

# THE RELATION BETWEEN COMMUNICATION AND TRUTH IN TODAY'S WORLD

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**Abstract:** *Our research starts from the premise that the act of communication, in today's world is, paradoxically, shallow, lacking determination, and having no more than a functional, pragmatic nature. Thus, in the absence of genuine communication, we cannot speak of truth and the changing of consciousness.*

*Therefore, we consider that the greatest danger for our world is the blocking of communication, and of dialogue as an opening for new horizons for achievements and resignification of the human values. Maybe <<the best of possible worlds>> would be the one in which those who talk communicate and understand. Finding what is true (for man and the social world) is possible through genuine communication with one-self and with the others, by rediscovering the man on the path of culture and education for the true values.*

*Scaling the life horizons and moral regeneration are still structurally bound to the establishment in the truth, and in the world of consciousness values.*

**Keywords:** *truth, communication, consciousness, value, education, culture, today's world.*

**„Each community of interests knows only its own goals, lives only for them... Nobody wants to “see” (in terms of value) the great connections of the entirety... It is surprising that in period abundant with followers and party leaders, the lack of citizens and statesmen is deeply felt”<sup>1</sup>.**

**Nic. Hartmann**

Throughout our history, the connection between a human being and their neighbour had something inherent and was carried out within communities which granted the individual's safety, within common institutions and common spirit. Even the solitary felt somehow protected

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<sup>1</sup> N., Hartmann, Ethik, Berlin, W.de Gruyter, 1935, p.13-14.

in their isolation. The fall we live today is mainly expressed by the fact that people understand each other less and less, they meet and part indifferently, that any loyalty and community is no longer undoubted, do not inspire absolute safety.

We live today, as “post-modernist world”, in a different horizon of expectation, which highlights a reversed phenomenon to the one once called by Max Weber the “disenchantment of the world” (Entzauberung der Welt), namely: the re-enchantment of the world, present in the various forms of the loss of the sense of values (and of the sense of history), among which: deterioration of the language in the public speech; lack of measure and weight in evaluation; weak concern for identity and authenticity, ideal and permanence of history; situations lacking the consciousness of value in the human behaviour (individual and collective).<sup>2</sup>

But the most significant phenomenon is the one called “passing near something”: “Countless people meet other people. Few are those who really “see” in terms of value... Isn’t it the climax of the absurd as each knows the desire of the other and still they pass farther without seeing that a human being remains alone in the hidden pain of their solitude?”<sup>3</sup>

The individualistic alienation and disunion represent the foundation of any “policy”, of any “social community” of our age. We are too social because we are too isolated and alienated. The hegemony of “the social” over the contemporary consciousness bears something crushing like a nightmare. This exterior “social” hides and consumes all genuine, ultimate realities. All genuine, ultimate values are replaced by the fake and exterior value of the “social”. The “social” nature of the conscience, which dominates at present, hides the creative secret of the communion, it denies and rejects the cosmic nature of the human being and of the society, detaches itself from the organic roots of the communion. The human being isolated in what is exclusively human and in exclusively human relationships, cannot comprehend the secrets of the communion. The man of the positively-sociological conscience does not know themselves and their kin, does not comprehend the world and their connections to the world.<sup>4</sup> The recognition of the interior man in their unrepeatable individuality and unrepeatable qualitative nature, in the uniqueness of

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<sup>2</sup> Al. Boboc, *Modern culture and “tradition of culture”*, Cluj-Napoca, Publishing House of Grinta, 2008, p.170.

<sup>3</sup> N., Hartamn, *op.cit.*, p.12-13.

<sup>4</sup> Berdiaev, N., *The sense of creation*, Bucharest, Publishing House of Humanitas, 1992, p. 263-267.

their vocation and place in the world involves the metaphysical recognition of the interior order of the world, of its hierarchic organism. *Such authentic hierarchism and metaphysical aristocratism have always been the origin of any greatness in the world, of any enrichment of the human life's qualities and values, of any movement in the world.*

**The redimensioning of the life's horizon, the moral regeneration are structurally connected to the positioning in truth and in the horizon of the consciousness of values.** As Hegel stated: "man must honour himself and deem himself worthy of the highest. He cannot think highly enough of the greatness and power of his spirit"<sup>5</sup>.

