

COMMUNICATION THEORY AND PRACTICE



Theory and Practice of the Expressivity 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 Expressivity of Communication is twelfth in a series.

THE EXPRESSIVITY OF COMMUNICATION

Extending the nowness of communication discussion further, the Practice and Theory of the Expressivity of Communication advances our understanding of the principles of time and being in relation to the fundamentals of communication by distinguishing two major forms of expression and exchange in which we engage; they are representative expression and generative expression. As a brief introduction to each, representative expression is reporting and representing that which is or that which was; generative expression is inventing and generating that which will be. Accordingly, the expressivity of communication recalls the past, conveys the present, and engenders a future.

Our innate capacity for words and language define our existence in time; we experience life in our occurring world which, by the way, is accessible and understandable only in our words and language, thoughts and feelings. We create and experience the world, past and present, in words and language. To that end, we create the present and recreate the past in words. What's more, we can also create a future for our self and others in words. We create, however, when we are intentional, when we purposely communicate, when we deliberately express our self, when we are present to the power of our words. And when we are not intentional, what then? We do not create a future for our self; we cause it. Rather than creating our life we simply exist and live it powerlessly at the effect of our conditions and circumstances, environment and events, things and other people. Being intentional creates whereas being unintentional causes. Consequently, we either cause or create our past and present; and, what's more, we cause or create our future with being intentional or unintentional in our representative and generative expression and exchange.

Representative expression represents and reports the past and present. It recounts that which is sensed and perceived, comprehended and understood presently; it narrates what is currently happening; it reports the news or, in other words, it represents that which is new now, in the present moment, and what is new now and what is new now and so forth moment by moment. With representative expression, we convey thoughts and things in the present moment. And, yet, in a mere moment, our representative expression, our present communication, slips immediately into the past owing to the nowness of communication, the occurrence and impermanence of words and language. Whether they represent the present or report the past, all our representative communications are spoken and depicted in the present moment but soon become communications of the past; representative communications *transfer* our thoughts and feelings, words and language from the present into the past.

Representative expression also recalls that which was once sensed and perceived, comprehended and understood in the past, that which are now reminiscences and memories; it recollects and remembers what happened. With representative expression, we recreate thoughts and things from the past and, yet, also in a mere moment, our representative expression, our present communication, slips immediately back into the past. As such, all representative communications become communications of the past.

Unlike representative communication, however, generative expression creates a future; it creates what is next. It generates possibilities and creates openings leading to new thoughts and things as well as new circumstances, conditions, events, and opportunities. With generative expression, we imagine, invent, originate, and generate thoughts and things; we create that which is new, next, or different; and so generative communications *transform* our words and language, thoughts and feelings, from the present into the future even if the future is a moment, minute, or month away. Like representative expression, our generative communications, in a mere moment, slip immediately into the past which is the reason why we must consistently and continually generate them into our future. Generative expression, on the whole, forwards life creating what is next, creating a future in the present; creating possibility and opportunity; creating expectancy and promise. Simply stated, generative expression generates life whereas representative expression simply represents life.

COMMUNICATION CREATES

We use words and language to fulfill on and satisfy our needs, wants, and desires in life. Ordinarily, we use generative expression to articulate our needs, wants, and desires; we initiate and generate the conversation to satisfy. For example, we might generate a conversation for a meal to satisfy our hunger or a conversation to retire for the evening or a conversation to travel somewhere to see someone and so forth. And yet, we also occasionally use representative expression to achieve the same goals; for example, we might report that we haven't eaten in six hours or we represent our exhaustion from a busy day or we declare that we haven't seen our friend in ages and so forth; all of these representative conversations can work to fulfill on and satisfy a need, want, and desire.

Although it reports and represents, representative expression can also create that which we observe in people, thoughts, and things in ways that, when we understand the circumstances, conditions, environments, and events associated with our observations, we have actually generated something. Representative expression creates; it creates the present and recreates the past by representing or reporting it. And yet, as we have just

witnessed, representative expression can also potentially create a future. In defining and describing, in narrating and stating, representative expression can and does create an effect; it can influence and originate and generate thoughts and things. But, it is generative expression that principally creates; we originate and generate with words and language that conceive and create, that imagine and innovate, that invent and initiate. In view of this, we distinguish representative communications from generative communications to distinguish two major forms of expression and exchange.

And yet, as we know, all communication is creation; we recognize the fundamental nature of communication: when we communicate, we create and relate. We create representative communications and we create generative communications. As such, we create representative communications to relate to life in the present and past because we sense and perceive, comprehend and understand, represent and report our existence and being in our occurring world. We create generative communications to create life, to establish our existence and being in the present for our development and growth, for our existence and being in the future; we create because we are endowed with an imagination for concepts and ideas, inventions and innovations.

