

## ROLE OF COMMUNICATION THROUGHOUT INTEGRATING PROCESSES

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### SUMMARY

Abstract Based on theoretical perspective of some distinguishable authors in the field of sociology of communication, it will be intended to defend the hypothesis that non-communication between individuals or social groups during socializing processes produces problems related to psychosocial nature. Here, it is not the case that the actors of communication, such as “provider” and “recipient”, face organic difficulties to capture or make their message accessible, but the fact that they do not understand the codes through which they transmit messages and therefore misunderstand the roles as a result of miscomprehending these messages. Exactly, this discrepancy between roles and codes of communication along the socialization process produces a state of “stagnation” of social conventions and confusion of roles. Analyzing the phenomenon in this perspective tends to contribute to the understanding of the Albanian context, as frequent demographic changes during last two decades, inside and outside the territory, have led to difficulties for some social groups or individuals to be integrated into new social realities.

**Key words:** Typology, Identity, Code, Psychopathology, Autism, Transition

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In a sociological context, deviance is a concept that describes different forms of human behavior. (Alkers,1977: 35) These forms are defined by the members of the social system as fallible, ill-received, immoral or illegal. According to them, they create non-compliance and deserve punishment. This concept also includes forms of behavior that are stigmatized and inconsistent to the major part of the society such as: suicide, mental disorder, sexual orientation, alcohol abuse, drugs use, among others.

The study of deviant behavior is one of the critical fields of sociology. As Anthony Giddens (1998:374) says, deviant behavior constitutes a complicated field of analyses because there are as many types of breaking rules, as moral norms and values. Identifying the causation of deviance has attracted the attention of sociologists, as well as psychologists. Therefore, serious studies have analyzed different typologies of conditions leading to these deviant behaviors and social categories exposed to this phenomenon.

One of the common topics of all the sociological perspectives of deviance – positivist, constructivist or radical – is that acceptable forms of behavior are made up by changeable socialization, social learning and the mechanism of social control. Socialization is referred to attempts to teach and learn appropriate norms and values of social roles. Furthermore, key social roles must be defined in terms of specific social institutions. But, the specific content of attempts of teaching norms and values of roles can change or contradict what people expect from these roles. This tension stems by the change between what people expect us to do and what we want to do spontaneously. Or, as Goffman (Ritzer, 2008:374) says, “it exist a critical non-compliance between our multi-human self and our socialized self”.(Ritzer,2008:374) Following this reasoning, it emerges a disorganized structure of functional relations within a family or outside it, creating tensions at different levels. Innumerable weaknesses and breakages of family and social

relations are to some extent the factors of the internal disequilibrium of society. Particularly, this disequilibrium creates tensions appearing at three levels: with oneself, with the other and the group, producing deviant behaviors.

Despite serious attempts of sociologists to identify the source of this phenomenon, the psychological and psychopathologic aspect of these behaviors requires further attention. The problem has been examined to some extent. However, this aspect is strongly emphasized when we come to consider the fact that, although these behaviors have material, economic and social roots, they don't become realities if people don't show psychological tendencies to produce these forms of behaviors. It is well known that deviant behavior can affect in given circumstances even some reasonable man in normal mental state. Then, deviance occurs when he/she acknowledges consciously that it is unavoidable. But these behaviors exceed the limits of normal psychological state so these people start losing control on their own actions and attitudes. Initially, they miss out on the true sense of reality developing psychopathological conditions such as delirium, obsession, amnesia, hysteria, narcissism, violence and any other state that represents someone as a rival, almost as a "monster".

Attempting to figure out the factors that produce this phenomenon, it is worth referring to a group of authors such as Paul Watzlawick, Jurgen Ruesch, Georgory Baterson etc., representatives of the well-known school of Paolo Altos in the United States. They have tried to uncover the sources of these sorts of behaviors. Benefiting from their experience and scientific results in the realms of philosophy, anthropology, sociology, as well as their clinical practices, they have concluded that deviant behavior is largely caused by lack of communication.

Jurgen Ruesch claims: "Today, we believe that communication is the only scientific model that permits us to explain the physical aspects, within the personal, interpersonal ..." (1998 :16) This author argues that psychopathology can be defined as a communication disorder. This

formulation may seem unusual, but if we refer to any psychiatric text and see what manic-depressive psychosis mean, we come across terms like: "delusions", "deliriums", "hallucinations", "memory segmentation" "disordered thinking", "raving", "mental retardation", "self-withdrawal", "exaltations" and many others that are specifically associated with communication disorder. They all imply either the perception is deformed, or expression – that is to say the communication is illogical.

They seek to find the symptoms of psychopathological disorders into the deformations and deficiency related to the functioning of communication system. Concerning the messages communication, they identify three levels: the individual communicates with himself/herself, with other individuals and with broader social groups. Infrastructure of connections that is created during message communication, is designated specifically "social matrix of communication". It enables us uncover the deeper roots of psychopathological occurrences and disorders which stimulate most of deviant behaviors.

Following the above-mentioned authors, communication disorders are caused either by miscomprehension of messages that every person or social group must understand, either by miscomprehension of messages that other people deliver. It is not the case when actors of communication – "transmitter" and "receiver" – have organic difficulties in capturing or making understandable their message. The problem consists of the fact that they don't understand the codes through which messages are transmitted or they don't possess the appropriate codes to deliver their messages. As Niklas Luhmann declares, "the code is a way to distinguish the elements of a system from other elements that aren't part of this system." ( Ritzer, 2008: 344) According to him, no system can use or understand another system's code. Confinement of individual within these codified systems creates problems when during communication they come upon other codes with are not part of these systems.

