

Media and Communication's Effects on Cultural Philosophy

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Abstract

The relationships between philosophy, communication, media, and culture have always piqued the curiosity of researchers, especially in this age of new media and the internet. This study's objective is to look at this symbiosis and see how each idea indirectly influences the other. To construct the inquiry, content analysis and George Herbert Mead's Symbolic Interactionism Theory which holds that three principles are responsible for the feeling of self were both used. Thought, language, and meaning are these three driving principles. Researchers looked at a large number of connected texts to ascertain this relationship, and the findings revealed that the three concepts are mutually intermingled. This study may be useful in assisting people and decision-makers to fully comprehend philosophy's role in societal evolution given the growth and scepticism linked with the development of new media and the challenge it has provided to philosophy and culture.

Keywords: Philosophy media, communication, culture, relationship, Internet.

DOI: 10.7176/JPCR/56-05

Publication date: May 31st 2023

1. Introduction

The idea of communication, media and cultural philosophy appears to be a common theme in research. This is because humanity has employed diverse techniques of sending forth information to individuals either within a family or in a community. This information could be about their ways of life, tradition, customs, and beliefs. It is crucial for human existence that thoughts, ideas, knowledge, and emotions may be passed from one person to another. Life would be meaningless and interacting with people impossible without communication, media, and culture. The ability to communicate philosophically and the need to logically subject what we are conveying to philosophical enquiry make communication an essential component of philosophy. Another way to think about communication is as a means of information transfer from one person or group of people to another. It may involve direct or indirect physical touch when ideas, information, news, orders, and messages are being passed from one person, group, or community to another. The act of transmitting and receiving messages from a source through a channel of the medium is what it is, in the simplest words. According to MacBride et al. (1981), the definition of communication encompasses all transmissions and sharing of ideas, facts, and data as well as more than just the exchange of news and messages. In his definition from 1998, Heslep (1998) makes the following points:

Communication is a quadratic concept, entailing a communicator, content, a symbol system and a receiver. The content which man includes affective as well as cognitive matters is expressed by the communicator through a set of symbols. These symbols may be vocal, visual or of some other sensorial kind; they also may include formal and informal (p.23)

The source from which the message originates, the channel through which the message is communicated, the audience that receives the message, and the feedback, which is the receiver's reaction to the message, are among the other classifications that must exist for communication to be effective (Okunna, 1999).

The Lasswell model also explains how this communication flow relates to the intensity of the response and the depth of the interpersonal bond between the communicators.

LASSWELL MODEL OF COMMUNICATION

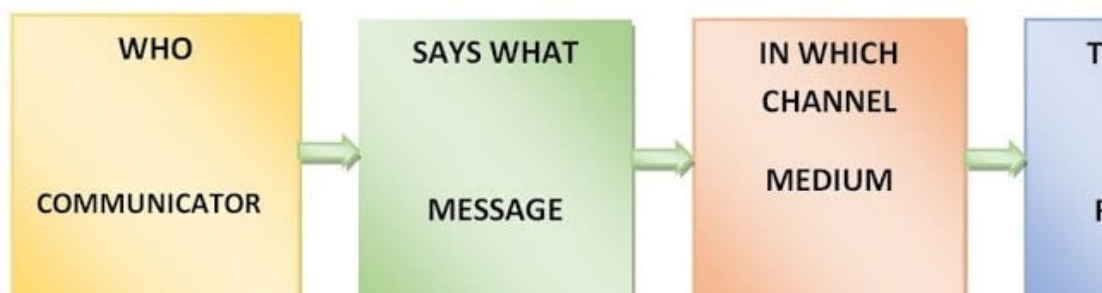


Figure 1: Lasswell model of communication. Source: www.busknowledgechahiye.blogspot.com

