Chapter 2

COMMUNICATION

AND

COMMUNICATION TECHNIQUES
1. Introduction

In an era of information super highway and information overload, the term ‘communication technique’ requires much explanation. There are different expressions corollary to this, such as ‘communication strategies’, ‘communication method’, ‘communication style’, ‘communication management’ etc. Though it seems that they have similar meanings they may be different in particular contexts. The term ‘techniques’ in this particular context means the modus operandi of the Catholic Church in Kerala Society whereby they get in touch with the public or make themselves available to people. Again, the mode of operation in reaching out to the public has been different and distinct in the Catholic Church. For example, the methods of operational activities in the European Church are different from that of the Indian Church. Cultural, ethnic and racial differences are important elements to be considered in this regard. Moreover, it would have different expressions too in particular situations. For example, in a crisis situation where public relation is an obligation, it must be a ‘strategy’ and ‘tactic’ than mere technique where as in an organization, the suited phrase may be communication management.

Thus, the mode of operation or the communication techniques of the Catholic Church in Kerala Society, in a wider perspective means, the different communication channels such as ministries, services, apostolate and activities through which the Church reach out to the public, its manifestations and expressions through different styles of communication such as dress code, public appearances etc.
This chapter serves as a theoretical stage setting to the subject of inquiry. It is not at all a detailed analysis of all the theories or models of communication as well. That would definitely be voluminous. The attempt is to give the basic ideas and aspects of communication and its implication in the Catholic Church in Kerala. Communication definition, process, types, the socio-psychological aspects, theological dimensions and the relevance of all those to the Catholic Church are summarized here. It is in the background of this theoretical framework that the communication techniques of the Catholic Church in Kerala are to be looked at.

2. Importance of Communication

It is needless to explain the relevance of communication. The urge to communicate is as old as human existence. It is a basic need for living. It enables human beings to enter into meaningful relationships with others and exchange their experience with them. It is true as Marshal Mc Luhan commented as “media as extension of mankind”. Medium of exchanges are part and parcel of our daily lives. The concept of global village is a virtual reality and it is so intense that the world is alive in our bedroom with a mouse click away or within the reach of a remote control. Furthermore, interest in communication has been stimulated by advances in science and technology. Technological creativity resulted in the invention of telegraph and telephone followed by many others like wireless radio, television, computer, mobile phones, new media, social networking sites, net books, smart phones and such other modern gadgets. Social Networking Sites such as You tube, Twitter, Face-book, Orkut are widespread today and are means of faster communication.

Today psychologists and sociologists are facing new cases and problems related to new media, computer and smart phones, especially among the teenagers and school children. Therefore, the Church can never ignore the importance and relevance of value based communication and media activities in its missions and pastoral activities. Furthermore, she cannot turn her face away from the problems and issues related with media too. Thus, effective
communication through different media should be an important concern of Churches’ communication techniques.

3. Definitions

Questions have been raised concerning the adequacy of any single definition of the term communication as it is currently employed. It should be noted that the eminent American Scholar Jurgen Ruesch has identified 40 varieties of different approaches to this subject including architectural, anthropological, psychological, and political and many other disciplines. It can be applied to both human communication as well as animal communication. Generally speaking, it is the sharing of information, ideas, attitudes and concept of an individual through certain means whether verbal or nonverbal. Information in different fields of communication can be found under cybernetics, language and literature, linguistics, psycholinguistics, group communication, mass communication etc. Any how, some such definitions can give us a clearer picture of the concept of communication and related activities.

Charles H. Cooley defines communication as,

“the mechanism through which human relations exist and develop
all the symbols of the mind, together with the means of conveying
them through space and preserving them in time”

Today the term is used to describe diverse variety of behaviors, processes and technologies.

The definition of communication is given in the Webster’s Dictionary as “sending, giving, or exchanging information and ideas.” And we “send, give, and exchange information” every single day whether we are aware of it or not. Any act by which a person gives or receives from another person i.e., information about that person's needs, desires, perceptions, knowledge or affective states shall be communication. Communication may be intentional or unintentional, may involve conventional or unconventional signals, may take linguistic or nonlinguistic forms, and may occur through spoken or other modes.
It is also defined as a discrete aspect of human enterprise by the literary critic and author I.A Richards as:

“communication takes place when one mind so acts upon its environment that another mind is influenced, and in that other mind an experience occurs which is like the experience in the first mind, and is caused in part by that experience”

It also refers to the process of human beings responding to the face to face symbolic behavior of the other person.

In short, it is the exchange of information, thoughts, messages or meanings between individuals or anything else through a common system of symbols or by speech, signals, writing and behavior. In an ordinary parlance, it is the art and technique of using words effectively to impart information or ideas.

The word communication has the Latin etymology communuis and communicare which means to give a share of, mutual understanding, make known to other and a feeling of oneness etc. Thus, we can say that the basis of communication is sharing and understanding which forms the core values of any religion.

4. Development of Communication

To discuss the development of communication, the researcher depends on the western account of things. As to how and when the language began in India, both in spoken and written form, there is no definite information other than that of Western records. However, it is sure that it must have all began in India.

Man has a gift from nature or God. This is the ability to articulate sound using a sound system. It consists of the very flexible tongue and the teeth ridge, which contributes to the man’s ability to use language. Further, man’s hands are also so formed in such a manner that it enables him to write and keep records of things.

It is believed that hunting paved the way for using voices as the medium. Pre-historic man who went out to hunt would have been attacked by some animals and cried out loudly in panic. This must have been heard as a distress
signal and forthcoming help signal might have sent back. Thus, speech and hearing became the medium of communication in the beginning. Later, body languages or kinesics must have developed. It is said that it took nearly 500,000 years to move from purely oral communication to the earliest writings on the clay tablets. Then after 5000 years, the Gutenberg days emerged in the 15th century. From then it took only more than three centuries for men to draw out a sunburst of communication innovations such as we see today.

5. Functions of Communication

It has got a central role in our daily lives. Communication satisfies most of the human needs. Thus, its functions are diverse and important. Some of them are: physical needs, ego needs, social needs and practical needs. The major functions of communication as promoted by Harold D. Lasswell about 60 years ago are noteworthy. They are surveillance of the environment, correlation of the society, transmission of cultural heritage from generation to generation. There are other functions such as educating, entertaining, informing, catalyzing etc.

6. Process and Components of Communication

Communication, as we have seen in the definition, is an exchange of ideas and information. This presupposes a communicator, message, channel, receiver and feedback. Certain communication models help us to sort out the different components and process of communication in a scientific manner.

