideas

Respect for the integrity of ideas means meeting the demands of responsible knowledge, carefully using communication techniques, and avoiding plagiarism.

Acquiring Responsible Knowledge. In another of his dialogues, the *Gorgias*, Plato charged that the speakers of his day, especially politicians, were ignorant of their subjects, but that they shamelessly paraded their ignorance before the public anyway. Plato also charged that speakers pandered to public tastes, making listeners feel satisfied with themselves when actually they should have felt the need for improvement.

The growing cynicism of Americans concerning public affairs and politicians suggests that things haven't improved all that much in the last two thousand years. During a recent presidential campaign a poll conducted by *Time* magazine and CNN revealed that 63 percent of voting Americans "have little or no confidence that government leaders talk straight."²¹ It is not a time of great faith in the spoken word.

Fortunately, you do not have to be an expert on a topic to speak effectively and ethically about it. If you speak from **responsible knowledge**, your audience will listen to you with respect, especially if you are able to show listeners that they will benefit from your message.

What is responsible knowledge, and what does it require of speakers? As we describe it in more detail in Chapter 5, responsible knowledge of a topic includes

- Knowing the main points of concern
- Understanding what experts believe about them
- Being aware of the most recent events or discoveries concerning them
- Realizing how these points directly affect the lives of listeners

Responsible knowledge requires that you know more about a topic than your listeners, so that your speech has something to give them. *Responsible knowledge is adapted, useful knowledge that takes into account the needs and interests of your listeners.*

Let's consider how one of our students, Stephen Huff, gained responsible knowledge for an informative speech. Stephen knew little about earthquakes before his speech, but he did know that earthquakes were on the minds of his listeners after some recent disasters in California. He also knew that Memphis was sitting right on top of the New Madrid fault, and that this was not good news. Finally, he knew that a major earthquake research center was located at the University of Memphis.

Stephen telephoned the center and scheduled an interview with its director. During the interview, Stephen asked a series of strategic questions: Where was the New Madrid fault, and what was the history of its activity? What was the probability of a major quake in the near future in the Memphis area? How prepared was Memphis for a major quake? How extensive might the damage be in the event of such a catastrophe? What could his listeners do to prepare for it? What readings would the director recommend that might shed additional light on such questions?

Notice that Stephen avoided such general questions as “what are earthquakes?” and “what makes them happen?” Such questions might well have prompted long, rambling answers that would simply have exhausted the time available for the interview. Rather, all his questions were designed to gain knowledge that would be of particular interest and value to his listeners. Armed with knowledge from the interview, Stephen was prepared to visit the library and track down the readings suggested by the director. He was well on his way to giving the good speech that appears in Appendix B. Acquiring responsible knowledge requires time and effort, but you are well rewarded by being able to bring the gift of such knowledge to your listeners.

Carefully Using Communication Techniques. Respect for the integrity of ideas also requires that you handle the techniques of oral communication very carefully. For example, one frequently used technique is to quote respected authorities in support of your position. Used ethically, this technique helps establish the credibility of ideas by demonstrating that they are not just the notions of the speaker—rather, they are verified by experts. You must be careful, however, to avoid abusing this technique by **quoting out of context**. This unethical use of a quotation distorts its meaning. In effect, it lies and deceives its audience.

Harper Barnes, movie critic for the *St. Louis Post-Dispatch*, describes an all-too-typical case of quoting out of context:

Jay Boyar of the *Orlando Sentinel* recently reported a fairly egregious example. . . . An ad for the Richard Gere–Sharon Stone stinker “Intersection” attributed this line to Boyar: “Sizzling! Hot stars, steamy sex.” He replied, “What I actually wrote was that the premise of ‘Intersection’ is ‘considerably less sizzling’ than those of other movies . . . and those sex scenes, which I called only ‘ostensibly steamy,’ are, I noted, ‘presented in a deliberately unsexual way.’ As for the ad’s suggestion that I had characterized Richard Gere, Sharon Stone and Lolita Davidovich as ‘hot stars,’ that much is correct. But I would now add that they’re not quite so hot after appearing in ‘Intersection.’”²²

Quoting out of context can have far more serious consequences. A high point of Dr. Martin Luther King, Jr.’s famed “I Have a Dream” speech came when he said that he wanted his children to be judged “not by the color of their skin but by the content of their character.” Tom Teepen of the *Minneapolis Star Tribune* argues that when you hear that quote “being piously invoked these days, you can be sure black folks are about to get nailed again.”