In Nigeria's south-south political zone, people interact with one another in a variety of ways, including through bells, cannon fires, drums, artefactual communication, folk songs, and proverbs. Others may be communicated through music, dance, symbols, cult writings, iconography, language, and social interaction. Generally speaking, there are two types of communication: verbal and nonverbal. Verbal communication can be thought of as a direct exchange of gestures or spoken words between two individuals or groups of individuals. Verbal communication is defined as communication in which the sender conveys a message to the recipient through words, whether they are spoken or written. It is the most effective means of communication, which leads to a speedy flow of information and feedback. There are fewer chances of misunderstanding because communication between parties is clear, i.e. the parties are using words to say anything. People can also communicate through conversations of involvement and songs played by people that may be a source of motivation and advisory. Through this method, people converse and interact in person to deliberate, make decisions, and take action. Ibagere (1994) defines non-verbal communication as a communication that does not require physical touch but instead utilizes body language, signs, dance, music, and musical instruments (idiophone, membranophone, chordophone, aerophone and xylophone). Burgoon et al (2016). Everything we use to communicate with people besides words is considered nonverbal communication. More specifically, McCuen et al (2009) explained that

Nonverbal behavior communicates messages between persons. This communication includes dynamic movements, static appearance-related choices of clothing and grooming, and paraverbal acts by senders and impressions of those actions and choices formed by receivers. The sender's messages may be intended or not, received or not, and interpreted as having been intended or not. (p.3)

The direct exchange of gestures or words between two people or groups of people is referred to as verbal communication. Verbal communication is defined as communication in which the sender conveys a message to the recipient through words, whether they are spoken or written. Because it is the most efficient method of communication, information and comments are shared quickly. As the tongue speaketh to the ear, so the hand speaketh to the eye" (Francis Bacon cited in Owen, 2021) and provides for a more refined symbiotic communication. O Hargie and Mashall (1997) point out that,

In delineating bodily movement, gesture, vocalization, and particularly facial movement as expressive of effect, an emphasis is placed on the rapid, automatic, serviceable, universal aspects of behaviour. Indeed, consciousness, intention and guile are ordinarily not central to such an analysis, although experiential overlays and culturally modified forms of expression are of interest (p.86)

These gestures help people to understand effective displays and the inner effective condition. It includes cues provided by abnormal communication and visual appeal, cues transmitted through colour, and

complementary mechanisms or time signals. Visual/kinesics cues such as facial expressions, eye tracking, gesticulations, and body position are also included. Voice cues such as volume, pitch, rate, and tone of voice are also included. The use of nonverbal communication as a form of interlanguage coordination brought to the reality of speech.

2. Methodology

Critical Discourse Analysis

The set of processes used by researchers to describe, forecast, and explain an occurrence is known as a research methodology. In the view of Rajasekar et al (2013), to make references and assumptions from the information gathered, it applies the research works with the regulating viewpoints, canons, as well as significant values and expectations. It explains the case study that was chosen and how the varied information obtained for this study was used in the research. In addition, the foundations of the evidence were built on secondary information derived from the general theory. Discourse analysis was employed in this qualitative investigation. The approach is frequently utilized in qualitative studies for text analysis, where interpretations are dependent on the specifics of the text that was utilized as well as on contextual knowledge. This is a systematic method to find a relationship in evidence; hence it has a communication function (Merriam, 2013). Discourse analysis is a type of explanation that identifies writing's commonalities to catalogue and build on them through generalization (Gökçe, 2006), mostly used to reveal perceptions and connections that aid in the interpretation of the articles and data that have been gathered (Kamalu and Osisanwo, 2015). To do this, read articles should indeed be rationally structured and abstracted, and the themes that identify texts should be identified. Concepts are shaped to be more comprehensible by these thematic linkages. According to this approach, data are known by carefully examining the content (Goktas, 2012; Gee, 1999). The researcher can understand the synergistic impact of philosophy on human culture, media, and communication through qualitative discourse analysis utilized in this article.

3. Theoretical Framework

The Symbolic Interactionism Theory by George Herbert Mead and Charles H. Cooley, a socialization theory, serves as the backdrop for this investigation. According to the premise of this theory, the concept of self is produced by three principles: These three guiding ideas thought, language, and meaning. Meaning is the first tenet. This has to do with our actions and how they may be influenced by the meaning we give them. Language is the second principle. That language has meaning for the individuals who speak them. It might be done using symbols and signs. The third principle is then considered. One can alter and reinterpret the meaning they have for a given topic through thought. It continues by stating that individuals give things different meanings in different contexts, which is how meanings are derived from objects, events, and behaviour. This notion applies to the task at hand since communication enables us to understand our viewpoints. With this information in hand, SIT further developed a structure to emphasize the idea that, matter how complex society may be, the guiding principles that determine operational interaction are philosophical ideas. Philosophy, culture, media, and communication can all be understood better when considering the interdependent relationship between the social components being investigated in this case.

