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A Matemática como linguagem analítica em R. Carnap

Abstract

Logical empirism, which the metaphysical and seeks to discover the truth about the world exclusively through the natural sciences, owes its name two of its basic tenets, namely: the view that the solution of a philosophical problem requires a logical analysis of the languages in which the problem is stated, and that therefore logic plays a central role in philosophy, and the empiricist principle that any significant theory which is not of a purely logical or mathematical character must be testable by reference to empirical evidence.

Carnap's work provides, among other thing, a precise elaboration of, and a broad theoretical basis for these tenets and it develops the technical tools for the pursuit of philosophy as logical analysis.

R. Carnap shall see that he furnished instruments for deduction, that is, for the transformation of formulations of factual and contingent knowledge.

However, logic and mathematics not only supply rules for transformation of factual sentences but they themselves contain sentences of a different non-factual kind.

On this article I explain the linguistic sense to Mathematics, and the philosophical foundations. However the logic language plays a very important role to the logical foundations of mathematics and Mathematics is to analytic language according to R. Carnap.

INTRODUÇÃO

R Carnap, filósofo e lógico alemão, nascido na Alemanha (1891) e falecido na Califórnia, em 1970, estudou Matemática, Filosofia e Física em Jena e Friburgo. Foi influenciado, no seu pensamento, por Frege e Russell, e, também, por Wittgenstein e foi um dos mentores do Circulo de Viena, tendo adoptado a tese logística, segundo a qual o conhecimento, na matemática, é analítico, no sentido de que tem essencialmente a mesma natureza que o conhecimento lógico.

Ainda em Viena, defendera que uma proposição não analítica só tem sentido se verificável, sendo o seu sentido o processo de verificação.

Uns anos mais tarde suavizou a exigência, substituindo a “verificabilidade” pela “conformabilidade”.

De Frege, R. Carnap aprendeu que todos os conceitos matemáticos podem definir-se, baseando-os nos conceitos lógicos, e que os teoremas podem deduzir-se dos princípios lógicos. Assim, as verdades matemáticas são analíticas no sentido geral da verdade ser baseada exclusivamente na lógica.

O matemático H. Halm, um dos membros do Circulo de Viena, aceitou a mesma concepção sob a influência dos *Principia Mathematica* de Whitehead e Russell. M. Schlick, na obra *Allgemeine Erkenntnislehre* (1918), clarificou a opinião de que a dedução lógica não pode conduzir a qualquer conhecimento, somente a uma explicação ou conhecimento contido nas premissas.¹

R. Carnap salienta a construção da Matemática sobre as bases da Lógica. Não encontramos qualquer dificuldade relativamente às definições dos conceitos matemáticos sob a base dos conceitos lógicos, parecendo problemático o carácter puramente lógico de alguns dos axiomas usados nos – *Principia Mathematica* –, isto é, o axioma da redutibilidade, o da infinitude e o da eleição. R. Carnap inclinava-se para as interpretações analíticas. Mesmo quando esteve em Viena, logrou meditar sobre estas questões com clareza. Chegou à convicção de que o axioma da eleição é analítico, se aceitarmos o conceito de classe, utilizado na Matemática clássica, em contraposição ao conceito construtivista, que era mais restrito.

No século XX, desenvolveram-se três orientações fundamentais no domínio dos fundamentos das matemáticas: a doutrina do logicismo (Frege e Russell), o formalismo (Hilbert e Ackermann) e o intuicionismo (Brouwer e Weyl).

No Circulo de Viena, a maioria dos pensadores aceitava a concepção logicista, no sentido de determinar a validade e a amplitude das orientações formais.

Por parte de R. Carnap, havia uma simpatia, pelo método formalista de Hilbert, porque coincidia com o ênfase no método hipotético-dedutivo e muito se aprendeu acerca da constituição e análise dos sistemas formais.

Já Frege tinha ressaltado que os problemas dos fundamentos da Matemática só podem resolver-se se nos detemos, não só na Matemática pura, como também no uso dos conceitos em enunciados fácticos. O mesmo Frege tinha chegado a uma explicação sobre números cardinais, perguntando-se: que significa cinco em contextos como: tenho cinco dedos na minha mão direita?

Schlick e Carnap chegaram à filosofia, a partir da Física, admirando os matemáticos a partir do ponto de vista da sua aplicação na ciência empírica. Ocorre a ideia de que, a partir desta aplicação, pareceria haver uma possibilidade de reconciliar o conflito entre logicismo e formalismo. Suponhamos que as matemáticas foram construídas, num primeiro momento, como sistema puramente formal, à maneira de Hilbert e que, na continuação, se acrescentam regras para a aplicação de símbo-

1 Cf. R. CARNAP – *Autobiografia intelectual*, tradução do inglês, Barcelona, Ediciones Paidós, 1992, 90-91.

los e enunciados matemáticos em Física, assim como para utilizar teoremas para deduções na linguagem da Física. Estas regras devem dar implicitamente uma interpretação das matemáticas.

Por volta de 1930, Carnap fez algumas observações sobre a maneira de chegar a um acordo entre logicismo e formalismo.

R. Carnap sentia forte inclinação pela concepção “construtivista”, na qual se indica uma linguagem, denunciada “linguagem I”, que cumpria os requisitos essenciais do construtivismo e que tem algumas vantagens em comparação com a linguagem de Brouwer.²

Segundo o princípio da tolerância lógica de R. Carnap, será importante distinguir entre definições e provas construtivas e não-construtivas, parecendo recomendável não vetar determinadas formas de proceder e de investigar formas de utilidade prática. Certo é que determinados procedimentos, como aqueles que são admitidos pelo construtivismo e pelo intuicionismo, são mais seguros que outros e será recomendável aplicá-los na medida do possível.

A aceitação do termo – matemáticas – compreende a teoria dos números de diferentes tipos e suas funções, tal como a “álgebra abstracta”, a teoria dos grupos e anéis, etc.

Relativamente à Geometria, o Circulo de Viena estabeleceu a distinção entre Geometria matemática e Geometria física. A primeira deve considerar-se como parte das matemáticas ou da lógica das relações, a segunda será parte da Física.

Se se trata de uma estrutura euclidiana e de diversas estruturas não-euclidianas, então será a do espaço da natureza, tal como o descreve a Física, que se converteu num problema empírico, uma vez fixadas as necessárias definições ou regras para a determinação da congruência.³

Desenvolvendo a ideia de uma sintaxe lógica da linguagem, como uma teoria puramente analítica da estrutura de suas expressões, surgirá a Matemática como forma linguística, em R. Carnap, tal como desenvolveremos e criticaremos ao longo deste estudo de filosofia da matemática.

1. UMA FORMA ANALÍTICA DE LINGUAGEM

É oportuno facilitar a compreensão e a verificação, formando a exposição de um sistema de constituição, paralelamente em muitos modos de expressão ou linguagens. Segundo R. Carnap, usamos quatro linguagens na exposição do projecto do nosso sistema de constituição, as quais se diferenciam entre as suas partes formalmente.

2 Cf. *Ibidem*, 94.

3 Cf. M. SCHLICK – *Space and Time in Contemporary Physics*, Oxford, At the University Press, 1920, 16-34.

Com esta diversidade de sentido, entende-se a diversidade de representações que podem ser unidas às fórmulas de constituição de um objecto, que é formada e, relativamente ao sentido, neutral.

Trata-se, pois, de uma diversidade de sentidos com o mesmo valor lógico.

A linguagem fundamental do sistema de constituição é a linguagem simbólica. Esta apresenta-se como a autêntica e exacta expressão da constituição do mundo. As outras linguagens servem como linguagens auxiliares.

Segundo o projecto de R. Carnap, apresentaremos, nesta linguagem, a constituição dos graus inferiores. Será o motivo porque não está nos “factos”, que os objectos de espécies superiores apresentam dificuldades para a sua expressibilidade nesta linguagem. Mas o problema da constituição dos objectos superiores não foi ainda resolvido de forma rigorosa.

As outras três linguagens revelam-se como traduções da linguagem logística (lógica simbólica).

Depois de uma definição constitucional, fornece-se uma tradução simples da palavra. Segue-se a tradução na linguagem realística, a qual se usa comumente na ciência da realidade. Isto serve, sobremaneira, para mais fácil reconhecimento da correcção do conteúdo, mediante a definição constitucional, aparecendo efectivamente o objecto conhecido.

Finalmente surge a linguagem de uma constituição fictícia, que concebe a constituição como modelo para uma operação constitutiva.

Isto serve para intuitivo reconhecimento da correcção formal da constituição ao determinar se qualquer definição constitucional é construtiva.

A autêntica linguagem do sistema de constituição será a linguagem simbólica da logística ou lógica formal moderna (lógica matemática). Vem dada, sob “forma simbólica”, a constituição dos objectos singulares, em graus inferiores e algumas asserções (teoremas) como exemplos. Aqui temos dois motivos em favor desta linguagem simbólica.⁴

Uma formação constitutiva deve ser absolutamente diferenciada do correspondente objecto conhecido da vida quotidiana ou da ciência.

O uso do simbolismo é ainda muito importante para satisfazer algumas exigências e deve-se demonstrar que todos os objectos são reduzíveis a alguns objectos fundamentais e as proposições em torno dos objectos são transformados em proposições que contenham contra-sinais dos objectos fundamentais e dos sinais lógicos. O valor da representação axiomática de uma teoria depende da pureza da derivação dos teoremas.

4 Cf. A. G. MANNO – *Filosofia della Matematica*, Milano, Marzorati Editore, 1972, 166-167.

Como o uso da linguagem verbal provem de um simbolismo particular, esta pureza será garantida só se fosse, entretanto, um sistema de conceitos da lógica simbólica numa linguagem verbal, em particular dos conceitos da teoria da relação que, em relação ao sistema da constituição do mundo, é o ramo mais importante da lógica formal.

Assim estão as mesmas vantagens em Matemática pelo uso do simbolismo, relativamente a um procedimento, no qual todas as equações e operações seriam expressas em linguagem verbal.

O conhecimento da lógica simbólica não é condição pressuposta para a compreensão da teoria da constituição e não é significativa para a compreensão do projecto num sistema de constituição, dado que todas as fórmulas lógicas serão postas numa transcrição de palavras.

Segundo R. Carnap, para quaisquer fórmulas simbólicas da constituição, apresentaremos uma transcrição na palavra. Esta transcrição não deve ser considerada como redacção rigorosa da constituição. Esta tem o fim de indicar o sentido da fórmula de modo mais compreensível.

A transcrição da linguagem deverá, utilizando os precedentes modos de indicação, ser indicada pelos *k*-sinais. A linguagem realística corresponde às expressões indicadas mediante os *p*-sinais.

Em qualquer constituição indicaremos, na linguagem realística, o estado do facto fundamental.⁵

A introdução de novo sinal, mediante uma definição constitucional, não tem o valor económico consistente pelo facto que a formação constitutiva poderá ser indicada na outra constituição do mundo.

A definição contém, entretanto, uma afirmação e a categoria de certo objecto conhecido pode ser derivado, segundo o conceito racional.

Todavia, não é fácil reconhecer que uma formação não constituída corresponde efectivamente a certo objecto conhecido.

O reconhecimento desta concordância está facilitado pela tradução da constituição de um objecto na linguagem realística.

As singulares constituições são traduzidas numa quarta linguagem, numa linguagem de características fictícias. A definição constitucional não vem concebida como denominação ou como caracterização de objectos conhecidos, mas como modelo de operação para um procedimento construtivo.

Poderemos dizer que as constituições são, de certo modo, processos manipuláveis e a tradução destas responde, no melhor modo, aos requerimentos do expediente

5 Cf. R. CARNAP – *La costruzione logica del Mondo*, tradução do alemão, Milano, Fratelli Fabbri Editori, 1966, 228-229.

clarificador. Esta clarificação não só facilita a compreensão, como também tem “valor eurístico” no processo constitutivo.⁶

Tal como na ciência, a elaboração, a formação do objecto e o reconhecimento aparecem de modo intuitivo e não na forma de inferência lógica. A admissão de novas entidades pressupõe novas formas linguísticas.

Daqui se inferem duas ordens de problemas:

- a questão da existência de entidades ditas com forma linguística relativa;
- as questões concernentes à existência da realidade do sistema das novas entidades como um todo a que chamamos “questões externas”.

As “questões internas” e a eventual resposta serão formuladas com ajuda de novas formas de expressão. A resposta deve ser dada, ora com base em métodos puramente lógicos, ora com base em métodos empíricos, no seguimento da natureza das entidades que se pesquisam, se se trata de formas lógicas ou de factuais.

A “questão externa” é de carácter problemático e requer exame aprofundado.

Se alguém deseja falar na sua linguagem, acerca de um novo tipo de entidade, então deve introduzir um sistema de novas maneiras de falar.

Denominamos procedimento de construção ao “sistema de referência linguístico”, para novas entidades em questão.

Agora, segundo R. Carnap, devemos distinguir dois tipos de questões de existência. Em primeiro lugar, as questões da existência de certas entidades, de novo tipo no interior do sistema representado pelo linguístico, serão as “questões internas”. Em segundo lugar, as questões concernentes à existência ou à realidade do sistema de entidades, como um todo, são designadas “questões externas”.⁷

Segundo R. Carnap, formulam-se as questões internas e suas possíveis respostas com a ajuda das novas formas de expressão.

Podem-se encontrar as respostas, ou através de métodos puramente lógicos ou através de métodos empíricos, dependendo do sistema de referência ser lógico ou factual. Na verdade, uma questão externa possui carácter problemático e tem necessidade de um exame mais íntimo.

A linguagem das coisas (*thing language*), falando genericamente, será aquela que guarda os objectos espacio-temporais, experimentados sensivelmente. Esta linguagem, ao prescindir dos problemas epistemológicos (psicológicos, gnoseológicos, etc.), tem os seus critérios para decidir se uma realidade existe ou não. Poderemos dizer, deixando sem prejuízo a questão teórica ou metafísica acerca da realidade do mundo externo, onde o facto se enquadra num sistema de outros factos reconhecidos e ocupa posição particular nas relações espacio-temporais de

6 Cf. *Ibidem*, 230.

7 Cf. *Ibidem*, 231.

um campo que o circunscreve e, do ponto de vista empírico, é objectivo. São estas questões internas que guardam os factos empíricos.⁸

As questões internas, de ordem factual, necessitam ser distinguidas das questões externas.

A linguagem das coisas, sustenta R. Carnap, não indica a fé na existência objectiva do mundo externo, mas somente a aceitação de algumas regras para a formulação das afirmações que a guardam ou a refutem.⁹

A aceitação de uma linguagem das coisas conduz, com base nas observações efectuadas, à aceitação, crença e asserção de certos enunciados.

Todavia, a tese da realidade do “mundo das coisas” não pode estar entre esses enunciados, porque não se pode formular na linguagem das coisas ou em qualquer linguagem teórica.¹⁰

A decisão de aceitar a linguagem das coisas, segundo R. Carnap, embora não seja *per se* uma decisão de natureza cognitiva, será, no entanto, comumente influenciada pelo conhecimento formal, assim como é qualquer outra decisão deliberada concernente à aceitação das regras linguísticas. Os propósitos, para os quais se pretende usar a linguagem, por exemplo, ao comunicar o conhecimento factual, determinarão quais são os factores relevantes para a decisão. A eficiência, a produtividade e a simplicidade, no uso da linguagem das coisas, podem encontrar-se entre os “factores decisivos”. As questões concernentes a essas qualidades são questões de natureza teórica. Com efeito, não se podem identificar estas questões com as do realismo.

Não se trata de questões simplistas, mas de questões de grau. A “linguagem das coisas” opera *de facto* com alto grau de eficiência para muitos fins na vida quotidiana. Esta é uma questão, de facto, baseada no conteúdo das nossas experiências.¹¹

Carnap não apresenta as razões desta “qualidade”. Estas não se encontram em regras fantásticas ou arbitrárias. A linguagem das coisas reenvia a realidade objectiva, existindo independentemente da sensação.

Parece que Carnap revela um raciocínio ambíguo e apresenta uma posição pré-crítica e antirealista.

2. A SINTAXE LÓGICA DA LINGUAGEM

Na perspectiva de R. Carnap, por “sintaxe lógica” de uma linguagem definida deve entender-se a teoria formal dessa linguagem. Chama-se de “formal” às considerações ou asserções que implicam referência à expressão linguística sem qualquer referência ao sentido ou à significação que ela poderá possuir. Uma investigação

8 Cf. *Ibidem*, 233-234.

9 Cf. R. CARNAP – *Meaning and Necessity, a Study in Semantics and Modal Logic*, Chicago, The University Press, 1958, 205-207.

10 Cf. *Ibidem*, 229-231.

11 Cf. *Ibidem*, 217-218.

formal de uma oração determinada não se refere ao seu sentido ou ao significado de cada palavra, mas antes ao género das palavras e à ordem mediante a qual se sucedem umas às outras.¹²

Para R. Carnap, pelo menos em relação à Matemática, já existe uma teoria formal da linguagem, conhecida através dos trabalhos de D. Hilbert (Círculo de Berlin). O *mathematicorum princeps* propõe uma teoria a que deu o nome de “meta-matemática” ou teoria da prova, ao aplicar o método formal e dedutivo.

Segundo a teoria de Hilbert, a Matemática é definida como sistema de símbolos determinados, aqueles mesmos que serão tratados de acordo com regras definidas, sem que se mencione o significado dos mesmos em qualquer lado.¹³

As matemáticas não correspondem senão a um sector específico dentro da totalidade da linguagem, que inclui muitos outros ramos.

O mesmo método formal proposto por D. Hilbert ao sistema da Matemática, será aplicado por R. Carnap ao domínio da sintaxe lógica, bem como à totalidade da ciência e a qualquer outro sistema de linguagem. Aqui temos uma generalização a toda a linguagem quer factual, quer não-factual. A posição do Círculo de Viena (Carnap) apresenta-se mais extensiva do que a referida pelo Círculo de Berlin (Hilbert).

2.1 REGRAS DE FORMAÇÃO

Sempre que se diz que os objectos da sintaxe lógica são as linguagens, a palavra linguagem deverá entender-se como “sistemas de regras” do falar, diferentemente das suas acções. Um sistema de linguagem consiste em dois géneros de regras a que chamamos regras de formação e regras de transformação. As regras de formação de um sistema O de linguagem determinam como podem ser construídas as proposições do sistema O a partir de diferentes espécies de símbolos.¹⁴

Uma das regras de formação da língua portuguesa estabeleceu que uma série de quatro palavras (um artigo, um substantivo, um verbo na sua flexão, e um quarto elemento), formam uma “oração”.

Esta regra de formação é similar às regras gramaticais, especialmente quanto às da sintaxe.

As regras usadas pela sintaxe gramatical não são sempre *in stricto sensu*. Diferentemente da sintaxe gramatical, na sintaxe lógica todas as referências ao significado das palavras é excluído.

A totalidade das regras de formação de um sistema – O – de linguagem é equivalente à definição da expressão “oração de O ”.

12 Cf. R. CARNAP – *Filosofia y Sintaxis Lógica*, tradução do inglês, México, Centro de Estudios Filosóficos, 1963, 25.

13 Cf. D. HILBERT; P. BERNAYS - *Die Grundlagen der Mathematik*, Band I, Berlin, Springer-Verlag, 1934, 10-49.

14 Cf. L. A. CERQUEIRA; A. OLIVA – *Introdução à Lógica*, Rio de Janeiro, Zahar Editores, 1980, 25-26.

Uma série de palavras constituem uma oração no sistema O se e só se têm esta ou aquela forma.

Os lógicos fizeram sistemas de linguagens, que resultam como simples e, também, mais exactos do que as linguagens naturais.

Em vez de palavras, usamos símbolos semelhantes aos dos matemáticos.

Poderemos usar a “simbologia” de Hilbert e Ackermann, que se poderá resumir a duas regras fundamentais de formação dessa linguagem formal:

- Uma expressão consiste num predicado ($\neq F; F$), sendo uma ou mais variáveis individuais como proposição;
- Uma expressão, que consista em duas proposições e um sinal conectivo ($V; \rightarrow; \cdot; \leftrightarrow$) entre elas, também é uma proposição.

