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Abstract: Communications scholars and theorists from around the globe have incorporated numerous ideas and dimensions on proposing communication theories.

Based on the factors such as the structure of the society, cultural background, the way of approaching varieties of subject matters and so on create subliminal effects on how the communication theorists build different sets of sequential discourse towards a strong communication theory. The paper will first and foremost introduce on key concepts of communication theory, highlight the pre-dominance of imparting western communication theories, gradual emergence of eastern theories thereby penetrating stability, a comprehensive analysis of communication theory from eastern as well as western perspective and finally cater a gist study on the coherence of eastern and western perspective on communication in the contemporary society.

Introduction: Groundwork and extensive research, theoretical assumptions, fundamental frameworks on the field of communication have led scholars' expertise in formulating various theories of communication; many of which have further been given a place to revise and improve in accordance to reconcile with the dynamic nature of the society and changing political agendas. By the same token, scholars engaged in communication as a field view the parameters of communication theory differently. Communication theory is referred to the branch of knowledge in which a piece of message or information is transmitted that is associated to a set of principles, procedures and techniques in the light of

communication process. In his article *Communication Theory as a Field*, Robert T. Craig indicates “ all communication theories are mutually relevant when addressed to a practical life world in which communication is already a richly meaningful term.” (Craig, 1999).

As academic courses on communication study are integrated in educational institutions, it is inevitable that the theories of communication are significant to help fortify the understanding regarding the particular study. Similar to the aspects that any theory follows, communication theory assimilates the components of definition, explanation, prediction and control therefore, serving four crucial functions. This theory explores the meaning which gives an elementary background, connotations in addition to the meaning, implications of the theory built in the communication world and the selection of mechanism to make decisions about ways to manage and regulate the communication process. Furthermore, the theory accounts for four decisive approaches to communication namely communication as transmission (asymmetrical flow of communication from one point to another through a medium), communication as ritual (to acquire a sense of belongingness and recognition), communication as publicity (advertising/branding) and communication as reception (two-way communication demanding receivers' active feedback). Communication theory has long been a topic of discussion on whether it is successful to designate the modern discipline which is rich and refined both in theory as well as in practice.

Pre-dominance of Communication Theories from Western Perspectives:

Since the theorization of communication was largely enforced by the western thought, culture and practices, the supremacy of comprehending

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communication theory from the west was indeed likely to be seen being attributed to academic courses. This happened to be merely a whopping exception as a number of communication theorists had their roots to the west when theorizing communication was on the verge of early stages of development and breaking out of the shells. Those theories that accounted to the field of communication were destined to show relevancy and consistency not beyond the premises of western perspectives. Gradually, the budding theorization of communication became more or less widespread and was intertwined with the western academia.

Meanwhile, scholars formulating new theories who were actively engaged in the communication field were surging. It was certain that the communication theories were not only well-contemplated but also, saw approximate applicability in functioning the daily lives. The cultural practices, lifestyle, communication history, way of approaching cognitive thinking/understanding, patterns of the society and many more result in scholars' proficiency in developing rigorous set of perspectives to theorize communication so it would not be appropriate enough to interrelate with broader horizons and generalize the communication process universally.

The fact that trends such as westernization being widespread which was even ensuring its influence on non-western countries including the eastern societies took a grip. Communication theories from western perspectives also witnessed spaces in the eastern curriculum and found ways to place it within. Having said that, Asian scholars were as well progressing in number but their concern accounting communication from eastern tradition of thoughts was shifting towards the western notion. It was apparent that the idea of western

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discursive paradigm was being heavily enforced in non-western societies and communications scholars from the east were slacking off in giving recognition to their own native perspective of communication.

Moreover, the belief that “west is the best” was thriving in the run and greatly affecting the individuals’ point of view. Gradual Emergence of Communication Theories from Eastern Perspective: The non-westerners had three selections imposed before facilitating the western theories into the communication or corresponding curricula. Either they could have designed their own perspectives and adhere to the study or they could have projected the theories drawn from the west. The third option was to transform the western concepts in such a way that both indigenous and western perspectives could be blended so that the idea of indigenization would be enforced. The term “indigenization” can further be referred to transfiguring the western theories in order to conjugate with other cultures and mixing of both indigenous and western paradigm. As long as five decades back, communication as a theory and practice first found its way in context of non-western religion and philosophy. Robert Tarbell Oliver first attempted to explore communication from Hindu perspective during modern times. In 1971, he indicated the distinctive features of Indian, western and Chinese rhetoric reasoning for philosophical understanding of communication and identifying oneness and solidarity as the foundations of rhetoric and communication in Asia.

Scholars began theorizing communication from Hindu perspective in early 1980s. J. S.

Yadava in 1980 argued that Sadharanikaran is the concept which according to Hindu perspective implies to what communication is today. Likewise, I. P. Tewari in the same year claimed Sadharanikaran as the Indian theory of communication. Dissanayake on Bhartrihari's Vakyapadiya stated that his work " has almost a contemporary ring to it and a refreshing relevance to modern communication studies.

