

What is communication?

Etymological meaning of communication

The word communication is derived from the Latin word two words '*communis*' (noun) and '*communicare*' (verb) which means commonality and to make common respectively. From the viewpoint of etymological depth, communication refers to sharing of something. Something means information or knowledge or meaning. Therefore, here communication is the process of sharing information, knowledge or meaning.(communication and media journalism, Adhikary's book)

Various communication theories have been propounded for the sake of easy understanding the communication process and models vary as per the theories. Communication has various theories. It does not have single theory. Similarly there are many models and there is no meta-model of communication. There is scope to propose newer models of communication. It varies as per the religion, culture and human society. (Communication, Media and journalism- An integrated study of Adhikary 2008 p. 54) But we discuss here about sadharanikaran model of communication and Aristotle's model of communication from eastern and western societies respectively.

Introduction to sadharanikaran model of communication

The term sadharanikaran is the combination of two Sanskrit words *-saha+dharan* where *saha* means same and *dharan* means to get. The word *sadharan* is also mentioned in *Rigveda*. There the term sadharanikaran was described as like or identical, later the term sadharanikaran was introduced from the term *sadharan*. The word *sadharan* is ordinary and sadharanikaran is generalization of feelings, thoughts, ideas, emotion etc. The concept of

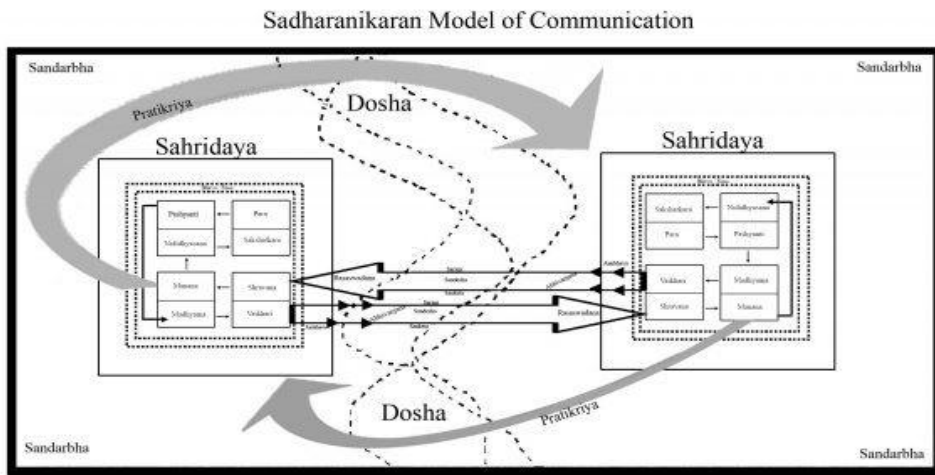
sadharanikaran has its root in *Natyashastra* of Bharat Muni. Later, *Bhattanayaka* also used this term in his various poetics. Also while interpreting Bharat Muni; he described how a perfect communication can be between the parties. He described four types of message which has plenty of insights in *Natyashastra*. His rasa theory is of contemporary relevance. In 2003, Nirmala Mani Adhikary proposed a non-linear model which is broadly known as sadharanikaran model of communication. It is also claimed that it is the first effort in eastern or Hindu perspective. It is the graphic of the process of communication between the communicating parties within a system (*sadha*) for the attainment of *saharidayata* (commonness or oneness). Here a brief explanation of *saharidayata* is fruitful in understanding the concept of sadharanikaran model of communication. (Bodhi; an interdisciplinary journal (1) 2 p.275-277)