4. Discourse

Philosophy and the challenge of Conception

The fundamental goal of this study is to assess how philosophy has impacted the status of media, communication, and culture as a whole, which in turn has affected media ethos and production. Whenever philosophy is mentioned in connection with any subject, it becomes a landmine of limitless intellectual argument and abstraction as to whether an application of this strategy lands us in the claim that the fundamental philosophical problem is whether (doing) philosophy with any subject has any point (Persson, 2018). The study is vital because the subject forms the foundation of life itself because of its quest for the known and unknown, the rational, ethical behaviors and other fundamentals of human

existence and behavior are essential. It is necessary to have a deeper understanding of philosophy's fundamental principles, which will include a definition of what it should or ought to be. According to (Metcalf, 2020; Pippin, 2023; Wolff, 2023), the most typical definition of philosophy is the pursuit of knowledge and understanding of a situation, along with an imagined set of rules or principles for how things ought to operate and a yardstick for actions and results. Thinking about coincidences and different perspectives on life's dynamics feeds the thirst for wisdom. The history and nature of morality, law, human relationships, communication, media, and even the state have all been explained by philosophy. By offering a measurement for interaction, it provides reasons for practically everything in an organized manner. For instance, logic directs the argument's form whereas ethics and metaphysics both deal with reasoning and utility. Our perspective regarding things like why it rains is ingrained with philosophy. Is there an afterlife? Why do people communicate, and do animals have souls that last forever? Any attempt to respond to these inquiries may raise philosophical issues and disagreements (Aripova 2022; Ibanga 2022). Philosophers like Aristotle, Socrates, and Plato as well as more contemporary thinkers like linguist Wittingstein, optician Spinoza, historian David Hume, and philosopher David Hume were able to prove that the subject is an institution of science and art, the primary source of knowledge, and the way of carrying out any knowledge, such as in communication media and culture. Because philosophy has influenced the media, it is as ambiguous and diverse as it is. The philosophy of communication is a modern academic area, although Siegfried (2001) claims that it lacks sound philosophical underpinnings. Because of its diversity, some continue to assert that there is no such thing as a philosophy of communication. This viewpoint may result from the perception that social sciences gave rise to media and communication. The complexity of media philosophy will unavoidably draw a variety of schools of thought, many of which may not reach a consensus on a definition. For Dresner (2006), the numerous opinions constitute the nature of philosophy, that of constant dispute which may eventually arrive at the refinement of a particular position as they relate to different degrees of understanding, hence the definition of philosophy as a "Search for knowledge" is consistent with the contestations. The participants in the conversation can only communicate and attend to ideas through language because wisdom cannot develop without responses. It is crucial to comprehend how deeply rooted in philosophy the concerned parties' linguistic framework is (Heslep, 1998). This is because philosophy cannot be separated from language, which is both a component of culture and its medium.

Philosophy, Communication and Media

Communication, as previously said, involves a quadratic approach in which there is a sender, a message, a symbol system, and a receiver. The communicator transmits the information for decoding using cognitive or affective symbols that make up a representation of language. The philosophical relationship centres on the question of whether language accurately represents reality or deforms it (Barbosa (2015). Is language a product of convention? The philosophers like Aristotle represented Logos, Pathos and Ethos. Here lies that connection between the triad of philosophy, communication and media `` to get his needs fulfilled and to make his adjustment to his environment ``(Lillywhite,1952). This strategic pattern is related to the theories advanced in Aristotle's Rhetoric, which contends that since logos, pathos, and ethos are essential elements of strategic communication, communication must possess the rhetorical triangle of logos, pathos, and ethos. The audience is drawn to these elements in various ways. To persuade an audience to act, one must consider these communication-related criteria, according to Aristotle (as cited in McKeon, 2019). These rhetorical techniques aid the speaker in convincing the listeners of the message's significance. Both the logos and the speaker's presentation of his arguments make use of logic. Furthermore, it is critical to consider the veracity and consistency of the communicator's ideas, and this is where ethos comes into play. Last but not least, pathos considers the speaker's emotions and beliefs. Has the communicator been successful in appealing to the audience's emotions as well as its beliefs and ideals? (Nzeaka, 2022). These components could be represented by a rhetorical triangle.

