

COMMUNICATION THEORY AND PRACTICE



Theory and Practice of the Conditions of Communication

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THE VALUE OF COMMUNICATION THEORIES

The appreciation and study of human communication arises from research, observation, practice, and theories that explain the phenomena, realities, and facts of communication; the various components, characteristics, and qualities of human expression and exchange; and the innumerable circumstances, conditions, events, and experiences it creates, in our occurring world, throughout life.

Communication theories, as systematic, scientific explanations, offer principles and practices, models and metaphors, patterns and paradigms that unify and clarify facts, that define and describe the essence of expression and exchange, that create comprehension and understanding for interactivity and its influence and effect on being and becoming, on existence and reality, through countless circumstances, conditions, contexts, and events experienced in life. Although no theory offers an absolute explanation or representation of reality, we advance our comprehension and understanding of communication – we advance our skills, practice, and proficiency – using the facts, components, and qualities of human expression and exchange in theory.

OBSERVATION, RESEARCH, PRACTICE, AND THEORY

Working nearly fifty years in the business of business communications as a communications specialist, strategist, creative director, writer, and designer, to mention a few areas of my experience and expertise, I have always been fascinated in the nature of human expression and exchange especially in learning and knowing what works and what doesn't work to produce intended outcomes. Accordingly, I have a deep interest in the exploration, observation, study, and research of communication and the practical, productive application of models and theories, assumptions and ideals, opinions and principles. My background in business communications includes promotional and motivational communications; advertising; public and professional relations; internal and external corporate communications; technical, educational, clinical, and scientific writing; public speaking and broadcast media; professional education, instruction, and training programs; and leadership training and personal coaching. Besides the research of professionals and theorists, I have also conducted various forms of research over the years for my clients including surveys, one-on-one studies, image and message testing, focus groups, market analyses, and more.

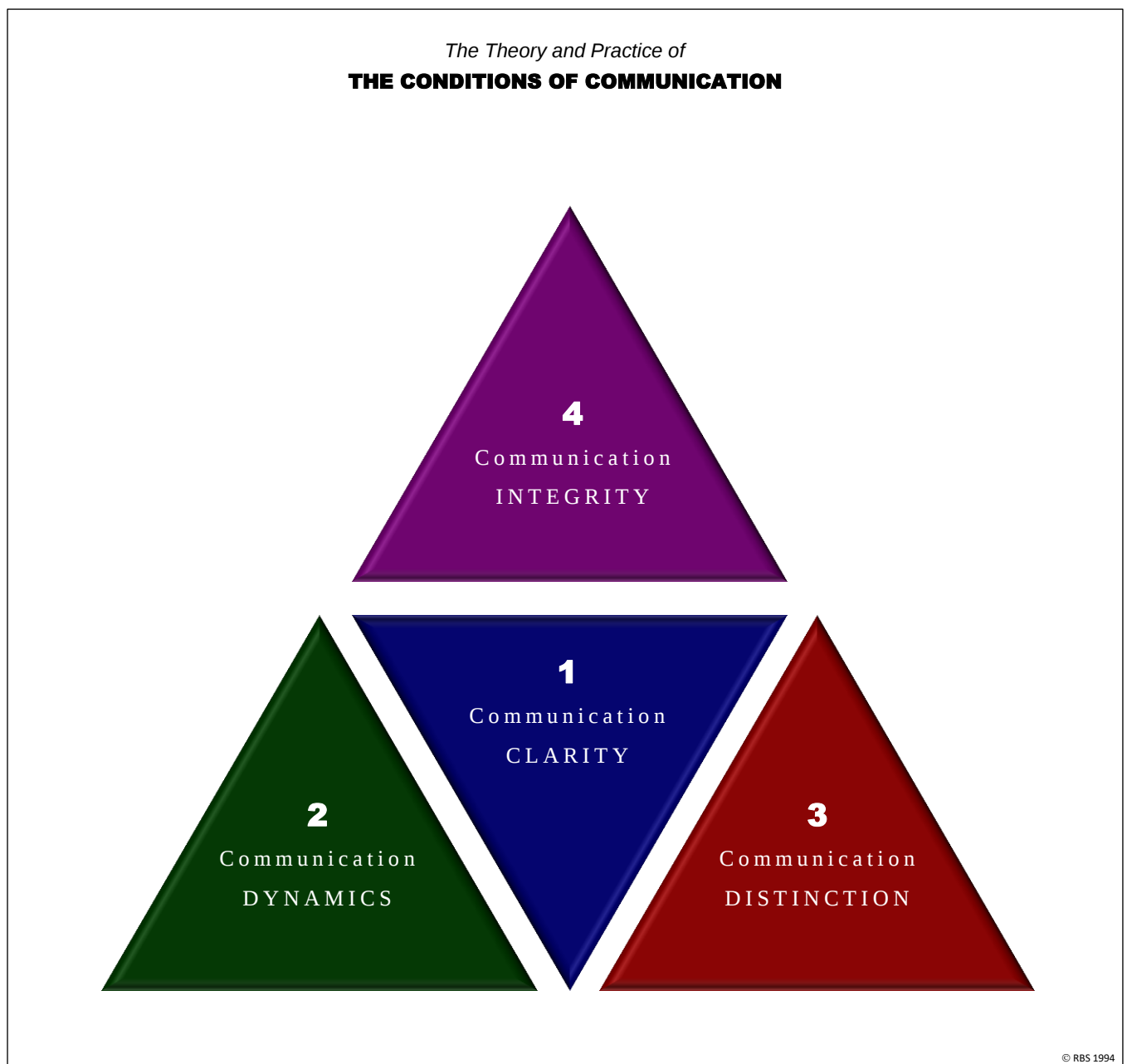
In my expertise and experience, I have come to recognize certain facts, realities, and phenomena of human communication; accordingly, I have established a series of theories, based on universal truths, which advance our knowledge and understanding of expression and exchange, which advance our skills, practice, and proficiency for achieving full self-expression, for reaching desired outcomes, for satisfying our needs, wants, and desires in life. The Theory and Practice of the Conditions of Communication is tenth in a series.

