

DIALOGICAL FOUNDATION OF THE PUBLICIST'S COMMUNICATIVE ETHICS: DIALOGICAL LEVELS OF THE "COMMUNICATIVE PYRAMID"

*Tetiana Khomenko*¹

Abstract

The author discusses important issues of the dialogical essence of thinking and internal dialogism in the moral and ethical journalism. Choosing everyone's ability of monologic revelation as the starting point of her study, the author concludes that these revelations are a kind of reconsidering historical, personal and interpersonal shifts that lead to the desire to learn the truth, to harmonize the vision and understanding of a situation with someone else's viewpoint. In search for the truth, both the publicist and the audience –together or separately – cross different levels of a dialogue as it is presented by the "communicative pyramid" as a model of dialogical communication and the formation of the personality.

Key words: personality, dialogical levels, dialogue, journalism, communication.

Introduction

The depreciation of a Word as a value may be the greatest tragedy of our time, when we observe and experience more and more dangers of free manipulation with the Word and, thus, the consequences of its instrumental and irresponsible use. One of the most important tasks of today's journalism is to emphasize the sacred dimension of the Word. The fulfillment of this task is only possible under the condition of the deep understanding of the liberty of society and of every person in particular. This is liberty, the essence of which is not to disorient an addressee by using the up-to-date arsenal of manipulation, but to help restore the misbalanced axis of our spiritual life and remember the original Word, which generated the absolute, eternal and unchanging truth as the basis and condition of the existence of liberty and the categorical morale of human existence.

Dialogue as a collision of monologic atoms

In the history of world journalism, the comprehension of the world and events in it has always occurred through the prism of the publicist's predispositions, because each publicist looks at the world as a set of evidence for the correctness of his/her theories, which s/he construed as the result of experience, observation, and revelation. Perceiv-

¹ Ivan Franko National University of Lviv, Ukraine, Lviv, Henerala Chuprynyky Street 49, e-mail: homenko.tet@gmail.com

ing the world by means of certain settings, publicists created new – major or minor – forms of worldview. The polyphony of our existence induces self-determination and clarification for the truth of our views, understandings and positions. Combining the introverted and extraverted perception of the world, a person determines their life stance, extending the horizons of knowledge by referring to the stances of other people. Thus, a personality is constantly in a state of dialogue: dialogical self-awareness (autocommunication), communication with the milieu, appealing to the world, conversation with God. Communication can be sensual, linguistic, symbolic, philosophical and historical (meaning the dialogue of epochs via reconsidering them), even silence has its place in the act of communication. Communication is always justified, because it is the only way to the truth. Individual human experience is shaped and developed in the continuous and constant interaction with other individual experiences, since there are no two identical experiences. Therefore, “the truth does not appear and exist in the head of an individual, it appears “among people” who seek the truth together in the process of their dialogic communication” [Bakhtin, 1972].

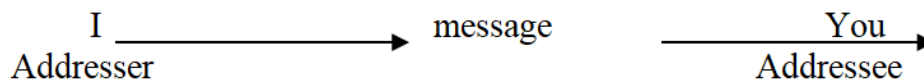
The “common search for truth” is always a movement towards the clarification of specific important issues of our existence, despite the multidimensionality of active thinking that produces concepts, as, according to Martin Buber, concepts become definite, clear and precise, only when they are reflected from other mental ability [Buber, 1995]. This truth becomes a common denominator, and thus, a universal means of solving social and spiritual problems, a reliable basis in all peripeteias, peculiar in rescuing knowledge. Acquired via essential dialogue, it promotes a person to a new qualitative level of communication, i.e. from the level of individuals to that of personalities, because “dialogue between just individuals is only a sketch, but it operates between personalities” [Buber, 1995]. Personalities exchange thoughts deliberately, and, in search for the truth, they follow the path to the establishment of their own judgements. A monologic revelation – or what we often call a monologue – is quite often only an external expression of the internal dialogical perception of circumstances, linguistic acts, and their textual presentation. According to Volodymyr Rizun, “monologue is a one-vector type of communication that does not require a communicative reaction of the communicator” [Rizun, 2000]. At the same time, the researcher points out that among forms of speech, monologue is the most extensive and logically organized message in the process of communication. This is a lifestyle which is not advertised, because it is often not perceived as something special. This is a search for a like-minded person via communication with other experiences (of life, spiritual inclinations, academic views, etc.). One can even assume that this is the essence of life, because this interpretation assures the continuity of generations, thoughts, experiences, and traditions. “Being means communicating in dialogue. When the dialogue ends, everything ends. Actually, dialogue cannot and should not end” [Bakhtin, 1972].

