



Journal of English Teaching and Applied Linguistic

<http://jurnal.stkipgribl.ac.id/index.php/jeta>

print ISSN 2722-3388

online ISSN 2722-3396

ACADEMICS AND COMMUNICATION: PROFESSIONAL BEHAVIOURAL STRANDS

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Abstract: Culture, tradition or patterns are not something that is stored as knowledge or a guide or a sceptre, rather it is created every day. Culture is understood to be a zone of contestation in which meanings and versions of the world compete for ascendancy. As academic achievers, we all have priorities towards the personal and social values of formal scholarly education. It is a time when you need to ponder on degrees, academic profiles, and curriculum vitae in hands, towards an association that exists between culture and entrepreneurship, that finds an individual befitting in selling his or her products and ideas or innovation as a worthy market profile. Someone can do that by polishing skills and background knowledge through expressions devoid of fallacious reasoning towards claims, arguments, narratives, and establishments. This article provides an integrated discussion and perspective of the concept of academic culture viewed from the professional communication and entrepreneurship.

Keywords: Academic, Culture, Communication, Entrepreneurship, Cultural Studies

INTRODUCTION

In an age where the academics is characterized by the speed and efficacy to transcend geographical

boundaries, the biggest challenge before a professional is to reciprocate and come across with a message- that what the individual has gained or

acquired, is to implement for the larger benefit of the masses along with the benefits that one can accrue for oneself. In this view, language has a very important role in the sense that it can critically be used as a tool to win the business and establish entrepreneurship in specific terms of different disciplines concerned. A cultural critic Chris Barker puts, "language is implicated in forms of power, with cultural politics operating at the level of signification and text ... power, as social regulation that is productive of the self, enables some kind of knowledge and identities to appear while excluding others." (*Making Sense of Cultural Studies* 22).

The moment when the degree from the higher academics sees the light of the day, its worth and significance lies in the hand of the individual who carry it as a reflection of not only his or her knowledge but also his or her behavioural aspects that are refracted from him or her. It is not the degree which is important, it is the decoder who holds it, is important. It is not only an embellishment in the making of *curriculum vitae* or resume that

proves it as a passport to a good job. It is a definition that an individual carries towards his or her understanding of culture and environment that seeks an individual's contribution towards the upliftment of society as a whole, and this society emerges with all critical acumen towards the compositions of rules, norms, behaviour as larger part of the system that make a strong nation. As a professional one needs to understand the translation of difficult issues, challenges or for that cause, the degrading values into everyday terms of understanding of humanitarian values. It is only we the humans who are born with competent brain who can generate and experiment to create new knowledge every time from the prescribed ones. It is only the educated ones who understand the importance of human life and its existence in a compromising world of today's dynamic and resonating ambitions of power, wealth and health that is ready to open doors to just everything at the cost of natural resources available. It is, therefore, implied to distinguish between the educated and the literate

ones as from here ideologies construct and shape knowledge for the masses at large. It is apt to be reminded, here, of Althusser's understanding of Ideology as, "concrete individuals as concrete subjects. That is, it is the work ideology to bring subjects into being through the constitution of subjects position. Hence, subjects are said to be the "effects" of discourse because subjectivity is constituted by the positions which discourse obliges us to take." (*Making Sense of Cultural Studies* 54).

Culture, tradition or patterns are not something that is stored as knowledge or a guide or a sceptre rather it is created every day. "Culture is understood to be a zone of contestation in which meanings and versions of the world compete for ascendancy." (*Making Sense of Cultural Studies* 22). The talent lies in customizing the individual's understanding and interpretation of carrying them forward and conditioning them for better and futuristic prospects of a growing humanity or a nation towards worthy of its existence. Shobhana Madhavan quotes that, "in a conversation with

H.G. Wells in 1936, where Wells talked about how in the future people "will be conversing with one another through a common medium of speech yet undreamt of", Tagore responded that it would require "creating a new psychology for that age...and adjusting ourselves to the new necessities and conditions of this civilization." (*Cross Cultural Management* 14) The discipline of cross-cultural management helps in this process of learning towards adjustments in the new world of blurring boundaries and advanced communication technology. Art, philosophy, economy, psychology, scientific, technical, and other behavioural sciences open vast vistas of not only semantic history but also hermeneutical objectivity and correlativity towards understanding the intricate bond that exist between culture and communication, and the two together as a variable with the entrepreneurship.

