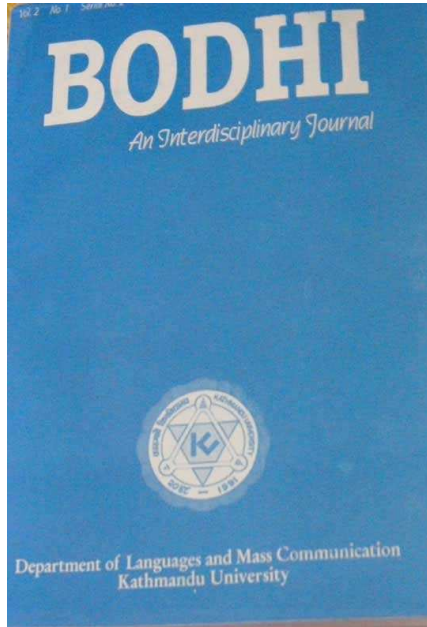


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The *Sadharanikaran* Model and Aristotle's Model of Communication: A Comparative Study

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Introduction

This article seeks to study the fundamental differences between the *Sadharanikaran* model and Aristotle's model of communication.¹ The effort here is aimed for having a comparative study of the concepts of communication process envisioned in two different models from the East and the West. The general objective here is to comprehend the fundamental differences between the concepts of communication process in Aristotelian and *Sadharanikaran* view. The specific objectives include having comparative understanding of the concept of communication process from Aristotelian and *Sadharanikaran* perspectives in terms of structure and scope of two models, the human relationships in the process and the goal of communication.

The selection of these two models for a comparative study is purposive. On the one hand, a model of communication developed from Aristotle's concept of rhetoric is considered representative of Western concept of communication, even in the era of mass communication. On the other hand, *Sadharanikaran* has been widely accepted as the Hindu theory of communication. A unique communication model has already been presented based on the *Sadharanikaran* theory and, so far, the *Sadharanikaran* model is the only model of communication in diagrammatic form proposed from the Hindu perspective. In this background, studying these two models simultaneously is an attempt of understanding communication from both Eastern

¹ This article is part of my earlier work: Adhikary, N. M. (2007). Aristotle's and the *Sadharanikaran* Models of Communication: A Comparative Study (Unpublished M.Phil. Independent Study). Pokhara University.

and Western perspectives. The goal is not rejection of something Western, but a creative addition in the discipline.

The term *communication* is translated into Nepali (into Hindi and other languages of Sanskrit origin too) as *sanchar*, which originally is a Sanskrit word. *Sanchar* has number of meanings in Sanskrit and one of them is equivalent to what is understood as the communication in modern sense. It is to note that the study of *sanchar* in the universities of Nepal and India so far is not the study of *sanchar* in the Sanskrit sense but, in fact, the study of *communication* as evolved in the West. As Dissanayake (1988) acknowledges, "attention has been confined to communication meta-theory associated with industrially advanced Western countries" (p. 1).

However, the scene seems changing. Advocacy expressed in the context of India as following have become common:

Since the present communication concept and discipline has developed in the west, we do get carried away by its Western perception and hence become ineffective in the Indian situation. It is necessary, therefore that we ground ourselves firmly in our culture, beliefs and ethos. We need not copy the western models blindly. (IGNOU, 2005, p. 24)

The problem with Western communication theories, according to Dissanayake (1988), is that it is functionalist, mechanistic, positivist and it regards communication as an external event, individuals as discreet and separate, and each part of the sender-message-receiver process as different. The Western models and theories of communication have been criticized as "reflective of the biases of Western thought and culture" (Kumar, 2005, p. 25).

Attempts have been made for the exploration of the Nepali or Indian and/or the Hindu concept of communication. Number of works, including Yadava's (1987, 1998), Tewari's (1980, 1992),

 and Adhikary's (2003a, 2003b, 2004, 2007a, 2007b, 2007c), are such examples.

Understanding the process of communication is crucial 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" (DeFleur, Kearney, & Plax, 1993, p. 6) the discipline is certainly enriched if the process is studied in the light of different philosophical traditions. As it has been emphasized,

at this stage in the development of the scholarly study of communication, it is indeed important for everybody concerned to seek to broaden the domain of inquiry by exploring the concepts of communication that have been formulated in non-Western societies as a means of promoting a greater degree of understanding of the nature of human interaction. (Dissanayake, 1988, p. 2)

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

First, it helps to widen the field of discourse and facilitate the emergence of new insights from various cultures that enable us to comprehend and conceptualize better, the act of communication. Second, 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. Therefore, in order to promote more productive and relevant communication research in non-Western societies rather than to encourage a blindly servile adherence to Western research credos, it is vital that more and more explorations in indigenous communication theory be encouraged. (op. cit., p. 4)

The Message- or Artifact-oriented research approach has been employed here. Specifically, it is Archival/Documentary research using secondary sources.

