Since Adam and Eve, man has wanted to share and communicate in terms of human relations, as well as of the things of common use serving human needs. To do so, man has had to develop a system of communication understandable not only to himself, but to those around him. It is in this sense that symbols first came into existence and we had the beginning of a written and spoken language.

In addition to the average run of "shoulds" which many neurotics place upon themselves when in conflict, the person with a speaking difficulty must also contend with all those attitudes and feelings which are a part of his "Demosthenes complex". Since there seems to be an overconcern in these same people with speaking and verbal communication as a whole, additional demands of necessity come into play which are closely related to and allied with the speaking situation. Not only do these people feel that they should charm and win over their listeners or audience with their unique personalities, but at one and the same time, have the added burden of having to struggle and achieve the impossible imaginative expectations of themselves when they speak. Their idea of perfection in speech is not merely to speak without difficulty, without a single blemish or flaw, but to out-speak and outshine even the most experienced and able speakers.

In the attempt to reinforce and maintain his idealized image of himself, the neurotic usually resorts to his intellect and is compelled to feel that he should "know all about" anything. In this concept of allness, he feels that the only kind of security to be gotten cannot come from within, but from a so-called "worship of the intellect," a rigidity and "all-inclusiveness of the mind," and finally from an infinite-valued orientation. He feels pushed, driven, and perpetually anxious about not knowing all the answers of life, and all there is to know about everything. He refers to such terms in his everyday language as "all," "everything," "everyone," "nobody," "every," "absolutely," "never," "nothing," and so forth. He gives to language a character which reflects what is usually referred to as dogmatism, prejudice, value judgments, rigidity, and inflexibility. Finally, in this same context, the main orientation in communication in these individuals is based on dichotomies and a two-valued, either-or, black-or-white thinking, with the speaker unaware of those phrases which are annoying to his auditors.

In order to understand verbal communication, it is essential that we comprehend the speaker's personality. Some of the basic differences, for instance, in defining the so-called "normal" or "healthy" speaker from the "neurotic" speaker, are summarized in the following chart:

<table>
<thead>
<tr>
<th>NORMAL</th>
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<tbody>
<tr>
<td>1. Inwardly confident, strong and free</td>
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<tr>
<td>2. Open minded, flexible, mutual values</td>
</tr>
<tr>
<td>3. Experiences voice as his own; choice of own words and ideas</td>
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</tbody>
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* Term coined by the writer to signify self-idealization in the speaking situation.
4. Some anticipatory fear reactions in anxiety-creating speaking situations
5. Natural resources for adaptation in difficult speaking situations
6. More concerned with issues at hand than perfection in speaking
7. Flexible response varying from listener to listener
8. Concerned with what is here and now
9. Uses variable terms; multivalued orientation
10. Good listeners
11. Meaningful and purposeful messages

NEUROTIC
1. Inwardly insecure, weak and conflicted
2. Egocentric, prejudiced, distorted values
3. Voice felt as alien, outside self; words and ideas dependent mainly on circumstances
4. Any attempt to speak, threatening or not, is experienced with apprehension or near-panic
5. Few resources, becomes further chaotic, resorts to magical solutions or flight
6. Concerned with “what,” “when” and “how” to say something
7. Strongly dependent upon his listener or audience
8. Concerned with what should be
9. Dogmatic and absolute; terms black or white
10. Poor listeners
11. “Blab-blab” and parrot-like emission

The following are some of the predominant types of neurotic speakers I feel we may expect to find in our particular society:

The Man of Few Words (the resigned speaker) communicates at what I refer to as the “spectator level.” Unable to face himself most times in a realistic sense, the resigned person attempts to avoid anxiety by removing himself from the conflicting situation and assuming the attitude of onlooker or nonparticipating spectator. He represses or denies many of his real feelings and desires by placing inhibitions and checks in the path of their expression. He may, at the same time, minimize or flatly deny his real assets or potentialities. His aversion toward making realistic sacrifices in order to achieve his life goals causes him many times to give up the struggle and to resign himself to a more “peaceful” position. He rationalizes his resignation by saying, in effect, that “it just ain’t worth the effort,” or “life is too short to get disturbed about.” He may accept a vocation, a partner in marriage, or friends which permit him to be somewhat alone, where he can remain to some degree self-sufficient and apart. In this self-imposed confinement he avoids healthy competitiveness and restricts his real desires and wishes to a minimum.

The resigned speaker may be compared to what Brigance defines as the “stratosphere speaker, who never gets down to earth, where ordinary mortals live and breathe, but speaks from the stratosphere of abstract and hazy words. He seldom cites a fact; he never takes the trouble to illustrate abstract thought by an analogy; he never relieves a tired audience by humor. He soars at high altitude, where all is hazy and vague. Here is a verbatim quotation from such a specimen: ‘We have learned in the past, and now it has been catastrophically reaffirmed, that this world is cosmos....’”

Aside from his difficulty in being able to communicate with feeling and meaningful purpose, the resigned person speaks in a listless, colorless voice. His inflection, tone, and words are without warmth, color, friendliness, or aliveness.

The Master’s Voice (the expansive speaker): In the speaking situation, the expansive person feels he should be the last word. In any discussion, he fears mutual exchange of ideas, is usually stubborn, resistant and highly reluctant to face issues