Communication as “unbounded communication” is also defined by Karl Jaspers, who considered mind as the universal will to communicate. Since a person is always oriented at the truth (“the truth is what unites us” – K. Ja.), “communication is a way of discovering the truth in time,” when “a person finds another person in the world as a single reality, whom s/he can unite with in mind and trust” [Jaspers, 1991]. Jaspers makes an important step in interpreting communication by considering transcendence to be it necessary foundation that helps a person to avoid isolation from each other. Analyzing the main postulates of Jaspers’ philosophy of communication, Liudmyla Sytnychenko also emphasizes the importance of meaningful communication, due to which “a person does not feel lonely anymore, because it acts as a point in the development of the whole, which, in its turn, determines the place of each individual” [Sytnychenko, 1996]. So, a person always looks for the truth as a “source of life” – around themselves, in others, even if this is a human or God, “I” needs “you” [Averintsev, 1996].

Actually, it is worth emphasizing on the “I-you-relation” model, since the journalistic

text is one of important links in the communicative scheme, subordinated to the cyclic formula “author – text – reader”. Sergei Averintsev ponders over its dialogicity, and believes that dialogue is a collection of monologic “atoms” which collide in their interaction, but are fundamentally impervious to each other. The concept of the dialogic nature of human life was elaborated by Martin Buber, who chose the peculiar status of human as the main theme in his writings. This is the state when “dialogue” between a human and God, between a human and a human, between a human and the world becomes possible.

In the linguistic model of Roman Jakobson [Jakobson,1996], the “I-you-relations” fit the following scheme:



Adapting the scheme to the topic of our study, we assume that a message is a journalistic text. Notably, Yuri Lotman was right when he considered this communicative model to be too “technical” [Lotman, 1992]. It is also imperfect and even one-sided, if the reverse contact (the addresser becomes the addressee, and vice versa) is discarded. It is only due to this reversion, the concept of the text, esp. the journalistic text, appears: a text is produced by its creator (author) and received by audience (recipient). In the process of this dialogue, it turns out how much the perception of the text and its contents by both parties coincides or not. This is the dialogical way of learning the truth.

Conditionality of internal dialogue in the journalistic text

Regarding the standard scheme of communication by Roman Jakobson, Heorhiy Pocheptsov approaches it as a communicative structure, largely oriented at the interlocutor, and uses the term “oriented communication” [Pocheptsov, 2004], where each component of this scheme is presented in significant detail. The task of detailing is to maximize the effectiveness of communication. Discussing the concept of “message”, he activates the notions of “code”, “context”, “contact”, and emphasizes the necessity of detailing in order to effectively implement the Public Relations processes. This interpretation of the communicative scheme is similar to a massive, and thus often one-sided, informational, intellectual attack, which is related to official monologuing and an incentive to act, but distant from equal communication.

Assessing the linguistic model of communication, Mikhail Bakhtin believed that linguists underestimated the communicative function of the language in it, considering it only from the viewpoint of a speaker, without his/her attitude and interaction with other participants of communication. He criticizes such “fictitious” technical idioms in linguistics, as “listener”, “one who understands” (the partner of a “speaker”), “the integral speech flow,” because of the primitive scheme of communication process.

In his opinion, the scheme “Speaker (active process) - Listener (passive process)” is not false, but it is also not real. A “fictitious” statement is produced, because the listener always keeps to an active position of the answer. According to the author, any appeal causes an answer, and then the listener becomes a speaker. Sooner or later, what has been heard and actively perceived will echo in words and deeds [Bakhtin, 1972].

It is clear that there is a real, active dialogue in which the role of each participant is clearly defined and changes alternately according to the “speaker-listener / listener-speaker” scheme. The significance of this type of communication as an important factor in the existence of society is studied by Volodymyr Rizun. Exploring the nature and structure of communicative process and various communication models (sociological, topological, analytical, socio-cultural, etc.), he points to the complexity of communication process as a systemic, structural, social, historical, and psychological phenomenon

(for more see: [Rizun, 2000] and [Fiszke, 2008]).

