

Prevenient Message Making: the Development of the Communicative Self

by

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Submitted in accordance with the requirements for the degree

of

DOCTOR OF LITERATURE AND PHILOSOPHY

in the subject

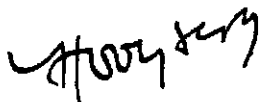
COMMUNICATION SCIENCE

at the

UNIVERSITY OF ZULULAND

**PROMOTOR: Professor G.M. Mersham
March 2000**

This thesis is an original piece of work by the author and has not been submitted elsewhere for a degree.

A handwritten signature in black ink, appearing to read 'V. Hooyberg', written in a cursive style.

Signed

V. Hooyberg

Abstract

This study investigates the ontological and psychological conditions of the process of prevenient message making leading to the constitution of the communicative self. It articulates the dimension of prevenience involved in the process of message making contextualized within the emerging computer-mediated communication milieu. The study clarifies the significance of associating prevenient message making with the development of the communicative self with respect to constituting oneself as a contemporary in contradistinction to the contingent. In the context of human communication, the study presents a particular focus on authenticity associated with the communicator as a genuine individual. In developing a linkage between prevenient message making and the communicative self, the study traces the traditional Christian theological concept of prevenient grace in its ultimately spiritual roots. It situates prevenient message making in the context of a more fundamental understanding of intra and interpersonal communication, and orientates the thesis within the work of key thinkers such as Simone Weil, Soren Kierkegaard, George Simmel, and Martin Versfeld.

Acknowledgements

Thanks go to my promotor Gary Mersham without whose encouragement and pushing I would not have completed this project. In the context of making a living as an academic at the University of Zululand, acknowledgement also goes to those persons, colleagues and students, who in their communal rootedness, consistently gave me respect as an 'individual'. A very special sense of acknowledgement is due to Eckhard Bodenstein of the German Department at the University of Zululand for leading me to an understanding of *prevenience*. I would like to believe that the sense of *prevenience* made it possible for me to grapple with the notion of the individual, especially in the communal context of this region. Also I must express my thanks to the generous sharing of original ideas on the part of Lincoln Michell without whom some of the key resolutions of the thesis could not be named properly. My thanks to Herbert Zetti of San Francisco State University, and a Stanford University 'man', in my present jargon a 'Stanford angel'. Without his profound messages through cyberspace I would not have found the inspiration, and the resolve to 'do it'.

My thanks extend also to those who helped all along to make this dissertation a reality. There are specific individuals whose names need to be mentioned.

It is of some significance that I can record my further appreciation to my children, Clement-Jos, Clara Henriette, and Nicholas Friedemann. These three 'individuals' have and continue to provide me with a sense of faith, and purpose that accrues to one being a 'father'. It is to be noted that Clement-Jos through his friend Roland Joughin gave me the final non-academic 'shove' to write up the work in earnest. I can confess that if 'Jos' had not relayed a flattering message to me at a stage when I was struggling to find a focus, especially on my writing expression, I doubt whether I would have found that additional energy and inspiration for this work.

Finally and of the utmost importance, this dissertation is in the service of the 'Single One', as Kierkegaard inferred.

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Table of Contents

CHAPTER 1-THE PROBLEM AND ITS SETTING

Page numbers

1.1 THE THESIS	1-7
1.2 PERSPECTIVE	7-9
1.3 THEMATIC OUTLINE	9-11
1.4 METHODOLOGY	
1.4.1 DISCUSSION	11-12
1.4.2 ACCESSING PRIMARY DATA	12-13
1.4.3 RESEARCH PROBLEMS	13-15
1.4.4 APPROACH TO THE STUDY	15-17
1.5 DEFINITIONS	17-20

CHAPTER 2 - THE EMERGENCE OF THE COMMUNICATIVE SELF

2.1 THE ASCENDENCY OF TECHNOLOGY	21-22
2.2 SELF IN COMMUNICATIONAL EXPRESSION	22-23
2.3 SELF IN COMPUTER-MEDIATED COMMUNICATION	23-24
2.4 EXPERIENTIAL SITUATION AND CASE STUDY	24-25
2.5 THE INDIVIDUAL AS COMMUNICATOR, AND SOURCE	25
2.6 HUMAN COMMUNICATION AND DIGITAL TECHNOLOGY	26
2.7 COMMUNICATION ETHICS AND MESSAGE MAKER	26-28

