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ЕТИЧКИТЕ ДИМЕНЗИИ НА (НОВИНАРСКОТО) ПРЕТСТАВУВАЊЕ И ИЗВЕСТУВАЊЕ ЗА ДРУГИОТ

Апстракт:

Каде и да се сврти, човекот ќе види луѓе. Човекот живее среде луѓе, опкружен од луѓе, со луѓе. Во современата епоха научивме на Другиот да гледаме со отворени очи и срце. Во тоа ни помогнаа многу егзистенцијалистите, но и философите кои ја бранеа етиката како *прва философија*, како Емануел Левинас.

Меѓутоа, од тие луѓе некои ни се секако многу блиски, иако најчесто не се дел од нашето семејство, ниту се роднини, не се пријатели во класична смисла, ниту со нив работиме заедно во бизнисот, а сепак за нас се меѓу најблиските. Тоа се соседите.

Комуникацијата во соседството е посебно карактеристична пред се поради етичка димензија која е содржана во неа, т.е. посебните етички вредности, цели и норми кои ги има во себе, а кои се определени од суштината и значењето на соседството како социјален и антрополошки однос. Оттука, феноменологијата на Соседството е исклучително интересна за создавање. Станува збор за особениот квалитет на Другиот како Сосед, што резултира со блискост меѓу луѓето и со специјални нивни односи.

Во спознавањето на истата особено значајна улога играат и медиумите, кои имаат клучна улога и одговорност бидејќи се задолжени за ширење на истата преку промовирање на тие добри односи во конструирањето и реализацијата на реалното демократско општество.

Начинот на кој тие истото го прават во рамките на македонското општество трудејќи се да ги отеликаат различностите, како и присутноста на различноста во самата нивна структура и содржини кои ги пласираат е предметот со кој во овој текст се занимава авторот.

Клучни зборови: етика на Другиот, медиуми, етичко новинарство, соседи, феноменологија на соседството, односи, реално демократско општество

ETHICAL DIMENSIONS OF (JOURNALISTIC) REPRESENTATIONS AND REPORTING OF *THE OTHER*

INTRODUCTION

When we try to portray the general picture about mankind, what can be perceived at first glance is that man lives with others, with people, among people, surrounded by people! Even if we take into consideration the example of Robinson Crusoe, we will see that necessity and condemnation. It is his choice, his destiny – a social and sociable being living in a group, community, society, because of the *common interests* in terms of overcoming the difficulties in life, as well as for the *interactions between its members*, primarily because of the feeling and the need of belonging and security.

So, the basic question that we should address to ourselves, that is, from which we should start in reviewing and finishing off our understanding of the relation to The Other, especially in news presentation and reporting, is: who is, or better to say, what is the man, what is his essence? It is so because "the setting of the Other and Otherness has its philosophical and every other sense, only in relation to The First, The Same and It-Self" (Скаловски 2010: 87).

In addition to the previous, talks the Feuerbach's thesis about understanding the essence of the man, and that is through the connection of man with man, although it is too partial, one-sided and does not take into account the human social connection¹. Namely, because the man belongs to the species "homo sapiens", it is therefore a generic being, while his essence is not contained in his thoughtful or moral being, but in community, in the unity of a man with man.

Step further can help us Marx's understanding of the notion of generic essence of the man², according to which man is first a social being, second, a being that is an example of the specie, third, a being that performs an aware vital activities, and last, a being in compliance with the model of a man ([aft 1967: 112).

¹ For more details see Ludwig Feuerbach, *Man and God*, Svjetlost, Sarajevo 1962.

² For more details see Erich Fromm, *Marx's Concept of Man*, Misl, Komunist, Kultura, Nasa knjiga, Makedonska knjiga, Skopje, 1978.

Hence, the general conclusion could be that the generic essence of the man consists of three fundamental elements in one basic unit. “The first, the man is a man because he belongs to a species of its genus, the second, he is a social being, and only through this criterion he is a man, and the third element is that during its development and growth, the basic characteristics appropriate for all human beings and every man, have been historically generated” (Чокревски 2000: 68-69).