Exploring Hindu Concept of Communication and Developing a Model

There are contrasting views regarding the history of communication theories and hence models. "Despite communication being at least as old as the human race formal theorizations about communication as such are a relatively recent (twentieth-century) phenomenon" (Beck, Bennett, & Wall, 2004, p. 35). From this point of view, "Communication, as it is known today, has originated and evolved in the West, particularly in the United States of America" (IGNOU 2005, p. 23). At least, "communication, as a field of academic study, first gained recognition in the US" (Dissanayake, 1988, p. 3).

Contrastingly, it is believed that "the nature of communication has been debated since history began" (DeFleur, Kearney, & Plax, 1993, p. 9-10). According to Stone, Singletary, & Richmond (2003), "One of the things people wanted to know even 5,000 years ago was how communication works and how they could make their own communication more effective" (p. 1). As they observe,

Although people were developing very primitive communication theories as long as 5,000 years ago, it was not until about 2,500 years ago that theoretical development gained momentum. The work began in ancient Greece and Rome. In the fifth century B.C.,

works by Corax and Tisias on rhetorical (persuasive) communication appeared. ... About a century later, the greatest communication scholar of antiquity, Aristotle, composed the work now known as *The Rhetoric of Aristotle*. (p. 2)

Authors like Narula (2003) regard Aristotle's model as "the earliest communication model" (p. 47). Aristotle's work on rhetoric has been evaluated as "the most influential during the next 2,300 years" (Stone, Singletary, & Richmond, 2003, p. 2). The pervasiveness of Aristotelian concept of communication in the West is such that it is "fully embedded" even "in the currently influential models of Lasswell (1948) and Shannon and Weaver (1949)" (Narula, 2003, p. 14). Observing that "some today still consider this the greatest work on rhetoric ever written" Stone, Singletary, & Richmond (2003) consider the rhetorical approach to communication as "the primary source of communication theories for people living in democratic societies" (p. 2).

It is not unconvincing to regard that "Western theories and models of communication have their origin in Aristotle's *Rhetoric*" (Kumar, 2005, p. 16). Moreover, as Yadava (1998) puts it, "the Western concept of communication can be traced to and consists of further elaborations of Aristotle's concept of *Rhetoric*, the art of persuasive speech" (p. 189). Its influence is so broad that

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, 1988, p. 6)

However, there have been attempts at bringing out fundamental theories and models from Eastern location. Such attempts are rooted in cultural identity consciousness. Particularly, the exploration of different models of communication relative to different cultures and philosophies is due to communication

scholars' orientation toward what is called intercultural communication research. It began during the 1950s and 1960s. Several important concepts came out of earlier efforts in this regard. One of those germinal ideas was of Hall (1959). Hall's contribution in the discipline is significant since he "was the first one to place intercultural studies directly into the communication realm" (Kidd, 2002, p. 3). His work persuaded scholars to study communication from different perspectives rather than merely the Western one.

Different societies have understood and defined communication in their own ways. Considering a universal meta-theory of communication is not reasonable. "Each nation has its own characteristic mentality, its particular intellectual bent" (Radhakrishnan 2004a, p. 23), without knowing which any reading remains superficial. Studying the communication is not an exception rather is always within the cultural milieu.

Thus the concept of communication differs from one culture to another. "Cultural values are a basic part of the communication agenda" (Singh, 2002, p. 157). To understand and describe even a simple communicative act between two persons, we have to "take into account hundreds of social and cultural factors that might make a difference" (DeFleur & Dennis, 1991, p. 22). It is in this background, Robert T. Oliver concludes, "Mankind is less separated by language barriers ... than it is by cultural differences" (qtd. in Kidd, 2002, p. 4). So philosophical, religious as well as cultural background of the society should be considered while studying communication. "Even now, with the idea of 'global village' becoming a reality, we differ as far as methods and process of communication are concerned" (IGNOU, 2005, p. 23). Instead of adhering to any single concept of communication, multiple concepts of communication are apparent. Thus seeking theorization of communication from Hindu perspective is also obvious.

