

TOGGLING THE MESSAGE TO ONTOLOGY

Ștefan VLĂDUȚESCU , Ph.D., University of Craiova, Romania

Abstract

This study falls on the border between the ontological axis and the epistemological axis of the consolidated science of communication. It is an x-ray of how the message is perceived at the beginning of the third millennium. The method of investigation is meta-analytical of comparative type. In essence, the alternative is to face the interpretation of the message either in a metaphysical key or in a dialectical key. It is concluded that after the year 2000 from the area of epistemology the interpretation of the message passes to the area of ontology.

Keywords: message, communication, metaphysics, dialectics, epistemology, ontology

1. Introduction

In a previous research (Vlăduțescu, 2013) dedicated to making a map of the field of communication, we analyzed “Traditions Matrix-Standard” of Robert T. Craig. We have shown that an alternative to the model proposed by the renowned American specialist may be our model entitled “Axes Matrix-Standard”: “the standard of axializing the communication universe. In communication we identify 15 axes: communication ontology-A1, communication epistemology-A2, communication methodology-A3, communication axiology-A4. There are 8 soft axes, namely: communication history-A5, communication psychology-A6, communication sociology-A7, communication anthropology-A8, communication hermeneutics-A9, communication praxeology-A10, communication ethics-A11, communication logics-A12, communication ecology -A13, communication philosophy-A14, communication law-A15.” Noting our reconfirmation of his theory, Robert T. Craig accepted the possibility of an axial standard of the field of communication (Craig, 2015).

The message is in the center of communication, but the science of communication has lately turned its attention to its own message. Therefore, in its conceptualizing evolution it has not come to this day to conceptualize the problem of the message. It is only at the intersection of the nihilistic deconstruction, produced by Nietzsche, with the nihilistic establishment of the situation of theoretical hermeneutics and factual hermeneutics, made by

Heidegger, that it becomes possible and efficient to highlight the message. Gianni Vattimo shows that the continuity between them (Nietzsche and Heidegger) is nihilism, understood as a true ontology of being, as a new thinking of being, capable of situating itself beyond metaphysics (Vattimo, 2020).

Martin Heidegger conceived of metaphysics as a thought that identifies being with being. Generic Nietzschean-Heideggerian nihilism goes beyond metaphysics. The new thinking, the new ontology considers that the being is not confused with the being. Heidegger, in asking the question, forms (in "Being and Time") what he calls an "ontology of Presence", a new ontology: "Ontologie des Vorhandenen" (Heidegger, 2013). The event is the pure presence, but before the event is found the language of the one for whom the event emerges as an act from the potential of the presence. The exact event of the being - the message - is at the heart of the new ontology. But the message cannot exist without the language in which it is put into discourse. The ontology of presence solves both the occurrence of being being time and the existence of time as a language that is "a home of being." Gadamer is the one who sees as the essence of "Sein und Zeit" that "being is time".

2. The new ontology

The new message ontology must be thought of dual: as presence and as language. A work that goes in the direction of presence from Heidegger's ontology, but which does not start from the presence in language, but from metaphysics, is a "metaphysics of presence". By overcoming the spatio-temporality imposed by the Ego by leaving the field of knowledge, one can reach the presence, that field of contemplative living. Presence as contemplative living is purification, and as purification is beautiful thought (Stănescu & Suci, 2018; Hristea & Colhon, 2020). When the beautiful thought is purified until it reaches what is simple, it passes to intuition.

The method of reaching the presence is intuition. In the intuition of what is simple we meet the Presence, the road to the Presence being an endeavor of eliminating everything that is related, of knowledge in general. In the joy of living the Presence nothing is known. The first step towards purification in order to reach the Presence is There are those few moments when the man overcomes the concern. Presence and care (concern) are Heideggerian anthological concepts. The metaphysics of presence is a contribution to the ontology of presence. Metaphysics is understood not as knowledge", but pure living, aiming at overcoming existence, capturing a world that is beyond space and time, an immutable, eternal, absolute world.