COMMUNICATION AS A BASIC PRESUMPTION OF MAN’S SOCIABILITY

In accordance with the previous, the fact that all social phenomena that constitute the social structure in which human lives are based on a variety of interpersonal, intergroup, inter-institutional and many others relations that are intertwined in a complex communicational network - indicates that from the origin of the man and the society, the communications are essential prerequisite for achieving the generic essence of the man: to survive, to exist as a social being, to connect with other people to overcome, for example, the nature. This means that the very process of communicating is as old as the man and the society.

From the primitive human interactions up till today, throughout the history, the communications as *conditio sine qua non* of human life and social order³ - have grown and still developing into an indispensable way of organizing where its object and subject are the man and the society. In confirmation of the previous, speaks the etymological meaning of the term "communication" which originates from the Latin verb *communicare*, meaning to make something in common, together, that is something to be announce for a mutual sake. As Tomić says, "the noun *communicatio*, which is derived from the previously mentioned verb, means - community, communication and communion. Etymologically basic determinations of these terms refers to the fact that the activity "communion" which represents the foundation of communication, is nothing else than establishing a community or respectively – society." (Tomić 2007: 7). From here, co-munication, in this context means something to unite, in another words to bring own activities in line with community and social life, so, in this sense we can say that communication, by its essence, is “crossing from individual to collective” (Cazneuv 1974), transition from intra to inter.

Futher more, communication is part of human necessity, it is built into human beings and is the foundation of it sociability, its ability to connect and understand with other people,

³ because they are forming the tissue on which man constituted its society.

a totality of various forms of connections and contacts between members of society, that has a specific, symbolic character (because animals communicate too), confirming the man is *animal symbolicum*, because the entire human thinking takes place in symbols, and the connection between sign and marked one is not random, but primordial legal. (Kasirer 1998: 42-47).

NEIGHBORHOOD - HAVING SENSIBILITY FOR ETHICAL RELATION TO “THE OTHER”!

Simultaneously, each degree of social development led to increased and complicated communications in all areas of human life. Considering that the totality of all types of communications among people at certain time, space and a particular society, are composing the social communication network - where it has formalized and unformalized segments, from which the second are almost all human activities that fit into the complex of socialization, which is a base of social communication – we’d say that the life of human individual is based on collaboration, communication or communion with other people in a community, society.

Simplified, on the path from intra-communication towards inter-communication, from self-communicating and cognition, towards realizing the mutual communion with others - getting to know other people is our greatest asset, because they are the ones that make up the treasure and the meaning of our lifestyle. But, some of them are less important for us, and for some of them we pay more attention and care. In the concrete subject of this text, it’s about “our neighbors” especially about the knowledge of the ethical value of the neighborhood and about the principles of relations between neighbors, in which, a very important subject is *the communication - our relation to “the other”!*

Namely, the communication in the neighborhood is particularly distinctive because of the ethical dimension that is contained in it, in another words because of the specific ethical values, objectives and norms which it has in it, and which are determined by the essence and significance of the neighborhood as a social and anthropological relation. In this sense, the “permanence, familiarity and reliability of communication between neighbors is a good form of how people can find a way for good relations and qualitative behavior among themselves” (Темков 2004: 2). In summary, we would say that the neighborhood is a relationship that requires caring because presumes each person to have the sensibility for the

Other, The Closer, respectively – to try and make an effort to respect people, and also to understand them!

In addition to this, “life in neighborhood inspires and states the necessity for empathy, sympathy, compassion, for The Other (for events, joy and suffering with the neighbor). It gives the man a consciousness for human existence in surroundings with others, it requires from it a degree of caution in its behavior so the others can’t be harm” (Темков 2004: 3). It is so because in the modern era of a wide societies in which man often feels alone, the neighborhood is one of the psychological and moral outputs for necessary communication, a source of security that we can get help from and encouragement to have concern for suffering of the neighbor.

From here, the phenomenology of the neighborhood is extremely interesting for getting knowledge, because it’s about the outstanding quality of The Other as a neighbor, which results with closeness between people and between their special relations and which are characteristics for people who are constantly together, know each other and communicate in different ways, that include in life the existence of neighbors, share problems and concerns. This link is a nice example of how people can not live alone and that the closest in space, colloquially speaking, gets into our hearts as same as our loved ones.

It is about the fact that the neighborhood is in fact an ethical phenomenon, with special ethical values, goals and norms: *Relatives gives us God or biology, but a neighbor is closer than cousin because it is a question of our choice!* It is a norm of life in the Balkan region which explanation is: If troubles come, the neighbors are the first ones to help you. If you need some salvation, it can be with neighbor’s help.