CHAPTER 3 – COMMUNICATIONAL CONTEXT FOR AUTHORITATIVE DISCOURSE

3.1 THE INTEGRATED NATURE OF HUMAN COMMUNICATION	29-33
3.2 COMMUNICATIVE EXPRESSION AND RHETORIC	33-37
3.3 THE INDIVIDUAL AND MASS MEDIA SCHOLARSHIP	37-40
3.4 ETHICAL COMMUNICATION, THE SELF AND SOURCES	40-44
3.5 TOWARDS THE AUTHENTIC INDIVIDUAL	44-48
3.6 ASSUMPTIONS ABOUT THE INDIVIDUAL	48-54
3.7 SOURCES OF THE MESSAGE MAKING INDIVIDUAL	54-58
3.8 'SELF' AWARENESS AND THE COMMUNICATIVE INDIVIDUAL	58-61
3.9 AUTHENTIC INSIGHT AS ETHICAL SELF-AWARENESS	61-65
3.10 CONSTITUTING THE SELF AS SOURCE: A PERSPECTIVE	65-67

CHAPTER 4 – APPROACH TO THE COMMUNICATIVE SELF: ARISING FROM DISCIPLINE-SPECIFIC EXPRESSION

4.1 THE CHICAGO SCHOOL AND GEORGE SIMMEL	68-72
4.2 THE GENUINE INDIVIDUAL	72-75
4.3 DISCUSSION	75-78

CHAPTER 5 – MANIFESTATIONS OF PREVENIENT MESSAGE MAKING

5.1 INTRODUCTION	79-81
5.2 PERSPECTIVE AND BIOGRAPHICS	81-82
5.3 APPROACH TO SELF-GENERATED TEXTS	83-91
5.4 THE COMMUNICATIVE SELF IN THE CONTEXT OF CMC	92-93
5.5 CONSTITUTING THE COMMUNICATIVE SELF WITHIN THE DISCIPLINE	93-99

CHAPTER 6 - PREVENIENT MESSAGE MAKING IN SELF-GENERATED TEXTS

6.1 INTRODUCTION AND DISCUSSION	100-107
6.2 UNDERSTANDING ONESELF	107-109
6.3 ACCESSING AUTHENTICITY	109-110
6.4 THE PRE-INTERPERSONAL IN AN ACADEMIC LEARNING CONTEXT	111
6.5 PREVENIENCE IN A SOUTH AFRICAN CONTEXT OF ACADEMIC TEACHING	111-113
6.6 COMMUNICATION AND THE COMMUNICATIVE SELF	113-114
6.7 THEMATIC CONTENT MARKERS: PRE-CMC SELF-GENERATED TEXTS	
6.7.1 COMMUNICATION POLICY	114-116
6.7.2 ESTABLISHING AUTHENTICITY IN POLICY TEXTS	116-118
6.7.3 DIALOGUE AND DISCOURSE IN A SA CONTEXT	118-119
6.7.4 GLOBALIZATION CONCEPT	119-120
6.7.5 COMMUNICATION IN AN ORGANIZATIONAL SETTING	120-121
6.7.6 COMMUNICATION AS AN 'ELUSIVE NOTION'	121-122
6.7.7 THE EUROPEAN REVOLUTION	122-123
6.7.8 TV AND DEMOCRATIZATION	123
6.7.9 AN AFRICAN PERSPECTIVE	123-125
6.8 DISCUSSION	125-127

CHAPTER 7 – THE DEVELOPMENT OF THE COMMUNICATIVE SELF IN THE CONTEXT OF COMPUTER-MEDIATED COMMUNICATION: MANIFESTATIONS OF THE CONTEMPORARY

7.1 INTRODUCTION	128-132
7.2 SELF-EXPRESSION AND AUTHENTIC MESSAGE MAKING	132-133
7.3 A HOMEPAGE ASSESSMENT IN THE CONTEXT OF PREVENIENCE	133-135
7.4 DISCUSSION OF CMC ASSOCIATED MESSAGE CONTENTS	135-136
7.5 COMPUTER MEDIATED COMMUNICATION AND THE DIALOGIC	136-143
7.6 DISCUSSION	143-149

CHAPTER 8 – PREVENIENT MESSAGE MAKING AND THE CONTEMPORARY: THE COMMUNICATIVE SELF AS ‘PERSON’

8.1 INTRODUCTION	150-152
8.2 PREVENIENCE, MESSAGE MAKING, AND THE MAKER AS THE ‘CONTEMPORARY’	152-161
8.3 CONCLUSION	162-163