TRUTH AND ILLUSION

How we use our words and language, how we relate to our words and language, and how we relate to truth and illusion determines how we communicate, create, and relate to our self, other people, and our occurring world. As we need, want, or desire something for our self or others in life, we express our needs, wants, or desires in one manner or another. Ordinarily, we express our self in truth; we speak from our version of being real and authentic, we create things in life and we relate to people and things in life in truth. That doesn't mean we are necessarily truthful, real, and authentic; it means we have a version of our truth, reality, and authenticity; we have opinions, judgements, beliefs, and perceptions about that which is reality and authenticity, that which is truth and illusion. And although we speak from our thoughts and feelings and ways of being, others do not always share those same thoughts, feelings, and ways of being and, as such, we have differing versions of truth and illusion; we have differing versions of authenticity and pretense, reality and fantasy, facts and lies, and so forth begging then a larger question: what exactly is the truth? Although the intention of this theory is not to discuss truth as reality, authenticity, fact, ethics, and morals, truth and illusion are nonetheless determinants of representative and generative expression. Here's how.

When we speak of representative expression, we speak of representativeness, of realism and veracity, of actual existence and experience, of fact and certainty; and thus, the present and the past, that which is and that which was. Representative expression represents and reports the truth about that which is and was even when it is or was good or bad, right or wrong, positive or negative, true or false. There is an exception to this, however, when we unintentionally represent or report some thought or thing as one manner of being and it happens to be the other; when we inadvertently report something as true, for example, when, in fact, it is actually false. In contrast to this exception, however, we must distinguish unintentional from unknowing. It is not representative expression when we unknowingly represent or report some thought or thing as one manner of being rather it is generative expression because we created a manner of being without knowing. When we say something that we do not know as truth, we are not representing it rather we are generating it. Accordingly, representative expression represents and reports what is known, it represents and reports the truth about the truth and illusion of past and present.

When we speak of generative expression, we speak of inventiveness, ingenuity, and imagination in creating that which is new, next, or different, in creating a future and, as such, we can and do create truth and illusion, authenticity and pretense, reality and fantasy, facts and lies, and so forth in our generative expression. We generate truths and untruths.

Two distinguishing aspects of representative expression, then, in comparison to generative expression are, first, knowing or not knowing that which is truth or illusion and, second, being intentional and aware or not being intentional and aware of what we communicate. Regarding truth and illusion, representative expression is communication of knowing what is truth and what is illusion and speaking the truth about it. Generative expression is knowing what is truth and what is illusion and not speaking the truth about it. In addition, generative expression is not knowing what is truth or what is illusion and speaking an opinion, judgement, belief, or perception about it as truth or as illusion.

Regarding intentional and unintentional ways of expression and exchange, representative expression is, or actually should be, intentional communication. We know of and are aware of the truth or illusion of the content and we intentionally represent or report it as such. Conversely, when we are unintentional and unaware, representative expression can shift from reporting and representing to inventing and generating. Accordingly, representative conversations, in our unintentional, unaware practice, transmute into generative conversations. That which is actual and authentic, genuine and real becomes illusion or pretense or fantasy; our unintentional representative expression inadvertently develops into generative expression creating something other than that which is the original truth about the truth or illusion of the content. In view of this, being aware and intentional or being unaware and unintentional affects our expression and exchange for reporting and representing that which is and that which was.

Regarding intentional and unintentional ways of expression and exchange, generative expression should be intentional communication in the same manner as representative expression; we know, however, we can be repeatedly unintentional in our expression and exchange. Being unaware and unintentional affects generative expression negatively. When we are unaware, we obviously and unintentionally cause things to occur next. When we are aware, however, we intentionally originate and generate, we create what is new, next, or different, we create a future. As we know, being intentional creates whereas being unintentional causes. In the final analysis, what is important is how we are being either intentional or unintentional in our expression and exchange; how we are present to and aware of the power of our words and language, how we are present to and aware of our representative and generative expression in being effective and efficient in communication.

TWO SIDES OF EXPRESSIVITY

Truth and illusion are two sides of expression which determine and define, to some extent, the nature of representative and generative conversations. Our thoughts, feelings, and ways of being regarding truth and illusion are often revealed in conversation, they show up in how we convey, depict, project, interact, and create communications with others as distinguished in the Theory and Practice of the Languages of Conveyance. Besides truth or illusion, we also reveal love or fear in conversations and peace or turmoil in conversations. These three distinctions, truth or illusion, love or fear, and peace or turmoil, first and foremost define and describe bilateral expressivity. We will discuss others shortly.