THE CONDITIONS OF COMMUNICATION

The intention of all communication, in our existence and survival, is to create the awareness for, attention to, and actualization of our needs, wants, and desires in life. In fulfilling and satisfying our needs, wants, and desires, the communication intention then is to generate messages and meanings so that they are effective and efficient in achieving our desired results. By bringing about the right circumstances, the right conditions in our communications, we are more successful in our interactions with others. While communication circumstances define the settings and situations of expression and exchange (they are contextual in nature), communication conditions define the fundamental requirements of successful expression and exchange; they are basic and necessary for generating quality, effective communications. Accordingly, communication conditions contribute to audience attention and awareness, interest and involvement, comprehension and understanding, retention and recall. In establishing communication conditions, we can create greater meaning, relevance, and value with audiences, however, before we can even think about achieving these worthy ideals, we must first create audience appreciation and like, confidence and trust, belief and acceptance for the message and its meaning while we also generate like, trust, and belief in us, as communicators, and the relationship we seek to create. In our knowledge and appropriate use of communication conditions, we are more effective and efficient in communicating, relating, and creating life with others.

The Theory and Practice of the Conditions of Communication define and describe the essential requirements of expression and exchange; they are clarity in communication, dynamics in communication, distinction in communication, and, most importantly, integrity in communication. Communication conditions work in parallel with communication components and characteristics. While the Theory and Practice of the Components of Communication involve communication intent, content, audience, method, presence, and delivery, the Theory

and Practice of the Circumstances of Communication involve the intellectual, emotional, spiritual, ethical, relational, and physical qualities and attributes of communication. These three theories and their constituent parts form the mechanism of communication for creating effective, efficient expression and exchange. Communication conditions, components, and characteristics are interdependent, mutually reinforcing theories and practices that advance the performance and productivity of communication creating value and optimal outcomes. Seldom, if ever, do we think of communication as having a mechanism of action nor do we think of communication as having conditions, components, and characteristics of expression and exchange. And yet, in acknowledging them, in understanding their features, functions, benefits, and overall delivered value, and in putting them into practice, we appreciate the mechanism of communication for achieving quality communication.



COMMUNICATION CLARITY

The first requirement of communication is to bring about clarity in message and meaning; clarity contributes to comprehension and understanding. Without audience sensation, perception, and interpretation, without audience comprehension and understanding, there is no exchange in expression and exchange; there is no communication. As such comprehension and understanding are fundamental to communication. We appreciate this because the Theory and Practice of the Fundamentals of Communication embrace expression and exchange, listening and observation, comprehension and understanding, and response and reaction. Moreover, the goals of creating attention and awareness, interest and involvement with others in communication are not in the least possible way able to be accomplished without clarity for comprehension and understanding.

Clarity is described as a communication condition of being intelligible, lucid, and clear; articulate, coherent, and consistent. In being intelligible, visual clarity demands legibility, the quality of being clear and discernible, and readability, the quality of being engaging and appealing. Besides legibility and readability, verbal clarity demands audibility, the quality of hearing clearly and discernibly, and listenability, the quality of hearing easily and pleasurably. In being intelligible, clarity is all about simplicity and precision so that even the most complex and complicated messages and their meanings are lucid and clear, accurate and exact. In being meticulously and precisely articulate, clarity involves conditions of consistency, constancy, and continuity in messages and their meanings; repetition is sometimes required as it also contributes to emphasis and clarity.

The condition of clarity in communication is not always a normal and natural occurrence. Clarity requires work; it requires a good understanding of the message, the intention of the message, and the meaning pertinent to the audience's ability to sense, perceive, and interpret the communication, pertinent to the audience's discernment of the messages' meaning, relevance, and value for them. We create clarity in our expression and exchange with message units and clusters of message units working together to convey a communication. Optimal clarity occurs with the least amount of message units required to convey a single thought, feeling, or idea; and, it occurs with the least amount of clusters of message units required to convey a complete thought, feeling, or idea; and, it occurs with the least amount of complete thoughts, feelings, or ideas required to convey a whole communication. Every additional message unit that does not essentially and significantly add to comprehension and understanding is a message unit that diminishes and undermines clarity. Each additional unnecessary message unit requires additional sensation, perception, and interpretation adding to complication, not clarity, in the communication. In achieving optimal clarity, we acknowledge the wisdom in the tenets of "less is more" and "exaggerate the essential, leave the obvious vague."

The inverse of the condition of clarity is a condition of obfuscation, of confusion and complication. Often some communications are intentionally clouded, muddled, and obscured to create a desired effect while other communications are unintentionally complicated and confusing for any number of reasons, purposes, or causes, from a lack of simplicity and precision to a lack of coherence and intelligibility. The condition of optimal clarity must always be present in communication intent, content, method, presence, and delivery relative to audience abilities for listening and hearing, observing and seeing, comprehending and understanding; both simple and complex communications demand optimal clarity. Besides clearness of message and meaning, clarity contributes to communication dynamics as well as distinction and integrity.

COMMUNICATION DYNAMICS

The second requirement of communication is to bring about dynamics in messages and their meanings; dynamics contributes to attention and awareness as well as interest and involvement. Without an effective opening and beginning, without an introduction to the communication, there is no possibility for expression and exchange. Moreover, without being present and aware, without being alert and attentive, there is also no possibility as well. At the outset, dynamics establishes the basic beginnings of communication with attention and awareness. Additionally, it works to create and sustain interest; optimal dynamics attracts attention; it fascinates and absorbs. Without interest and inquisitiveness, without audience curiosity, concern, and concentration, there is no communication. Besides initiating attention, awareness, and interest, effective communication requires involvement; it requires engagement and enthusiasm and active participation. Dynamics works to create and sustain involvement making for active and effective expression and exchange.