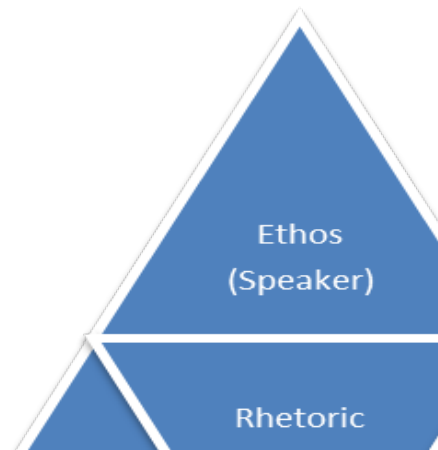


Figure 2: Aristotle's rhetorical triangle. Concept by the researcher

It highlights the implicit connection between Aristotle's philosophy and media communication. We can hypothesize that philosophy arises from communication because philosophy can only be transmitted through communication. According to Graffi (2010), language is a crucial building block for the principles of good thinking, and it is no accident that some of Aristotle's most significant linguistic thoughts are covered in his logic. Philosophy, communication, and media have always been intertwined, starting with Socrates, Plato, and Aristotle and continuing through modern philosophers. Socrates accepted the idea that the truth is revealed through dialogue, hence he thought that speaking (interiority) was superior to writing (exteriority). He had high regard for the art of oratory in the discussion. So, it is possible to argue that philosophy has always been the origin of media and communication. The philosophy of communication could be considered to be the pattern of message diffusion, since the centre of inference, justification, frugality, ingenuousness imperfection, and argumentation is connected with logical communication, it tries to understand the abstract pattern of communicability. Any of these can construct a communication and media ideology depending on how they are disseminated. In the age of the internet, the philosophy of the media may also be concerned with matters of ethics, as well as the timing and location of the communication, by etymologically evaluating all online encounters and subjecting them to the scrutiny of social communicative mediality. In line with Elegido's (2022) analysis of media ethics in the age of the internet, ``Human beings constantly communicate with each other and by so doing may benefit or harm to whom they express, hide or misrepresent their beliefs, and shape themselves as people who either value or are indifferent to, truth and the wellbeing of others`` (p.56) All these can coalesce and form a media philosophy Arnett (2010) deals with this reality extensively,

Philosophy of communication engages with the particular contingent on a particular situation, a particular moment and a particular contribution to public opinion. The philosophy of communication is tested as a public opinion offered as a philosophy communication roadmap that details the particular for engagement (...) Philosophy of communication is a form of communicative architecture that requires a blueprint of understanding from the first particular to the point of temporal understanding (pp.57-56).

The new media's rapid expansion necessitates the control of content, which only philosophy can properly comprehend, as well as the interaction of philosophy, communication, and the media. Similarly, a guiding philosophy of communication could be established by the use of a philosophical method, particularly with ethics and logic. This mutuality can offer a general strategy based on philosophical allusions. Stepanov (1980) summarizes media and communication philosophy thus: (...) generally speaking, the main

objective of “the media philosophy” is an attempt to rewrite the history of philosophy, the understanding of the human, culture and politics through the prism of media to comprehend the role of media in human perception and thinking” (p.2). Stepanov goes ahead to formulate the basic principles of the philosophy of media and communication:

Table one: The basic principles of the Philosophy of media and communication according to Mikhail Stepanov

1.	One should view media as not static artefacts (technical devices) but as the process of their work in direct connection with the human, as the continuous developing process of action and change – as medical experience
2.	Medial experience is rooted in a socio-historical context and cannot be separated from its genesis in socio-political circumstances; the emergence of media themselves and their subsequent transformation is in experience.
3.	Media are open to change and transformation, they are the product of the constantly changing setting of the experience of their usage; it is an interactive game fluctuating the context of interactions (medium, environment, human).
4.	Medial experience stimulates moving forward, getting something new, and encourages a new approach to environing and unity of various elements of experience.
5.	Research into media should not be hemmed in and idolized in absolute formulas

These considerations may be vital especially now that the internet dominates a major part of human life.