Mass Communication scholars elaborated several models. Among these, the earliest one is believed to be that of Rhetoric Model proposed by the great philosopher Aristotle. Later many other models have been developed by scholars and researchers.

In 1947, one of the most used communication models was developed by Claude Shannon, a mathematician and later, Warren Weaver perfected it. Shannon and Weaver listed the major elements of the process of communication as: source, transmitter, signal, receiver, destination and noise.
Another important model was that of Lasswell’s model of communication proposed by Harold D. Lasswell. This American political scientist asked basic communication questions such as - *who says, what, to whom, with what effect.*

There are more models which give emphasis to the factors of feedback, noise, frame of reference etc. Of all these the elements, feedback is the one important factor that distinguishes interpersonal communication from mass communication. The element of noise is also important in the process whereby modern communication scientists give much prominence to it since the success of the communication depends upon this element.

7. Types of Communication

There are different types of communication based on the nature and dimension. They are intra personal, interpersonal, group and mass communication.

7. 1. Intra personal

This is the most basic type of all forms of communication. This is the electrochemical action of the body taking place within oneself. This communication system helps to make decisions based on information received through the senses. It takes place every moment. The study of intrapersonal communication begins with knowing oneself. Its process starts with a stimulus. These could be internal or external, which means that it can be from inside or outside. The sense organs pick up the stimuli and sends it to the central nervous system. Because of the selective perception we pay attention to only a few. Processing of the stimuli is the next step. It occurs at three levels such as cognitive, emotional and physiological. After the process in the thinking, feeling and physiological level, the next activity is transmission. This occurs through nerve impulse.

In this process of intrapersonal communication there are feedback and noise factor. The noise can be internal or external. The same is with the feedback too. There are lots of intra personal variables that affect the intra personal
communication or personality traits such as values, attitudes, beliefs, prejudices, maturity etc. Rationalization, reaction formation, identification etc are some of the factors that affect our intra personal communication.

A theory of ‘Private Language’ has been developed from the understanding of intra personal communications. Given man in a civilization, language is the basic means of communication. For intra personal communication also, language is essential. When language is used for thinking it becomes what is known as private language, which is a subjective affair. In most cases the private language shall be that of one’s mother tongue.

7. 2. Interpersonal or Dyadic Communication

The term dyadic refers to an interaction between two persons. It is a direct face-to-face communication between two persons. It is personal, direct and intimate allowing for maximum interaction and exchange in words and gestures. It is supposed to be the perfect communication that two persons can attain. It is more persuasive and influential than any other type of communication. It involves the interplay of words and gestures, the warmth of human closeness and in fact all the five senses. This is because even the minute reactions are mutually observable. All interpersonal exchanges are therefore a communion and sharing at the most intimate and open levels. Only the one who have our trust and have proved themselves are allowed to cross the barriers of an intimate relationship. Most are kept at a distance.

Interpersonal communication is central to our everyday lives. They take place in a number of forms in daily life such as telephonic conversation, interview, instruction, face to face conversation etc.

Certain characters of interpersonal relationships are the following: variability, duration, frequency, revelation, mashing, support, proximity, anxiety reduction etc. There are different stages for the development of relationships. Some of them are, coming together, experimenting, intensifying, integrating, bonding, etc.
7.3. Media Communication

It lies in the interface between face to face and mass communication. The Latin root of *media* means, middle. This type of communication is distinguished by the use of technology taking place under special conditions, and involves identifiable participants. The recipients are few in number and are known to the communicator. Furthermore, the message is not public. Examples of such kind of communication are point to point telecommunication, surveillance communication such as radar, super market monitors; closed circuit television and home movies. Blake and Haroldsen explains this in detail.14

7.4. Group Communication

A group communication is the process whereby more than two people communicate each other. It can be either face to face interaction, with or without a medium. Further, with or without an assigned leader, in such a way that each person influences and is influenced by every other person in the group.

The groups can again divided into many such as: small groups, big groups, family groups, friendship groups and work groups.

7.4.1. Small Group

The small group may vary in size, but it is generally agreed that the best size in terms of total interaction and greatest efficiency is somewhere between five and seven members. The small group tends to be more informal and less structured, and it can function effectively without a designated leader.

The small group can be again divided in to two: primary groups and discussion groups.

7.4.1.1. The Primary Group

The primary group or psyche group, functions as a support system for its members. Neighbours who get together daily, friends with whom you go to the movies once or twice a month, and the coffee klatch at work are all groups that
usually enjoy conversation as opposed to discussion. The formal restrictions are alien to the primary group, which is generally social and tends to be quite informal.

7.4.1.2. The Discussion Group:

Here a small number of persons meet face to face through free oral interaction among themselves and exchange information or attempt to reach a decision on shared problems. It is difficult to specify the exact number of participants that would make the group discussion useful. It has been found that the character of interaction undergoes a change when one or two persons are added to dyadic communication situation. Similarly, if the number of persons in a group is ten or more, then they have a tendency to avoid participation and remain just passive listeners. Thus, the significance of group discussion is lost because in it each member is expected to participate actively.

Many studies indicate that if the number is kept in between five and nine, fruitful discussion can take place. Effective communication in a discussion group requires sensitivity to the dynamics of the group process. Generally a discussion group is characterized by the presence of one or more leaders. The members still have the shared characteristics like similar religious beliefs, similar ethnic background, race etc. A common purpose or goal is the binding force of a discussion group, whether that goal is specific or broad in scope.

Discussion groups can be either private or public. Private or closed discussion groups are those in which there is no audience to listen to or participate in the group discussion. The open or public discussion takes place before an audience. One of the most important discussion groups namely the problem-solving group is usually private.

7.4.2. The Big Group

The big groups vary in size and there is no formal agreement with regard to the number. It will be a group communication and not a mass communication. But this group tends to be more formal and more structured, and it may not
function effectively without a designated leader. At any cost a certain sort of medium too is needed.

7.4.3. **Family Group**

In a sense this is the most important group communication. It is the best example for group communication because the kith and kin, nearest and dearest relationships bind the members together. They will be highly disciplined in the sense that they are under the direction of ‘family supremo’.

7.4.4. **Friendship Group**

There will be a great amount of informality in this group. The relationship will be cordial and intimate. There may not be any control for this type of group unless certain prescribed agenda of particular intentions are set down.