The word *saharidayata* comes from the word *sahridaya*. *Saharidayata* refers to a quality, characteristics or state of being or becoming and *sahridaya* names a person of that faculty. Thus a *sahridaya* is one who has gained *saharidayata*. According to *Vidya Niwas Misra* (2008, p297) the word *saharidayata* has two components; saman (same, equal, harmony, being) and *hridaya*(heart, becoming). He draws on the following Rig Vedic sutra to clarify its meaning, “*samani va aakutih saman hridayanivah saman mastu somano yatha vah susahastih*”. That is let our minds be in harmony, our hearts be in harmony, let our thinking be in harmony, our thought process be in harmony so that we can have for a meaningful living of altogether.(ibid). *saharidayas* have “common sympathetic heart” (Yadav, 1998 p.188). in other words, a *sahridaya* is a “person in state of emotional intensity, i.e. a quality of emotional dimension coequal to that of the sender of the message co communicator” (Kundra, n.d. p.200). In such background, *sahridayata* can be considered as “social preparedness” that “entails living amongst people, sharing their joys and sorrows but encompassing the entire humanity within, becoming a

citizen of a world” (2000 p-93). It is culture that provides the basis for *sahridayata*. “This notion of *sahridayata* is not an elitist notion as even as illiterate or a rustic person can imbibe the quality.”(Misra, 2000 p.16) ,(Bodhi; an interdisciplinary journal (1) 4 p150-151).

The sadharanikaran model of communication illustrates how the communicating parties interact in a system (i.e. the process of sadharanikaran) for the attainment of *sahridayata* (commonness or oneness). The model “offers an explanation of how successful communication is possible in Hindu society where there is complex hierarchies of languages, caste, cultures and religious practices in motion,(Adhikary 2008 a, p 67”) observing the model as a representation of communication process as envisioned in Hindu perspective Panta(2009) remarks, “it is systematic description in diagrammatic form of process of attaining commonness or oneness among people”(p ,p 84-85).

Model of SMC is drawn below:



Sadharanikaran model of communication

The model comprises the following elements.

1. Sahridayas (preshaka, i.e. sender & prapak,i.e. receiver)

2. Bhava (moods or emotion)
3. Abhivyanjan (expression or encoding)
4. Sandesha (message of information)
5. Sarani (channel)
6. Raswadana (firstly receiving , decoding and interpreting the message and finally achieving rasa)
7. Doshas (noises)
8. Sandarbha (context)
9. Pratikriya (process of feedback)

We should not be confused sadharanikaran as a concept/theory is different from sadharanikaran model of communication. Sadharanikaran theory which is significant in Sanskrit poetics has its root in *Natyashastra* and is identified with *Bhattanayak*. But the model draws the concept /theory of sadharanikaran along with other resources in order to visualize Hindu perspective on communication.

Sadharidayata is depth concept upon which the meaning of sadharanikaran resides. We know that *sahridaya* is the state of commonalities, or one's common orientation). In this sadharanikaran model of communication the sender (preshaka) and receiver (prapak) become *sahridaya*. It is because of *saharidayata* as two way communication and mutual understanding is possible in sadharanikaran model of communication. So communication parties can attain *sahridayata* irrespective of complex hierarchies of castes, language, cultural glues and religious bonds and the communication process qualifies to be considered as sadharanikaran.

Sender and receiver are the persons who have attained *sahridayata* in such state of emotional intensity which is parallel to that of other/s engaged in communication. This *sadharanikaran* is the process of attaining *sahridayata* and the *sadharanikaran* model illustrates the process.

If communication is taken as a step-by-step process, which is just for the sake of easy understanding, the *sahridaya*-preshaka (simply, the sender), who has *bhavas* (moods or emotions or ideas or thoughts) in mind, is the initiator of the process. The *sahridaya*-sender has to pass the process of *abhivayanjana* for expressing those *bhavas* in perceivable form. It is the *sahridaya*-prapaka (simply, the receiver) with whom the *bhavas* are to be shared. He or she has to pass the process of *rasawadana*. (Bodhi/; an interdisciplinary journal (1) 3)

Both the position of *sahridaya*-sender and the *sahridaya*-receiver are not static. They are involved in the process of *abhivayanjana* and *raswadana*. For *sadharanikaran* to be successful universalization or commonness or experience takes place. In *Natyashastra* itself, Bharat Muni has emphasized on a total communication effort including the use of the words as well as limbs, gestures, and body language along with the physical context so that communication can be ensured at its best. (Bodhi/; an interdisciplinary journal (1) 3)