When we communicate, we communicate from either love or fear; from appreciation, affection, and devotion or from anger, distress, and hatred. We create conversations that represent our appreciation, admiration, and approval for people, thoughts, and things and yet we also create conversations that represent a lack of love; in the same manner, we create conversations that represent our concern, dislike, anxiety, wrath, or dread for people, thoughts, and things. Besides representing or reporting with love or fear, we also generate love or fear in our generative communications; we create what is new, next, or different in our view of love or fear and in the same manner we even create a future of love or fear.

The intention of this theory is not to discuss love or the absence of love in depth except to assert that everything in life and in communications, creations, and relations that is right and good, positive and productive occurs when love is present in our thoughts and feelings, words and language, and ways of being. People listen and can really hear that which is truly spoken in love and not in fear or any feelings that evolve out of fear; also, people speak and can really say anything when it is truly heard in love and not in fear. Everything in life occurs in love or the absence of love. When love is present, truth and peace are present.

Speaking of peace, our representative and generative conversations typically reveal our desire to speak from peace or turmoil, from serenity and calm or confusion and unrest. We create conversations that represent tranquility, gentleness, and contentment and we also create conversations that represent chaos, confusion, and commotion as well. Like truth or illusion, like love or fear, we represent and report peace or turmoil associated with people, thoughts and things but it is the love and peace of truth and not the fear and turmoil of it that establishes our representative expression. In our representative expression, we represent the truth and in doing so, we reveal our love or fear, peace or turmoil about the people, thoughts, and things we are communicating. In contrast, we create peace or turmoil in our generative expression. We create that which is new, next, or different by creating peace or turmoil; we create a future that is potentially peaceable or a future that disorderly and disheveled. In all, we acknowledge turmoil as a product of fear; we recognize the consequence of chaos, confusion, and commotion generated from fear, from hatred, anxiety, and anger, rather than love, while peace is an effect of love. Moreover, we appreciate the influence of truth for living life in peace and love, for communicating, creating, and relating to our self, our occurring world, and others in peace and love.

Besides truth and illusion, love and fear, peace and turmoil, two sides of expressivity also involve other characteristics which we assess, evaluate, and judge; other characteristics in which we usually form an opinion, belief, or perception; other characteristics of people, thoughts, and things which are good or bad, right or wrong, positive or negative. When we represent and report intentionally and knowingly, we create conversations that represent good and bad people, thoughts, and things as well as conversations that represent people, thoughts, and things that are right or wrong, positive or negative, true or false. We at times, however, might even reveal some of our judgements, opinions, perceptions, and beliefs when we represent and report. When we generate conversations, we not only invent that which is good or bad, right or wrong, positive or negative, true or false, we might even reveal our judgements, opinions, perceptions, and beliefs intentionally or unintentionally, knowingly or unknowingly, as well.

As can be appreciated, we not only represent and report that which is good or bad, right or wrong, true or false, positive or negative but we may also subtly or perhaps overtly reveal that part of our self in the conversation. If we are not careful and aware, representative conversation could evolve into a generative conversation with the insertion of our thoughts and feelings, opinions and judgements, perceptions, and beliefs into the conversation. In the same manner, we not only invent and generate that which is good or bad, right or wrong, true or false, positive or negative in generative conversation but we can also reveal that part of our self in the conversation as well.

Consider for a moment: we have not only created conversations but we have experienced conversations in the past that were positive and conversations that were negative, conversations that were good and bad, right and wrong, true and false, positive and negative. And in those conversations, we have seen some aspect of others from what they represented or generated. Likewise, we have expressed truths and untruths and we have been told truths and untruths and others have seen some aspect of our self from what we have represented or generated. The same is true in our conversations of love and fear, peace and turmoil. Some part of us is revealed in what we represent, in what we generate, and also in what we do not represent or generate.

Peace and turmoil, love and fear, truth and illusion: these are critical distinctions regarding the two sides of representative expression and generative expression as well as the distinctions of good and bad, right and wrong, true and false, positive and negative. All of these distinctions can be and are usually revealed in our self in our communication. What's more, all of these distinctions can be generated in generative expression and all of these distinctions can be represented in representative expression. But it is only truth that is required for representative expression. Representative expression represents and reports that which is and that which was. Generative expression invents and generates that which will be as either truth or illusion. Nonetheless, our generative expression should clearly be guided by truth and not illusion for nothing works in life and in communication, creation, and relation without integrity.

