Academic Culture: Professional Communication and Entrepreneurship

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ABSTRACT

The biggest challenge for a professional in an age where academia is characterised by its ability to quickly and effectively cross borders is to reciprocate and convey the idea that what one has learned or attained should be put to use for the greater good of the people as well as the personal advantages one may accrue. According to this perspective, language plays a crucial role in that it may be utilised effectively as a tool to win business and build entrepreneurship in the context of the various disciplines involved. Academic settings and associated circumstances have influenced how things are done and how texts, facts, and presentations are conceived. In any academic culture, language has evolved into the handmaid of everyone in various patterns of usage for the objectives at hand. There is no replacement for entrepreneurs who strive to uplift people's spirits and minds. In order to ensure that the concept is successful when it is spread to a broad market, R.P. Singh advises to play fine tune to look at the facts on the ground. He achieved this by citing examples from the literature and creating a paradigm for language studies teaching and research where minuteness compensates for celebrating glocalization.

Keywords: Professional Communication, glocalization, feminist philosophy, entrepreneurship, tradition.

In an age where 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).

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Academic environment and related situations have created their transaction not only in practice but also in thoughts and connotations of texts, facts and presentations. Language has become the handmaid of one and all in different patterns of usage for the purposes concerned in any academic culture. Postmodernist interpretations and unusual insights towards the textual analysis of the objects, and their various tropes has further led to the re-looking and re-reading at the forte of language and communication. Communication studies and being sensitive to language stand in relation to this. Communication in general and professional communication in particular centres at the receiver and beliefs in the supremacy of the receiver. Whatsoever is communicated should please the audience and suit the requirements of the receiver's purpose. It is to be reminded of a Sanskrit dictum, "*Satyam bruyaat,priyam bruyaat,ma bruyaat satyamapriyam*" which means , "Speak truth ,speak good, never speak the truth which is not pleasant." This also speaks of the diplomacy of language to be utilized by the ingredients in the process of communication vis-a-vis sender or source speaker and the receiver or decoder.

In the present postmodernist fragmented society where the local histories are getting space and addressed, and personal no longer holds lesser quantum than the political, language sensitivity and related aspects to entrepreneurial skills hold key to success in communication. Sometimes it upholds not only the content of the communication but also proves seminal in starting the communication. Indian folk wisdom also registers testimony to the cause of language sensitivity. The statement-"*Baatan haathi paayiye ;baatan haathi paaon*", meaning that it is by the communication alone you may get the glamour of riding an elephant ,and by some bad communication, there is possibility of one's crushing under the feet of the same elephant. The metaphorical statement denotes multiple-perspective of language and communication — a great shining achievement on the one hand; while complete ruin and destruction on the other. Therefore, language sensitivity and communication to productive consciousness and knowledge construct in the academic culture is a password to entrepreneurial skills.

Nuances of language, culture and communication may be considered as a significant ethos in the poststructuralist phase. Although all the professions and related establishments around the world have emphasized on the behavioural aspects of language in carving entrepreneurial skills but the contemporary times, better to say in the phase of postmodernism, with the advent of diversified cultural terrains and at the end of great tradition, many discourses in subgroups and sects have opened doors to immense opportunities. These have alleged the usages of language to be sexist, racial and gender biased. Language sensitivity is the state of the usage when we

try to save our language from being sectarian and biased. "Biased language insults the person or group to which it is applied. In denigrating others, biased language creates division and separation. In using biased language about races and ethnic or cultural groups, speakers and writers risk alienating members of those groups, thus undermining the communication and shared understanding language should promote."(DiYanni and Hoy,) "We can find that "at the grossest level, gender-biased language implies that people are male unless 'proven' to be female. Female gender may be designated by either tagging on a feminine descriptor (e.g., lady professor, women doctor, female engineer) or by belonging to a stereotypically female group (e.g., kindergarten teacher, social worker)." (Ruscher,2001)

Feminist Ideology has greatly questioned the established usages of language and academic culture. We can cite the feminist philosophy of language, as given in The Stanford Encyclopedia of Philosophy:

> Much of the feminist philosophy of language so far can be described as critical—critical either of language itself or of the philosophy of language and calling for change based on these criticisms. Those making these criticisms suggest that the changes are needed for the sake of feminist goals — either to better allow for feminist work to be done or, more frequently, to bring an end to certain keyways that women are disadvantaged. (Saul, Ret. September 21, 2012)

The feminist linguistic philosophy generally finds a sense of pseudo-gender-neutrality, invisibility of women in serious discourses, male-oriented linguistic and literary norms and theories, supremacy of the ethos of men worldview, and maleness of language and metaphor many more facts and circumstances. To make a case in point clearer, here, I cite a paragraph from The Stanford Encyclopaedia of Philosophy again:

According to theorists like Spender, men's ability to control language gives them great power indeed. We have already seen ways in which that one might call the maleness of language contributes to the invisibility of women (with respect to words like 'he' and 'man'). If one takes the maleness of language to go beyond a few specific terms, one will take language's power to make women invisible to be even stronger. We have also seen ways that what might be called maleness can make it more difficult for women to express themselves. Where we lack words for important female experiences, like sexual harassment, women will find it more difficult to describe key elements of their existence. Similarly, where the words we have — like 'foreplay' — systematically distort women's experiences, women will have a difficult time accurately conveying the realities of their lives. If one takes such problems to go beyond selected particular terms and to infect language as a whole, it is natural to suppose that women are, to a

large degree, silenced — unable to accurately articulate key elements of their lives and unable to communicate important aspects of their thoughts. Spender and others also suggest that the maleness of language constrains thought, imposing a male worldview on all of us and making alternative visions of reality impossible or at least very difficult to articulate. These arguments often draw upon the Sapir-Whorf hypothesis (Sapir 1949; Whorf 1976). This is generally described as roughly the hypothesis that "our worldview is determined by the structures of the particular language that we happen to speak" (Cameron 1998b: 150).

Thus, it makes clear how the male Ideology has dominated the language patterns. The feminist ideologues persuade the users of the language to weed out all those uses that are sexist, and stand discriminating in social usages. The ability to use language and the power to decode the knowledge acquired from any text is integral to entrepreneurial education. Knowledge and power of understanding culturally rooted language, its arbitrariness and its referential nature are essential resources for any start-ups operating in an intensified landscape of the globalised world. Professional Communication and cultural discourses are deemed necessary skills for corporate effectiveness and productive consciousness. This paper is a working analysis of increased understanding of cultural components, language and professional communication as vital to entrepreneurship and the product of institutional forces. Therefore, it explores the impact of language sensitivity to decode the knowledge constructs on any start-up expansion; the perceptions of international relations and academic culture as based on the language as a tool for cross-cultural communication and the role of educational context from the entrepreneurs' perspective. The notion of learnt entrepreneurship, therefore, remains contested. Taken together, this study contributes by offering deeper insight into the role of academic context on entrepreneurial tendencies by combining resources about knowledge constructs, institutional perspectives, and professional communication.

The moment when the degree from the higher academics see 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 resumes 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' positions. 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. The 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 durable 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 research 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 research 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 also 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 demonstrating 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 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 by 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 research 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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