But we are interested in a dialogue in which a text is present as a link in the communication chain, and in the force field of which there is the immense number of linguistic subjects. The writing, which composition is complete, continues its life in space and time. Being a condensation of the author's thought, it becomes an independent participant in communicating, although, "like a cue in the dialogue, it is connected with other works or statements: both with those which it responds to and with those which respond to it" [Bakhtin, 1986]. In its completeness, it requires an active, relevant understanding, which is the recipient's decisive step to co-creation. At the level of text, there is a multi-level dialogue: with the author through a positive / negative assessment of his/her reasoning; with other authors and their texts; with texts and authors that shape the recipient's knowledge.

Studying the internally dialogic nature of a journalistic text, we would like to state that it is influenced by:

1. the inclusion of the author into social institutions. The intensity of inclusion into the specific structure of communication defines a range of interests, experiences;
2. the formation of own experience, which is based on the experience and knowledge of predecessors, contemporaries (authorities, ideals, historical data). It is a constant accumulation of information;
3. as a result, it is the amount of the author's knowledge. In his paper "Canonical art as an informational paradox" [Lotman, 1973], Yuri Lotman distinguishes two streams of acquired information. He says that a human used to read only the Holy Scriptures all life long. Today, a human builds an information flow in a different way: s/he increases the number of texts;
4. the process of rethinking on the basis of the acquired knowledge;
5. As a result, this rethinking generates a text. This text should first be regarded as a response to previous statements. It denies, complements, confirms, relies on them, presupposes them to be known, somehow deals with them. Text takes a definite place in the sphere of communication, because it is impossible to determine its position without correlating it with others. The journalistic text implies a response to another recipient / other recipients as well as active relevant understanding that can have different effects, e.g. educational effect on a recipient, his/her beliefs, critical responses, influence on followers. It determines the corresponding positions of others in the difficult conditions of the present.

This is how the pursuit of the truth and the embodiment of the idea of truth in life take place, if it is active, effective. It is always the deepening of knowledge and an infinite number of questions and answers, when the hermetic world of personal monologic experiences becomes hermeneutical, driving a person beyond the limits of self, because the images and concepts become more understandable, accurate, specific, when reflected from someone's ability to think, from another thought. This is also facilitated by such a phenomenon in a journalistic text as internal logic, namely:

1. internal engagement in the topic;
2. the sum of convincing facts;
3. the objective analysis of the past and present experience;
4. the clear description of prospects by means of the objective assessment of the events;
5. searching for flawless definitions;
6. clear logical conclusions.

Actually, we face the technique of thinking, the technique of syllogism. The hierarchical movement from the general to the specific is a technique of the possession of

sylogisms, which, in the journalistic text, should not be developed to infinity. They must be secured by the reliable basis.

The basis is a subject, which governs all logical judgements. The logical presentation of opinions makes the journalistic text perfect, convincing, specific. However, since mind is subjective in the perception of things, the subjectivity of analytical reflection is inherent to journalism in its various forms. Usually, publicists use the inductive method when a set of facts reveals certain generalizations, although it also happens that the author uses facts as arguments to convince that his/her subjective vision is unquestionably objective.

These contemplations drive us to the problem of objectivity in the journalistic text. We can identify three main prerequisites for the truthfulness of journalistic material:

1. The first prerequisite for the truthfulness of generalizations is the true transfer of elementary objective facts, i.e. the achievement of the maximum relationship between the objectively existing phenomenon and its mental reflection.
2. The second prerequisite for the truthfulness of the conclusions is the knowledge of the subject matter which the author writes about.
3. The third prerequisite for the truthfulness of the author's statement is the internal intention of reaching the maximum appropriate contact with the recipient. Therefore, in the journalistic text, the author should avoid such words as "possible" and "probable". Only when a person radiates confidence in his/her statements and the firmness of beliefs, others can follow the person, his/her logic, and ideas, being enchanted by the person's charisma.