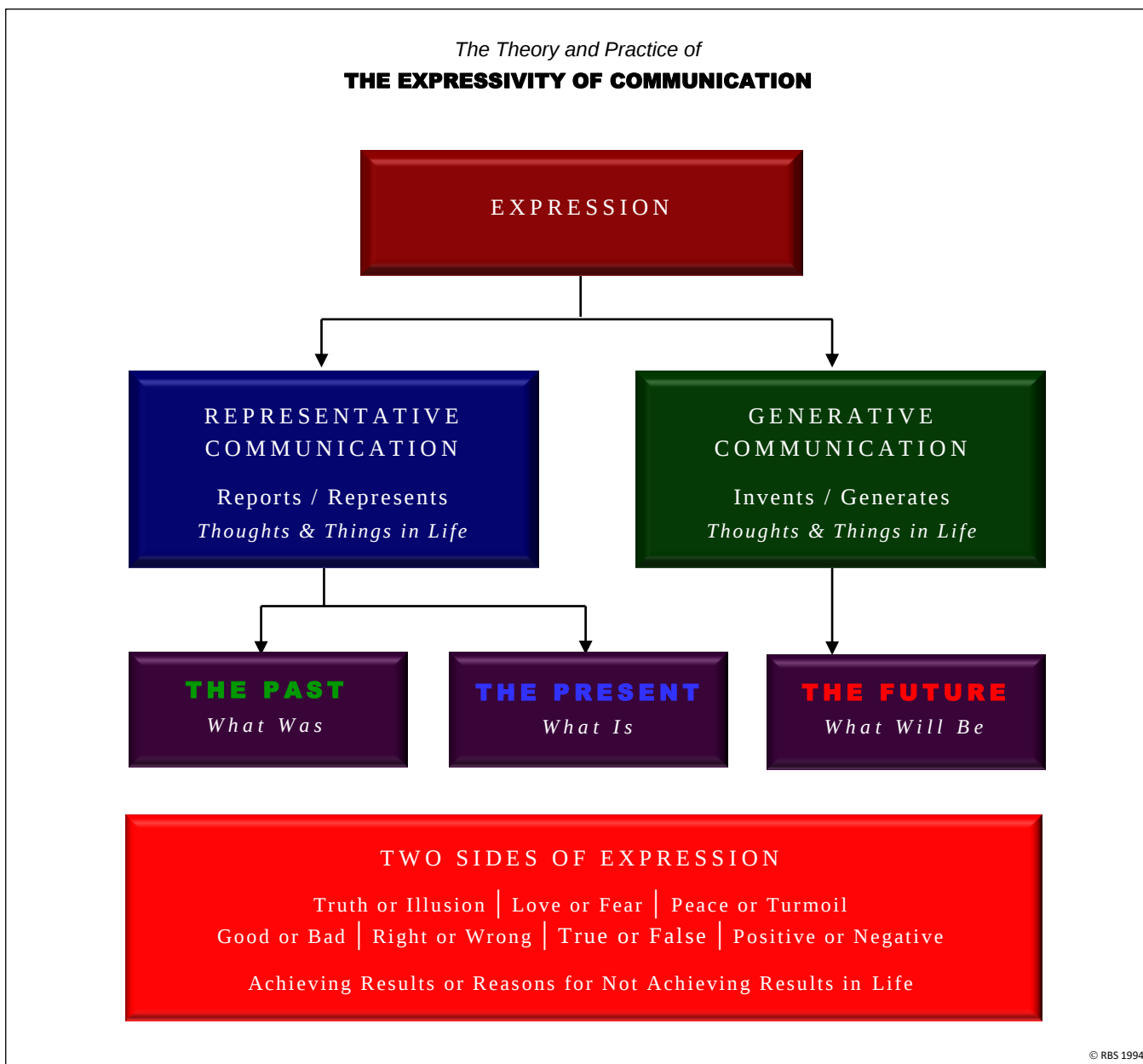
In understanding these bilateral distinctions of truth and illusion, love and fear, peace and turmoil; in acknowledging the two sides of expressivity in that which is good and bad, right and wrong, true and false, positive and negative; we are able to create more effective, more efficient expression and exchange and, from that exchange, we are also better able to determine the meaning, relevance, and value of our interactions and relationships with others for achieving optimal communication outcomes.

RESULTS AND REASONS

As indicated in the Theory and Practice of the Nowness of Communication, we retain some information in our expression and exchange which we describe as the resonance, remnants, and residue of communication. From the remnants, we recall some words and gestures and images of our communication and yet we cannot recall every detail; we remember some of the content of communications, usually that which is the most clear, dynamic, and distinctive offering the most meaning, relevance, and value and yet we cannot remember everything. The resonance, remnants, and residue of our conversations contribute to an effect which, in turn, produces an outcome or result. We communicate for effect so that we can create a result so that we can satisfy our wants and needs. As such, our representative and generative communications are intended to produce favorable results.

Although every conversation creates some effect with us and some result, we do not always achieve favorable results when we communicate rather we produce something other than intended outcomes. This is normal and natural; this is expected in all interactions in life. When we do not achieve results, however, we occasionally create reasons for not achieving results. The reasons we create are generative expressions offering excuses and explanations, justifications and rationales, apologies and regrets, and so forth. In addition to the two sides of expressivity and in parallel with truth and illusion, love and fear, and peace and turmoil, we have two ways of expressing our effectiveness and efficiency: results and reasons for not achieving results.