In this sense, the neighborhood is a kind of relation that should be expanded as an idea and understanding to all the people in the world. As in the modern era Martin Luther King pointed out that the new human principles of tolerance and understanding should become an integral part of Universal ethics of all humanity, in these sense the ethics of neighborhood "should be expanded as an idea of universal human coexistence" (Темков 2004: 3). Of course, we all have relations with people from different countries and professions, but the idea of *common neighborhood* is more extensive. It wants to support mutual understanding for everyone in the world, whereupon the entire world will live a new reality that would become an ethical framework for all the people, a basis for universal trust, humanity and creative morality.

PHILOSOPHIA PRIMA AS PHILOSOPHY OF DIALOGUE - BASE FOR EXISTENCE OF "THE OTHER"

In modern era we learned to see with wide open eyes and heart toward The Other. In that helped those authors who most explicitly and loudly talked and developed this idea, from Rene Descartes, through John Stuart Mill, to contemporary authors such as Martin Buber, Edmund Husserl, Julia Kristeva, Simone de Beauvoir, Charles Taylor, John Herbert Meade, Hans Jonas and other, but also philosophers which defended ethics as *first philosophy* – *philosophia prima*, as Emmanuel Levinas, who tried to build a new synthetic philosophy by which defining the essence of culture on ethical grounds concluded that the same is also and ethical responsibility and duty toward The Other.

This modern philosopher – Emmanuel Levinas – speaking about the first philosophy, said that it should be a philosophy of dialogue, because one of the most important characteristic for the dialogue is the existence of The Other, facing with The Other, while the second most important characteristic is the expression of the essence of the speech which not consists only in expression, but in the true expression, and in exchange with The Other.

From here, as such, this philosophy of dialogue can't be anything else except being ethics, because it is an objectification of the meeting with the Other. Such a meeting does exist and it should be turned into an ethical perception and into constant care not to extinguish the flame of cooperation, exchanging thoughts, a joint activity, because the sense of the dialogue as confrontation is not contained only in inter-subjective meeting of two speeches, but the sense of the dialogue is formed on a level of two subjects which tries to find a path that leads to a common perspective from which truth can be seen. Or as H.G. Gadamer highlights it best – “the exchange of thoughts presupposes that the other might be right”, summing up with this the basic understanding as a precondition for dialogue.

This confirms the fact that exactly the ethics can be the cure for overcoming communicative stratification because "ethics in this context is impossible without love towards the close one".⁴ For illustration, in this context, what on the Balkan, 20 years ago, was the standard competition in misunderstanding and disagreement, today can grow into common participating on various fields, on all fields. That connection is necessary for everyone, that is the path we should all follow. That is the sense of the activities of good people.

⁴ For more details see Levy-Valensi, E.A, “Dialogue’s phenomenology”, III program summer-autumn 1989.

ETHICAL DIMENSIONS OF THE OTHER AND MEDIA

Especially big role in the knowledge for The Other have the media too. They have a key role and responsibility because they are the ones that should spread and promote the good relations in the construction and realization of real democratic society. In this context, as Richard von Weizsacker says: "democracy lives from the dispute between two parties, from the discussion how to find the right way. Because of that, in a democracy the opinion of The Other have an essential importance".

That this is true, also speaks the fact that no medium can not fully connected with society, its members, unless in what it does - reporting, presentation and promotion, do not represent the differences that exist in it. The same stems from the implicit view that diversity in the media carry more than increased sensitivity to the existence of differences - a view that differences represents ethical values that deserve particular attention. In addition to this paragraph speaks the fact that "there is no society on Earth about which we can say that have only one, two or three types of cultures in it". ((Марковиќ и други 2003: 4). A striking example of this is the logo of the European Union under which we are all united in our own differences!

From here, in journalism differences must be understood and thereby be cherished and developed as a necessary precondition for one quality journalism and media. But for the same to be successfully done, a correct, precise, and comprehensive reporting and presentation, is from an essential meaning. On it, obliges our desire too, to grasp a connection towards world's realized democracies, because in one good real democratic society it is expected that these relationships between people, our relation to The Other, to be promoted as a prerequisite. In that effort, who else if not journalists and media carry the burden like an exit point of that presentation and reporting in an objective and honest manner.