The crisis experienced by today's world causes incertitude and anxiety, frustration and phenomena of superficiality and marginality. The retrieval of the authentic (the human being and the social world) is possible by means of genuine communication with oneself and the others, by means of the rediscovery of the man on the path of culture, education for genuine values. "Our chance is education", J.S. Mill wrote in his famous essay "On liberty", "education is what differentiates us as individuals, as peoples"<sup>6</sup>.

We should remember the advice of a great philosopher, who studied at some point (in the 40's of the 20<sup>th</sup> century) the "crisis of the European human existence", and who said: "The European people have only two ways out: or the decline of Europe in alienation related to its own rational sense of life, the fall into hatred against the spirit and in barbarism, or the rebirth of Europe in the spirit of philosophy by a heroism of reason"<sup>7</sup>.

The same author added: "the greatest danger threatening Europe is fatigue. Let's fight against this danger of all dangers, as "good Europeans", revived by the bravery that any fight, even without end, cannot frighten". Perhaps the greatest "danger" (that Hursell mentioned) is not fatigue, but the blocking of communication, of dialogue as opening to new horizons of achievements and resignification of human values. **Perhaps "the best of possible worlds"<sup>8</sup> is that where those who talk communicate and understand.** And this is because only genuine

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<sup>5</sup> G.W.F., Hegel, *Encyclopedia of philosophic sciences I*, Bucharest, Publishing House of the Academy, 1962, p. 36.

<sup>6</sup> J.S., Mill, *On freedom*, Bucharest, Publishing House of Humanitas, 1995.

<sup>7</sup> E., Husserl, *Die Krisis des europaischen Menschentum und die Philosophie/*, (The crisis of the European humanity and the philosophy) Publishing House of Paideia, 2003, p. 68.

<sup>8</sup> G.W., Leibniz, *The Leibniz sense of this phrase is ontological, not moral*, Iași, Publishing House of Polirom, 1997.

communication is meant to lead to the truth. We strongly believe that this is the key to understand today's world. Only such communication can trigger a change in consciousness.

The solar position of the truth in the structure of the ideational horizon of the human existence entails a significant duality, in its own behaviour, between the object's conscience and the self conscience, by means of which what is "true" is achieved only along with the effort to achieve it. This is because such case involves something more than a matter of knowledge. Conscience usually contains the determination of the knowledge's moment: "at the same time, for conscience, this other is not only for it, but also outside this relation, namely in itself: the moment of truth. Thus, in what conscience declares within it as being the self, namely the truth, we have the criterion that it determines to measure its knowledge"<sup>9</sup>.

Noticing the relation between knowledge and truth in the text above, Hegel pointed out the "comprehensive experience achieved by the man in the world", "the experience of truth", in fact "the truth" in the plurality of such experience; thus, the hermeneutic tool seeks "to distinguish, wherever met, the experience from the truth...Because the sciences of the spirit involve ways of experience different than those of the scientific experience, respectively the experience of philosophy, arts, the experience of the history itself"<sup>10</sup>.

The hermeneutic approach is meant to underline a particularity of knowledge at the level of such forms of "experience of truth": "what transforms catches attention more than what remains"..."the perspectives offered by the experience of the historical transformation is constantly prone of being vain contortions as they disregard the hidden presence of what perpetuates. We live, apparently, in a persistent state of excitement of our historical knowledge". We could say that the place of the historical conscience is increasingly replaced by the tendency towards fragmentary and marginal, far from what in the European culture's modernity centred the universe of values: "rational foundations". This new situation we are facing involves difficulties which hinder the path of the positioning in the truth.

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<sup>9</sup> G.W.F., Hegel, *The phenomenology of the spirit*, Bucharest, Publishing House of the Academy, 1965, p.55.

<sup>10</sup> H.G., Gadamer, *Wahrheit und Methode. Grundzüge einer philosophischen Hermeneutik* 4, Aufl., Tübingen, J.C.B. Mohr, 1985, p.XXVIII.