Vectors of communication in the context of the "communicative pyramid"

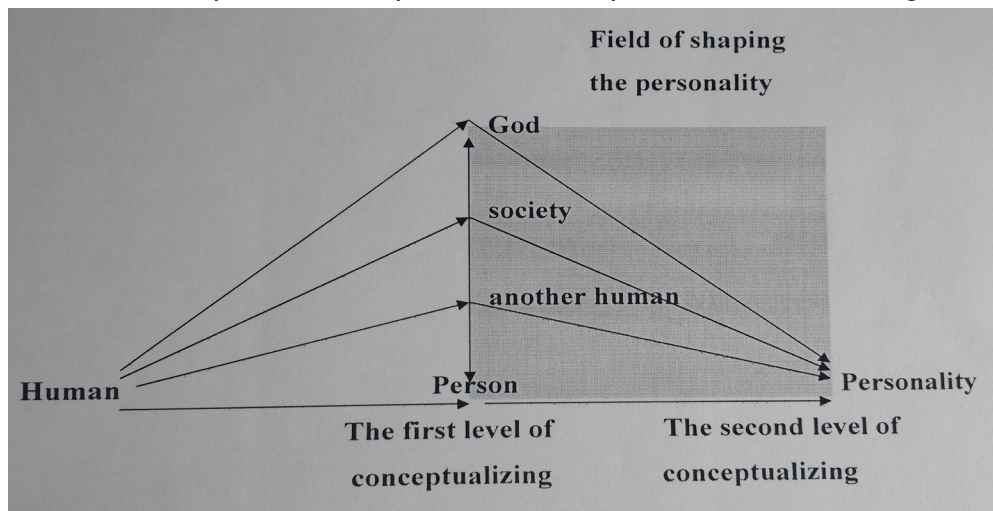
The content of a journalistic text (and any other text as well) always locates the reader (listener, viewer) near the author for the collective (common) identification of fundamental value landmarks. Most often, the very author construes the strategy of presenting his/her own material and constructs the direction of movement for the audience. Authors who are in the force field of moral and ethical journalism consider it necessary not only to move along the usual horizontals of social reflections, but also in vertical dialoguing. In fact, the movement takes place simultaneously both in the vertical direction (transferring knowledge between generations) and in the horizontal one (multiplying and creating new knowledge). The task of this movement is to "preserve and multiply the acquired" [Vovkanych, 1999]. This ideal motion, suggested by Stepan Vovkanych, has undergone deformations under conditions of totalitarianism that stopped the human at the zero point of the coordinates of spiritual development. The start of the action of multiplying, transferring and preserving knowledge is the movement of thought, the movement of the heart, the movement of will, as well as the communicative interaction in the context of spiritual unity, which is not limited to professional or intellectual spheres only. Olha Fedyk motivates four dimensions of spiritual space, which "is decisive in the spiritual functioning of both the nation as a whole and each personality" [Fedyk, 2000]. Activated by the word, it is projected through human existence per se into its linguistic existence. According to Olha Fedyk, the completeness of human existence is ensured via the existential multiplication of dialogical levels in the cognition of the inner and outer worlds. In her book "Language as the Spiritual Approach to the World (Reality)" [Fedyk, 2000], the author presents the vectorial model of communication, which includes four spiritual vectors, finalized in the word. These are the very vectors that shape the basis of the philosophy of communication in general, and it is especially relevant for the "I-you-relation". Schematically, Olha Fedyk describes these communicative streams as four spiritual vectors of the direction of speech:

- a. human —————→ God;
- b. human —————→ human (other);

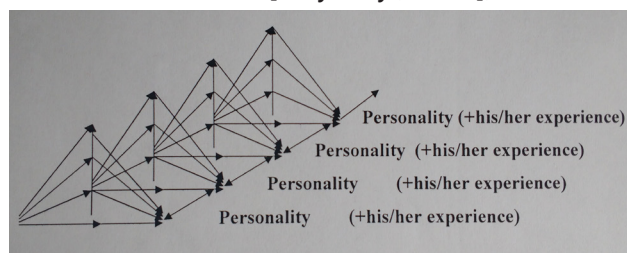
c. human → reality;

d. human → human (as an inner talk with yourself when the spiritual “I” is identified (All the explanations are mine – T.Kh.)).