Dynamics is described as a condition of being excited and energized, enlivened and enthusiastic; it is spectacular and sensational, stirring and spirited. In being excited and energized, dynamics demands vigor and vitality; in being spectacular and sensational, dynamics is attractive to audiences; it is eye-and ear-catching. As such, there is drama in dynamics for attention and awareness, interest and involvement; drama in the sense of creating something unexpected and surprising; something dazzling and amazing; something exaggerated and extravagant; something that is five or ten times more exciting that forwards engagement and sustains involvement. Visual dynamics, for example, demand change in ordinary sizes, shapes, spacing, colors, patterns, textures, or other elements involving images or typography, signs or symbols, and so forth. While, verbal dynamics demand change in ordinary voices, noises, and sounds in volume, pitch, tone, tempo, or other elements, tactile dynamics involve touch, feel, contact, and connection out of the ordinary like a knock on the side of the head or a swat on the behind or other forms of touch. Optimal dynamic conditions gain attention.

We intentionally create dynamics in the content, method, presence, and delivery of our expression and exchange. And yet, the inverse condition of dynamics is one in which the communication is dull, boring, and unexcited, lethargic and monotonous. Some communications are generated intentionally to be uninteresting so as to create a desired effect although attention and awareness may suffer, interest and involvement may deteriorate. As such, intentional lack of dynamics can decelerate, reduce, or shut down communication. Most communications, however, are unintentionally dull, boring, and unexciting. The reason is frequently found in a lack of understanding that which is of concern or interest to the audience and that which has meaning, relevance, and value. Many communications often convey thoughts, feelings, and ideas that are communicator-centric rather than audience-centric; we speak from our interest. For example, a common error with some promotion occurs when the communicator communicates their perspective in what *they* have to offer or sell mentioning *their* company, *their* goods, *their* years of service, *their* competition, and so forth rather than communicating from the needs, wants, and desires of their audience, the audience's interests and concerns. Another reason why communications are unintentionally dull, boring, and unexciting is that the communicator is simply unaware of the need for and value of dynamics. We simply communicate the way we always communicate with indifference and a lack of energy and excitement. As we can appreciate, however, the condition of optimal dynamics must always be present in communication relative to sustaining audience attention and engagement, interest, and involvement. Besides the energy, excitement, and enthusiasm of the message and its meaning, dynamics contributes to communication distinction as well as clarity and integrity.

COMMUNICATION DISTINCTION

The third requirement of communication is to bring about distinction in messages and their meanings; distinction contributes to meaning and importance, remembrance, retention, and recall. Moreover, distinction also contributes to audience interest and involvement as well as their attention and responsiveness. Without meaning, relevance, and value, without importance and significance in messages and meanings, there is no communication. As such distinction is fundamental to creating memorable and lasting messages and meanings; it is fundamental to conveying information, advancing communication effectiveness and efficiency, and achieving optimal outcomes.

Distinction is described as a condition of being defined, different, and unique; singular, original, and inventive. In being different and unique, distinction demands exclusivity and exceptionalism. Although we as human beings have a need to be part of a family, a circle of connections and relationships, a greater group, the condition of being different in life and communication creates individualism and identity; it establishes separateness and uniqueness apparently needed to distinguish people, thoughts, and things. Messages and meanings demand distinction so as to stand out from all others. Accordingly, communications require a form of message DNA, the fundamental and distinctive conditions of expression and exchange; communications require a unique proposition, a fingerprint or footprint of individuality; a position, place, and perception in the mind. In being original and inventive, distinction demands imagination and creativity. Inspiration and imagination are the fuel of creativity; they bring about originality and ingenuity, invention and innovation, all of which contribute to distinctive thoughts and feelings, concepts and ideas, messages and meanings.

We intentionally create distinction in the content, method, presence, and delivery of our expression and exchange. And yet, the inverse condition of distinction is one in which the communication is ordinary and mediocre, indistinct and vague; uninspired and hackneyed, clichéd and routine. Some communications are generated intentionally to be undifferentiated and indistinguishable so as to create a desired effect although audience remembrance, retention, and recall may suffer; interest and involvement may deteriorate. As such, intentional lack of distinction can partially eliminate or obliterate communication from memory. As we know, communications, once seen and heard, vanish instantly although some images and words, effects and meanings, can linger somewhat. Optimal distinction significantly helps to preserve the residue of communication, some of the images and words with most of the meanings and effects, in our memory for greater audience retention and recall than if there were no distinction, difference, or uniqueness present in the communication.

Most communications are routine; they are unintentionally uninspired and indistinct. Because communication is so commonplace, it is normal and natural to simply speak or depict thoughts and things. We forget, however, that all speaking and depicting and other forms of conveyance are created and that they require some measure, some amount, of invention and imagination to think and communicate. We also forget that we can or actually we should create distinctive communications to move, touch, and inspire audiences so that we can enhance their communication experience as well we can enhance their ability to relive that experience in their capacity for remembrance, retention, and recall. We also forget that when we routinely communicate, when we are indistinct in our expression and exchange, we generate routine messages and routine meanings that are monotonous, mundane, and mainstream mediocrity. As such, we easily overlook the need for and value of distinction. We communicate the way we always communicate with a lack of originality, creativity, and

uniqueness. As we can appreciate, however, the condition of optimal distinction must always be present in communication relative to sustaining audience interest, and involvement and, more importantly, relative to enhancing remembrance, retention, and recall. Besides the difference and uniqueness, invention and innovation of our expression and exchange, besides the exceptional, extraordinary use of communication components, like the method, presence, and delivery of our messages and their meanings, distinction contributes to communication integrity as well as clarity and dynamics.