Gov. Pete Wilson flew the quote like air cover over his political turnaround when he supported the referendum that killed affirmative action in California. A man whose lawsuit has all but cleared the University of Texas law school of black students crowed, “It’s kind of finishing Dr. King’s dream . . .” Colorado Attorney General Gale Norton cited King, too, in her effort to end scholarships to the state’s colleges and universities targeted for black students. Mississippi Gov. Kirk Fordice used the quote to explain why he was appointing only white men to the board that runs the university system. Robert Brustein, theater critic and artistic director of the American Repertory Theater, cited King in condemning the formation of black theatrical companies. And on and on goes this political grave robbery.²³

Teepen’s point is that King’s words were quoted not only out of the context of his speech, but out of the context of his life. Such citations subverted all that King had fought and died for as a civil rights activist. In your speeches, be sure to quote people carefully and reflect the true spirit of their meaning.

As we talk about the use of supporting materials in Chapter 6 and about developing evidence and proofs for persuasive speeches in Chapter 14, we shall be especially attentive to the problem of the ethical and unethical uses of communication techniques.

Distribute your school’s guidelines on plagiarism to use as a basis of discussion on the issue. Impress upon students the need for oral documentation in their speeches.

Avoiding Plagiarism. Finally, respect for the integrity of ideas requires that a speech be the original work of the speaker and that it acknowledges major sources of information and ideas. *Presenting the ideas and words of others as though they were your own, without acknowledging their contribution, is called plagiarism.* It is depressing to discover the extent of such intellectual theft in contemporary journalism, literature, scholarship, and scientific research as well as public speaking.²⁴ As writer Paul Gray said in *Time*: “An author’s worst dream is to be accused of plagiarism, of stealing ideas and language from someone else and parading them as original.”²⁵

Given the shame and ruin that come when plagiarism is discovered, why do writers and speakers do it? Perhaps it is because of the pressure of time and deadlines in modern life, or the terrible temptation to “cut a few corners” in order to win recognition—or improve a grade. Whatever the answer, you should avoid plagiarism—or even the appearance of it—at all costs. Beyond the immorality of the practice, which should be reason enough to avoid it, remember that colleges and universities consider plagiarism a major infraction of the student code and impose penalties ranging from grade reduction to suspension.

So how should you avoid any hint of plagiarism? The grossest form of such theft, simply presenting someone else’s speech word for word as though it were your own, is easy enough to avoid. However, there are more subtle forms of intellectual looting, which you can escape by observing certain rules of conduct.

You should not summarize an article from a newspaper or magazine and present it as your speech. For starters, the speech probably will not be very good, because it will not have been designed for your particular audience. Because it does not bear the stamp of your own thinking and feeling, it will not seem authentic. And because the speech is not really a part of you, it will be hard

for you to present it effectively. Do not cheat yourself and disappoint an audience this way. You should also be careful about relying too much on any single source of information. Instead, gather facts and ideas from a variety of sources, develop your own thinking about what they mean to you and your listeners, and present them in your own words.

You should credit the sources of the ideas in your speech. When you quote someone, directly or by paraphrase, let your listeners know. Also give credit to the sources of the ideas and information in your speech. Rather than simply saying:

The Dean of the College of Communication at Boston University resigned after he presented a commencement address that was plagiarized.

say instead:

According to the *Boston Globe* of July 2, 1991, the Dean of the College of Communication at Boston University presented a plagiarized speech at the University's commencement ceremonies that year. Then on July 15, the *Washington Times* confirmed that the president of the University had accepted the dean's resignation, saying "It's the duty of all responsible scholars and writers to credit their sources."²⁶

To make matters even worse, a reporter for the *New York Times*, writing a story about the plagiarized speech, himself plagiarized from the *Globe* account and was placed on suspension.