The sender inherits *bhava*, as we know it from above facts and figures. Human being in his/her essential characteristics is a bundle of *bhava* that constitutes his/her being and form part of his/her total consciousness. It is due to the *bhavas* that human being aims engaging in communication or *sadharanikaran* process. Communication would not be necessary if people don't have *bhavas* and desire to share their *bhavas* with others. The *bhavas* of human being have been categorized into different types, such as *sthayee bhavas* (permanently dominant)*, *vyabhichari* or *sanchari bhavas* (moving or transitory) and *satvika* or *sattvaja bhavas*

(originating from the mind, temperamental)³. Corresponding to *bhavas*, human inherits *rasas*, which are to be discussed later. (Bodhi/; an interdisciplinary journal (1) 3)

The activities which a source goes to translate *bhavas* into a form that may be perceived by the senses. We can understand it as the expression or encoding in English. Simplification is the guiding principle while encoding or expressing in *sadharanikaran* which is essential dimension.

The complex ideas and concepts are simplified by the source (sender) with the idioms and illustrations apposite for the understanding of the audience (receiver of the message). Such approach makes communication a dynamic, flexible, practical, and effective instrument of social relationship and control.

Abhivyanjana has an integral part which we call *sanketa* (code). Code is necessary to let the *bhavas* manifested. Codes are also called symbols which are organized in accordance with the certain specific rules. For instance, language is code. The sender or source encodes *bhavas* into a code. For the communication to be successful both the sender and receiver must understand the code being used. *Abhivyanjana* may be in verbal or non-verbal code, and both codes may be used simultaneously. (Bodhi/; an interdisciplinary journal (1) 3)

Words or language are used as the code in verbal *abhivyanjana*. The process of *abhivyanjana* has been shown consisting of four stages in the figure. It owes to concept of language as a code as conceived in Sanskrit linguistic and Hindu philosophy of language. Here, there are four levels or stages of language from which the word (*shabda* or *vak*) passes: *para*, *pashyanti*, *madhyama* and finally the uttered word *vaikhari*. In other words, any *bhava* can be perceived externally only when it comes to the *vaikhari* level.

***Bharat Muni has described eight sthayee bhavas: Rati (love), Hasa (merriment), Shoka(sorrow), Krodha(fury), Utsaha(enthusiasm), Bhaya(terror),Jugupsa(disgust) and Vismaya(astonishment).**

Vaikhari vak is the manifested form of the word. Here, the word is commonly uttered by the speaker and heard by the hearer, before being uttered, the word or *vak* resides in mind or intellect, and is named as *madhyama*. It is the idea, or series of words, as conceived the mind after hearing or before being spoken out. It may be thought of as inward speech. The next and the innermost stage, according of *Bhartrihari*, is the *pashyanti vak*, *pashyanti* is the *vakat* the level of direct intuition, and can be understood through experience. Here, human gets direct experience of the *vakya-sphota* as *Bhartrihari* says. In *vakyapadiya* and *Vritti* commentary, this term '*para*' is not used to denote a fourth level of speech. *Bhartrihari* says that speech is threefold; and he treats the third level of *pasyanti* as ultimate. It is later on in the tradition that the name '*para*' appears, referring, to a fourth level. Para *vak* is the *Shabda* Brahman (Bodhi/; an interdisciplinary journal (1) 3).

In case of non-verbal *abhivyanjana*, wide alternatives of code can be found for communication to use. Bharat Muni has described wide alternatives of *abhivyanjana* including gestures of limbs, representation through make up and temperamental expressions as well as various sounds. Some of them entirely deal the non-verbal aspect while others consists some forms of it. Under *angika abhinaya*, he has directed as many as 122 types of karmas (performing arts or *abhinayas*) by using six *angas* (limbs) and six *upangas* (ancillary limb) of human body. (Adhikary, 2007d)

Each *bhava* is associated with both sensory experience and aesthetic emotion as per Bharat Muni. He considers the *bhavas* as representation of mental state. They do not come from outside, rather they always remain within the mind. However, they are not always in the awaken state. They have to be or are stirred by external factors called *vibhava* that is a stimulus or determinant such as song, a bird, a picture, etc. *vibhava* may be *alamvana* or *uddipana*. When a

scorpion is seen and certain kind of emotion is stirred it is called *alamvana vibhava*. The sense of fear would increase due to the movements of scorpions thrown and such stimulus contributing for the increase in *vibhava* is called *uddipana vibhava*. (Bodhi/; an interdisciplinary journal (1) 3)

After the *bhavas* are stimulated due to *vibhava*, the *anubhava* is certain, that is, some sort of manifestation such as glance, lifting of eye, smile etc., *anubhavas* may be internal or external, Bharat Muni has identified three external and eight internal *anubhavas*. The *bhavas* need some sort of code of their manifestation. For this, they have to pass through the process of *abhivyanjana*.