Studying Hindu perspectives on communication at the onset needs a broader outlook:

'Communication' is a word coined in the recent past to explain a particular idea of study. Therefore, in our ancient literature this view was not dealt with separately. But, a lot has been said on the process and methods of communication in our literature. (ibid.)

With such outlook, diverse and enormous sources are available in this regard.

The Upanishads, the Gita, the Sangeet Ratnakara, the Natyashastra, Manu Smriti, Sanskrit literature, works on Vaishnavism, Bhakti, the medieval saints and Sufism did communicate and are still communicating valuable thoughts to us on the subject. We need to study these materials to find out the methods and process of communication prevailing at that time. (ibid.)

In other words, the concept of communication seems inextricably linked with philosophy and religion in Hindu society. Taking religion texts as the source of communication theories and models is convincing, as it has been observed, "Traditionally, models of communication were found in religious thought" (Carey, 2004, p. 43).

Probably, the first ever specific attempt to explore the Hindu concept on communication in modern time was of Oliver (1971). Analyzing distinctive features of the Western and Indian and Chinese cultures, he argued for philosophical understanding of communication. Meanwhile, in 1980, the East-West Communication Institute in Hawaii hosted the first International Symposium on 'Communication Theory: Eastern and Western Perspectives'. J.S. Yadava presented a paper in the seminar and argued that *Sadharanikaran* is that concept which, in Hindu perspective, refers to what is meant by *Communication* today. Yadava's paper has been included in a book (Kincaid, 1987) along with other papers presented in the seminar. Tewari (1980) also agreed with Yadava in considering *Sadharanikaran* as the "Indian Communication Theory."

The term *Sadharanikaran* is derived from the Sanskrit word *Sadharan* and has been translated into English as "generalized presentation" (Vedantatirtha, 1936, p. 35) and "simplification" (Yadava, 1998, p. 187). However, the conceptual meaning is quite broader:

Conceptually it means achieving oneness or commonness through sharing and comes close to the Latin word *communis* or its modern English version *communication*. But the characteristics and the philosophy behind *Sadharanikaran* are somewhat different from communication concept as developed in the Western societies. (ibid.)

The term has its root in *Natyashastra* of Bharat Muni.²

It "has been used for communication philosophy expounded in this treatise on ... *Natya* (drama) and *Nritya* (dance)" (ibid.). In other words, "Bharat Muni, who is credited with the writing of *Natyashastra* codified the principles of human expression. ... Besides giving practical description of various aspects of dance and drama to the minutest details, the document is reach about the basics of human communication" (op. cit., p. 188).

After Bharat Muni and especially Bhattanayak, the term *Sadharanikaran* has been extensively used in Sanskrit and allied literary circles for explaining poetics, aesthetics and drama.

Bhattanayak is credited for use of term *Sadharanikaran* in his commentary on *Natyashastra* to explain *Sutras* related to *Rasa* ... According to Bhattanayak also, the essence of communication is to achieve commonness or oneness among the people. Some scholars after Bhattanayak, like Vaman Zalkikar and Govinda Thakur (fifteenth century A.D.) have also considered *Sadharanikaran* as a concept for establishing commonness. Later this word was extensively used for explaining the aesthetic aspects of poetry in literary

² Sri Satguru Publications (2003).

circles. Today also, *Sadharanikaran* is often employed to convey the idea of commonness and simplification. (ibid.)

Sadharanikaran has gained wide acceptance as the Hindu theory of communication, at least in India, where educational institutions including universities have already incorporated this concept in their curricula. In case of Nepal, a unique communication model has already been presented based on the *Sadharanikaran* theory. So far, the *Sadharanikaran* model is the only model of communication *in diagrammatic form* proposed from the Hindu perspective.³

Sadharanikaran neither is the only possible theory/model of communication from Hindu perspective nor is *Natyashastra* the only source for theorization. Bhartrihari's *Vakyapadiya*⁴ is another example in this regard. The time period of *Vakyapadiya* is also not free from ambiguities. For instance, Abhyankar and Limaye (1965) put him in 450-500 A.D. where as Mimamsak (1950) argues that the time of Bhartrihari is at least two-millennium ago. "As with many ancient Sanskrit authors, we are not sure when Bhartrihari lived and composed his works" (Wood, n.d., p. 33). However, his contribution does not lose significance due to this.

