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School of Translation Studies and Training**

Translation and Intercultural Studies

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2014 (Hindi Version), February, January 2025 (English Version)

@Indira Gandhi National Open University, 2014 ISBN: 978-81-266-6683-6

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Course Introduction

This course titled Translation and Intercultural Studies (MTT 018) is the ninth course of M.A. Translation Studies. As the title of the course suggests, translation and the role of translation in intercultural studies is specifically discussed within this course. In this course, while talking about intercultural studies, comprehensive information on culture, communication, cross-cultural studies and intercultural studies has been presented in full detail and it has also been discussed that how translation plays an important role in intercultural communication.

As we all know, translation has been playing an important role in the dissemination of cultures. In this age of information and technology, where media of communication are large, intercultural communication has also increased. Keeping all these things in mind, translation and intercultural studies have also been considered in this program of translation studies.

There are total four blocks in this course whose names are as follows.

- Intercultural Communication
- Role of translation in a Multicultural Society
- Journey of Ideas and Translation
- Translation and Global Culture

There are altogether twelve units in these four blocks.

The first block deals with **intercultural communication**. There are three units in this block through which the subject is introduced. In the first unit where the introduction of culture and communication has been given, through the second unit, the intracultural and intercultural communication has been highlighted that how communication is required even within the same culture. The third unit is related to language and communication behavior, in which, from the linguistic point of view, the nature of language and the changes in communication behavior in different situations are discussed in detail.

Block two deals with the **role of translation in a multicultural society**. In its first unit, while introducing the concept of multiculturalism, the views of various scholars have been made aware of it, while the second unit throws light on Indian multiculturalism and its various dimensions in the global scenario. In the present global scenario, for the all-round development of any culture or society, it is necessary to be familiar with the native culture and societies. Keeping this fact in mind, a unit in this block has been focused on the role of translation in the development of cross-cultural competence. Translation plays an important role in the development of cross-cultural competence. Because of this, the demand for translation has increased so much in today's time.

Block three deals with the **journey of ideas and translation**. This block also has three units like the previous two blocks. The role of translation is most important in the dissemination of great ideas spread across the world. An attempt has been made to explain in detail the various stages of

the journey of ideas through the various units of this section. In the first unit, the development of thought and society has been discussed, while in the second unit, how ideas are universalized through translation, it has been highlighted in detail. When any idea reaches from one society to another, the process is not as simple as it is understood. Thoughts are never baseless. It means that the idea is based on its need in a particular society. They take birth accordingly. But when the same idea reaches another society or country or culture, then it is certain that it is universal or not limited to a particular society, but it is also necessary to understand that every society has its own construct and when an idea is accepted from another society in a new society, then some changes are also made in it according to the need of the particular culture. This is called adaptation and reception of ideas, with the title of which there is a unit in the presented section.

The fourth and last block of this course is **Translation and Global Culture**. While the first unit of the block introduces the concept of globalization and consumer culture and explains how the process of globalization started, the second unit also indicates that globalization is an economic process under which an entire consumer culture development is done. The importance of language for world markets has been pointed out in the second unit Global Market and Linguistic Relations. Through this, you will get an opportunity to know how important is the role of advertising in the development of consumer culture and how language hinders the creation and dissemination of these advertisements and what solutions the market seeks for it. Also this unit throws light on the role of translation in this whole process. The third and last unit of this block is Global Economy, Tourism and Translation, under which the interrelationship between global market, tourism and translation has been discussed in detail. It also indicates how tourism has emerged as a big industry in this time of global market and how important is the role of translation in its development. Overall, this entire course throws light on the various dimensions of culture in full detail.

BLOCK 1

Block1 Intercultural communication

Unit 1

Culture and Communication: An Introduction

Unit 2

Intracultural and intercultural communication

Unit 3

Language and Communication Behavior

Introduction to Block-1

The first block of Translation and Intercultural Studies (MTT-018) of Translation Studies Program deals with Intercultural Communication. As we know that intercultural communication refers to communication between different cultures. It is necessary for the all-round development of any culture that in the absence of communication with other cultures from time to time, the culture will remain limited. As a result, that culture may also collapse. Translation plays an important role in this intercultural dialogue and acts as a bridge for communication between different cultures. There are three units in this block.

Title of Unit 1 is **Culture and Communication : An Introduction**. In this particular unit, the whole concept of culture and communication has been discussed in detail. Talking about language and communication under this unit, the relationship between culture and communication has also been indicated. Along with this, what is the need of understanding culture and communication for translation, this aspect has also been talked about.

Unit 2 is titled **Intra-Cultural and Intercultural Communication**. After talking about culture and communication in the previous unit, here in this unit the difference between intercultural communication and intracultural communication has been explained in detail and it has also been tried to show that translation is not only for intercultural communication but also for intracultural communication. Equally important is communication. It can be thought that what may be the need of a bridge like translation for intracultural i.e. communication within the same culture. In fact, even living in the same culture, there can be differences between them on the basis of caste, religion, views, etc., for which translation is an essential medium to clarify.

Unit 3 deals with **Language and Communication Behavior**. In the present unit, various dimensions of language and communication behavior have been explained in great detail and from a linguistic point of view. In this unit, talking about the relation of language with our culture, the role of language in the communication system, the role of technology and the interrelationship between language and communication behavior have been discussed in depth. Along with this, keeping in view the demand of the curriculum, the relation between translation and communication behavior has also been highlighted.

UNIT 1: CULTURE AND COMMUNICATION

Unit Structure

1.0 Objectives

1.1 Introduction

1.2 Communication and its different definitions

1.2.2 Language and Communication

1.2.3 Culture and relationship between Communication and Culture

1.2.4 Importance of understanding Culture and Communication for Translation

1.3 Let Us Sum Up

1.4 Exercise

1.5 Glossary

1.6 Suggested Readings and References

1.0 Objectives

After reading this unit, you will be able to:

- Understand what communication is and the various ways to interpret communication.
- Explain the interconnection between language and communication.
- Understand the concept of culture and identify the characteristics of culture.
- Identify the complex relation between culture and communication; and
- Correlate the importance of understanding culture and communication in the process of translation

1.1 Introduction

Communication pervades all human worlds and in present times, communication (with its twin brother, ‘information’) is perhaps the most used words. Since the most hyped 21st century, the times we are living in, are considered the times of interconnection through technology, it has become important like never before to understand the nuances of the definition or the process of communication and culture.

Both the terms are significant when we try to understand various aspects of the process of translation, because when the entire world is involved in connecting with each other through technology, translation works as a bridge to cover the gaps between various languages and cultures. But before we discuss the interrelationship between communication, culture and translation, it is essential to understand various definitions of communication, culture and translation.

1.2 Communication and its Different Definitions

Communication encompasses a multitude of experiences, actions and events as well as a whole variety of happenings meanings and technologies also. Therefore, an official meeting, seminar or conference or a mela, procession, a rock concert or a film festival or a dance performance or a drama are all communication event'; newspapers, radio, television, video are 'communication media'; phones mobile phones, pager, camera, voice recorder, microphones, internet etc are 'communication technologies' and journalists, advertisers, public relations personnel and even camera crew and newsreaders, anchors and video editors all are 'communication professionals'

Our time is popularly known as Information Age the Communication Age and more recently, Cyber Age or Networking age. Communication has come a long way since the evolution of language, body gestures music and dance in different cultures all over the world. With the advent of various means of transport, the term communication came to be associated with 'transmission'. But let's start understanding communication from the very beginning.

Beyond the physical requirements of food and shelter, and perhaps more than the urge to satisfy hunger, man has a stronger fundamental need, viz. the need to communicate with others. This urge for communication is primeval and in contemporary civilization, it is a necessity for survival. The English word, communication has been derived from the Latin verb 'communicare', which means to make common, to share, to impart, to transmit. Terms closely related to communication and with similar etymological origin include community, communion, commonality, communalism and communism.

Through communication, people control one another's behavior and unite themselves into groups. Therefore, communication is a means for breaking down the barriers in the way of human interaction and, as such, these are the means to achieve mutual understanding.

Communication is one of the most complex of human themes. Up to 1950 there was very little reference to it in the fields of psychology or sociology. In the early 1940s social psychologists became aware of the importance of certain aspects of group communication, but before

Shannon's papers on information theory in 1948, no experiments were explicitly conducted on the same.

Burt and Hick were the pioneers in scanning the relevance of communication to human problems. 1950 to 1955 was the time when many experiments were conducted and many of them were centered on the time taken by the human subject to acquire information as compared to the amount of information gained. Terms like coding, decoding, input, noise, destination, data handing and information processing came into use and became popular.

The dominant approach today is that of existentialists, such as Karl Jaspers who regards communication as the universal condition of man's existence. Later, Martin Buber analyzed the problem of communication from theological point of view. But both Jaspers and Buber stress that the use of communication is to commune and not to command and they reject the traditional concept that true understanding is gained by objectivity alone. On the contrary, they assert that empathy and inter subjectivity are the keys to any communicative act. In social sciences, many thinkers have treated communication and culture as synonyms. Hall in his works asserts that 'communication is culture.'

Shannon and Weaver have widened the conceptual framework in their definition. The word communication has been used in a broad sense to include all the procedures by which one mind may affect another. In some contexts, it may be desirable to use a still broader definition of communication to include the procedures by which one mechanism affects another.

Keeping in view the interactive properties of a communication situation, Charles Morris has defined communication as following, "The term communication when widely used covers any instance of the establishment of commonage, that is, the making common of some property of a number of things".

Lundberg defines communication considering the usage of signs and symbols. He has used communication to designate interaction by means of signs and symbols. The symbols may be gestural, pictorial, plastic or verbal or any other which would serve as stimuli to behavior. Communication therefore is a form of interaction which takes place through symbols. Lundberg has tried to distinguish between communication and mere contact: true societal communication consists in temporarily identifying oneself with the other person in the use of symbols which serve as a basis for the act of communication.

The communication revolution has not only proceeded historically but seems to have exploded simultaneously on several plains of thoughts. The technologist is busy demonstrating the fact that his craft has transformed the media of communication from the telegraph and the television to satellite or internet communication, and the historian has been compelled to consider the casual connections between communication, technology and social change.

Other approaches to communication, represented by journalism, rhetoric and political science, cross the traditional boundaries of psychology and sociology.

Communication, in its simplest sense, is a human relationship, involving two or more persons who come together to share, to dialogue and to commune, or just to be together, 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 is also forms of communication. Communication is performed with in one's own self also.

Communication is the name we give to the countless ways that human beings have of keeping in touch- not just words and music, pictures and print, nods and becks, postures and plumages; to every move that catches someone's eye and every sound that resonates upon another's ear.(Montague and Matson)

Now we come to the Indian concept of communication which derives its origin from Bharayt Muni's Natya Shastra. The Sanskrit term," sadharanikaran" comes closest to the sense of common or commonness, usually associated with communication.

Sadharanikaran is a social process which can be achieved only among sahridayas, people with a capacity to receive messages. This is an innate ability acquired through culture, adaptation or learning. The focus here is not on the sender but the receiver of the message. Moreover, communication according to this Sanskrit concept is a relationship based on common and mutual understanding and feeling, for sahridayas literally means' of one heart' that is, a person sharing same thought and beliefs.

Communication thus presupposes a shared symbolic environment, a social relationship among those who participate. What it leads to is social interaction, and in combination with a set of other factors, contributes to a sense of community. The process of communication can be mainly divided in to two types-Intrapersonal communication and Interpersonal communication.

Intrapersonal communication is individual reflection, contemplation and meditation, that one does within ones self. Conversing with the divine, with spirits and with the spiritual can be termed as transpersonal communication. Interpersonal communication is direct face to face communication between two or a small group of people. Nowadays, this kind of communication can be done through technology also e.g.-via telephone, or video conferencing.