COMMUNICATION INTEGRITY

The fourth requirement of communication is to bring about integrity in messages and their meanings; integrity contributes to audience meaning, relevance, and value but, more importantly, integrity contributes to audience like, trust, and belief in the message and its meaning, the communicator, and the relationship. Without truth and authenticity, without reliability and responsibility, there is no communication. As we know, meaning and relevance are fundamental to effective, efficient communication and yet belief and trust are unquestionably the most decisive, the most vital conditions of expression and exchange for if we do not believe the source, if we do not value the communication, if we do not trust the communicator, there is no message, meaning, or relationship in it for our wellbeing. In other words, there is nothing. In view of this, lies and fibs, exaggerations and deceptions, fabrications and falsehoods, weaken our associations and connections with people in life, our families, friends, organizations, communities; relationships deteriorate and decay without integrity.

As a condition of relationship, of being related to our self and others, integrity also involves our relation to our word in who we say we are, in how we conduct our self, and in what we are committed to doing in life; it involves our relation to living and being authentic and genuine, virtuous and honorable, whole and complete. Accordingly, integrity involves our relation to truth and honesty, responsibility and reliability, possibility and practicality, consideration and contribution, and compassion and generosity. These essentials of integrity we will examine in a moment.

What makes integrity so important in life, and what we unknowingly overlook, is that nothing works consistently, constantly, and continuously without integrity; nothing works powerfully or freely, effectively or efficiently without integrity. When integrity is missing in relationships with our self, others, and life, all we have and know is imperiled, everything is compromised, endangered, and vulnerable. Integrity is like an imperfection in the foundation of a bridge; the purpose, strength, and usefulness of the structure is threatened. Integrity is the foundation of communication that bridges relationships; that contributes to appreciation, respect, and love of our self and others; that advances confidence, faith, belief, and trust in our self and others; that forwards life.

When we overlook or ignore the importance of integrity in communications and relations in life, we deceive our self. If it is unchecked and unintended, integrity diminishes; it declines normally and naturally. Requiring awareness and our attention, integrity demands work to make certain it is restored when it begins to regress. As human beings, our integrity always wanes when we are not present to it; and, even worse it deteriorates when we intentionally make allowances for our imperfections. Ideally, we should strive for one hundred percent of integrity one hundred percent of the time for a more perfect life complete with meaningful, relevant, and valued relationships realized in relationships of love, trust, and belief and achieved in our desire and drive

for effective, efficient communications. Knowing one hundred percent is ideal and practically impossible, we still want to be aware and present in our thinking, being, and speaking; in our making choices and taking actions.

The rise and fall of integrity occurs in our awareness and attention. When we distinguish a lack of integrity in our relationship with our self or others, when we ignore integrity that is missing, even the least trace, and when we do not restore our integrity, we deceive our self. There is no integrity in thinking perhaps ninety-nine or ninety-eight percent of integrity is good enough; there is no integrity in justifying one or two percent. In being authentic and truthful, in being responsible and reliable, we are not whole and complete when we are aware of any integrity that is missing in our thinking, being, and speaking and in our choices and actions. When we justify a lack of integrity by one or two percent, we think we are complete and yet each time, over time, we justify even the least trace, we come to realize that one or two percent has evolved into eleven or twelve percent lack of integrity and more as time goes by. At some point, our relationships with our self and others and life have deteriorated and depreciated. Knowing already that a profusion of communication, relation, creation, and life occur inside of lies, fibs, fabrications, and falsehoods, if something does happen to work without integrity, it will not work continually or consistently; there will be a breakdown at some point in time. Nothing works for the good without integrity.

Integrity is described as a condition of truth and veracity, authenticity and sincerity, reliability and responsibility, and more. For purposes of clarity, we distinguish five aspects of integrity that contribute to positive, powerful, productive communication, communication that is effective and efficient; they are: first, integrity as truth; second, integrity as responsibility; third, integrity as workability; fourth, integrity as contribution; and fifth, integrity as compassion.

1. Integrity as Truth

The first aspect of integrity is truth. Integrity as Truth involves qualities which, as a whole, contribute to the very essence of truth. When we think of integrity, we frequently think of truth but we must ask the question: what exactly is truth? Truth experienced and understood by one is not always truth experienced and understood by another. Truth is a perception of that which is real and accurate, that which is certain and factual, that which is correct and right in life. And yet, we can appreciate that this definition, *de facto*, is not the truth because of individual perspectives, perceptions, and preferences for the truth.

Often truth is defined in physical terms since we can quantifiably distinguish that which we see, hear, touch, taste, and smell, that which we mutually assess and measure. And yet, that which we sense requires individual perception and interpretation, comprehension and understanding, which can bring about differences in distinguishing that which is truth and reality. Besides discerning the truth in objective terms, truth is ordinarily defined as well in intellectual terms, that which is rational and logical, that which is methodical and scientific. And yet we also distinguish truth in emotional terms *feeling* something as right or wrong, good or bad, true or false; we distinguish in ethical terms *believing* something as right or wrong, good or bad, true or false; and we distinguish truth in spiritual terms *declaring* God as the only truth. Perhaps the best way to distinguish truth in communication is that which is *not* misreported or misrepresented and that which is *not* misinterpreted or misunderstood. Truth is factual, verifiable reality, the way things are and the way things are not. In communications, relations, creations, and life, there is reality or fantasy, truth or illusion.

The Quality of Honesty

Originating in truth, the quality of honesty is truthfulness. What's more, honesty is a quality of being genuine and authentic with our self and others as well as being forthright and open, nothing hidden or withheld. As such, honesty is a choice we make for our lives; it is a way of thinking, being, speaking, and acting. There is a distinction between being truthful and speaking the truth. Being truthful is honesty, decency, and morality (personal codes of conduct) in one sense and, in another sense, being truthful is authenticity, sincerity, and openness (nothing hidden or withheld). Speaking and depicting reality, the truth, is conveying that which is so, that which is factual, verifiable, and real. Truth as reality and truthfulness as honesty are equally essential to creating quality, effective conversations that forward relationships and life.

