

**COMMUNICATION AND CULTURE****Nagaraj. R. Halliyavar**

Associate Professor, Dept. of Mass Communication &amp; Journalism, Anjuman Degree College, Dharwad

**Abstract:** The Industrial growth in twentieth Century, the advent of LPG in 21st century and high-tech I.T.,B.T. have brought massive explosion in information technology, opening new vistas of opportunities and raising deep concern over culture, causing cultural shock to the whole world. A large body of people have welcomed the opportunities open to them, whereas the invasion of the skies via satellite broadcasts have alarmed many regarding the possible shocks and the aftermath of a cultural onslaught. Be that as it may, it may be difficult to check or arrest the flow of information across the borders.

**Keyword:** Communication , technology , communication , vibrant nation.

**INTRODUCTION**

In this context of modern communicative environment, culture will continue to play a major role in shaping the national ethos. The days of compartmentalising culture and communication as two distinct entities have passed. The new concept called 'interculturalism' has emerged out to respect and care for the other cultures, preserving and respecting one's own culture. The synthesis of culture and communication is extremely significant and vital for thriving vibrant nation. How to reconcile conflicting interests, how to transmit the benefits of communication in its pristine and pure form to the rural masses, how to harness the benefits of communication with its vast modern technological aids and improving the lot of the people in the areas of health, education and other social sectors, how to ameliorate the conditions of socially and culturally deprived - are some of the areas which need to be heeded, taken care of

Communication : Meaning and Analysis

The word communication is derived from the Latin noun, 'Communis' and Latin verb 'Communicare', which means, 'to make common'. Terms closely related to communication and with similar etymological origins include community, communion, commonality, communalism and communism. The closest Indian language equivalent to the original concept of communication is Sadharanikaran. "Sadharanikaran is a social process can be achieved only among the people of 'one heart', people with a capacity to receive messages. This is an innate ability acquired through culture adaptation or learning".<sup>1</sup>

Communication is the process of transferring and understanding from the one or more people to one or more people. Communication gets transferred from one person to another. The import of a communication is fully demonstrated by expressive facial gestures and gesticulations. Even without expression, sometimes the communicator will express himself clearly through gestures also. It encompasses a multitude of experiences, actions and events as well as a whole variety of happenings and meanings and technologies too.

Further, the contemporary period has come to be labeled variously the 'Information Age', the 'Communicative Age' and most recently the cyber or networking age. The uses and understanding of communication have come a long way from its original association first with 'means of transport' and later with 'transmission'.

Communication in its simplest sense is a human relationship, involving two or more persons who come together say at a festival or a time of mourning. Communication is thus not so much an act or even a process but rather social and cultural 'togetherness' – communion with oneself, with god, nature, the world of spirits and with one's ancestors are also forms of communication.

Communication is a fact in the world of human beings, animals, and plants and is an ever continuing process going on all the time. It is as necessary to human animal and vegetable existence as life itself. Halt communication the life process would wither and die. The need for communication is as basic as the hunger for food and drink perhaps even more so.

Communication is the name we give to the countless ways that humans have, of keeping in touch – not just words and music, pictures and print nods and beck's postures and plumages, "to every move that catches some one's eye and every sound that resonates upon another's ear".<sup>2</sup>

A human beings need for, communication is as strong and as basic as the need to eat, sleep and love. It is both an individual and a social need. It is both a natural individual demand and a requirement of social existence to use communication resources in order to engage in the sharing of experiences, through, "Symbol mediated interaction"<sup>3</sup> what happens to a person who is, 'excommunicated' literally, cutoff from communication - by his group or society? Communication is a process of mutual participation in a common structure of Rhythmic patterns by all.

**CULTURE : MEANING AND ANALYSIS**

The term culture has different meanings to different people. Generally, when someone speaks of culture, one

thinks of cultured, refined, sophisticated, well behaved individual. Culture also refers to learned ways of behavior.

The Sanskrit term of culture is 'Sanskriti'. Both Sanskrit and Sanskriti have been derived from Samaskar, meaning ritual performance, which is a process of refinement. Men having born as a social being attain sociality and become a cultured man by giving through the Samskars.

Culture is what members of a group have in common, the material things they own, as well as the intangible non-material things such as beliefs values and rules of behaviour, which they share. The term communication also means the Latin noun 'communis', which means 'to make common'. In this sense culture and communication have an intangible, inseparable relation that almost they go together in any society and in any individual's life.

All societies have culture in some or the other form. But it differs from societies to societies, communities to communities and hence they give way to multiculturalism and that is more suitable to the Indian context where different people of different community, of different culture live together.

