

THE WORD THAT ENSLAVES OR THE WORD THAT LIBERATES?

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Abstract

On the basis of summarizing the experience of global journalism the author raises the problem of using of the Word to determine meanings of life, improvement of human, ensuring productive relations between nations and civilizations.

Key words: truth, morality, responsibility, dignity of creative person, information, paradigm

Truth is the highest moral ideal. Since oldest times it has undergone different, sometimes contradictory interpretations. Sophists, for example, juggled paradoxes and ambiguous words without finding the truth or worrying about good, and caught "in their nets fools, alluring them by expected great pleasures". On the contrary, Socrates insisted on needed in order truth, was fair while using words and warned against destroying the soul.

In new times American philosopher William James tried to prove, that truth must be instrumental or functional: school of pragmatism taught, that truth was measured by its pragmatism, usefulness and feasibility.

Behind scientific-philosophical and current view on this problem, let's find out the essence of the religious truth, as firstly, it is necessary to save the person as an individual, because he became indifferent, degenerate, simple, scarecrow. Secondly, progress is inseparable from the theological dimension of life. When we ask the question, concerning the progress, the first question is not "How many?", but "For whom?"

We should try to feel more fully moral responsibility, developing understanding what is good and what is bad, what is eternal and what is temporal. The Ukrainian scientist Pamphil Yurkevych, a spokesman of "philosophy of heart" wrote:

Truth is absorbed by a person, becomes her inner acquisition, her treasure only when it doesn't touch person's heart. ...Peoples' thoughts do not interest us themselves, but depending on the fact whether they are real, heartfelt conviction of a person. We are interested not only in the person's thought, but the attitude of the person to this thought – whether truth worries the person's heart [Samchyshyn, 1985, p. 292].

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Truth has religious, philosophical, scientific, life dimensions, it is not only cognitive phenomenon, but first of all moral. A spokesman and founder of the opinion journalism Mykola Shlemkevych claims:

There is different truth in the spirit. There is dogma truth, that heaven or earth force says to recognize it... We are talking about logical and mathematic axioms—truth that are determined by complete mental clarity and expression. There is truth – conclusion... And there is intuition – truth, and we believe it without proof, believe from some internal demand... [Шлемкевич, 1949, p. 5].

If you don't search for truth daily, you can lose it daily, it becomes abstract; at the same time it schematizes, if it isn't filled with love and charity. Western positivism and Marxist "utopia" have common roots in the subject consciousness. Meanwhile, the world which lacks truth of faith or altruism is an inhuman world.

Let's refer to the thought of a famous Polish producer, essayist, and scientist Krzysztof Zanussi:

If being Christians we'll agree on the basis as neighbour to neighbour, but not as a producer and a consumer and not as a leader of the herd, there is hope that going this way we'll build the basis of a better world than we inherited from our relatives. We need to get rid of fear before coming things and feel hope in our heart that the world can be better, because it was worse once [Zanussi, 1996, p. 257].

The world opinion making press more and more often publishes problematic materials, which fully discuss this problem. The word today, being cut off from spiritual culture, becomes frightening weapon of man against man, nation against nation, becomes password for the evil. Let's give attention to the opinion of Václav Havel:

Words that electrify society with their freedom and truthfulness are matched by words that mesmerize, deceive, inflame, madden, beguile, words that are harmful—lethal, even. The word as arrow... The words of Lenin—what were they? Liberating or, on the contrary, deceptive, dangerous, and ultimately enslaving? My own impression of these words is that they were invariably frenzied. And what about Marx's words? Did they serve to illuminate an entire hidden plane of social mechanisms, or were they just the inconspicuous germ of all the subsequent appalling gulags. And what about Freud's words? Did they disclose the secret cosmos of the human soul, or were they no more than the fountainhead of the illusion now benumbing half of America that it is possible to shed one's torments and guilt by having them interpreted away by some well-paid specialist? [Havel, 1990]

Practically nearly all Russian journalism during current times is affected by imperial motives, rejection of values which became the orientation of the Ukrainian society in the context of European community. That's why "the army of the word" (the most resonant representative Dmitrii Kyseliov) causes conflicts, deprivation of own people and neglect of other nations. This is the continuation of the role of journalists, who "made" barbed wire for Lenin-Stalin Hulah, who prepared concrete for Hitler's crematorium, then for Berlin's wall.

Today, a significant part of journalists is imposed by the kitsch, extreme selfishness to the attitude towards the reality, being covered by the attractive ideologies of liberal democracy.