As academic achievers, we all have priorities towards the personal and social values of formal scholarly education. Legal system and breathing humanities with a plethora of ideologies that trace the

developmental studies in general and interdisciplinarity and multidisciplinary in particular, the role of critical acumen shall be observed in the usages of language as a tool to win the favour of masses or as a skill that if so imbibed, can be miraculous in convincing people in the demonstration of the product that you intend to launch, or initiate an idea that would create a leader with strong motivation that a society or nation needs. It is a time when you need to ponder on degrees, academic profiles, and curriculum vitae in hands, towards an association that exists between culture and entrepreneurship, that finds an individual befitting in selling his or her products and ideas or innovation as a worthy market profile. One can do that by polishing skills and background knowledge through expressions devoid of fallacious reasoning towards claims, arguments, narratives, and establishments.

In this context an observation of Chris Barker is quite appropriate. He finds, "most academic knowledge is of direct use to only a minority of school students, Even the more

lasting learning skills that are acquired, such as information retrieval, constructing and assessing arguments, gathering and evaluating evidence, and so forth, are underplayed in schools, while the moral science and emotional skills like team work, co-operation, the ability to express oneself, independence, emotional self-awareness, and so forth, are commonly relegated to a gesture in the right direction." (*Making Sense of Cultural Studies* 195). He further says, "what kind of culture it is that values success at work over happiness and academic knowledge over mental health of young people wealth creation and excessive consumption over social co-operation, military expansion over reduction of violence, and so forth." (*Making Sense of Cultural Studies* 195). It is apt to quote Shakespeare's expressions here, when he says, "O judgement! thou art fled to brutish beast and men have lost their reasons." (*Julius Caesar*). So, 'reasons' themselves is an object of enquiry, and what best opportunity one can get in higher education than to conduct researches as the basic purpose of the higher education

studies and institutions. A few are chosen to master the art of defining, questioning even the basic assumptions behind any policy framework or a concept as part of researches in higher education and the set up that materializes its worth and working for society and nation at par. Whether one joins further studies of higher education or conducts researches or come out with a project in the demonstration of one's acquired knowledge, it is important for an individual to be empowered with critical acumen, vision, choices and priorities to help oneself worthy of being a true human being with all flying colours that brighten and enlighten one's culture, knowledge, nobility in communication and entrepreneurship across borders. A reference from *Making Sense of Cultural Studies* seems relevant here when it floats that, "the establishment of relative security in key domains of human life through the acceptance of routines lacks moral meaning and can be experienced as "empty" practice. This takes place in the context of high modernity where self-identity becomes internally referential and

individuals live primarily no longer by extrinsic moral precepts but by means of the reflexive organization of the self." (*Making Sense of Cultural Studies* 216). And he strengthens his viewpoint in the words of Giddens in emphasizing that, "this reflexive project of the self has to be carried out in a technically competent but morally arid social environment where mastery... substitutes for morality." (*Modernity and Self Identity* 201).

It is very important to understand the relation that exists between the idea and the environment. Environment is socially conditioned depending upon many variables which are culturally toned and followed for its contemporary relevance. Henry and Di Stefano defines Culture, "as a patterned way of thinking, feeling, and reacting that exists within a particular group, organization, profession, subgroup of a society, nation, or a group of nations. (*International Management Behaviour* 390)." Therefore, culture is a set of beliefs, ideas, emotions, assumptions, shared knowledge, norms, codes, recognised values, rituals, traditions and to a large extent part of

behavioural stands that humans have taken as their very existence. "Tradition often synonymous in everyday parlance with the past, is really only a modern way of looking at it ... and one can only begin to critique notions of tradition by seeing supposedly traditional references as having particular present-tense meanings and functions." (*Public Culture* 412). Those that test the time and survive for the cause of humanity establish their relevance with the furtherance of the developmental factors. We are living in an age of communication where we are communicating all the time transcending the physical and geographical boundaries towards unseen, unknown and unprecedented happenings.