7.4.5. **Work Group**

Work group communication can be informal and at the same time formal. There will be cordiality and at the same time seriousness towards one’s own works and duties.\(^{15}\)

7.5. **Mass Communication**

The process of communication through a mass medium to a large number of people is termed as mass communication. Mass refers to a large body of persons. The channels through which this kind of communication takes place are referred to as mass media. But today both mass media and mass communication are generally considered synonymous for the sake of convenience. The nature of the audience and the feedback is different from that of other types of communications.\(^{16}\)

Mass communication necessitates the presence of gatekeepers, which means that there exists people or systems that control and process the information before it is disseminated to the public. Audience and feedback are important components here.
Mass media can be broadly classified into print, television, radio, films, mobile, internet etc. Print media has a history of about 500 years whereas the electronic is a product of the twentieth century. New media has only certain decades of history.

7.6. Verbal and Nonverbal Communication

This is a general as well as peripheral division. It is believed that man is born with an instinct for speech. Significant difference between verbal and nonverbal communication are matters more of degree than of kind. It is difficult to distinguish both because in *kinesics* and *proxemics* vocalizations are involved.

Nonverbal communication is usually understood as the process of communication through sending and receiving wordless messages. Such messages are communicated through gestures, body language, cues, gesture clusters etc. We use both verbal and nonverbal communication when we are talking to others and one cannot explicitly judge which is more important and it largely depends upon the circumstances.

In expressing true feelings, most people believe that non verbal communication is more reliable than verbal communication mainly because they are spontaneous and there is no manipulation. Even if we pretend to hide it, our body gestures will reveal the truth.

Non verbal communication occurs in two or more channels whereas verbal communication tends to take place only in one channel. One implication of the multi channeled nature of non verbal communication is that selective perception is likely to operate. If you are visually oriented, you may tune in more to visual cues than to smell or touch. On the other hand, if you may be touch oriented, you may pay particular attention to tactile cues.

Nonverbal communication plays an important role in the communication process. From the clothes the priests and nuns wear, to the music, one select, to set a stage for an evening programme, nonverbal cues which sends message is that are frequently more compelling and eloquent than any verbal statement.
There are certain forms of nonverbal behaviors and its frequent use expresses personal identity and cultural values of an individual.

Because of the popularized reading, people consider body language as the only form of nonverbal communication. However, nonverbal communication includes much more than this. Body language or *kinesics* - the scientific name of body language - is an important way of emotional expression.

*Haptics* is closely related to the sense of touch. Artifacts are personal objects which communicate easily. We use to announce our identities, heritage and personalize our environments by way of dressing, the object we carry etc. It also shows identity and heritage of the person.

*Proxemics* is personal space which also communicates. It is the study of the way people and animals use space. Every culture has norms that prescribe how people should use space.

Another major way of communication is *chronemics* which refers to how we perceive and use time to define identities and interaction. One important type of nonverbal communication is *silence*. It is a very powerful instrument. We use silence to communicate different strong feelings.\(^{17}\)

There is a narrative from the Narayana Guru and Ramana Maharishi episode to this effect. It is stated that Narayana Guru, a sage from Kerala, had gone to meet Ramana Maharishi at Thirunelveli. Followers of both were waiting to have them talk one another to learn from their discourses. They met one another and sat facing each other for hours, but never uttered a word. Then Narayana Guru came back after meeting Ramana Maharishi without articulating a single word. Indeed, this is a kind of communication between two yogis, but common people are also capable of communicating through silence, especially when one has a need of communicating very strongly.

**8. Psychological Dimensions**

The psychological dimensions of communication gained greater interest among the contemporary psychologists since the Second World War.
Experiments showed that people can be persuaded by message repetition, punishment, reward, motivation, intensity etc which lead to an important theory termed as **reinforcement theory**. The same tactics are used to teach rats to navigate a maze and to sell consumer products through advertising. Behaviorists view communication in terms of stimulus response relationship between source and receiver. Those who support Freud’s analysis of group psychology and ego theory tend to regard interactions as reverberations of family group dynamics experienced early in life.

**Cognitive dissonance and cognitive consistency** are some of the important psychological theories put forward by the communication theorists. This applies to both interpersonal and mass communication. In a layman’s language it can be termed as disagreement and agreement to a particular point. People may not tolerate more than a specific degree to a particular disseminated program and there arrives inconsistency or discrepancy. They may avoid the disinterested program, news, views or happenings. Cognitive consistency means that we are more compatible with the disseminated idea and it is easy to attain a desired effect.\(^\text{18}\)

**Cognitive dissonance** is the psychological conflict that results from holding two or more incompatible beliefs simultaneously. The agreement or disagreement towards a communication is an important concern for the social scientists and psychologists from the aspects of attitudinal change and influence. It not only affects the behavior of the receiver but also the perception, vision, opinion formation etc since they are related with the mind or thinking.

One important cognitive processing model put forward by the eminent mass communication theoretician Denis Mc Quail is that of the Elaboration-Likelihood Model of Influence (ELM). According to him:

“it refers to the extent to which a person thinks about the issue and about relevant arguments contained in a message. The model is based upon the assumption that people are motivated to hold correct
attitudes in the sense of their being rational, coherent and consistent with other views”.

Thus, we can understand that the effectiveness of the message disseminated depends largely on dissonance reduction. In a state of dissonance, people will avoid information and situations that might increase the dissonance. If the people’s self esteem is appreciated at a high level, then there can be a reduction in the dissonance. Thus challenge to the essential self perception is an important dissonance reduction strategy.

Different types of communication techniques of the Catholic Church such as the sermons, annual retreats, seminars, bible conventions, campaigns, monthly recollection, examination of conscience, other spiritual exercises and even a confession has in them a psychological dimension. It must be noted that this includes all types of communications ranging from the intra personal (for example daily meditation in the catholic tradition, examination of conscience during mid noon and night) as well as other modes of communication. Even from a wider angle the sacrament of confession has got such a perspective.

Certain others did put forward the concept of selective exposure which includes selective perception, selective retention, selective attention and selective recall.

*Selective exposure* refers to ‘a persons conscious or unconscious choice to receive messages from a specific source’.

These responses from the part of the audience explain why certain changes occur in their attitude after viewing a particular programme and why some others resist the change. The techniques to overcome selective exposure are ‘utility, enlightened self-interest, proximity, involvement, consistency and reinforcing’.

*Selective attention* occurs when a receiver cannot control messages to which the receiver is exposed. Receiver cannot avoid the exposure, and therefore simply select not to pay attention to the message. For example, take the case of a church congregation which cannot avoid exposure to the sermon since they are inside the church. But they may not pay attention to it. Instead of this they may
gaze out, whisper or rub the hands consistently. The factors which influence selective attention are attention span, novelty, concreteness, size, length etc.

