

THE INTERDEPENDENCY RELATIONSHIP BETWEEN COMMUNICATION AND THE COMMUNITY

Dumitru POPA¹, Georgiana Alina POPA²

¹Professor, PhD, "Apollonia" University of Iasi, Romania

²Teaching assist., PhD Student, "Apollonia" University of Iasi, Romania

Coresponding author: Dumitru Popa; e-mail: dupomi@yahoo.com

"Any word can be contradicted by another word."

Saint Grigorie Palama, Epistle II to Varlaam

Abstract

Communication is pervasive, it helps us to know ourselves better, and those around us; it is a perfect interrelationship system between people and it "builds" mutually beneficial relationships, giving efficiency to any activity, regardless of the field.

Keywords: *communication, community, communication system, public communication, existentialism, set of standards, relation, human manifestation, interdependence, mass-media, existential standards.*

Communication represents the substance of any human manifestation, from metaphysics to a smile, to the mirroring in the eyes of a loved one, from the refined forms of protocol to the simple greeting between two people, from the public information of the citizen to the way we behave towards each other in a public space.

The role of communication, especially in the community, is a special one, for one reason only: communication, speech through language is essential in the existence of man as a Human Being. We must note that between communication and community there is an existential relationship of interdependence. Neither of them cannot exist without the existence of the other, a statement reinforced also by the way in which Aristotle defines man as a "sociable being." Therefore, communication is the glue between people, the "fabric" which our world is made of.

Communication involves socialization. If we can talk about a transcendence of values, then it is built in the process of communicating the inner values assumed throughout personal and professional development. This aspect is most

visible in the process of transcendence aimed at transmitting moral values. This transmission is achieved as an existential vocation transmitted from one human being to another.

The term communication is part of a string of terms ("language," "culture," "public opinion," etc.) that do not comply with the inclusions of the definition, because "changing things cannot be understood by simply closing them in a formula (...)" (Noelle-Neumann, 2004).

The objective of public communication is par excellence an ethical one, because it must serve the public interest, to obtain the voluntary adhesion of each one, and to involve people in the movement, which simultaneously implies the good of each and of the "common being."

If we refer to the way communication is carried out, it is achieved through language, which can be defined, synthetically, as the individual activity of communication through language, or communication. The transmission of information involves the conveyance of meanings between a transmitter and a receiver, which can only be achieved by using codes that allow, the materialization of these messages, the codes being the signs of the words of different natural languages or the sign and gesture language specific to the deaf-mutes, or the Morse alphabet, etc. Another essential component of a communication system is the reverse connection that has the role of adjusting the emission of messages according to the effects produced.

Or, language, being the language in action or the language taken over (internalized) and used

by every human subject (which finds it at birth ready to be constituted), means that language also takes over the semantic side of language. Specifically, the semantic side of language does not overlap entirely with that of language because, on the one hand, the individual cannot acquire all the meanings of all the words existing in the lexicon of a language, and on the other hand, each individual adds to the main meaning of a word other secondary meanings, closely related to his personal experience.

Incidentally, no one can deny that, as far as human communication is concerned, it depends on the language that can take several forms, most of which are of the dichotomous form: oral language, body language, written language, external language and inner language. We mention that the important distinction is the one between language and language, because language is not confused with language (Albu, 2013).

Language designates a system of signs, of abstract representations, generalized through words, image, symbols, while language is a system of signs and their application and norms of using language externally. Unlike language, language has a historical, social, cultural character because it changes over time. We must keep in mind a particularly important aspect, namely: human communication is carried out in complex systems that easily pass from verbal to non-verbal language, from gesture to mathematical symbol, or colour, from sound to tones and from alert rhythms to silence.

With the help of these means, not mere commodities of exchange are set in motion, but meanings. Recognizing them is the first step towards human communication. That something becomes the common element that unites. It's a union of appearance. It belongs to those who communicate the language first, then they recognize their ideas and finally the interest in keeping that connection. In their relations, people never remain mere spectators. Because of human communication, I find the other in me as I can be found in it. We will each always complete ourselves with that part that we have taken over when communicating with our fellow human beings. To communicate is not a simple transfer, but an exchange of messages

which, as an interaction, represents an interaction.