Besides code, in his work "Rrota e mundimit", Fuga (2007:13) describes the concept of role in the communication process. As he analyzes the source of conflicts, he emphasizes also the role that an actor plays during communication. The role itself is status that the communication actor undertakes, understands and internalizes through messages exchange. This particular role arranges the way of giving and receiving messages. Therefore, it emerges a vicious circle through which the actor participates in communication on the basis of the role that he undertakes for himself. Ultimately, this role becomes understandable to him through the communication process. In this context, this author argues that the individual might not understand who he is unless he gets involved in a discourse that identifies him. At the same time, he might not conceive other people messages without knowing beforehand what he really represents in roles divisions between the communicating actors. Precisely, this non-compliance between roles in the communication process produces deviant behavior.

Psychotherapists of Paolo Altos School underline that if the individual (or the group) undertakes a role that isn't compatible with communication codes of society, or even worse, he isn't clear about his role in this social communication, then symptoms of psychopathological disorder start emerging in his behavior. These disorders initiate, go along with and create different types of conflicts in the everyday life.

This non-compliance between the roles and the codes of communication occurs in those cases when the individual (or even a social group) is confined within a code where his messages are embedded since early childhood or his messages are conceived within a static and long tradition that is unable to suit itself into new realities. Living within closed social circles with fixed moral norms and codes, these individuals or groups start losing the ability to perceive a new world which is different to the one they find themselves. As soon as they leave for some reason their realities, they confine and disengage

themselves from the relations with the outside reality living in the past.

During communication, these people don't get involved in dialogue with others. It seems like they only speak to themselves, so they lose what the psychotherapists call self-correcting ability. They live within their own world and are detached from the outside reality. Therefore, being in these conditions, paranoid personalities spring up; people who think they are always right; consider no other opinion or alternative in social discussion; try to impose their attitude on others; order authoritatively in family, school, etc. When faced to any opposition, these individuals exhibit conflicting tendencies such as: upset, quarrel and contradiction. Above all, versus a disobedient reality, they don't change to adopt themselves into this reality. So they can be even violent as they try to prevail forcefully upon others their convictions.

Following this line of argumentation, Fuga (2007:17), attempting to explain the conflicting nature of Albanian society during the transition period, claims that people affected by this syndrome are mainly those who, for different reasons, have changed residence and their previous status. These categories of people have difficulties in understanding who they really are and what is their mission in the new reality. The surrounding environment is conceptually incomprehensible for them. For this reason, they are panicked that their sent messages won't be perceived by others.

All this happens due to the fact that the communication process is enabled by notions that should be delivered to others. According to Mead's (2001:135) explanation, the others interpret these notions and react based on their interpretations. Based on their interpretation of the situations, the people have their own inherited notions or they acquire new ones. A certain period of time is necessary for socialization and adaptation before the occurrence of the latter variance (acquisition of new nations). Furthermore, we can't percept socialization simply as an unilateral process where the actor captures information, but as a

dynamic process where the actor configures and adapts information based on his own needs. The main concern is not how people create notions and symbols in their minds, but how they learn and acquire them during socialization and manifest them through communication.

Until this process of socialization and unification of notions will happen, these individuals face difficulties in understanding the messages addressed to them; these messages are defined based on the established notions of the transmitters. Such individuals are characterized by a never-ceasing way of speaking; they don't listen to each other; they just aim to persuade the interlocutor about righteousness of their views. They keep living within a continuity of violent experiences. This condition provides them various illusions (e.g. someone is being unfair to them, although no one has the intention to insult or grieve them). So, these individuals show symptoms of schizophrenia and hysteria - characteristics of the pathological forms of communications.

Taking into consideration the above analysis, we will draw some conclusions that can help us describe the basis of deviant behavior which is manifested even in our today's society. We emphasize "our society" because the frequent demographic changes have created difficulties developing the process of socialization. Social life finds itself between attempts of conserving traditional values and tendencies towards new values which are formed as a response to an old lifestyle and as a logical consequence of the overall development of the country.

However, it should be emphasized that it is very difficult to distinguish clearly the values of traditional behavior from the one that is being dominant nowadays. Customary changes constitute a slow process with many oscillations. As Fuga (2004:269) claims, we must accept that actual urban or rural family is not homogenous because its members possess different moral formation. Within a family, there are generations with great life experience and different moral convictions. These distinctions come about eventually due to the fact that they live in

different geographical and social zones and are part of different religious communities. "Implications in distribution of roles within a family develop inarticulate relations between its members creating considerable conflicts. The whole family lives in a continuous state of stress where irritation, lack of respect for each other, neurotic gesticulations, depressive mimic, gossips have completely asphyxiated the ensemble of spiritual and romantic relations," writes Fuga.

In these circumstances, the family misses out its role as the harmonious and warm atmosphere which is the last shelter of psychological well-being, safety and comfort and becomes an arena of daily conflicts becoming the source of manic-depressive types. But, if we refer to Paolo Altos School analyses, we notice that communication itself is not linear, but circular. Based on this reasoning, the causal scheme can't apply in this case because it is impossible to identify all its sources. The causes themselves are produced during a flawed interaction of communication between individual, social group and overall society.

Every psychopathological disorder can't be comprehended outside flawed communication of the human being with oneself and others. Jurgen Reusch (1998) argues that only if the person manifesting disorders that have led him/her to open conflicts with his/her own self, others or whole society, understands internally his/her own self, then it may be intervened in his/her conscience in order to reestablish previous or deprived contacts with others. In these cases, group therapy plays an important role. These group therapies need to be held in psychological services of neighborhoods of the community. Fuga (2007) argues that due to their great impacts on social productivity, some of these services should be financed by the state because this is a strategic issue for the whole nation – the psychic state of its members. But, at the same time, we need to establish some social codes to facilitate communication and roles in the communication process.

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