Interpersonal communication is expected to be direct, face to face, intimate and allowing for maximum interaction and exchange in words and gestures. In such a situation, intervention of any machine may seem unnecessary, but in today's world, telephonic conversation or video conferencing between two people can also be categorized as interpersonal communication.

Then we have mass communication, group communication and business communication. In all such communications we have **focused and unfocused interaction**. In focused interaction, two people or a group of people or mass of people know precisely that they are communicating with a purpose and the kind of information they are about to exchange.

An unfocussed interaction usually can be triggered off by eye contact. In such an interaction two persons or a group of people may be unsure of what information they are going to exchange but they are willing to communicate. In such an interaction, body language takes a significant place because through gestures and eye contact a person makes it clear whether he is willing to communicate or not.

1.2.1 Language and Communication

There are two main ways through which we communicate: verbal and nonverbal. Nonverbal communication is conducted through body gestures, facial expressions and eye contacts. Different cultures develop a certain pattern of gestures and facial expressions through a passage of time, and they keep changing too when one particular culture comes in contact with another but basic nonverbal language remains the same. For example, the way, Indians wave to call someone, Italians wave goodbye! There are a plenty of such examples which we shall mention when we discuss the complex though intimate interrelationship between communication, culture and language.

Verbal communication is done with the help of language. Language is the development of the basic form of communication between human beings, and in a society. And just as it is the basic form, it is also the most developed. We cannot communicate in any real sense without language, other than through gestures; we do communicate through some non-verbal forms like the visual arts - painting and sculpture - and through dance, but the culmination of true, articulate, communication is through language. It could take a number of forms, of course. It could be unvarnished, workaday prose, it could be poetry, it could be drama; but all of these are forms of language, written, spoken and read. Knowing how beneficial this ability is to humans, one would wonder why this skill has not evolved in other species.

Materialistic science is insufficient at explaining not only how speech came about, but also why we have so many different languages. Linguistic research, combined with neurological studies, has determined that human speech is highly dependent on a neuronal network located in specific sites within the brain. The Bible's explanation of the origin of multiple human languages is provided in the Tower of Babel incident recorded in Genesis.

Scripture simply and confidently asserts: 'Now the whole earth had one language and one speech' (11:1). When Noah and his family stepped off the ark, they spoke a single language that was passed on to their offspring. As the population increased, it apparently remained localized in a single geographical region. Consequently, little or no linguistic variation ensued. But when a generation defiantly rejected God's instructions to scatter over the planet, God miraculously intervened and initiated the major language groupings of the human race. This action forced the

population to proceed with God's original intention to inhabit the Earth (cf. Isaiah 45:18) by clustering according to shared languages.

Hence, we can say that language develops in various communities based on climatic geographical and psychological set up of a society. Therefore, we can't expect language to be the same in all parts of human world as we can't expect culture or communication to be the same. Language evolves in certain symbols, grammar and syntax so that it can make sense.

Language is the most potent tool of communication. Since it differs in various societies and communities, hence the need to translate arises to understand a particular society. Now that we know clearly, how the process of communication works and how language plays an integral role in communication, we should proceed to know what culture is and how culture and communication are interrelated.

1.2.3 Culture and Relationship Between Communication and Culture

Culture

The term "culture" refers to the complex collection of knowledge, folklore, language, rules, rituals, habits, lifestyles, attitudes, beliefs, and customs that link and give a common identity to a particular group of people at a specific point in time.

All social units develop a culture. Even in two-person relationships, a culture develops over time. In friendship and romantic relationships, for example, partners develop their own history, shared experiences, language patterns, rituals, habits, and customs that give that relationship a special character—a character that differentiates it in various ways from other relationships. Examples might include special dates, places, songs, or events that come to have a unique and important symbolic meaning for two individuals.

Groups also develop cultures, composed of the collection of rules, rituals, customs, and other characteristics that give an identity to the social unit. Where a group traditionally meets, whether meetings begin on time or not, what topics are discussed, how decisions are made, and how the group socializes are all elements of what, over time, become defining and differentiating elements of its culture.

Organizations also have cultures, often apparent in particular patterns of dress, layout of workspaces, meeting styles and functions, ways of thinking about and talking about the nature and directions of the organization, leadership styles, and so on.

The most rich and complex cultures are those that are associated with a society or a nation, and the term "culture" is most used to refer to these characteristics, including language and language-usage patterns, rituals, rules, and customs. A societal or national culture also includes such elements as significant historical events and characters, philosophies of government, social customs, family practices, religion, economic philosophies and practices, belief and value systems, and concepts and systems of law.

Thus, any social unit, whether a relationship, group, organization, develops a culture over a period of time. While the defining characteristics or combination of characteristics of each culture are unique, all cultures share certain common functions. Three such functions that are particularly important from a communication perspective are (1) linking individuals to one another, (2) providing the basis for a common identity, and (3) creating a context for interaction and negotiation among members.

The Relationship Between Communication and Culture

The relationship between communication and culture is a very complex and intimate one. First, cultures are created through communication; that is, communication is the means of human interaction through which cultural characteristics—whether customs, roles, rules, rituals, laws, or other patterns—are created and shared. It is not so much that individuals set out to create a culture when they interact in relationships, groups, organizations, or societies, but rather that cultures are a natural by-product of social interaction. In a sense, cultures are the “residue” of social communication.

Without communication and communication media, it would be impossible to preserve and pass along cultural characteristics from one place and time to another. One can say, therefore, that culture is created, shaped, transmitted, and learned through communication. The reverse is also the case; that is, communication practices are largely created, shaped, and transmitted by culture.

To understand the implications of this communication-culture relationship, it is necessary to think in terms of ongoing communication processes rather than a single communication event. For example, when a three-person group first meets, the members bring with them individual thought and behavioral patterns from previous communication experiences and from other cultures of which they are, or have been, a part. As individuals start to engage in communication with the other members of this new group, they begin to create a set of shared experiences and ways of talking about them.

If the group continues to interact, a set of distinguishing history, patterns, customs, and rituals will evolve. Some of these cultural characteristics would be quite obvious and tangible, such that a new person joining the group would encounter ongoing cultural “rules” to which they would learn to conform through communication.

New members would in turn influence the group culture in small, and sometimes large, ways as they become a part of it. In a reciprocal fashion, this reshaped culture shapes the communication practices of current and future group members. This is true with any culture; communication shapes culture, and culture shapes communication.

Characteristics of Culture

Cultures are complex and multifaceted. As is apparent from the above discussions, cultures are complex “structures” that consist of a wide array of characteristics. The cultures of relationships or groups are relatively simple compared to those of organizations and, especially, societies. Edward Hall (1959, 1979) is one of the most significant contributors to the general

understanding of the complexity of culture and the importance of communication to understanding and dealing with cultural differences at the societal level.

Cultures are subjective. There is a tendency to assume that the elements of one's own cultures are logical and make good sense. It follows that if other cultures—whether of relationships, groups, organizations, or societies look different; those differences are often considered to be negative, illogical, and sometimes nonsensical. If, for example, an individual happens to be in a romantic relationship that is characterized by public displays of affection, that person might think that the behaviors of other people who have more reserved relational cultures may seem strange, even inappropriate.

The person might wonder why a romantic couple would not be more open in displaying affection to one another in public. The individual might even be tempted to conclude that the “reserved” relationship lacks depth and intensity. This phenomenon is true in a variety of situations. People who are used to informal meetings of a group might think that adherence to formal meeting rules is strange and stilted.

Employees in an organization where suits are worn every day may react with cynicism and questioning when they enter an organization where casual attire is standard practice. Someone from a culture that permits one man to have only one wife may find it quite inappropriate that another culture allows one man to have multiple wives. With regard to culture, the tendency for many people is to equate “different” with “wrong,” even though all cultural elements come about through essentially identical communication processes.

Cultures change over time. In fact, cultures are ever changing—though the change is sometimes very slow and imperceptible. Many forces influence cultural change. As indicated above, cultures are created through communication, and it is also through communication between individuals that cultures change over time. Each person involved in a communication encounter brings the sum of his or her own experiences from other (past or present) culture memberships.

In one sense, any encounter between individuals in new relationships, groups, organizations, or societies is an intercultural communication event, and these varying cultural encounters influence the individual and the cultures over time. Travel and communication technologies greatly accelerate the movement of messages from one cultural context to another, and in small and large ways, cultures come to influence one another through communication. Phrases such as “melting pot,” “world community,” and “global village” speak to the inevitability of intercultural influence and change.

Cultures are largely invisible. Much of what characterizes cultures of relationships, groups, organizations, or societies is invisible to its members, much as the air is invisible to those who breathe it. Language, of course, is visible, as are greeting conventions, special symbols, places, and spaces.

However, the special and defining meanings that these symbols, greetings, places, and spaces have for individuals in a culture are far less visible. For example, one can observe individuals kissing when they greet, but unless one has a good deal more cultural knowledge, it is difficult to

determine what the behavior means in the context of the culture of their relationship, group, organization, or society.

In other words, it is difficult to tell, without more cultural knowledge, if the kiss is a customary greeting among casual acquaintances or if such a greeting would be reserved for family members or lovers. As another example, beefsteak is thought of as an excellent food in some cultures. However, if one were a vegetarian or a member of a culture where the cow is sacred, that same steak would have an entirely different cultural meaning.

1.2.3 Importance of Understanding Culture and Communication for Translation

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. As this statement implies, *translators* are permanently faced with the problem of how to treat the cultural aspects implicit in a source text and of finding the most appropriate technique of successfully conveying these aspects in the target language. These problems may vary in scope depending on the cultural and linguistic gap between the two (or more) languages concerned. An important aspect is to determine how much missing information should be provided by the translator.

The cultural implications for translation may take several forms ranging from lexical content and syntax to ideologies and ways of life in a given culture. The translator also has to decide on the importance given to certain cultural aspects and to what extent it is necessary or desirable to translate them into the target language. The aims of the source text will also have implications for translation as well as the intended readership for both the source text and the target text.

The term 'culture' addresses three salient categories of human activity: the 'personal,' whereby we as individuals think and function as such; the 'collective,' whereby we function in a social context; and the 'expressive,' whereby society expresses itself.

Language is the only social institution without which no other social institution can function; it therefore underpins the three pillars upon which culture is built.

Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural de-coding, re-coding and en-coding. As cultures are increasingly brought into greater contact with one another, multicultural considerations are brought to bear to an ever-increasing degree.

Now, how do all these changes influence us when we are trying to comprehend a text before finally translating it? We are not just dealing with words written in a certain time, space and socio-political situation; most importantly it is the "cultural" aspect of the text that we should take into account. The process of transfer, i.e., re-coding across cultures, should consequently allocate corresponding attributes vis-à-vis the target culture to ensure credibility in the eyes of the target reader.

Multiculturalism, which is a present-day phenomenon, plays a role here, because it has had an impact on almost all peoples worldwide as well as on the international relations emerging from the current new world order. Moreover, as technology develops and grows at a hectic pace, nations and their cultures have, as a result, started a merging process whose end (-point?) is difficult to predict. We are at the threshold of a new international paradigm. Boundaries are disappearing and distinctions are being lost. The sharp outlines that were once distinctive now fade and become blurred.

As translators we are faced with an alien culture that requires that its message be conveyed in anything but an alien way. That culture expresses its idiosyncrasies in a way that is 'culture-bound': cultural words, proverbs and of course idiomatic expressions, whose origin and use are intrinsically and uniquely bound to the culture concerned. So we are called upon to do a cross-cultural translation whose success will depend on our understanding of the culture we are working with.

Is it our task to focus primarily on the source culture or the target culture? The answer is not clear-cut. Nevertheless, the dominant criterion is the communicative function of the target text.

It can thus be pointed out that the Transcoding process should be focused not merely on language transfer but also-and most importantly-on cultural transposition. As an inevitable consequence of the previous statement, translators must be both bilingual and bicultural, if not indeed multicultural.