Although in the metaphysics of presence knowledge is removed and with it any relationship (Vlad, 2017; Li, 2021), any connection with the phenomenon, before taking the step towards the message as the founder of the meaning of being, the contemplative experience is diverted to "immutable, eternal absolute". By abandoning by presence the core of metaphysics, however, the step towards

the message is not made, because the problem of language does not arise, which annuls in the presence the eternal, the immutable and the absolute. The ontology of presence cannot be reached, because the approach cannot be detached from the metaphysical or, when it is detached, it returns quickly and unmistakably. Likewise, unilaterally, the issue of the ontology of presence from another direction. This, starting from Eminescu's thesis that "language is our master", brings language to the presence. The Life of the Being appears as sealed by an invisible historical language. In order to decipher the ontology of presence, it is necessary to work on a grammar of presence. A whole grammar of the Presence, for our language, does not exist and undertakes to build it. In this endeavor we are asked to start from personal encounters with existence. Even if the enterprise does not build a "grammar of Being," it manages to convey that sense of chance on which any message is based. The attempt at the grammar of presence contains the possibility of the message and is thus part of the continuation of the new ontology.

The new ontology deals with being as chance, as a way of reality to be configured in a very specific way to the "situation of the age". Like any situation, the "situation of the age" (as Vattimo calls it) comes from the epochs that preceded it. In our opinion, the situation of understanding is always a situation of understanding the past, no matter how close and related it may be to the present. We understand history, we understand a book, we understand the previous line in the current dialogue, in a word we understand the precedent. What Vattimo calls the situation of the age is what M. Heidegger and H.-G. Gadamer designated by the hermeneutic situation: that positioning that is not allowed to be taken into account in advance and is not given, but which is the only one that allows the explanation of the discourse and the understanding of the message.

After all, the precedent must always be understood. Only the precedent is and can be understood. Only he is prepared for the pre-winding. Comprehension can only occur in the conditions, limits and requirements of a hermeneutic situation. The needs of comprehension that make up the precedent find their convergence in the hermeneutic situation. The new ontology thinks the being. To think of being, as think states G. Vattimo (2000), means to listen to the messages (sn) that come from those previous epochs and those that come from others, even contemporaries - from the cultures of some groups, from the languages of those "other" cultures that the West encounters in its act of domination and unification of the planet from the sub-cultures within the West itself that are beginning to speak. he gives himself to us, in our concrete experience today.

As long as philosophizing is a conceptual organization of experience and cogitative material, so long as it needs a concept of message, for one cannot understand messages that belong to being and that constitute its meaning without a concept of message. These messages represent the theme of a post-

metaphysical ontology (Rimkus, 2020; Sayyari, Keimasi & Motaghi, 2021), it mean a dialectical ontology. However, neither Vattimo nor the philosophy around him, hermeneutics, deconstructivism, pragmatism configured a concept of message. The message as a theme must start from the fact that Vattimo highlights, that in these messages no essence, no deep structure or necessary law is revealed: in them some historical values are announced , some configurations of experience, some symbolic forms, which are traces of life, concretions of being, which must be listened to with piety, with that attention full of devotion that the traces of the lives of our fellow men deserve (Călin & Bîrsănescu, 2017; Gioroceanu, 2018; Vlad, 2021).

The message must be listened to with piety. The path to the message is not governed by any categorical imperative. It is free of pressure. The interpretation that leads to the message is made possible by the freedom of the interpreting being to understand the being. The message is on a rational path. The path to the message is a path beyond metaphysics. The path to the message is the one that discovers the being from the expressions of the being (books, documents, dialogues, etc.).

3. Conclusion

The essential mutation that took place at the end of the second millennium and the beginning of the third millennium is the fact that the message is no longer interpreted primarily in the key of knowledge, but in the key of existence. We consider the basis of judgment to be the fact that life on earth was abruptly endangered by nuclear weapons. At the end of 2000, there were enough weapons on Earth to destroy life on the planet in a war. People then understood that their existence was in danger. From that moment, the flows of messages passed from the interpretation in the sense of knowledge (of epistemology) to the primary interpretation in the key of existence, of survival (of ontology). From the metaphysics of knowledge to the dialectic of existence.

Thus, today talking about the message means being outside metaphysics. The end of metaphysics, proclaimed by Heidegger, is the beginning of attention to the true message of being. The discourse of metaphysics was directed towards essences, towards the immutable. The new ontology goes beyond the ambiguity of the discourse that is clearly intended, but remains metaphysical. "Essential" structures are pushed into the background by a message that expresses a being in front of the being and in the course of history. The new ontological content called message expresses being as chance. He legitimizes himself in living the ephemeral as essence, in the deeds of the being, in reading the signs of the times. The ontology in which the message works is an ontology of actuality. The message exists only in a hermeneutic situation. The delicacy, ease and generosity of the new philosophy "founds" the listening to the messages. The science of communication is no longer grounded, it is grounded in raising the message. The

new philosophy arises while the message is constituted as obedience and attention to the being.

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