The Quality of Virtue

Also originating in truth, the quality of virtue is truthfulness. When we think about integrity, we often think of morals and ethics. Ethics is a body of principles, values, and standards for living established in a consensus of opinions, judgments, and beliefs for that which is right and wrong, good and bad, true and false, fair and unfair, and so forth. On the other hand, morals are personal codes of conduct that may or may not align with the ethics of a culture. In generating positive, productive conversations, integrity is not about ethics although it may involve them; integrity is about our virtue originating in our morals, principles, and values. Virtue is goodness and kindness, friendliness and affability, uprightness and correctness in our ways of thinking, being, and speaking with others. Essential to communications, relations, creations, and life, virtue is truth.

The Quality of Honor

Besides honesty and virtue, the quality of honor originates in truth. Honor is an adherence to that which is right and good, positive and true; as such it is fidelity to a moral standard of conduct. Accordingly, honor involves integrity as it also involves respect. As a mark of respect, honor is a reputation or status which is given or earned through conduct, accomplishment, or convention; honor is high respect and great esteem; it is reverence, admiration, and respect for others. As integrity, honor is righteousness and decency based on truthfulness, honesty, and virtues; based on an individual's moral principles and standards of living a life of integrity. Honor is a way of being established in goodness and benevolence, generosity and graciousness; it is also a way of being established in courtesy, civility, and sociability. While truth and integrity involves honor, it is also about honoring our self and others in our communications.

2. Integrity as Responsibility

The second aspect of integrity is responsibility. First and foremost, Integrity as Responsibility involves being responsible for how our communications land with others, how they affect others, good or bad, positive or negative, in clarity or confusion, in happiness or sadness, and so forth. What that means is that we have a responsibility to manage our expression and exchange appropriately, to responsibly convey messages and meanings and be answerable for the effects of our messages and meanings on others, be answerable for how they influence others, and be answerable for what our messages and meanings potentially produce or trigger in others, what they initiate or instigate, what they cause or create. Integrity as responsibility also involves being responsible for conveying information and data accurately, precisely, and truthfully; it involves an honest and honorable content and context. In being responsible in our expression and exchange, we create audience, trust and belief if, indeed, the communication is meaningful, relevant, appreciated, and valued.

Another quality of integrity as responsibility concerns how we give our word, honor our word, and keep our word. People know us, judge us, like us, believe us, and trust us in what we say and how we say it; people know us by our word, by our agreements, commitments, and promises, and by our ability to keep our commitments and promises. This is a critical quality of integrity which decisively affects our relationships with our self and others. Integrity as responsibility is giving our word and doing what we said we would do it, when we said we would do it, the way we said we would do it. Giving our word; managing our time, resources, conditions, circumstances, and events; and keeping our word are what make us responsible and dependable. And yet, life happens. Besides giving our word and endeavoring to keep it, integrity as responsibility is also about honoring our word when we are unable to keep it by cleaning up our lack of integrity, restoring our integrity by committing our word again to what we said we would do, creating new expectations and promises, and assuring others of our desire to be fully dependable and trustworthy. Our word is sacred; it is how people know us.

We distinguish responsibility in four ways: first, responsibility is having an obligation to do something; second, responsibility is having accountability for something; third, responsibility is having an ethical, moral, familial, or social duty; fourth, responsibility is having the quality of being dependable and resilient. In having an obligation to do something, we acknowledge responsibility as integrity in our agreements, commitments, and promises in our word. In having accountability, we acknowledge responsibility as integrity in being answerable, liable, or blamable as the case may be. In having an ethical, moral, or social duty, we acknowledge responsibility as integrity in our conduct and behavior, in our choices and actions that affect others. In having the quality of being dependable, we acknowledge responsibility as integrity in our need to be reliable, rational, realistic, and reasonable; to be sensible and steadfast, to be practical and prudent with our self and others.

3. Integrity as Workability

The third aspect of integrity is workability. Integrity as Workability involves that which is possible, practical, positive, powerful, purposeful, and productive; there is no integrity without these operating principles. Integrity is a matter of making positive, powerful choices and taking practical, purposeful actions; it is creating possibilities and opportunities and producing optimal outcomes. As such, integrity is a matter of doing, making, working, producing, and accomplishing mutually desired effects and results for development and growth. Integrity requires workability. We distinguish workable as something that is feasible, reasonable, constructive, and valuable, all contributing to our integrity.

Integrity as workability also involves the quality of completeness, of being whole and complete. Nothing is workable if it is not whole and complete, if it is not unified, if it is not one. When something is missing or incomplete, when something is empty, meaningless, or unfulfilled, it doesn't work. In contrast, when something is whole and complete, when it is meaningful and fulfilled, it works. Incompleteness is a quality of being unfinished or imperfect, of being unsettled and having loose ends. Integrity requires being complete; it brings about agreement, collaboration, and contribution.

4. Integrity as Compassion

The fourth aspect of integrity is compassion. Integrity as compassion involves consideration, concern, and care for our self and others. We distinguish integrity as compassion in four ways as empathy, kindness, attention, and affinity. First, being empathetic to our self and others has integrity: we understand and appreciate,

acknowledge and honor others; we express our feelings, concern, and consideration. Second, being kind to our self and others has integrity: we are benevolent, thoughtful, and caring; we express forgiveness and understanding and we extend grace and mercy. Third, being attentive to our self and others has integrity: we are helpful, nurturing, and caring; we provide assistance, services, and support; we get involved where we can be a benefit. Fourth, loving and caring our self and others has integrity: we are warm, friendly, benevolent, and devoted. In relationships of affinity, appreciation, and affection, we like, trust, and believe in others; we share that which is of concern and interest to others, we share mutual feelings.