Truth makes people authentic; they are taught dignity, purity and transcendence. The crisis stops being critical, if her source turns out and phenomena are seen in their integrity. Therefore, people learn how to exist in time, be truthful. Rich, spiritual energy is created through thinking people. Being the most perfect self representation of the journalist the word must be of high quality. Then the thought will be not only accurate and deep but passionate, inspired by the developed imagination. Operating the words of high quality advisedly and nobly we raise worth of our heart, beauty and power of thought.

Let's mention R. W. Emerson:

A man's power to connect his thought with its proper symbol, and so to utter it, depends on the simplicity of his character, that is, upon his love of truth, and his desire to communicate it without loss. The corruption of man is followed by the corruption of language. When simplicity of character and the sovereignty of ideas is broken up by the prevalence of secondary desires, the desire of riches, of pleasure, of power, and of praise,—and duplicity and falsehood take place of simplicity and truth, the power over nature as an interpreter of the will, is in a degree lost; new imagery ceases to be created, and old words are perverted to stand for things which are not; a paper currency is employed, when there is no bullion in the vaults. In due time, the fraud is manifest, and words lose all power to stimulate the understanding or the affections. Hundreds of writers may be found in every long-civilized nation, who for a short time believe, and make others believe, that they see and utter truths, who do not of themselves clothe one thought in its natural garment, but who feed unconsciously on the language created by the primary writers of the country, those, namely, who hold primarily on nature [Emerson, 1892, p. 32].

Where do modern changes in the international arena lie? The world moves from sudden crisis of globalization and enters the phase of rough geopolitics.

Deceit of a new, better world fell first of all under the hits of global terrorism, then under the attacks of global financial fraud. It's interesting that both these attacks on mother globalization became the case of its own children. There wouldn't be Al-Qaeda's web, if there were the Internet, freedom of communication, travels, lulling responsiveness, which acted in the atmosphere of "eternal peace". There wouldn't be any crisis of the world system of financial institutes if first they didn't appear and got the status of the universal banks, there weren't any possibility of speculative circulation of new tools, that are impossible to really control by the state institutions and finally, if globalization didn't make the culture of temporality, hence – avarice, cynicism, arrogance, bragging, tax paradise and business unbridled. Thereby, globalization made in itself gene for self destruction, as it is built on utopia [Szczerki, 2012].

Neal Gabler, a senior fellow at the Annenberg Norman Lear Center at the University

of Southern California, touches one more very important problem:

The ideas themselves could even be made famous: for instance, for "the end of ideology," "the medium is the message," "the feminine mystique," "the Big Bang theory," "the end of history." A big idea could capture the cover of Time – "Is God Dead?"... There is the eclipse of the public intellectual in the general media by the pundit who substitutes outrageousness for thoughtfulness, and the concomitant decline of the essay in general-interest magazines. And there is the rise of an increasingly visual culture, especially among the young – a form in which ideas are more difficult to express... And that's just the point. In the past, we collected information not simply to know things. That was only the beginning. We also collected information to convert it into something larger than facts and ultimately more useful – into ideas that made sense of the information. We sought not just to apprehend the world but to truly comprehend it, which is the primary function of ideas. Great ideas explain the world and one another to us... We have become information narcissists, so uninterested in anything outside ourselves and our friendship circles or in any tidbit we cannot share with those friends that if a Marx or a Nietzsche were suddenly to appear, blasting his ideas, no one would pay the slightest attention, certainly not the general media, which have learned to service our narcissism... What the future portends is more and more information – Everests of it. There won't be anything we won't know. But there will be no one thinking about it. Think about that [Gabler, 2011].

Finally let's cite British historian Neal Ferguson:

There was a time when we believed in Western civilization... Renaissance, Reformation, Scientific Revolution, French and American Revolutions, Industrial Revolution, Electoral Reform – the big "Rs" of the West's ascent – were noted, memorised and then "discussed" in innumerable essays. And then something changed. After around 1960, the word "civilisation" slumped in popularity. Universities – beginning with Stanford in 1963 – ceased to offer the classic "Western Civ" history course. To the generation that came of age protesting against the Vietnam War, Mahatma Gandhi had been right when he implied that "Western civilisation" was a contradiction in terms. It was nothing more than a euphemism for a blood-steeped, bomb-dropping imperialism.

In British schools, too, the grand narrative of Western ascent fell out of fashion. Thanks to an educationalists' fad that elevated "historical skills" above knowledge in the name of "New History" – combined with the unintended consequences of the curriculum-reform process – most British teenagers now leave secondary school knowing only unconnected fragments of Western history.