Disregarding the above, we argue that the notion of communication presupposes the existence of a concept in continuous modelling, remodelling, in the "game" between the epistemic nucleus and the symbolic form: "Two external poles, one - the epistemic nucleus - decryptable and legible by definition (from which we can escape through some "criticism...", the other - the symbolic form, enveloping to such an extent our thoughts and acts, that, in theory, we cannot describe it." (Sfez, 2002)

To communicate is not just to speak, to transmit some knowledge or simple information, some general notions or concepts, to receive and give answers. Through communication we build our own self and an individual way of understanding our own existence, as well as that of those around us. In this context, the article addresses some conceptual aspects of communication, but also the main elements of the act of communication, which are imperative in the process of forming the interpersonal communication skills.

Effective communication means meeting the other on the same relational bridge. Each of us lives and follows our own paradigm that makes us see and understand reality in our own way, to have our own "truth." To communicate is to attune both "truths," both paradigms.

The relationship between the subject that communicates and the message is mediated by the material support of the document and not by another person. Writing has substantially participated in the development of scientific thinking and technology because it can preserve detailed and complex knowledge (Cobley, 2004).

In our modern world, communication is widely accepted as the key to a functional, lively community. Effective channels of communication can support and improve mutual understanding, equality and respect for the human beings and the democratic values.

When assessing communication between two or more individuals, all interactions must be taken into account and measured. If a communication finds, for example, a low performance in the semantic plan (i.e. a relative failure of the reference-correlation interaction),

it cannot be automatically concluded that the communication has failed (completely). It could happen that this fact is counterbalanced to a large extent by the intensification of the relationship between the protagonists of the communication or by a better mutual knowledge.

Communication is a way of psychosocial interaction between people, carried out through language or other codes, in order to transmit information in the form of messages, news, signs, texts or symbolic gestures. This set of actions is carried out between at least two interlocutors, namely the transmitter and the receiver.

The concept of communication is closely related to our existence as people, so an existential connection with the human community itself, which is based on the very interaction between man as an individual, as a subject and other people who make part of a community.

We can thus strongly state that the existential relationship, the interconnection between communication and community can be affected by many things because it includes the emotions of those involved, the cultural situation, the environment or even the location used to communicate.

When we talk about the community, in general or in particular, we can say that it represents a set of people united with each other by participating in the same material goods (the pooling of those goods that actually belong to me, that you have de jure given up on them through the vote of perpetration) spiritual (common purpose, charisma, the same vocation, the same mission, the same passion for the gospel).

When we talk about participation, it is important to consider its double dimension: objective and subjective. The foundation of all human relationships and the essential process by which people manage to transmit emotions, feelings or information, communication plays a vital role in social life. Through it we manage to express ourselves and, at the same time, understand those around us. For this reason, it is necessary to know how to communicate both correctly and efficiently (Pânișoara, 2008).

Thus, the relationship follows: communication - participation - community. Can communication be achieved without the participation of the community? Can it communicate on its own? Of

course not. Only in psychiatric casuistry.... this is possible.

In fact, there is also a so-called model, which shows that the relationship between the concept and the real object it represents is the operation of signification: through this operation, man gives meanings to reality, he understands it. It is important to remember that the signified is, to the same extent as the signifier, the production of a particular culture. It is obvious that the signifiers (words) are different depending on the language. The same thing happens with the meanings of words: they differ, more or less, from culture to culture, each having their own experience of objects (Iluț, 1997).

The cohesion of a community is closely dependent on the type of communication that exists between the members who make it up; what binds people together is the frequency, intensity and depth of the mutual exchange of ideas. An eloquent example is the communication relationship between Napoleon and his soldiers, (the soldiers - represent a small community), respectively what he communicated to them before any battle, the relationship between the solphates and the Emperor, (examples can continue: the speeches of Caesar, Ghandi, Mandela, Martin Luther King, J. F. Kennedy, etc.). This fact cannot be denied by anyone. Communication favours mutual knowledge and helps to perceive each other's attitudes, behaviours or preferences, etc.; this, above all, favours the formation of a common mentality, behaviours and orientations that allows each person to always feel more integrated and united in the group.

Communication focuses its central interest on those behavioural situations in which a source sends a message to a receiver, with the manifest intention of influencing their subsequent behaviours (Dobrescu et al., 2007). It is obvious that a particular community will be all the more authentic, the greater the depth of communication and the community values will be more important.