With the completion of the process of *abhivyanjana*, *bhavas* are manifested as *sandeshas*. In other words, *sandeshas* is outcome of the *abhivyanjana* process. A message is the manifestation of the *bhava* into a form (code) that is perceivable by the senses. It is the information that the sender wants to pass onto the receiver. It is the actual physical product that the source encodes and which the receiver's sensory organs can detect. In other words, it is the coded idea that conveys meaning...

Message may be in verbal or non-verbal depending upon encoding done by the sender. In case of *natyashastra*, message have been distinguished as *angika* (gestures of limbs), *vachika* (verbal display), *aharya*(representation through make up) and *sattivaka*(temperamental), each consisting of three types⁵, whereas *vachika* has twelve forms⁶.(Bodhi/; an interdisciplinary journal (1) 3)

The transmission of message (*sandeshas*) is not possible without *sarani* (channel or medium). The channels may be natural corresponding to biological nature of human beings such as: auditory(hearing), tactile(touching), visual(seeing), olfactory(smelling) and taste(tasting through

taste buds on the tongue) channels. *Artifactual* channels such as paintings, sculptures, letters etc. these two channels are extensively described in *Natyashastra* of Bharat Muni. The channels may be mechanical such as telephone, radio, TV, computer and so on. . (Bodhi/; an interdisciplinary journal (1) 3)

Hindu perspective on communication would not be complete unless both *manas* (mind) and *sharira* (human body) are understood as *sarani*. At least, it is so for spiritual dimension of the process. It is the master (*vibhu*) of five senses. *Sharira* is *sarani* by using which atman has to attain moksha. By the proper use of *saranis* the sender sends the message towards the receiver successfully. As *abhivyanjana* was crucial for the sender, so is *rasaswadana* for the receiver. In case of casual human communication, *rasaswadana* is said to be successful if the receiver shares the message as intended by the sender. Rasa is the essence or aesthetic enjoyment. Bharata Muni terms this as *rasa* because it is worthy of being tasted (relished). As per him, the combination of *vibhavas* and *anubhavas* together with *vyabhichari bhavas* produce *rasa*. He has described eight rasas.*

As shown in the figure, the four levels of word discussed in case of *abhivyanjana* have corresponding levels while attempting *rasaswadana*. Whereas *shravana* corresponds to *vaikahari*, so do *manana*, *niddhyasana* and *sakshatkara* with *madhyama*, *pashyanti* and *para* respectively. Not all the people going through all stages of *abhivyanjan* and *rasaswadana*. Sadharanikaran as social and mental activity would require just *vaikhari* and *madhyama* in the part of sender and *shravana* and *manana* in the part of receiver.

***Bharat Muni has described eight rasas: Sringara(the erotic), Hasya(humorous), Karuna(pathos), Rudra(impetuous anger), Vira(heroic), Bhayanaka(terrific), Bibhatsa(the odious) and Adbhuta(the mysterious).**

But spiritual dimension of the process would require further levels too. (Bodhi/; an interdisciplinary journal (1) 3.p 81)

Aristotle model of communication

Aristotle, a great philosopher initiated the earliest mass communication model called, “Aristotle model of communication.” He proposed model before 300 BC who found the importance of audience role in communication chain in his communication model. This model is from the western perspectives. This model is more focused in public speaking than interpersonal communication. This model was developed based on his ideas expressed in “on rhetorics”, which is linear; it includes five elements of communication process, the speaker, the speech, the occasion, the audience and the effect. The speaker plays an important role in public speaking; the speaker must prepare his speech and analysis audience needs before he enters in to the stage. His words should influence in audience mind and persuade their thoughts towards him. The speaker speaks the words in powerful deliberation capabilities and passes the speech to the audience. The speech targets to whom it may concern and what it causes in the audience mind is claimed as the effect. The rhetorical communication efforts involve face to face interaction because the receiver and speaker are present in the same time and in the same place. It is rather influencing to say that most of the western communication models and theories have their origin in Aristotle’s rhetoric. Moreover, “the western concept of communication can be traced to and consists of further elaborations of Aristotle’s concept of rhetorics, the art of persuasive speech.(Yadav research)