Selective perception is the process of attributing meanings to the messages. The receiver selects the perceptions different from those the source intends.

“The different factors that cause the receiver to select perception are puzzling messages, absence of message redundancy, absence of receiver’s schema, early experiences, assumptions, biases etc.”

Selective retention is the decision of the receiver to save or not to save information in long term memory. Certain factors which influence this are absence of highlighting, absence of redundancy, absence of schema, absence of tangible application, primacy and urgency principles.

9. Communication Competency

If others understand what a person is saying or writing, then we can say that the person is competent enough. Thus it can be defined as the ability to make ideas clear to others. It is said that communication competency depends on three components namely, awareness of the communication process, the capacity to produce necessary verbal and non-verbal communication behaviors, and a positive affective attitude towards the communication. Effective communicators exhibit three important elements in their communication. They are assertiveness, responsiveness and flexibility. Let us discuss them in detail since they are important in any communication technique.

9.1. Assertiveness or Aggressiveness

Assertiveness or Aggressiveness is the capacity to state self assured manners, the beliefs and attitudes, take a stand, actively disagree, present arguments in a confident manner, express positive or negative feelings, stand up for oneself without attacking another person and initiate, maintain and disengage from communication.

Two important concepts in this regard are noteworthy. They are masculinity and femininity as put forward by Sandra L. Bem in her researches.
Accordingly, it is termed as masculinity and femininity. Characters of a person who shows assertive nature are that he:

“defends own beliefs, will be independent, dominant, forceful, leader, have strong personality and willing to take a stand.”26

Aggressiveness is assertiveness plus or beyond assertiveness. The terms to describe these communicators are quarrelsome, demanding, outspoken, threatening, hostile, domineering, pushy and belligerent, attacking etc.

Assertive people make requests while aggressive people make demands. Assertive insists that others respect their rights whereas aggressive demand that others submit to them and their views. They often attempt to take away or ignore the rights of others. Assertive people maintain positive relationships while aggressive people often destroy relationships and alienate others. Thus, we can conclude that a communication competent person must be assertive than aggressive.

From the aspect of the communication strategy of the Church in Kerala the above said regulation seems to be unimportant since Catholic Church often executes and implements things in an aggressive, hierarchical and structured manner as a part of their administration and a particular canonical framework so as to get attention of the critics regarding their policies. This is seen in the Catholic Church throughout and especially in the context of severe criticisms.

9.2. Responsiveness or Submissiveness

This quality of the communicator is an added compliment which is termed as femininity aspect by Sandra Bem.27 Responsiveness is the capacity to be sensitive to others, to be a good listener, to make others comfortable and recognize their needs and desires. This feminine nature is very pertinent to the Catholic Church as a whole. A person who engages in responsive communication is often termed in different ways such as helpful, sympathetic, compassionate and sensitive to others needs, sincere, gentle, warm, tender, friendly etc. Often these terms describe stereotypical female images in European culture.
It should be noted that this is not mere submissiveness. Responsive people are amiable, agreeable, attentive, mindful, open, understanding to the feelings of others etc. Submissiveness is responsiveness plus or beyond responsiveness. The former recognize and understand the feelings of others, whereas the later not only understands the feeling of others but also yields to the others requests even though they contradict their own needs and feelings.

The theory states that a communicator must be responsive but not submissive. But in the context of our study it is important to note that both these qualities are appreciated and is dear to the Church. Submissiveness is never treated as a weakness or as negative, but it is the authentic strength of the Church throughout its charitable and related activities. Mother Teresa of Calcutta and Damien of Morocco were created in the human history with this virtue. The vow of obedience taken by the priests and nuns of the Catholic Church is a fitting example to illustrate this argument. This particular vow is not a weakness or a person’s negative quality but it is something for the greatness of humanity or the local Churches, provided properly channeled and taped.

9.3. Communication and Versatility

An efficient communicator will have the capacity to be appropriately assertive and responsive depending on the context. This competency is termed as versatility. Certain terms that describe this quality are:

“adaptable, accommodating, flexible, changeable, open minded, multifaceted. Those who lack the versatile character are inflexible, rigid, unaccommodating, obstinate, headstrong, uncompromising, stubborn and unyielding”.28

10. Communication of Tolerance-Disagreement and Conflict

The impact of communication in disagreement and conflict is important with regard to this study. Disagreement is simply a difference of opinion. It allows the relationship to remain stable and productive. Disagreement doesn’t necessarily lead to conflict and it should not be the case. People can disagree
loudly, strongly, and for long periods of time. But they can also disagree quietly, softly and for long periods of time. Conflict occurs primarily when the level of affinity between the communicators is low.

Conflict arises from intolerance, which is indeed lack of communication. It is nothing but the inability of individuals articulate - legitimately and to receive legitimately. Hence, conflicts should be taken as an inability of individuals communicating and hence it should be treated as the absence or lack of communication.

Conflict is characterized by hostility, dislike, belligerence, distrust, suspicion, antagonism etc. The verbal and nonverbal cues generally demonstrate the conflicting situation.

In contrast to this, the communication of tolerance is important from a Christian perspective. Tolerance of disagreement is defined as the amount of disagreement in which a person can engage before being thrust in to conflict with another person.29

Even an average level of difference of opinion can lead to conflict. People with this type of personality will be in conflict much of the time. These persons might be dogmatic or authoritarian by nature. They are not very flexible and lack adaptability. We do see this in lot of negotiations, discussions, mutual talks etc. The communication strategy of almost all democratic organizations is to maintain maximum tolerance. This intention of high tolerance depends on certain factors such as the desire to keep the friend as a friend, coworker etc.

We find this communication methodology as a strategy in the Catholic Church in different cases such as inter religious dialogues, couples counseling especially in a marriage tribunal case, long hours of teenage counseling etc.

There are lots of reasons for the origin of a conflict. Some of them are:

“low self esteem, other person’s faults or failures, extremely low liking for each other, dissimilar cultures collision, persons having high aggressiveness and overbearing, negative power tactics, demeaning language, negative nonverbal messages, disagreement for
extremely long periods, feeling of devaluation, the creation of a defensive atmosphere etc”.30

They are destructive for relationships and must be avoided through proper management and tactics. One important way to prevent the conflict is an attempt to find a common ground or similar attitudes and beliefs. This is well referred as *huntin homophily*. That is perceived as the similarity between a source and a receiver. The more a person feels similar to another, the better the communication and lower the likelihood of conflict. Other ways are affinity seeking strategies, avoidance of situations in which conflict is likely to appear, an open mindedness, careful selection of the topic on which one argues etc. It should be stated that in many cases the Catholic Church in Kerala Society is a failure in this regard. Tolerance at its zenith must be the mantra of Church irrespective of any sort of provocation.