Daqui, pela dedução, poderão surgir proposições como:

$$p \vee \neg p; (p \rightarrow q) \cdot (q \rightarrow r) \rightarrow (p \rightarrow r)^{15}$$

2.2 REGRAS DE TRANSFORMAÇÃO

Mais importante do que as regras de formação são as regras de transformação. Elas determinam como, dadas as proposições, podem ser transformadas noutras ou, por outras palavras, de umas poderemos inferir outras.

Assim, poderemos enunciar numa forma silogística:

todos os a são b ;
 todos os b são c ;
 todos os a são c .

Na busca de elaborar proposições, poderemos substituir as letras a, b e c por três nomes. Assim, para ilustrar, teremos:

todas as águias são pássaros;
 todos os pássaros são animais;
 logo, todas as águias são animais.

Na linguagem simbólica, de Hilbert e Ackermann, teremos a regra seguinte: $p \rightarrow q$, onde o functor \rightarrow será o sinal da implicação.

A totalidade das regras de transformação de um sistema O de linguagem pode ser formulada como definição da expressão directa em O .

Será de notar que um axioma ou proposição primitiva de uma linguagem pode estabelecer-se também na forma de regra de inferência e na parte da definição de “consequência directa”. A diferença determina somente que, neste caso, a classe das premissas é uma classe nula.

15 Cf. L. HEGENBERG – *Lógica Simbólica*, tradução do inglês, S. Paulo, Herder, 1966, 10-46.

Em vez da regra $p \rightarrow p \vee q$, terá de ser uma proposição primitiva da linguagem O , daqui que $p \rightarrow p \vee q$, sendo consequência directa de premissas de classe nula. Se se liga uma classe P de premissas com determinada proposição C , mediante uma cadeia de proposições, de tal maneira que cada proposição da cadeia será consequência directa de algumas precedentes no encadeamento. Chamaremos à proposição C uma consequência da classe P de premissas. O termo “consequência” será um dos termos mais importantes da “sintaxe lógica”.

Para R. Carnap, um sistema de linguagem será um conjunto de regras de formação e de transformação. Logo, a sintaxe lógica de um sistema – O – de linguagem consta de duas partes: a investigação e a análise das regras de formação e das regras de transformação de O . A primeira parte é semelhante à gramática, enquanto que a segunda pertence à lógica, de modo especial à inferência.¹⁶

O desenvolvimento da lógica moderna mostrou, com grande clarividência, como as regras da inferência podem expressar-se de maneira formal, isto sem qualquer referência ao “significado”, ficando o símbolo enquanto tal. Igualmente, surge uma axiomatização da linguagem simbólica. Aqui temos um dos objectivos da Lógica Matemática, que trata de enunciados formais e dos métodos por meio dos quais se podem concluir enunciados a partir de outros enunciados.¹⁷ A nossa tarefa será obter a consequência deste desenvolvimento e determinar a totalidade do sistema da lógica de uma maneira formal.

Segundo R. Carnap, entre a lógica e a gramática, por outras palavras, entre as regras da transformação e as da formação não existe diferença fundamental. A transformação e a inferência dependem do carácter formal das proposições ou dependem da sua forma sintáctica. Esta é a razão pela qual aplicamos o nome de “sintaxe”, não como se usa na linguística.

2.3 TERMOS SINTÁCTICOS

Os termos de proposição e consequência directa são termos primitivos da “sintaxe lógica”.

Cada um dos outros termos da sintaxe pode ser definido no fundamento destes dois termos. Um sistema de linguagem ou conjunto de regras de transformação terão, entre as proposições desta linguagem, sentenças verdadeiras e falsas. Parece-nos impossibilitado para definir, mediante a sintaxe, os termos verdadeiros e falsos, porque uma sentença será verdadeira ou falsa, dependendo geralmente não só da forma sintáctica, como também da experiência, como elemento extralinguístico. Uma sentença apresenta-se verdadeira ou falsa em razão das regras da linguagem, denominando-se, assim, de válidas ou contraválidas.

Chama-se “contraválida” a uma proposição A' , de determinado sistema de linguagem, se qualquer proposição do sistema é consequência de A . Qualquer pro-

¹⁶ Cf. R. CARNAP – *Filosofia y Sintaxis Lógica*, 29.

¹⁷ Cf. *Idem* – *The Logical Syntax of Language*, London, Routledge and Kegan Paul Ltd., 1971, 19-45.

posição da linguagem dos *Principia Mathematica*, $(p \cdot -p)$, prova ser reprovada neste sistema e como contraválida.¹⁷

Pelo pensamento de R. Carnap, chamaremos “determinada” a uma sentença se esta é ora válida ora contraválida. Chamaremos a uma sentença indeterminada, se esta não é nem válida, nem contraválida. Assim, as sentenças determinadas são aquelas cujo valor de verdade está definido pelas regras da linguagem. No sistema lógico de Russell, podem-se construir sentenças indeterminadas mediante a introdução de constantes “não-lógicas”.

Supomos, por exemplo, que a e b sejam nomes de pessoas e H designa a relação filial. Então $a H b$ será uma proposição indeterminada, porque a sua verdade obviamente não pode ser determinada pelas regras do sistema de Russell.

Nas linguagens simbólicas da lógica moderna, às regras de transformação pertencem, também, as sentenças primitivas. Foram eleitas usualmente de tal maneira que parecem ser adequadas por razões lógicas. Seria igualmente possível estabelecer um sistema de linguagem no qual, além de tais regras lógicas, se determinam outras extralógicas.

Na sua forma actual, contém somente proposições primitivas e regras de inferência que possuem carácter lógico.

Chamar-se-ão regras L às regras de transformação com este carácter lógico ou matemático.

As leis da física, com carácter de proposições primitivas, surgem, segundo R. Carnap, como regras de transformação (princípios da mecânica de Newton, equações electromagnéticas de Maxwell, os princípios da termodinâmica, etc.).

Com efeito há um nome compreensível para estas regras extralógicas de transformação, as chamadas regras físicas ou “regras F ”.

Desta forma, uma regra de transformação da linguagem é uma regra L ou regra F . A distinção entre estes dois géneros de regras é muito importante.¹⁸

Chama-se C uma consequência de classe P de sentenças – as premissas – e se existe uma cadeia de proposições construídas de acordo com regras de transformação, que ligue a classe P com a proposição C .

Suponhamos agora que num determinado caso somente são aplicadas as regras L . Logo, denominaremos C consequência L de P .

Se, por outra parte, C pode ser deduzida de P , então somente mediante a aplicação das regras P . Por outras palavras, se C é uma consequência, mas não uma consequência L de P , chamaremos a C consequência P de P .

18 Cf. R. CARNAP – *Filosofia y Sintaxis Lógica*, 32.

Para a dedução de C , necessitamos exclusivamente de regras L , isto é, de regras da lógica e da aritmética. Enquanto, para a dedução C_2 , necessitamos da regra F , sendo denominadas leis da mecânica. Assim, C_2 será uma consequência L , enquanto que C_2 será uma consequência F da classe P de premissas.

Assim em correspondência ao “termo – consequência”, temos delimitado um termo L e um termo F e poderíamos delimitar também, de modo análogo, para os outros termos já previamente definidos (os termos L e os F).

Deste modo, uma oração é verdadeira exclusivamente por razões L e chamá-la-emos válida ou *analítica*.

A definição exacta deste termo é perfeitamente “análoga” à definição de “válida de”. Denomina-se de “analítica” a uma proposição, se esta é consequência L de premissas da classe nula. Similarmente, chamamos de contra-válida L ou “contraditória” àquela oração que é falsa em razão das regras L .

Em R. Carnap, chama-se contraditória de uma proposição a qualquer oração da linguagem se surge como consequência L da oração.

Denomina-se – determinada – a uma oração, se esta é analítica ou contraditória. Se as regras L não são suficientes para a determinação da verdade ou de falsidade de uma dada oração, por outras palavras, se a proposição não é determinada, será indeterminada ou “sintética”. As orações sintéticas são aquelas que declaram uma situação factual.¹⁹

Os termos analíticos e sintéticos já foram usados na filosofia tradicional, particularmente no idealismo transcendental (Kant), como formas *a priori* da *Verstand* e expressões do valor cognoscitivo da Matemática (geometria) e da Física (mecânica de Newton).

Mas, em R. Carnap, não tinham sido definidos com exactidão e careciam de fundamentação seja pela filosofia da linguagem, seja pela lógica simbólica.

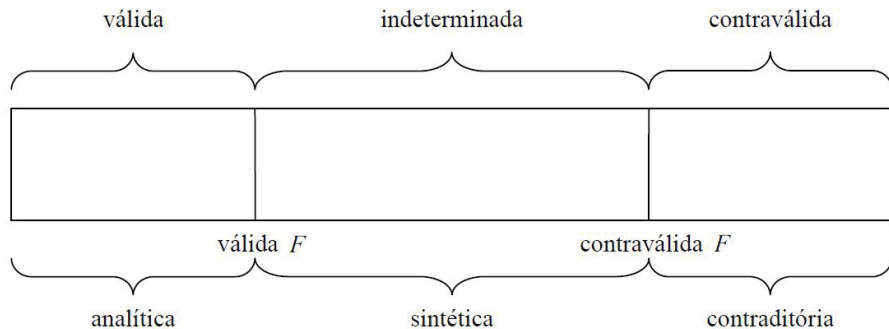
Num sistema de linguagem que contenha, exclusivamente, regras L , por exemplo, nos sistemas dos – *Principia Mathematica* –, cada um dos termos definidos concorda perfeitamente com os termos correspondentes.

Cada proposição válida ($p \vee -p$) será analítica, a qual na axiomática das proposições surge como teorema. Mas, cada proposição contraválida ($p \cdot -p$) é contraditória. Com efeito, as proposições indeterminadas, e somente estas, são “sintéticas”.

Na verdade, se uma sentença é válida, mas não analítica, então chamam-se válidas em F . Se uma proposição é contraválida, então será não contraditória e denominada como contraválida.

19 Cf. F. S. BARKER – *Filosofia da Matemática*, tradução do inglês, Rio de Janeiro, Zahar Editores, 1969, 46-100.

Os termos, que foram definidos, emprestam uma classificação das proposições que poderão ser representadas mediante o seguinte esquema:



Neste esquema compreendeu-se a totalidade das proposições da linguagem. De acordo com as regras de transformação, algumas das proposições são ora válidas, ora contraválidas. As restantes são indeterminadas. Entre as proposições válidas, algumas são analíticas, isto é, aquelas que são válidas exclusivamente com base nas regras L , sendo as outras válidas em F . Do mesmo modo, algumas das orações contraválidas são contraditórias, as demais são contraválidas em F . Toda aquela proposição que não é analítica, nem contraditória, será “sintética”. Os três termos, denominados analíticos, sintéticos e contraditórios, são usados na análise lógica de qualquer teoria científica.²⁰

O método, que estamos usando aqui e a que denominamos “sintaxe lógica”, caracteriza-se por se limitar a si mesmo, em termos definidos, de maneira estritamente formal.

O conteúdo de uma proposição representa o seu sentido, no grau em que a palavra “sentido” será utilizada para designar algo com carácter puramente lógico. Em algumas ocasiões, por “sentido” significa-se o género de pensamentos e imagens que estão em conexão com a sentença dada. Neste caso, o problema seria psicológico e deveria ser examinado mediante métodos experimentais. Estes problemas não cabem dentro da “análise lógica”. Todo e qualquer problema de sentido, que tenha presente um carácter lógico, poderá ser tratado mediante o método formal da sintaxe.

De modo semelhante, duas expressões, que *per se* mesmas não são sentenças, mas que aparecem na proposição, podem ter o mesmo sentido e o mesmo significado apesar de ter uma diferente formulação verbal. Esta relação, que designamos mediante o termo “sinónimo”, pode ser definida de uma maneira formal. Assim, chamam-se mutuamente “sinónimas” às duas expressões, se o conteúdo de qualquer sentença, que inclua uma delas, não se modifica se substituirmos essa expressão por outra.

20 Cf. R. CARNAP – *Filosofia y Sintaxis Lógica*, 34-35.

As expressões aritméticas:

$$5 + 2 = 7 \text{ ou } 4 + 3 = 7$$

são “sinónimas”, porque o conteúdo de uma sentença não resulta mudado, se à dita proposição substituímos: $5 + 2 = 7$ por $4 + 3 = 7$ ou *vice versa*.²¹

As anteriores proposições constituem exemplos, de termos baseados, na “consequência” (\rightarrow), que é o termo mais importante da “sintaxe”.

A tarefa da sintaxe será estabelecer definições como as dos exemplos apresentados e analisar orações dadas, provas, teorias e elementos similares, mediante a ajuda dos termos sintácticos.

Os resultados de tal análise encontram-se formulados como “sentenças sintácticas”. Se estabelecermos sentenças, de forma simples, que contenham termos sintácticos, bem definidos, é fácil constatar que são sentenças sintácticas. Mas, existem outras proposições que parecem ser de uma espécie completamente diferente e que são na realidade sintácticas. Este aspecto é fundamental, sobretudo, se estamos tratando de discursos filosóficas.

Estas sentenças parecem referir-se não só à forma das experiências linguísticas como também, e principalmente, a outros objectos distintos como a estrutura do espaço e do tempo, a relação entre causa e efeito, a relação entre coisas e suas qualidades, etc.

Para Carnap, em contraste com as proposições sintácticas, existem aquelas que não se referem a expressões linguísticas, mas antes a objectos extralinguísticos, que poderão denominar-se de “sentenças de objectos-autênticos”.

Existe uma terceira classe de sentenças intermédias entre ambas. As proposições desta classe são anfíbias, atendendo à sua forma e são “orações de objecto”. Atendendo ao seu conteúdo, serão sintácticas e denominam-se sentenças pseudo-objectos.

Em filosofia, as orações de pseudo-objectos revelam o modo material de falar e poderá ser exemplificado pelas proposições atómicas ou moleculares.

Todas as proposições da ciência empírica e todas as sentenças, que asseveram factos, seja gerais ou seja singulares, são proposições de objectos autênticos.

Assim, todas as orações da “análise lógica” e da filosofia pertencem à segunda ou à terceira espécies.

Pela maneira de falar, utilizada nas sentenças de pseudo-objectos, temos palavras que se referem a objectos ou ao tema, enquanto que as palavras usadas nas orações sintácticas obviamente referem-se à forma. Por esta razão, às proposições de pseu-

21 Cf. M. CROSS – *Modelos Matemáticos em Linguística*, Rio de Janeiro, Zahar Editores, 1976, 12-64; 65-69; 70-76.

do-objectos também se chamam orações no modo material de falar, enquanto que as orações sintáticas se consideram como modo formal de falar.²²

No pensamento de R. Carnap, encontramos novamente o carácter enganoso do modo material referido ao tema das suas sentenças. Muitas das proposições da filosofia enganam-nos desta maneira, porque a maior parte delas são formuladas pelo modo material de falar.

Verificamos como podem ser traduzidas para o modo formal de falar, isto é, as proposições que manifestamente pertencem à sintaxe. Estas considerações consideram-se importantes para as ditas proposições, como resultado da Análise Lógica.

O uso deste modo material conduz com frequência a confusões e a controvérsias filosóficas, que podem resolver-se mediante a mudança da tese para o modo formal.

3. O NÚMERO COMO LINGUAGEM FORMAL

O sistema de números naturais é colocado decididamente na ordem lógica, antes de ser na ordem factual.

Constrói-se um sistema de referência, introduzindo-se na linguagem novas expressões com regras apropriadas: numerais tais como 5 e formas de sentenças como aquelas que existem; cinco livros sobre a mesa. O termo geral “número”, para as novas entidades e formas de sentenças, tais como “cinco”, refere-se aos números naturais e expressões para as propriedades dos números (impar, primo, etc.), para as relações formais ($a > b$; $b > c$, logo $a > c$) e para as funções ($y = f(x)$) e formas das sentenças, tais como: $2 + 3 = 5$; “varáveis numéricas” (m, n, x, y, z , etc.) e quantificadores ($\rightarrow, \forall, \cdot, \leftrightarrow$), para as sentenças universais ($\forall n$) e para as existências (Ex , etc.) pelas regras dedutivas.

Entretanto, não só se encontram as respostas através de observações empíricas, mas também na “análise lógica” regras fundamentadas para novas expressões. Portanto, as respostas são aqui analíticas, isto é, logicamente “verdadeiras”.²³

Qual é a natureza da questão filosófica concernente à existência ou realidade dos números?

Existe a questão interna que, juntamente com a resposta afirmativa, pode ser formulada em novos termos, digamos porque “existem números” ou mais explicitamente “existe um n tal que n é número.

Este enunciado decorre do elemento analítico: cinco é um número e é, portanto, *per se* um enunciado analítico. Ele é muito “trivial”, porque nada diz além de afirmar que o novo sistema não é vazio, mas infere-se imediatamente a partir da regra

22 Cf. R. CARNAP – *The Logical Syntax of Language*, 19-36.

23 Cf. *Idem* – *Meaning and Necessity, a Study in Semantics and Modal Logic*, 210.

que enuncia que palavras tais como “cinco” são substituíveis por outras “variáveis” (p, q, r, s , etc.).

Isto torna plausível que aqueles filósofos que tratam da existência dos números como um problema filosófico, oferecem amplos argumentos, para qualquer um dos lados, e não têm em mente a questão interna.

E, de facto, se lhes perguntássemos, “você acham que a questão em relação ao sistema de referência dos números, se a aceitássemos, seria vazia ou não? Provavelmente responderiam: de algum modo referimo-nos a uma questão anterior à aceitação do novo sistema.²⁴

Eles poderiam tentar explicar a que se referem, dizendo que se trata de uma questão de *status* ontológico dos números.

A questão está em saber se os números possuem ou não uma característica metafísica, uma espécie de realidade ideal, diferente da realidade material do mundo das coisas, como subsistência ou *status* de entidades independentes.

Muitos filósofos não apresentaram uma formulação da questão em termos da linguagem científica.

A crítica de R. Carnap deve ser de que não tiveram sucesso em atribuir à questão externa e às respostas possíveis algum conteúdo cognitivo. A menos que superem uma interpretação cognitiva, estamos justificados na nossa suspeita de que a questão é uma pseudo-questão, isto é, uma questão disfarçada sob uma forma não-teórica. No presente caso é um problema prático saber se incorporamos ou não, na linguagem, as novas formas linguísticas que constituem o sistema de referência dos números.²⁴

Considerando as “questões externas”, na procura da natureza das proposições matemáticas, surge o poder de reduzir o problema da Matemática a uma questão interna da linguagem.

Atendendo a estes pressupostos, R. Carnap analisa o carácter das várias ordens de entidades matemáticas:

- Distingue o sistema dos números internos e racionais, o sistema dos números reais e as coordenadas espacio-temporais em Física.
- O sistema dos números inteiros abraça os inteiros positivos e os negativos como relação entre números naturais. Os números racionais estabelecem a relação entre os inteiros.

Isto determina a introdução de novas variáveis na sintaxe com expressões substitutivas da mesma e na introdução dos termos “inteiro” e “número racional”.

Com base nos números racionais, pode-se introduzir os números reais como classes de um tipo especial de números (segundo Frege). Surgem como novo tipo de variáveis e de expressões que as substituem e pelo termo geral de “número real”.

²⁴ Cf. *Idem* – *The Logical Syntax of Language*, 16-49; 50-68; 71-86.

A escolha de algumas características, embora não seja em si mesma “teórica”, é sugerida pelo conhecimento teórico, seja lógico seja factual.²⁵

A escolha dos números reais, ao contrário dos números racionais ou inteiros, como coordenadas, não é tão influenciada pela experiência, mas é devida a considerações de simplicidade matemática. A restrição nas coordenadas racionais, não entraria em conflito com nenhum conhecimento experimental que temos porque o resultado de toda a medição é um número racional.

Contudo, evitaria o uso da Geometria comum (diagonal de um quadrado de lado igual a 1 tem um valor irracional igual a $\sqrt{2}$) e isto leva a grandes complicações.

Segundo R. Carnap, a decisão de usar três ao invés de duas ou quatro coordenadas espaciais é sugerida, mas ainda assim não nos é imposta pelos resultados das observações comuns.

As questões internas são, em geral, empíricas e devem ser respondidas através de investigações empíricas. Com efeito, as questões externas da realidade do espaço e do tempo são pseudo-problemas. Poderá fazer-se referência a elas como questão interna.