Example:

Alexander gave brave speech to his soldiers in the war field to defeat Persian Empire:

Speaker --- Alexander

Speech --- about his invasion

Occasion --- war field

Audience --- soldiers

Effect --- to defeat Persia

(<http://communicationtheory.org/aristotle%E2%80%99s-communication-model/>)

Some scholar of communication regards Aristotle’s model of communication as “the earliest model” (for instance, Naraula 47). The pervasiveness of Aristotelian concept of communication in the west is such that is “fully embedded” even “in the currently influential model of Laswell (1948) and Shannon and wever (1949)” (Naraula 14). Even “Asian scholars too, by and large, seem to adhere to this model despite the fact that it is Western-oriented and is in no significant sense of consonant with the cultural configurations and epistemological underpinnings that characterize Asian societies” (Dissanayake “Asian”6)

(Communication, media and journalism- an integrated study – Adhikary 2008)

Significance of comparative study*

Understanding the process and procedure of communication is pivotal to every society. “No field of study has more important implications for our lives in contemporary society than that which looks systematically at the process of human communication” (DeFleur, Kearney, & Plax, 1993 p.6-7). A comparative study of different concepts of communication is a must for the improved understanding of the process and the advancement of the discipline. “If we are to widen our field of inquiry productively and to secure greater insights, we need to pay more attention to concepts of communication formulated by non-western societies as well (Dissanayake, 1988, p. 1).

Though it is argued that “unique factors characterize communication in each context, but the process by which people construct meanings and transmit them to others, who then interpret and respond, is essentially similar in all contexts”(De Fleur, Kearney, & Plax, 1993, p. 6)

The study of comparative communication theory should be encouraged and promoted; there are two main reasons for this:

Firstly it helps to widen the field of discourse and facilitate the emergence of new sights from various cultures that enable us to comprehend and conceptualize better, the act of communication Secondly communication theory has a vital link with communication research. It is manifest that social research is largely guided by the social context in which it operates and is influenced by the cultural ethos which sustains it.*(Bodhi: an interdisciplinary journal (1) 2 p.270)

Comparison between two communication models- Aristotle and sadharanikaran

Both sadharanikaran and Aristotle model of communication are different in various basis they are similar in some respects also. As both studies the process of communication in between or among the people. Both models have sender and receiver as well as message and contexts. Despite these similarities we discuss about the distinction between them. They are differentiated and compared on the following basis.

1. origin

Sadharanikaran model of communication is originated from eastern from Hindu perspective. It is the inheritor of culturally rich civilization rooted to Vedic period. Communication (sanchar) is now new concept for Hindu society. Likewise, communication theorization is also not alien endeavor here. It is only the model of communication in diagrammatic form from eastern Hindu perspective. (Communication, media and journalism- an integrated study – Adhikary 2008)

But the Aristotle's model of communication is derived by great ancient philosopher Aristotle perhaps before e 3000 BC, which is claimed that it was the earliest communication model. This model of communication was based on his ideas expressed in "On Rhetorics". It is the representation of western model of communication. (Communication, media and journalism- an integrated study – Adhikary 2008)

2. Linear and non linear

Mostly the early communication models were linear. Communication expert of those days thought that communication is heavily dominated by the sender and the receiver's role is just to receive the messages. Linear models of communication take the process as one way or unidirectional. We can consider it to be one way traffic. So the model developed by Aristotle is a classic example of linear model which consist five elements (S-M-C-R-E). Here the tendency is to consider the primary function of communication to be effect (for example persuasion) rather than sharing and mutual understanding. It is source dominated. The receiver is considered passive in Aristotle model of communication. Also the context is not considered. But these days communication scholars don't prefer linear models. However these are thought only useful to study propaganda and mass persuasion. (Communication, media and journalism- an integrated study – Adhikary 2008)