In our representative and generative expression and exchange, we intentionally or unintentionally communicate in truth or illusion, in love or fear, and in peace or turmoil expressing that which is good or bad, right or wrong, true or false, and positive or negative to create an effect to produce a result to satisfy a need, want, or desire and so, in our representative and generative communication, we achieve results or we generate reasons for not achieving results.



RESPONSIBILITY AND RESULTS

As we know, every conversation creates some effect and result with us. That result may be what we intended or unintended; for example, we may have intended some specific action to be taken but instead we produced a different action or even, perhaps, inaction. Regardless, whether we produce intended results or unintended results, we need to take responsibility for our representative and generative communications; we need to take responsibility for the effect we create and the results we produce.

The representative and generative communications we depict and articulate are our creations affecting our relations with our self, our occurring world, and others. Accordingly, we are responsible for when, where, and how we create representative and generative communications; we are responsible for what we create in truth or illusion, love or fear, peace or turmoil; and we are responsible for why we communicate and with whom. We are responsible, in our conversations, for the effect they have on others, and what they produce in others; simply stated, we are responsible for how our conversations land with others. All of this suggests we must be intentional and aware in our expression and exchange plus we must be knowledgeable of the content and we must be perceptive and sensitive of our audiences, especially in how our conversation will affect them.

Accordingly in representative expression, we must recognize and appreciate the effect on others in reporting and representing that which is good or bad, right or wrong, true or false, positive or negative and what result it will produce. Even though we represent and report in truth, and we preferably represent and report with peacefulness and love, the timing and place, content and manner of our conversations may potentially create an adverse effect producing unfavorable outcomes. Nonetheless, we are responsible for the effect and the results. And although the truth is not always favorable, although the truth is not always positive, productive, and preferable, representative expression is appreciated all the more when it is created with compassion and love, with calmness and serenity. We must communicate into the listening of others.

When we create with generative expression, we must also be particularly responsible. As we know, we can generate conversations intentionally or unintentionally, in awareness or unawareness, in truth or illusion, in love or fear, and in peace or turmoil. As such, when we generate conversations in illusion, fear, or turmoil or any combination thereof, we are not being responsible nor are we being sensible, reliable, or trustworthy; rather, we are being deceptive and deceitful, dishonest and disingenuous; above all, we are being irresponsible and unreliable. In the final analysis, we are being fraudulent and fake.

Often people think they can mislead others; frequently and repeatedly they do. And yet in our exchange, we can perceive that which they think is cloaked and concealed, that which they think is obscured and disguised. However, we understand too that other people can see what we cannot see in our self. Besides revealing our self in our thoughts, feelings, and ways of being, we reveal our self in our conversations. We reveal our self in words and language; and, we reveal our self in how our stillness speaks and what our silence articulates. Nothing in life and nothing in communication, creation, and relation works without integrity and yet, people still generate conversations in turmoil and fear, untruths and illusion. When we listen and really hear, when we look and really observe, and when we are present and really with others, we perceive that which is good and bad, right and wrong, true and false, positive and negative; more importantly, we perceive in others their truth or illusion, love or fear, peace or turmoil.

POSSIBILITY AND OPPORTUNITY

Representative expression, as we know, reports or represents that which is actual, realistic, and true in the present and that which was actual, realistic, and true from the past. There is nothing more or less to representative expression. In contrast, generative expression originates and generates that which is new, next, and different; the possibilities it creates for what is and can be created are limitless. With generative expression, everything is created, everything is made up. Since everything is made up, what is the truth and what is illusion but that which we assert; generative expression is what we make it. Let us take a closer look.

While representative expression simply represents life, generative expression generates life. This is true even when we are engaged in unintentional generative expression. When we are intentional, we generate thoughts and things that are new, next, and different in life; and when we intentionally generate thoughts and things, we fundamentally generate that which is possible as a thought and we generate that which is opportunity as a thing. We generate thoughts and things, possibilities and opportunities.

In our imagination, inventiveness, and creativity, we intentionally generate a future in possibility and opportunity into which we live. For example, we create the possibility of having a meal; we live into that possibility when we create the opportunity in our thinking, being, speaking, becoming, and doing. In our thinking, we think about the what, when, where, why, how, and with whom of dining. In our being, and perhaps the most obvious and most common way of being, we are hungry but we may also invent other ways of being like being intentional in our dining, being healthy, or being satisfied, and so forth. In our speaking, we speak about our need, want, or desire to dine, we speak about who we are being in the matter of wanting to dine and in dining itself, and we speak about our thoughts about dining, the what, when, where, why, how, and with whom of dining. In our becoming, we determine and choose the what, when, where, why, how, and with whom; we make choices. In our doing, we take the actions we have chosen to fulfill on and satisfy our need, want, or desire for dining whether it is purchasing or preparing ingredients, going to a restaurant, or whatever we have chosen and created as an opportunity to fulfill on the possibility we have imagined and invented. While choosing to take an action and taking the action (the becoming and doing) are the opportunity, the invention and creation of possibility (the thinking, being, and speaking) comprise our access to that opportunity.