Logo, a resposta afirmativa será analítica ou trivial. Mas, poderemos introduzir estas ou aquelas formas na nossa linguagem. Neste caso não se trata de uma questão teórica, mas de ordem prática.

Em matemática isto sucede, porque vai da pura à aplicada, como se poderá ver exemplificativamente:

$$ax^2 + bx + c = 0$$

A equação do 2º grau origina, pelo método da inferência, uma fórmula resolvente:

$$x = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a}$$

Assim, as equações algébricas tornam-se aplicáveis, desde a física até à química, como “linguagens externas”.²⁶

Uma questão de decisão ao invés seria uma questão de afirmação. Logo, a formulação proposta seria um mal-entendido.

Finalmente poderá fazer-se referência a ela no seguinte sentido: as nossas experiências são tais que o uso das fórmulas linguísticas em questão serão expedientes. Esta é, naturalmente, uma questão teórica de natureza empírica ou factual.

25 Cf. *Idem* – *Foundations of Logic and Mathematics*, in: *International Encyclopedia of Unified Science*, Volume I, Number 3, Chicago, University of Chicago Press, 1950, 3-5.

26 Cf. *Idem* – *Meaning and Necessity, a Study in Semantics and Modal Logic*, 211-213.

Todavia, ela diz respeito a uma questão de grau. Portanto, tem uma formulação na expressão “real ou não”?

A entidade matemática, refere R. Carnap, possui valor linguístico.

A aceitação de novo tipo de entidades é representada na linguagem pela introdução de um sistema de referência a ser usado segundo um novo conjunto de regras. Poderão existir novos nomes para as entidades particulares do tipo em questão.

Mas, alguns desses nomes poderão ocorrer na linguagem, antes da introdução de novo sistema de referência.

Este último facto mostra que a ocorrência de constantes não é sinal certo da aceitação do novo tipo de entidades.

A introdução de um termo geral, de um predicado de nível superior, para o novo tipo de entidades, permite-nos dizer que qualquer entidade particular, pertence a este grau (cinco é um número). As novas entidades são valores dessas variáveis. As constantes são substituíveis por variáveis. Com o auxílio das variáveis, formulamos sentenças gerais concernentes a novas entidades.²⁷

Poderemos falar da aceitação de novas entidades, uma vez que esta forma de discurso é costumeira, mas deve-se ter em mente que esta expressão não significa para nós nada mais do que a aceitação de novo sistema de referência, isto é, das novas formas linguísticas.

O carácter não-cognoscitivo das questões, que chamamos “questões externas”, já foi reconhecido e determinado pelo Círculo de Viena.

A “entidade matemática”, salienta R. Carnap, tem um “valor linguístico” ao referir uma existência autónoma.

Será necessário reconhecer, todavia, a existência das fórmulas matemáticas na “linguagem das coisas”, numa expressão como esta: eu tenho dez dedos.

Mas, a aceitação deste tipo de linguagem não significa a aceitação de novas entidades realísticas devido à abstracção:

$$(a + b)^2 = a^2 + 2ab + b^2$$

R. Carnap, referindo-se às posições de fundo, reclama as teses do empirismo lógico do Círculo de Viena. Influenciado pelas ideias de L. Wittgenstein, o Círculo de Viena rejeitou duas teses, quer a da realidade do mundo externo, quer a da sua irrealidade.

Por sua iniciativa, R. Carnap rejeitou a acusação de platonismo e de nominalismo e afirma que a solução do problema consiste no valor linguístico das formas matemáticas.²⁸

27 Cf. *Idem – Ibidem*, 219-220.

28 Cf. *Idem – Autobiografia intelectual*, 90-91.

Enquanto é pacífico, que as proposições factuais têm “valor semântico”, encontram-se em discussão os valores semânticos das entidades abstractas.

Os termos são designados pela “entidade abstracta”, como por exemplo cinco designa um número:

$$5 \rightarrow \text{"número"} \\ 2 + 3 = 5; 4 + 1 = 5.$$

Esta proposição, afirma R. Carnap, é de “natureza lógica” e pertence à “linguagem lógica”, da qual fazem parte as fórmulas matemáticas, e, em particular, as variáveis numéricas bem como os graus de “número”.

Se a linguagem lógica é constitutiva, então qualquer que seja o número real a , existe um número natural n , tal que $n > a$, isto é:

$$(\forall a \in \mathfrak{R})(\exists n \in \mathfrak{N}): n > a.$$

A proposição anterior é um número puramente “analítico” e poderá traduzir-se pelo seu correspondente, que é um princípio da Análise Matemática.

Se se aceitam, na linguagem formal, as entidades matemáticas, então aceitar-se-ão, de preferência, as proposições que as designam. As “entidades abstractas” são entes lógicos.

A questão da admissibilidade das entidades abstractas, como as designadas, reduzem-se às questões da aceitabilidade das estruturas linguísticas desta “entidade”²⁹

A crítica nominalística refuta as características dos nomes para expressões como o teorema de Bolzano-Cauchy: se a função f é contínua sobre o segmento $|a, b|$ e $f(a) = A$, $f(b) = B$, então, para qualquer C , incluindo em A e B , existe um ponto $\xi \in |a, b|$, tal que $f(\xi) = C$. O teorema dos valores intermédios das “funções contínuas” tem a sua existência formal: dada numa função contínua sobre um segmento, tomando dois valores quaisquer,³⁰ levando-nos a concluir, com R. Carnap, pelo tratamento da existência formal como “questão teórica”.

Evidentemente, considera R. Carnap, a validade das fórmulas linguísticas pelas entidades concretas não têm presente a distinção entre “questões internas e externas”.

R. Carnap insiste na distinção entre entidades lógicas e entidades físicas, apresentando diversos tipos de demonstração para as duas ordens.

A questão está em que a Matemática não se faz só com a ordem lógica, mas também com a real. R. Carnap refere que a justificação teórica, no caso de asserções internas, é erroneamente aplicada à aceitação de um sistema de entidades, sendo própria da dupla natureza da Matemática.

²⁹ Cf. *Ibidem*, 105.

³⁰ Cf. L. D. KUDRIAVTSEV – *Curso de Análisis Matemático*, 1, Moscú, Editorial Mir, 1983, 141.

Entretanto, R. Carnap exclui seja o nominalismo matemático seja o realismo, sustentando a natureza “lógica” do número.

Assim tenta superar o empirismo que, afirmado por Berkeley e Hume, nega o valor dos conceitos e dos princípios gerais e refere-se à entidade concreta, à volta da qual somente a forma linguística terá significado. Alguns seguidores do pensamento de Russell, distinguindo entre dados imediatos da consciência (*sense data*) e a construção baseada nesta, conferem valor somente aos dados.

R. Carnap não deixa de criticar a posição geral do empirismo, rejeitando a tese de que todas as entidades abstractas se reduzem aos dados imediatos da consciência ou aos dados imediatos do conhecimento.³¹

Os pontos espacio-temporais, o campo electromagnético segundo Maxwell, os electrões em física, os números reais e complexos em Matemática, as componentes psicológicas inconscientes e outras entidades analógicas não são dados imediatos. O mesmo deverá ser dito relativamente às “entidades abstractas”, como se designam pela Semântica.

O problema das entidades abstractas não se coloca em termos de existência, mas de utilidade e de oportunidade. O uso das formas linguísticas abstractas é prático e útil para fins onde a análise semântica é directa, através da interpretação, da clarificação e da construção de uma linguagem comunicativa, tal como é apresentada pela ciência.³²

Entre os filósofos, que conduziram as análises semânticas, relativamente aos instrumentos adequados pela comunicação científica, iniciada por Aristóteles, na semântica da *Analítica Prior* e, com uma base mais científica, pela lógica simbólica, estão Peirce e Frege que aceitaram as “entidades abstractas”. Todavia, esta, como reconhece R. Carnap, não é uma prova da sua verdade.

A Semântica, em sentido técnico, é referida na fase inicial do seu desenvolvimento e devemos estar preparados para mudanças nos seus métodos. Mesmo que a crítica nominalística possa ser exacta, deve apresentar melhores argumentos do que os até agora salientados.

A crítica deve demonstrar que é possível construir um “método semântico” que evite algumas referências às “entidades abstractas” e elabore métodos, mais simples, essencialmente com os mesmos resultados do que os outros apresentam.

A aceitação e a refutação das formas “linguísticas abstractas”, em qualquer ramo da ciência, deverão ser decisivas na sua eficiência, como instrumento dos resultados apresentados.

31 Cf. R. CARNAP – *Logical Foundations of Probability*, Chicago, At the University Press, 1950, 1-12.

32 Cf. R. CARNAP – *Meaning and Necessity*, 220-221.

4. O INTERPRETACIONISMO LÓGICO

Sejamos cautos ao fazer afirmações e críticos, mas tolerantes no uso de formas linguísticas, assim conclui R. Carnap, num interessante estudo, sobre as “entidades abstractas”. Entre as quais se colocam as fórmulas matemáticas, como, por exemplo, o que se passa com o teorema de Newton-Leibniz:

$$\int_a^b f(x) \cdot dx = \phi(b) - \phi(a)$$

que constitui expressão fundamental do Cálculo Integral.

Sem dúvida, a sentença carnapiana traduz a expressão de uma reflexão aberta, além de metodológica, com respeito às posições antigas do rígido neopositivismo, documentado especialmente pela *Der Logische Aufbau der Welt* (1928) e pela *Logische Syntax der Sprache* (1932), que coloca como condição, do valor semântico das proposições, o princípio da verificabilidade.

Na *sintaxe* lógica da linguagem, surgem esporádicas referências à Matemática, estando esta disciplina *in stricto sensu* ligada ao operar, como um “fazer formal”, que é a constituição das “sintaxes da ciência”, traduzível em termos formais e analíticos.

A análise sintáctica de um dado sistema é, na realidade, uma realização puramente matemática.

R. Carnap move-se em posições antitéticas. Por um lado, a Matemática está ligada à Lógica, que se apresenta não só numa “estrutura analítica”, como também “convencional” e, por outro, como instrumento insubstituível das ciências experimentais e, obviamente, condicionada à objectividade e à natureza sintética.

A construção lógica do mundo, que transmite o sistema de constituição dos conceitos, ter-lhe-á permitido a dedução e a redução dos factos espirituais e dos psíquicos à ordem física, procurando ser uma interpretação lógica. Na *sintaxe* lógica, dá-se um passo à frente, ao transmitir a redução da lógica modal às relações sintácticas, indo da intencionalidade à extensionalidade dos predicados, o que levou R. Carnap à consideração lógico-matemática do real. Aqui surge a procura especulativa para constituir uma “*sintaxe* geral” que servirá de base à especial.

A redução da intencionalidade à extensionalidade, enquanto amadurece o processo dedutivo ou argumentativo, identifica o método formal *a priori* com o *a posteriori* ou o analítico com o sintético.³³

Esta concepção coloca as premissas para uma *mathesis universalis*, caindo no erro do matematicismo ou do logicismo, tal como iniciara Leibniz, no século XVII, em Hanover.

33 Cf. *Idem* – *Der Logische Aufbau der Welt*, Hamburg, Felix Meiner-Verlag, 1961, 7-12.

A cognoscibilidade do mundo *a priori*, com a conseqüente negação da natureza sintética, hipotética e estatística da ciência, determina a resolução das formas do conhecimento na ordem lógico-matemático.³⁴

R. Carnap tenta conciliar o logicismo com o formalismo, tendo criticado o intuícionismo de Brouwer, muito embora se encaminhe para os fundamentos lógicos da Matemática.

Assim, a fundamentação lógica da Matemática tem por objectivo, além de elaborar um cálculo formal, dar razão ao significado dos símbolos e das proposições analíticas.

O logicismo de Frege, aperfeiçoado por Russell e Whitehead, reduzindo os símbolos fundamentais da Matemática aos símbolos da Lógica, prova as proposições primitivas e transmite as proposições da Lógica e das regras da inferência lógica.

A fundamentação lógica da Matemática e a significação lógico-conceptual dos símbolos matemáticos são os caracteres elementares do logicismo.³⁵

O formalismo, sustentado pelos opositores de Frege, e aperfeiçoado por Hilbert e Ackermann, refere que a fundamentação lógica da matemática será efectuada mediante a construção de um sistema formal, de um cálculo e de um sistema de axiomas, pelos quais será possível provar as fórmulas da Matemática clássica., abstraindo do significado dos símbolos, definidos de forma implícita, mediante proposições primitivas do cálculo.

As características do logicismo poderão reduzir-se aos seguintes elementos: a Lógica e a Matemática participam de um cálculo comum. O critério da construção matemática deve ser a liberdade da contradição; o método formal e a determinação matemática que será aplicada de forma rigorosa.³⁶

De acordo com os formalistas, ao separar-se a Matemática da Lógica, na formulação autónoma das regras da inferência e de transformação matemática, dá-se a formalização do cálculo e a exclusão dos problemas externos da matemática.

R. Carnap observa que o objectivo pré-estabelecido não é absoluto, mediante a construção de um cálculo lógico-matemático, enquanto este não compreende todas as proposições que contenham símbolos matemáticos e são relevantes para a ciência, como as proposições conexas com a aplicação da Matemática.

O sistema deverá ser interpretado e deverá conter regras gerais de formação, relativamente ao uso de símbolos matemáticos, antes das proposições sintéticas descritivas, e regras de consequência, relativas a tais proposições. Este será o único modo, afirma Carnap, de tornar possível, a aplicabilidade da Matemática como resultado numérico de objectos empíricos e como cálculo de medida das grandezas.

34 Cf. *Idem* – *Introduction to Semantics*, Chicago, At the University Press, 1950, 10-19; 21-28; 40-56.

35 Cf. G. FREGE – *Lógica e Filosofia da Linguagem*, tradução do alemão, S. Paulo, EDUSP, 1978, 16-39; 40-65.

36 Cf. W. V. QUINE – *Mathematical Logic*, Cambridge, At University Press, 1974, 19-48.

Uma estrutura do género satisfaz simultaneamente os requisitos, quer do formalismo, quer do logicismo. Por uma parte, o procedimento permanece puramente formal, por outra, o significado dos símbolos encontra-se estabilizado, de tal forma que torna possível a aplicação da Matemática à ciência real, enquanto o cálculo matemático fica incluído na linguagem total.³⁷

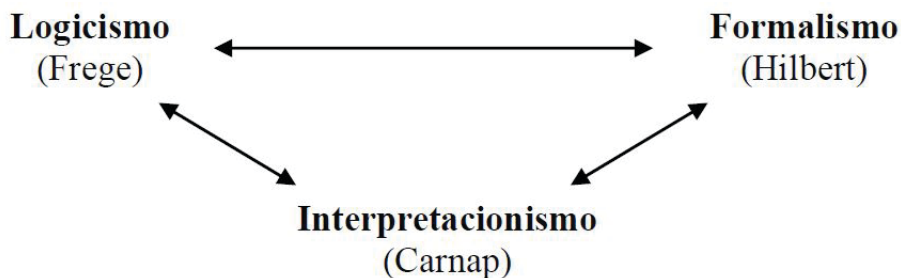
A contradição, entre as duas perspectivas de fundamentação lógica da Matemática, segundo o parecer de R. Carnap, é aparente. As duas posições são recíprocas e conduzem ao interpretacionismo lógico. O requisito central do logicismo resulta como complexo da fundamentação lógica da Matemática e não resulta somente de uma “metamatemática” (sintaxe da linguagem matemática). Mas antes de uma sintaxe da linguagem total, compreendem-se as proposições analíticas, mais do que as sintéticas.

Discurso análogo apresenta R. Carnap para a Geometria. Ele distingue a Geometria matemática da Geometria física. As proposições destas duas disciplinas, que, necessariamente, na linguagem ordinária aparecem formuladas nos mesmos termos verbais, possuem um carácter lógico diverso. A Geometria matemática faz parte da Matemática pura, quer aquela que vem constituída como sistema axiomático, quer aquela que é elaborada sob forma de Geometria analítica.

Os problemas da fundamentação da Geometria matemática reentram nas sintaxes dos sistemas axiomáticos. A Geometria física, naturalmente, faz parte da física e será construída sob a base de um sistema de Geometria clássica, mediante a definição de correspondência.

Com efeito, a dificuldade está em criar *a priori* este sistema de correspondência, que não vai para além das reflexões genéricas. R. Carnap reconhece que os teoremas da Geometria matemática são analíticos, enquanto que os teoremas da Geometria física são sintéticos.³⁸

R. Carnap conseguiu realizar uma original leitura dos fundamentos da Matemática, que estão entre o logicismo e o formalismo, a que se poderá chamar de interpretacionismo. Dialecticamente poderemos dizer:



CONCLUSÃO

37 Cf. R. CARNAP – “Meaning and Synonymy in Natural Languages”, in: *Philosophical Studies*, (New York, 1955) 33-46.

38 Cf. *Idem* – “Logizismus”, in: *Erkenntnis*, 2 (Berlin, 1931) 16-18.

A Matemática, segundo R. Carnap, revela-se como linguagem analítica, tendo por base uma sintaxe lógica.

A tentativa de R. Carnap, ao elaborar uma “sintaxe geral da linguagem”, na base das sintaxes das ciências singulares, tal como aconteceu da Geometria física à Geometria matemática, termina no ponto de saturação das diversas naturezas dos dois tipos de sintaxe: uma analítica e outra sintética.

Se R. Carnap, que tem como fundamento do seu pensamento o “fiscalismo” e segundo tal perspectiva define a “unidade da ciência”, então os pressupostos lógico-ontológicos pode aproximar-se do sintético ao analítico. É aquilo que o formalismo quer evitar, considerando a Matemática independente dos problemas da ordem metafísica e também da física, considerando-a como um “jogo linguístico”. A conciliação é aparente, na medida em que a ciência experimental pode determinar uma síntese *a parte ante*.

Todavia, nesta tentativa, como no desenho gerado pelas duas teorias, a aproximação entre o *a priori* e o *a posteriori* exprime a ideia de unidade do real, que naturalmente nos reenvia a um princípio de ordem metafísica, em prejuízo do neopositivismo lógico.³⁹

Os empiristas, escreve R. Carnap, são suspeitos sobre qualquer grau de “entidades abstractas”, como: propriedades, classes, relações, números e proposições. Estes preferem uma linguagem nominalística, que guardam o singular, o indivíduo, a entidade concreta, etc.

Todavia, em certos contextos, é necessário fazer recurso às “entidades abstractas”. Surgem não só no caso da Matemática, mas também na Física e perante as outras “ciências”. Alguns empiristas obstinam-se a negar a legitimidade do recurso a “entidades abstractas” e acusam os seus defensores de platonismo e de recorrerem à Metafísica.

R. Carnap percorreu um caminho linguístico-formal para provar que se pode ser empirista e aceitar a linguagem das “entidades abstractas”. A Matemática, pelo pensamento de R. Carnap, aparece como “jogo linguístico” e, com fundamento formal, como conjunto de enunciados analíticos.

R. Carnap propõe uma “solução linguística” para os fundamentos da Matemática, mas, por um lado, segue o logicismo, e, por outro, o pragmatismo. Muitas vezes repete que o problema da Matemática é uma questão de fórmula linguística, ou de questões internas, quando afirma que a linguagem matemática é “funcional”, servindo objectivos práticos. É evidente que a ciência adoptou a linguagem matemática na relação com a realidade efectiva, que vem a condicioná-la e a concretizá-la.

Esta última perspectiva conduz-nos à solução empírica e nominalística, que nega as “entidades abstractas” ou se admite enquanto exacta correspondência concep-

39 Cf. *Idem* – “Testability and Meaning”, in: *Philosophy of Science*, 3 (London, 1936) 16-20.

tual. Mas, R. Carnap não quer aceitar uma fundamentação empírica da Matemática.⁴⁰

Ele fala muito frequentemente da “natureza lógica” da Matemática, sujeitando-se esta às leis da inferência lógica e inscreve as proposições no conhecimento analítico. Assim, atribui um carácter ideal ou formal à Matemática. Por estas razões, é inscrito entre os logicistas sem o ser formalmente.

A contrariedade das suas posições será velada pela cortina das “formas linguísticas”, que deverá circunscrever-se ao problema interno da linguagem matemática.

Quando se passa do problema sintáctico a um problema semântico, determina-mos que a linguagem é sempre de um conteúdo físico ou ideal.