It doesn't make sense not to credit the sources of your information and ideas. As the above example shows, citing your sources can strengthen your speech. It helps your ethos by demonstrating that you have carefully prepared. And it provides borrowed ethos by associating your thinking with that of respected others—experts, well-respected publications, or opinion leaders.

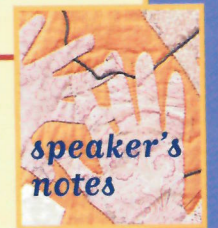
Concern for Listeners

Recognizing the power of communication leads ethical speakers to a genuine concern for how words affect the lives of their listeners. We conclude this chapter by introducing two related ideas: how the "other" orientation of public speaking requires us to be more ethically sensitive, and how applying universal values may help us overcome the problems of audience diversity.

Developing an "Other" Orientation. In our opening story, Mary began her public speaking class with a great deal of concern about her own fate. During the class, however, as she grew more confident about her competence and as she came to know and like her classmates, she increasingly prepared her speeches with them in mind. In so doing, Mary developed an "other" orientation and grew away from **egocentrism**, the tendency to believe that our thoughts, dreams, interests, and desires are or should be shared by others. Jaksa and Pritchard, in *Communication Ethics: Methods of Analysis*, offer a pertinent example: "After offering a lengthy explanation of the importance of egocentricity in Kohlberg's theory of moral development, [one of the authors of this text] . . . was greeted with this response from a student. "I think I understand what egocentric thinking is. Here's an example. You're interested in Kohlberg. So you assume we are, too."²⁷

How to Avoid Plagiarism

- 1 Never summarize a single article for a speech. You should not simply parrot other people's language and ideas.
- 2 Get information and ideas from a variety of sources; then combine and interpret these to create an original approach to your topic.
- 3 Introduce your sources as lead-ins to direct quotations: "Studs Terkel has said that a book about work 'is, by its very nature, about violence—to the spirit as well as the body.'"
- 4 Identify your sources of information: "According to *The 1990 Information Please Almanac*, tin cans were first used as a means of preserving food in 1811" or "The latest issue of *Time* magazine notes that. . ."
- 5 Credit the originators of ideas that you use: "John Sheets, director of secondary curriculum and instruction at Duke University, suggests that there are three criteria we should apply in evaluating our high school."



The discipline of the public speaking class encourages the desirable growth into an "other" orientation, and into the expansion of the self that this growth implies.

Have students list five values that are important to them in the order of their importance. Tally the results. Look for similarities and differences between the values of ESL students and native speakers.

Applying Universal Values. We have already noted that the public speaking class encourages us to counter ethnocentrism, which is the group parallel to egocentrism in that it holds up our own culture as the most desirable model. We learn to respect one another's backgrounds, and to look on the world through different cultural windows. But this also presents us with a problem. If the members of your class represent many cultures, each offering a different outlook, then how can you frame a speech that will communicate and will have appeal across these many audiences-within-an-audience?

One answer to this perplexing problem has been offered by Rushworth M. Kidder, former senior columnist for *The Christian Science Monitor* and president of the Institute for Global Ethics. In his book *Shared Values for a Troubled World*, Kidder reports interviews with leading moral representatives of many cultures that indicate the existence of a global code of ethical conduct, centering on the deeply and widely shared values of *love, truthfulness, fairness, freedom, unity, tolerance, responsibility, and respect for life*.²⁸ If Kidder is correct, appeals to these fundamental values should resonate in any culture, and should be well received by the diverse members of your public speaking class. We shall say more about how to effectively engage such values in Chapter 4.

