Comparative study of Communication Theory; Eastern and Western Perspective

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Abstract

The object of this term paper is to present the differences of western perspective from the east or vice-versa. By taking an example of Schramm’s model and theory from western perspective and Sadharanikaran model and theory of communication from the eastern, I have made an effort to do so.

Varying from the cultural differences with the topographical factors, the western perspectives explains its process while the eastern defines its process relating with its religion and philosophies.
**Introduction**

Starting from the perspective of the west, development of communication theory and model took place. Today, however the evolution of the theory has given rise to the Asian or the Eastern perspective. Cultural differences, geographical differences and other factors in the western and eastern region, vary the communication process that directly affects the communication theory and the model.

This term paper will further discuss about how western and eastern theories of communication developed and how do they differ from each other. Not only will this paper talk about its dissimilarities but will equally focus on the causes and factors for the dissimilarities.
Body

Communication theory and communication model are two distinct different terms which may seem similar. The study of communication and mass media has led to the formulation of many theories and those information theories and studies of the technical process of information and the process of human communication is known as Communication theory. Whereas, Models of communication are conceptual models used to explain the human communication process.

With the development of Shannon and Weaver’s communication model, the advancement in the western region, grew rapidly. Nevertheless, by understanding their culture and the differences among the western models and theirs, eastern scholars came up with their own models and theories which best explained their way of communication.

To better understand the differences among the Eastern and the Western perspective, we can take two different models from the two different perspectives. Thus, I have taken Schramm’s model from the western perspective and Sadharikaran model from the Eastern.

- Schramm’s model:

  Schramm’s Model of Communication, postulated by Wilbur Schramm in 1954, suggests that communication is a two way process where both sender and receiver take turns to send and receive a message. Communication is usually described along a few major dimensions: Message, source, form, channel, and receiver. Wilbur Schramm (1954) also indicated that we should also examine the impact that a message has (both desired and undesired) on the target of the message. Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions. These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form make messages that are sent towards a destination. The target can be oneself, another person or being, another entity (such as a corporation or group of beings).
  
The figure below can enhance your understanding of the process that takes place in this model:
Communication here, in this model, is seen as a process of information transmission governed by three levels of semiotic rules:

- Syntactic (formal properties of signs and symbols),
- Pragmatic (concerned with the relations between signs/expressions and their users)
- Semantic (study of relationships between signs and symbols and what they represent).

Therefore, in this model, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores auto communication, including intrapersonal communication via diaries or self-talk, both secondary phenomena that followed the primary acquisition of communicative competences within social interactions.

➤ **Sadharikaran Model of communication**

The word sadharan is composed by the combination of saha+dharan where saha means same and dharan means to get or to amplify. We can say that the word sadharan is ordinary and sadharanikaran is generalisation of feelings ideas and emotions. The word has its root
in Bharata muni’s natyashastra. Bharata muni describes sadharanikaran as that point in the climax of a drama when the audience becomes one with the actor who lives an experience through his/her acting on stage and starts simultaneously reliving the same experience. Bhattanayak also has used this word in his various poetics.

The sadharanikaran model communication, proposed by Nirmala Mani Adhikari is a systematic presentation of the process of attaining mutual understanding commonness or oneness among communication parties. The concepts drawn on and mentioned in the model are formal concepts that are firmly established on Sanskrit poetics as well as Hindu religious-philosophical knowledge system.

This model has been proposed consisting of following elements:
- Sahridayas (Sender and Receiver)
- Bhava (Moods or emotions)
- Abhivyayanjana (Expression of encoding)
- Sandesha (Message or information)
- Sarani (Channel)
- Rasaswadana (Firstly receiving, decoding and interpreting the message and finally achieving the rasa)
- Doshas (Noises)
- Sandarbha (Context)
- Pratrikriya (process of feedback)

Sadhanrikaran as a communication process, consists of ‘sahridayas’ as the communicating parties. As a technical term, the word refers to people with a capacity to send and receive messages. The ‘sahridaya’-sender, or simply the sender, who has ‘bhavas’ in the mind, is the initiator of the process. The sahridaya-sender has to pass the process of ‘abhivyajanana’ for expressing those bhavas{there are four levels of bhavas which are Para(at the unconscious mind), ‘Pashyanti’ (to the conscious mind), ‘Madhyama’ (at the level of presentation external mind) and ‘Vaikahari’ (the word spoken out by the sender)} in perceivable form. It is the ‘sahridaya’-reciever with whom the
bhavas are to be shared. He/she has to pass the process of ‘rasaswadana’ (rasa are of four levels like bhavas they are shravana, manana, nidadhyasana, Sakshatkar) During this process there are many obstacles created which are considered as ‘doshas’. The message should be contextual i.e. in which context is given. And there is the feedback given by the receiver known as ‘pratikriya’.

Sadharanikaran as a concept/theory should not be confused with the sadharanikaran model. The former, which is one of the significant theories in Sanskrit poetics, has its root in Natyashastra and is identified with Bhattanayaka. Whereas, latter refers to a model of communication which draws on the classical concept/theory of sadharanikaran along with other resources in order to visualize Hindu perspectives on communication.
Conclusion

Although both the perspective talk about common factor that is, culture, the Sadharikaran theory from the Eastern region gives descriptive explanation of how communication takes place in the context of Hindu religion, which makes it more effective.

In conclusion, although eastern perspective on communication theory are taking place recently, it isn’t necessary to neglect the western theories and models.
References