R. Carnap avançou com a apresentação do valor e crítica das “entidades abstractas”, independentemente dos problemas externos, ou seja, dos problemas do seu modo de ser e procura enfrentá-los falando dos pseudo-problemas.⁴¹

Mas dizer “pseudo-problemas”, como modo de ser das fórmulas matemáticas, significa cair no nominalismo e no “pragmatismo”, *in stricto sensu*, renunciando às estruturas lógicas e condicionando a construção matemática.

A sua posição complica-se se se relaciona com o pensamento exposto em – *Der logische Aufbau der Welt* –, onde se debate com a logicização de três ordens de entes (espirituais, psíquicos e físicos) e o “psicologismo”, segundo o qual a realidade física se reduz às percepções intersubjectivas, abstendo-se quer de afirmar a existência autónoma do mundo, quer de a negar quer ainda retendo esta como um “pseudo-problema”.

O problema da Matemática, em R. Carnap, reflecte esta posição acerca do mundo físico *per se* e reflecte o seu positivismo com a exclusão de qualquer realidade de ordem extrassensível.

Impossibilitado de conferir um valor ideal ou racional às matemáticas, e decidido a não reduzir a Matemática a uma ciência empírica, fica-se no terreno das “fórmulas linguísticas”.⁴²

Finalmente, dizer que a Matemática, como “forma linguística”, implica, na sua construção formal, um “jogo de linguagem analítica”

Quanto à fundamentação lógica, R. Carnap parece cair no logicismo, mas termina pela introdução das “entidades abstractas”, num interpretacionismo linguístico, para fundamentar, lógica e gnoseologicamente, a Matemática.

Esta disciplina é tão cara no pensamento de R. Carnap além de ser a formalização da quantidade abstracta, como linguística da quantidade abstracta, será uma nova

40 Cf. *Idem* – *Meaning and Necessity*, 248-250.

41 Cf. *Idem* – *Scheinprobleme in der Philosophie*, Hamburg, Felix Meiner-Verlag, 1961, 20-25.

42 Cf. A. G. MANNO – *Filosofia della Matematica*, 177.

leitura ou hermenêutica da quantidade abstracta. Finalmente, cabe dizer que a Matemática segundo R. Carnap, é um discurso analítico.



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Freedom in media and social communication

Abstract

The freedom of media can be understood in different ways. One can speak of the freedom of media as an institution, connoting that there is an absence of any dependence of media on the legal and economic pressures. Secondly, the freedom of media can be understood as belonging to individual entities participating in media as such, their relationships and dependencies, and above all, the scope of their respective independence. Thirdly, the freedom of media can be understood as a rejection of any restrictions of ideological, philosophical, religious or moral character. In the last case, the discussion about the freedom of media is closely associated with the general, philosophical discussion about the limits and criteria of freedoms. Fourthly and finally, the freedom of media can be discussed in the context of various risks that the abuse of this freedom might create not only for an individual, but also for the society. In this chapter, I am going to discuss the freedom of media as it is understood under the last three definitions given above. The freedom of media from economic and political pressures will be discussed in the following chapters on the relationship between media, politics and economics.

Key words: freedom, media, communication, ethics.

The freedom of media can be understood in different ways. One can speak of the freedom of media as an institution, connoting that there is an absence of any dependence of media on the legal and economic pressures. Secondly, the freedom of media can be understood as belonging to individual entities participating in media as such, their relationships and dependencies, and above all, the scope of their respective independence. Thirdly, the freedom of media can be understood as a rejection of any restrictions of ideological, philosophical, religious or moral character. In the last case, the discussion about the freedom of media is closely associated with the general, philosophical discussion about the limits and criteria of freedoms. Fourthly and finally, the freedom of media can be discussed in the context of various risks that the abuse of this freedom might create not only for an individual, but also for the society. In this chapter, I am going to discuss the

freedom of media as it is understood under the last three definitions given above. The freedom of media from economic and political pressures will be discussed in the following chapters on the relationship between media, politics and economics.

First of all, it should be noted that these three areas where the freedom of media becomes problematic are partially related to one another. One kind of 'micro-ideology' seems to be, for example, the so-called programme line adopted by individual editors, being a set of beliefs and preferences (often political) whose acceptance forms a precondition for the employment in a given media house. The dependence of individual media employees on the place that they occupy in the whole media structure as well as the existing system of values and beliefs in such an organisation tends to be much greater than, for example, in cases of scientists.

Interestingly, many threats to the freedom of journalists resulting from their dependence on the employer in question are not always related to the economic or political interests. Quite often the independence of journalists is suppressed by their superiors for some irrational reasons. For example, a journalist of one of the newspapers belonging to the Norwegian syndicate *Orkla* said in a survey investigating the independence of journalists that he is allowed to take on essentially all subjects with the exception of those involving criticising their publishers and capital ownership. He also added that a much greater threat to his independence is posed by the prevailing relations in the editorial office. In his views, media employees are exploited by their employers, whereas the general interference in the press material is very far-reaching, sometimes leading to a factual change of its meaning. The journalists are also forced to strictly execute their given commands, even if these are contrary to their sense of dignity and ethical principles¹. In many cases, journalists can realistically experience their freedoms only where they have the support of the editor-in-chief in question (or the director of a given programme in electronic media). In practice, therefore, the work of journalists and other media employees often comes down to carrying out someone else's freedoms.

Therefore, this raises the need to formulate certain ethical rules which would allow to distinguish between an authorised interference in the independence of journalists on one hand, and an unauthorised interference on the other. For this reason, many authors point out to a separate group of standards governing the relations between journalists, especially within the same editorial environment. These include, among others, the principle of companionship involving the acceptance of a particular type of formal and informal relationships prevailing in the editorial office, the principle of loyalty, according to which a journalist should accept the editorial line of a given programme, or the principle of respect for the authority, which plays a significant role especially in the editorial offices with well-established traditions. In practice, these principles often become a source of numerous conflicts arising from the simple fact that working in media is a creative undertaking, whereas any given system of values and beliefs can sometimes turn out to be contrary to the views of individual journalists when it comes to certain issues.

¹ Compare with L. Pokrzycka, *Kapitał zagraniczny w regionalnej prasie – szanse i zagrożenia dla dziennikarzy (analiza na przykładzie Lubelszczyzny)*, in: *Media i demokracja...*, p. 250.

The change of the political system in Poland after 1989 did not weaken this type of conflict, and so the conclusion formulated in the early sixties of the last century by Aleksander Matejko is still relevant today. It was stated that in order to work in media, one has to possess the ability to “plastically adapt to changing situations”².

It seems that this rule applies only to the world of media, because no other professional environment does actually require to show respect to a given standpoint on social or political issues that prevail in certain contexts. Other professional ethical norms allow for the possibility of withdrawing from any given activity because of one’s beliefs (for example, medical ethics). For all occupations, however, the rule requiring to care for the prestige of one’s own working environment applies. And this principle requires, among other things, to undertake efforts to improve one’s skills and to create specialised associations upholding the legitimate interests of a given profession³.

Another group of ethical standards should include various rules governing the relations of media with their social environment. Such standards seem to be particularly important for local media, which are subject to ostracism from their local environment to a much greater degree than national media. In this case, it is not just about the freedom to inform, but also about the freedom to present one’s views, including the freedom of artistic expression in media. In local communities, there are often strong social ties (which, to quote one survey participant, are of “a journalistic, business and even cultural character”) and any collegial criticism is very unwelcome⁴. Any clear formulation of standards relating to the relationship of media with their local communities is difficult due to the existence of clearly marked divisions on specific issues or even values that prevail in such societies. In these instances, ordering journalists to transfer information without paying any regard as to its consequences would not always be right. Such freedom, however, should prevail in relation to the expressed views and opinions. And also local communities should equally adhere to the principle obliging to show respect for the freedom of expression of such views and opinions, thus refraining from any form of pressure and ostracism.

PRIVACY

The ethical responsibility of media relates, among others, to situations where someone’s assets have been infringed. Such an asset could be the honour (the good name) or the image, and the way in which it can be infringed – the publication of information relating to the private life or false information. It is, therefore, necessary to limit media freedoms in these areas.

2 Compare with A. Matejko, *Postawy zawodowe dziennikarzy na tle systemu społecznego redakcji*, Kraków 1962 - 1963.

3 The first such association in Poland was the Association of Polish Journalists, established in 1895 and belonging to the International Association of Press. Compare with D. Nałęcz, *Zawód dziennikarza w Polsce 1918 – 1939*, Łódź 1982, p. 49 et seq.

4 Compare with L. Pokrzycka, *Kapitał zagraniczny...*, p. 246.

The privacy, as noted by T. Kononiuk, “is a value which cannot be clearly defined, but also a value without which human life would be unbearable”⁵. Despite this, the violation of privacy of public figures is sometimes justified by the common good. This happens when the respect for privacy might pose a threat to the common good of all. As noted by Z. Sareło, the more endangered the common good, the more justified the degree of invasion of privacy⁶. More controversy, however, can be raised in situations when the invasion of privacy does not harm the common good, but the disclosure of certain facts can actually serve it. This happens, for example, if the disclosure sheds a new, unfavourable light on a politician seeking a high state office position. The disclosure of this sort of information can help to change the decision of voters, and it is therefore fully justified.

What turns out to be more difficult is the ethical evaluation of the act of publishing of information about the life of publicly known persons who are not performing any public functions, for example, show-business celebrities, actors, artists, TV presenters and even well-known journalists. According to Z. Sareło, publishing of the details about their private lives is a violation of the dignity of a person, and so it is morally wrong. What is more, the author puts the blame here also on the consumers, because whether media publish this type of information depends on their interests. “This behaviour, as Sareło notes, is a kind of voyeurism and eaves-dropping. (...) What is more, the recipients are to a certain extent the cause in-spiring journalists to steal information, which other people rightly do not want to disclose”⁷. However, if the recipient accidentally stumbles across the information about one’s private or intimate life, they should then behave in accordance with a principle governing secretive information which has been discovered by chance. This principle prohibits the disclosure of any such secret and it requires to behave as if one has forgotten about the uncovered facts⁸.

Another form of violation of the dignity of an individual seems to be the publication of information on the public life of a person who has given their consent to that, or who has even initiated it. This applies above all to those people who start their careers in the music industry or aspiring actors and who occasionally reveal some details about their private lives to media, hoping to attract attention. The degree of violation of the dignity is in such situations generally smaller, because these people do not disclose any embarrassing, libellous and unfavourable information. In addition to violating one’s own dignity, these cases are also about a form of manipulation, because the recipient usually does not realise that a specific information constitutes in fact a fugitive marketing tactic used to accelerate one’s career. It seems that this last reason is sufficient for media to refuse to publish any information submitted this way.

In Polish jurisprudence, the prevailing concept is that the right to privacy can be restricted only when it comes to people engaged in public work, and only when their activity is linked to the sphere of privacy. In other words, it is acceptable to

5 T. Kononiuk, *Prywatność w mediach*, „*Studia Medioznawcze*” 2005, No. 1 (20), p. 30.

6 Compare with Z. Sareło, *Etyka społecznego...*, p. 70.

7 *Op cit.* note 6, p. 123.

8 Compare with T. Ślipko, *Zarys etyki szczegółowej*, Kraków 1982, V. I, p. 360 *et seq.*

publish only such information concerning their private lives which in some way relates to their activities undertaken in the public⁹. Without the consent of those in question, however, it is not allowed to publish any information relating to people who derive certain profits on account of their media image. It is worth noting that the latter prohibition may be the subject of a discussion, because some codes of ethics (for example, the Estonian Code¹⁰) do allow for the interference in the privacy of those who benefit from the publication of their image. It is also possible to extend the scope of meaning of the concept of public activity, so that it refers to all entities that have a definite impact on the public sphere, and thus also those in show-business.

An interesting ethical argumentation¹¹ was presented by the Court of Appeal in Warsaw in its judgment of 2004, in a case brought by a TV presenter, Monika Luft, against one of the newspapers. It was stated that: “no one has the right to a one-sided, hagiographic presentation of oneself and allowing to share information about one’s private life weakens this protection”¹². On the surface this argument does not seem to be based on sufficient ethical grounds (nor legal, as the court did not specify them), but it is worth noting that media act according to this line of thinking. Therefore, it should be possible to identify a principle on which media could rely when publishing data on people known to the public but without their consent, or even against their will, or else all publications to which those persons did not consent should be considered morally reprehensible.

It should be noted that in the latter case we would have to consider media as a tool for promoting a positive image of celebrities (with the exception, at most, of a group of people undertaking public activities, but which is not tantamount to a group of people known publicly), because it is hard to imagine that anyone would agree to publish negative information about themselves. This position, however, seems to be an excessive restriction on the freedom of media. One can thus assume that the right of media to report on the private lives of those publicly known stems from a kind of ‘contract’ that is concluded between these two entities. The implication is that media are allowed to publish information about these people and their activities free of charge, so that they can derive certain benefits from it, while at the same time agreeing to be less protective when it comes to their privacy, thus driving certain benefits towards media (in a form of increased customer attention).

The adoption of this assumption would require to provide some answers to the question about the duration of the above-mentioned ‘contract’. Can any such benefit recipient be entitled to regain their rights to a complete privacy upon with-

9 Compare with K. Pietrzykowski, *Tzw. „interpretacyjne wyroki Trybunału Konstytucyjnego, „Przegląd Sądowy” 2004, No. 3, p. 16 et seq.*

10 The provisions of the Code of Ethics of the Estonian Press are different, however, from the laws in Estonia, and their publication caused much controversy. Compare with K. Kamińska, *Obiektywizm i samokontrola w wypowiedziach estońskiej prasy codziennej na początku XXI wieku*, in: *Media a demokracja...*, p. 289.

11 In assessing this merit, M. Zaremba writes that “despite the appearances of a legal style (...) these considerations do not meet the requirements of a legal argument”. Compare with M. Zaremba, *Granice prawa obywateli...*, p. 55.

12 *Ibid.*

drawing from public activities, or is it that the right of media to inform about their private lives lasts longer (for example, as long as the general public interest in that person persists)? In other words, the question here is about the 'border line' separating the state of being publicly known from the state of being publicly unknown. It appears that any answers here are conceivable only with reference to specific people and circumstances.

In addition, there is also a form of conflict that exists between the rights of media to report on the private lives of some people and the public interest. This is related to the fact that the decision to engage in the public-life activities, in particular of a political character, means a *de facto* resignation from the protection of private life. In practice, it may turn out that some outstanding individuals will not be capable to undertake that resignation and therefore they will not decide to engage in any activities for the common good. This may further have the consequence that matters concerning the whole of the society will be decided upon by people to whom getting rid of their privacy protection does not constitute any problem due to certain psychological traits (for example, being prone to narcissism). The history does also show that some prominent politicians were not exemplary husbands and fathers, and if media had in advance made this information known, then perhaps they would have never been allowed to conduct any public activity.

Another commodity that may be affected by media publication is the image. The core problem with image rights is all the more complicated by the lack of a clear definition of the term 'image', what does not mean that it is a trivial issue. The formulation of clear ethical principles (and also possibly legal) to protect the right to media image is all the more important because the attitude of media to those people and institutions presented in their coverage is often biased, and what is worse, one can even have the impression that over time it becomes more and more cynical and contemptuous.

The attempt to formulate a correct definition of the media image goes beyond the scope of this work, yet it is worth noting that it is not identical with the real understanding of the person in question¹³. The image is a way of functioning in media in a particular role (as an actor, artist or a singer), and so it is comparable with advertising, or at least with the ordinary packaging of products or services. It therefore seems that the ethical evaluation of media images can be subject to similar rules which are applicable to advertising. These standards exclude lying to the recipient (the customer) in order to create a positive opinion about any given product, however certain conventionality is allowed and its intensity depends on the degree to which the recipient realises that he or she is involved in some kind of game which differs from reality and which should not be taken literally.

13 The field of *public relations* deals with shaping the media image of companies and institutions, and this field is guided by its own relevant ethical principles. One of them is the true information about the condition of the company in question. Compare with *Media, reklama i public relations*, as edited by J. Ołędzki, Warszawa 2005, p. 18. The above comments concern typically the image of people.

Another area where the freedom of media is restricted is the scope of the journalistic secrecy (i.e. the right of media employees¹⁴ to withhold the disclosure of their information sources before a court). Precise regulations in this context are of particular importance, because the arrangement of relations between media and the political power depends on them. "The journalistic secrecy may become a tool to manipulate the public opinion, as pointed out by J. Sobczak, especially when it is in the hands of unethical and dishonest journalists. It is also impossible not to notice that it can be used to achieve short-term political goals."¹⁵ The legal situation in Poland is all the more interesting because journalistic secrecy is in fact more a matter of ethical than legal issue. In Poland, a journalist does indeed hold the right to maintain the confidentiality of their information sources, but there is no such obligation, and so it is his or her free decision whether when testifying as a witness before a court the possibility of invoking the secrecy will be relied upon¹⁶. The court may compel a journalist to reveal their information sources only in cases of particularly serious offenses (as defined in separate regulations) and it is only when there is no possibility of collecting that information in any other way.

The solutions to be found in the Polish law are certainly there to guard media freedoms, however to leave the decision on journalistic confidentiality for reporters themselves may prove objectionable. What also seems relevant here is that this type of legal situation imposes on journalists an additional obligation to inform those people providing information that the principle of secrecy is the sole and discretionary responsibility of the journalists themselves. This obligation can be considered as related to another duty, namely to inform what purposes one's answers in a questioning will be used for¹⁷.

Many authors note that the assumption according to which media are interested in the strengthening of democracy and the shaping of public opinion (or, in a broader sense, the good of humanity) turns out to be wrong. They believe that in practice media are interested primarily in the pursuit of their own economic and political interests (whereas the dependence on the politicians is treated as a way of securing economic interests), and any ethical demands are met only in so far as they contribute to the economic strengthening of media. The belief that tends to soar in various media and ethics literature is that the relationship of media with advertisers and politicians poses the greatest threat to their freedoms¹⁸.

Although it is obviously difficult to estimate the degree of dependence of media on various factors, generally speaking it seems that at least in some areas a greater

14 This right includes not only journalists, but all media employees, including the secretaries.

15 J. Sobczak, *Tajemnica dziennikarska*, „Studia Medioznawcze” 2005, No. 1 (20), p. 28.

16 *Ibid.* p. 21

17 Compare with J. C. Bertrand, *Deontologia mediów...*, p. 96. The author also believes that "we should not reveal the questions that we intend to pose". This principle seems questionable, since in many cases the public will be better informed if the journalist leaves the caller enough time to reflect on the answers. It seems that this principle should be limited only to investigative journalism, which is concerned with the knowledge of facts and not their interpretation.

18 Compare with A. Balsey, R. Chadwick, *Ethics as a Vehicle for Media Quality*, in: *The Media and Morality*, as edited by R. M. Baird, W. E. Loges, New York 2002, p. 56 *et seq.*

threat to their freedom is posed by the prevailing belief in a given society¹⁹. One can indeed indicate several areas where such common views as to the 'correct' functions of media in the society can in fact become a cause of limitations to (or attempts to reduce) their very freedoms.

First of all, the whole concept of 'media space' can be treated as a product of a prevailing worldview of any given society or country. In this case, the conviction might be said to consist of a set of beliefs as to what should be the subject of public debate (or even as to what should be subject to being made public) and what should appear in this discussion²⁰. Having said that, it seems appropriate to formulate a standard requiring to maximise the sphere of public debate by presenting to customers the widest possible spectrum of views, assessments and arguments. An example of such an ideological marginalization of certain content is, for example, the exclusion from publication of any information concerning various minorities or providing information in a way that it augments prejudices against such groups²¹. Of a similar character is also the provision in the Act on the National Broadcasting Council ordering to respect Christian values in media. In practice, this provision prohibits media from broadcasting any content that is contrary to the principles of Christian ethics, so for example content appearing to shed positive light on abortion or euthanasia²².

Another set of beliefs applies to the concept of truth in media. Assuming that the duty of media is to provide truth and nothing but the truth, some people or institutions, with regard to whom media have provided false information, happened to file lawsuits for damages. In accordance with the applicable regulations and the interpretation of the principle of media freedoms in Poland, the courts ruled, however, that it is on the whole the duty of media to observe the process of due diligence in the collection and processing of information as well as the observance of subjectivity as to the veracity of the so collected material²³. Accordingly, the ethical principle binding upon media is the principle of truthfulness and not the principle of an absolute truth. In the event that such information proves to be false, the duty of media is to publish a corrigendum.