And although we may not explicitly be aware of intentionality, possibility, and opportunity or we may not exactly realize the role of our thinking, being, speaking, becoming, choosing, and doing in creating possibility and opportunity; these are indeed the elements of intentional expression for generating thoughts and things, possibilities and opportunities to satisfy our needs, wants, and desires in life. Typically, we get a plain and simple idea and we naturally and normally do what comes to mind to achieve it; we simply eat. When we simply eat, so to speak, we are unaware and unintentional. While being intentional creates possibility and opportunity, being unintentional causes a probable, almost-certain future of more of the same, the same routines, thoughts, and things. There is nothing that is truly new or different; there is only the same old next.

What is important in being aware and intentional, what is important in understanding the value of awareness and intentionality is that generative expression is the same for dining or for creating remarkable thoughts and things in life; it is the same for creating big possibilities and even bigger opportunities.

The essential means to creating possibilities that can lead to opportunities in life is our intentional generative expression for declaring new, exciting ways of being. We do not create possibilities in becoming someone or in doing something, those are opportunities. And we do not create possibilities in achieving things and having things, those are results of possibilities and opportunities. What's more, we do not create possibilities in defining or depicting attributes, qualities, or characteristics. Rather we declare new, exciting ways of being which we imagine and invent based on our needs, wants, and desires. We declare ways of being and behaving in life; for example, we create possibilities for being powerful, for being compassionate, for being inventive, for being loving, peaceful, enlivened, responsible, confident, or any other way of being that would create an access to opportunities. We imagine and invent that which inspires us, that which touches our hearts and stirs our soul, that which moves us into making positive choices and taking powerful actions.

When we declare possibilities in ways of being in our intentional generative expression, we make choices and take actions consistent with our ways of being. For instance, we might declare the possibility of being confident and self-assured to be able to take on a new career. In accordance with our possibility, we think confidently, we feel empowered, we speak with certainty, we behave self-assuredly, and so forth. As we live into the possibility we generated for our self and even for others, opportunities occur. We imagine and invent, express and declare, possibilities in our ways of being to creating opportunities to achieve and have what we need, want, and desire. Inventing and declaring possibilities is the most powerful generative expression in which we engage. We communicate in generative expression and, when we communicate, we create thoughts and things in our world and when we relate to thoughts and things in our world, we relate to our self, our world, and others giving us access to our needs, wants, and desires for our existence.

BENEFITS AND VALUE

The Theory and Practice of the Expressivity of Communication extends the nowness of communication by advancing our understanding of the principles of time and being in relation to the fundamentals of communication. The expressivity of communication recalls the past, conveys the present, and engenders a future with two forms of communication, representative and generative expression. Representative expression, based in truth, reports and represents that which is and that which was; it describes and defines the present and past accurately. Generative expression invents and generates that which can or will be; it makes up and creates anything as either truth or illusion. While one imitates life and the other initiates life, representative and generative expression create and recreate life.

Whether we are aware or unaware, intentional expression creates what is possible and positive while unintentional expression causes what is probable and negative. Being intentional is empowering while being unintentional is tolerating; intention creates that which is new and different while inattention causes that which is the same old. While intentional expression generates possibilities and opportunities for life, unintentional generative expression generates life circumstances and conditions. Intentional generative expression is formidable and effective for creating life and living.

Representative expression reports and represents; it exemplifies the past and embodies the present. Like generative expression, it too should be intentional in defining and describing people and places, thoughts and things, circumstances, conditions, environments, and events with integrity and accuracy. In contrast, generative

expression invents and creates; it generates and potentializes the future. Generative expression creates what is next; it intentionally creates new and different or it unintentionally causes the same and old. When we are intentional, we create possibilities for future opportunities with generative expression by inventing ways of being. Accordingly, generative expression transforms our expression and exchange from the present into the future while representative communication transfers our expression from the present to the past.

Like all communication once spoken and depicted, representative and generative expression slip immediately into the past owing to the nowness of communication, the occurrence and impermanence of words and language. Representative expression becomes past communication even as generative communication becomes past communication in creating a future. For this reason, we must keep generative expression present; we must keep it constant and consistent if we want to intentionally generate a future. Accordingly, generative expression generates life and representative expression represents life.