Finally, attention is drawn to the fact that among the variety of translation approaches, the 'Integrated Approach' seems to be the most appropriate. This approach follows the global paradigm in which having a global vision of the text at hand has a primary importance. Such an approach focuses from the macro to the micro level in accordance with the Gestalt-principle, which states that an analysis of parts cannot provide an understanding of the whole; thus translation studies are essentially concerned with a web of relationships, the importance of individual items being decided by their relevance within the larger context: text, situation and culture.

Therefore, understanding the nature of culture in relationship to communication is helpful in a number of ways. First, it helps to explain the origin of differences between the practices, beliefs, values, and customs of various groups and societies, and it provides a reminder of the communication process by which these differences came into being. This knowledge can and should heighten people's tolerance for cultural differences.

Second, it helps to explain the process that individuals go through in adapting to new relationships, groups, organizations, and societies and the cultures of each. Third, it underscores the importance of communication as a bridge between cultures and as a force behind cultural change.

Several questions also concern researchers and policymakers in this area. As communication increases between individuals, groups, and countries, does this mean that cultural differences and

traditions will inevitably erode altogether? Will the cultures of individuals from groups, organizations, and societies that have great access to, and control of communication media overpower those in cultures that have fewer resources and less access and control? Can knowledge be used to help individuals more comfortably and effectively adapt to new relationships, groups, organizations, and societies? The importance of these issues makes this area an important one for continued examination by scholars and practitioners.

Our focus here is the process of translation and the role and importance of culture in this process. Several problems arise when advertisements of popular soft drinks or cloth lines are translated into various languages. In this context we must understand the cultural background of the target language, otherwise the literal translation can actually give the basic text an absolutely different meaning. Such problem was faced by Pepsi when it launched its advertisement in China.

Translators who attempted translation of the works of George Elliot and Charles Dickens into Hindi again faced the same problem because the original text had many references to contemporary French words and lifestyle. So, in the process of translating an English text, they had to understand the popular French words and ways of life prevalent at the time the texts were written.

1.3 Let Us Sum Up

In this unit, we discussed the various approaches to communication, various kinds of communication, which include verbal, nonverbal, facial, eye movements, body language etc. All types of communication are majorly influenced by the culture we are groomed in. Culture is the name we give to the collective wisdom, religion, tradition and set of beliefs followed by a society, community or a group of people.

Language and culture are also closely related. Different cultures have developed different symbols as language. Therefore, it becomes necessary to understand culture if we want to understand its language.

Culture is very subjective and fluid. It does not have a face. It remains ingrained in the mind set of its people and it keeps changing. All these characteristics of culture are also reflected in language.

Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural de-coding, re-coding and en-coding. Translators are permanently faced with the problem of how to treat the cultural aspects implicit in a source text and of finding the most appropriate technique of successfully conveying these aspects in the target language.

Therefore, understanding the nature of culture in relationship to communication is helpful in a number of ways. First, it helps to explain the origin of differences between the practices, beliefs, values, and customs of various groups and societies, and it provides a reminder of the

communication process by which these differences came into being. This knowledge can and should heighten people's tolerance for cultural differences.

Second, it helps to explain the process that individuals go through in adapting to new relationships, groups, organizations, and societies and the cultures of each. Third, it underscores the importance of communication as a bridge between cultures.

1.4 Exercise

1. Explain what is communication? Throw light on different approaches to communication as explained by various experts. Mention the Indian concept of communication as well.
2. What are the two primary ways of communication? How important language is for communication?
3. What is culture? Discuss the relationship between culture and communication.
4. Why is it so important to know the culture of a source language and target language for translation?

1.5 Glossary

Cyberage: The times we live in can be called cyber age due to the increased use of internet and multimedia.

Data handling: The information we collect on the internet is broadly called data. To arrange that information in a systematic way so that we can use it, is called data handling.

Decoding: To understand a source text.

Recoding : To translate source text into target language.

Transcoding : To understand a text fully with its cultural context and then reformulate it into target language.

Multiculturalism : It means that we are living in a society where the broad cultural divisions have faded due to increase communication between various societies all over the world.

Source culture/text: Source culture is the culture of an original text. Source text is the text which is to be translated. For example, if we want to translate Ernest Hemingway's Old Man and the Sea- then the source text would be the novel in english and source culture would be that of early twentieth century America.

Target culture/text: Target culture is the culture of the language in which an original text has to be translated. Target text is the text in which source text is translated.

1.6 Suggested Readings and References

- Communication and Culture: A Collection of Observation by Gerry and Elizabeth Wilson, The University of Calgary
- Keval J. Kumar : Mass Communication in India
- Susanna Hornig Priest : Doing Media Research: An Introduction



UNIT 2 : INTRACULTURAL AND INERCULTURAL COMMUNICATION

Unit Structure

2.0 Objectives

2.1 Introduction

2.2 Intracultural Communication and Its Barriers

2.2.1 Intracultural Communication and Translation

2.3 Translation and Intercultural Communication

2.3.1 Barriers to Intercultural Communication and Translation

2.3.2 Translation and Intercultural Communication

1.2.4

2.4 Let Us Sum Up

2.5 Exercise

2.6 Glossary

2.7 Suggested Readings and References

2.0 Objectives

After reading this unit, you will be able to:

- ☐ Understand what intra cultural and intercultural communication is.
- ☐ Explain the characteristics of culture.
- ☐ Understand the barriers in intracultural and intercultural communication.
- ☐ Identify the need to understand culture for the purpose of translation; and
- ☐ Correlate the importance of understanding culture and communication in the process of translation

2.1 Introduction

We have already discussed the terms ‘culture’ and ‘communication’ at length in the previous unit. To refresh the memory, we shall once again briefly discuss the concepts of culture and communication and then proceed further to dwell upon intracultural communication and intercultural communication.

2.2 Intracultural Communication and its Barriers

The term intracultural communication refers to communication or dialogue that takes place within one culture. Culture is not homogeneous. A person is shaped by his culture. Within each culture there develops another form of culture which is represented by that person because, culture is not the only influencing factor. There are other factors, such as economic class, education, profession, upbringing etc.

In the process another variation in the parent culture takes shape in form of that particular person and his family, which again is influenced by other factors which keep changing with the changing times. Therefore, communication between people of the same culture may also face some barriers. And surprisingly, these barriers are almost the same as take place in intercultural communication. India, being a multicultural society, can understand these barriers better. These barriers can roughly be described as following.

Language

Though, in intracultural communication, the dialogue takes place in the same language, yet the usage of language depends on the social, economic environment of a person too. For example, a punjabi from Jalandhar and a Punjabi of the same caste but from Delhi will use Punjabi language differently. Their language will have local references and vocabulary which can be difficult for both to understand without first explaining. The pronunciation may also differ.

In the same manner a Brahmin from Lucknow and a Brahmin from Kanpur will use Hindi differently. Their accent, their vocabulary and pronunciation may be completely different. Because each carries his own environment and grooming within himself and if we have to understand that person, we will first have to understand that.

For example, a middleclass Hindu from Uttar Pradesh settled in Delhi will have difficulty in understanding the word *kantaap* in Hindi but a middleclass Hindu settled in Lucknow will immediately understand the word which means *a slap on cheek*. Plenty of exmples can be given in the context of using one language differently.

If people of same culture gather together to have a discussion or celebrate a ritual, the variations in language can very well be noticed. One such example is that of Durga Pooja, when all bengalis collect together in various pandals to celebrate the Pooja. Various nuances can be noticed in one language that they are using-Bangla.

Non-Verbal Communication

The language of human body has been a subject of research for a very long time now and in this area to language of each human body differs, no matter whether he /she belongs to the same culture or not. Broadly saying some prominent gestures may remain the same but some minute gestures may differ-the way one looks, sits, stands or hand movements while chatting may be different in different people of the same culture.

For example, the manner in which table is laid for lunch may be the same in one culture but how people of the same culture eat can be entirely different, depending on their home environment and the grooming they have received at their homes. Hence, if we want to understand a person's body language, gestures and eye movements, we cant solely depend on the culture he belongs to, instead we will have to understand almost the entire environment, that person comes from.

Perception

Perception is a process of observing, selecting, absorbing and organizing the information that we receive from the outside world. Hence our understanding of the world depends on how we look at the world around us, notice things, respond and reflect on them. This can not be the same in any two persons even if they belong to the same culture, because the way they see the outside world again depends on their instinct, their surroundings and the natural and human-made environment around them.

Therefore, it becomes essential to know a little about a person's environment to understand the context of his conversation and viewpoint. Although the way we perceive the world, be it as small as the food we are eating or a tourist place we are visiting, is a part of our cultural experience but that experience need not be the same for everyone even if we belong to the same culture.

Beliefs

Beliefs are judgements that we make about what we think is true or probable. They are formed about things or events that usually have some characteristics which we believe are true with or without proof. It can be religion (There is only one God), or event(the meeting was successful) or a person(she was very friendly to talk to).

Most of our beliefs are also concerned with things or phenomena that are unpredictable, indiscernible and inexplicable like death, romance, love, weather etc. Such beliefs are often the

same in one culture, but individuals also develop their set of beliefs with their own experiences. For example, it is not necessary that two persons have the same beliefs regarding death or love.

They may not even have the same judgement about their formal meeting with another person.(one may think that the person they met was too overbearing while the other may say that the person was very friendly). Therefore, even when we know a culture and its beliefs broadly, it's not necessary that we become familiar with the beliefs of a person or of a family of that culture. For that, it again becomes imperative to know them a little on personal basis.

Rituals

Rituals are a way to perform or express religious beliefs which are very similar in one culture. On a collective level, people belonging to one culture are supposed to have one set of rituals for example of performing marriage or last rites or a particular pooja. But families also develop their own rituals. Even individuals develop their own rituals. Lets take example of the popular karvachauth pooja in North India. Broadly saying, the punjabis have a particular way of observing the fast and then performing the pooja.

But each family, with the passage of time and its own experience, develops its own rituals as well. And it is a way of saying in our society,” See, it is usually done this way, but we do it in a slightly different manner.” We can further elaborate it with an example of marriage rites performed, let's say, in Rajput community in Uttaranchal,India.Now we have sub castes and various economic classes in the same community. These variations bring about changes in the marriage rites of families in the same community. Because even families too develop their own customs over a period of time.

2.2.1 Intracultural Communication and Translation

It is difficult to understand a multicultural society, primarily because there are huge differences in beliefs, lifestyle, rituals, language, customs etc. But there is a thread of oneness that binds such a society together. In the process of translating such a piece that requires detailed understanding of a culture, one not only needs to study that culture but also to comprehend that common thread which binds it with other similar coexisting cultures which may have cast an influence on the particular culture.

For example, if we are translating a Hindi work centered on Lucknow, in Uttar Pradesh, we need to know the culture of that particular class in Kanpur or Faizabad also. If we are translating a text based on black community of New York, we need to know about Black community in general and the entire American community as well. Otherwise, we can miss out on the cultural context of a particular word or expressions.

A very simple example can be of the word 'Bangalored'. If we are not aware of the outsourcing hub of Bangalore in India, we will not be able to explain the word in proper context in translation.

The world is most certainly rapidly turning into a global village. But it does not mean that we are becoming one in the sense of culture, religion or beliefs. It simply means that we are coming closer to each other and may know each other better. In such a scenario, people usually become more conscious of their cultural, racial and national identities. They try even harder to preserve those differences through which they can assert their identities.

As translators, it is our primary task to understand those different nuances not only in different cultures but also in similar ones. Only then we will be translating a text successfully without losing on its essence.

2.3 Translation and Intercultural Communication

Human beings have a great desire to be with people who are similar to themselves. This is because they have the same ways of doing things, the same values and operate by similar rules. When we are with people who are similar to ourselves, the way we have of doing things just seem like common sense.