SOURCES CONSULTED

BOOKS	164-183
ARTICLES	184-185
WORLD-WIDE WEB/INTERNET	185-190

APPENDICES

APPENDIX A	191-193
APPENDIX B	193-197
APPENDIX C	197-199

CHAPTER 1

THE PROBLEM AND ITS SETTING

1.1 THE THESIS

1.2 PERSPECTIVE

1.3 THEMATIC OUTLINE

1.4 METHODOLOGY

1.4.1 DISCUSSION

1.4.2 ACCESSING PRIMARY DATA

1.4.3 RESEARCH PROBLEMS

1.4.4 APPROACH TO THE STUDY

1.5 DEFINITIONS

1.1 THE THESIS

The issue in human communication is the articulation of truth, and eventually the sharing of truth, and as Simone Weil (1974) asserts it is the absolute truth and not an arbitrary sense of meaning or significance. Thereby the most fundamental question facing each human being who has come to a sense of authentic individual expression is one of how to live out what might be called the 'communicative self'. It is in this context of having to deal with the truth about oneself, and the truth in relation to others, that the proposed thesis of prevenient message making is argued to clarify a fundamental understanding of human communication. The concept of prevenience (See 1.5), a traditionally theological concept applied in such a context, appears to divide people into those continuing to desire to seek expression and gratification of the contingent, and those seeking to manifest in their communicative being, and hence developing the 'communicative self' a true sense of the contemporary (Versfeld, 1972). In a transposed sense (Weil, 1978) the

concept of prevenience aims at providing further illumination of this separation in the present age of technology-mediated communication.

The research question explored in this study is that authentic message making (See 1.5) can only take place in a personal sense. In the context of human communication, personal communication is axiomatic to most theory and model making (Lasswell, 1951; Schramm, 1971; Wenburg & Wilmot, 1972; 1974; Van Schoor, 1973; 1975; 1986; Williams, 1992; Wood, 1996 & 1997; Littlejohn, 1996). However, it is argued that the term 'personal', itself, the root constituent of the term 'interpersonal', is too blandly accepted and requires further interrogation and elaboration. The obvious sense of 'blandness' is evident in the following assertion (Straubhaar & LaRose, 1997:9):

. . . intrapersonal communication is an exchange of information we have with ourselves, such as when we think over our next move in a video game or sing to ourselves in the shower . . .

The argument is that there is a need to examine the prerequisite state that leads to the idea of personal as in 'intrapersonal', 'personal' and 'interpersonal'. What does it consist of?

In order to investigate this further, one makes use of the concept prevenience¹. This term has been used in the theological sense to mean that which must precede repentance and predisposing the soul to seek or communicate with God (Concise Oxford Dictionary, 1975). In the context of articulating a fundamental understanding of human communication, there is implied the phenomenon of constituting absolute truth (Weil, 1974). Such a sense of meaning arising from message making in a personal sense appears to be an elusive notion and arguably an instance of mysticism, and one of revealed truth (Bonhoeffer, 1970) when one brackets it out from the pervasive

¹ In the on-line Hypertext Webster Gateway: "prevenience" accessed from Webster's Revised Unabridged Dictionary (1913) (web1913), and reads, 'Prevenience \Pre*ven'i*ence\ (?; 106), n. *The act of going before; anticipation.* [R.]. The proper context for this concept is that of 'grace'.

human context of interpersonal communication. In this study, it is argued that prevenience is associated with an 'inner dialogue' (Van Schoor, 1975; 1986; Jansen, 1983) whereby a sense of a 'supernatural' process (Weil, 1974; Lewis, 1995; Winch, 1989; Mascall, 1967) leads to expression of true insight, and in turn enables a dialogue with others.

The associated question of how one comes to be the 'maker of messages', is contextualized by Kierkegaard's 'theory of communication' (Kierkegaard, 1843; 1962, Van Schoor, 1986; Lawson, 1970; McDonald, 1998).

Kierkegaard's approach is argued to present a stepping stone in confronting the sense of prevenience in message making. Whilst Kierkegaard may be understood to represent as a contemporary, a 'school' of the 'inner voice', the dimension of the spiritual and transcendental, the experienced reality of absolute truth is unambiguously evident in the writings of Simone Weil (1974; 1978; 1994). The argumentation concerning this dimension of truth is traditionally manifest in the work of Plato (Weil, 1974; Taylor, 1926). It is spiritually most accessible in the writings of St Augustine (*The City of God*, 1945; *The Confessions*, 1951) labelled the 'Christian Plato' (Wait, 1996). The broader orientation of the original existentialist dilemma, essentially grappling with the here-and-now and eternity (Versfeld, 1972), and 'taking the leap in faith' (Kierkegaard, 1843) informs this thesis.