Somehow, according to what Nietzsche once described as “a belief that any age has not had, respectively that we do not hold the truth”<sup>11</sup> there have appeared and persist phenomena of concern, convulsions denoting search and confusion at the same time. Wherefrom the “belief” of some that they have been deceived, that something has been “taken” and, as consequence, the blame (sometimes overall blame) put on the others. As individuals “we live from feeling to feeling. The power of penetration flattens; the sense of value wears out in our pursuit of the sensational”<sup>12</sup>.

From such a perspective, “the query on the future’s humanism comes from our concerns for ourselves, for the *contemporary man*. Different descriptions of the modern man made for half a century now let us see something downright frightening. Man breaks his bridges to the past. Living in the pure instant, he delivers himself to the existent situation and chance. True, he still lives in the wings of the past. But they are no longer the scene of his life, but a background of ruins. He looks upon them as mere fiction. Man seems to submit to nothingness. He scrutinizes the nothingness filled with despair or a destructive enthusiasm. Nietzsche’s words: “God is dead” are heard more strongly”<sup>13</sup>.

No matter how we characterize today’s people, they remain diverse and cannot be subsumed to a single type. Large masses of people are still in a state of drowsiness.

Human conscience is dispersed and shuttered, changing kaleidoscopically, remaining the same just as messy diversity. Inside this dispersion, there are possible vigorous forms of a simplified conscience, which, in alliance with political power, can enjoy a time of consideration, but without being able to impose a model of spiritual human existence. The future human existence will be shaped by this form of fundamental knowledge, which is acquired from the forces of solitude under a free spiritual communication. The certainty of the authentic being is achieved only in a communication where freedom fights with freedom without reserve to an end of communion. Thus, all relations with the other are just preparatory, so that at decisive moments, thanks to mutual expectation, each party will ask to the other party questions that go to the root of things. Only by communication, any truth is entirely achieved; only here I

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<sup>11</sup> Fr., Nietzsche, *Die Unschuld des Werdens. Der Nachlab, I*, Leipzig, 1931, p.225.

<sup>12</sup> N., Hartmann, *op.cit.*, p.14.

<sup>13</sup> K., Jaspers, *Philosophical texts*, Bucharest, the Politic Publishing House, 1984, p.82.

feel myself, I do not live fatidic, but plenary. God is revealed only indirectly and not outside the love between man and man"<sup>14</sup>.

Genuine communication occurs only when it is possible that "something" said by a speaker signifies "something" for another one. According to Kantian language: "He who thinks that is not necessary to leave the examination of his "Furwahrhalten" to another, to the "foreign reasoning", otherwise limited, and to try communicating with it, he does not know his own conditioning. More closely:"I will not ever dare to have an opinion, without knowing at least something, with whose help, the judgment, problematic only in itself, acquires a connection to the truth, which, although not complete, is still more than an arbitrary fiction"<sup>15</sup>.

Conditioning the communication on the context (various: ideational, cultural and social, in general) and positioning speakers in relation to the "truth", thus achieving knowledge and understanding, represents an integration of the human behaviour into a resignification of the world into *tempore simul* phenomena. Thus, it is necessary to analyze them in terms of modelling the time according to the human type of "living" in the world and in term of the dialogical form of the human existence and the inter-relating into various forms of communication.

Therefore, the human type of "living" in the world places us before the phenomenon of "truth" and not before a determined truth. Hence, the pursuits, expectations and, less though, the accomplishments!

It is very important to understand that the "truth is not a global institution, which offers synthesis – such just, definite institution is not granted to the human being – but the freedom to wish, in the open space, for indefinite possibilities of achieving the world. From such perspective, the diversity of the historical horizon of each nation and national culture becomes increasingly decisive. Without understanding this horizon, the "modernization", globalization (as theme of today's Europe) risks to have forms of organization which will not be shaped into forms of life likely to bring together the universality and superficiality in the new value characteristics specific to the European world.

National cultures have a natural opening towards the universal, towards dialogue and exchange of values with other cultures and spiritual areas.

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<sup>14</sup> Ibidem, p.13.

<sup>15</sup> Imm., Kant, *The critique of Pure Reason*, Bucharest, the Scientific Publishing House, 1969, p. 612.