5. Integrity as Contribution

The fifth aspect of integrity is contribution. Grounded in compassion, workability, responsibility, and truth, Integrity as Contribution involves sharing and caring, kindness and beneficence. The nature of contribution is in giving and gifts, giving to others that which they need, want or desire and receiving that which we need, want or desire. As such, gifts are contributions, offerings, donations, assistances, and aids we give and receive for our wants and needs. In fact, we begin life and we end life with others contributing to us and caring for us. During our time on earth, we depend on others for their sharing, caring, and beneficence as well as the gifts they give in meeting our needs for basics like food, clothing, shelter, safety, security, health, and education. As we develop and grow and learn to be more independent, we somehow overlook and neglect the very nature of contribution and its role in living and loving, in communicating and relating, and in originating and creating thoughts and things for our self and others. Thankfully, we human beings inherently want or need to contribute our concepts and ideas, inventions and innovations, support and services, products and programs, technologies and tools, callings and careers, to advance life for our self and others; we share and we care, we give and receive, we connect and relate in our contributions creating families, friends organizations, and communities, all in our integrity as contribution. Contribution is indispensable to advancing life; it is essential to communicating, relating, and creating. For without contribution, there is no integrity; and, nothing works without integrity.

We distinguish contribution as giving inside of our desire to share and care with the intention of enriching and empowering the lives of others, with the intention of making a meaningful difference in life. Contribution, however, is not giving when it enables dependence and increases victimization and suffering; there is no integrity in giving a fish to an individual rather than teaching that individual how to fish. What's more, contribution is not giving when it is done in self-importance and preeminence; there is no integrity in pretense, sanctimoniousness, or arrogance. And, contribution is not giving when it is done in self-denial and martyrdom; there is no integrity if the giver does not first take responsible care for their self so they can powerfully and freely give care to others.

The inverse of the condition of integrity is illusion, deception, or delusion. Without the truth, there are fibs, fabrications and falsehoods. There is no reality or authenticity, no honesty or honor, no ethics or morals. What's more, without integrity, there is no responsibility or dependability; there is no workability or productivity. As such, nothing is possible or practical, positive or powerful, whole or complete; there is no compassion or contribution. Some communications are created intentionally with a lack of integrity and truth; for example we would not want to be forthright in telling a robber where the jewels are hidden. As such, lying to a robber is responsible and has integrity. Communications unintentionally lack integrity because of our unawareness for the critical need for integrity in communications. Nothing works without integrity.

BENEFITS AND VALUE

The Theory and Practice of the Conditions of Communication contribute, about one-third, to the mechanism of communication, a system of interdependent, mutually reinforcing components, characteristics, and conditions that work together for expression and exchange. The conditions of communication incorporate clarity, dynamics, distinction, and integrity into messages and meanings. The second-third of the mechanism of communication, the Theory and Practice of the Components of Communication, include intent and content, communication audience and method, and communication presence and delivery. The third-third of the mechanism of communication, the Theory and Practice of the Characteristics of Communication, involve intellectual and emotional characteristics, spiritual and ethical characteristics, and relational and physical characteristics. All three sets of theories, and their conditions, components, and characteristics, work to establish effective, efficient communication for creating meaning, relevance, and value as well as quality optimal outcomes.

In communication, the Condition of Clarity contributes to audience comprehension and understanding which contributes to their attention, awareness, interest, and involvement. Clarity demands legibility and readability, audibility and listenability, for intelligible, lucid and clear messages and meanings. Clarity also demands precision, consistency, constancy, and continuity for coherency and simplicity. Simplicity is about being effective and efficient in delivering content relative to an audience's capacity for their reception and interpretation of the message and discernment of its meaning, relevance, and value. The Condition of Dynamics contributes to audience awareness and attention and works to generate and sustain their interest and involvement. Dynamics in communication creates excitement, energy, and enthusiasm; it is enlivening and often exaggerated and extravagant. Exaggerated is not about embellishing and overstating the content; it is about intensifying communication methods and delivery for greater effectiveness; for example, being five times more excited. Dynamics is important in creating a beginning, an opening to the conversation, as well as sustaining audience interest and inquisitiveness and continuing with their participation, enthusiasm, and engagement. The Condition of Distinction contributes to audience meaning, relevance, and value as well as their remembrance, retention, and recall. Accordingly, distinction is about creating uniqueness and difference in messages and their meanings so that they resonate with audiences and that they are distinctive and memorable, that they are original and creative. Distinction in communication demands imagination and inspiration in its development and delivery, method and presence. As such, communication distinction is being innovative and inventive in creating positions, places, and perceptions in the minds of audiences.

While clarity, dynamics, and distinction are vital and valuable conditions for effective, efficient communication, integrity is the most influential, the most essential of all conditions in communications, relations, creations, and life. Without integrity, nothing works and endures with any semblance or trace of excellence or quality. The Condition of Integrity contributes to audience meaning, relevance, and value but more importantly it contributes to appreciation, like, trust, and belief. In summary, integrity is a matter of relationship; it is a matter of creating, nurturing, and sustaining a background of relatedness with our self, others, and life. Also, integrity is a matter of being related to our word: who we say we are and what we stand for; how we think, speak, and conduct our self; how we make choices and take actions; and how we give our word, keep our word, and honor our word.

Besides being a complicated, complex concept to fully appreciate and understand, integrity can be challenging and confronting to create and sustain in communications and relations because there are many different aspects of integrity. With each aspect, we tend to interpret integrity and its importance and consequence subjectively; we form personal perspectives, perceptions, and preferences for reality and truth, honesty, virtue, and responsibility to name a few. What's more, integrity demands our relentless awareness, attention, and work to continuously create and sustain it in our lives. As a reminder, we distinguish the different aspects of integrity as truth, responsibility, workability, compassion, and contribution.