However, sometimes work or study or a sense of adventure takes us out of our comfort zone. When this happens, we realize that the things we took for granted about human interaction are not the same for everyone. This can be a very difficult and even shocking experience. That is why, the term, ‘cultural shock’ came to be used. In this unit, we shall try to explain how we react, why we do things the way we do them and how to make interaction between two cultures a positive one and how to translate those cultural differences successfully in our target language.

What is Culture?

We have been discussing the term culture repeatedly, because it is essential to try and understand its various nuances. Culture is human creation, human part of environment. It is non-biological part of environment. It is the process of sharing and generating meaning within a social system. Culture is learned from parents, schools and media. Yet it is ever changing. It must be understood that though culture may be fundamental, it is not innate. It keeps being created and recreated through shared interactions.

Culture is made up of shared values and beliefs of a particular people. Therefore, it is not often discussed, analyzed or critiqued and comes to be known as ‘common sense’ in a particular group. Consequently, it may be taken for granted by a community to consider their behavior pattern and set of beliefs or lifestyle as ‘normal’. It is possible for a group of people to believe that the way they behave is right and true for everyone.

Cultures have an internal logic and coherence and hence their own validity. However, in order to facilitate communication between cultures, it is necessary to understand communication as socially constructed reality. If we can understand that we can begin to understand that different people have different way of communicating, different customs, beliefs and set of values. While

these may be conflicting with our own way of communicating and beliefs, but it does not mean that the other culture is in any way inferior or wrong.

Hence, some essential features of culture are-

1. It is human part of the environment.
2. Culture reflects widely accepted assumptions about life.
3. Culture is so fundamental that most people can not, do not discuss or analyze it.
4. Culture becomes evident when someone encounters someone from another country who deviates from their own cultural norms.
5. Culture deviates from generation to generation.
6. Even in new situations, people can make judgement about what is expected in their own culture.
7. Cultural values endure and change takes place over generations.
8. Violations of cultural norms make an emotional impact.
9. It is easy(though not really helpful) to make generalizations about cultural differences.

What is Intercultural Communication?

We are living in a 'global' world today. No country or culture can remain anonymous. Technology, market needs and means of communication have brought us closer so much so that, what happens in one part of the world affects all. As the world is becoming smaller, we are increasingly interacting with people of different cultures. And for interacting with people of different cultures, we need to know their language.

Now language as a systematic set of symbols, can be learnt easily. But the underlying meanings of those symbols can be learnt only when we try and understand the culture ingrained in that culture. Literal translation of words and gestures can at times play havoc with the meanings. Below are given a list of such instances where the literal translation ruined the meaning in target language:

- ☐ In China, KFC's tagline-"fingerlickin good" was translated as "eat your fingers off"!
- ☐ Chevrolet tried unsuccessfully to market its car nova compact in Latin America, because in Spanish, *no va* means 'doesn't go' or 'it doesn't run'.
- ☐ In Germany, Berliner is a jelly donut. Once, at Berlin wall, American President Kennedy declared, "Heute, ich bin ein Berliner." Which meant that he is a jelly donut! While what he wanted to say was that he belongs to Berlin.
- ☐ In Australia, President Bush flashed a backhanded peace sign in motorcade, Most Australians consider this gesture as obscene.
- ☐ Coca Cola wanted a Chinese phonetic equivalent of Coca Cola, so it chose Ke Kou Ke La, which means 'Bite the wax tadpole' or 'Female horse stuffed with wax' depending on the dialect.

These language and cultural mistakes can be easily avoided if we increase our understanding of other people and their culture. The study of intercultural communication addresses this need by examining the communication and interaction between two cultures or subcultures. Fundamental to intercultural communication is the belief that it is through culture that people communicate with each other.

An Indian, American or a Chinese learns to communicate as an Indian, American or a Chinese. Their behavior conveys a meaning because it is learned and shared. It is cultural, in other words. Therefore, the way people behave, interact, their language, their lifestyle and nonverbal behavior are all determined by culture.

Since cultures differ, the communication patterns and behavior also inevitably vary due to the difference in perception of the world. Intercultural communication thus is communication between people whose “cultural perceptions and symbol systems are distinct enough” to alter their communication (Samovar and Porter). Meaning of a message change when it is encoded by a person of one culture and decoded by a person of another culture in the context of his own socio-cultural background.

In some cases, meaning of the message could be interpreted in entirely a different way than expected. Cultural differences stem from our different perceptions, which in turn determines how we communicate with the people of other cultures. By understanding how people perceive the world, their values and beliefs, we can better understand what they say and anticipate potential cross-cultural misunderstandings. Now arises the need to look more closely at what we mean by perception, beliefs and values.

Perception

Perception is defined as ‘internal process by which we select, organize and interpret information’ from the outside world. (Klopf and Park). We can say that our perceptions of the world are what we tend to notice, reflect upon and respond to in our environment that are meaningful and significant to us. As a result, no two of us perceive our surroundings in exactly the same way. This is specially the case when we interact with a person with an entirely different cultural background than us. The way in which each one of us perceives the world is learned and is part of our cultural experience. Whether it is the judgement we make of a particular food or of a party or the way we interact during a meeting, we all react to these events in different ways that our cultures have taught us. Our perceptions are culturally determined and they in turn influence the way we communicate with others.

Beliefs

Beliefs are the judgements we make about what is true or probable. They are generally related to objects or events that possess certain characteristics that we believe to be true with or without proof. For example, we have beliefs about religion (there is God. God can be worshiped in form of idols or God is omnipresent without a shape), about events (that the meeting was successful),

about others(he is a very down to earth person), and about ourselves(I am very hardworking, friendly or professional).

According to Price, most of our beliefs are about how things work, why things are the way they are and where things come from. Most of our beliefs are related to providing with an explanation of the things or events that are otherwise inexplicable and unpredictable such as weather, death, birth or romance. Our beliefs are also determined by our cultural experience and heritage. We are taught very early in life what to believe in based on what do culture consider worthy and true. Hence our belief systems form the basis of our values, and our values broadly determine how we behave and relate to others.

Values

Values are defined as ‘a set of enduring beliefs that serve to guide or direct our behavior’. They represent the norms of a culture and specify what is good or bad, right or wrong, appropriate or inappropriate. We can say that values provide us with a set of rules for behaving, making choices and reducing uncertainty. Like our perceptions and beliefs, values are also learned and so they are open to interpretation.

When we interpret a certain behavior, an object or an event, we are in fact applying our value judgement which in turn reflects our culture. For example, an Indian woman may not like shaking hands with a European though it is a part of western culture to shake hands. An English person who usually prefers to have their private space, may not like a Mexican standing too close.

The relative importance of values within each culture are reflected through the popular sayings of that culture, such as ‘Zebra does not despise its stripes’(African) or ‘Time is money’(American) or ‘No need to know the person, know the family’(Chinese). Such sayings not only reflect values of a culture but also provide us with a better understanding of that specific culture.

One of the major drawbacks of any discussion on intercultural communication is that it may tend to generalize about cultures. Impressions like ‘Asian students are disciplined’ or ‘American students are tough to handle’ or ‘Europeans are very fussy’, can be easily drawn by personal experiences but they are often not true. Oversimplification or generalization can not be the aim of any intercultural study. Because the idea of ‘Asians’ or ‘Americans’ or ‘Europeans’ is a very vague one. Asia contains so many countries each with a distinct culture. America again is a multicultural society. Europe also has many countries, each with a different culture.

When thinking of communication between cultures, it is more useful and accurate to think of them as dynamic and interconnected than static and entirely separate entity. But it is also important to consider that for particular characteristics, while individuals in each culture will be found across the spectrum, in any one culture, people will be clustered around a certain point. Although people are clustered around one point, there may also be an area of overlap where they may share some similarities.

2.3.1 Barriers to Intercultural Communication and Translation

When people of two different cultures interact, there are certain opinions, presumptions or blocks which may hamper the communication. Following are some of them:

Ethnocentrism

Ethnocentrism is the belief in the centrality of one's own culture. It often involves judging aspects of another culture by the standards of one's own. Bennett defines ethnocentrism as 'assuming that the worldview of one's own culture is central to all reality.' Now it is quite natural to have the values of the community in which we have been brought up. These are the ways in which we live and interact with others. Those are the things we believe in and take them for granted. But it is not bad or inferior to have values of another society. What is important is to understand that our way of doing things may be different from others with whom we are interacting.

But unfortunately, we may tend to be focused more on the centrality of our own culture which may hamper our understanding of another culture. Bennett presented a model demonstrating the various stages of ethnocentrism. The first stage is that of *denial*. When we come face to face with another culture, we tend to deny that any difference in culture of communication between the two exists.

The second stage is that of *defense*. This stage occurs as a way to counter the impact of cultural differences which are perceived as threatening. A person does it as a way to maintain the integrity of his own worldview. The Nazis are the extreme example of this kind of defense. But plenty of other such examples can be cited. Superiority is another form of defense. It is a positive evaluation of one's own culture which does not necessarily involve denigrating others. The third form of defense is reversal. It is denigration of one's own culture and assertion of the superiority of the other.

Minimization is the third stage of ethnocentrism. In this, people seek to hide their differences in the similarities of their cultures. Part of minimization is an assumption of universal characteristics shared by all humanity. However, this assumption is made by the dominant culture. The idea of 'universal truths' is also based on one's own values.

Stereotypes

Stereotypes are also one of the obvious barriers to intercultural communication. Samovar and Porter define stereotypes as, 'perceptions or beliefs we hold about groups or individuals based on our previously formed opinions or attitudes. 'Stereotypes do not develop suddenly but are formed over a period of time by our culture. They are made up of bits and pieces of information that we store and use to make sense of what is going on around us. Stereotypes can be either positive or negative and they help us to understand or interpret the world by categorizing or classifying people or events we encounter.

Often stereotypes are problematic because they are oversimplified, generalized or exaggerated views. Statements such as ‘.... Americans are’ or ‘.... athletes are not...’ or ‘women should...’, are stereotypes because their content are beliefs based on half based truths or distortions about a group of people.

Prejudice

Prejudice can also be either positive or negative although it is generally referred to as ‘unfair, biased or intolerant attitude or opinion towards another person or group simply because they belong to a specific race, religion, caste, nationality or another group. For example, if a person thinks, ‘I don’t want (name of some group or nationality) living in my neighborhood’, is being prejudiced.

Prejudice can take many forms ranging from being almost impossible to detect to being extremely blatant and clear. The world opinion towards a particular community after 9/11 twin tower blast is a live example before us of prejudice and it has hugely affected the intercultural communication all over the world.

Language

Language is again one of the most obvious barriers to intercultural communication but perhaps not the most fundamental. People who do not share a language or do not have a command over another person’s language, they may have some difficulties in communicating. There is also a possibility of misunderstanding between people who do not share a common language. However, sharing a common language does not always guarantee understanding. The speakers of the same language may not also get the exact meanings of the words used. Even when cultures use the same language, they do not always understand one another.

Finding vocabulary equivalent, idiomatic, experiential and conceptual equivalence are the major roadblocks faced in intercultural communication. These are confronted with when we are translating one language into another to make the communication between two languages smoother.

Non-Verbal Communication

Non-verbal communication is communication without words. This is done through gestures, body movements, eye movements and facial expressions, proximity etc. These can be easily misinterpreted if we are not aware of their cultural framework. There are various ways in which the non-verbal communication differs in various cultures. Following are some.

- a) The distance that one would stand while talking to a stranger differs from culture to culture and anyone breaking this unspoken rule may make us uncomfortable.
- b) Gestures and eye contact can have very powerful meanings, but these meanings vary from culture to culture. In some cultures, the way of greeting is a handshake, in others a bow, in some others an embrace and in yet others folding hands.