11. Change and Communication Networks

For decades, communication scholars have studied why people adopt certain innovations and reject others. Changes and innovations are an important concern in any organization. Everett M. Rogers, one of the pioneers in development communication suggests that,

“an individual’s network links are important determinations of his or her adoption of innovation”.

11.1 The Bridge

There are lots of communication network roles which are distinct and different. The first role is called *bridge*. This is a person who connects two or more groups in a system because of the person’s position as a member of one of the groups. Bridges are important in the change process because they have a close and influential relationship with the other members. *Change agents* should target the bridge to assist with introducing a change.

When we analyze the communication techniques of the Catholic Church in Kerala we observe that there are a lot of bridges and change agents so as to
maintain the tradition of the church as well to implement new ideas and pastoral plans. The Catechism teachers; Basic Christian Community leaders, Sacristans, Kaikars etc. are brand ambassadors or change agents which are real bridges.

11.2. The Liaison

A liaison is another network role. He is a person who links two or more groups in a system without being a member of any specific group. This person is often referred to as a linker or linking pin within the organization. According to Rogers:

“Liaison is the cement that holds the structural brick of an organization together. When the liaison is removed, the system ends to fill into isolated cliques.”

11.3. Gatekeeper

Another important network role is gatekeeper. He is an individual who is located in a position in the communication structure with the ability to control the flow, progression, and movement of messages throughout the institution or organization. They have more access to much of the information that flows upward or downward in the system. They control access to information, ideas and concerns that members of an organization might need to have. The gatekeeper decides which information will go forward and which will not. They have the potential to colour the mental pictures of peoples understanding of what is happening around the globe.

This concept is very important in the process of communication since he is a person who can open or close the information gate with enough influence or authority. If gatekeepers’ selections are biased, the audience’s understanding will be biased. The gate keeping literature is vast and it gains more attention in modern communication scenario. It is not a negative concept. They are inevitable and useful. But its effects must be thoroughly checked by news value, objectivity, authenticity, audience feedback etc.
11.4. Opinion Leaders

Another change agent or network role in the process of transformation is opinion leaders. They are informal leaders who can provide valuable information or advice about the change or innovation. They have the ability to influence other person’s attitudes and behaviors in a desired way. They are not born or appointed, but are maintained and perpetuated by competence, accessibility, homophily, willingness to the communicator and referent and expert power with others.

11.5. Conditions for change in the Communication process

1. Create the needed resources
2. Support by both the formal and informal communication networks.
3. Involvement of the people who are expected to implement the change from the initial process.
4. Every change must show obvious, positive results soon.
5. Change that is gradual, carefully organized and orderly is more likely to be accepted than change that is forced, massive, unpredictable, disorganized or disorderly.36

12. Flow of Communication

It is also important to know how communication flows from one level to another or from sender to receiver to analyze the techniques. In this regard certain concepts such as one step, two step and multi step flow of communications are relevant.

One step flow means the message is directly transmitted from the sender to the receiver without any intermediaries. It was believed earlier that communication had powerful effect on all. This led to the theory of hypodermic needle or one step flow. Two step flow assumes that individuals interact in groups or networks. Here the opinion leaders play an active role. Here information goes from the source directly to the opinion leaders, who act as step one, then from them through interpersonal communication to the rest of the
public, thus achieving the step two. In multi-step flow of communication or \( n \) – step flow as often called, there will be an interlocking style of communication in social groups.

We witness all these types of communication flow in the Church scenario, which will be detailed in the coming chapters.

13. Communication of Social Support

Socio scientists have been analyzing and exploring in fascinating detail the effects of social support, caring, hospitality etc which are very peculiar in Catholic communication. Thus, social support communication gains importance from the perspective of the researcher. A tentative definition of the same is the following:

“It is the subjective feeling of belonging, of being accepted or being loved, of being needed for oneself and for what one can do”\(^{37}\).

The psychological perspective emphasizes the individual’s subjective sense of being supported or support availability and satisfaction. This aspect of social support is very customary, traditional and regular in the Church. No one can deny that supporting and comforting are not important activities from a psychological point of view. Even minor upsets and distresses can negatively affect health and well being of an individual. In that instance emotional support and relationship developments are very conducive.

We know that Christmas cards and related messages of peace and prosperity are communication with less feedback. But these greeting cards, card of remembrance and get-well cards are important means of supportive communication. In this regard researches in micro- sociology elaborate a \textit{theory of facework} which assumes that saying the right thing involves selecting a message that is appropriate. This is a politeness theory of positive and negative faces. Positive face states that all persons want others to show acceptance of the self image they project in interaction whereas negative face is the regard of freedom from imposition.\(^{38}\)
The areas of social support communication in the Catholic Church comprise distinct arenas and social services ranging from pre-marriage, marriage, teenage, youth, parent, old age etc. It must be noted that the daily prayers and spiritual exercises of any religion has got an important dimension together with the spiritual one. We know that in any relationship, everyday talk is very important. Everyday talk implicitly performs six primary functions such as information, detection, ventilation, distraction, perpetuation and regulation.\textsuperscript{39}

In this context, it is appropriate to remember the concept of \textit{logo therapy} developed by Dr. Victor Franklin, the eminent psychiatrist who survived the concentration camp of Auschwitz. The social support of his family, the sweet remembrance of his wife and children, the deep faith etc led him to survive amidst the most inhuman, atrocious and outrageous situations the history ever heard of. The title of his famous book itself is \textit{"The Search for Meaning"}.\textsuperscript{40}

We are not making a stringent statement by establishing that a particular religion is a must for this supportive communication. One cannot deny the fact that in circumstances of ordinary day to day conversation between two people, even if they are agnostic, words of support, value, soothing words and care emerge spontaneously. The background of religiosity and consequent spiritual attitudes help the person to overcome the factors of noise in this particular supportive communication by ornamenting values of tolerance, trust, cordiality, hospitality etc.

Take the case of a nun or missionary working in a social service institute or a leprosy centre without any remuneration. Concrete examples of this point of view are evident in the charitable activities of an organization. One may do a nursing work in any unhygienic circumstance if he or she would be well paid. But the same activity without any remuneration, praise or reward needs certain supernatural qualities which we believe is the input of religiosity.

