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Communication 107

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**Homework two: History of Speech Communication**

Looking at the list of communication classes I took previously **(1)**, I could identify that some of them were related to the five traditions mentioned in this chapter, among them were storytelling for communication, media ethics, mass and media society and communication culture and technology. In all these classes I learned a little more about communications in depth, we talked about propaganda, content analysis was introduced, in one of the classes we even looked at communications from a more psychological area, also cultural studies, among other topics that reminded me of the communication traditions.

The book teaches us that Shannon and Weaver **(2)** launched a communication model that applies to any message regardless of its meaning. Basically, this model represents the two actors in the act of communication: the sender and the receiver. The message goes from the sender to the receiver through a communication channel between machines (which, in fact, was the principle that they did it). A few days ago, I was talking to a friend via iMessage, and I had a misunderstanding with him. While we were chatting about how his day was going, he was working; hence, his answers were very short, and I took those short answers as him not wanting to talk to me, so in a moment of sincerity, I told him that I didn't understand why he was acting like that with me and all he said was "What," which I decoded as a form of annoyance, but then talking some more, he explained that he didn't understand what I had said and wanted me to repeat it one more time; the message didn't come through the way he thought it would. I used Shannon and

Weaver's model **(Figure 1.1)**, and I think it worked well; it is understandable that the message was not decoded in a good way, and although there was no noise source, the problem resided in the difference between the mother languages, while mine is Spanish, and his, is English, which makes communication a little difficult.

| Information Source | Transmitter | Channel | Receiver | Destination |
|---|---|---|---|---|
| Adrian | Hands | iMessage | Eyes | Hanna |

Signal     Received Signal

*Message:"what"*
*(He didn't understand the previous message and was asking Hanna to repeat it)*

N/A

*Message:"what"*
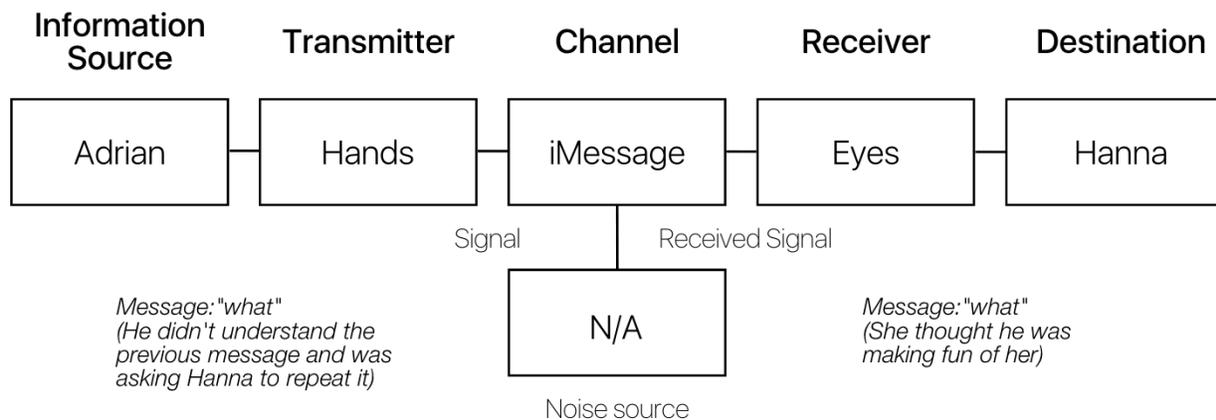*(She thought he was making fun of her)*

Noise source

Figure 1.1

To answer the third question **(3)**, social networks have marked a turning point in interpersonal relationships. They have modified habits and behaviors in the way people relate to each other, with their strengths and certain disadvantages. People have always needed to socialize in order to find a certain level of well-being, something that the use of social networks as a means of relating to others has greatly highlighted. Among the advantages, social networks have given many people the opportunity to communicate and express themselves; they also allow us to meet new people, stay in touch with friends or family members who are physically far away, being able to be, in some way, part of their virtual day-to-day life. With social networks, people interact in a way that would not

be possible in another context, allowing immediacy and virtual communication capable of reaching many recipients. In addition to these and other advantages, there are also some disadvantages. There is a certain danger of dehumanizing these relationships since the contact, looks, gestures, smell, and touch that can be felt in a real and physical face-to-face is replaced by a relationship that takes place with a screen in between. On the other hand, time management is not entirely appropriate, as it creates an addiction, distracting from our occupations, which completely distorts a healthy and comforting interpersonal relationship.

Finally, answering the last question **(4)**, the three paradigms are the historical materialist, the positivist, and the interpretative. I believe that a scientist would find the positivist paradigm more appealing because this type of paradigm seeks systematic, verifiable, and comparable knowledge; moreover, it only investigates observable phenomena since they are the only ones susceptible to be measurable. On the other hand, a humanist would find the interpretative paradigm totally appealing since it is a way of conceiving reality. The interpretative paradigm also contains detailed information, but it is used to develop conceptual categories or to support certain established theoretical assumptions, something that a humanist would find very interesting.