- c) Some cultures view time as cyclical others view it as linear. Our use of time also varies.
- d) Silence has different connotations in different cultures. In some cultures, silence can indicate respect, in others shyness, in yet others rudeness.
- e) Touch has different meaning in different cultures. In Thailand, for example, it is considered rude of a stranger if he touches the top of a child's head, because head is considered to be the home of spirit or soul. Whereas, in the West it is quite acceptable as a gesture of expressing affection towards the child.

2.3.2 Translation and Intercultural Communication

Translation is an important tool in intercultural communication. It should be kept in mind that the process of translation does not only require translating words but also demands transferring the socio-cultural references. When we are translating a language of another culture into our own language, it becomes imperative to understand that culture very well in order to transfer the exact meaning into our own language. Here, reference to finding the vocabulary, idiomatic experiential and conceptual equivalents is required. They are as necessary as finding equivalents to the gestures and body movement in target language. Literal translation can play havoc with the meaning of the original text.

Some blunders of literal translation are mentioned below:

In Taiwan, Pepsi's slogan, 'Come alive with the Pepsi generation' was translated as "Pepsi will bring your ancestors from the dead".

On a menu of a Swiss restaurant, 'Our wines leave you nothing to hope for'.

At a Hong Kong dentist 'Teeth extracted by the latest methodists.'

In a Copenhagen airline office 'We take your bags and send them in all directions.'

In a Bucharest hotel lobby 'The lift is being fixed for the next day. During that time, we regret that you will be unbearable.'

Besides being well acquainted with the culture and language of the target and source language, there is a need to understand both the languages in their own cultural perspective without being prejudiced, opinionated and presumptuous. All the barriers in understanding cultures that are mentioned above, should be overcome as much as possible. Only then the meaning of a source language text can be captured in the target language.

2.4 Let Us Sum Up

In this unit, we discussed what is culture and communication. Definitions of intra cultural communication and intercultural communication were elaborated upon. Some interesting

examples were also cited to show that translation without cultural orientation plays havoc with the meaning.

Even when translating intracultural texts, one needs to know the sociocultural references of words, phrases and idioms. Nonverbal communication, values, perception and beliefs of the target as well as source language should be well understood.

Intercultural communication takes place between two different cultures. And if we are not well acquainted with the culture of the person we are interacting with, we may not understand him fully and it may cause miscommunication and misunderstanding. These language and cultural mistakes can be easily avoided if we increase our understanding of other people and their culture.

The study of intercultural communication addresses this need by examining the communication and interaction between two cultures or subcultures. Fundamental to intercultural communication is the belief that it is through culture that people communicate with each other. An Indian, American or a Chinese learns to communicate as an Indian, American or a Chinese. Their behavior conveys a meaning because it is learned and shared. It is cultural, in other words. Therefore, the way people behave, interact, their language, their lifestyle and non-verbal behavior are all determined by culture.

Values, beliefs, perception are some of the important parts of a culture which need to be understood.

But there are many barriers which hamper our understanding of these characteristics of a culture. Ethnocentrism, stereotypes, prejudices, language and nonverbal communication are some of the barriers which should be overcome for understanding a language as well as the culture of that language.

When we are translating a language of another culture into our own language, it becomes imperative to understand that culture very well in order to transfer the exact meaning in to our own language. Here, reference to finding the vocabulary, idiomatic experiential and conceptual equivalents is required.

2.5 Exercise

1. Explain what is intra cultural communication? Throw light on its various aspects. Give example too.
2. What is intercultural communication? Throw light on its various characteristics. Give examples.
3. What is intercultural communication? Throw light on its various characteristics. Give examples.
4. What are the barriers in intercultural communication? Why should they be kept in mind in the process of translation?

2.6 Glossary

Perception is a process of observing, selecting, absorbing and organizing the information that we receive from the outside world.

Ethnocentrism is the belief in the centrality of one's own culture.

Stereotype is oversimplified, generalized and exaggerated opinion of an individual or a group usually based on bits and pieces of information or half-baked truths.

Proximity nearness, closeness

Misinterpreted misunderstood

Imperative necessary

2.7 Suggested Readings and References

- Jones, Anna and Quach, Xuan; Intercultural Communication
- Gerry and Wilson, Elizabeth; Communication and Culture: A collection of Observations, The University of Calgary
- www.kwintessential.co.uk
- http://en.wikipedia.org/wiki/Intercultural_communication

Unit 3 Language and Communication Behavior

Unit Structure

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Nature and Purpose
- 3.3 Language and Communication System
- 3.4 Communication System and Communication Technology
- 3.5 Communication and Linguistic Behavior
- 3.6 Language and Communication Behavior
- 3.7 Translation and Communication Behavior
- 3.8 Let Us Sum Up
- 3.9 Exercise
- 3.10 Suggested Readings

3.0 Objective

After reading this unit, you will be able to state:

- Relation of language to our culture;
- Meaning of the nature and purpose of language;
- Role of language in communication system;
- Role of technology in communication system;
- Interrelationship of language and communication behavior; and
- Relationship between translation and communication behavior.

3.1 Introduction

In the last two units, we discussed in detail about culture and communication and intra-cultural and inter-cultural communication. In the present unit, we will discuss language and communication behavior. The main objective of this unit is to explain how language changes its form in the communication system and how it is changed in the use of language from the point of view of society, culture and usage, due to which the whole process of communication becomes possible.

3.2 Nature and Purpose

Language, the most valuable asset of humankind, is connected with our culture and life. As social reality and institutional symbol, language is an important means of understanding and communication, which is also a powerful medium of our social identity and ethnic tradition. Complex in its nature and multifaceted in purpose, language is a means of expression of our personal experiences, thoughts and social relations, as well as it is the basis of our mental business in the form of thinking process and means of communication behavior. At one hand, Language structure works to establish relationships among the components of grammar, while social conditions control the use of language. Compatible and relevant language for other genres proves its importance in the socio-mental life of human. How other people accept or interpret the

sound symbols present in language use, this important fact is the broad context of communication. The same problems like linguistic interference, brevity and clarity of the message are also found. From this point of view, David Crystal has raised some basic questions, such as what is language? What is the meaning of its scientific study? Why is language important? etc. Evercrombe has also considered the visual written medium as the main and natural medium of linguistic behavior. Oral form of is a powerful, sensitive and complex medium of meaningful conversation in which all the linguistic organs of the body remain active. The full integration of meaning takes place only when we use our whole body in conversation. Along with being helpful in understanding the abstract complex nature of language and its functional process, linguistics also becomes a powerful tool for the proof of country and individual's own identity and correct understanding of human behavior through autonomous study of language. To look at language from an institutional point of view actually means to see it as a proven form of communication capability ((Hogen). The history of caste reorganization can also be known with the help of language (Dr. Rabindranath Srivastava).

While defining language, linguists have mentioned its two dimensions - nature and purpose. The nature of language is ever-changing and multi-layered, while its association with society makes it versatile in its purpose. "The people of a language community exchange their ideas and experiences by means of language, defined as a structural system of idiosyncratic morpho-morphological sound symbols. It also gives information about identity, status and interpersonal relations. The nature of language is structural homogenous and the functional aspect associated with society is heterogeneous. In the concepts of Saussure's Langue-Parole and Chomsky's 'Competence-Performance' the authority of the society has been accepted in the context of language and its study. Language's homogenous valuable nature makes it formative and its contrasting optional nature, being expressed in practice, brings out all its tendencies and arrangements related to social institutional reality. Thus, on one hand, language is a symbol of the interrelated synthetic form of its components, on the other hand, it is a symbol of social relations expressed on the basis of use, and the third hand, it is also a means of social trade in the form of communication process. Grammar gives us information about the rules of the language by describing the abstract-symbolic system. All linguistic behavior takes place only after knowingly and predictably understanding this information, that is, the concrete form of abstract language-potential results in the form of language behavior. The listener should also be aware of the meaning-context of the speaker, only then the situation of dialogue is created. Knowing the arrangement of the expected rules of the language is the only way to harness its profound potential, which gives a new dimension to the language.

In the purposeful study of language as a homogeneous-contextual system, lexical and affective meaning related to the intention of the speaker is given priority, this is considered to be the correct context of (social) linguistics. Communication-ability related to language-behavior, in fact, refers to the fact that how we should talk to the right person at the right time and place. This is related to the intuitive ability to know this, mutual understanding, rules of usage and the role of the speaker-listener/writer-reader (literature) exchange. It also means that the communication ability is not always the same, it changes according to the work environment, business, family, education etc. The communication relationship obtained from the environment is actually a person's communication skills and behavior. In fact, communication is an essential part of the development process from the point of view of purpose and result. According to the functional

and communicative capability of language, it has been considered as a means of communication and a part of the linguistic corpus of a language society (Gumperz). Due to the interpretation of social categories in the perspective of situational restrictions, a hierarchical hierarchy (Gumpers-Dalheims) is also found in communication along with social rules. Various alternative forms of language give importance to the role of other social elements like religion, caste, socio-economic status and other social factors along with grammatical features. The importance of contextual meaning of language tells us about the importance of conversation.

The listener-speaker's conversation gives expression to their mutual relations and also introduces their vision towards the subject (Gumperz and Ferguson). On considering language as a social symbol system, due to the free social elements in its nature, language is also associated with the imperative of interrelationships of human and society with human and his/her external environment. On the basis of the purpose of language, the search for the rules of role-based language use and on the basis of the mutual relations of the listener, the study of differences in language use (Halliday) has also been discussed. Accepting the interrelationship between language and society, Lebov has considered sociolinguistics to be real linguistics.

3.3 Language and Communication System

The structural system of any language, its basic tables and meaning-categories also give knowledge of its behavior along with social beliefs to a language community. Therefore, in the context of social relations, it is necessary to examine the system of language in the form of mutual exchange of human beings, that is, communication system. In Saussure's view, the language system is a social object, which is autonomous, alive and changeable, as well as an appendage of a higher symbolic system. Language is never society-independent and human-neutral for Saussure, rather a symbol-based social object, language system is a concrete reality endowed with social characteristics and functions. Individual form of language is language practice because only individuals use language by selecting one of the available options on the basis of principle of selection keeping in mind the propriety of context, listener, situation etc. This diverse expressive aspect of language is important in language communication. Language system and language behavior are related concepts because abstract language is expressed in language or language-behavior of a person, while specific concrete events of language-behavior give the form of generalized-specific language-system to the collective consciousness of the society. The key to the interoperability of human behavior lies in this very nature of communication. According to Dell Hymes some concepts are important in purposeful, semantic, conventional and grammatically structured communication behavior i.e. language community (i.e. sharing the rules of speech comprehension with grammatical rules, and having a linguistic domain), linguistic situations (i.e. related to situations but identifying themselves in their absence), linguistic phenomena (i.e. speaker subject and how you share your choice of language with other participants and the environment), linguistic action (i.e., the specific level associated with other grammatical levels representing the sentence level). In the context of cultural-analysis, methods to reduce the variability of the environment, awareness gained in step by step, ways to ensure personality and orientation of value motivation are discussed. In the first stage of communication not being controlled by set rules, the speakers take inspiration from their external environment, choose after evaluation according to the facts related to their cultural background and personal history which is controlled according to the fixed condition of 'norm'. How the

speaker associates the mode of conversation with the situation, how he/she constructs the subject or message, how he/she relates to the particular 'setting' activity, all these facts are the basis of the rules of conversation. It is also related to the attitude and knowledge of the members of the society. Shifting in different forms of different fields of activity also comes under this.

In terms of influence in the interdependent relations of language and society, the prestige of human beings is unquestionable. Along with this, keeping a conscious attitude towards the language is necessary for the success of the dedication. The respectful behavior of two or more people towards each other and the social environment is called social behavior. Due to the powerful influence of the group, the behavior related to the individual declares social regulation, the test of group-generated objects (variables) makes it possible to identify and test the commonalities of group behavior. Analysis of the properties of one's behavior provides knowledge of linguistic lexicon and linguistic behavior along with social reinforcement. From this point of view, the fact that how deep is our penetration in the society is also important. The elements that form the means of communication are the use of the communication potential of the language in terms of contextual appropriateness, the linguistic creative form of imitation combined with the caste characteristic, the skill-acquired natural language form of the particular language society. The natural knowledge of language is the communication ability where along with knowing the rules of the language, knowledge of the social appropriateness required for its use-context is also necessary.