Integrity as Truth involves reality, honesty, virtue, and honor. Truth as Reality is that which is factual and verifiable, the way things are and the way things are not. We rely on physical, measureable, and discernible methods of distinguishing reality as well as rational, logical, intellectual techniques and processes. And yet, we also distinguish reality at times in emotional, ethical, and spiritual terms although these methods always involve interpretation; truth as reality in these terms resides in personal perspectives, perceptions, and preferences. In contrast, Truth as Honesty is a quality of being authentic and genuine; being decent, sincere, forthright, and open. Truth as Virtue is different yet connected to honesty in that virtue is being moral and ethical; it involves an individual's principles, values, and standards. Truth as virtue also involves an individual's goodness and kindness as well as their perspectives on that which is right and wrong, good and bad, true and false, fair and unfair, and so forth. Truth as Honor involves high respect and great esteem, reverence and deserved admiration for others; it focuses on being positive and true, right and good. There is no integrity without truth as reality, honesty, virtue, and honor.

Integrity as Responsibility involves obligation, accountability, duty, and dependability. Responsibility as Obligation is that which is being responsible for truth, accuracy, and precision in creating messages and meanings. Along with our obligation for truth, we are also responsible for the way our communications land with others; with Responsibility as Accountability, we are accountable for the influence and effect we produce and what they potentially cause or create, initiate or instigate with others. Accountability is being answerable; and, as previously mentioned, accountability is also about giving, keeping, and honoring our word. Responsibility as Duty is being responsible ethically and morally, being responsible for self, friends, family, and community. Last, but certainly not least, Responsibility as Dependability is being reliable, steadfast, consistent, and trustworthy; it is also being resilient in the face of obstacles and barriers, being dedicated, devoted, and committed. There is no integrity without responsibility and resilience.

Integrity as Workability involves that which is possible and practical, positive and powerful, purposeful and productive. Workability is about making positive and powerful choices; it is about taking practical and purposeful actions; it is about creating possibilities and opportunities for development and growth; and, it is about producing optimal outcomes, fulfilling and satisfying our needs, wants, and desires in life. As such, workability focuses on that which is reasonable and feasible, constructive and beneficial. Integrity as workability also involves being whole and complete. There is no integrity or workability when there is incompleteness, inadequacy, or imperfection in communications, relations, creations, and life; there is no integrity or workability when something is missing or perceived bad and wrong. Workability is about being whole and complete, fulfilled and unified, so that it can create agreement and understanding, so that it can create collaboration, compassion, and contribution. There is no integrity without workability.

As consideration, concern, and care, Integrity as Compassion involves our empathy, kindness, attention, and affinity. Compassion as Empathy is that which generates understanding, appreciation, and acknowledgement; empathy is being interested and responsive; it is sharing feelings and having sympathy. Compassion as Kindness is similar to empathy but grows to being generous and considerate, being welcoming and friendly, gracious and open. In view of this, compassion as kindness is being thoughtful, caring, and benevolent as it often encompasses being patient and forgiving while extending grace and mercy to our self and others. Compassion as Attention involves giving assistance and aid, providing services and support. Giving attention means helping others, nurturing them and taking special care of them. Compassion as Affinity encapsulates empathy, kindness, and attention inside of appreciation, affection, and adoration. Affinity is fondness, benevolence, devotion, and warmth. We create appreciation for our self and others, we like and love, we trust and believe in our self and others having compassion; there is no integrity without compassion.

Integrity as Contribution involves sharing and caring, kindness and beneficence. The nature of contribution is in giving and receiving gifts, offerings, donations, assistance, and aid to fulfill on and satisfy our needs, wants, and desires. Contributions enrich and empower; they change and transform thoughts and things; they make differences in lives. Life begins and ends in sharing and caring, in contributing to others. We acknowledge the importance of basic contributions as food, clothing shelter, safety, security, health, and education; moreover, we acknowledge the importance of contributions in the concepts, ideas, inventions, and innovations we create for humanity as well as the contributions in the products and programs, technologies and tools, services and support, we want and need in life. And there are the contributions we appreciate in having entertainments and careers and relationships. Contribution is indispensable to living life and advancing life; contribution is essential to communicating, relating, and creating; there is no integrity without contribution.

The Theory and Practice of the Conditions of Communication, as we know, are indispensable to communication effectiveness and efficiency. While we usually strive for clarity and while we desire to be understood in our expression and exchange, we do not usually think about the importance of dynamics and distinction other than sensing some imprecise, unclear thought or need of attempting to gain attention, wishing to create interest, wanting audience participation, desiring to be effective and memorable, and hoping for a positive outcome, if that. The conditions of clarity, dynamics, and distinction are certainly important and decisive. More importantly, however, the condition of integrity in expression and exchange is critical. In our desire for effective, efficient communications and relations, integrity influences like, trust, and belief; it influences meaning, relevance, and value. Without these essentials, expression and exchange deteriorate, degenerate, and decay. Integrity as truth, reality, honesty, virtue, and honor, integrity as responsibility and workability, integrity as compassion and contribution are all definitive in communicating, relating, and creating in life.

As a final note, the overall intention of the Theory and Practice of the Conditions of Communication is to create attention and awareness for their profound influence on expression and exchange especially in conjunction with the Theory and Practice of the Components of Communication and the Theory and Practice of the Characteristics of Communication. In addition the intention is also to advance our appreciation and understanding for the mechanism of communication for creating effective and efficient communications and achieving optimal outcomes.

OVERVIEW MAP

Theory and Practice of the Conditions of Communication

1. Communication Clarity**A. Contributes to Comprehension and Understanding**

The Fundamentals of Communication:

- Expression and Exchange, Listening and Observing
- Comprehension and Understanding, Response and Reaction

Comprehension and Understanding Contribute to

- Attention and Awareness
- Interest and Involvement

B. Clarity Is

Intelligible, Lucid, and Clear:

- Legibility, Readability, Audibility, and Listenability
- Simplicity and Precision

Articulate, Coherent, and Consistent:

- Consistency, Constancy, and Continuity
- Repetition for Emphasis and Clarity

C. Clarity Occurs with Audience:

Sensation, Perception, and Interpretation of Message and Meaning

Discernment of Meaning, Relevance, and Value

D. Optimal Clarity in Message Units and Clusters :

Least Amount of Message Units (Conveying a Single Thought)