The lack of communication makes it impossible to build a true community. "Without dialogue and obedience, there is a risk of moving away from the ideal of brotherhood." (Pope John Paul II, 1996) We must, however, admit that the difficulty of communicating in our communities often depends on some of the training received;

even though, in recent times, “communication within institutes has seen great development” both at a personal level and at community and institutional level.

The theme we submit to the approach, namely the existentialist relationship between communication and community, concerns much deeper aspects, sometimes inaccessible to the profane in the field, presupposes a fine analysis of this relationship, namely: the way of capturing interdependence in the adaptive, interactional and communicational process and can be explained through three perspectives: the affective perspective (intercultural sensitivity), the cognitive perspective (intercultural awareness) and the behavioural perspective (intercultural adroitness).

The change of the set of existential standards, from the personal ones (of the culture of origin), to those of the context of producing intercultural communication, involves going through the following phases: the beginning phase - denial, defense and minimization (in the ethnocentric stage), respectively of acceptance, adaptation and integration (in the ethno-relative stage) (Hossu, 2006).

Complex and ubiquitous phenomenon, communication, including in contemporary mass-media, including addressability to a loyal audience, is suitable for the use of several models, from different theoretical perspectives. It can be treated by psychologists as a special type of behaviour, by sociologists as a decisive factor of socialization, by anthropologists as a tool for the constitution and spread of culture, by semioticians as a process of configuration and reconfiguration of sign meanings, etc. Subject to the explicit assumption of the partiality of the research and the meeting of the six theoretical values mentioned above, all these models and approaches are useful and legitimate.

Self-realization in communication is, according to K. Jaspers, a “creation ex nihilo” – a creation from nothing, the new wealth of being is acquired and revealed. And, instead, the absence or refusal of communication leads to an absence or an impossibility to be yourself (Jaspers, 1973).

The interpretive processes suggest socially distributed knowledge information, which allows the actor to associate general informative

rules with scenes of experienced interaction. The interpretive processes and the surface rules (normative) provide the actor with a structure with the help of which he can divide his environment into areas of meanings.

Communication is a dynamic process, constantly changing, and society owes its existence to interhuman communication, but the emergence of technological innovations makes the way we talk to those around us different. Every day we encounter a diversity of problems in the family, at work, in society or in the privacy of our life, and in order to solve them we must communicate correctly.

Interpersonal communication in interhuman relationships as an existential relationship, represents the type of communication that takes place inside each person, its intimate monologue, personal reflection on ourselves, on our relationship with others and on the external environment. Therefore, this type of communication largely overlaps the internal language.

Interpersonal communication is conditioned by the self-conception of the individual that arises from a complex of past and present influences, from the interaction of self-conceptions and worldviews. Interpersonal communication is a convergence, a mixture of internal and external stimuli. It is used as a means of personal insurance, of establishing trust, of self-discovery of man as a being. Interpersonal communication is by definition a fundamental way of psychosocial interaction between people, achieved through symbols and social, generalized meanings of reality, in order to achieve stability or changes in individual behaviour, or at the group level. Interpersonal communication is carried out within a group between an I and another I (Walls et al., 2007).

Interpersonal relationships are achieved through the direct contact between two platforms, or from a person and a human micro-group within family life, at work or in the social life. This involves people getting to know each other, communicating, especially verbally, and acting jointly for a particular purpose. Any form of mediation and mediation of the requirement of knowledge, mutual communication and joint action between two or more people is likely to affect the specificity of the given interpersonal

relations. Interpersonal relationships imply, a certain experience, a psychological participation of an emotional, vocational or rational nature (Panişoara, 2004).

Knowledge through communication and direct action allows people to define their positions and attitudes towards each other. In this sense they can appreciate themselves or not, they can sympathize, dislike themselves or they can be indifferent unilaterally or mutually, simultaneously or successively. Another characteristic of interpersonal relationships is that they are mainly subordinated to the private, personal life of those who interact.

Interpersonal relations appear to us as a specific kind of connections, psychosocial indivisible, vivid, direct between people, which most often reflect in predominantly emotional affective forms, particular aspects of social, historically determined life. Interpersonal relationships are not on the one hand psychological and on the other hand sociological. On the contrary, they merge, intertwine, so that eliminating one term necessarily distinguishes the other (Castells, 2015).