One may argue that he can perform all these without the help of religion. But then in such cases, one has to be both capable and competitive enough to self create the values and similar values that common people can easily and instantly borrow from religion with an authority of religion. Thus, one man say
that practically, it is not possible to function so without the support from some religion. It is evident from the marvelous work of Saint Mother Theresa.\textsuperscript{41}

The story of Mother Teresa of Calcutta is well suited in this context. Once, few inhabitants complained to the police against her activities accusing her that she is converting Hindus to Christianity. The police inspector arrived for the enquiry. After few minutes of close observation of the real situations, the police officer commented towards the complainants like this: ‘we will quit her, from this place; but it must be assured that you would do the same duties that she is doing now’.

When we speak out of this social support we see that the ties that bind it ranges from different levels such as individual, group, family, society, network etc. This includes all memorable messages; get well greetings, positive stories of survival and resurrection and other semantic networks.

\textbf{14. Communication Theology}

Though theology and communication are distinct disciplines, each with its own methodology, theology has something to say about communication and vice versa. More than that, there are elements of communication within theology, and communication can rejuvenate and revitalize the flow of theological reflection. In a wider perspective the term communication theology embraces the whole theology from creation to parusia. From a Christian understanding this is a concrete theological principle under which different categories of theologies such as systematic, biblical, pastoral, mission, ecumenical etc are included and the element and characters of communication are basic to all these types of theology.

‘God is not a solitary individual in lonely isolation.’ It is a trinity of persons in deep interpersonal communion. This is deep rooted in the Sacred Scriptures. Divine communication or Gods revelation means a disclosure or a process of unearthing. This aspect of revelation is evident in the Holy Bible, both in the Old and New testaments.\textsuperscript{42}
In the Old Testament statements Gods’ communication is generally known as revelation and the feedback to it is faithful response. Response of the believer, leads to proclamation of good news in his life situations. Creation is one form of Gods’ communication outside Himself to humanity to build a community of love among all people, and human beings are expected to respond to that. We see that God chose prophets, revealed, spoke to and through them, and prepared them for a definite purpose and send them out with a divine mission of prophetic proclamation. Their main duty was to communicate the message of Kingdom of God, which they received from the Almighty.

The New Testament agrees to the same. The revelation reached its zenith with the incarnation of Jesus Christ. He was the fullness of revelation. The Father in heaven revealed at many instances who the son is. Thus we can see that there is a theological development about the divine communication from the divine word. Later on in history, the tradition of the Church and teachings of the Fathers of the Church served this purpose more vividly through their interpretation of the Holy Bible. St. Augustine, St. Thomas Aquinas, St. Bonaventure, St. Jerome and other Fathers of the Church continue the list.

In this respect one cannot avoid paying attention to the revelations of Vasula Readen and such related personals in this electronic era, especially in the European countries, regarding the communication of God to humanity. Though they are considered as personal revelations, popular devoutness or pious interpretations, they too add sumptuousness to this.

God’s love is another aspect of communication from Christian theology. There are two Greek words used to mean two types of love. Love as ‘Eros’ is a desiring love, wanting love or conditional love. But love as ‘agape’ is self giving love, overflowing and unconditional. God loves as ‘agape’. It is the very existence and nature of God to love. Such love is also a communicating love, which communicates not only just ‘agape’, but also a whole system of things.

Generally speaking, the concept and dimensions of communication theology is manifested throughout the visible communication techniques and activities adopted by the Catholic Church. It is in itself a self disclosure. An
understanding and close analysis of the activities of the Church in general and its vision - mission - action style enable one to get a better understanding of the communication techniques in the Kerala Church in particular.

15. Religious Communication

This categorization in itself is very wide and perplexing because it has got both connotative and denotative meanings. It can be explained only in terms of a particular religion, faith, custom, belief etc. A tentative explanation in a general sense is that it is the communicative activities of a religion, religious leader, or even a particular person having religiosity. It comprises different dimensions of external - internal, spiritual- secular, personal - community etc.

One cannot deny that an individual's personal faith expressions and prayer is not a religious communication since, religion is something related with one’s communion towards an extraordinary power. Furthermore, it is not confined to any particular religion with a structural base or institutionalism. Religions always motivate people to act, and it has a way of connecting itself to everything.45

16. Church - a Paradigm of Communication

Church by its very nature is called to be a communicating society. Her basic mission and ministry are to communicate the Good news (Gospel) and God’s love to His creatures till the end of the world. This is done in three fold ways by proclaiming the good news (kerygma), a living community (koinonia) and a caring service (diakonia). These are ‘communicative actions’ as noted by eminent sociologist Habermas.46

This communicative action is the continuation of the accomplishment that was revealed from the very beginning of creation itself. There exist a Triune communion of God, the Son and the Holy Spirit. It is believed that human communication itself is an echo and reflection of the Trinitarian communication.
The Church exists in order to bring people into communion with God. Thus, it opens them up to communion with each other. According to Avery Dullus:

“it is a vast communication network designed to bring people out of their isolation and estrangement and to bring them individually and corporally into communion with God in Christ”.47

The concept of a living community or a community of fellowship is very important in the Church. The Church is not a believing community alone. It is also a communicating community.

‘She is charged with the mission to witness, to preach, to communicate, to be the word and the sacrament, to be the medium and message of salvation, bringing all as the symbol of hope’48

Christians must testify to the fact of the good news that Christ came to set us free, that is, to set persons free from personal sin, from corporate bondage, and from all kinds of oppressions such as spiritual, mental, social, physical, economic and political. This is evident in the beginning of the Galilean ministry of Jesus at the synagogue. There Jesus stated that:

“the spirit of the lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.”49

This good news is for every person, regardless of location, belief, creed and colour. But since the good news is the news of liberation, it has a definite bias toward those who are most in need of liberation— the poor, the weak, and the defenseless. For Christians, the primary role of communication therefore is to aid in the process of liberation. This is very unique in the missionary activities of the Catholic Church in Kerala Society also throughout her activities in the field of education, charity, social service, hospital ministry etc.

The dictionary meaning as well as the practical meaning of communication gives importance to exchange of information or occurrences of events between
certain people and things only. None gives sufficient emphasis to communication as a relationship or *relagare* as we have seen in the introductory part of this chapter, which involves persons and things or a relationship of which we are all an integral part. Thus from a Christian perspective, communication means a process in which relationships are established, maintained, modified, or terminated through the increase or reduction of relationship.