These types of judgments are the result of the need to reconcile two contradictory arguments: the right of media to provide information and the right to gather it, whereas the latter is incomparably more modest when compared with the rights of the law enforcement for instance. Such a compromise solution, however, does

19 By the term "worldview" I understand the whole spectrum of views on the social and political life, including on the role of media.

20 Compare with J. B. Thompson, *Media i nowoczesność. Społeczne teorie mediów*, Wrocław 1996, p. 135.

21 Compare with B. Klimkiewicz, *Mniejszości narodowe sferze publicznej: reprezentacje, praktyki i regulacje medialne*, Kraków 2003.

22 "The current law on radio and television, as L. Szot points out, contains the seeds of 'a quasi-censorship' relating to the out-of-court right of the National Broadcasting Council and its President to react in the event of a breach of Christian values and the Polish state interests (Art. 18 of the Act)". L. Szot, *Niezależny dziennikarz – rzeczywistość czy fikcja?*, in: *Media a demokracja...*, p. 218

23 In one of the judgments, the court stated that "it is impossible to accept a situation in which a journalist may make critical assessments only if he can prove their veracity". Quotation from A. Barć – Krupińska, *Wolność prasy a dobra osobiste*, in: *Media a demokracja...*, p. 200.

seem to pose a threat to another basic value, namely the dignity of a person (in this case – the right to a good name). In one of its judgments, the Supreme Court ruled that “a person whose personal rights have been violated by the publication of a press release is entitled to protection even if the author of the publication has complied with due diligence in the collection and the use of such press material”²⁴. In this case, personal rights should be understood as referring to the dignity of a person, which has been undermined by the publishing of false information, and not to the right to privacy²⁵, which, as it seems, can be violated only by the publication of a truthful information.

When discussing the position of courts in this context, it is worth noting that the relationship of media with the judiciary is not limited only to the possibility of limiting the freedom of the former by the latter. In practice, one can actually face a reverse situation. This is primarily about the publication of lawsuit reports. Such reports do often seem to exert a certain form of influence on the decisions of other courts, and sometimes one can have the impression that media are trying to exert such pressure on the independent judiciary. Any such attempts to consciously exercise influence on the law enforcement agencies and courts should be regarded as morally reprehensible.

The above-mentioned legal restrictions that can be placed on the freedom of media are a cause of much concern that this freedom, and thus the basic foundations of democracy, are threatened. But also the ethics of media itself is sometimes complained about as if it constituted a form of violation of media freedoms. Contrary to appearances, however, this assertion does not seem to be completely unfounded, and taking into account the fact that the goal of any ethical norm is to define the limits of freedom of one entity in order to protect the freedom of another, this ‘violation’ of freedom should be considered as a primary goal of the media ethics. Certainly, in practice the reason behind these concerns is not the desire for an unfettered and irresponsible freedom, but the fear of furnishing the code of ethical rules with a theory which principles cannot be accepted by all. In Poland, an example to this is the rule to respect Christian values in media, as proscribed in the Act on the National Broadcasting Council.

The view that press committees and ethical codes can become a tool to control media was also expressed by an American author, John C. Merrill. According to this author, there is no fundamental difference between the political and ethical dictate, because both of these means of control do sooner or later lead to the restriction being placed on the freedom and pluralism of media²⁶. It should be noted, however, that this view applies to American conditions where there is a habit of signing commitments to be bound by the codes of ethics (generally, however, they

24 Quotation from A. Barć – Krupińska, *Wolność prasy a dobra osobiste...*, p. 196.

25 In discussions on the meaning of the term “privacy” attention is drawn to its relationship with the concept of dignity, as pointed out by M. Zaremba in *Granice prawa obywateli do informacji o życiu prywatnym osób prowadzących działalność publiczną*, „Studia Medioznawcze” 2005, No. 1 (20), p. 40 *et seq.*

26 Compare with E. E. Dennis, J. C. Merill, *Basic Issues in Mass Communication. A Debate*, New York, London 1984, p. 162 *et seq.*

are internal to all editorial offices), whereas the position of press committees is far stronger than in Poland.

But in order to provide the answer to questions on the ethical basis for any possible restrictions upon the freedom of media, one must first identify the rationale for the principle of freedom itself. This principle encompasses the right to have opinions as a precondition for other human rights. It is because human rights of individuals exist only when their enforcement is made possible and it is in turn only possible when free access to information is not denied. The right to freedom of expression is not the entitlement of journalists and media, but it belongs to citizens of democratic states, and it is a fundamental right. In addition, this right is not only a moral principle, but it is anchored in international and national legal acts. The first such document, adopted by the UN in 1948, was the Universal Declaration of Human Rights. Its Article 19 states: "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers". The freedom of information and expression are treated herein as being subordinate to the freedom of opinion. In other words, therefore, as one might infer, the right to hold opinions is a fundamental tenet and the right to freely disseminate and access information is a consequence of that primary right.

This distinction seems to be particularly important when we discuss media freedoms as such (and not only in the context of current affairs broadcasts). The question that arises here is therefore to what extent is the interference in the freedom of media justified looking from the point of view of the freedom to hold opinions. There is no doubt that some restrictions, such as the prohibition on pornography or non-broadcast of programmes containing scenes of violence at certain times, are essential. But there are many situations causing controversy, and they are also of ethical character. One example could be restrictions imposed by the authorities of certain countries (for example, France) on importing foreign entertainment programmes in order to protect the native culture. As mentioned before, according to the supporters of this type of solution, an unlimited freedom of media is a threat to democracy.

The vast majority of pundits and media experts believe, however, that the freedom of media is one of the fundamental ethical principles, arising from the right to information that belongs to every individual. From this point of view, to say that the freedom of media is one of the foundations of modern democracy should be considered as too narrow, and with certain interpretations even as downright dangerous. If such freedom really was nothing more than one of the pillars supporting the democratic political system, then it would be enough to secure it only insofar as media come into contact with the political life. However, the majority of contemporary media²⁷ deals with neither the politics, nor democracy or civil society

27 What I mean here is the majority of press, radio and television titles as well as most of the media content.

(or it does so only marginally), and so it is difficult to talk about their influence on the political system.

It seems that the principle of the freedom of media should be seen as a consequence of the freedom of an individual, according to which no one, especially those holding political powers, has the right to restrict one's freedom of thought and one's right to hold an independent opinion about the world. The freedom to hold opinions should be understood as encompassing the possibility of building one's own viewpoint about the world (and so one's own interpretations of the whole of reality), as well as the freedom to hold opinions about certain fragments of that reality. This last caveat is important, because those supporting the placing of restrictions on the freedom of media could protest here, claiming that there are certain areas about which only some people should know, whereas common access to them would bring more harm than good (an example to such restrictions was in the past a prohibition to read the Old Testament by anyone without a pastoral ordination). Therefore, Z. Sareło rightly draws the attention to the fact that it is our moral obligation to ensure the freedom of all media, regardless of their nature, scale and type of impact²⁸.

On the other hand, however, in some democratic countries, the principle of the freedom of media seem to become a form of dogma²⁹ that no one factually dares to criticise³⁰. Certainly, this statement does not mean that the freedom of media does not deserve any acceptance as a tenet of modern democracy, yet there is no doubt that to treat freedoms this way does impose a number of risks³¹. It is worth noting that the existence of these threats was already known to the opponents of the freedom of press in the XVIII and XIX centuries, and so at the time when the press began to clearly articulate its plea for a total freedom. For example, Pope Gregory XVI claimed in the encyclical *Mirari vos* that to demand the freedom of press equals to a request of the 'freedom of error'. The freedom of press was compared in the encyclical to a poison being sold to the public. But the freedom of press was

28 "The fundamental right of freedom of communication is indivisible. Therefore, it extends to media supporting the authority and those opposing it; serious and tabloid press". Z. Sareło, *Media w służbie osoby...*, p. 75.

29 The fear of limiting media freedom sometimes takes a bizarre form. As J. Skrzypczak observes, the journalistic environment was until recently rather unfavourable to the idea of creating a professional journalistic self-government, arguing that this endeavour would endanger the freedom of speech. Compare with J. Skrzypczak, *W kwestii powołania samorządu zawodowego dziennikarzy uwag kilka*, in: *W kręgu mediów i polityki*, as edited by D. Pintek, Poznań 2003, p. 132.

30 According to H. Boventer, this dogma grows out of the prevailing culture model and therefore it is not a universal dogma. Compare with H. Boventer, *Pressenfreiheit ist nicht grenzenlos. Einführung in die Medienethik*, Bonn 1989, p. 76 et seq.

31 The conviction that free media is a prerequisite for the existence of democracy is in conflict with the mechanisms by which the very media operate. This issue was already discussed in the previous chapters, but it is worth adding here that it may be appropriate to distinguish between the freedom to fulfil an information function and the freedom to fulfil a factual function. This function, which consists of establishing and maintaining an emotional contact with the largest possible audience, is distinguished by W. Pisarek. It seems that the freedom of the latter category should also be subject to restrictions. Compare with W. Pisarek, *Język w mediach, media w języku*, in: *Język w mediach masowych*, as edited by J. Bralczyka, K. Mosiołek-Kosińskiej, Warszawa 2000, p. 16

perceived in a similar way by the governments of various countries, which tried to suppress it by establishing censorship offices³².

H. Albrecht points out that currently media, and especially those electronic ones, become a kind of postmodern religion. According to this author, such a comparison is possible because of a number of similarities between media and religion as such, not least with reference to their functions and the ways of communicating with them. Media reproduce certain rituals whose purpose is to develop in the recipients (i.e. the followers) a set of fixed habits of response and perception of the surrounding reality. In contrast to religion, however, media image of the world is not arranged in a coherent whole, but it consists of many chaotic fragments that appear in a random order. This also applies to values and ethical standards, which do not form a compact structure, but are presented by media as a form of 'buffet' from which everyone can choose what suits them best³³.

In this case, although the recipient is indeed left alone to make a fully autonomous choice, he is not really equipped with any key that would allow him to choose those values serving his good and the good of the society. The fragmentary and chaotic picture of the world as presented in media creates the impression that such a single criterion (or criteria) does not in fact exist, and the true freedom comes down to a sense of confusion and disorientation. This is how media contribute to the strengthening of social attitudes of nihilism and certain convictions relating to the meaninglessness of living, not to mention about the treatment of consumption as the only way of gaining satisfaction from life. Through the selection of content and form of communication, media in fact discourage from the use of freedom, and so *de facto* they take this freedom away.

Some ethical doubts do also arise when it comes to the attempts by media to 'commercialise' some commonly accepted values of the society. Such a value is family, for example. According to an English author of guidebooks for housewives and a specialist in the field of history of societies, Christina Hardyment, the invention of television is one of the three factors (in addition to contraception and the invention of washing machines), which have had the greatest influence on the position of women in the family, and thus on the functioning of the whole family³⁴. Although the author draws the attention to the mere existence of television as a factor responsible for changes in the functioning of families, yet currently media are trying to influence families in a manner that is fully conscious. This impact can occur, for example, by broadcasting 'family' programmes, which are addressed to whole families and which contain a model of an ideal household and its relations with its social environment, which some customers may see as a role model to follow. Another example of such an interference are magazines for women, which contain various forms of advice on wife-husband relationships as well as on raising the children or leisure activities. Finally, media affect families by their very pres-

32 Compare with S. Gęsiarz, A. Kudłaszyk, *Cenzura w Królestwie Polskim – Rzeczpospolitej szlacheckiej*, in: *Mass media w systemie komunikacji społecznej w Polsce*, Wrocław 1995, p. 5 *et seq.*

33 Compare with H. Albrecht, *Die Religion der Massenmedien...*, p. 107 *et seq.*

34 Compare with Ch. Hardyment, *Rodzina*, Warszawa 1999, p. 18.

ence in the households, where a TV set is typically centrally located, becoming the most important 'household member'.

It is part of a wider phenomenon, involving the replacement of the real world with media reality. The recipient treats various television characters as heroes, imitating their manners, speaking, thinking and finally their evaluation of the reality³⁵. Although it is difficult to talk about a deliberate reduction in the degree of the freedom of choice here, certainly, the recipient's scope of autonomy is considerably narrowed. The recipient is not so much deprived of his liberty as he deprives himself of it on his own, allowing for the media to take control of his mind. Any such resignation from personal freedoms can cause an unmitigated dependence on media, leading to profound and negative changes occurring on the personality and behavioural level of the recipient (neglecting work, family breakdowns, loss of friends, etc.)³⁶. Whereas an aware enslavement occurs when media try to influence their recipients as consumers, for example by artificially arousing their needs and then inciting them to satisfy these by buying specific products³⁷. I will return to this problem in Chapter V.

The interference with the freedom of an individual may also take place by challenging certain values. This sort of dealings by media can be often found in the sphere of customs. And it is not only about challenging one custom or another, but rather about rejecting certain values altogether that give foundations to customs or traditions. This situation can be compared to the questioning of private property, because every person has the right to have one's own values, beliefs and convictions which cannot be subjected to ridicule or any other form of ostracism. To present certain behaviours and opinions in media as anachronistic, backward and outmoded should be regarded as contrary to the right of every man to hold opinions. The freedom of media, which is the realisation of this very right to hold opinions, turns itself in this way against its own foundations, and so therefore it questions itself.

The trend why certain values are 'commercialised' while others are questioned stems from a form of 'dualism' of media messages in a sense that such coverage does not only serve to inform and entertain (or both simultaneously), but also to urge its recipients for an increased media reception. In other words, media do not only inform or entertain, but they also say 'watch me'. This persuasive dimension of communication does not have to be expressed directly and sometimes it is imputed into the very content of the message itself. Its main goal is then to entice the recipient into staying at the receiver or buying the next issue of a magazine. From the point of view of an impact on the recipient, the form of communication seems to be more important than its content. "How we speak, according to J. Tischner, creates a bond between the speaker and the listener. (...) This 'how' decides whether I am talking 'to', 'against' or 'with' someone. And this is how we happen to touch

35 L. W. Zacher, *Telewizja jako społecznie ryzykowne medium i forma przekazu informacji i wartości*, in: *Rewolucja informacyjna i społeczeństwo*, Warszawa 1997, p. 129.

36 *Op cit.* at note 35 p. 134.

37 Compare with T. Kowalski, *Media i pieniądze. Ekonomiczne aspekty działalności środków komunikowania masowego*, Warszawa 1998, p. 37.

upon the place from which the power of words grows.”³⁸ As noted by W. Dreier, this urging does always contain a certain element of enslavement, which is all the more bigger depending on how camouflaged the persuasive message is and how much aware of it the sole recipient becomes³⁹. This does not mean, though, that one should prohibit media from transferring their content in a form that will serve as an advertising impelling to ‘buy’ their products. Yet, it is worth insisting that this persuasive layer should be made readable and understandable for the recipient. Only when fully aware of the real objectives of individual media messages can the recipient be in a position to take a stance in a fully autonomous manner, and this is also when it comes to his views on the media themselves.

A separate issue relating to the freedom of media concerns the ethical assessment of the ways to counter any restrictions placed upon this freedom. One should pay attention here to the relationship of media employees with their employing institutions. As I have mentioned, any relationship with one’s employer is always associated with the risk of limiting the employee’s personal freedoms, the scope of which is generally dependent on the good will of the superiors. On the other hand, however, even if renouncing some part of their independence, journalists do not bear full responsibility for the consequences of their work. As noted by S. Mocek, “a journalist, while identifying himself with the medium which he represents, perceives it by definition as a guarantor of his independence.”⁴⁰ This means that the journalist does cede some part of his personal freedoms onto his employer, receiving in return the protection of this part of the freedom which he has not ceded.

The release from some part of personal responsibility, sometimes also from direct pressures, does indeed guarantee individual freedoms of journalists. This fact is particularly important for journalists providing information to news agencies, because they do not have to worry about unpleasant consequences if the information so provided turned out to be false. Such a guaranteed safety has also a positive effect on the freedom of expression of opinions, which seems to be at a higher risk because of a legal requirement to comply with the ‘programme line’ of the medium in question. And so alongside obvious abuses arising from the employment relationship, one can also indicate certain forms of mutual dependence. This in the world of media pluralism contributes to the growth of the general quality level of media and their reliability, even despite apparent contradictions with the principle of media independence.

These dependencies concerning individual journalists and their media employers should be distinguished from the relationship between an editorial office and the media owner. This dependence, particularly when turning into a source of restrictions on the freedom of media, is difficult to be justified in any way. The only limitation that cannot be assessed in an unambiguously negative way is a ban on publishing by media belonging to a specific owner certain material which would put that owner in an undesirable light or harm his interests. To demand that in

38 J. Tischner, *Siła słowa: Radio. Szanse i wyzwania. Materiały z konferencji ‘Kulturotwórcza siła radia’*, Kraków 1997, p. 103.

39 W. Dreier, *Funktion und Ethos der Konsumwerbung*, Münster 1965, p. 270.

40 S. Mocek, *Dziennikarze po komunizmie...*, p. 168.

such a situation the freedom of media should allow for the publishing of a harmful content is tantamount to allowing the owner to act to his own detriment.

It is worth noting that an analogous situation exists in the criminal judicial process, where neither the accused nor the witnesses must be compelled to testify if doing so would expose them to criminal liability. This prohibition, however, does not cover different types of damage, including financial, but it is an example to the rule allowing for the withdrawal of certain information due to one's own specific interests. This does not mean that media owners should be allowed to suppress any information and opinions, which if published would have an adverse effect on their social standing. It only means that under some reasonable limits one can accept the moral right of a media owner to influence their own media company in order to protect their evident interests. An example to this might be the intention to disclose certain data that could be used by one's business competitors.

What is not acceptable, however, is to treat one's media only as a form of profitable enterprise. Otherwise, we would have to agree that the owner has the right to defend not only his immediate interests but also those of his advertisers, upon whose profits he in fact depends. The tools used by media owners to restrict the freedom of media include, among others, the issuing of prohibitions on the publication of 'an inconvenient content' (with few exceptions), the reduction of funds for a given purpose, the hiring of editors (directors) professing certain beliefs while making redundant others or taking away bonuses and prizes.

The excessive amount of such prohibitions and restrictions leads to the appearance of various mechanisms of self-censorship in media, blocking the publication of certain content much more effectively than it could be done otherwise by formal censorship⁴¹. This is a fact well-known for various organised groups (which are not only political, but also cultural, religious, etc.), which try to pressurise media in order to subject specific content to further self-censorship. Letters to the editor, phone calls, fax messages and organised pickets to defend some values are all forms of this pressure. As noted by T. Goban-Klas, "even though most apparently it looks like a spontaneous outcry of the public opinion, in fact, however, it is an extremely well-organised campaign of pressure"⁴². Such a situation is contrary to both the principle of the freedom of media as well as the principle of openness and truthfulness, because its point is to lead media employees into error as to the real intentions of protesters. One should also mention about the activities of public relations specialists, who according to some sources produce the majority of information on the operation of various organisations, institutions and companies that are published in media. According to T. Goban-Klas, "the PR is like a theatre director – it does not show up on the scene and it remains in the shadows so that not to outshine the actors who, after all, play according to his concept". The ethics of public relations (just like the ethics of advertising) is not directly covered by the

41 Also during the period of the Polish People's Republic media content was subject to censorship. "The journalists knew, as S. Mocek writes, what can and should not be written, what to put and what to avoid in television scripts of news programmes so as not to be exposed to the hardship and harassment of the power". S. Mocek, *Dziennikarze po komunizmie...*, p. 72.

42 T. Goban-Klas, *Granice wolności mediów*, in: *Dziennikarstwo i świat mediów...*, p. 419.

ethics of media, but it is worth noting that it does not allow to mislead anyone, especially the media. Yet another form of pressure is to publish a large amount of expensive advertisements in media and then to threaten their withdraw in the event of publication of certain content (for example ecological)⁴³. In this case, however, it is no longer about the self-censorship but about a sheer blackmail, which is always a morally reprehensible deed.