The concept of 'conversation' which demands the situation of dialogue is the central element of communication business. The context of the conversation demands that the speaker chooses one of the subject and linguistic options and tries to adapt him/herself to the other participants and their environment. It is also important to see how others react to the speaker. As a major sign system, language is the main means of communication which has three basic elements- source i.e. sender; transmitted message; and the intended recipient of the message. Communication technique is also necessary for linguistic behavior. The main element of the speaker's coding is the message, how the facts are presented in direct and indirect statements in the conversation is important. The setting related to the communication of the message (i.e. place and time of communication business) and 'scene' (i.e. mental aspect of cultural understanding of the occasion of conversation) also have their own importance. It is also important to know the goal of communication. But for this, it is necessary for the participating speaker and listener to know the 'norm' of interpretation. Actually, the communication of the message by the speaker and its acquisition by the listener is affected by many elements. There are three main elements in these - (i) semantic element which has two forms, general (denotative) and specific (implied connotative); (ii) abstraction and inference; and (iii) social cognition.

Looking at the communication system of language in a wider context, an attempt has been made to throw light on the social significance of language on the basis of dream and communication type, while differentiating between the two languages along with language-specific differences and alternatives. On the basis of the internal system and nature of the language, Stewart has classified language-types and language purpose and on the basis of social use, the context of language use and language-use. Historicity (i.e. whether a language is the result of a process of use or not), Standardization (i.e. whether there are any grammatical or codified rules for language learning and use of a language at a formal level), Vitality (i.e. whether there is

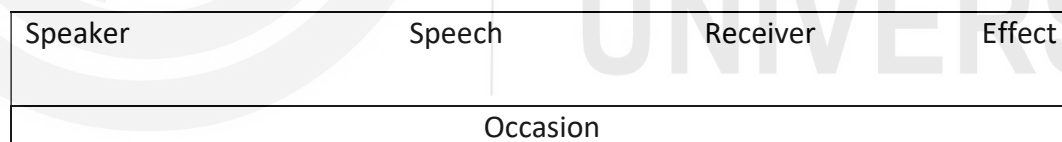
Language-speaking society or not who puts the language into practice) and Autonomy (i.e. whether the language is dependent on any other language in the social function of use or not) Stewart has given seven language-types on the basis of these four. Standard language, classical Language, vernaculars, creole, pidgin, artificial language, and dialect. He has also mentioned the seven functional forms of language on the basis of language-function - (official) language, group language, lingua-franca (language of wider communication), educational language, literary language, religious language, and technical language).

3.4 Communication Systems and Communication Techniques

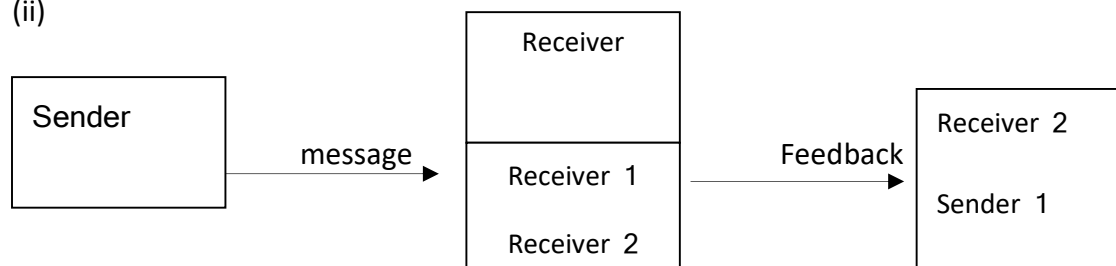
Analysts have mentioned three main elements of mass communication in the context of communication technology – character of the speaker (ethos), logic power and authenticity of speech (logos), and emotional response in the listener (pathos). Speaker's environment and communication model are also three types. They are mental, symbolic and physical. There are three forms of symbolic representation: mathematical, cognitive, and verbal. There are two forms of the physical model - the iconic and the analog. There is also a mention of two types of communication principles - linear and circular.

(i) In the theory of linear order, this sequence of speaker, message and receiver makes it a single model. In Aristotle's model, we see the terms speaker, speech, listener, effect, and occasion in a composite. In the absence of feedback, this approach proves to be inappropriate for interpersonal communication and relevant only in the context of speech related to the public. It was necessary to add feedback to the concept of conversation; because here it is seen as an act of communication. The following diagrams illustrate the primary concepts:

(i)

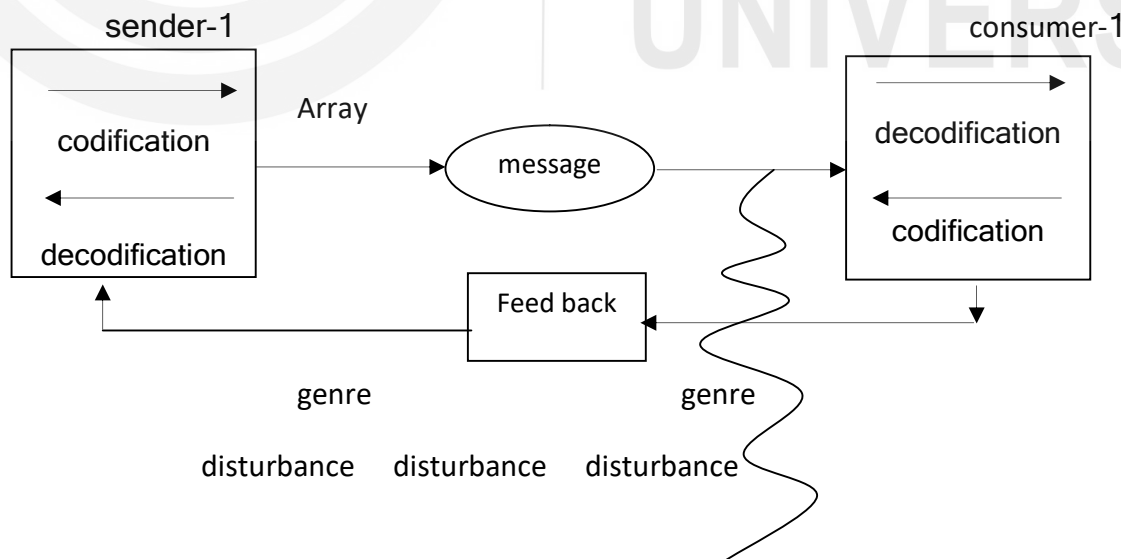


(ii)



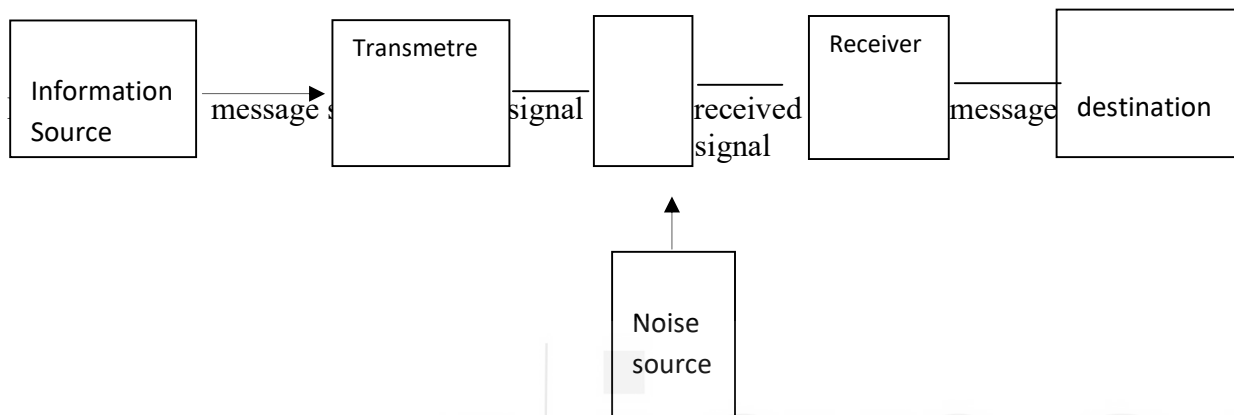
(ii) Due to activation of many elements in communication in circular order, it is seen as a process. Here meaning is linked to the properties of its listener client. Because the audience interprets the meaning by relating it to their symbolic environment, the emphasis is on the communication of symbols rather than the message itself. In communication, the sharing (sharing) between the speaker and the listener is not limited to the status of the message, but also covers the social process. It is from this shared symbolic environment that the social relations between the speaker and the listener are predicted. Along with this, social exchange is also encouraged. Along with the language of communication, the user also receives cultural information from the body movements and they also become an essential part of the message. The existence of the motivation of the doer towards the goal constitutes communication. Here communication comes in the form of a dual process because along with the presence of both the speaker and the listener, their participation is also essential. In this communication process, presence of five elements is essential- (1) Source means who is talking. Here, along with the readability of the speaker, information about the socio-cultural background of the listener is essential to make the message effective. (2) Message means what the speaker is saying. The code, subject matter and style of the message are related to the geographical-cultural area. (3) Channel means that the listener receives the speaker's message not only through language but also with all his senses. (4) The receiver displays his/her characteristics through his/her power of receiving; the response to the message indicates its effect. The situation is related to the effect of the message, hence it is important. (5) Feedback is also an important element of conversation where the expression of the listener's reaction to the speaker maintains the chain of conversation. It has also been mentioned that in this entire communication process, noises can come in three forms - from the physical form of the external world; from the physical aspect like disability or illness; from the mental aspect like authority or ego. Apart from this, context also affects the message on many dimensions like physical, social, cultural etc. The following diagram clarifies this entire process:

(iii)



The Shannon and Weaver model showing the completeness of the communication system shows this whole process by the following diagram:

(iv)



In the discussion of components of communication, the existence of five elements has been mentioned (1) who (i.e. speaker related to controlled analysis); (2) what is said (i.e. analysis of the content), how and in what manner (this is related to mass communication/media analysis); (4) to whom (i.e. listener/viewer analysis); (5) effect (i.e. what kind of effect has been caused; effect analysis). This model (Laswell) mentions two categories of communication components and research area:

S.No.	Components	Research Area
1.	Who	Control Analysis
2.	Says what	Content Analysis
3.	In what channel	Media Analysis
4.	To whom	Audience Analysis
5.	with what effect	Effect Analysis

Six functions of communication technology have been mentioned. In these three functions Information, Education and Communication with cultural matrix have been considered as explicit. The remaining three functions – Motivation, Entertainment and Discontent – have been called implicit. According to communication theory, how people interact with each other in a particular situation, it is time to put it in five categories - (1) Mass communication, (2) Public communication (3) Small group communication: (4) Interpersonal communication and (5) Intrapersonal communication.

3.5 Communication and Language Behavior

Language is the main and basic means of communication. Hence, the pioneers of language studies like Bloomfield and Saussure have also presented their own models of communication from the viewpoint of language. While Bloomfield's model emphasizes communication in accordance with communication technology, Saussure has not considered communication only considering language as the main thing.

The concept of 'stimulus response' is situated at the core of Bloomfield's communication system model based on behaviorism. Generally, here the speaker's stimulus (s) reaches the listener through speech first (sr); thereafter the response (1) is awakened in the listener (sr). Three facts are important here - (1) Behavioral events before speech or utterance such as feeling hungry, seeing an apple and having a desire to get it. (2) Saying about feeling hungry by speaking with the help of speech or pronunciation components, i.e. the speaker's stimulus being reflected in the form of speech. (3) Response (r) aspect: This aspect is related to the practical events after the utterance. For example, listening to the speaker's words, seeing the apple, then plucking it from the tree and giving it to the speaker. The link of the middle level actually works to connect the first and third facts. If we look at the entire sequence of events, then in the first stage of the hungry person expressing his/her desire to get food and in the third stage of the hungry person getting food, the speaker's motivation, that is, telling the truth about his/her being hungry, is important. The following diagram is indicative of this: $s \rightarrow r \rightarrow s \rightarrow r$. In this process, language is not important in itself but remains secondary. The proof is that if the whole process happens through a single person on himself, then there will be no need for language.