Robert P. Gwinn opines, 'culture as the integrated pattern of human knowledge, belief and behavior'. Therefore, culture consists of language ideas, beliefs, customs, taboos, codes, institutions tools, techniques, works of art, rituals ceremonies and other related components and the development of culture depends upon man's capacity to learn and to transmit knowledge to succeeding generations. The concept of culture was first explicitly defined by Edward Burnett Tylor, the British Anthropologist in his Primitive Culture (1871) and provided the classic definition, "that complex whole which includes knowledge, belief, art, morals, law, custom and another capabilities and habits acquired by man as members of society".<sup>4</sup>

According to literary critics and men of letters like V.K.Gokak, culture is not like a growing tree that would make a man cultured. Culture does not consist in an intense attachment to any idea or doctrine, an attachment may generate fanaticism but not culture. In these days of specialization a specialist with a narrow knowledge of his field can't necessarily call himself as cultured man. Expertise in any subject does not always go with culture. As Powys said, the uncultured man, "displays his ideas lightly, like a man who jingles the few coins he has in his pocket".<sup>5</sup>

Today the miraculous achievements in transport and communication have made it possible for us to appreciate the unity and diversity of cultures yet, every society has a unique culture.

Totally, the present age is the age of information, the digital age, the internet age. Man lives in this age with much more information than before, that comes to him in digital form, symbolic exchanges, facilitated by high technology and the new networks of "complex connectivity".

The term 'communication age' can be used as an umbrella to broaden, humanize, make more accurate a description and interpretation of the exciting new era. The age is not only to transmit digitalized bits and bytes from here to there but also the communication process holds for real people, who engage the entire range of material and symbolic

resources at their disposal. They not only tele-mediated and computer mediated symbolic forms but the whole stock of traditional less mediated cultural influences that make up the most taken for granted aspects of everyday life. James Lull finds that, struggles over culture and identity on a global scale have become core issues for scholars across a wide range of disciplines in the social sciences and humanities.

Culture and communication are deeply intertwined and interdependent. Culture without active support from communication is incomplete and communication without adequate backing from culture will be ineffective and ecliptic, unless both culture and communication are in perfect harmony with one another both will have little relevance for the society.

Culture in a society takes several centuries to develop and continues developing with the changing times, similarly communication adopts itself with the emerging scenario- while communication to be effective has to keep pace with new social demands, culture adjusts itself with the fresh urges of the society. Only such cultures survive that are dynamic, potent, invigorating and keep pace with changing times and social concerns.

The new dimensions of communication technology such as the expansion of satellite- delivered varied traffic including voice, video and data informatics and integrated services digital networks develop, the globalization of the information industry will necessarily lead to the emergence of a global culture.

Modes of communication and culture are neither as far apart nor as distinct from each other, as is often argued. Both communication and culture develop together, one supporting the other. Indeed communication is an expression of a community's culture and culture in its turn embodies a community's communication and information needs and practices. Communication and culture are thus inextricably tied to each other. We can't understand one without understanding the other, nor can we speak of one without referring to the other.

## CONCLUSION:

Communication is a part of culture. It is the elucidation of meaning, meaning is a product of coding, coding is a form of behaviour, that is learned and shared by the members of a community or a group. Communication may result in predetermined effects on the cultural environment in which it is communicated Marshall McLuhan strongly opines that, medias technology particularly television as the driving mechanism behind cultural change. According to George Gerbner, Medias are well known cultural indicators of cultivating new life, beliefs, attitudes etc.

Modern communication systems and the use can pose threats to cultural identity and the opening the doors for foreign media have generated deep concern over our cultural heritage.

Stephen Yeh opined that, each country should devise its own particular national development strategy to blend the best from the west and preserve the best of the East. One might look to Japan for an example. It is said of Japan that it, "goes Western by the day and Japanese by the night".<sup>6</sup>

In any society communication and culture enrich each other, they empower and strengthen mutually not only that, culture breathes through communication and communication feeds and has its being on culture. A close homogeneity, intimate synthesis and integration of culture and communication is extremely, necessary for a happy people anywhere.

**REFERENCES:**

- i. Tewari. I.P. Sadharanikarm: Indian communication theory, in Indian and Foreign Review, June 1980.
- ii. Montagu Ashley and Matson Floyd: The Human connection, New York: McGraw Hill, 1979.
- iii. Luis Bettran: Farewell to Aristotle in communication 5, PP-41, Quoted by Keval. J. Kumar in, Mass Communication in India, New Delhi: Jaico Publishing House, 2008.
- iv. Shashi. S. S (ed) Encyclopedia of Humanities and Social Sciences Vol.10 New Delhi: Anmol publications 1992, P.1521.
- v. Gokak. V.K. India and world culture New Delhi: Sahitya Akademi, 1994. P-3.
- vi. Dua M.R. Manonmani T (ed) Communication and Culture, New Delhi Galgotia Publishing Company, 1997 P.VIII.