Kierkegaard's 'model' of indirect communication (cf. Van Schoor, 1986) is thus interpreted that the source, and seat of message making is the communicator as a person. This philosophical approach of which various schools in Europe are symbolized by Van Schoor and others (Van Schoor, 1973; Kierkegaard, 1843; 1962; Unamuno, 1962; Schutz, 1962; 1970) has manifested itself in academic teaching approaches in South Africa, in particular in the Department of Communication at the University of South Africa. In terms of this approach, human communication is conceptualized in existential-phenomenological terms (Van Schoor, 1973; 1975; 1986), and

suggests a revelatory context for constituting the 'communicative self' (Michell, 1998; Versfeld, 1972). The conception of the 'self' as Kierkegaard makes clear in his articulation of the ethico-religious discourse (Lawson, 1970) is unambiguously associated with the individual. In the context of this study such an individual is by implication the communicator who partakes in dialogic communication (Van Schoor, 1986; Jansen, 1983) and hence is also constituted as a listener. There is furthermore implied an invocation of the authentic dialogic nature of man. Such a sense of the dialogic is asserted to be foundational to the idea of the 'communicative self'. In the context of the individual communicator, Jansen (1983) suggests that the nature of the dialogic can be accessed in the form of the interpersonal but also in the form of a solitary discourse and its manifest sense of self-expression.

In the context of this study there is then the task to clarify the sense of prevenient message making in terms of which Weil (1974) holds as the absolute truth. What is that truth? It is God's logic in a sense but as Simone Weil, French born philosopher who died in 1943, and converted from Marxism to Christianity in her younger years, and whose works were all published posthumously, expressed in her last writing (in Abosch, 1994:133; Weil, 1957:250-251):

... the fools are the only people who speak the truth . . . those in the world who have reached the last degree of humiliation, far below beggary. They are not only without social standing, but also lacking in that which is valued most highly by every one, reason – those people alone can speak the truth. All others lie. . .

As Anderson (1971:110) comments on Weil's 'model' of truth, 'man always tries to move away from his true identity in God', and adds "... not many people would find in it the intuition of divine truth. .". Hence the issue of absolute truth is not something that falls within the conventional nature of 'research'. For example, Weil (1958: 180) asserts in the context of Plato's conception of society ²:

² cf. Weil, 1958 "... which he (Plato) compared to a huge beast which men are forced to serve and whose reflexes they study in order to derive therefrom their beliefs concerning good and evil...".

... that all men are absolutely incapable of having on the subject of good and evil opinions other than those dictated by the reflexes of the beast, except for predestined souls whom a supernatural grace draws to God. . .

As Weil suggests Plato did not develop this conception, i.e. supernatural grace, to any extent, although it is present in all his writings, no doubt because he knew that the beast is wicked and revengeful. She adds (Weil, 1958:180):

... it provides a subject for reflection that is almost unexplored .. not that we have here a truth which is self-evident, far from it ; it is very deeply hidden. . .

The question hence arises why refer to Weil in this study? It is precisely because of the meaning of the concept of prevenience, in its true context 'prevenient grace', that absolute truth may be accessed. This in turn presupposes a disposition of mind or rather 'being' that Weil (1978:64) elaborates on in the context of transposing truths:

... it is a question of taking truths – already far too poor a quality –contained in the culture of intellectuals, and then degrading them, mutilating them, and destroying all their flavour ; but simply of expressing them, in all their fullness, in a language which to use Pascal's expression ' makes them perceptible to the heart ... The art of transposing truths is one of the most essential and least known. What makes it difficult is that, in order to practice it, one has to have placed oneself at the center of a truth and possessed it in all its nakedness, behind the particular form in which it happens to have found expression ...