The magic number “four”, which means the orderly infinity of the world, is a comprehensive and exhaustive symbol, and in this case, it fully corresponds to the model (four-dimensional) and the spiritual space of the nation, and the spiritual completeness of each person in particular. By modifying the vectorial model of communicating by Olha Fedyk and taking into account the philosophy of communication, we would like to offer our version of the perfect creative communicative process, which is called a “communicative pyramid.” Recalling the question of learning the truth via the reflection of thoughts from another mental ability, from the experiences of ours and others’, we think that the progressive, creative elaboration of reality, cultural, historical and academic conditions, the direction of our spiritual development can be expressed in the following scheme:



The scheme explicates the horizontal level of accumulating knowledge (as Stepan Vovkanych states) and the vertical level of human spiritual growth. Ideally, this model can be considered a model of a human’s moral perfection or a model of shaping a Personality. The absence of one of the vectors or the deliberate avoidance of any communication vectors can destructively affect the formation of the dialogical nature of learning the truth, as well as the formation of self-estimation. We also suppose that the multiplication of dialogical levels in the communication process happens at various levels: from the simplest communication between two equal partners to a much more complex dialogue between two (and more in a polylogue) personalities and their experiences. Given the awareness of necessity for moral perfection, the sense of necessity for self-perfection and spiritual growth, these experiences overlap and reinforce each other mutually. The multiplication of dialogical levels suggests a search for someone else’s trust, which is always a reflection of, e.g., someone else – an “other” one – in oneself, an imprint of the world in oneself that ultimately leads to self-completion by getting compacted, concretized and clarified in displaying the self in God’s essence. Ivan Ortynskyi calls this process “the projection of man into the future” [Ortynskyi, 1997], which we can demonstrate as:



Actually, it is the very personality. Arguing on the influence of journalistic ethics on shaping the humankind’s ability to feel the truth, Yosyp Los emphasizes that “the

essence of history, i.e. its moral progress, is manifested through a human as a Person” [Los, 2008]. Therefore, motivation in journalism should have, first of all, a human, spiritual, and moral character in order to consider and perceive a human as a spiritual Person, but not as a being, as a goal and a means for its achievement, and thus, as a Personality whose formation field is the field of reflecting his/her thoughts from the thoughts of the “others”.

Conclusions

The ascending line of axiological orientation, which keeps the foundation of a journalistic text, serves as an indicator of qualitative parameters for the development of the author’s thought. The author along with his/her audience dialogically communicates according to the ascending line of axiological orientation. The author chooses the object of analysis and generalization which is artifacts possessing temporal, spatial, moral and ethical parameters. Every artifact is understood as a piece of life, the result of a certain action, development, life process; thus, it also has the qualitative dimension. Moral and ethical journalism encourages a human to construct his/her own and consciously accepted hierarchy of values and, thus, construct oneself. The construction of a human involves each person, as it shapes a Personality that is responsible for the choice of vectors of his/her communication. According to Jadwiga Puzynina, publicists employ the ethics of linguistic contacts, which aims at making a person sensitive to values and anti-values, and enrich their reports with evaluations of our lives and actions. Therefore, within the limits of an utterance, it is essential for the author (addresser) to exercise the skill of presenting a range of evaluations and emotions, as well as that of being tactful, choosing an appropriate style, feeling the need of the situation and the addressee [Puzynina, 1997]. This contains the basic meaning of communicative ethics, which, in the “I-you-relation” system, refers both to the addresser and to the addressee, since it makes them equal interlocutors, who are responsible for the expression and interpretation of the message, for the word pronounced (written) and the word heard (read). Thus, the ethics of linguistic contacts is the care for the axiological maturation of the human mind, as well as for the maturity of linguistic interactions.

We can also conclude that today’s journalism, especially the moral and ethical journalism, is a struggle with the complex private non-liberty of being attached to ideological stereotypes, which are numerous now and which create an illusion of the boundless liberty of choosing a lifestyle and of remunerating the lost via the excessive – and often meaningless – consumption of information. The denial of the connection between liberty and moral law, which offers an opportunity of an equal choice of both the good and the evil, restricts a person from spiritually enlightenment and the understanding of the own self-value. The internal dialogical essence of a journalistic text develops by following the axiological ascending line, which enables a thinking human to experience and understand the liberty of his/her private growth to the level of his/her Personality. It is the growth that transfers from being aware of the value of oneself to being aware of the value of oneself in society as well as from the non-liberty of standardized thinking to reaching the High Truth.

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