We breathe in an environment that cannot do without technology. High quality electrification, super computers, artificial intelligence right from our movement to work, and back to residence or back to box is all a machine world. We take a taxi -a machine after locking highly secure locks of houses, again a machine, using mobile, computers in offices, glass of

water from water dispensing machines or water filters to eating *rotis* back at home from 'Roti' machines -everything take us to the machine culture. This has thrown a big challenge and a threat to the humanity. It is to observe everywhere on national and international platform that in order to move we are automatically driven to machine culture. A big question arises that today education scenario needs to place human resources for entrepreneurial activities that shall not only enlighten and brighten the heart, soul, and mind of an individual but also meet the ground amenities of the people fighting to the survival of humanity. Needless to speak regarding the alarm bells that send to signal alert consciousness a call for actions and measures towards water crisis , global warming , health issues and fast extinction of the species that are required to make up for the environmental balances .We need teachers, scholars and schoolmen who can motivate ,inspire and elevate human psyche for the ailment that is paralysing humanity and humanitarian values in the lack of

sufficient knowledge and understanding for identifying and clarifying vision of goodness. It is also apt to understand what is good or what is bad, which of these traditions and cultures are to do business with humanity and humanitarian values.

When a professional is graduated, post-graduated, and is ready to move in the market, he or she does most of the preparations and planning as per the demand of the consumer or customer. He or she perhaps takes no risk in propagating his or her idea or demonstrate his or her product, or launch a business, prioritising the reach of the mass market that looks for affordable prices and capability. In view of this we need entrepreneurs who can communicate one code keeping in mind famous Shakespearean expression that “there is one law for the rich and another for the poor” (*Hamlet Act V*).

A man may feed himself through fish which depends on insects and later this man becomes the feed of these insects and that is the philosophy of human existence. So ultimately the human world in entirety has to go to dust. So, we must

let the dust be transformed into those entrepreneurial activities, buildings and concrete that shall provide strength and power to heart and mind of an individual who can create a culture, religion, knowledge, industry and facilitators that help in bringing criticism of life and lessons for sustaining it. Let's understand this through an example of women's health issues. There have been a decent budgetary allocation of the state and centre towards health and hygiene. Many experts working in the area concerned try to sensitize the society regarding women's health issues and hygiene. Much significant roles were observed through visual cultures and cinematic representation of women's health issues and hygiene but it is only after a long communication gap and convenience, the society could understand that women's health and hygiene issues could not be improved upon until and unless the talk of menstruation and discourses related to it become the part of common understanding of the people. It is only recently in 2019 that the government and the representative market could observe

the need of 'Suvidha', a sanitary napkin available at various *Jan Aushadhi Kendra* across the country, that, in true spirit, defines the kind of entrepreneurship we actually needed. This kind of entrepreneurship could actually make up for the consequent exhilaration that is therapeutically realized after watching and understanding the communication done through the texts and films like *End of Period* and *Padman*. To trifle with something which is defined as a pure joy is heartless.

There is no substitute for the entrepreneurs who work to lift the soul and mind of the people. As R.P. Singh proposes to play fine tune to peep into the ground realities for the success of the idea to be propagated as mass market. He did it illustrating cases from the roots in proposing a model of teaching and research specifically in language studies where minuteness makes up for the celebration of glocalization. In another case Abin Chakraborty observes, "an analysis of the extremely popular programme *Chhota Bheem*, which first aired on Pogo TV in 2008. In 2016 paper on the popularity of *Ben10* and

Chhota Bheem, M. Anuradha and S. Kannan sought to analyse the popularity of both shows by isolating different elements and aspects, thereby identifying the educational and cultural value of each programme." (*Popular Culture* 33). It is, therefore, human psyche that shall be treated above the mind of the technology that not only survives the crisis but also evolves to meet the crisis. It is important for the professionals to understand that the question(s) in issue as part of their researches is worth conducting a topic for the better prospects and implications of further researches, including their contribution to the existing knowledge industry. It is important to investigate the worth of the topic in question, before propagating it for the purposes of policy making, frameworks, proposals, and submissions.

In today's world the vision seems blurred when it comes to choose between right and wrong, it seems we are left with the lesser wrongs only, and the culture is so much so heightened as to cause no effect in evaluation of the people and

system associated with us. We forget to check that we have created the world systems or the social structures, and these systems or the social structures are for us; we are not for them. We are still the super competent brains who have the capability to decolonize the mind when there is a sense of chaos and anarchy that starts colonizing our minds out of the power discourses, social structures, laws, and narrative systems.

We, Indians, have three tier system of education that communicates and develops a well-organized culture to dwell scholars and intellectuals into different kind of entrepreneurial activities that need to check and balance towards a healthy growing human experience. As Miller mentions in his introduction to *Material Cultures: Why Some Things Matter* (1997), “We as academics can strive for understanding and empathy through the study of what people do with objects, because that is the way the people we study create a world of practice (19).”

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