The nonlinear model does not assume that communication is unidirectional. It is two-way traffic. Such models are considered consisting feedback and the principle of convergence. This model emphasize on mutual understanding of both sender and receiver

which we can observe in sadharanikaran model of communication where sender and receiver are *saharidaya* who have attained *saharidayata* (commonness or oneness). So sadharanikaran model of communication is an example of non-linear model of communication, which is the most preference of communication scholar. (Communication, media and journalism- an integrated study – Adhikary 2008)

3. Elements

Sadharanikaran model of communication has 9 elements whereas Aristotle model of communication has 5 elements. The elements of SMC are *Sahridayas* (preshaka, i.e. sender & *prapak*, i.e. receiver), *Bhava* (moods or emotion), *Abhivyanjan* (expression or encoding”), *Sandesha* (message of information), *Sarani* (channel), *Raswadana* (firstly receiving , decoding and interpreting the message and finally achieving rasa), *Doshas* (noises), *Sandarbha* (context), and *Pratikriya* (process of feedback) whereas the elements of Aristotle model of communication are the speaker, the speech, the occasion, the audience and the effect.

The problem with western communication theories according to Dissanayake (1998) is that it is mechanistic, positivist and functionalist which consider communication to be external event, individuals as discreet and separate and each part of the sender- message- receiver process as different. The western models and theories of communication have been criticized as “reflective of the biases of western thought and culture” (Kumar, 2005, p25). Attempts have been made for the exploration of Nepali or Indian and for the concept of communication. Number of works, including Yadav;s (1987. 1998), Tewari’s (1980, 1992) and Adhikary’s (2003a, 2003b, 2004, 2007a, 2007b, 2007c) are such examples.

Sadharanikaran model is much more scientific model than the Aristotle model. This model is non- linear communicative approach. This model targets to the commonness or oneness of the

sender and receiver. There is participation of the sender and the receiver. Similar to this, the Western communication philosophies emphasize on the persuasion by any means. The SMC emphasizes that the goal of communication should not be limited to achieving commonness or mutual understanding. Rather, it should be focused on what Hinduism has always emphasized on achieving – the *purushartha chatustayas* (i.e. four goals of life: *Artha, Kama, Dharma and Moksha*). The SMC model is capable of attaining all these goals. This model is more scientific than the Aristotle's model because this model has given the idea of noises which can disturb in the process of communication. This communication model results in the mutual understanding of the sender and the receiver.

The Aristotle model is a linear process in which persuasion is the main target of the speaker in which the receiver just sits and listen to the sender what he delivers in the speech and listens and return back without any feedback. There is rare participation of both the parties in this way of model where Aristotle has created dispute even in the western way of communication process. His model does not talk about the various noises which interferes the communication process which may even lead to miscommunication. Linear communication is not a scientific communication process because the participation of the sender and receiver is very low. This communication process targets the western context in which he lived the then time which was influenced by the emperors and rulers. Aristotle talk that criticism has five forms: that there is improbability, irrationality, something harmful, contradictory and variance. Due to this reason of talking about criticism Aristotle denies in the feedback process done by the receiver.

4. Structure of the model

Aristotle's model is linear, while sadharanikaran model is nonlinear. The mechanistic, linear views of communication stem from rational, mathematical formulas and Aristotelian models of

persuasion and rhetorical analysis. The linear model seeks to represent communication in oversimplified way. In Aristotle's model, the communicator is actively transmitting message to a passive audience, who are not communicator, at least at present. A linear model like Aristotle's doesn't seem real because in reality acts of communication doesn't simply start, like turning on a tape recorded message, and go through stages to a point where it stops and the switch is turned off." (De Fleur, Kearney & Plax 1993 p.13) Naraula(2003) quotes Kincaid's critique, where he criticized "linear model is treating information like a physical substance and individual minds like separate entities"(p.14)

The sadharanikaran model, being nonlinear is free from the limitations of Aristotelian model. It incorporates the notion of two way communication process results in mutual understanding of *sahridayas*. Then the interrelationship between the communicating parties becomes unique. Its nonlinear structure and the inclusion of elements such as context has profound aftermath.