In the model based on Saussure's concept of 'personal-verbal-action', two aspects exist - mental aspect and motoric aspect. First the idea or concept appears in the speaker's mind, which evokes the phonetic-auditory form already present in the mind. After this, the sound form uttered by the speaker reaches the listener's ears through sound waves, which brings forth its auditory aspect. Then the conversation begins properly only after establishing a connection with the concept present in the listener's mind; because to express his reaction, the listener has to play the role of the speaker. It is clear that the concept of conversation actually rests on the entire process that happened in the speaker's side happening again in the listener. Here, the physiological aspect is actually the motivational aspect where the brain instructs the pronunciation organs to pronounce and the pronounced sound form of the language appears. This communicability of language in the form of an oral-auditory channel is also connected to the socialization of language. The communication process of the acquisition of the speaker's statement by the listener is actually possible by establishing a mutual relationship between sound and meaning. This model of Saussure brings before us three aspects of communication - (1) the mental aspect of a completely individual action in the form of an audio image and an imaginative element; (2) the physiological aspect in the form of word pronunciation; and (3) the physical aspect in the form of sound waves and auditory-auditory elements. The same elements are also present in Saussure's concept of language and parole because if on one hand language brings forth the aspect of a general social phenomenon and a social concept, on the other hand speech is indicative of an individual phenomenon and behavioral functional aspect. The carrier of the language present in the society is the entire language community which we get to know through the linguistic behaviour of the individual. This communication model of Saussure can be shown by the following diagram:



Obviously, this model of Saussure is closer to linguistic communication because here the concept of communication based on role-change of speaker-listener is the central whole. Accepting the power of the society and the individual, the same feature in the concept of his pair of language, along with the expression of the speaker's speech in the spoken form, also includes the whole process of reception of the listener as well. This fact, by accepting the deep relation between language and society and the prestige of human in their center, becomes an introduction and proof of Saussure's own specialty.

3.6 Language and Communication Behavior

Communication is a social process whose ultimate means is illusion. Human is a social animal whose existence demands a social context; His/her expressed linguistic behavior is different according to his/her words. Language can actually be the result of the dialectical situation of the inner nature of the human mind and the social context of the outer world, but language itself is also poetry. In this form, it is also the reason for our social existence and the indicator of social welfare because illusion is the expression of different attitudes towards other social classes. That's why the study of language behavior considers it necessary to know all those socio-cultural personal conditions which control the use of language. The role change of speaker-listener in conversation actually controls the linguistic behaviour of its participants according to the situation and occasion. The complex process of human behaviour is constantly changing, hence understanding the concept of human structure as a behaviour system is necessary for its study.. According to Skinner, the concept of language related to a person has an impact on his/her behavior, code, philosophy, etc., as well as the manners, customs, traditions, etc. Information about the general behavior of humans is available. Considering it to be the result of the genetic process, Skinner believes that it is possible to observe this behavior related to the nervous system of human being. This behavior can also be mental due to the absence of physical dimension. In the S-R theory of behaviorism, the stimulus is situated as an external agent by whom the response is controlled. The collective form of both of these is expressed in the form of reflex. The controlled response is not related to the internal thought process but is related only to the principle of physiology. Reinforcement associated with a stimulus strengthens behaviour whose prior consequences are controlled.

The nature and functions of language are determined by the nature of various elements of the communication system and the nature of their interrelationships. The functional aspect of

language clarifies its various roles in social and personal contexts. The use of language acquires meaning from its context and circumstances, which clarifies the subject-context. Age, gender, caste, religion, culture etc. also bring changes in language behaviour. The multifacetedness of the socio-cultural values of the language community also increases the heterogeneity of language on the level of behaviour. The various speech patterns of a language community actually change according to the speaker-listener relationship, behaviour and social purpose. The selection of one of the socially controlled language codes gives information about the socio-cultural background of the speaker; this also gives rise to regional and social stylistic differences. At the root of selection controlled by social and linguistic rules, the identification of the relation between cultural mode, social construct, message-attitude and environment can be seen. Only through the equalization and principles possible by the sum of the interrelationships of individuals, humans achieve general communication efficiency and are able to predict the symbol system. Only by transcending the limits of grammar, a social institution remains proven as a cultural social symbol and literary-ethnic tradition.

For a comprehensive and complete study of language, we will have to include the language differences related to society and communication and expressed in practice in the field of study. The various forms of language have an essential relation with social perception and social functions. The sub-system formed from the fixed system obtained in language diversity becomes a means of language development by expressing social meaning. User and usage are important in the levels and contexts of language behaviour. The language difference obtained due to the speaker user, i.e. user-relative option, gives information about the geographical area and social educational level of the speaker. The difference obtained in language use according to the situation and social responsibility, i.e. usage-relative option, is related to the subject, medium and style-technique. Apart from this, the areas of behaviour such as market or home; science or art etc. also bring changes in the form of language and its grammar. These bases of language difference also bring forth the concept of human relations i.e. the areas of behaviour of social sub-classes etc. on the basis of which language diversity is organised. A definite pattern is found in the social-relativity of language, its social use, context and diversity. At the root of the expression of social meaning, there actually exists the existence of a conflict between communication relations, rules and rules of social context. Language choice is also an effective tool for language development; it is also a solid basis for looking at the language system in its entirety, which helps in resolving the contradictory statements found in the historical development of the language. Language behavior remains active in a dialectical situation along with the language system, in spite of its autonomy, the communication system connects with other systems and demands mutually dependent relations, which brings forth the concept of co-option.

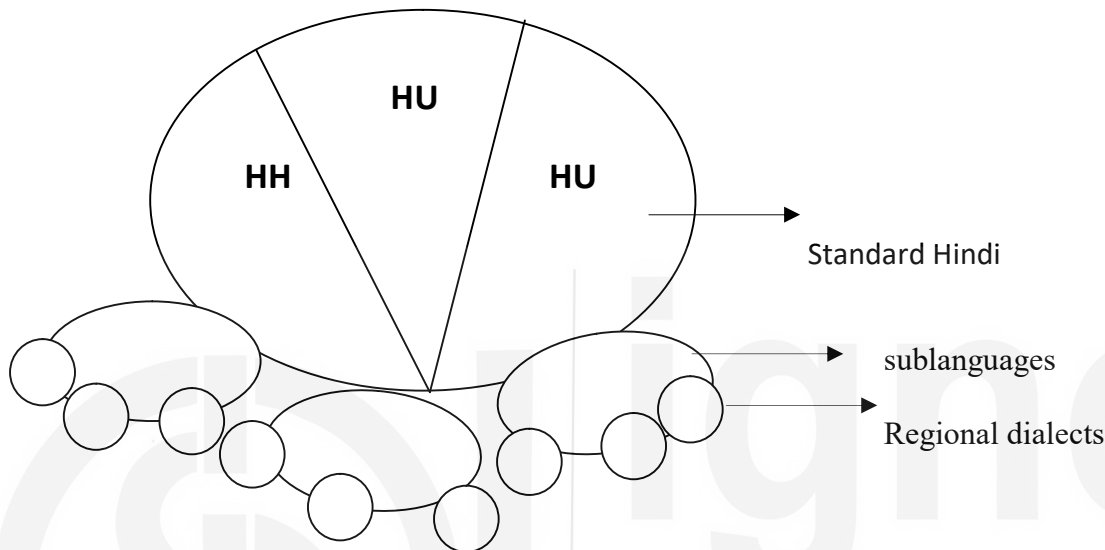
It is clear from the use of language and its user context that the linguistic behavior of the user changes according to the social situations and this gives an introduction to the important mutual relations of speaker-listener. The contextual meaning of the language and the rules of communication are important because this linguistic behavior also becomes a symbol of our social behavior by introducing the participants' mutual relations and their vision etc.

Emphasizing on the communal tendency of multilingualism, certain contexts of language use, power of multiple individuals of each language and demand of special social context of each style have also been mentioned (Dr. Srivastava). In the context of multilingual society, the nature of language-difference and their purpose have their own importance, every language society is forced to adopt all these purpose-bound language forms and styles for its effect-communication. Due to the need of communication, all the language forms are related to each other in such a way that the process of code change is easy and natural because every language-style form owns the responsibility of its certain area. Indian languages emphasize their unity, this feature exists as an intrinsic strength of the ethno-cultural consciousness of Indian languages. Pidgin forms of Hindi found in non-Hindi speaking areas like Marathi Hindi, Bambaia Hindi or Hindi or Calcutia Hindi etc. are evidences of Hindi being the lingua-franca.

The speaker's innate knowledge of the rules of the structural system of language along with the social appropriateness of their use is 'communication ability' (Dalheim's); since linguistic ability is communicative, it is also necessary to take the concept of acceptability, appropriateness and usability related to language use along with the concept of grammaticality. Language ability means the possibility of acceptance of a sentence/language with the appropriateness specified by the society and to codify it on the basis of stylistic specificity. The listener should also be aware of all these rules, otherwise he will not be able to fully understand the significance of the subject. Language behavior is also limited within the limit of the ability to use language appropriately and the ability to change code and style also comes in the concept of the entire social human. Language is reflected in the form of various style groups. To understand the communication system and behaviour of the linguistic society in its entirety, its verbal repertoire, code matrix, code and style switching process will also have to be taken into account. The optional and non-optional rules of the language system are interrelated and remain entangled in the communication system of the stratified society, hence they are systematic.

The important fact of the child gaining control over various linguistic codes through the process of socialization has also been mentioned (by Bernstein). This makes it possible to determine the direction and importance of context setting. The linguistic dictionary of any language, as a system of many sub-systems, discusses the social purposes of the language, stylistic differences and the differences in local forms along with the languages that affect the internal system of the multilingual society and gives the user complete freedom to choose according to the context. The set of these different forms of language is the real form of the language (Pike). For example, if we look at the use of the second person pronouns in Hindi, their use becomes a symbol of the social behavior of the user and is reflected in his behavior. While the grammatical singular form 'tu' is indicative of impudence, contempt or intimacy, the grammatical plural form 'tum' indicates equality and practical singular form and the use of the grammatical plural form 'aap' indicates respect and prestige towards the listener, along with the singular use, shows the personal relationship between the speaker and the listener as per the context. Not only this, the use of different language forms can be seen as per the context by differentiating between the functional context of the language and the use of the language. In their differences, the superimposed form of the social level is also associated with the expectation of the social context. Gumperz (60) and Anwar (71) have discussed three levels of language differences controlled by social usage in the Hindi region: rural/local dialect at the low level; the dialects of Hindi obtained at the intermediate level and the standard dialect form determined by them; and the standard Hindi obtained at the high level usage.

The linguistic lexicon of the Hindi speaking community is thus a group of multiple codes controlled by the social structure. In the educational context, there is mention of the use of three medium languages - dialect, Hindi and Hindi/English level and three styles of Hindi obtained at the higher level - basic Hindustani (HU), two superimposed styles - High Hindi (HH) and High Urdu (HU) along with their script variations (Dr. Srivastava). The following diagram clarifies this situation:



There it would also be relevant to mention the fact that at the level of higher education an English mixed form of Hindi and at the lower level the existence of a mixed form of Hindi has also started appearing. Changes in all these codes are easy. Examples of all these forms of Hindi are found in Premchand's fiction. From this point of view, his 'Shatranj Ke Khiladi' (Hindi and Urdu form) and 'Thakur Ka Kuan' stories are remarkable.

