A Cultural Approach to Communication

- Mass Communication scholar James W. Carey compares two views of communication, the "ritual" model and the "transmission" model. These two views and the values associated with them, emphasize different aspects of communication.

- The transmission model comes from the traditional social-scientific Sender-Message-Channel-Receiver or S-M-C-R approach, whereas the ritual model comes from the social constructionist paradigm.

The Transmission view of Communication:

- The commonest in our culture–perhaps in all industrial cultures
- It is defined by terms such as "sending," "transmitting," or "giving information to others." It is formed from a metaphor of geography or transportation.

The Ritual view of Communication:

- Communication is linked to terms such as "sharing," "participation," "association," "fellowship," and "the possession of a common faith."

- This definition exploits the ancient identity and common roots of the terms "commonness," "communion," "community,"

- Is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs.

NEWSPAPER under a Transmission view:

- A medium as an instrument for disseminating news and knowledge

- Questions arise as to the effects of this on audiences: news as enlightening or obscuring reality, as changing or hardening attitudes, as breeding credibility or doubt. Questions also are raised concerning the functions of news and the newspaper:

- Does it maintain the integration of society or its maladaption?

- Function or misfunction?

- Stability or instability?

Some such mechanical analysis normally accompanies a "transmission" argument.

NEWSPAPER under a Ritual view:

- It will view reading a newspaper **less as sending** or gaining information and more as **attending** a mass, a situation in which **nothing new is learned** but in which a **particular view of the world is portrayed** and confirmed.

- News reading, and writing, is **a ritual act** and moreover a dramatic one. What is arrayed before the reader is not pure information-but a portrayal of the contending forces in the world.

- Readers engage in a continual shift of roles or of dramatic focus. (supporter or opponent, a reponsible citizen, a patriot)

Our device to map our world is our language!

- The map stands as a representation of an environment capable of clarifying a problematic situation. It is capable of guiding behavior and simultaneously transforming undifferentiated space into configured–that is, known, apprehended, understood–space.

- A set of symbols is capable of producing an infinite number of representations on the basis of a finite number of symbolic elements. As with language, so with other symbolic forms: a finite set of words or a finite set of phonemes can produce, through grammatical combination, an infinite set of sentences.

- Space is made manageable by the reduction of information.

- By doing this, however, different maps bring the same environment alive in different ways; they produce quite different realities.

- Therefore, to live within the purview of different maps is to live within different realities. Consequently, maps not only constitute the activity known as mapmaking; they constitute nature itself.

- (media is the message) (in different era, with different medium there is a different form reality)

Symbolic production of reality.

- I think, of some intellectual power and scope:
- Communication is a symbolic process whereby reality is produced, maintained, repaired, and transformed.
- Reality exists through and within Communication

- Communication is "the most wonderful" because it is the basis of human fellowship; it produces the social bonds, tie men together and make associated life possible.
- Society is possible because of the binding forces of shared information circulating in an organic system.

- We have ideal facilities to make connections, to communicate easier and faster…

- If it is so what's happening now…?

Nostalgic Community!

- Community evokes empathy, affection, support, interdependence, consensus, shared values, and proximity. Real communities (however those might be defined) of course may contain all of these,

Networked Individualism

Online communities are real or not?

- Online participants still use the term community to describe their online groups. However, Wellman (2002) suggests that people, at least in developed nations, are abandoning communities in favor of "networked individualism."

- He asserts that this process has been facilitated by, the Internet. In the condition of networked individual- ism, people remain connected, but as individuals

- Rather than identifying with a single, close-knit community, each networked individual sits at the center of a set of personal networks.

- As is clear from its name, Wellman's concept "is highly individualistic in nature," lacking "the sense of collectivity" found in earlier conceptions of community

- The question of control versus connection!

- There is a fundamental contradiction contained in our needs and desires that cannot ever be fully resolved, but that is definitely affected by what technologies we employ and how we use them.

- Each of us wants to be able to control how others perceive us and to control how and when we communicate with them. But the more control we exert, the less we are likely to receive the kind of close and spontaneous connections that we also desire. (comment,screen)

- The degree and type of control that different communications systems afford can affect the balance between these competing desires for control and connection and thereby directly impact the ability to form or enhance communities.

Sherry Turkle:

- Connection seems more like a symptom than a cure
- It expresses but it does not solve
- Always being connected makes us feel less alone
- We go to other people make connections to feel alive to make sense of ourselves
- How do we get from connection to be isolated?
- When there is no capacity for solitude
- We are lonely, but we are afraid of intimacy (makes us feel vulnerable and weak)

- We expect more from technology and less from each other

https://www.youtube.com/watch?v=J0KHiiTtt4w

https://www.youtube.com/watch?v=68edfhXT4qI

Cyber-Crime: How Far Can We Punish a Player Behind a Computer Screen?

- When a player called Mr Bungle entered a busy room in LambdaMOO and proceeded to use a 'voodoodoll' subprogram to force the other avatars to perform sexual acts with one another, the cyber world was torn in deciding his punishment. He, after all, had not committed any crime that could be punishable through real world law. He had not physically been anywhere near any of the affected nor had he attempted to be. It was simply through his manipulation of a computer code that he was able to manipulate the avatars.

- How cyber crime differs from traditional crime?

- Requires new methods of law and investigation. Essentially, because virtual crime is different to traditional crime, it should be investigated and punished **within the same reality it has been committed**.