The study aims at making the prerequisite state underlying intrapersonal and interpersonal communication more transparent with respect to the 'communicative self' arising from a grounding of what Versfeld (1972) terms the 'contemporary'. Of course 'contemporary' is thereby expressly not relativized, and attains its true meaning in its revealed sense (Phillips 1960:267), ' now the message is urgent and contemporary'. That this invokes the 'communicative self' in the spiritual (Christian) realm, where 'believing is

seeing', posits the true subjective nature of man (Pannenberg, 1998). Since this is not a theological discourse, and does not pretend that it can do justice to the inspired spiritual writing of those called to such a task, the basic guidance is taken from scholars whose work can be shown to be relevant to grasping the human communication phenomenon. In a profound sense such an access to meaning as truth, and ultimate truth that Leedy (1997:99) holds as inaccessible, can only be acknowledged as an amazing instance of grace. The biographical sense of prevenience associated with authentic message making may be accessed in this introductory chapter by noting that Soren Kierkegaard is now labelled a 'religious poet' (McDonald, 1998); George Simmel an 'eclectic scholar' (Osborn, 1996), and Simone Weil a 'religious mystic' (Pittenger, 1971). Adding the more context-sensitive characterization of St Augustine as 'one of the earliest forerunners of existentialism' (Zetl, 1999:217), the meaning of the concept of prevenience associated with these four 'individuals' implies a contemporary and a distinct theological sense of revelation. It is submitted that through such 'persons' a sense of truthful and absolute authority may be accessed.

In confronting the task of discovering the 'communicative self', posited to be associated with authentic message making, the study proposes to do this by examining key texts, all the while implicitly transposing the distinction between the contingent and the contemporary (See 1.5). The study proceeds on the basis of examining such texts, by developing an integrated focus aimed at revealing the meaning of prevenience in its true context, which is ultimately a Spiritual reality. Such a focus whilst embedded in a qualitative sense of methodology cannot avoid the intersubjective nature of interpretative processes (Van Schoor, 1986) which result from interrogating the range of texts.

In the context of this study then, as an attempt to access the 'communicative' self, it is asserted that the linearity conventions of exploration, such as an

overt rational explication of the human communication phenomenon, cannot substantively deal with the nature of the truly subjective issue of absolute truth. Hence the suggested transposing approach, which it is submitted, can only succeed by abiding with the inherent dictates of human communication as it accrues to those individuals who have come to constitute themselves as persons (Versfeld, 1972).

The study investigates relevant articulations arising from recognized authors in the context of 'communication studies', and its 'body of knowledge'. Since the text materials for this study are by implication associated with an hermeneutic task of accessing the 'communicative self', and their interpretations aligned to make clear the idea of the contemporary, the clarification of the concept of *prevenience* is drawn to an autobiographical approach.

The unfolding of this approach finds further expression in exploring self-generated texts in a quasi-chronological context, and leads to a thematic assessment of such texts as examples of message making arising from the disposition of the communicator. Such an exploration, it is argued, provides a framework for dealing with the 'communicative self'. Such a context extends to the emerging medium of electronic communication, inclusive of certain aspects of electronic mailing and also the Internet. It is in this context that there is a specific exploration of the meaning of the contemporary. The suggested term of the 'communicative self' is implicitly contrasted with the notion of the contingent (See 1.5), the latter referring to persons unsure and seemingly not aware of true subjective time as St Augustine understood this (Versfeld, 1972). The contingent here may be associated with what generally is understood to be the arbitrary truth (Weil, 1974; Pannenberg, 1998).

1.2 PERSPECTIVE TO THIS STUDY

Prevenience in its true context, i.e. 'prevenient grace', is at the heart of the study. It is in so many words a 'spiritual' journey, which each human being knowingly or unknowingly travels. There is a sense of hubris in making such an assertion and it is therefore a matter of being ethical to also state that such a journey is unavoidably autobiographical but this does not mean that the research question posed in this study cannot be clarified. However, its intensification, to employ Zettl's term (1990), is ultimately drawn to one's own sense of being and existence in the here-and-now. It implies true and authentic subjectivity, and this I cannot deny, yet I am not so presumptuous that the specific case argued, and located in the study context, is necessarily generalizable. However, it needs also to be acknowledged that there is a limit to the self-constituted 'inner' sense of being. Such a limit is the concern of Bonhoeffer (1970:60) in his theological writings, and specifically when he articulates the nature of man, ". . . man is either under revelation or not . . .".

On the basis of such theology, real self-understanding means that man understands himself in the act of reference to God, which only God (Bonhoeffer, 1970:61) provides. The truth therefore associated with this study must be in the latter context, otherwise I presume myself to be independent of the reality of revelation. The difficulty of articulating such a sense of revelation arises when I insist that my human interpretation is the truth.