Least Amount of Clusters of Message Units (Conveying a Complete Thought)

Least Amount of Complete Thoughts

Every Additional Message Unit Adds Complication

2. Communication Dynamics**A. Contributes to Attention and Awareness, Interest and Involvement**

Opening, Beginning, and Introduction

Being Present and Aware, Alert and Attentive

Interest and Inquisitiveness; Curiosity, Concern, and Concentration

Involvement, Engagement, Enthusiasm, and Participation

B. Dynamics Is Being

Excited, Energized, Enlivened, and Enthusiastic:

- Vigor, Vitality, Spectacular, and Sensational
- Unexpected, Surprising, Dazzling, and Amazing

Exaggerated and Extravagant

- Five Times More Exciting

C. Dynamics Creates Attention

Gains and Forwards Engagement

Sustains Involvement

3. **Communication Distinction**

A. Contributes to:

Meaning, Relevance, and Value

- Importance and Significance of Message and Meaning

Remembrance, Retention, and Recall

- Memorable and Lasting Messages and Meanings

Attention and Awareness

Interest and Involvement

B. Distinction Is Being

Defined, Different and Unique:

- Exclusivity and Exceptionalism
- Distinguishes Separateness and Uniqueness
- Communication DNA, Unique Proposition
- Positioning, Place, and Perception

Singular, Original, and Inventive:

- Inspiration and Imagination; Invention and Innovation

C. Distinction Occurs with Audience:

Remembrance, Retention, and Recall

Distinction Enhances Communication Residue

4. **Communication Integrity**

A. Contributes to:

Meaning, Relevance, and Value

Like, Trust, and Belief

B. Integrity Is a Matter of Relationship

Related to Self, Others, and Life

Related to Our Word

- Who We Say We Are; How We Conduct Our Self; What We Say Is Important
- Truth and Honesty, Responsibility and Reliability, Possibility and Practicality, Consideration and Contribution, and Compassion and Generosity

C. Nothing Works without Integrity

Integrity Demands Our Awareness, Attention, and Work

Integrity Is Also a Matter of Making Choices and Taking Actions

D. Integrity as Truth (First Aspect)

Truth Is a Sensation and Perception of Reality

- Accuracy and Certainty of Facts
- Quantifiable Sensations in Seeing, Hearing, Touching, Smelling, and Tasting
- Truth in Personal Perspectives, Perceptions and Preferences

Truth Is Defined in

- Physical Terms: Discernible and Measureable
- Intellectual Terms: Rational, Logical, Methodical, and Scientific
- Emotional, Ethical, and Spiritual Terms

Truth Is Factual, Verifiable Reality

- The Way Things Are and Are Not

Truth Is Individual Honesty

- Quality of Being Authentic and Genuine
- Decency, Sincerity, Forthrightness, and Openness

Truth Is Individual Virtue

- Morals, Principles, Values, Uprightness, and Standards
- Right or Wrong, Good or Bad, Fair or Unfair
- Goodness, Kindness, Friendliness, Affability, and Correctness

Truth Is Individual Honor

- Right and Good, Positive and True
- High Respect and Great Esteem
- Reverence and Admiration

E. Integrity as Responsibility (Second Aspect)

Responsible How Communications Influence Others

- Answerable for the Effects
- What they Trigger, Produce, Initiate, Instigate, Cause, or Create

Responsible for Content and Context

- Truth, Accuracy, Precision

Responsible for Giving, Keeping, and Honoring Our Word

- Doing What We Said We Would Do
- Doing It When We Said We Would Do It
- Doing It How We Said We Would Do It
- Restoring Integrity When We Don't Do It

Responsibility Is:

- Obligation to Do Something
- Accountability for Something
- Ethical, Moral, Familial, or Social Duty
- Being Dependable and Resilient

F. Integrity as Workability (Third Aspect)

Workability Is Being Feasible and Reasonable, Constructive and Valuable

Workability Is:

- Possible, Practical, Positive, Powerful, Purposeful, and Productive
- Making Positive Powerful Choices
- Taking Practical, Purposeful Actions
- Creating Possibilities and Opportunities
- Producing Optimal Outcomes

Workability Is Also Being Whole and Complete

- Unified and One; Meaningful and Fulfilled
- Creates Agreement, Collaboration, Compassion, and Contribution
- Incomplete Occurs as Missing, Bad, or Wrong

G. Integrity as Compassion (Fourth Aspect)

Compassion as:

- Consideration, Concern, and Care

Four Distinctions of Compassion:

- Empathy, Kindness, Attention, and Affinity

Empathy as Compassion

- Understanding, Appreciation, and Acknowledgement
- Interested, Responsiveness, and Sharing Feelings

Kindness as Compassion

- Friendly, Generous, and Considerate
- Benevolent, Thoughtful, and Caring
- Forgiveness and Understanding; Grace and Mercy

Attention as Compassion

- Assistance, Services, and Support
- Nurturing, Helping, and Taking Special Care

Affinity as Compassion

- Appreciation, Affection, and Adoration
- Fondness, Benevolence, Devotion, and Warmth
- Love, Like, Trust, and Belief

H. Integrity as Contribution (Fifth Aspect)

Nature of Contribution

- Sharing, Caring, Kindness, and Beneficence
- Giving and Receiving to Fulfill Needs, Wants, and Desires
- Enriches, Empowers, and Makes a Difference for Others

Contributions Are:

- Gifts, Offerings, and Donations
- Assistance and Aid

Contribution Is Essential to Life

- Life Begins and Ends with Others Caring and Contributing
- Indispensable to Advancing Life
- Essential to Communicating, Relating, and Creating

Contributions Include

- Food, Clothing, Shelter, Safety, Security, Health, and Education
- Concepts, Ideas, Inventions, Innovations, Entertainments, and Careers
- Products, Programs, Services, Support, Technologies, and Tools

Without Contribution, There Is No Integrity

- Nothing Works without Integrity