A survey of first-year history undergraduates at one leading British university revealed that only 34 per cent knew who was the English monarch at the time of the Armada, 31 per cent knew the location of the Boer War and 16 per cent knew who commanded the British forces at Waterloo. In a similar poll of English children aged between 11 and 18, 17 per cent thought Oliver Cromwell fought at the Battle

of Hastings.

Throughout the English-speaking world, moreover, the argument has gained ground that it is other cultures we should study, not our own. The musical sampler sent into outer space with the Voyager spacecraft in 1977 featured 27 tracks, only 10 of them from Western composers, including not only Bach, Mozart and Beethoven but also Louis Armstrong, Chuck Berry and Blind Willie Johnson. A history of the world "in 100 objects", published last year by the Director of the British Museum, included no more than 30 products of Western civilization [Ferguson, 2011].

In our opinion, the paradigm of development of the world should have the following model:

1. Religion (theological dimension of life)
2. Culture (symbols, heroes, tradition, values)
3. Nature (harmony with the universe)
4. Family (basis of the social organism)
5. Nation (as indestructible and eternal spirit)
6. Justice ("moral minimum")
7. Social and political factors
8. Economy (as the culture of economic and political relations)

In the context of this paradigm the scope is to achieve a fair order, the social charity, and the civilization of love. This is the organic principle of life, notably of God. While the existent paradigm and the scope of the materialist project consists in conquest of others, in enjoyment of life. Today we see it as followed:

1. Politics (sphere of egoism or violence)
2. Economy (property, success, efficiency)
3. Civil society
4. Democracy (or totalitarianism)
5. Constitutional state
6. Militarization of society
7. Mediatization of politics and of public life (permanent intensification of passions)

It's necessary substantially change the system of journalists training in High school, which has to become smithy noble thoughts. As Ukrainian essayist and writer Vasyl Barkasaid: "Education doesn't lie in university diploma but in ability to see great truths." For example: in our eyes commercial-manipulation civilization disappears from the historical arena; dominance of the West, which lasted 500 years is over. Putinism, on the other hand, clings the criminal past. So, more and more people nowadays make sure that communism and capitalism are twins, which from different sides accelerate the process of complete spiritless of modern societies. The journalist-

thinker has to see these processes... Modern journalists, as a rule, do not wish for taking as a guide the best samples of worldview journalism, which was and is still represented by the spokesmen of the word which liberates but not enslaves. Let's mention at least Italian D. Mazzini, Irish E. Burke, American R. Emerson, Columbian G. G. Marquez, Czech V. Gavel, Bialorussian S. Alexievitch, Ukrainian Ye. Sverstiuk, Polish R. Kapuscinski, French A. Frossard, Argentinian E. Sabato, German M. Dönhoff, who interpret their journalist (as well as literary, cultural, philosophical) activity as a mission. "Modern person is striving awaken thought" (Octavio Paz), "Connection of faith and science could give the orientation for a modern disorganized person" (Ye. Sverstiuk). People serve the ideal by doing good, discovering the truth and making beautiful. Rejection from conscientious, productive thinking is equivalent to spiritual bankruptcy.

The spirit of the time is changing. We are beginning to realize more profoundly that the purpose of history is moral progress. Technology is just a means of making life better. The 21st century must become a century of rehabilitation of goodness, because only moral values can save the world. The integral truth of things is the truth of the spirit. The ultimatum purpose of life is a spiritual one:

- The truth will liberate us, indeed;
- Labor gives birth to wisdom and purity;
- There is nothing more valuable in the life of the person than justice;
- We must derive traditions from the pure source.

The world accumulated big storehouses of wisdom, people should only open them, take them as an orientation. As it is known, the Golden age of journalism is the XIX century. It should be say that the materials of an English newspaper "The Times" influenced the whole world policy. Journalists must synthesize for themselves the best samples, and opinion creative press must stop with primitive criticizing, which is essentially repressive.

Journalism today lacks first of all morality, there is an absence of a suitable type of mentality. Good journalistic practice can be provided by the person who uses the highest ideals, feels justice, and knows the problem very well and who is always ready to assume moral responsibility. When we repeat that the main aim of the mass media is to serve truth and justice it means that we must awaken a wish to believe in a better world and this wish will grow into the possibility so that we can cherish such a belief. Francis of Assisi discussed in the 13th century the responsibility of bringing Truth to the places where Lies rule, of bringing Faith to the places where there is Doubt, of bringing Accord to the places where there is Discord, and of bringing Hope to the places where Despair dominates. It can become a creed for the role and responsibilities of all journalists today.

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