A serious limitation to the freedom of media can finally be posed by a variety of 'technical' problems on the side of the recipient and the sender. In the first case the issue concerns situations where the reception of media coverage is restricted on account of the lack of physical access to media (especially modern media, such as the Internet – a problem that currently affects most of the world's population) or inadequate intellectual preparation. In this context, J. Volek argues about the primary and secondary 'information illiteracy'. According to this author, the first category of 'information illiteracy' occurs when citizens have a limited access to information on account of their education, wealth or class affiliation. Such people cannot access information that would otherwise allow them to solve their problems, while at the same time not being able to realise that these problems can be solved through access to information. In turn, secondary 'information illiteracy' arises when individuals who have sufficient education and economic means tend to ignore all information that is not related to their specialisation. This makes them lack any knowledge that is beyond their field, and so they are on an equal footing with those who are affected by the primary 'information illiteracy'⁴⁴. In an individual dimension these are not significant limitations, because both primary and secondary 'information illiteracy' can be relatively easily overcome by self-development. The problem becomes more serious in the social dimension and so it imposes on media an obligation to develop ways of overcoming this sort of illiteracy, for example, by broadcasting educational programmes for adults.

Analogous difficulties arise also on the side of media. The phenomenon of 'information illiteracy' here takes the form of a simple lack of professionalism⁴⁵. This problem was particularly acute during the first years of political transition in Poland, when media people were recruited literally 'from the street'. Some of them have worked in media ever since, and some have become media celebrities. The incompetence of the Polish media employees is no longer an issue today, but it is difficult not to get the impression that its place was taken by a total lack of self-criticism. This attitude is summarised by C. J. Bertrand as follows: "a number of media people, who have after all decided for life in the spotlight, tend to continuously bemoan various important personalities while in fact showing no ability to accept their own criticism. Perhaps some people suffer from an oversensitive ego inflated as a result of being in the company of outstanding individuals. Considering that a form of mutual backbiting and slandering one's own profession is in the private lives of journalists a common phenomenon, one may ask if a prevailing inferiority

43 *Ibid.*

44 J. Volek, *Niezamierzone skutki „komunikacyjnej ideologii”...*, p. 53

45 The informational poverty on the part of the recipient can be defined, by analogy, as a lack of "receiving competence" or "media ignorance".

complex is not hidden under this fear-induced journalistic arrogance⁴⁶. This attitude does obviously affect the content of media messages. The obligation of continuing education and improving one's quality of work is therefore in this context the result of a recipient's right to information.

The duty of media should also be to oppose any popular beliefs and stereotypes. The fulfilment of this obligation is certainly not easy, because a significant portion of these popular opinions and stereotypes has been created through media and continues to be maintained by them. Yet, what can be observed in media is a form of reluctance to present any opinions which might be contrary to the views presented by the majority. Media tend to deal with the same themes (often simultaneously), presenting uniform and simplified assessments. This undermines the principle of media pluralism, which is in fact a different formulation of the principle of pluralism of views and assessments, which then is clearly contrary to one's right to hold free opinions. Paradoxically, this reluctance to present independent opinions may result from some sort of fear that these opinions will be treated as a critique of media freedoms, and thus as a breach of the principle of solidarity. And because the principle of solidarity serves the superior principle of freedom to express one's opinions, therefore in a situation of conflict with this latter overarching principle, the former ceases to apply.

Two important conclusions can be drawn from the foregoing analysis. Firstly, the classification of various threats to media freedoms seems particularly important in any ethical consideration. It is because it allows to formulate specific standards, the realisation of which can be demanded by the recipients. Secondly, media freedoms understood as the opportunity to pursue one's own goals (interests) does often come into conflict with the freedom of the recipient (the individual and the society) to obtain adequate information enabling to make the right decisions (for example to vote in elections). This conflict is not always resolved in favour of the public, although some authors are of the opinion that the interests of the society or the individual should take precedence over the principle of freedom of media⁴⁷. Some restrictions on such freedoms, as imposed by different codes of ethics or by the law, may be in the long term fairly beneficial because they may force media to improve the quality of communication. Such function is fulfilled by a prohibition on the use of profanity in the entertainment programmes or the legal protection of privacy, etc.

There are also situations where on account of a prevailing set of views in a given society the suppression of the freedom of media is sanctioned. And the reverse is true – sometimes media might restrict the freedom of having opinions by those who do not share any such commonly accepted views. Any immoderate use of media might also sometimes become the cause of resignation from internal autonomy and a consequent voluntary submission to the external, chaotic stimuli,

46 C. J. Bertrand, *Deontologia mediów...*, p. 238.

47 It should be emphasised, however, that social interest is not the same as the interest of the institutions representing the society. It would certainly be in the interests of justice to abolish the journalistic secrecy but not in the interest of the public. Such a position is prevailing in the current Polish law. Compare with J. Sobczak, *Tajemnica dziennikarska...*, p. 20.

which can only entail negative consequences for all dimensions of human life. In such cases, the principle of the freedom of media turns against the philosophical basis from which it arises, namely – the right of every individual to freedom. On account of an intense process of changes taking place in the society and media themselves, one can formulate a rule requiring a continuous analysis of these changes in terms of any possible threats to both the freedom of media and the freedom of an individual.



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Language, education and contemporary global issues

Abstract

Language competencies are increasingly important in our globalised world. Global usage of a language enhances global understanding. A shared language should be a bridge between cultures, a bridge that connects speakers and allows people to share cultural values, diverse views and knowledge. Especially in multicultural education language plays very important role, because in this school or university process all students are prepared for their roles and responsibilities in an interdependent world. It places students at the centre of all school and university practices that promote multi-perspectives and an appreciation of cultural and linguistic diversity within society. Then the school or university community contributes to cultural and linguistic diversity. Schools and universities assist all students to develop the understanding, knowledge and skills to contribute to, and benefit from the diversity that characterizes our globalised world. Language especially plays a crucial role in the establishment and preservation of national and group identity. E-learning programs used at schools as well as universities has globalized students more than any other media.

Key words: education, language, e-learning, human approach.

When we speak about the globalizing teaching, it is necessary to consider contemporary global critical issues in education and educational research. There is an opportunity for students to develop a critical stance towards some of the most pressing issues in education and educational research in contemporary societies. What is the relationship between globalization and education? I state that it begins by enquiring into students' personal and professional experiences of globalisation and considers how educational experiences have been influenced by globalisation in different contexts. Next, it is necessary to consider specific theoretical aspects relevant to education, including: the significance of intergovernmental and non-governmental organizations in national education policymaking; and the impact of globalisation on cultural life. In a school context and with the support of school polices, programs and practices, multicultural education helps students to develop for example proficiency in English, competency

in a language or languages other than English, in depth knowledge and awareness of their own and other cultures, an understanding of the multicultural nature of past history and present.

Globalization has increased in last years. There is an emphasis on multiculturalism since we now live in a global village. There is an intersection among globalization, multiculturalism and the internet. The media (such as television, magazines, newspapers, etc.) is a key source of information and certainly media accounts occasion a lot of questions from students. New forms of entertainment, such as video, games and internet access could have possible social effects on areas such as academic performance. E-learning which means the use of Internet technologies to enhance knowledge and performance in language and science is very popular for pupils and students. E-learning technologies offer learners control over content, learning sequence, pace of learning, time, and often media, allowing them to tailor their experiences to meet their personal learning objectives. In language and science education contexts, e-learning appears to be at least as effective as traditional instructor-led methods such as lectures. In a global village, people are conscious of the need to understand other people's culture in order to be able to interact and trade with them, thus globalization has an intersection with multiculturalism. Also, there is no globalizing and internationalizing force as great as the internet, so there is also an intersection between the internet and globalization. We have become more conscious of the need to understand each other and our practices in the form of culture. Multiculturalism is an important derivative of globalization, for globalization has made it important to study other people's culture in order to be able relate them. Therefore, there is also an intersection between globalization and the world. This is an important connection, that we consciously and unconsciously know. It can be considered to the educational language teaching activities that students will develop an understanding of the impact education on human development and they will develop an understanding of the value of language education and the reason why it is an important right. For example the access to education for girls includes creating safe school environments, and overcoming bias in teacher and community attitudes, courses, textbooks and teaching and learning activities. Literacy is a fundamental skill which empowers women to take control of their own lives, to engage directly with authority and to access the wider world of learning. Love and respect for man, or for mankind as a whole, as well as respecting an individual's dignity is closely connected to humanity as a principle and value of human behaviour and actions.

When I stress the importance of language in education, it constitutes the repository of their social and cultural values, and the medium of their historical memory. In common usage multicultural education generally refers to education about different ethnic groups. As dialogue on cultural difference and education has spread to other nations, it has become more sharply focused on complex issues of identity, diversity, and citizenship. "the relationships between democracy, citizenship, and education cannot be treated in isolation from the question of multiculturalism." Several vectors of globalization have converged to raise the topic of multicultural education to the level of public, or at least professional, debate around the world

today. The increasing cross-national mobility of people and the transnational communication of ideas that took place in the twenty-first century has fed into the contours of diversity around the world. It has also led to international dialogue. With increased human mobility and increasingly thick networks of communication, the common social fact of unequal educational experiences and outcomes is increasingly the subject of transnational dialogue. Educators around the world are faced with new challenges of balancing local, national, and global norms and values in the process of educating children. While fostering a sense of citizenship remains an important function of mass schooling, it is becoming less and less viable to do so at the expense of socializing children for their futures in a global society (Sutton, 2005, pp. 97- 107).

Schools should ensure multicultural perspectives are incorporated into all aspects of school life by: promoting diversity as a positive learning experience, incorporating multicultural perspectives across all learning domains, incorporating multicultural, anti-racism, and human rights perspectives in school policies and practices, enhancing teachers' and students' intercultural understanding and cross-cultural communication skills. Teaching multiculturalism in the classroom is important. At the basic level, multicultural education provides a fundamental education for all students, with the purpose of eliminating discrimination because of ethnic origin and background. By incorporating many cultures into the classroom, schools can celebrate diversity, learn about cultures around the world and raise awareness. There are four steps to bring multiculturalism into each classroom: 1. Provide a basic education for all students – it means to keep in mind that there are stereotypes for international students. By understanding that you will be teaching students from many different walks of life, you will have won half the battle. Therefore, do not favor or ignore international students specifically. You may feel like you should favor these students so you can teach them more, but it is important to treat all of your students, international or not, with the same respect and understanding. 2. Address language and cultural norms: dispel myths that are often associated with certain cultures; avoid using jargon while speaking; be willing to use multiple forms of communication to convey ideas; repeat and recap information; use visual aids for clarity; language teachers encourages the usage of multiple modes of learning: including logical, mathematical, literate, kinesthetic, music and spatial methods; active listening may also help when there is a moderate language barrier; reading material on cultural norms may also help with transitions. Gestures in one part of the world may not mean the same thing in others. 3. Make it a learning experience - if you have just a few international students in your classroom, the best way to integrate their new perspective into your classroom is to integrate their cultures into the curriculum as well. One of the best ways for younger students includes incorporating fairy tales and folklore into the learning. Storytelling is a great way to have your students learn about new customs.

In connection with contemporary global issues in multicultural and globalized school environment I would like to stress ethical and human approach. Humanity and human dignity are the terms used in moral, ethical, and political discussions to signify that a being has an innate right to respect an ethical treatment. Young

people must be able to measure current events against the yardstick of the principles of humanity, dignity and law and not just in terms of economic or political criteria; develop resistance to feelings of impotence and indifference and refuse to become hardened the face of complex and negative world events; develop tangible bonds of solidarity with the suffering or needy; develop the strength to reject acts which take account only of the end to be achieved and not of the consequences to themselves and others; to incorporate the minimum standards of behaviour to respect in the event of conflict in the values handed down by official educational establishments, families and social authorities and in the rules of the society.

When we speak about human dignity in the globalising language teaching, it is necessary to state that in the process of globalising education, disparate (including potential) moral agents meet, in which various levels of ability to respect others can be observed (Bergem, 1990, p. 95; Fitzmaurice, 2008, p. 341; Macallum, 1993, p. 8). This is connected to the fact that some students at preschool age, but most at school age, come to a completely new school environment and dispose of varied levels of expressing appreciation and respect towards others. In the teaching profession, a very demanding and responsible job connected to a constant inflow of new students arises for, first of all, teachers (but, naturally, also for other pedagogical workers) to lead them in their reasoning and decision making, and to such behaviour and actions that are manifested in the form of respect towards all human beings, and mainly parents, teachers, other pedagogical workers, classmates and all other people they come in contact with. Language teachers could be a significant stimulus (in the interaction with, especially, parents, but also other adults, primarily relatives, i.e. members of the nuclear and extended family) when forming students on their journey to achieving higher quality, or added value, of human dignity of a moral agent in the future (however, depending on the behaviour and actions of every individual). A crucial role of teachers, as well as the teaching profession as such, is to, together with parents and families, help students on their path from potential to full moral agents, which also means that they help children and youths in developing awareness of those times when respect and appreciation towards man depends, to a large extent, on his/her behaviour and actions (Strike – Soltis, 2004, p. 42). This also concerns emphasising the fact that respect and appreciation on the part of teachers (and also other adults) towards students at a higher school age (starting with puberty) depends, to a certain extent, on their behaviour and actions (Joseph – Efron, 1993, p. 213; Young, 1993, p. 54). In this way, the level of human dignity becomes partly dependant on their behaviour and actions.

With regard to the above facts in school and out of school environment, I assume that the principle and value of human dignity should be among the most significant in the mutual relationship of the teacher towards students and vice versa. Education at school should be directed at a full development of human personality and a strengthening of respect for human rights. It should help mutual understanding, tolerance and friendship (Fitzmaurice, 2010, p. 49). This aspect especially emphasises awareness of the obligation to accept this value and show respect, above all, on the part of teachers towards students. On the other hand, it embodies the obligation, or commitment, within the teaching profession, so that teachers

lead and educate children and youths to mutual respect and appreciation towards the human dignity of other children as well as adults.

The globalising features in education are discipline and violence in and out of school which are becoming a problem of the present era (Maccallum, 1993, p. 11; Morrell, 2002, p. 43; Smokowski – Kopasz, 2005, p. 102). It has been a long time since good teachers rejected corporal punishment as a means which, in education, does not lead to anything good, but only humiliates human dignity and either nurtures self-conscious people or leads to further aggression and violence. In schools, we can most frequently come across verbal aggression, which, in many cases, may negatively influence not only the mentality of the teacher but also students. With regard to the problem of aggression and violence, I would also like to point out some aspects which are closely connected to shattering human dignity, or humiliation of individuals or some groups of students by means of behaviour or actions of teachers, or, possibly, their classmates or other individuals who are, in some way, involved in the school's functioning. It is often true that if the teacher does not respect the student's dignity, then he/she cannot expect his/her own dignity to be respected. Many of us remember teachers who formed our lives in a positive way but also such teachers, or principals, who degraded children's dignity, favoured boys over girls, or vice versa, or were only interested in children of influential parents (Billings, 1990, p. 66).

Every teacher should show an equal level of dignity to every person as an individual starting with their first common lesson. Teachers' respect towards the dignity of their students should also be manifested through how they fulfil their professional obligations; one of which is to clarify to the students, at the very beginning, the details of their study, the criteria of evaluation, the dates of their sessions, etc. Each lecture or seminar should start on time, and provide students with help or advice if necessary. Teachers at all levels of education should ensure the cognitive, intellectual and moral progress of their students and show them appropriate respect and appreciation. Keeping the set rules and requirements for fulfilling students' obligations and making sure that they do not change in the course of the term or school year merely through the teacher's wilful decisions is also a way of showing respect for the human dignity of students on the part of the teacher.

I state that a moral way of life helps the development of human life, it protects and supports it. At present, contemplations on these global issues have been revived, thanks to, in part, discussions on ethics and morality regarding various professional aspects of human life. Many deal with moral issues occurring in individual professions and look for ways to solve them. With regard to these activities, there is an effort to integrate moral reasoning in people's professional lives in order to achieve happiness and contentment, or to minimise negative consequences. The new characteristics of the globalized world and its accelerated process of modernization have caused society to face situations considered unthinkable until then.

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The need of ethics in the cultural, social and political function of the media

Abstract

The author of the paper focuses on the ethical aspects of the political, cultural as well as social functions of media.

Key words: political, cultural, social functions, ethics, media.

KULTÚRNA FUNKCIA

Podľa D. McQuaila kultúra¹ musí mať nasledujúce znaky:² „je kolektívna a zdieľaná s ostatnými (čisto individuálna kultúra neexistuje); musí mať nejakú symbolickú formu vyjadrenia, buď [...] zámernú, alebo nezámernú; má taktiež nejaký štýl, usporiadanie či pravidelnosť, a preto má hodnotiaci rozmer [...]“ (D. McQuail, 2002, s. 120). Má povahu vzorcov či modelov (správania), vyznačuje sa dynamickosťou (neustále sa mení a pretvára) a komunikáciou prekonávajúcou hranice času a priestoru („kultúra žije a mení sa, má svoju minulosť i potenciálnu budúcnosť“) (Tamže, s. 120). V. Soukup odvolávajúc sa na R. Benedictovú tvrdí, že „každá kultúra predstavuje systém kultúrnych vzorcov. Tie sú integrované okolo jednej dominantnej konfigurácie, ktorá kultúre dáva jej jedinečnú a neopakovateľnú podobu“ (V. Soukup, 2000, s. 67). Vďaka konfigurácii tak každá

1 Definovanie kultúry je dôležité najmä kvôli častiam súvisiacim s erotikou a sexualitou ako sociokultúrnymi fenoménmi.

2 R. Benedictová pritom tvrdí, že „vzájomné prelínanie sa rôznych kultúrnych znakov a následné zmeny vyplývajúce z týchto kontaktov môžeme ilustrovať vo všetkých oblastiach kultúry: v ekonomike, v partnerskom spoložití, ľudovej tvorbe, v materiálnej kultúre a náboženstve“ (R. Benedictová, 1999, s. 37). Popritom zmeny, ktoré táto doba prináša (a sú teraz pre nás ešte veľmi nepríjemné, ba až neprijateľné – napr. zvyšujúci sa počet rozvodov, promiskuita a podobne) sa postupne stanú trošku pozmeneným kultúrnym vzorom, na ktorý si časom všetci zvyknú, pridelia mu množstvo významov a hodnôt, podobne ako kedysi predchádzajúce generácie pridievali starým (R. Benedictová, 1999, s. 36).

kultúra, ako integrovaný celok, v sebe „zahŕňa svoje vlastné ciele, smery a motívy, okolo ktorých sa koncentrujú a ktorým sú prispôsobené všetky stavebné prvky [daného] kultúrneho systému“ (V. Soukup, 2000, s. 67).

S predstavou o kultúrnej funkcii médií úzko súvisí aj vytváranie masovej kultúry či populárnej kultúry (popkultúry), pričom tieto dva termíny nechápeme ako synonymá pre označenie toho istého javu. Ako uvádza J. Malíček (2008, s. 14), „masová kultúra je objektom pasívnej recepcie a popkultúra je percipovaná aktívnymi subjektmi [...]“.³ Pravdepodobným dôvodom „vzniku“ masovej kultúry je „kolonizácia“ rôznych foriem kultúrneho prejavu (D. McQuail, 2002, s. 127). J. Rusnák vo svojej knihe *Textúry elektronických médií* (2009, s. 229) interpretuje populárnu kultúru ako „komplex správania a prežívania, resp. mediálne produkty k nim vedúce, ktoré bývajú hodnotené ako triviálne, intelektovo nenáročné, či dokonca ohrozujúce vkus majoritnej populácie, ktorej chýba ekonomický a kultúrny kapitál“. Podľa O. Burgelina „masové médiá evidentne netvorí svoju vlastnú úplnú kultúru [...], ale iba frakciu systému, ktorou je bezpochyby kultúra, ku ktorej patria“ (O. Burgelin, 1972, s. 317; cit. in D. McQuail, 2002, s. 279).