Philosophy and Culture

Concept of Culture

Culture can be viewed as a person's way of life while residing in a certain environment. It encompasses many aspects of people's lives, including politics, economy, language, music, food, clothing, and other facets of religion, philosophy, and aesthetics. A group of people's culture is defined by Samovar et al. (2000) as "the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artefacts acquired over the course of generations through individual and group striving" (p. 36). This broad concept covers practically all facets of human existence. It conveys a sense of collective identity and shared traits among group members.

Universal Characteristics of Culture

Okon (2012) identified ten universal characteristics of culture: 1. Culture is a social creation. 2. Culture is inculcated. 3. Culture is the social or shared experience of society 4. Culture is ideational. 5. Culture is gratifying. 6. Culture is conservative. 7. Culture is adaptive. 8. Culture is integrative. 9. Culture enjoys continuity 10. Culture is value-oriented. There are also other views about culture from diverse perspectives; a few will be mentioned here,

Culture as a Social Symbolic Act

Culture is defined as the "set of formative conditions distinct from the formative conditions imposed on others" to which its members are subject (Patten 2014). The encounter of someone being obligated to conform to entities, through external interfaces such as shared school experiences, language groups, mainstream press, and even historical and contemporary belief systems and tales intersecting parental constructions, etc., shapes a sense among cultural group members that they share a distinct way of seeing the world and that certain presumptions they obtain are decided to be shared by, or at least incompletely known by, other members of the cultural group. Despite not requiring that a culture's distinguishing standards, beliefs, and behaviors remain constant over time, this view emphasizes the chronological path of culture.

Culture as a Social Dialogic Act

Some of its members, but not all, create culture. provokes some academics to rethink the cultural context of how its components interact and communicate with one another. To emphasize that culture is not "given" to its members as a fixed and unchanging thing from on high, it is critical to emphasize that a culture's primary behavior patterns, values, and standards are derived from its members. Instead, shared, albeit contested and contentious, storytelling versions of myths, ceremonies, gestures, technologies, and physical living situations serve as the primary means by which members of a culture communicate with one another, 2002 (Benhabib).

Culture as an Individual Act

The individual will make an effort to learn everything they can about the treasures of their own culture, such as literature, music, art, drama, and so on. Beyond that, he or she will try to understand and respect the contributions that people from different cultural origins have made to world civilization. As a result, culture is complex and encompasses a wide range of elements.

Functions of Culture

Iwe (1979) has identified six functions of culture within the social system,

- Culture guides conduct provides roles, defines relations and exerts social control.
- Culture differentiates one society of people from another.
- It is through a cultural process that the normative values of the society are interpreted and charged with meaning and purpose.
- Culture is an instrument of cohesion. It provides the basis for unity and cooperation within society. Iwe (1979) writes: Loyalty, patriotism, and devotion are typically inspired by cultural unity because it encourages and strengthens cooperative efforts to achieve goals that people view as culturally valuable and desirable.
- The social structure's guiding principle is culture. Culture safeguards societal history and values for future generations.
- The shaping of social personality is done by culture. Individuals from all across the world portray their respective cultural facets. Iwe (1979) draws the following conclusion: Culture and society are inherently linked. Culture defines society, and society in turn shapes culture. Humans and their cultures are constantly interacting, influencing one another, becoming interdependent, and gradually adapting to one another.