5. Scope of model

Aristotelian model and sadharanikaran model differs vastly in terms of their scope. About the scope of rhetoric, Aristotle himself says, Every other art can instruct or persuade about its own particular subject matter,,, but rhetoric we look upon as the power of observing the means of persuasion on almost any subject presented to us; and that is why we say that, in its technical character, it isn't concerned with any special or definite class of subject.(1952, p.595). However its scope has been viewed quite narrower, Aristotle's model is actually more applicable to public speaking than interpersonal communication."(Naraula, 2003, p. 47). The scope of sadharanikaran model is too broad. "Sadharanikaran is total communication and communication at its best; it is a more integrated approach to communicate" (IGONU, 2005 p. 30). It can extend from intra personal to interpersonal to mass communication. Its scope isn't confined to human

communication only, rather its scope has been considered even in case of spiritual concerns including the attainment of moksha.

6. Human relationship

Aristotelian and sadharanikaran model consists differing views on the human relationship in int communication process. On the first hand, communication in western thought amounts to “dialogue” between “equals”. (Yadav 1990, p.189). However there is dominance of sender because he/she is who persuades the receiver as per his/her goal. On the other hand, the communicating parties are *sahridayas* in case of SMC. Though sadharanikaran model is inherit of *sahridayata* , it is an asymmetrical process. Even though the purpose of sadharanikaran is to achieve commonness or oneness the process itself is an asymmetrical. There is unequal sharing between communicator and receive; there is greater flow of communication from the former to later... they are not equal. The source is viewed as ‘higher’ and receiver as ‘lower’. The relationship is hierarchical and that of ‘dominance’ and ‘subordination’. However, the source is held in high esteem by the receiver of communication, a relationship, idealized and romanticized in guru-chela relationship. Even though the source and receiver are unequal but they’re *sahridayas*, which makes even unequal relationship /communication satisfying and pleasurable to both the parties involved. Then the asymmetrical relationship doesn’t hinder the two way communication and have mutual understanding. Rather, it coincides with the asymmetrical structure of the society for instance; due to the caste system thereby represents the real communication environment. As such it helps those communicating to pervade the unequal relationship prevailed in the society and the very process of communication is facilitated. In case of rhetorical communication not the relationship itself but the case of the relationship is emphasized. Then the relationship would always be evaluated from functionalist perspective. But

the sadharanikaran model emphasizes the relationship itself too. For instance, the guru-shikshya is always considered sacred in itself.

7. Goal of communication

These two models differ vastly for the goal of communication. “The primary goal of communication, according to western communication theory, is influence through persuasion”. (Kumar, 2005 p. 17) Kumar doesn’t forget to take into consideration that “the focus in western communication theory has shifted from mechanistic ‘effects’ models of communication acts to those concerned with communication relationship and the communication ‘experience;” (ibid). In the context of human communication, the goal of communication in sadharanikaran model is achieving sharing of *bhavas*, and mutual understanding. Here, sender and receiver are *sahridayas* in true sense, but the goal of communication in the Hindu concept would not be limited to just this extent. Hinduism always emphasizes to achieve all of the *purushartha chatustayas*, that is, four goals of life: *Artha*, *Kama*, *Dharma* and *Moksha*. Its goal covers worldly as well as spiritual achievements by encompassing all these four goals of life.

Comparison between sadharanikaran and ritual model of communication

Both sadharanikaran and ritual model of communication are non-linear in nature. But we can find that sadharanikaran model has also been presented in diagrammatic form whereas ritual model has no any such diagrams, pictograms, schematics and charts used to represent its complex ideas (theory) to a graphic form, till today.

Starting from the definition itself both the models seem to emphasize on commonness and oneness between sender and receiver. But sadharanikaran model offers and explanation of how

successful communication is possible in Hindu society where complex hierarchies of caste, language, cultural glues and religious bonds are in practice. But even though ritual model has prioritized cultural communication, has not clearly explained the communication between different classes and hierarchies in the society. So we can say that the scope of sadharanikaran model is broader than ritual model which is not confined to human communication only. As it's scope has been considered even in case of spiritual concerns including the attainment of *moksha*. Ritual model of communication has dealt only the physical aspect of communication in which we cannot find the spiritual concern as in the sadharanikaran model of communication.