Súčasná masová kultúra (aj kultúrna funkcia médií) v čoraz väčšej miere podlieha zmenám. Za tieto zmeny je „zodpovedná“ najmä komercializácia a komodifikácia médií. J. Rusnák pripúšťa, že komercializáciou⁴ sa na jednej strane „vytvára tlak na kreovanie masového publika a masovej kultúry;“⁵ na druhej strane [sa komercializáciou] podnecuje súťaženie o toto publikum“ (J. Rusnák, 2009, text. s. 236). D. C. Hallin tvrdí, že komercializmus (nazýva ho aj „žurnalistikou na trhový pohon“) „je založený na chápaní médií ako akejkoľvek inej formy podnikania, pričom je pre žurnalistiku prvoradý zisk“. (D. C. Hallin, 1996, s. 246; paraf. in M. Bočák, 2008, s. 8) Definíciu komodifikácie prináša M. Bočák, ktorý tento pojem charakterizuje ako „chápanie informácie a kultúrnych produktov vôbec ako komodity – tovaru určeného na predaj a spotrebu, bezvýhradné podriaďovanie charakteru informácie zákonitostiam trhu“ (M. Bočák, 2006, s. 58; cit. in M. Bočák, 2008, s. 38 – 39).

Kultúrna funkcia spočíva aj v prezentovaní našej kultúry a v prinášaní informácií o iných kultúrach. Televízia prostredníctvom obrazovky približuje rozmanité podoby jednotlivých kultúr, ich fungovanie, artefakty a pod. Podľa M. Žilkovej je „vzťah [slovenskej] spoločnosti ku kultúre [...] neprajný, [a] hodnotné umenie nemá ani finančné, ani spoločenské ocenenie“⁶ (M. Žilková, 2006, s. 13). Za tým-

3 Vychádzajúc z J. Malíčka (2008) rozdiel medzi uvedenými slovnými spojeniami môžeme definovať na základe bližších významov oboch prívlastkov a rozdielov medzi nimi. Masová kultúra sa významovo vzťahuje na kvantitu (masu), pričom populárna kultúra je označením pre kvalitu. Autor ďalej upresňuje, že masová kultúra môže byť za určitých okolností (napr. pod vplyvom intenzívneho záujmu percipienta) do istej miery aj popkultúrou, no popkultúra v žiadnom prípade nemôže byť masovou kultúrou (J. Malíček, 2008, s. 13 – 14).

4 No zároveň aj komodifikáciou – mediálny text vystupuje ako trhová hodnota (pozn. autorky). Podobne ako kultúra či kultúrna funkcia médií, komodifikácii podľahli aj erotika a ľudská sexualita. Stali sa produktom, ktorý má upútať, zaujať a predať sa.

5 J. Rusnák ďalej uvádza, že tento tlak môže vyústiť do „preferencie istého typu šírenia kódov (napr. obľúba televíznych seriálov)“ (J. Rusnák, 2009, text. s. 236).

6 Ako príklad tohto tvrdenia M. Žilková uvádza umeleckú tvorbu v rozhlase (prevažne prostredníctvom Rádia Devín, ktoré sa venuje kultúre). Umeleckej tvorbe v rozhlase verejnosť venuje len veľmi malú pozornosť a hodnotné (pre spoločnosť prínosné) umenie v mé-

to, niekedy až negatívnym, postojom k umeniu i kultúre vôbec môžu byť už spomínané „vývojové trendy“ – komercializácia a komodifikácia mediálnych textov. Mediálne obsahy sa pod ich vplyvom často pokladajú (len) za sériovo vytvárané produkty „továrenskej“ výroby. Domnievam sa, že v danom prípade a kontexte sa pozabudlo na etiku, jej aspekty, ktoré pod vplyvom komercializácie často nenachádzajú svoje miesto alebo sú dokonca eliminované.

Kultúrna úloha masmédií sa v mnohom dotýka aj rodovej problematiky. Príkladom toho môžu byť mediálne obsahy cielene zamerané buď na ženské publikum (soap opery), alebo na mužské publikum (westerny, akčné filmy a seriály). Takéto obsahy sú vystavané na zaužívaných, zväčša až stereotypných predstavách o ženách a mužoch. Autori zaoberajúci sa rodovými aspektmi (napr. aj J. Fiske) tvrdia, že žáner soap opery je výrazne rodovo diferencovaný. J. Fiske uvádza, že mydlové opery podrobujú „patriarchát neustálemu skúmaniu, prehlasujú ženské hodnoty za legitímne, a tým posilňujú sebaúctu žien, ktoré podľa týchto hodnôt žijú. Poskytujú skrátka významy ženskej kultúre [...]“ (J. Fiske, 1987, s. 197; cit. in D. McQuail, 2002, s. 126).

SOCIÁLNA FUNKCIA

Televízia sa často stáva rozhodujúcim socializačným faktorom, ktorého vplyv je neraz silnejší ako pôsobenie školy či rodiny. V mnohých prípadoch vytvára medzi svojimi užívateľmi puto, ktorým ich spája a „zväzuje“. Najčastejším dôvodom takéhto „zväzku“ je náklonnosť k určitému typu programu (resp. k príslušnej televíznej stanici), ktorá stojí za vytvorením aktívnej sociálnej skupiny divákov.

Sledovanie televízie je zväčša skupinovou činnosťou (na rozdiel od počúvania hudby či čítania kníh), pri ktorej sa upevňujú sociálne väzby medzi divákmi, a ktorá posilňuje spoločenský charakter užívaného média. Táto „skutočnosť“ je však výrazne sociálne a kultúrne podmienená. Rovnako závisí aj od štruktúry vzťahov, ktorá v skupine divákov existuje (napr. priateľské vzťahy, vzťah rodič – dieťa a pod.). D. McQuail uvádza, že „médiá často poskytujú štýlové rozpoznávacie znamenia pre stanovenie skupinového vymedzenia“ (D. McQuail, 2002, s. 339). V súvislosti so sledovaním televízie ako skupinovej činnosti, spomínaný autor podotýka, že „príchod masových médií [a vznik nových médií; napr. aj TV DOMA či TV JOJ Plus] zvýšil možnosť samotárskeho príjmu viacerých kanálov verejnej komunikácie [...] a znížil závislosť jednotlivca na ostatných ľuďoch z hľadiska ľudského kontaktu“ (D. McQuail, 2002, s. 339).

V súvislosti so sledovaním televízie, ako spoločenskou aktivitou zasahujúcou do každodenného života jedincov či skupín, publikum by sme mohli definovať nie-

diách (nielen v rozhlasovom vysielaní) tak postupne stráca svoju dôležitosť a význam, rovnako ako v spoločenskom živote (M. Žilková, 2006, s. 14).

len na základe sociability, ale aj aktivity⁷ D. McQuail (2002, s. 347) vychádzajú z Biocca (1988) hovorí o piatich spôsoboch aktivity publika:⁸

- selektivita (výber mediálneho obsahu; čím viac si publikum vyberá, tým viac prejavuje svoju aktivitu; napr. „lipnutie“ na jednej televíznej stanici je považované za prejav pasivity),
- utilitarizmus (nadväzuje na výber mediálnych obsahov je spojený s uspokojovaním jednotlivých potrieb publika, s ohľadom na jeho predchádzajúce skúsenosti s konzumáciou mediálnych produktov),
- intencionalita (aktívne kognitívne spracovávanie informácií a ich následná konfrontácia s inými informáciami),
- odolnosť voči ovplyvneniu (publikum dokáže rozoznať pravdivú /prínosnú/ informáciu od manipulatívnej informácie a na základe toho, nepodlieha vplyvom manipulácie),
- vtiahnutie (mediálny obsah upúta a zaujme svoje publikum do takej miery, že sa jednotliví recipienti identifikujú s postavou, dejom a pod.).

Aj v rámci sociálnej funkcie je potrebné venovať pozornosť etickým a morálnym aspektom, zvlášť pri výbere niektorých programov. Každý z nich sa zameriava na získanie diváka a vzhľadom na súperenie neváhajú v mnohých prípadoch používať aj nekalé praktiky. Pozornosť treba venovať sociálnej skupine najmenších a starších ľudí, ktorí často majú problém vzhľadom na svoj vek, správne sa rozhodnúť a zaujať rozhodné stanovisko v záujme dobrej veci.

POLITICKÁ FUNKCIA

Politická funkcia televízie spočíva vo výmene a sprostredkovaní informácií o fungovaní politiky, o prebiehajúcich politických udalostiach, kauzách a o aktivitách jednotlivých politikov. Jej podmienkou by mala byť objektivita ponúkaných informácií a v istom zmysle aj sloboda vyjadrovania (napr. investigatívna žurnalistika je určitým spôsobom znakom slobody médií, zaujíma sa totiž o skutočnosti /osoby, udalosti a situácie/, ktoré zvyknú byť spoločnosťou odsúvané /napr. zločinci/). L. Hagen uvádza, že od masových médií sa očakáva, že budú prinášať „spravodajstvo zodpovedajúce demokratickým hodnotám, teda také, ktoré sa *nemusí* zhdovať s ekonomickými či politickými cieľmi [záujmami] novinárov ani vlastníkov médií“ (L. Hagen, 2004, s. 51; zvýraznenie kurzívou J.K.).

Politická funkcia médií, najmä televízie v mnohých ľuďoch vyvoláva negatívne konotácie. Keďže cieľom tejto funkcie je formovanie názorov, televízia si ako mé-

7 Aktívne publikum tu dávam do protikladu k pasívnemu publiku. To prijíma informácie čisto pasívne (bez selekcie či konfrontácie týchto informácií s inými a podobne). Takto prijaté informácie sa čoraz častejšie stávajú zdrojom manipulácie.

8 Aktivita publika sa neprejavuje len pri prijímaní obsahov, ale už aj pred ním či po ňom. Napríklad, ak chce publikum získať objektívne informácie o politickom dianí na Slovensku, najprv uskutoční vyhľadávanie zdrojov (médiá, ktoré informujú o tejto téme), následne si tieto zdroje roztriedi (napr. na verejnoprávne a komerčné či na seriózne a bulvárne) a na základe toho si nakoniec vyberie konkrétne médium. Získané informácie si po ich odprezentovaní v danom médiu neskôr môže porovnať s inými, overiť si ich či prehliť. Aktivita príjemcov sa taktiež prejavuje aj v ich reakcii na mediálny obsah, v ich spätnej väzbe (napr. formou listov, emailov, telefonátov či priamou prítomnosťou/účasťou na nahrávaní).

dium spájajúce obraz i zvuk získala svoje dominantné postavenie. „Obrazovka má väčšiu silu, pretože emócie, ktoré o človeku šíri, v ľuďoch zanechajú hlbokú stopu“⁹ (P. Dinka, 2008, s. 45). Funkcia spojená s informovaním o politickom dianí, o fungovaní politiky, o prebiehajúcich politických udalostiach, kauzách a o aktivitách jednotlivých politikov sa tak často spája s manipuláciou.¹⁰

V nadväznosti na spomenuté funkcie uvediem aj niekoľko základných predstáv o úlohách (resp. funkciách) masmédií v spoločnosti, ktoré v publikácii *Úvod do teórie masovej komunikácie* (2002) predkladá D. McQuail. Podľa neho ide o:

INFORMOVANIE

- spočíva v sprostredkovaní informácií o udalostiach a situáciách spoločenského, kultúrneho a politického života z domova i zo sveta.

KORELÁCIU

- vysvetľovanie, prezentácia a komentovanie významu jednotlivých udalostí a informácií,
- zohráva dôležitú úlohu pri socializácii a koordinácii izolovaných činností.

KONTINUITU

- súvisí s už vyššie uvedenou funkciou, s kultúrnou funkciou,
- v podstate ide o prenášanie dominujúcej kultúry a objavovanie subkultúr a nových trendov v procese kultúrneho vývoja.

ZÁBAVU

- (zábavná funkcia) ako zdroj pobavenia, rozveselenia a rozptýlenia,
- ako prostriedok uvoľnenia či oslabovania sociálneho napätia.

ZÍSKAVANIE

- agitácia pre spoločenské ciele v rôznych sférach spoločenského života (napr. v politike, v boji proti terorizmu či globálnej ekonomickej kríze a pod.).¹¹

Predpokladám, že snád najväčšiu pozornosť v rámci etiky a jednotlivých uvádzaných funkcií médií by bolo treba venovať hlavne politickej funkcii. Správnosť a korektnosť informovania širokej verejnosti a celej spoločnosti zohráva veľmi významnú úlohu, a z toho dôvodu každému jedincovi treba poskytnúť pravdivé, neskresľujúce informácie, aby si vedel o danej situácii vytvoriť správny obraz a zaujal k nej správny postoj.

9 P. Dinka to názorne ilustruje na televíznom spravodajstve. Podľa neho si „televízne noviny vybudovali akúsi novú informačnú rovnicu, ktorá by sa dala formulovať takto – ak je pravdivá emócia, ktorú cítite pri sledovaní televíznych novín, pravdivá je aj informácia“ (P. Dinka, 2008, s. 46). Dnešné spravodajstvo sa teda vyznačuje zvýšenou prítomnosťou emócií a pocitov (napr. prostredníctvom „čiernej kroniky“ – správam o vraždách, samovraždách, dopravných nehodách a pod.), no domnievam sa, že z etického hľadiska bolo by nesprávne chápať a označovať túto „informačnú rovnicu“ za všeobecne platnú pre všetky spravodajské relácie na slovenskom mediálnom poli.

10 Túto skutočnosť potvrdzuje aj P. Dinka vo svojej knihe *Slovenské masmédiá* (2008) s príznačným podtitulom *Metódy manipulácie*.

11 Vymenované predstavy o funkciách médií sú parafrázou myšlienok D. McQuaila (porovnaj D. McQuail, 2002, s. 103).

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Komunikácia s depresívnym pacientom */ Communication with depressed patients*

Abstract

In the attribution author give attention to communication with depressed patients. A very important moment in communications nurse - patient occurs already at the first contact. First impressions can influence the attitude and course of treatment as in positive as well as negative sense. Therefore, it is important that nurse to know correct communicate with the depressed patients. During duty nurse frequent patient contact and follow-up interview him. Depression deprives a person of joy from anything, especially from life. The causes of depression are not known to this day - we know only the biological processes in the brain and the factors that may contribute to developing depression. Sadness, lack of interest, indecisiveness, hopelessness, slowed speech and voice in which feel permanent affliction, talking about leaving the life and sometimes even suicide attempts - these are the most common symptoms of depressive people. Able to communicate properly with depressed patients is very difficult for nurses. During communication with depressed patients it should speak in a calm and persuasive voice, slowly and clearly. Depressed patients are extremely sensitive to their health and any comment on his health condition. It is necessary to consider every word.

Key words: Communication, patient, depression, communication skills, nurse, interview.

ÚVOD

Veľmi dôležitý moment v komunikácii sestra – pacient nastáva už pri prvom kontakte. Prvý dojem dokáže ovplyvniť postoj a priebeh liečby ako v pozitívnom, tak aj v negatívnom zmysle. Z tohto dôvodu je dôležité aby sestra vedela správne komunikovať s depresívnym pacientom. V priebehu služby sestra častejšie pacienta kontaktuje a nadväzuje s ním rozhovor. Hlavne sa zaujíma ako sa pacient cíti, či niečo nepotrebuje alebo s ním len tak pohovorí. Vedieť správne komunikovať s depresívnym pacientom je pre sestru veľmi náročné. V priebehu komunikácie s depresívnym pacientom je potrebné hovoriť pokojným a presvedčivým hlasom, pomaly a zrozumiteľne.

Depresia zbavuje človeka radosti z čohokoľvek, predovšetkým zo života. Smútok, nezáujem, nerozhodnosť, beznádej, spomalená reč a hlas v ktorom je cítiť trvalé trápenie, rozprávanie o odchode zo života a niekedy i pokusy o samovraždu – to sú najčastejšie prejavy depresívnych ľudí. **Depresívni pacienti sú mimoriadne citliví na svoje zdravie a akúkoľvek poznámku o jeho zdravotnom stave. Je nutné zväziť každé slovo.** V priebehu komunikácie s depresívnym pacientom nepomôže krik ani nahovárание aby prestal byť smutný. Je nutné aby sme s pacientom trpezlivo hovorili. **Pacienti trpiaci depresiou bývajú horšie sústredení a ich chápanie býva počas doby depresie zhoršené.** Preto komunikácia s nimi vyžaduje **pomalšie tempo**, používanie **kratších viet**, jasnosť a **konkrétne**. Stav pacienta má byť preto **úmerná rýchlosť reči a jej hlasitosť**. Mlčanie neznamená že pacient a sestra si nemajú čo povedať (Gulášová, 2006). **Pacienti depresiou vnímajú mlčanie zle, pretože hľadajú za ňou svoju chybu.**

ZÁSADY KOMUNIKÁCIE S DEPRESÍVNÝM PACIENTOM

Verbálna komunikácia s depresívnym pacientom sa dá posúdiť podľa nasledujúcich kritérií:

Jednoduchosť – vety majú byť jednoduché, nie rozvité, poskytujú len toľko informácií koľko je pacient schopný prijať. Sestra si musí overiť že či pacient porozumel informáciám. Preto u depresívnych pacientov sa nepoužívajú súvetia a ani sa nepokúšame o humor.

Stručnosť – stručná informácia je jasná a pôsobí profesionálne. Nesmie byť až taká stručná, že stráca dôležité informácie a tým i zrozumiteľnosť. Pre depresívneho pacienta je stručná informácia pochopiteľná, dobre sa v nej orientuje a nemusí dlho uvažovať, čo všetko informácia obsahuje.

Zreteľnosť – pri komunikácii s pacientom sestra musí jasne vyjadriť podstatu veci. Zreteľnosť sa týka nie len verbálnych ale i neverbálnych zložiek. Pri nedostatočnej hlasitosti nemusí zdieľanie nemusí pacient s horšou schopnosťou koncentrácie porozumieť.

Vhodné načasovanie – podmienkou je pokoj pre zdieľanie, súkromie, nerušený priestor a dostatok času. Pokiaľ pacient chce zdieľať svoj problém, sestra ho počúva a môže ho v prejave podporiť (Linhartová, 2007).

Komunikácia s pacientom môže byť rozvíjaná, ale bohužiaľ taktiež brzdená a frustrujúca. Sestra by sa mala **vyvarovať chýb ako je napríklad zľahčovanie problémov pacientov, pretože depresívny človek prepadá dojmu že jeho situácii nikto nerozumie.** Nie je vhodné hlavne na začiatku liečby do poručovať nejaké nové aktivity, ktoré spôsobia zvýšené nároky na adaptáciu a preťažujú pacienta. Sestra by **nemala taktiež nútiť pacienta k rozhodovaniu či ponechávať pacienta osamote, pretože sa môže stať že nezvládne bežné denne činnosti.** Má to tendenciu si to vyčítať alebo sa obviňovať (Gulášová, 2006).

Medzi zásady správnej komunikácie s depresívnym pacientom a správne psychoterapeutickému prístupu patrí:

- **neverbálne** - chápvavý, ale povzbudivý pohľad, mimika, pokoj, voľné tempo s jasnou artikuláciou. Dost' času na vypočutie.
- **verbálne** - trpezlivé vypočutie, prejavy akceptácie, úcty, záujem, pochopenie, vcítenie. Dávať najavo pochopenie pre tento stav i situáciu nemocného, vyjadriť nádej pre zlepšenie v budúcnosti. Pomoc mu orientovať sa v situácií, vysvetliť mu čo sa s ním deje. Pomoc pri prijatí depresie ako nemoci, ktorá sa dá liečiť. Vytvoriť nádej vo vyliečenie a stále ju podporovať. Zaisťiť dôveru v zdravotnícky tím. Vysvetliť plán liečby a jeho postupu. Neklásť náročné ciele a úlohy.

Zaradiť depresiu medzi duševné poruchy trvalo pomerne dlho a dodnes existujú otázky, na ktoré lekári nedokážu odpovedať. Najväčším tajomstvom je presné určenie jej príčiny. **Príčiny vzniku depresie dodnes nie sú známe - poznáme len biologické procesy v mozgu a faktory, ktoré sa môžu na vzniku depresie podieľať.** Patria medzi ne:

- **genetická výbava** (u osôb, ktorých príbuzní trpia depresiami, je zvýšené riziko ochorenia)
- **zlomová udalosť** (úmrtie blízkeho človeka, rozvod, strata zamestnania, odchod do dôchodku, ťažká choroba a pod.)
- **dlhodobý stres**
- **typ osobnosti** (vyššie riziko ochorenia sa vyskytuje u precitlivých a úzkostlivých ľudí)
- **výchova v rodine** (neprimerané nároky a opakovaná kritika najbližších)
- **pohlavné zneužívanie v detstve**
- **alkohol, niektoré lieky a drogy** (Robinson, 2000)

Mnohí odborníci sa zhodujú, že depresiu je niekedy ťažké rozoznať možno aj preto, že nie každý človek trpiaci depresiou sa okoliu javí ako smutný. Mnohokrát sa problémy takto chorého človeka odohrávajú len v jeho mysli, ak však trvá depresia dlhý čas, je veľmi ťažké jej príznaky pred okolím ukrývať (Capponi, Novák, 1992).