‘A communicative spirituality is basically a relatedness or openness in a triple dimension such as the openness to God, the openness to self, and the openness to others.’

The good news requires that communication in the community takes into account all persons, and that it deals with them as sons and daughters of God. Communication that does otherwise, that treats persons as objects, is in fact oppressing them. Christians therefore have an advocacy role, to proclaim the good news and to work toward the fulfillment of its promise.

Thus, Church must serve as a good model of communication, a paradigm filled with divine qualities not as an oppressor but liberator in its true sense.

17. Messiah the Communicator

Messiah is often termed as the perfect communicator in many respects. The communication model and way of expression of this ‘guru’ is relevant from different dimensions.

First of all, the very incarnation was a communication to the humanity. It was a communication technique of God, the father and the Holy Spirit from the very inauguration of the world itself. Jesus very mission was proclamation of the Kingdom of God. He did it mainly through preaching, teaching, healings etc. This communication and communion still continues in many forms in the Church through the salvation activities. After His death, His disciples took up this activity as per the Divine Master’s order as we see it in His commissioning of the disciples in the Bible likewise:
“go therefore and make disciples of all nations, baptizing them in the name of the father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember I am with you always, to the end of the age.”

The threefold communication of Jesus’ such as preaching, teaching and healing is very evident in the Holy Bible. Furthermore, there was a master plan for His communication. All the elements and variables of communication such as intrapersonal, interpersonal, medio, group and mass are explicit here. Opinion leaders were very active during that time itself as in other society. The network plan of Jesus too is important to note.

The authorization for the authenticity of communication, persuasive communication based on source’ credibility, quality of communicator, art of preaching, power of delegation, the non verbal messages, total dismissal of noise factors, audience awareness, response to the feedback, effects of communication as conversion etc makes Jesus a perfect communicator.

The different forms of communication are very obvious in Him. His intrapersonal communication is manifested in and through the Bible. He spends more time in loneliness and prayer, communicating to Abba the Father. He did his homework well meditatively and discussing everything with His inner self:

“when day light came, he left the house and made his way to a lonely place.”

There are ample evidences in the Holy Bible for His interpersonal communication. During that time it was done with people on a journey, on the way side, inside homes in teaching situations etc. St Luke, one among the prominent Gospel writers describes Jesus as a walking preacher. He mostly communicated in small groups respecting their culture and particular Judaic background.

The effectiveness of Jesus message lies in the observation of Marshal Mc Luhan namely, “medium is the message.” He was very definite about the expected effect or feedback of His proclamation. The target audience was also there in His mind. Though there were ideological conflicts among the Pharisees,
Sadducees and High Priests, He left no room for any misinterpretation among the believers. There were special sessions of sharing among the disciples, interactive sessions, attitude formations, time for clarifications etc in His mode of communication.

The effectiveness of Jesus’ communication from a theoretical perspective is very interesting. He effectively implemented the two step, multi step flow of communication to spread the good news. Again, certain theories such as magic bullet, uses and gratification, agenda setting etc are important in this context. Their analysis gives us more clarity to the message disseminated by the Divine Master.

An important one among them is the magic bullet theory or hypodermic needle theory. Media is viewed as a syringe loaded with a dose of message content and aimed at the receiving masses. Messages are treated as bullets here. It goes straight to the intended target, with the intended effect. According to it, if the message hits the target it has the desired effect. The media is powerful here to the extent of imposing the message on the hearers even at the risk of his freedom. But this trend never go in tune with that of Jesus methodology. To exert pressure against human freedom is not His method. He always seeks human freedom. Of course, certain supernatural qualities or faith are showered to the concerned persons who meet Messiah. But it is up to the hearer to follow it or not. He can ignore the word of God. This is evident from the classical parable of the sower. We read it thus:

“a sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. Some fell on the rock; and as it grew up, it withered for lack of moisture. Some fell among the thrones, and the thrones grew with it and choked it. Some fell on the good soil, and when it grew, it produced a hundred fold.”

There is an interesting comparison for this with that of the communication process. The sower is the source, the seed is the message, the hearer is the receiver and hundredfold and sixty fold production is the feedback. There are a
lot of noise factors such as the bad soil, lack of moisture, rock, thrones, pathways etc. Hundred fold production refers to the maximum feedback or creative response from the part of the hearer. The communication process repeats again in a cyclic process, as some communication model states, when the hearer after accepting the word of God and producing hundredfold, acts vehemently as a strong communicator to impart his beliefs and witness the Christian message.

It is true in the sense that Christians or Church are called to be the farmers, sowing the seed of the Word of God in the world. Of course, the farmer must sow his seed only in a good ground, avoiding maximum noise factor, so that it will be fruitful to its maximum. And there are often a lot of things he can do to prepare the soil. This refers to the authenticity, reliability and credibility of the source, namely the Church and its authorities. Thus the parables and words of Jesus in the light of modern theories of mass communication gives us more luminosity and guidelines for the activities of the Church.

18. Communication in the Church

The primitive Church was deeply interested in the Kerygma. The early Church communicated mostly about the risen Lord. It was mainly through the oral tradition of the disciples who were real witnesses of the Lord. After this the Gospels formed. This type of preaching and teaching continued for several centuries. Then the written documents initiated the reformation period. The first book to be printed by Gutenberg at a massive level was the Holy Bible or the ‘Vulgate’ itself. It took several centuries more to proliferate this multiplication of the Word of God. In the modern era where there are high exposures for the electronic communication, distinct modes of new media as well as new techniques of communication, the Church must change accordingly.

That is why communicative spirituality, pastoral communication, evangelical communication etc attains great importance among the catholic circle. Several doctrines of the Church had given great stress to this. Further more, much stress has been given to the public relations or public
communication of the Catholic Church than ever in this century. The real intention of the public relation is not to give publicity, advertisement or introduction of marketing technique. The Catholic Church is not at all concerned with much publicity. Her main concern is to do good. Some of her major concerns are to give proper information, interpretations and teaching to tackle the day to day crisis related with Christian life. It is not at all a reactive style but a proactive style as per the modern business parlance. It has a biblical basis too:

“so let your light shine before others that they may see your good works and glorify your heavenly father.” 57

19. Nonviolent Communication

The social communication of the Church which is so intimate with that of Jesus is related to a new mode of communication in modern era known as the non violent communication. The very wordings may smell that it is from the greatest practitioner of non violence namely, Mahatma Gandhi. There is no doubt that the bits and pieces of this quality existed in his language, messages, actions, body language, way of life etc. But a theoretical base to this was proposed by Marshall B. Rosenberg. 58 Nonviolent Communication (NVC) is sometimes referred to as compassionate communication too.