The modern and contemporary age has intensified the social communication of values and the communication between cultures along with the outstanding expansion of the media system and, subsequently, the cultural interferences, connections and the exchanges of values have become today prevailing realities. At the cultural level, the contemporary world reproduces the structural relation between unity and diversity, under obviously changed forms. Globalization is doubled by a complementary tendency, an increasingly high interest of the cultures for their spiritual identity, perceived, however, as integrated and not isolated in the wide circuit of communication.

Cultures interfere and communicate and are usually contained within certain regional or continental areas of civilization (e.g. the Byzantine world, the Arab civilization or the modern European civilization) or within certain historical forms of universality, within prevailing types of spirituality, which cover long period of time (such as the age of the Renaissance, Classicism, Enlightenment, Romanticism, etc.).

At present, in the world of generalized communication, one can speak about the passing towards the post-modern culture, featured by a mix of styles, by the rejection of the great political and artistic ideologies, by the disappearance of the border between the culture of elites and the "popular" culture, by the expansion of the consumer culture and of the entertainment industries. Moreover, we could also underline the polycentric nature of the contemporary cultural creation, the diversification of the forms and the local centers of creation.

In the contemporary world, with its structural pressure between globalization and identity, the increasing interdependencies do not obliterate cultural identities, but compel them to redefine themselves in a world that has become global and polycentric, a world where the identity of cultures – as Levi-Strauss said – is a function of relations between them, not a consequence of isolation.

The 20<sup>th</sup> century intensified the exchange of values and the dialogue between cultures in unparalleled forms. It is one of the features of the age we are living. Mass media are a network which disseminates information instantly worldwide and the newest cultural creations, especially those from major centers of media production, can be received in all societies and regions across the globe.

It is the extensive and technical aspect of globalization, which annulled distances and put in direct contact companies, regions and cultural areas that were previously isolated from each other or had

sporadic relations.

Towards the end of the 20<sup>th</sup> century, as a result of these changes in the fundamentals of civilization, the old theme of the relation between integration and identity revived in radical forms. The forces of globalization revived the feeling of identity. Thus, the contemporary world with its structural tension between globalization and identity, searches for a formula to reconcile the two contradictory trends. Growing interdependencies do not negate cultural identities, but compel them to redefine themselves in a world that has become global and polycentric.

We could say that the 20<sup>th</sup> century led to the peak of the modernization processes and prepared societies to go beyond modernity.

We should not overlook the fact that “the image projected by the globalist theories and models of the world is one of a world ordered as a “hierarchic cosmos” (the metaphor used by Thomas Mann in his novel *Zauberberg*, 1924): “What these speeches do not say or do not dare to say is that the order is inherently asymmetrical and that’s why it is far from offering an effective foundation for homogeneity or equality given the circumstances under which people live their lives... That’s why “the end of history” in globalization equals to the theoretical end of diversity, which is, however, an irreducibly characteristic trait of humanity”<sup>16</sup>

The genuine path to reach an equilibrium (between “universal” and specific, universal – human and national) is always the truth, the positioning into the truth, which brings together ancestors, the past, the “madding” world (the present) and the horizon (the future), given the conscience of the area’s inexhaustibility, the participation possibilities and the limits of any contribution in the area of human knowledge.

Our world suffers from moral inertia, influenced by at least three major crises: the drama of the atheistic humanism, the challenging of universality and immutability of moral norms and the separation of science from metaphysics.

This world needs the dialogue between philosophers, theologians and scientists, a dialogue that would make each what was meant to be: science – science, religion-religion and philosophy – philosophy.

Globalization, the new scientific discoveries, the neutrality of science, the danger of agnosticism and relativism are just some of the reasons

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<sup>16</sup> Șt. Costea, *Globalization – the end of the diversity in the evolution of the contemporary societies?* in vol., *Humanism and Education*, the Publishing House of the Suceava University, 2002, p.24.

claiming the need for such dialogue. But the communication of truth must take into account the fundamental requirements of each human being. In this respect, we advocate for new ways to communicate the truth and the emergency to restore the dialogue between philosophy, theology and science. Thus, the phrase of Leibniz about this world, "the best of all possible worlds", formulated by the German thinker, from an ontological perspective, could also have a moral support. But, without authentic communication and truth, there is no morality.

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