Interdependence of Philosophy and Culture

The symbiotic relationship between philosophy and culture is examined in this section. Every philosophy is an account for or a response to a particular culture, and as a result, they may differ from cultures. Every civilization has a philosophy that directs its values, beliefs, and worldview as well as acts as a catalyst for improvement in the circumstances of its existence. Analytically challenging ingrained social structures, habits, and ideas is what philosophy does. Philosophical inquiry, or introspective critical reasoning, is a mode of thinking that encompasses and expands our mental horizon, examines our presumptions, and defines the beliefs and values that guide our daily actions. Philosophy is the key to unlocking the prison of ignorance, prejudice, superstition, narrow-mindedness, and the oppression of custom. Culture is the fundamental knowledge and the laboratory for philosophers' analytical experiments. Culture is thought to be philosophy's first-order activity. The book makes the case that any truly global philosophy must take into account philosophical traditions from all cultures and geographical regions because by looking for alternative philosophical solutions to some of the most challenging issues facing humanity, we are most likely to find more lasting solutions to some global issues. In this commitment to global humanity, we cannot afford to rely on responses that come from the dominant or one specific culture. However, culture can refer to the set of norms, practices, and values that characterize minority and majority groups. There is a widespread distinct view about the definition of culture, apart from the diversities, culture has certain things in common, and according provides its members with

meaningful ways of life across the full range of human activities, including social, educational, religious, recreational and economic life, encompassing both public and private spheres. (Kymlicka 1996)` provides its members with meaningful ways of life across the full range of human activities, including social, educational, religious, recreational and economic life, encompassing both public and private spheres`. 76).

In addition, does philosophy have an impact on culture, and if so, how? The fact that the question is a little vague may make it seem like this problem is difficult to solve. Does it imply, for instance, to inquire if "philosophy" in a broad sense may (or generally does) influence culture, whether a specific philosophical perspective (such as materialism, positivism, or dualism) has an impact or not, or whether philosophers themselves have an impact or not? Nonetheless, it appears that one can argue for all three, and philosophy acknowledges culture as a valuable asset that should typically be upheld. For instance, people may be able to better understand a culture by considering the general analytical issues that philosophical enquiry raises, such as what a culture takes for granted, what, if anything unites a society, and even whether a culture or way of life is worth preserving. And the responses provided regarding a particular culture may have enormous repercussions for it. A culture can be reinforced by philosophy, and it is fair to argue that many liberal political philosophers have taken on the task—or is it duty?—of defending the worth of liberal political culture and the institutions that are most consistent with it. Rorty's (1979) defense of liberalism is an obvious and explicit illustration of this. He characterized the connection between philosophy and society right from the period of Plato as follows,

Philosophers usually think of their discipline as one which discusses perennial, eternal problems – problems which arise as soon as one reflects. Some of these concern the difference between human beings and other beings and are crystallized in questions concerning the relation between the mind and the body. Other problems concern the legitimation of claims to know and are crystallized in questions concerning the “foundations” of knowledge. To discover these foundations is to discover something about the mind, and conversely. Philosophy as a discipline thus sees itself as the attempt to underwrite or debunk claims to knowledge made by science, morality, art, or religion. It purports to do this based on its special understanding of the nature of knowledge and the mind. Philosophy can be foundational concerning the rest of culture because culture is an assemblage of claims to knowledge, and philosophy adjudicates such claims. (p.36)

The purpose of philosophy is to establish a link between cognitive models of the world and those representations. Philosophy can also challenge a culture's norms or values by supporting the norms or values of another culture while questioning the legitimacy of the culture's norms or values, such as "truth," "objectivity," or "good". Insisting that members of non-conforming communities must at least respect the general requirements of such a culture and that all such norms reflect private conceptions of the good, have no "external" value, and should therefore not be brought into the public sphere, philosophy could (and has) legitimized the dominance of certain cultures. If philosophy allows for the "non-natural," whether its metaphysics is realist or subjectivist, how it perceives the nature and value of the individual, and other factors may all conceivably have an impact on how culture may alter or develop. Sometimes philosophy goes so far as to reject a culture's basic existence (which we see when empires or ideologies, and the philosophers that follow in their wake, refuse to acknowledge the presence of local practices, values, forms of social organization, or traditions). And by expressing and defending a worldview that predetermines what constitutes culture or what constitutes a value within a culture (such as the emphasis on the individual, autonomy, or rights), philosophy may even cause us to become ignorant of the richness and diversity of cultures (over responsibilities).

