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The Cross-Cultural Communication In India:
The Infinite Experimental Lab

By

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THE CROSS-CULTURAL COMMUNICATION IN INDIA:
THE INFINITE EXPERIMENTAL LAB.

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The area of cross-cultural communication is typical to what is known as the Developing world. In terms of communication the structural functionalists perceived this problem in the frame of tradition and modernity, that's why the communicational researchers studied this area in the situation of transition from tradition to modernity or in other words the cross-cultural communication is located as a problamatique in the process of transition. Yet theoretically it remains slightly lower than the required exposition which should have answered the questions emerging from the research and study on communication in a pluralistic composition of environment. It is in this perspective that theory and methodology (Moore, Frank, 1961) tried to look at the whole problem in a rather composite frame.

Where the process of transition is taken as intrinsic the cross-cultural interaction as a whole, such a method bound to be abundant in practicality in the sense that its point of departure is intra-cultural interaction and exchange.

The communication is resultant to cross-cultural process itself, that means the cross-cultural communication itself is a part of intra-cultural relation and propensity of mutual or multilateral
exchanges within different groups. Such communication is ordinarily classified into preservative and dynamic (Darida, 1993). In such a classification a caution is required that perceptions are generally based on historicity. Nevertheless such intra-group or inter-group communications are futuristic and thereby the dynamism is inherent (Foucault). Going a step further every cross-culture interaction even if it is preservative is dynamic because it is resultant to all communicating entities and it silently adds to the code of communication and its idiam also. It is at this point that every cross-cultural communication revolves around belief, faith or integrity. It is at the objective level of necessity that such communication results into cognizance and mutual acceptance. It is this essence of cross-cultural communication that lays down the boundaries of whole interaction and exchange. The art of such communication is still preservative which reinforces the sense of cultural identity but it automatically generates a practice which brings in use the scientific experience and technical knowledge and thereby the ultimate essence of cross-cultural communication assumes oneness on both the sides. More is the intensity and frequency of such a exchange more in the dynamic communication and more is the integrative fulcrum of such cross-cultural communication. The experience of Asia in general and India in particular
attracts the attention of researchers where the focal point is plurality, multiplurality and the dynamic communication between the cultural entities. It is because of this multiplicity that the scope of communication is wonderfully vast which time and again makes cross-cultural interaction as the focus of inquiry. More such communication has intensified in recent past more dynamics it unfolds. The managerial abrations of such plural interaction are apart but enrichment of the heritage of all the interactive cultural entities has turned materially positistic and culturally innovative. It is this elastic innovativeness constitutes complex but flexible subject matter of cross-cultural communication.

The asiatic region particularly in Indian subcontinent the boundaries of communication remain to be only natural for a long time. But these boundaries, were defined to the extent of ritual, customs and traditions. The scriptual farm of these limitations restored the belief at distance in a way the different cultural groups interacted through these limited forms of activity. However, it was more or less an interaction completed through the objectification which was in essence similar to all the marked communities what is decfined as a cultural group. That rendered the cycle of communication complete. It even resulted into an interaction which was however, beyond the scope of the existing communicational appratus. In fact the
pacific region right to the shores of Australian continent is a living witness that the human kind in India enlarged its boundaries of interaction, infact, though, the communicational methodology only formally described it as a tribal ritualism, yet, its actual limitation still persists. On the whole, the cross-cultural communication in India remains general in nature. That was the strength of its modus operandi.

Seen in this perspective there are two main limitations in the complex of cross-cultural communication. Firstly, how do we perceive and define a cultural group. Secondly, what resources and means are at the disposal of community of people described as cultural group. Seen from the first point of view in Indian subcontinent right from its frontier, rather the geographical frontier in the mountains of Hindukush in South West Asia, down to the golden island of Sri Lanka - a common fibre is constantly visible that is a spiritual sense of integrity of one with the other. History is witness that when Pathans and Pakhtoons ever moved down to Delhi or even beyond, the realm opened a full vista of interactive commonness. Its state, political or economic components apart, but communication per se never remained fragmented or disintegrated. It also never witnessed a communicational antagonism of any sort. From Hindukush to the Himalayan region and from Himalayas to down in
plains till boundaries of river Sutluj comprises a peculiar communication zone which carries an organic composition of symbol and idioms which are similar in composition. The issue is not merely the lingual commonality an certain words and categories like mother, daughter, cow, etc., which is surely a common bond of belief in the activity but beyond it, it is the individual and social personality of human being which speaks of such astounding communicational commonalities like a trader or a cattle raiser in Hindukush will find the equal intensity of affection and values like regard, even outlook which is common for a child, woman and elderly person. It is common outlook with a Pathan with a Kashmiri, with a Punjabi, a Multani or a Sikh. This commonality is so exhibit that it is easily perceivable as a specific characteristic in communication in general. If we go slightly beyond the Arabs and Turks with Persians, discribed Delhi or Dehleez whole English equivalent is threshold, or entry point to India. The similar communicational instruments not only in symbolic sense but are practically same. It is beyond this region that Hindi and Urdu being the medium of exchange have become mother-tongues. We should remember here that both these mediums are not languages actually. There origin goes back to the languages as such spoken and developed by the people in the vast region between the mediterine to the Indian ocean.
One of languages of India which is numerically largest language, Hindi, itself is a very simple composition of scores of other languages and some dialects which are more prosperous in imagery and styles than Hindi itself. Its components like Avadhi, Magadhi, Bhojpuri, Mathaili, Rajasthani, and Marwari are tremendously deep and prosperous languages which all constitute the hybrid mix language which is known as Hindi. In fact some of the lesser known dialects like, Gorakhpuri, Rohalekhandi, Bhopali and Chambal etc. along with Urdu which itself is not a language but an integral communicational medium of the people living in encampment. This due of languages vis Hindi and Urdu, seen in its origin goes to that most powerful spiritual genere and a constant demarcation between Sanskriti and Prakrity. In this generic demarcation, sanskriti in India which is in equivalent of culture or German paralance Klatura which all the theories of communication used as European point of departure of defining the social universe, that Sanskriti itself in India is in generally known as a language.