" A compilation of works from Jain and Matukumalli (1996), Kirkwood (1987, 1989, 1990 and 1997) were drawn on Hindu perspective based on classical Sanskrit text to understand unusual nature of silence conceived in Hinduism. Nonetheless, such earlier works did not emphasize on any six mainstream Vedic school of Hindu philosophy i. e. Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta/Uttara Mimamsa. Comprehensive Analysis of Communication Theory from Eastern and Western Perspective: After deliberate evolution of theories of communication from Hindu, Buddhist, Islam, Confucius and other Asia-centric/non-western perspectives, communication models and theories have been formulating such as Sadharanikaran Model of Communication, Bhatta-Mimamsa Model of Communication and so on.

This paper under the sub-heading of comprehensive analysis of communication theory will emphasize on the association of Sadharanikaran Model of Communication driven by the philosophy of Hindu tradition with Aristotle's Model of Communication having originated in the West. Sadharanikaran Model of Communication (abbreviated as SMC) was introduced and proposed in 2003 A. D.

and has been subsequently revised since then. This model depicts the representation of communication process in terms of Hindu perspective. Along with that, the model is believed to be one of the indispensable transfiguration and landmark in understanding communication theory. The word “ sadharanikaran ” has its roots in composition of Mimamsa and Vedanta’s view obtained from Bharata Muni’s Natyashastra and Bhartrihari’s Vakyapadiya. The model is directed towards a sense of commonness, mutual understanding and state of orientation. This is a systematic, non-linear and scientific model of communication approach constituting following nine elements:

- i. Sahridaya: preshaka (sender) and prapaka (receiver) as communicating parties
- ii. Bhava: emotions/mood and rasa: sentiments/feelings
- iii. Abhivyanjana: expression or information
- iv. Sandesha: message
- v. Sarani: channel or medium
- vi. Rasaswadana: receiving, decoding, interpreting and finally attaining rasa
- vii. Dosha: noises or barriers
- viii. Sandarbha: context
- ix. Pratikriya: feedback Adhibhautika (physical or mundane), adhidaivika (mental), adhyatmika (spiritual) being the three dimensions of life in regard to Hindu perspective, the ultimate goal of SMC is to achieve Sahridaya. In addition, this model draws attention towards what Hinduism believes as Purushartha Chatustaya namely artha (material wealth), kama, dharma and moksha (liberation). In contrary to Sadharanikaran Model of Communication, Greek Philosopher Aristotle developed a communication model termed as “ Aristotle’s Model of Communication ” which is in overall reference to the

concept of rhetoric and theorizing communication from the western thought. Aristotle's accumulative ideas are recorded on his book Rhetoric and comprises of five crucial elements that follows: i.

The speaker ii. The speech iii. The occasion iv. The audience v.

The effect The motive of this communication model is to influence the decision of audience and persuade their thoughts. It is more inclined towards public speaking rather than inter-personal communication and discusses on improbability, irrationality, harmful, contradictory and variance as being five categories of criticism so as to avoid public feedback. It is vividly apparent that Sadharanikaran Model of Communication is directed towards democratic societies thereby increased participation of sender and receiver and also alters the role simultaneously in order to achieve intensive feedback. Nevertheless, Aristotle's Model of Communication doesn't demand for audience response as the sole objective is to accomplish the art of persuasive speech which results in one-way (linear) flow of communication. Unlike Aristotle's, SMC accounts for dosha (barrier or noise) and highlights on the sandarbha (context) as to whether or not the receiver interpreted and decoded it.

One of the underlying distinctions is that the western philosophy of communication considers every aspect of the process to be divergent whereas the eastern traditions back up social relationships and inter-personal interaction being the vital foundation of any communication process. Apart from communication theories in reference to western discourse being

individualist, Dissanayake(1988) indicated that western theories are “ functionalist, mechanistic, positivist and it regards communication as an external event, individuals as discreet and separate, and each part of the sender message-receiver process as different.” (Adhikary, 2008, v.

2) In fact, communication and culturally rich civilization in theory as well as in practice are inter-connected in Hindu society. Conclusion: Due to

certain recent trends in communication such as paradigm shift, de-westernization, Asia-centrism and many more, theorization of communication from multicultural and multidisciplinary aspects has been prioritized to a great extent. In order to achieve the theme of cultural identity consciousness, it is significant to impart communication theories from western as well as eastern perspective such that the native individuals belonging to eastern societies will no longer require chasing after the philosophical understanding of western communication. While undergoing a close observation in the contemporary world, communication from several perspectives need to be inter-linked in order to understand the core aspect of communication theory from different dimensions. It is likely that communication will be enriched and profound if the theories are to be studied in the light of cultural and philosophical traditions. To infer, the synopsis of the paper under Communication Theory: Eastern and Western Perspectives can be better comprehended with Dissanayake's (2003) statement suggesting, “ No civilization is possible without a vigorous system of communication.

” With the prevalence of cultural variation, the doctrine of communication theory varies and so does the approaches to view the process. Therefore,

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theoretical investigations must be conducted in communication field by western and non-western scholars thereby enforcing control mechanism towards eastern and western perspectives. That way, a broader spectrum of communication process can be studied and practiced acknowledging cultural disparities across the world.