Mnohí depresívni ľudia preto prestávajú s okolím komunikovať, uzatvárajú sa do seba, neberú telefón, odmietajú stretnutia. Preto je dôležité poznať všetky potenciálne príznaky, ktoré sa môžu u blízkych vyskytnúť, a ktoré signalizujú, že treba vyhľadať odbornú pomoc (Bldwin, et al. 2002).

Medzi časté príznaky patrí:

- strata záujmu o okolitý svet, o rodinu, priateľov, prácu, koníčky
- bezdôvodné zúfalstvo, beznádej, strata sebadôvery, pocity zbytočnosti, smútku, bezmocnosť, plačlivosť, pocity viny
- nechcuť vykonávať tie najjednoduchšie činnosti, nezáujem o vlastný zovňajšok
- vyčerpanosť až chorobná únava

- znížená alebo naopak zvýšená chuť do jedla
- nespavosť alebo naopak nadmerné množstvo spánku
- nezáujem o sex
- bolesti hlavy, chrbta, zažívacie ťažkosti, závrate, búšenie srdca
- samovražedné myšlienky (Gulášová, 2006).

LIEČBA DEPRESIE U MLADÝCH ĽUDÍ

Väčšine mladých ľudí trpiacich depresiou sa dá pomôcť, ak sa dožadujú liečby. Môže im byť na ošoh modlitba, komunikácia, poradenstvo a lieky.

Nikdy nepodceňujte silu modlitby.

Uvediem príklad: Veľakrát som sa modlil s mladými pacientmi a povzbudzoval som ich, aby sa aj oni za seba modlili. Požiadal som rodičov, aby sa modlili za lepšiu komunikáciu, trpezlivosť a bezvýhradnú lásku k svojim deťom (House, 2002). A bol som svedkom malých i veľkých zázrakov. „Pán je pri tých, čo majú srdce skrúsené, a zachraňuje zlomených na duchu“ (Ž 34, 18).

Komunikácia je protipólom depresie. Mladí v depresii sú pre strach, mladosť a neskúsenosť náchylní predpokladať, že ich nikto nepochopí, neprijme. Väčšina rodičov, prirodzene, miluje svoje deti, chce pre ne to najlepšie, venujú sa im v čase núdze.

Keď sú rodičia a deti povzbudzovaní ku komunikácii a spoločne diskutujú o ťažkostiach, depresia sa často zmierňuje (Linhartová, 2007).

Pri riešení depresie u mladistvých je tiež dôležité odborné poradenstvo, no nesmierne dôležitý je výber správneho poradcu. Ubezpečte sa, či dieťaťu poradca vyhovuje a či uznáva podobné hodnoty. Nebojte sa ho opýtať na jeho názory a hodnoty (Křivohlavý, 2004). A vedzte, že poradenská práca si vyžaduje čas i námahu. Väčšina tých, ktorí sa jej venujú, ju berú ako hodnotnú skúsenosť, ktorá im pomáha dať životu lepší smer.

Pri depresii u mladistvých môžu významne pomôcť aj lieky. Majte však na pamäti, že je to síce rýchle, ale len dočasné a nedostatočné vyriešenie problému! Niektorí lekári zvyčajne mladým len prsto predpíšu antidepresíva bez potreby poradiť im. Z krátkodobého hľadiska je to možno lacnejšie, výskum však upozorňuje, že týmto mladým ľuďom sa nevodí tak dobre ako tým, ktorým pomohli poradcovia aj lieky (Jiráček, 2004).

Depresia u detí sa od tej u dospelých môže líšiť príznakmi, priebehom aj reakciou na liečbu. **U dospelých sa depresia prejavuje 3 typickými príznakmi: smutná nálada, spomalené myslenie, psychomotorický útlm.**

U detí sú určité príznaky typické pre všetky vekové skupiny, určité sa vyskytujú len u detí v dojčenskom veku, v predškolského veku, u školákov alebo adolescentov. **Vo všeobecnosti ale platí, čím je dieťa mladšie, tým viac sa ochorenie prejavuje**

telesnými problémami. Časté sú aj poruchy správania, ktoré pri depresívnom prežívaní vyzerajú paradoxne – šaškovanie, neklud, provokatívne správanie, agresivita apod.

Depresia môže vzniknúť už v **dojčenskom veku** – zvyčajne ako následok odlúčenia od osoby zabezpečujúcej bezpečie. Usmievavé dieťaťko sa mení na plačlivé, apatické dieťa, neprosieva, pôsobí dojmom telesne chorého a objavujú sa poruchy vývoja. V **batolivom veku** je výrazná rozladenosť, strata zvedavosti a iniciatívy, opäť zabrzdenie vývoja (Kind, 1997).

Pre predškolské deti sú typické smutný výraz tváre, podráždenosť až agresivita, neschopnosť z čohokoľvek sa radowať – z hry, ani inej činnosti, plačlivosť – často s udávaním bolesti bruška alebo končatín (bolesti hlavy sa objavujú až s pribúdajúcim vekom), obmedzenie aktivít a záujmov, oslabenie mimiky a gestikulácie, odmietanie kontaktov s rovesníkmi, spoločné hranie sa.

Školský vek: depresívny vzhľad, ale môže vyzeráť aj znudene, somatizácia (prítomnosť príznakov telesného ochorenia – bolesti hlavy, brucha, nevoľnosť, problémy so spánkom...), často podráždenosť až agresivita, šaškovanie, provokatívne správanie, hyperaktivita. Výsledkom sú problematické vzťahy s rovesníkmi aj dospelými, často sa zhoršuje školský prospech. Miesto nechutenstva sa môže objaviť tendencia k prejedaniu a príberanie na hmotnosti. V myšlienkach majú deti často pocity viny za veci, ktoré v skutočnosti nemohli zapríčiniť, nízku sebadôveru, narušenú sebaúctu (Blaser, Heim, Ringer, Thommen, 1992). Nezriedka sa objavujú myšlienky o smrti, možné sú aj pokusy o samovraždu, ktoré sa nechtiac môže aj vydať. V tejto skupine detí sú relatívne časté aj psychotické príznaky – sluchové halucinácie, bludy, paranoidita.

ZÁVER

Podľa RevolutionHealth.com, môže byť depresia medzi mladými ľuďmi spôsobené alebo obnovený rodinný konflikt. V takých prípadoch, rodinná terapia môže pomôcť rodina prispôbiť nové spôsoby komunikácie a rokovania s depresiou. RevolutionHealth.com poukazuje na to, že rodinná terapia sám „ nebolo preukázané, že účinná pre liečbu depresie, „ aj keď to môže byť jedným z aspektov liečby, ktorá zahŕňa lieky a prípadne iný typ individuálneho poradenstva, napríklad kognitívno - behaviorálna terapia.

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The influence of culture on child development

Abstract

Over the past few years, media use among children and teens has become more prevalent than ever. With the launch of the iPod, the explosion in instant messaging, the birth of mobile video and YouTube, and the advent of social networking sites, young people are rarely out of contact, or out of reach of the media. Although culture and society have the potential to generate both positive and negative effects, everything depends on parents and parental supervision.

In this paper, I want to present benefits and drawbacks which culture carries, because humans are cultural beings. We learn to communicate and understand our world through the context of our languages, traditions, behaviours, beliefs and values. Our cultural experiences and values shape the way we see ourselves and what we think is important.

Key words: child, development, media, art, reading, music.

INTRODUCTION

Culture may be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features which characterise a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and habits.

Culture shapes experiences and influences children's development. Children's connection to their culture develops through their experiences. In particular, warm and secure emotional connections with the adults who care for them help children connect with their cultural identity. Having a strong sense of their own cultural history and the traditions associated with it helps children build a positive cultural identity for themselves. This also supports children's sense of belonging and, by extension, their mental health and wellbeing.

Early childhood is the most and rapid period of development in a human life. The years from conception through birth to eight years of age are critical to the complete and healthy cognitive, emotional and physical growth of children. Young people are surrounded by influential imagery, especially that of popular media. It is no longer possible for an identity to be constructed merely in a small community and only be influenced by family or culture. Nowadays, arguably everything concerning people lives is seen to be constructed by media.

Therefore, it is obvious that in constructing an identity adolescent would make use of imagery derived from the popular media. For example, it is becoming increasingly common for young children to have their own television and music systems in their bedrooms whilst also having easy and frequent access to magazines especially aimed at the developing child and/or teenager. So, if young people have such frequent access and an interest in the media, it is fair to say that their behaviour and their sense of self will be influenced to some degree by what they see, read, hear or discover by themselves. Such an influence may include a particular way of behaving or dressing to the kind of music a person chooses to listen to or a movie actress. These are all aspects which go towards constructing a person's own personal identity.

MEDIA: BENEFITS AND DRAWBACKS

Television, movies, computer games and the internet can be a positive influence on your child, especially if you get involved when your child is using them and help your child make good choices. The benefits depend on how old child is, and what kind and quality of media child is using. For children aged 2-8 years, carefully chosen TV programs, movies, apps and computer games offer many developmental and social benefits. These can have even more value through middle and later childhood. Also, social networking sites can have social benefits for teenagers.

For younger children, the developmental benefits of media include developing:

- *literacy skills* – for example, learning letters of the alphabet through programs such as, or through educational computer games and apps;
- *numeracy skills* – for example, learning to count or identify shapes through programs;
- *social skills* – for example, learning cooperation by watching TV programs and using computer games and apps, and websites, which show cooperative and helping behaviour (Comstock, Strasburger, 1990).

For older children, there are:

- *intellectual benefits* - developing problem-solving and critical thinking skills by playing computer games designed to develop these skills, or developing ethical thinking by comparing family values with values in fiction or documentaries;
- *educational benefits* - encouraging reading, particularly after watching a program or movie based on a book;

- *social benefits* - joining online clubs, which teach children strategies for effectively and safely using social networking sites, or playing computer games with friends and family;
- *creative benefits* - developing skills in imagination, art and modelling, music and media, through using software and apps, or being inspired to make something by a TV show.

Teenagers can develop their:

- reading, writing and critical thinking skills through using blogs and chat rooms
- social skills through connecting with others on social networking sites
- political and social awareness by watching news, current affairs and documentaries, or reading about issues online
- values through observing good role models in the media.

Researchers have identified three potential responses to media violence in children (Josephson 1995):

1. Increased fear - also known as the “scary world syndrome”

Television frequently portrays a much more violent world than the real one, and this can have an effect on kids: children who have seen significant amounts of violence on TV are more likely to believe that the world is a frightening place. This effect is more powerful when the violence is portrayed realistically or when it is depictions of actual violence

2. Desensitization to real-life violence

There is significant evidence that exposure to violence in real life can cause young people to see violence as acceptable or unremarkable. There is some evidence to suggest this may happen, on a smaller scale, as a result of exposure to media violence.

3. Increased aggressive behaviour

There seems to be a relationship between violent media and aggression, but it's not clear whether violent media can make children more aggressive or whether kids who are already more aggressive are drawn to violent media. It's also possible that the two reinforce one another, so that kids who are prone to be aggressive choose more violent media which encourages their aggressiveness.

Today children are bombarded with sexual messages and images in all media: television, magazines, advertisements, music, movies and the Internet. Adults are often concerned about whether these messages are healthy. While television can be a powerful tool for educating young people about the responsibilities and risks of sexual behaviour, such issues are seldom mentioned or dealt with in a meaningful way in programs containing sexual content (Kutner, Cheryl, 2008).

Television viewing frequently limits children's time for vital activities such as playing, reading, learning to talk, spending time with peers and family, storytelling, participating in regular exercise, and developing other necessary physical, mental and social skills. In addition to the amount of time spent in front of the television,

other factors that influence the medium's effect on children include the child's developmental level, individual susceptibility and whether children watch television alone or with their parents (Gentile, 2003).

The Internet has a significant potential for providing children and youth with access to educational information, and can be compared with a huge home library. However, the lack of editorial standards limits the Internet's credibility as a source of information. There are other concerns as well.

The amount of time spent watching television and sitting in front of computers can affect a child's postural development (48). Excessive amounts of time at a computer can contribute to obesity, undeveloped social skills and a form of addictive behaviour (9). Although rare, some children with seizure disorders are more prone to attacks brought on by a flickering television or computer screen. No data suggest that television viewing causes weakness of the eyes. It may be different when a child is closely exposed to a computer screen for long periods, although there are no definitive references to support this. There is also the potential for children to be exposed to pornographic material. Parents can use technology that blocks access to pornography and sex talk on the Internet, but must be aware that this technology does not replace their supervision or guidance. These dangers must be unmasked and a wise parent will learn how to protect their children by immersing themselves in the medium and taking advice from the many resources aimed at protecting children while allowing them to reap the rich benefits in a safe environment.

To sum up, media can be a powerful entertainment and education tool for children by given the right programming. However, studies have shown media in general, can also have a very negative influence. Some studies indicate it can shorten attention span, distort body image, work in conjunction with other factors to escalate obesity, create fear, and increase aggressive and anti-social behaviours if exposure is unmonitored and unlimited.

THE IMPORTANCE OF READING

Research has shown that the single most important thing that a parent can do to help their child acquire language, prepare their child for school, and install a love of learning in their child, is to read to them (Russ, 2007). Reading to a child is one of the easiest ways to prevent future learning problems, and yet many people do not fully understand the enormous, positive impact that this simple act has on the life of a child.

Many studies have demonstrated that reading to children has many positive effects. Reading to children is one of the most effective way of building the language neural connections in their growing brains. Books teach child thinking skills early. While reading, child learns to understand cause and effect, he learns to exercise logic, as well as think in abstract terms. He learns the consequences of actions, and the basics of what is right and wrong.

Books teach children about relationships, situations, personalities, and what is good and what is bad in the world they live in. Fantasy books provide material for their imagination and free play. Fairy tales fascinate children, and help them distinguish between what is real and what is not. When child reaches a new stage in his growth, or experiences a new and unfamiliar situation, reading to child about a story relevant to his new experience can relieve his anxiety and help him cope. For example, if child is stressed about his first day in school, or about moving to a new location, parents can read a book to him that shows that these should not be painful experiences. Children learn early that reading is fun and not a chore. When child grows up, parents will not be stressed about getting him to read, as reading has become, for him, a pleasurable habit.

A study by Keller and Just (2009) found that when a child listens to someone reading, there is increased activity in the language output centre in his or her brain as they are trying to store the spoken words into their memory. This is a crucial step in understanding language because children's knowledge of the sound system of language enables them to move from oral to written language, understand the individual components of language, and develop an understanding that letters make sounds (Roberston, 2011). Thus, being read to reading aloud has been shown to build the kinds of language skills that are essential for later success in learning to read (Russ, 2007).

ROLE OF MUSIC

Many parents, teachers, scholars, and businesses are interested in learning more about the influence of music on the development of children.

Anvari, Trainor, Woodside, and Levy (2002) support claims of a relationship between musical training and linguistic development. Anvari et al. (2002) found that music skills were correlated with phonological awareness and early reading skills. The basic auditory skills for music perception were similar to early reading skills which shared some of the same auditory mechanisms that predicted reading ability. Moreno, Marques, Santos, Santos, Castro, and Besson (2009) found that training in music helps build skills important to reading.

Enhanced listening skills help develop linguistic organization. In a study Milovanov, Tervaniemi, and Gustafsson (2004) suggest that there is a connection between music and language skill. This led Milovanov et al (2007) to believe that musical expertise might possibly affect the dominance of one side of the brain in controlling the musical and linguistic processing in the brain.

As children get older, they begin to expand their vocabulary and they start to make connections with words and their meanings. Another way that children can enhance language development can be found through music and ear training. Forgeard (2008) found that instrumental music training may enhance auditory discrimination, vocabulary, and non-verbal reasoning skills. Forgeard (2008) found that children who received musical training not only outperformed the children in the control group, but that the duration of the musical training was im-

portant. The longer children received musical training, the more likely they were to outperform children who did not receive musical training.

Musical training not only affects reading, vocabulary, and pre-reading skills, but also speech skills when it comes to language development. Children who receive musical training will develop aural skills for spoken sounds and spoken words faster than children who did not receive musical instruction, which helps when it comes to learning in the classroom.

Southgate and Roscigno (2009) examined the relationship between music training and

academic achievement in schools among children and adolescents 13-17 years old. The researchers found that music involvement had a positive association with grades and math and reading scores. What was concluded was that music is meaningful not as predictor of achievement but as a medium to support children's achievement.

Franklin et al. (2008) concluded that musicians perform better on verbal working memory tasks as well as verbal long-term memory tasks than non-musicians. This may be because musicians have a more developed verbal rehearsal mechanism. Finally, he found evidence for greater verbal working memory span in musicians than non-musicians.

Gromko (2005) showed that children who receive musical training will develop aural skills for spoken sounds and spoken words faster than children who did not receive musical instruction.

SIGNIFICANCE OF ART

Children love art because it's fun and provides them with authentic self-expression, but how important is art to a child's healthy development? Children's art is many things to many people. To a parent, art is a display of a child's imagination. To an educator, it's a teaching tool. To a psychologist, art is a way to understand a child's mind. To a grandparent, it's a way to feel connected. To a librarian, it's a way to enhance book knowledge. To a child, art is a way to have fun, make decisions, and express choices (Dissanayake, 2003).

Picasso wrote, "Every child is an artist. The problem is how to remain an artist once he grows up." Is children's art an act of genius? Are children more creative than adults? Perhaps Picasso was simply impressed by the spontaneity of children's art. Child art, like most child behaviour, is direct and uncensored. A young child doesn't critique his work – he paints freely and with pleasure, enjoying the fine and gross motor experience of moving paint over paper and watching lines, shapes, and colours come to life. Art puts a child in the "driver's seat" and provides freedom: the freedom of choice, thought, and feeling.

Physiologically, the human brain consists of 2 parts, the left and the right hemisphere. The left brain is used in logical thinking and analytical processes. This is

typically what is trained in school work that consists of math, reading and science. The right brain is used in emotional perception, intuition and creativity. It is the right brain that is mainly used when a person is involved in creative endeavours such as making art. It is this part of the brain that typical school environment neglects to train. It is shown that when gifted kids solve problems in their areas of giftedness, there is increased electrical activity in both hemispheres. It appears that for the brain to be efficient, the two hemispheres of the brains must work together (Beveridge, 2010).

By stimulating and exercising the right hemisphere of the brain, the arts strengthen the connection between the hemispheres. Children should be exposed to the arts as their cognitive skills mature so that their right brain will be as developed as the left, and both hemispheres work in tandem, thus achieving the full potential of the mind.

Researchers from the Michigan State University have found a very strong correlation between childhood engagement in the creative arts and measurable success later in life. Children who were exposed to a wide variety of arts and crafts were more likely to create unique inventions that is worthy of patents, come up with ideas good enough to start a new company, or publish provocative papers on science and technology. The researchers suggest that children exposed to arts and crafts are able to think out of the box since a lot of working with hands involve figuring out how to solve problems creatively (Hetland, 2000).

Arts education and appreciation were also found to have benefits on young people's brains. In a study by researchers from University of Kansas, students who were selected to visit a museum shows stronger critical thinking skills, displayed higher levels of social tolerance, exhibited greater historical empathy and developed a taste for art museums and cultural institutions (Murfee, 1995).

Studies show that there is a correlation between art and other achievement. A report by Americans for the Arts states that young people who participate regularly in the arts (three hours a day on three days each week through one full year) are four times more likely to be recognized for academic achievement, to participate in a math and science fair or to win an award for writing an essay or poem than children who do not participate (Deasy, 2002).

CONCLUSION

Early childhood development is the key to a full and productive life for a child and to the progress of a nation. Early childhood is a critical stage of development that forms the foundation for children's future well-being and learning. Research has shown that half of a person's intelligence potential is developed by age four and that early childhood interventions can have a lasting effect on intellectual capacity, personality, and social behaviour. Parents should take care about their children. Not only, they ought to show culture, but also protect children from the danger, which is also caused by the nowadays aspects of culture.

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