Considering human relationship envisioned communication in ritual model demands commonality between sender and receiver for even starting the process of communication. In case of sadharanikaran model of communication, parties are able to recognize themselves as sender and receiver with the intention to listen each other. It is only after communication commonness or oneness or even moksha is achieved.

Ultimately, these two models of communication are vastly different from each other while setting the goal of communication. The chief aim of ritual model of communication is to maintain society, sustain equilibrium and regularize fellow-feeling among common believers. But in SMC we can find there are three categories of goal viz. worldly, mental and spiritual. In worldly setting, SMC has the goal of harmony even in asymmetrical relationship. In case of mental affair, the SMC has objective of common sympathetic heart i.e., oneness of bhava (being the same). Physically and mentally commonness or oneness between sender and receiver is the major concern. Moksha is the ultimate goal of SMC spiritually.

After the comparative understanding between them, to conclude it can be said that communication varies according to culture or religion. Other variable and factor can also affect

in the communication. So there can be no meta-model/theory of communication. The goal of communication in east and west varies. In case of worldly affair both SMC and ritual model interprets harmony, commonness and so on between the sender and the receiver but the aim of SMC stretch beyond the physical world to spiritual as well as and thus up to moksha which is not envisioned in case of ritual model representing the western Christian foundation. It can deal only the communication between the people of common faith. Whereas even though having root in religion, SMC is a universal outlook to the communication and its process because it can deal communication between one and all.

Similarities*

- 1) Perceived similarity of concepts. In case of concept, the similarity is found in the goal of communication, SMC calls it *sahridayata* while it is commonness or communion in case of ritual model.
- 2) Still the word 'perceive' has been used in front of 'similarity of concepts' because ritual model demands commonality in the beginning of communication itself but in case of SMC commonality, oneness is the achievement.

Differences *

- 1) Structure: non-linearity of SMC has been theoretically established but in case of ritual model the non-linearity has just been endorsed.
- 2) Scope: ritual model of communication (RMC) is useful in case of world affair but SMC also abide by all three [*adhibhautika* (physical or mundane), *adhidaivika* (mental), and *adhyatmika* (spiritual)] aspects along with four *purushartha* that is, four goal of life, *artha, kama, dhama and moksha*.

- 3) Human relationship: RMC can address communication between people of common faith but SMC can address communication between one and all. (* project work done by Amol Acharya)

Conclusion

The differences in the culture of the different societies the communicative process also differs from place to place. By comparing these two models of communication we can conclude that the sadharanikaran model is more appropriate and more scientific though it applies in the Hindu context. The sadharanikaran leads to the ultimate understanding between the sender and receiver but the Aristotle's model cannot represent and describe the communication theory and practice of countries like Nepal and India. Some communication scientists have said that Aristotle's model targets to the "Democratic societies" but how can we claim that just a persuasive speech could be democratic though we know that there is rarely any participation of sender and receiver. His work cannot be advanced towards the democratic societies rather it is an autocratic speech. Sadharanikaran model can be claimed as the democratic speech due to the equal participation of sender and receiver. Here In the same cycle of communication sender can be receiver and receiver can be sender.

Even we can find *saharadiyata* (commonness or oneness) in sadharanikaran model of communication which the western model of communication doesn't discuss. What we have in our eastern model of communication, we can't find such things in western model of communication. Over and above the concept of mutual understanding which sadharanikaran has is full of compliments which help not only in the effective communication for short term but it ensures for long term communication as it maintains good personal as well as public relationship

due to its effectiveness. Actually this sadharanikaran has genuine and fruitful feature which we can find in Aristotle's model of communication.

Moreover, by studying these two types of communication, the sadharanikaran model is more effective than the Aristotle's model. Though due to various drawbacks and various circumstances of the time of Aristotle his model is still root to the most of the latest model we can see and visualize today.

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