The Rapport between Culture and Communication

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Resumé:L'étude se propose l'approche de la communication en tant que facteur constituant de la culture, un facteur définitoire et structurel en dehors duquel on ne saurait comprendre ni la culture intérieure et subjective des individus (idées, images, valeurs, normes, attitudes) ni la culture objective de la société.
Mots clé: culture, société, langage, communication.

People, as rational human beings, exchange intelligible messages and interact in the social space, which is a subjective one built by communication. Otherwise, communication is an anthropological dimension, a defining one, being a fundamental factor of the humanization process, a coexisting factor of human history.

The communication process is not only an intrinsic and defining dimension of culture, but it is essential for human existence and for all the activities processed in the societies' life. Nowadays we cannot analyze culture without referring to communication. The role of communication in defining and understanding human being and culture was perceived by modern thinkers, but only in the twentieth century, communication became an object of reflection and of systematic research for social subjects, only after the culture philosophy and the language philosophy and, also structural linguistic, values philosophy, semiotics and hermeneutics revealed the anthropological meaning of communication, the role of systems encoded human experience and transmission.

Communication is intrinsic favourite, either in the activities' register that follows practical-instrumental sciences, or in the field of symbolic activities. Communication is a sine qua non condition of human existence and social life. It is the glue, the texture that unifies people in groups, communities, entities, societies, states, nations, cultures and blocks of civilization, until the higher integrative level, the humanistic one, with its development in space and time so diverse and still so unitary in its fundamental data.

We find in the structural duality of human condition in the space of communication, that human languages fulfill both an instrumental and a symbolic function.

From one point of view we define the human/cultural (biological historical, psychological, economical or political) condition, we cannot avoid a fundamental gift of human being: the capacity of communication through an extremely varied range of symbolist languages, some built in extension of natural ones, some invented, artificial. Human can be defined by his capacity of using concomitantly diverse forms of communication, of forms' codification, ideas and meanings, of storage the symbolic languages and of transmitting these to other human beings.

Communication is considered a constitutive factor of culture, a defining and structural one, without it we cannot understand either human interior or subjective culture formed by representations, images, ideas, mental schemes, norms, evaluations and attitudes, or the objective culture of society.

The human communication, with anthropological and sociological meaning, is a permanent exchange of information, messages and significations among humans and groups, by diverse linguistic and non linguistic languages which are understood by the members of a social community, while they use symbolic common codes. The information by which communication is the essence of social human life is valid, because, life in practical interactions, storage of information and transmission of social inheritance through the values of new generations, would not be possible without the assistance of the multiple forms of meaning and communication.

Culture and communication are concepts in every science researching human condition. Human communication and historic communication means interfere, profoundly, with culture history. Between culture and communication, so well tied in the anthropogenesis process and human historical evolution we cannot place the equal sign.

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"Culture and communication form a strange couple. Neither can be explained without the other. The two phenomena are not perfectly sealed; they cannot contain and cannot be placed in the plan of parallel reflexivity through analogical correspondence. Still, culture and communication interfere and can be considered as complementary notions, to human life aspects that are mutually positioned. Both intervene in the rapports between human and society, both have a major function in social integration and in transmission of cognitive and practical experience. They are neither identical, nor separated."1

The relation between culture and communication is interpreted differently concerning the meanings of both notions. Communication implies manufacturing and interpreting the signs, being an action which builds the cultural universe, as the universe of signs through which human translates nature non text (or the book of nature) in the culture text, in human languages. In the relation of humans with the world, human beings use signs which create a second reality that we call culture.

In order to understand the significance of communication in relation with forms (of cultural creation) we should foresee to common prejudices. The first one is reducing human communication to its linguistic forms, without taking into account the great galaxy of non linguistic forms. The second is to believe that through communication we transmit a pre existent content, which is previous or indifferent towards the form in which is communicated. This human representation gives us the wrong idea in which the culture should be the content and the communication the form in which this content is promoted. In everyday language we wrongly associate communication with forms of communications or means of communication, means that we could transmit to any content, when we consider that this content is indifferent towards the constrains of these forms. But the contents that we transmit through language, through speech or writing are not existent in another non linguistic form before being codified in language and actualized in the act of communication. In spite of the appearances, the thinking and the language are one, without parting. We should always have in our minds the distinction of Saussure between language as a social fact, as a system of signs with historical and social elaboration and speech as an individual actualization and utilization of the system.

Human cultures, in their historical and structural diversity, express their identities, first by their symbolic codes and then by the explicit content of their messages. Although the messages can have meanings in other cultural contexts, those codes which processed the significance remained hidden and did not have visibility, but the anthropology researcher or the observer, had integrated them in the way of life of that culture.

The diversity of the communication means revealed the link between the forms of communication and the cultural processes, this interdependence has been studied, intensely, for the last decades. The new communication means are cultural tools with a special force in orienting the perceptions and attitudes, in forming the images about the world and in diffusion of methods of social behavior. The printed book and after that, the press, the telephone, the film, the radio, the telephone, the advertising, the audio and video cassettes, the CDs, the satellites, the computers, the Internet, the mobile phones and all the new technologies of information produced a huge step in the communication field.

The impact of the new means of communication changed the theoretical perspective on that, too. Today's world is fundamentally molded by the new communication means. Towards their extraordinary potential to extend the technique forms of knowledge and human interaction, mass media is a factor with social, contradictory effect. The new means of communication created new relations between reality and human beings, they created a new environment of human existence.

The theoreticians signalized and analyzed the fact that the new means of communication represent a multiplication of the new means of emancipation and consciousness and of forming a controllable public opinion.

In the contemporary world, the process of communication is of vital importance because the institutions of communication process differently the versions of reality, different lectures of the

[1] Jean Caune, *Cultura si comunicare*, Bucuresti, Editura Cartea Romaneasca, 2007, p. 17.

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world and of the events, images and representations which form a second reality, with a symbolic environment, in which we are placed and we cannot abstract in our everyday actions.
The recent theoretical approaches, developed by some schools of social thinking as well as the symbolic interaction, operates with a proxy logic and sociologic model of communication, analysing the communication phenomenon as an integrated element in the substance of social and cultural life.2 Towards the function of informing and socializing the values, communication ensures the web of social life, forms motivations and aspirations, facilitates dialog and social discourse, having an intrinsic and educative function of social learning, of culture promotion, of forming the public opinion, as well as the function of relaxation and recreation.
The new theories on communication more often those that analysed mass communication, developed in the second part of the twentieth century, underlined the idea that we could reduce communication to a mechanic act of transmitting information among humans considered singularly, either senders or receivers of communication. Communication should be watched as a social complex interaction of human beings and of actors involved in an existential and determinate situation, the interaction with diverse functional registers, from those practical and instrumental to those symbolic and creative. From this anthropological and sociologic point of view communication is appreciated as a fundamental act of human beings' bound with social interaction.
Communication involves the entire behaviour of human being, not only language, being an act that influences the behaviour of the others, a live interaction among actors that participate in a social-cultural determinate context, building the meaning that they confer to the reality and to the their own actions, in defining the existential situation in which they are, in their life horizon and perspectives for their destiny.
In conclusion, communication is a defining dimension of human existence. It is represented in all human acts and manifestations, from those practical and usual to those of knowledge and creation which form the culture of a society. Communication mediates all social interactions and all forms of human creation, ensuring the cohesion of the society and the continuity of the historic process.

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[2] Bernard Miege, *Gandirea comunicationala*, Bucuresti, Editura Cartea Romaneasca, 1998.

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