In Summary

How a Course in Public Speaking Can Help You. This class deserves your commitment because of the significant benefits it offers. Personally, you should benefit from the opportunity to grow as a sensitive, skilled communicator, and from the practical advantages such growth makes possible. You

should also become a more effective member of society. Self-government cannot work without responsible and effective public communication, and public speaking is the basic form of such communication. The public speaking class can expose you to different cultures as you hear others express their lifestyles, values, and concerns. Such exposure can counter *ethnocentrism*, the tendency to feel that our way to live is the right way.

Public Speaking as Communication. Public speaking builds upon the basic communication skills that we originally develop as we acquire language and learn how to converse with others. As expanded conversation, public speaking preserves the natural directness and spontaneity and the colorful and compelling qualities of good conversation. Like conversation, public speaking is tuned to the reactions of listeners and makes adjustments to this *feedback*. Speeches are also designed with the reactions of listeners in mind.

In contrast with conversation, public speaking defines the roles of speaker and *listener* more clearly. Public speaking gives prominence to the speaker. The *ethos* of the speaker, based upon audience perceptions of that speaker's competence and integrity, likableness and forcefulness, can be crucial to the success of a speech. A successful speech is carefully planned to be internally consistent and complete. The speaker *encodes* the *message*; the listener *decodes* its meaning. Misunderstandings arise when message and meaning are far apart. The *communication environment* can promote or impede understanding. To achieve effective communication, the speaker must overcome *interference* that can block or distort the message. Successful communication can result in the *transformation* of speaker, audience, and the knowledge they share.

You as an Ethical Speaker. Ethical considerations in public speaking are inescapable. Ethical public speaking respects the integrity of ideas and focuses on the impact of communication on listeners. Respect for the integrity of ideas means meeting the demands of *responsible knowledge*, carefully using communication techniques, and avoiding such practices as *quoting out of context* and *plagiarism*. Responsible knowledge is useful knowledge. It requires having up-to-date information on the major points of a topic, what the most respected experts have to say about it, and how these points affect your immediate audience. Plagiarism is intellectual theft. Being convicted or even suspected of such a crime can damage your *ethos* beyond repair.

Concern for listeners comes as you develop an "other" orientation in your public speaking class to balance the *egocentrism*, or excessive preoccupation with the self, that you may bring to such a class. You can solve the problem of adapting to the many cultures that may be represented in your class if you base your appeals in a global code of ethics.

Terms to Know

ethnocentrism	listener
stereotype	message
feedback	encoding
ethos	decoding

communication environment
interference
transformation
ethics

responsible knowledge
quoting out of context
plagiarism
egocentrism

Application

The Speech Communication Association has adopted the following code of ethics concerning free expression:

Credo for Free and Responsible Communication in a Democratic Society

Recognizing the essential place of free and responsible communication in a democratic society, and recognizing the distinction between the freedoms our legal system should respect and the responsibilities our educational system should cultivate, we the members of the Speech Communication Association endorse the following statement of principles:

We believe that freedom of speech and assembly must hold a central position among American constitutional principles, and we express our determined support for the right of peaceful expression by any communicative means available.

We support the proposition that a free society can absorb with equanimity speech which exceeds the boundaries of generally accepted beliefs and mores; that much good and little harm can ensue if we err on the side of freedom, whereas much harm and little good may follow if we err on the side of suppression.

We criticize as misguided those who believe that the justice of their cause confers license to interfere physically and coercively with the speech of others, and we condemn intimidation, whether by powerful majorities or strident minorities, which attempts to restrict free expression.

We accept the responsibility of cultivating by precept and example, in our classrooms and in our communities, enlightened uses of communication; of developing in our students a respect for precision and accuracy in communication, and for reasoning based upon evidence and a judicious discrimination among values.

We encourage our students to accept the role of well-informed and articulate citizens, to defend the communication rights of those with whom they may disagree, and to expose abuses of the communication process.

We dedicate ourselves fully to these principles, confident in the belief that reason will ultimately prevail in a free marketplace of ideas.²⁹

Working in small groups, discuss how you would adapt this credo into a code of ethics for use in your public speaking class. Each group should present the code it proposes to the class, and the class should determine a code of ethics to be used during the term.

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