Groups represent units in which interactions between individuals compose a cognitive field, that is, compose representations. Knowing the norms of the group is not the sum of individuals but the result of interactions and interdependencies (structure), the set of goals and relationships with other groups. People live organized into groups as social beings. A social group is a set of individuals between whom there are well-defined relationships and in which each individual has the consciousness of belonging to that particular group.

The community is made up of a number of people who communicate with each other quite often for a period of time and who are not few enough for each to be able to communicate with others directly or through another. In the case of social groups, from the perspective of communication, the fundamental distinction between primary groups is important (these are groups characterized by intimate association, face-to-face relationships and cooperation, they are small groups with informal principles and rules) and secondary groups, which are defined by cold, impersonal, contractual relationships,

they are large groups that have formal forms, principles and rules.

The specificity of interpersonal communication in a group is summarized in the idea that this type of interaction represents a closed communication between the members of the group, precisely because the group, in order to exist as such, must build its own and distinct reporting from reality. In the group, the distinction is made between the inner world of the individual and the outer one. Each member of the group must be aware of his position in the group in order to be able to open himself inside the group to its members. The group's communication with the outside takes place on social levels. Communication has a fundamental role in the very existence of the group, because at the core of social groups was social interaction, and this is given by communication (Marinescu, 2003).

The members of a community have a certain structure, they operate according to some predetermined rules, they have common interests and they pursue specific, well-defined goals. The investigation methods of the group are few, and most of them represent adaptations of the methods used in the study of the personality of the individual. Group psychology is different from the sum of the psychologists of each individual that belongs to it, so there is a need for new, specialized ways of knowing groups.

Community members interact through communication and, as a result, they constantly change their reactions according to each other. Once a change is made at the level of individual behaviour it is observed by others and because the interaction does not cease at the group level, the others will adapt their behaviours in turn. It can be concluded that this phenomenon of behavioural contagion represents a cyclical phenomenon. In these conditions we can say that in a group it is almost impossible to accurately determine the behaviours of each individual as a result of the permanent changes to which he is subjected (Panişoara, 2008).

CONCLUSIONS

Communication is the main tool for integrating the individual into society and shaping his

culture. No one, however, can ignore that “language is cultural fact par excellence. A man can only be understood relationally. Communication is the basis of existence in the community, it is the cornerstone without which one cannot speak of society, of well-organized social groups, which respect some laws and are dominated by institutions.

The relationship communication – community through language is the primary condition of human existence and social life. It is the emblem and manifestation of the human spirit. It is the binder, the connecting factor, the fabric that unites people in groups, communities, ethnicities, societies, states, nations, cultures and blocks of civilization, up to the highest integrator level, that of humanity, with its entire unfolding in space and time, so diverse and yet unitary in its fundamental data.

Therefore, communication is the primary cultural act, which involves an interactive exchange of messages between individuals, groups, societies, cultures. It facilitates the continuity and cohesion of social life, being a type of social action. In the contemporary world, the circulation of information is decisive and has become a vital necessity for societies and individuals. The media system has been likened to the nervous system of society.

To live means to communicate, to be in relationship with the environment. Man communicated through his whole being and through all forms of expressive manifestation, not only through the word. The individual cannot live his life without manifesting himself in relation to others, that is, expressing his presence, thoughts, interests and aspirations. Every gesture has a meaning for others, so we can aim at putting the mark of equivalence between communication and behaviour. We can't help but communicate, there's no behaviour that hasn't got any meaning. In the human universe, signs and communication are ubiquitous, because we can't help but display some behaviour, that is, some kind of manifestation.

Even the silence or the refusal to sketch any gesture in a certain situation represent carriers of a meaning. If we admit that in an interaction

any behaviour has the value of a message, in other words, that it represents communication, it naturally follows that we cannot fail to communicate, whether we want to or not.

Activity or inactivity, speech or silence, have the value of a message. Thus, our behaviours influence others, and they, in turn, cannot fail to react to these communications and, by this very fact, they communicate.

Therefore, the relationship between communication and community is regarded as a structure that encompasses any form of human relationship with the natural and social world. That is why it plays a fundamental role in shaping life and in enshrining dominant cultural patterns within a community.

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