Bhartrihari is much accredited for philosophical dealing on communication, especially the word (*Vak*). Dissanayake (1988) sees "a refreshing relevance" of *Vakyapadiya* "to modern communication studies" (p. 8). He claims, "Indeed, the basic thinking reflected in the *Vakyapadiya* is in perfect consonance with some of the modern conceptualizations in the field of communication" (ibid.). From Bhartrihari's perspective, communication seems as the process of an inward search for meaning. This process is supposed leading to self-awareness,

³ For detailed discussion on the *Sadharanikaran* model, see: Adhikary (2003b, 2004, 2007a, 2007b, 2007c).

⁴ Abhyankar & Limaye (1965).

then to freedom, and finally to truth. This final achievement of truth brings a person to *Brahman*. Bhartrihari "identifies Brahman with speech" (Radhakrishnan, 2004b, p. 465). Davis (1988) draws on Panini's *Astadhyayi* for studying the nature of intentional communication from Nyaya-Vaisheshika perspectives. "On the basis of Panini's description of the categories of words in Sanskrit and the way they combined to make up sentences, various theories of the nature of meaning arose" (p. 22). He discusses that the members of Nyaya-Vaisheshika school of Hindu philosophy worked on the theory "which puts meaning closest to the syntactic form of words" (ibid.). Further, he also discusses the nature of intentional communication from the point of view of Bhartrihari.

Apart from above discussed sources, the concept of Dharma has also been drawn on for exploring Hindu concept of communication. According to T.B. Saral, communication in Hindu philosophical perspective is governed by natural law of Dharma:

The Hindu's concept of the universe is based on the 'Virat Purush' (cosmic man) view. A natural extension of this concept is that it espouses the systems approach, the authority of Universal law, the law of Dharma. Dharma is the basic principle of the whole universe and is existing eternally. This natural law of Dharma regulates human existence and governs relations of individual beings; communication too is governed by the same law. (qtd. in Kumar, 2005, p. 25)

Saral's undertaking of Dharma and communication seems convincing for Dharma has a crucial place in Hindu life. Dharma should not be understood as the 'religion' is understood in the Western context. Rather, it should be understood at its proper sense. In Hindu perspective, "*Dharma* also refers to a whole way of life rather than to mere doctrines or moral teachings alone" (Hindery, 2004, p. 50). Dharma here "is not dogmatic" (Radhakrishnan, 2004a, p. 25). It "is the scheme of right living" (Radhakrishnan, 2004b, p. 417-418).

It is in this light a typical *dharmik* Hindu thinks,

Religion has been pervading human life from times immemorial. Every tiny act that a man does is looked upon from a religious point of view. All human institutions are more or less based on religious sentiments. It is one of the most undeniable facts of psychology that an average man can as little exist without a religious element of some kind as a fish without water. (Saraswati, 2001, p. 32)

Jayaweera (1988) draws on *Adwaita Vedanta* (or *Advaita*) in order to trace implications for the understanding of communication from Hindu perspective. He emphasizes on the need to apply principles derived from Vedanta philosophy to communication theory. He further seeks theorizing communication "from a conjunction of John's Gospel and Paul's letters with Vedanta" (p. 57).

As evident from above discussions, there are multiple sources for theorization and modeling of communication within the Vedic Hindu tradition. Hence, there is scope of developing different communication theories and models from Hindu perspective. However, *Sadharanikaran* has already gained prominence as Hindu theory of communication.⁵

Comparative Study

In this section, the two models have been studied comparatively in terms of structure and scope of two models, human relationships in the process and the goal of communication.

⁵ There are authors (for instance: Tewari, 1980, 1992; Yadava, 1987, 1998), who prefer to term the theory as 'Indian' communication theory. But, in my view, terming *Sadharanikaran* as the 'Indian' theory is politically incorrect. Replacing it by 'Hindu' would be broader approach.

I. Structure of the Model

Aristotle's model is linear, while *Sadharanikarn* model is non-linear. 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 messages to a passive audience, who are not communicators, at least at present. A linear model like Aristotle's does not seem real because "in reality an act of communication does not 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" (DeFleur, Kearney, & Plax, 1993, p. 13).