Its purpose is to strengthen our ability to inspire compassion from others and to respond compassionately to others and to ourselves. NVC guides us to reframe how we express ourselves and hear others by focusing our consciousness on what we are observing, feeling, needing, and requesting. It is a language of life, love and harmony and at most compromise.

The process of communication is very simple. There are two dimensions for this. They are empathic listening and honestly expressing. The first one consists of observations, feelings, needs and requests. The later consists of openness, true expression etc.

In this type of communication we must be trained to make careful observation free of evaluation, and to specify behaviors and conditions that are
affecting us. We learn to hear our own deeper needs and those of others, and to identify and clearly articulate what we want at a given moment. When we focus on clarifying what is being observed, felt, and needed, rather than on diagnosing and judging, we discover the depth of our own compassion. Through its emphasis on deep listening—to ourselves as well as others—NVC fosters respect, attentiveness and empathy, and engenders a mutual desire to give from the heart. The form is simple, yet powerfully transformative.

In a strict sense this is more than a process or a language. As our cultural conditioning often leads our attention in directions unlikely to get us what we want, NVC serves as an ongoing reminder to focus our attention on places that have the potential to yield what we are seeking—a flow between ourselves and others based on a mutual giving from the heart. So more than a process and a language it is the mutual agreement between two hearts. That is the best communication we needed.

Here the audience awareness or audience analysis which is important in the ordinary communication to enhance maximum reach and minimize noise is not so important since the use of NVC does not require that the persons with whom we are communicating be literate in NVC, or even motivated to relate to us compassionately. If we stay with the principles of NVC, with the sole intention to give and receive compassionately, and do everything we can to let others know that this is our only motive, they will join us in the process, and eventually we will be able to respond compassionately to one another. This may not happen quickly, but it will inevitably blossom into magnificent results, when we stay true to the principles and process of Nonviolent Communication.

As the name implies, this approach to communication emphasizes compassion as the motivation for action rather than fear, guilt, shame, blame, coercion, threat or justification for punishment. In other words, it is about getting what you want for reasons you will not regret later. These techniques allow you to make conscious choices about how you will respond whether you get what you want, or not.
Though there are a lot of criticisms against the Catholic Churches activities today, especially in the educational sector in Kerala, this mode of communication is very basic to her. We cannot deny the fact that there intruded certain tendencies in the due course of time whereby the original spirit and charisma might have faded away because of several reasons.

On the whole, this is a proactive language than reactive language.\(^{59}\) The language and skills will assist us in dealing with the major blocks to communication such as demands, diagnoses, criticisms and blaming. Practicing of this will help us to minimize the likelihood of facing defensive reactions in others, enables us to make clear requests, helps us to receive critical and hostile messages without taking them personally, giving in, or losing self-esteem and this is useful with in our family, friends, students, subordinates, supervisors, co-workers and clients. Furthermore, these skills will be useful in our own internal dialogues or intra personal communication so that there will be integral changes in our relationships and dealings.

Even if people practice this as a mechanical technique, spirituality is at the base of Nonviolent Communication and they learn the mechanics of the process bearing it in mind. The name of God, according to Marshall B. Rosenberg, is “Beloved Divine Energy.” One is connected with Beloved Divine Energy when one is connected with human beings itself. According to this theory, God will be very alive in oneself.

It is not just something one feels, but it is something people manifest, something we do, something we have. Manifestation means giving ourselves in a certain way. That is an honest expression of what’s alive in us in this particular moment. To give a gift of one’s self is a manifestation of love. It is when you reveal yourself transparently and honestly, at any given moment, for no other purpose than as a gift of what’s alive in you. Not to blame, criticize, or punish. Just “here I am, and here is what I would like.” The sacrament of confession in the Christian tradition has got such a dimension of openness.
20. Towards a New Culture of Social Communication

In the light of modern communication theories, models and developments, we can summarize that communication is very instinctive as well as basic to God and Church. Communication of the Catholic Church as a whole, instigates its inspiration from the belief that human beings are created in God’s image and likeness.

The basic philosophy or inspirations behind all the activities of the Church originate from the key idea that human beings are called to establish communicative relations with each other. The famous theologian of the Catholic Church and the Archbishop Emeritus of the Archdiocese of Milan bring forth the idea that:

“the gospel of Pentecost is the gospel of communication.”

Here, all the closed channels since Babel, which means the opposite of communication such as division and disunity, re-establishes. Thus, the Church emerges as a sign and instrument of communion with God and of the unity between men.

The golden rule as we see in the Sermon on the Mount teaches the great principle of love for enemies:

“Love your enemies and pray for those who persecute you”.

The completion of a person, according to the commandment of Jesus, demands the community with other people. Since God is communion and communication, human beings too enter into communication and also removes everything which hinders this process. Thus the role of the Church is to create a new culture of social communication.

Ultimately on a final analysis, one can see a distinct objective in the communicating efforts of the church. The objective is to make every man a better man and a better human being who is well rooted in all human values the Church teaches. Further, through creating such better human beings it becomes possible to create a better society were human beings can live meaningfully, satisfying both empirical, existential as well as transcendental spiritual needs.
Notes


15. **Brown Rupent**, *Group Processes - Dynamics Within and Between Groups*, Basil Black Well, UK, 1988, p.120.


18. Mc Quail Denis, Ibid., p.516.
19. Ibid., p.517.
22. Gerald Stone, Ibid., pp.94-95.
23. Ibid., p.97.
24. Ibid., pp.74-75.
25. Ibid., pp.75.
26. Ibid., p.77.
27. Ibid., p.77.
28. Ibid., p.79.
29. Ibid., p. 118.
30. Ibid., p.121.
32. Gerald Stone, Ibid., p.133.
35. Ibid., p. 178.
36. Ibid., p. 137.
38. Ibid., p.30.

44. Ibid., p.48


47. Edappilly Dr. John, Ibid., p.40.

48. Ibid., p.40.


51. St. Matthew, 28.7.

52. Edappilly John Dr., Ibid., p.61.


57. St. Mathew 5.16.


59. Ref. Covey, Sean; *Seven Habits of Highly Effective Teens*, Fireside Rockefeller Center, New York, 1998.

60. Genesis 1:26, Wis.2.


63. Matthew 5.44.