Hence, according to basic and professional principles of the "media" operating, their task in relation to The Other is timely, objective and truthful information and presenting it⁵, through the criterion of respect for the differences, whether they are relate to ethnic, religious, sexual...., background, affiliation of orientation, and also in relation to others.

(ETHICAL) JOURNALISTIC REPRESENTATION AND REPORTING OF THE OTHER

In this, if we want to have a real ethically founded journalism (reporting and presentation by the media), previously we have to answer the question what exactly the

⁵ here broadly understood as "different groups in society"

differences mean in creation a true picture of progress on which we may come if properly report and respect diversity?

According to the definition given in the manual “The media and discrimination”, “diversity is a condition or circumstances when someone is different or when there are differences which leads to the notion of heterogeneity, and when linked with humanity, they refers to differences in gender, ethnicity, religious affiliation, ideological attitudes, political leanings, place of residence, marital status, work experience...., whereupon the same term, is not only limited only on them (Најчевска & Трајаноски 2010: 29-31). More precisely, as stated in Article 3 of the Universal Declaration of UNESCO for cultural diversity, “diversity in culture spreads the spectrum of open possibilities to everyone. They are in the roots of development which are understood not only in terms of economic development, but also as means for achieving more satisfying intellectual, emotional, moral and spiritual existence "(Universal Declaration of UNESCO for cultural diversity).

The previous gives us the right to conclude that by maintaining and fostering diversity, we encourage respect of the differences based on factors that distinguishes individuals from one each other. So, instead of appearing anxiety or prejudice due to the existence of differences, people are encouraged to accept that there are different interests, values and physical and emotional characteristics in the community where they exist and act, whereupon "this maintenance and respect for diversity inevitably leads to reducing discrimination and promoting equal opportunities for all" (Тунева 2011: 9), as the cornerstone of the creation, maintenance and promotion of real democratic society.

Guided by these ideals and ideas, and in Macedonian journalism, even relatively young and still in developing, the media have some appropriate recommendations, not so in the form of professional and ethical standards, but rather as a general framework of rules applied already over the world in terms of news reporting and presentations of The Other. It is the following ones (Тунева 2011: 11-12):

- Become aware of the impact of individuals and various communities on journalist’s broadcasting and on the way that is done;
- Establish and maintain regular contacts with members of different groups and communities;
- On your personal role, watch as like you have to provide an understanding among all, and which would be achieved by removing the barriers that exist in everyday communications or in the absence of such communication;

- Reporting about the differences is not only limited to developments in only one society, because with the globalization and increased interaction between citizens from different countries around the world, reporting on the importance of diversity is even greater;
- When you have to report on some theme related to diversity, it is necessary carefully to review the angles from which the same will be processed;
- Most journalists have their own explanations for the facts on which they report and they can easily become “part of the story”, whereupon it’s especially important not to point on differences as something bad;
- Try to understand other’s attitude;
- Continuously check the facts, and especially be careful when dealing with unreliable information or events that may cause crisis;
- Try to predict the consequences of your own reporting and the public reaction, developing the ability to recognize the context in which things are happening;
- Avoid the group generalizations, seeing the reporting of individuals or their actions as an individual issue, and not as a question of the group to which they belong;
- Professional journalism involves constant attempt by journalists to improve their own skills in "mediating" between humans and reality in which they live.

The previous guidance of rules and recommendations speaks a lot about the way on which the media try to portray the diversity within Macedonian society, and that effort is best reflected by the presence of diversity within their structure, and also through the contents of the events that they present, through the "diversification of media personnel as well as on-feed" (Мултикултурно информирање 1999: 11). That is commonly expressed as an effort for affirmation of multiculturalism in multiethnic societies, in another words as accepting multiculturalism as a reality, one reality in which there are a lot of misunderstanding about these issues, but the dialogue must be established, while the ethical basis of perception of The Other must be implemented in everyday life. That’s why the media tend to give confirmation of the existence of necessity for meeting and rapprochement, whereupon the whole process requires subjective concrete contribution by every journalist and medium.

