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你說的我了解 - 溝通之藝術

I See What You Mean -

the art of communication



言 談其實是人與人分享一些看法、訊息、知識及感受，是彼此相互瞭解的基礎，反之，不適當的溝通反而會產生誤解、衝突，導致人際之間的距離。因此，如何有效溝通的技巧，便是值得我們探討與學習的課題。

首先我們要學會如何的積極傾聽。積極傾聽是有別於聽而不聞，我們時常會抱怨對方「根本沒有在聽我說些什麼」，因為對方可能一邊看電視一邊和你說話。所以，放下手邊的工作，專注著對方，讓他覺得被重視、被關心，是傾聽時最重要的行為。所以，傾聽是要用心去聽，耳朵只是管道、工具之一，臉上的表情、肢體動作、眼神、手勢、語氣等都反映著是否用心的訊息。

其次是同理心。同理心就是能夠站在對方的立場，用對方的心情來體會。一個人如果有同理心，就會試著去瞭解對方的感受，也會試著去瞭解別人行為的原因，而不會隨便批評。因此，倘使每個人在講話以前，都能站在對方的角度想一下，則溝通就更順暢。同時避免批評或說教，有些人認為一定要批評，否則別人就不會改進，或者經常的訴諸「道理」，告訴人家「應該」、「必須」要做什麼，這些只會令人難堪、焦慮，甚至感到不滿。面對這種人，很少有人想要和他們溝通的。

Verbal articulation is a means that one shares his/her thoughts, information, knowledge and perception with others, and a foundation on which mutual understanding is built. On the contrary, inappropriate communication could lead to creating misunderstanding, conflict to lead to jeopardizing interpersonal tie. With that, how best to sharpen one's communication skill has emerged as a critical topic that warrants our further exploration and reflection.

First, we need to learn how to be an avid listener. A focused listening could help you hear things you would not normally hear, for we often complain to a party we speak to, that "You are not even listening to what I am saying", simply because the party might be talking to you while watching TV. Therefore, it is important to set aside whatever you are doing at the moment and to focus on the party who is talking to you that would make him or her feel respected, cared, which remains a very crucial behavior when you are listening. With that, we need to listen with our heart, and ears are rather a channel of communication, while our facial expression, body language, eye movements, hand gestures and vocal tonality can all reflect signals whether we are concentrated and focused.

Next comes compassion. Compassion is essentially the ability to be in the other party's shoe by trying to see things from the perspective of the other party. With compassion, one would attempt to understand how the other party feels, and would attempt to discern what causes a person to react in a certain way, hence the less likely to prejudge. Therefore, suppose everyone is able to think on behalf of the other party before one speaks, there would not be unsolicited criticism. In the meantime, it is equally important to try to avoid preaching or criticizing, against what some people insist on criticizing, or else no one would improve, or often resort to a reasoning tone by telling others ought to or must be, or else no one would improve, all of these would only embarrass people and put people in anxiety or even in discontent; when facing these type of people, few would fancy wanting to converse with



至於我們的姿態、地位要與他人平等而非優越，有些人在說話時，常常流露出自己的優越感，在言詞中貶低或揶揄對方，比如說：「我是你老爸！是我賺錢養你，還是你賺錢養我？」或「這些事，你們女人家不懂，別插嘴！」這種高人一等的態度，很容易引起別人的反感，而有礙於雙方的溝通進行。因此，要互相尊重，平等看待。

在描述事件時不要去評價，俗語說：「利刃傷人，利辭傷心。」我們應對他人明確、可觀察到的行為作描述，而不要擅作評斷。好比說：「談話當中，你打斷我好幾次。」而不要說：「你真是一個好支配別人的人。」心理學家提出一個「我-訊息」的說法，認為當我們用你開頭的句子時，例如：「你不應該.....」等等，就常常帶有評價、批判的意味，所以最好改用我開頭的句子，譬如避免說：「你聽懂沒有？」而說：「我有沒有說清楚呢？」

當在語言表達的同時，我們的面部表情、目光接觸、語調、肢體語言及身體距離，也反映出我們對對方關心或喜愛的程度。當說話時你的眼睛注視對方，臉上表情隨著談話內容而喜怒哀樂的變化，則對方便知道你在凝神傾聽。而說話的語調高昂，手舞足蹈，則表現出興奮、愉快或激動。此外，人與人之間的身體距離，也隨著彼此之間親密程度的不同而有遠近之分。和一個陌生人說話，可能相隔五步之遠，而男女朋友之間則幾乎是貼近著對方。

卡內基有提出得友誼的良策：「大方地給予別人讚美」。多數時候，我們比較喜歡那些讚美我們的人，以讚美代替批評，更能拉近彼此間的距離。所以說，讚美是成功溝通的催化劑。但是要注意：讚美必須真誠的發自內心，而表達於語言與非語言訊息中。適當的讚美令人開心滿足，形成他人對我們極深刻的好印象，並且為自己帶來許多預期不到的效果。此外，在傳遞給對方訊息時，也傳遞著「我信任你」、「我相信你」的訊息，基於互相回饋的原則，對方也會作如此的反應，而互相產生信任的感覺。

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them.

As to our footing and position, which should be equal to others but never superior. As opposed to how some people tend to want to sound superior when talking to others, by verbally belittling or insinuating others, saying such as, "I am your dad, and who keeps the family going?" or "Some things you women just would not understand, so don't interrupt", this kind of tone not only triggers revolt but also hinders the communication between two parties. In short, it is critical to respect one another and treat everybody equally.

Try not to hold any preconceived judgment for all things, for the fable has said, "Sharp blades cut and sharp words hurt". We need to describe the act of others as precisely as we see it, rather than coming to an abrupt prejudgment. For instance, it is better to say "In the conversation, you have disrupted me several times", rather than, "You are simply a domineering person". Psychologists have presented the "I say" theory, which reckons that when you start with a sentence by saying, "You shouldn't ...", is essentially starting with a critical, judgmental tone. Hence, it is infinitely between to start with a sentence with I say; for example, it is best to avoid saying, "Do you understand?" but say "Do I make myself clear?"

Accompanying our linguistic expressions are our facial expressions, eye contact, vocal tonality, body language and physical distance that can all reflect the level that we care or fond of the other party. As you look in the eye of the party you speak to, your facial expressions also changes in the form of joy, anger, sorrow or happy according to the content of the °]your°^conversation, then the party you speak with would know that you are listening with full concentration. The tonal pitch you speak and your gestures can show that you are exhilarated, joyous or agitated. In addition, interpersonal distance is differentiated by the level of intimacy among people, for one could be five paces away when talking to a stranger, yet the distance would definitely be reduced drastically between a couple.

Carnegie has proposed a good strategy for friendships, "Give praise to others as generously as you can". More often than not, we tend to like those who praise us, and substituting criticism with praises can definitely bridge the distance between two people. In that sense, praises are essentially a communication catalyst. Yet noteworthy, praises must come from the bottom of your heart and manifest in words and in non-spoken manner. Adequate praises bring care and satisfaction, and help us form a lasting good impression of others, and bring to us many unanticipated results. Furthermore, when conveyed to others, it also suggests "I trust you", "I believe you", and with a mutually trusting feedback principle, the other party is more likely to do so in reciprocation, and the feeling of a mutual trust is thus created.

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