Societal language usage is the demand of communication-behaviour, where the focus is on the 'subject' rather than being limited to the limits of meaning. In the purposeful study of language, we can get information about the speaker's intention only by identifying social characteristics from the system-related rules of role-based language usage. Dr. Srivastava, considering the meaning in a common sentence like 'kal aayein' to be limited to the use of the plural form of the verb in the sense of possibility, has also linked it to the speaker's intention. You see the expression of its three meanings possible on three dimensions - (1) The general literal meaning is actually indicative of the sentence meaning of the plural use of the sense of possibility tomorrow and today. (2) The utterance-related meaning is actually related to the speaker's intention, whose three possible forms are mentioned - request-oriented (i.e. speaker-listener statement); wish-oriented (i.e. speaker-statement); and interrogative (i.e. statement, where only possibility is expressed). (3) Interpersonal meaning actually expresses the nature of social relations of the participants, which gives an idea of the speaker's view towards the statement. For example: (aap) 'kal aaye' expresses the superiority of the social position of the listener; (tum) 'kal aao' indicates the equality of position between the speaker and the listener; and (tu) 'kal aa' gives information about the low status of the listener. These three pronoun forms of Hindi actually convey three different viewpoints. Dr. Shrivastava has also considered the address vocabulary and non-

linguistic behaviour to be controlled by the nature of the interrelationship between the speaker and the listener.

Along with its grammatical structure, the knowledge and understanding of its social problems is also necessary for the accurate expression of the trick and its correct understanding. A sentence like 'tum baitho' can also become from imperative to request 'ap baithiye' in different social contexts. Lecaff (71) alludes to the fact that the same structure can carry two different social meanings in two different contexts, so that even a polite expression of manners can become rude. This fact also gives an introduction to the activation of the signs of justification and acceptability along with grammaticality and the concept of their 'proportional gradation' also comes to the fore.

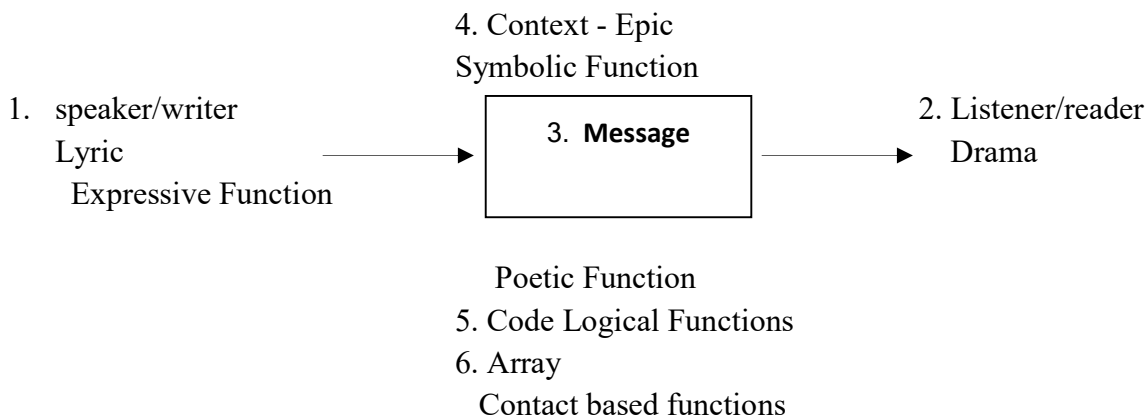
Gross (51) links language behaviour to the question of role relations because the members of a conversation recognize speaker-listener relations. The components of analysis are determined by the field of the conversation and the place of the conversation from the point of view of the members. (Irwin Tripp, 64; Gumperz 64(B)) The following diagram gives an introduction to this:

S.No.	Domain	Interlocutors	Place	Topic
1.	Family	Parents	Home	How to become a good child
2.	Friendship	Friends	Park/sea beach	How to play a game
3.	Religion	priest	Church/place of worship	How to become a good religious person
4.	Education	Teacher	School/college	How to solve a problem
5.	Occupation	Employer	Office/place of work	How to work efficiently

3.7 Translation and Communication Behavior

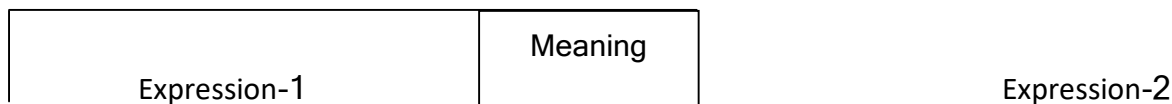
The strong correlation between language and literature gives a new dimension to the communication business by linking the writer and the reader in one thread. Scholars have also linked the elements and functions of language with literary genres. Mentioning the triadic functions of language, Wooler has considered the message to be situated at the centre and has mentioned the context of the fact, the event, the position of the speaker-sender and the listener-customer on three sides of it, respectively, as indicative function (related to cognitive experience and ideological element), emotional function (related to request-persuasion) and directive functional function (related to desire, activity). The co-existence of these three clarifies the complete intention of the message. Wooler has related them to the three main literary genres - epic, song and drama respectively. Eliot associated songs with the poet in the form of 'Kaavya Vaani' (Three voices of Poetry); The forms of drama and neutral narrator related to the listener refer to the epic related to the context. Roman Jakobson has tried to make the communication process completely autonomous and uniform for the exchange of ideas between the speaker and the listener by adding two elements in it: code and channel through which the speaker's uttered

sound form reaches the listener. The following diagram clarifies this entire process of communication process:



The global context of language and literature is indicative of the important utility of translation. Translation is undoubtedly related to the business of communication because here also we make the works related to two different languages and cultures readable and transmittable on the basis of equality. In the present context, translation acts as a bridge between two languages and cultures and like language, it has become versatile and multidimensional in its purpose. This acquired skill related to language behavior is also its systemic outcome along with the theory. The concept of sign theory is important for translation. The concept of sign used in place of any other object is threefold - (1) the unit located in the external world i.e. the sign object, (2) the ethnic-mental concept located in the mind of the user i.e. the connotation and (3) the unit expressing it related to the connotation i.e. the sign. Sign is actually a coordinated unit of the subject and the expressed whose nature of relations is random. The same subject can be expressed by two different symbols. The application of this fundamental concept forms the basis of the theory and process of translation; the following diagram makes it clear:

sign-1



Roman Jakobson has mentioned three contextual forms of translation - (1) intralingual translation like Charles Lamb's translation of Shakespeare in prose or Hindi and Urdu versions of Premchand's story 'Shatranj Ke Khiladi' where there is not only a difference in script but also in words, sentences, atmosphere of the composition and expression of emotions, (2) intralingual translation where two symbols of two different languages meet; this is the real field of translation where the dual role of translation can be seen in the context of reader-analysis of the source language and authorial re-arrangement of the target language. (3) inter-semiotic translation

where sign-1 of a language is presented as sign-2 of a non-linguistic system like presentation of a literary work in the form of a film, play or dance-drama.

In the theoretical interpretation of translation, the translation text is considered as an autonomous distinct unit and the translation text-2 is replaced on the basis of purpose and function by transposition of meaning. On the contrary, effective translation gives the effect of the text on the reader, in which the contribution of Pragmatics is also present with the text, so that the translation is presented as a co-text of the original text. In the first step of the translation process, the relationship between the linguistic form and the communicative function is established by analyzing the text from the two points of view of language and content. In the second stage, for the transfer of half-units, the objects are taken according to the principle of semantic field and then they are completely analytic synthetic or structurally rearranged. The final stage of reorganization is associated with a preference for expression by equivalent forms. Along with this, attention is given to all the genres. For example- *Meri Aurat*' (Premchand), *Your Mother*' (Malik), *My wife* (Rubin) Being an applied monthly process, the translation text remains attached to its reader wherein knowing the meaning is important. According to the nature of the target language, emphasis is placed on the translation being communicable and contemporary.

The goal of translation is communicability of content obtained on the basis of equivalence, the question of modernization of languages is also to expand the field of language planning and to connect Indian languages with progressive culture. For this, on one hand liberation from the dominance of English and on the other hand understanding of basic natural difference between dictionary words and construction process is required.

The words created on the basis of the translation process should be based on the readability and communicability of the poetry rather than on linguistic transformation. Along with the power to identify the nature, culture and ethnicity of language, the knowledge of language-development is also necessary for this. It must also be kept in mind that when the modernization of language is linked to social thinking, a certain process, a concept of a thought system also remains with it. The socio-cultural process of molding the expressive culture associated with religious-aesthetic-consciousness of Indian languages into a progressive culture with cognitive and economic instincts actually demands creativity rather than mechanism (Dr. Rabindranath Srivastava). This language development associated with the expansion of use and spread of expression of language is necessary in the current context. The Indian language society easily accepts the language-variations and language-behavior as per the purpose; the superseded use of dialect, local/regional/regional dialect, Hindi and English in the prescribed areas of use are proof of this. All these forms become practical in the communication system of Indian society on the basis of language change and language mixing. This also proves that the question of ability or efficiency is associated with the user and not with language, because language faces every challenge and finds a way out. Why a language form has been selected, what additional information do we get from it, these questions are important; the subject area of language behaviour proves helpful in understanding this. The form of individual behaviour found in face-to-face conversation is connected to the pervasive socio-cultural rules and expectations. Even after the identification of individual behaviour and social pattern is separate, a mutual relationship can be seen between the two.

The notion of translation also considers language as the ultimate example of communication. Language's essential relationship with communication makes it a medium of conversation. Broad and full context of language study is related to the concept of sociolinguistics, in which the object of the study lies in front of it. Emphasis has been laid on capability by keeping the vision focused on purpose and function. The language becomes alive only by the process of its arrangement and behavior, the language behavior controlled by the personal context, the role of the listener, country, time, situation, etc., is non-enforceable and the meaningfulness of the traditions related to mind lies in its form and purpose. The process of translation is also related to the problem of interpretation, for which meaning-making is necessary, this gives an introduction to the importance of translational role. The meaning is from the text. That's why it adapts to the subject and context, in which the reader's speed of understanding is also active. We get proof of this from the comparative study of the translated work from multiple translations. Clearly, communication is central to the totality of language studies, which demands that human communicative linguistics be seen in a broader perspective.

3.8 Let Us Sum Up

In the present unit, you have understood the whole process of language and communication behavior in detail. Language communication is an important unit. Communication cannot even be imagined in the absence of language. With the changing times, the development of technology has made this process of communication more efficient in which language also plays an important role.

You can re-evaluate your knowledge gained in the present unit by going through the self-examination questions given in the unit. In the next unit, we will read about multiculturalism in detail.

3.9 Exercises

1. What do you mean by nature and purpose of measurement? Explain with examples.
2. What are the three types of language communication? Explain in detail.
3. Briefly explain the linear and circular communication principles.
4. Briefly discuss the models of communication suggested by Bloomfield and Saussure.
5. 'Communication is a social process whose ultimate tool is language'. Do you agree with this statement? Give reasons.
6. Highlight the role of translation in communication practice.

3.10 Suggested Readings

- Kumar, Suresh, 1927, *Shaili Vigyan*, Delhi, Mac Milan
- Kumar, Suresh, 1978, *Shaili Vigyan aur Premchand ki Bhasha*, Delhi, Kendriya Hindi Nideshalaya
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- Srivastava, Ramanath Sahay, 1976: *Hindi ka Samajik Sandarbh*, Agra, Central Hindi Institute.
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- Srivastava, Rabindranath 1992: *Bhashai Asmita aur Hindi*, Delhi, Vani Prakashan.
- Srivastava, Rabindranath 1991 *Hindi Bhasha ka Samaj Shastra*, New Delhi Radhakrishna Prakashan
- Goswami,K.K. 1985 : *Anuvaad, Siddhant aur Samasyaein*, Delhi, Alekh Prakashan