It may be argued that these consequences are not caused by philosophy per se, but rather by philosophers and ideologies that pass for philosophy. But even if we can draw such a distinction, there is reason to think

that philosophy as a whole does influence culture in some way. By making clear what is at risk or the available options, it can assist people and organizations in responding to cultural change, though sometimes, as Hegel would have it, only very late in the process. Philosophical claims that there are principles or interests shared by all cultures and peoples, that these are issues of shared concern, and that it is feasible to "construct bridges" to access the resources of other cultures may also aid in fostering cross-cultural cooperation.

Moreover, the philosophy of culture is a branch of philosophy that studies the essence and meaning of culture. Philosophy of culture was first recognized as a field of inquiry by the Sophists, who formulated the antinomy of the natural and the moral. According to Hippias (as cited in Woodruff, 1982), such human institutions as customs and laws "often force us to go against nature". Philosophy of culture could be defined as a philosophical conception of the various stages of evolving human culture which was dated back to F. Nietzsche and in part to the Russian Slavophiles. The central issue was now the opposition between culture as an organic whole and civilization, regarded as the manifestation of a mechanical and utilitarian relationship to life. S. L. Frank also represents culture and civilization as two distinct, contemporaneous, and necessary levels in the development of culture. From the Marxist point of view, historical materialism provides the frame of reference for all questions about cultures, such as the relationship between society and nature, the successive development of various forms of social consciousness, and the correlation between nonmaterial and material production. According to Marxism, culture is the historically determined level of social and human development. Being common to all mankind, on the one hand, culture is a class phenomenon; on the other hand, socioeconomic changes result in the formation of new types of cultures. At the same time, each new culture assimilates and elaborates on the achievements of the preceding one.

Relationship between Culture and Communication

Concerning the relationship between culture and communication, LeBaron (2003) argues that "All communication is cultural." Samovar et al. (2000) state that "culture influences language by way of symbols and rules as well as our conceptions of the universe" (p. 123). Besson et al. (2005) point out that "Non-verbal action can be dynamic and spontaneous, but usually it is patterned by the respective culture" (p. 8). They all emphasize the close relationship between culture and communication. Culture influences communication in various aspects. During the process of intercultural communication, there are cultural similarities between different nations but in many cases, there are cultural collisions (Gao, 2005). Gao (2005) mentions that the differences are reflected not only in different pronunciations, grammar structures, and choice of words but also in cultural customs and modes of communication. LeBaron (2003) states that the challenge we are facing is that distinctive cultural differences may cause misunderstanding or even conflict, even though we have good intentions during communication. If we know about differences between cultures, we will develop an awareness that culture influences communication in a way and improve our communicative ability to avoid conflicts when encountering cultural differences (LeBaron, 2003). Culture is a way of life and most cultures was used to send messages to people. This message could be transmitted to the world through the media using the internet: Facebook, WhatsApp, Instagram, Google, Tiktok and Yahoo to mention just a few. Take for example in the eastern and western parts of Nigeria when the king or traditional ruler wants to communicate a message to his subject, he uses the town crier as a way of reaching out to the people living under his domain. The town crier uses his talking drums, iron gong, bells, canon shots, or flute. That is the culture of the people of the community. These activities could also be transmitted through radio, television, and magazine to mention but a few. Again, during the festive period, communication was also made through dances, using masquerade drums and flutes.

5. Conclusion

In the transition to post-modernity, mass media have gone from being one institution among many within our cultural environment to being the very basis of our cultural environment. It is evident by studies that

the further back in history one travels, the less central mass media are to social life and the more central are other social institutions such as the family, the worship places, the school, and the state. But today, these social institutions have been subsumed by, and are largely filtered through, the mass media. More than ever before, the mass media have replaced families as caretakers, worship places as arbiters of cultural values, schools as sites of education, and the state as public agenda-setters. Likewise, the philosophies guiding these developments play a vital role in the *modus operandi*.

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