In order to represent and report the truth, we know representative expression requires us to be intentional and aware; it also requires us to know and understand that which we are communicating as truth and reality and not illusion or fantasy. Moreover, representative expression requires us to not misrepresent the information content nor insert our opinions, judgements, beliefs, or perceptions into the content. Should this perchance occur, representative expression transmutes into generative expression which invents and creates either the truth or illusion; nonetheless, it is all made up. Generative expression generates reality, authenticity, and truth as easily as it generates pretense, fantasy, and lies.

If, indeed, our conversations are grounded in truth or illusion, we then appreciate the distinction of bilateral expression all the more. When we represent and report, we convey the truth; when we invent and generate, however, we can either intentionally or unintentionally convey truth or illusion. These two ways of thinking, being, and speaking in truth or illusion are the most fundamental distinctions of expression and exchange; as such, they differentiate representative from generative expression. When we communicate, we reveal our personal thoughts, feelings, and ways of being either truthful or deceptive; people know us in how and what we communicate and our truth or illusion is more often than not evident to others. For, example, we can hear truth or illusion, we can see truth or illusion, and we can sense and perceive truth or illusion in others especially when we listen and really hear, when we look and really observe, and when we are present and really being with others. Because we are not usually present, observant, and listening to others, we generally miss their indicators of truth and illusion.

Besides truth or illusion, there is also love or fear and peace or turmoil as two more principle distinctions of bilateral expression. We assert that truth, love, and peace work together for effective, efficient representative and generative expression whereas illusion, fear, and turmoil do not work consistently, constantly, and continuously; they lack integrity. Nothing in our life, communications, creations, and relations works and produces positive, sustainable, and measureable results without integrity. In addition to the two sides of truth, love, and peace or illusion, fear, and turmoil in our communication, there are other notable distinctions including that which is good or bad, right or wrong, true or false, and positive and negative. We represent and generate these qualities, conditions, and circumstances in communications; and, as we know, we also intentionally or unintentionally convey, depict, and project these qualities about our self in our communications.

With representative and generative expression, we communicate to create an effect to produce a result to satisfy our needs, wants, or desires. In creating conversations that have an effect on others, we obviously want to produce intended, favorable results, however, we do not always produce what we want or need; rather, on occasion, we produce results that are unintended and unfavorable. When we are unsuccessful, we sometimes create an additional generative conversation in the form of reasons, excuses, justifications, rationales, and more. With representative and generative expression, we either achieve results or we create reasons for not achieving results.

In achieving our intended outcomes, we must be aware and responsible for the way our representative and generative expression affects others; we must be responsible for how our conversations land. Accordingly, we need to be intentional in our expression, we need to be in the listening of others, and we need to be aware, sensitive, and present to the effect we create. For example, we might regard something as right and good whereas others might consider it bad and wrong. Or, for example, we might regard the truth as positive, productive, and preferable whereas others would prefer not hearing the truth in a particular moment and, as such we need to temper a conversation. The two sides of expression require us to be aware and responsible for the influence, effect, and consequence of our words.

Usually, when we communicate, create, and relate in truth, love, and peace, we are being sensible, reliable, compassionate, and trustworthy and yet, we still need to be responsible for our expression and exchange. In contrast, when we communicate, create, and relate in illusion, fear, and turmoil, we are not being responsible; we are being deceptive, deceitful, dishonest, and disingenuous; hence we are being negligent, reckless, and unreliable. And although we instinctively understand and know this, people still think they can and should mislead others; they think nothing of creating illusion and fantasy, turmoil and confusion, fear, hatred, and anger to fulfill on a need, want, or desire. In spite of their delusional ways of thinking, being, and speaking, we instinctively and thankfully can realize the lies, turmoil, fear, and illusion created by others.

In conclusion, representative expression simply represents and reports, describes and narrates life. Generative expression generates life; it creates intentionally or it causes unintentionally that which is next in thoughts and things whether they are the same old or the new and different. The value of representative expression is its truth; the value of generative expression is being aware and knowing our words can generate our world, knowing our words can create a future of possibilities and opportunities. With generative expression, we intentionally declare exciting new possibilities, enlivening new ways of being, thinking, and speaking as a manner of creating new openings and opportunities in life. We create possibilities in word and language; we imagine and invent ways of being and we live into them by thinking and speaking about them. We create opportunities in word and language also; however, we live into them in becoming our possibilities, in choosing to take action, and in taking actions consistent with our invented possibilities and with our new ways of being. As such, intentional generative expression is transformational in nature.

As one last note, the overall intention of the Theory and Practice of the Expressivity of Communication is to advance our appreciation and understanding for the distinctions of representative and generative expression for creating effective and efficient communications and achieving optimal outcomes.