Narula (2003) quotes Kincaid's critique, where he criticized "linear models as treating information like a physical substance and individual minds like separate entities" (p. 14). And, seven biases created by these assumptions have been identified:

- (i) Communication is usually a vertical, one way act rather than cyclical, two way process over time;
- (ii) a source bias is based on the dependency rather than on the relationship of those who communicate and their interdependency;
- (iii) the objects of communication are treated as existing in a vacuum, isolated from their context;
- (iv) the focus is on the message per se at the expense of silence, punctuation and timings of the message;
- (v) the primary purpose of communication is considered as persuasion rather than mutual understanding, agreement and collective action;
- (vi) there is concentration on the psychological effects of communication on separate individuals rather than the social effects and the relationships among individuals;
- (vii) belief in one way mechanistic causation rather than mutual causation. (p. 14-15)

The *Sadharanikaran* model, being a non-linear model, is free from the limitations of Aristotle's model. It incorporates the

 notion of two-way communication process resulting in mutual understanding of the *Sahridayas*. Thus the interrelationship between those communicating becomes unique. Its non-linear structure and inclusion of elements such as context has profound consequences.

II. Scope of the Model

Aristotle's and the *Sadharanikaran* models differ 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 is not concerned with any special or definite class of subjects. (1952, p. 595)

However, its scope has been viewed quite narrower. Aristotle's "model is actually more applicable to public speaking than interpersonal communication" (Narula, 2003, p. 47).

The scope of *Sadharanikarn* model is too broad. *Sadharanikaran* "is total communication and communication at its best. It is a more integrated approach to communication" (IGNOU, 2005, p. 30). It can extend from intra-personal to interpersonal to mass communication. Its scope is not confined to human communication only, rather its scope has been considered even in case of spiritual concerns including the attainment of *Moksha*.⁶

⁶ The attainment of *Moksha* by means of verbal communication described employing the *Sadharanikaran* model is the principal subject of my earlier wor (Adhikary, 2007c).

III. Human Relationships Envisioned in the Process

Aristotle's and the *Sadharanikarn* models consist differing views on the human relationships in the communication process. On the one hand, communication in Western thought amounts to "dialogue" between "equals" (Yadava, 1998, 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 members are *Sahridayas* in case of *Sadharanikaran* model.

Though the *Sadharanikaran* model is inherent of *Sahridayata* it is an asymmetrical process.

Although the purpose of *Sadharanikaran* is to achieve commonness or oneness the process itself is an *asymmetrical* one. There is unequal sharing between communicator and receiver; there is a greater flow of communication from the former to the later. ... they are not equal. The source is viewed as 'higher' and the 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. Although the source and the receiver are unequal but they are *Sahridayas*, which makes even unequal relationship/communication satisfying and pleasurable to both the parties involved. (ibid.)

Thus the asymmetrical relationship does not hinder the two-way communication and hence mutual understanding. Rather, it coincides with the asymmetrical structure of the society, for instance, due to the caste system, and 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 cause of the relationship is emphasized. Thus the relationship would always be evaluated from functionalist perspective. But the *Sadharanikaran* model emphasizes the relationship itself too. For instance, the guru-shishya relationship is always considered sacred in itself.

IV. 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). Western communication models have been observed as

largely unilinear, wrongly postulating a mechanical notion of communication as the transmission of information from active source to passive receivers. Further, these individual-based models wrongly assume that communication is an act, a static phenomenon privileging the source, not a dynamic process involving all elements in a social relationship. (op. cit., p. 20)

However, Kumar does not 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 relationships and the communication 'experience'" (ibid.).

In fact, Aristotle's model is inherited with the transmission view of communication, which has been considered as the commonest in American and "perhaps in all industrial cultures and dominates contemporary dictionary entries under the term" (Carey, 2004, p. 38). The transmission view of communication "is defined by terms such as imparting, sending, transmitting, or giving information to others" (ibid.). Here, the "basic orientation to communication remains grounded ... in the idea of transmission: communication is a process whereby messages are transmitted and distributed in space for the control of distance and people" (op. cit., p. 38). And, "the archetypal case

of communication under a transmission view is the extension of message across geography for the purpose of control" (op. cit., p. 39).