In addition, the news reporting, media and journalists in Macedonia are intending to meet the criteria and the importance of:

- ✓ multicultural reporting;
- ✓ importance of the role of media;

- ✓ specificity in the approach of Macedonian reporting;
- ✓ the role of the Macedonian journalist in action;
- ✓ diversity in reporting;
- ✓ political engagement;
- ✓ terminology;

in another words to observe the following principles of journalism in relation to reporting of The Other:

1. Accuracy;
2. Fairness;
3. Impartiality;
4. Objectivity;
5. Inclusiveness;

In this way the very quality of journalism raises, including new people belonging to different minority groups, instead of tending on strict separation of media according to ethnicity. This presence of diversity in editorial structure and in disposing and presenting information, simultaneously creates another public, but from an ethical perspective, this especially leads to making new and axiological creative ways in relation to the perception of The Other in a society, such as Macedonia.

CONCLUSION

At the very end, we can feel free to point out again that people, us, we are endowed with mind and have the potentials to acknowledge the problems and to approach of finding solutions, more exactly that only man can fix his life – a man as an individual, as a couple, friendly or as a family, as a community, as a close community, as a world community. Nobody can escape and must not escape from the responsibility to make world and life better for The Other, for everyone, primarily for themselves and their owns, both for the closest owns and for all. It is the basic ethical position of the man in the world, his moral strength to understand, his will to find out, his desire to do good.

In this context was writing and promoting his position Martin Buber in his book “Me and You”, and not so alien and distant talk to us musicians like Daren Hayes and Delta Goodream, when for example sings “I’ll be lost without you”, promoting that new method of human communicating and discussion of issues – the dialogue. In this peeks creation of the new world of equal people, one world unity where mutual problems should be solved peacefully.

In confirmation of this view speaks the modern style of life, that emphasized the validity of this method because it expands the field of vision of individual, duplicates the cognitive subject, and the cognition has the critical note in the process of knowledge. Namely, the dialogue establishes taking care of The Other and his attitude. The Other is a co-teller. Even more, The Other is a partner in the spiritual and social exchange, a requirement for broader thinking and for founding the most real, the truth. It also allows practice to be wider and more justified because after the discussion the activity is more argumentative, its direction clearer, and the mode of action more appropriate for this matter.

Thus, the dialogue is a form of better existence in which people support each other and enter into an exchange of opinions in order to explain, for better learning of something or doing something as it should be done.

That is very clear here in the Balkan, where the truth about many issues have at least two forms. How to get the full truth, or at least acceptable one for everyone, or effective one – if not through dialogue?! In this context, it is worth mentioning the fact that the dialogue is invented here, on the Balkan as for the reason for the many wars and suffering in this region, as for the recent occurrences of confrontation in our region. From here began the path of dialogue as a method of cognition of truth, as a method of good education and successful method of communicating between people, as a method of understanding through the exchange of experiences and attitudes of at least two equal souls. The dialogue is our spiritual matrix, hard applicable and painful one - but necessary and useful. From here, follows and the ethical knowledge about the need of dialogue because, as Federico Major says – The other is any of us!

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ETHICAL DIMENSIONS OF (JOURNALISTIC) REPRESENTATIONS AND REPORTING OF “THE OTHER”

Summary

Wherever a man turns, he sees people. A man lives among people, surrounded by people, with people. In modern era, we learned seeing “the other” with opened eyes and heart. In this, we got a lot of help from existentialists and also from the philosophers who defended ethics as *the first philosophy*, like for example Emmanuel Levinas.

However, from that sum of people, some are really close to us even often they are not our relatives, or more important not part of our family, not friends in classical way of thinking, not even working together..., but still for us very close people - and those are our neighbors.

The communication between neighbors is specifically characterized with, above all, the ethical dimension that is contained in it, e.g. the ethical values, goals and standards which are included in it, and which are defined from the essentiality and the meaning of the neighborhood as a social and anthropological relation. From here, the phenomenology of the neighborhood is really interesting for exploring. It’s about the personal quality of “the other” as a neighbor which results with the intimacy among people and with specialized relations between them.

In the cognition of the same, very specific role has the media, which have the key role and responsibilities for spreading and promoting those important values and relationships that are initial and essential for building and constructing of a real democratic society.

The way they do the same within Macedonian society, trying to reflect the differences, as well as the presence of the difference within their own media structure and journalistic contents that they are placing, is the theme that author deals in this text.

Key words: Ethics of The Other, media, ethical journalism, neighbors, phenomenology of the neighborhood, relationships, real democratic society