OVERVIEW MAP

Theory and Practice of the Expressivity of Communication

1. Two Major Forms of Expression and Exchange**A. Representative Expression**

Reporting and Representing:

- Past: That Which Was
- Present: That Which Is

B. Generative Expression

Inventing and Generating:

- Future: That Which Will Be

C. All Expression and Exchange:

Imitates or Initiates Life

Recalls Past, Conveys Present, and Engenders Future

Creates and Recreates Life

- Intentional Expression Creates What Is Possible
- Unintentional Expression Causes What Is Probable

2. Representative Expression**A. Narrative Expression as Report or Representation**

Imitating What Was and What Is

Exemplifies the Past and Embodies the Present

B. Defines and Describes

People, Places, Thoughts, and Things

Circumstances, Conditions, Events, and Environments

C. Transfers Our Expression from the Present into the Past

All Representative Communication Becomes Past Communication

D. Representative Expression Represents Life**3. Generative Expression****A. Generative Expression as an Invention and Creation**

Initiating What Can and Will Be

Generates and Potentializes the Future

B. Invents and Creates

Possibilities and Opportunities

(People, Places, Thoughts, Things, Circumstances, Conditions, Events, Environments)

C. Transforms Our Expression from the Present into the Future

All Generative Communication

- Becomes Past Communication
- Must Be Generated Constantly and Consistently to Be Present and Effective

D. Generative Expression Generates Life

4. Truth and Illusion

A. Representative Expression Represents and Reports Truth

Representative Expression Requires:

- Intention and Awareness
- Knowledge and Appreciation of Truth

Unintentional, Unknowing Expression is Misrepresentation

- Representative Expression Becomes Generative Expression

B. Generative Expression Invents and Creates Truth and Illusion

Generative Expression Requires:

- Inventiveness, Ingenuity, and Imagination

Generative Expression is

- Authenticity or Pretense, Reality or Fantasy, Facts or Lies
- What Is Next as New and Different or Old and Same

5. Two Sides of Expression

A. Truth and Illusion

Define Representative and Generative Expression

We Convey, Depict, Project, Interact, and Create in Truth and Illusion

B. Love and Fear

We Represent and Generate Love or Lack of Love

We Convey Our

- Appreciation, Affection, Devotion, and More
- Anger, Distress, Hatred, and More

When Love Is Present, Truth and Peace Are Present

C. Peace and Turmoil

We Represent and Generate Peace or Turmoil

We Convey Our

- Serenity, Calm, Contentment, and More
- Chaos, Confusion, Commotion, and More

When Peace Is Present, Truth and Love Can Be Present

D. Good and Bad, Right and Wrong, True and False, Positive and Negative

We Represent and Generate:

- Good and Bad, Right and Wrong
- True and False, Positive and Negative

We Also Convey and Reveal It in Our Self in Our Communications

6. Results and Reasons

A. Representative and Generative Expression Create Effects

Effects Produce Intended or Unintended, Favorable or Unfavorable Results

B. We Achieve Results or We Create Reasons for Not Achieving Results

7. Responsibility and Results

- A. We Are Responsible for Our Representative and Generative Expression
 - Responsible for Effects We Create and Results We Produce in
 - Truth or Illusion, Love or Fear, Peace or Turmoil
 - Good or Bad, Right or Wrong, True or False, Positive or Negative
 - Responsible for How Our Words and Language Land with Others
- B. Responsibility Is Being Intentional and Sensitive, Present and Aware
 - Truth Is Not Always Positive, Productive, and Preferable
 - Illusion Creates Both:
 - Positive, Productive, and Preferable
 - Negative, Destructive, and Despicable
- C. We Communicate, Create, and Relate in
 - Truth, Love, and Peace When We Are Responsible
 - Sensible, Reliable, Compassionate, and Trustworthy
 - Illusion, Fear, and Turmoil When We Are NOT Responsible
 - Deceptive, Deceitful, Dishonest, and Disingenuous
- D. People Think They Can Mislead Others
 - People Reveal Themselves However in
 - Conveyance, Depiction, Projection, Interaction, and Creation
 - Stillness and Silence
 - We Perceive People
 - In Listening and Really Hearing; in Observing and Really Seeing
 - In Being Present and Really Being with Others

8. Possibility and Opportunity

- A. Representative Expression Simply Represents Life
- B. Generative Expression Generates Life
 - Creates Possibilities and Opportunities and Transforms Life
 - Possibilities in Thinking, Being, and Speaking
 - Opportunities in Becoming and Doing
- C. Intentionality and Unintentionality in Expression
 - Being Intentional Creates Possibility and Opportunity
 - More New and Different
 - Being Unintentional Causes a Probable, Almost-Certain Future
 - More Old and Same