Communication here is "a process of *transmission* of a fixed quantity of information - the *message* as determined by the sender or source" (McQuail, 2001, p. 52). In other words, it "generally is held to involve some kind of transfer of information from one person to another or to a group of other people" (Berger, 1995, p. 10). In this approach,

The basic act of communication begins when one person decides that he or she wants to use a given language *symbol* (a word or some object for which there is a standard interpretation) to arouse a specific set of meanings in another person. ... The act of communication is completed when the internal responses of the receiver (the person to whom the message has been sent) are more or less parallel to those intended by the communicator. (DeFleur & Dennis, 1991, p. 14)

The transmission model is "largely taken over from older institutional contexts - education, religion, government" (McQuail, 2001, p. 57), where the purpose of communication is "persuasion, attitude change, behavior modification, socialization through the transmission of information, influence or conditioning" (Singh, 2002, p. 105). Thus, it

assumes that a message source dominates the communication process and that its primary outcome is some sort of effect on receivers - usually one intended by the source. Influence moves or flows in a straight line from source to receivers. The possibility that the message receivers might also influence the source is ignored. Attention is focused on whether a source brings about intended effects or whether unintended negative effects occur. Mutual or reciprocal influence is not considered. (Baran & Davis, 2006, p. 213)

 In Aristotelian model, "the objective of communication is to influence or persuade the receiver in a manner that is considered appropriate by the communicator" (Dissanayake, 1988, p. 5). But

in the concept of *Sadharanikaran*, communication is sharing among between "unequals" but *Sahridayas* with a view to not just persuade one or the other as such but to enjoy the very process of sharing. (Yadava, 1998, p. 189)

In Hindu concept, communication is not mere external event. Rather, much emphasis has been given to intrapersonal aspects. In Hindu concept "meaning should necessarily lead to self-awareness. ... then to freedom and finally to truth. Here, by freedom we mean the liberation of persons from ignorance, from illusion of the world, and the web of the artificial categories constructed all around us" (IGNOU, 2005, p. 26).

In the context of human communication, the goal of communication in *Sadharanikaran* model is achieving sharing of *Bhavas* and achieving 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*.

Any endeavor in human life should lead or, at least, be in consonance with the attainment of the *purusharthas*. As such communication is not outside the domain. In other words, any model of communication, if it is innate with Hinduism, should be able to describe communication as such process which is capable of guiding even toward *Moksha*. As discussed earlier, the *Sadharanikaran* model is able to show how the Atman can attain *Moksha* through *Sakshatkaraa* of the *Brahman*.

In the highest level of communication, *Atman* communicates with *Brahman*. The *sakshatkara* of *Brahman* is the ultimate

goal of communication here. Since *Brahman* is *Rasa* and is *aswadya*, the *Sahridaya* human, who is *Atman*, finds the *Brahman* also as the *Sahridaya*. Thus *Sadharanikaran* in such situation is the attainment of the state of *Aham Brhmasmi* (I am the *Brahman* myself).

The two models, thus, differ in all of the four aspects discussed above. Firstly, Aristotle's model has unrealistic linear approach due to which number of biases were created and advancement of the communication discipline was stained. But the *Sadharanikaran* model is non-linear and hence free from the limitations of Aristotle's model. Secondly, The scope of the *Sadharanikaran* model is broader as compared to Aristotle's model. The latter is applicable to public speaking merely. But the former seems applicable for the study of all levels of communication from intrapersonal to interpersonal to mass. Its scope ranges even from the human communication to the attainment of *Moksha*. Thus it is in consonance with the Hindu worldview. Thirdly, In Aristotle's model, the receiver is vulnerable to dominance and manipulation by the sender as he/she is passive. In the *Sadharanikaran* model, though the relationship is hierarchical the sender and the receiver are *Sahridayas* and thus are capable of experiencing satisfaction and joy. This model offers explanation of how successful communication is possible in Hindu society where complex hierarchies of castes, languages, cultures and religious practices are prevalent. Finally, these two models differ vastly while setting the goal of communication. Aristotle's model has a highly specific and narrower goal of influencing or persuading the receiver as intended by the sender. The *Sadharanikaran* model, on the other hand, aims mutual understanding and becoming *Sahridaya*. Its goal covers worldly as well as spiritual achievements by encompassing all of *Artha*, *Kama*, *Dharma* and *Moksha*.

By this comparative understanding, we come to the conclusion that Aristotle's model cannot represent and describe the communication theory and practice of countries like Nepal and

India. Rather communication model should be developed based on native theories and practices. The *Sadharanikaran* model is such a model. However, the *Sadharanikaran* model should not be over valued. With vast diversities of cultures and philosophies within the Hindu society, it is just one of many models that could be developed. Many theories and models of communication would come out if communication discipline has enthusiasm of encountering different Hindu philosophical traditions.

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