It is interesting that in Indian sub continent, Sanskrit or the culture or the language itself is known as the medium of or in fact the source of communication. That means the communication as such is defined as culture in India. Added to it they natural experience in all its diversification, is Prakrit, which is mainly,
the freely used medium of communication by a group of people, developed in commonance with its routine suitability. It is here that cross-cultural communication is formally and unequivocally defined in our country, it seems such a definitional certainty of cross-cultural communication is characteristic to Indian sub-continent. That is why any study of cross-cultural-communication can naturally begin with a reference in India. It remains to be a coded fact on the norms of world communicational system. This fact is lately discovered by the knowledgeable people, including Australians that communicational riddles of commerce from Africa to Arabia via HongKong revolves on Central Points in India. It is only after this discovery that space and satellite technology thriving but striving in vain to capture the skies, could realize its value, once India is put at the centre of the scheme; it could only become possible in 1991-92 i.e. after four decades of scientific and technical sufficiency. The communicational riddle till then remained the artificially perceived gap between the strides of technology and low-level of communicational practice. The credit goes to the theory of communication, that it first described it as 'Mass-Communication' and than it called forth the hitherto rejected realm, soon turned to be endless mine of ideas, images and forms to be communicated, this is what was the contribution of communication theory, it called in motion the
cross-cultural communication; which at present is the core of activity of media, print, audio or video. As if, it was waiting for simple call to rise as elegant giant for commerce and human mind, it was unexplored and full rather colorful that is why it is crucial, and it is in plenty in India, specifically in cross-cultural form; that means in its mono forms it could not suffice, which necessitated plural forms of cross-cultural form, there lies the importance of studying this form of communication.

Thus, beyond Central India, the offshoots of these cross-cultural-communicational mediums, that is, Pali and Prakrit, they are further diversified and enriched in Gujarati, Marathi and Konkan. Simultaneously it is with Konkani that the same thread whose tale is visible in Hindukush enters a realm of communication which is remarkably diverse hence cross-cultural but it has the definite common chord again and that symbol of commonness, the Sanskriti in general known as Sanskrit Language. It stretches its intense interaction via the Western and Eastern shores of India to the pearl of Indian Ocean-the Sri Lanka. It is here that we find that this gamut of intra-groups exchange reflects a visible refreshing contact with the Malaya group of culture, language and communication. Over the Indian ocean the same fabric touches the waters, where even from the Australian shores the
essence of cross-cultural communication in India is visible in the islands of Austoralo Asia, even down in Micronasia and Pacific. Its symbolic representation is visible even in the dressing and eating habits of these people which has a bearing of close proximity to nature and individual both. Back in the sub-continent, from the heart of Central Asia, yet another pattern of cross cultural exchange is visible down in East which spreads to the frontiers of Byrmese Pagodas from where it again enters the great landmass of Chinese, Japanese, Korian Peninsula where, just the next step it meets in Central Asia in essence the same pattern running from Samarkand via the upper Himalayan region it remerges back into Hindukush yet again to constitute network whose centralies in India. The question remains its response to the communicational technology today. It seems that recent Australian explorations of cross cultural diversity of communication in India in the context of the communicational technology which is space-based. Obviously in India the growth of viewers from 4% in the last decade to 65% in 93' and that also in response to the satellite regulated programmes in itself is a fact that cross-cultural communication had only one limitation, that was, our technical inability to reach from one group to the another. Otherwise, the response of the viewers, readers and listners, is immense; to not
only within the sister cultural subgroups but the communication only through its cross-cultural languages has succeeded in providing a common meeting ground for the cultural exchange which was so far could not cross the European and Americal boundaries but it is only now it has becoming growingly general. It is this cross-cultural communicational dimension which is moving in a direction in which more the diversity, more is the appreciation and response.