How does one come to a 'graced' quality of one's life? Connor (1981:180-181) explains that:

. . . we have think how certain specific moments in life can have a significance which permeates well beyond that precise moment. We cannot easily speak all at once of the whole of our lives, even any single person's life, because there are too many episodes, events, ups and downs, different involvements and relationships. It is also highly unlikely that we will be anywhere near fully conscious of all these ramifications of our lives. But there do occur certain moments which have a meaning and significance that both outlasts the time in which they occur and cast either light or shadow over a considerable period or portion of our existence. . Such moments may be startling turning points, eg. a religious conversion, an intellectual realization, a dramatic meeting, or may be more subtile in that we come to realize and accept that almost imperceptibly our life has been put on a new basis. Furthermore, in the light

of these significant moments we come to see the past differently, and so can plan or consent to the future in a new way. Through them we may be able to see more clearly what we are meant to become ourselves, and what is required of us in action.

In the context of this study I need to admit that I did not grasp, until the beginning of 1998, the significance of Simone Weil's works, especially what she meant by 'waiting on God'; never mind 'absolute truth'. And it is not that I have not been on a 'spiritual journey'. Specifically I can mention that I was first introduced to her work in 1974, and only in 1998 her articulation of the absolute truth opened up amazing horizons. I call that revelation; I call that grace. Likewise, the concept of prevenient grace (See 1.5) was unknown to me until quite recently. I now know, and sense that to constitute the 'communicative self' which this study attempts to clarify, is not an arbitrary action. It is as Conner (1981:181) suggests "...consent to the future in a new way".

The above perspective should make clear that a formula-type methodological treatment of how one comes to constitute the 'communicative self' is limited. Nevertheless, there is an attempt to comply with certain conventions as is apparent in Section 1.4.

1.3 THEMATIC CONTEXT

The research question explored across the various chapters makes it difficult if not arbitrary to distinctly create what is called 'self contained' chapters. The thesis of prevenient message making associated with the 'communicative self' appears to warrant at first an interrogative style (Leedy, 1997). But this suggests a phenomenological approach which itself can be argued to be an ultimate manifestation of human interpretation, and is to a certain extent evident in the conception of the communication phenomenon. This latter in its original existentialist articulation (Kierkegaard in Van Schoor, 1986) must

remain a mystery, and yet true expression demands and requires an aesthetic underpinning of message making, concurrent with ethical and religious significance. For example, Zettl's articulation of this existential conundrum (1990; 1999) finds its resolve in an 'applied media aesthetic', integrating message and medium. His contribution in the context of the newly emerging electronic communications media may be accessed by noting his true audience, namely the 'self correcting producer', and most obviously individual recipients. Thereby implied is the issue of the individual.

It is on the basis of determining the individual in the context of various articulations of aesthetic, ethical and spiritual manifestations of the communication phenomenon, that there is a claim towards constituting the 'communicative self'. It is here that the dialogic nature of communication (Van Schoor, 1986; Jansen, 1983) as worked out in Plato's concept of dialogue, and with its focus on rhetoric may be accessed.

The articulation of the Socratic method, and its associated dictum of 'know thyself' (Jansen, 1983:29) motivates a proper understanding of the dialogic nature of communication. Hence there are implied several assumptions. The key underlying assumption as Versfeld (1972:143) emphasises concerns an allegiance or obsession with classical antiquity, disembodiment of time. This is precisely *not* the case in this study for how else can prevention be acted upon? To embody time, and to conceive of it as consubstantial with the creature is the great achievement of St Augustine. Versfeld (1972) asserts in this context that Christianity is essentially and in the profoundest sense a historical religion. He writes (1972:144):

. . . Not only is it connected with events that occurred in history, but it validates the whole historical process by assuming it into the divine life by the Incarnation. To disengage abstract time from the procession of creatures is to undo the Incarnation, and to substitute for a concrete and historical Church the abstract and rationalistic religion . . .

To conceive time in the context of Christianity as a historical religion, allows (Versfeld, 1972) the articulation of the 'communicative self'; as a 'contemporary' for there is only one present, which is however, the present of the past, the present of the present, the present of the future. Versfeld (1972:133) asserts:

... thus time is stripped of its character as a thing ... what we have to achieve is concentration upon the meaning of the 'now' ... here is the true meaning of Augustinian inwardness ... taking one's stand within the now means the gathering of time into the image of eternity within oneself ... from the purely natural point of view it is subjective time which constitutes physical time ... from the point of view of the Christian life, it is Christ in oneself that is the centre of history ... to live in the 'now', to grasp the providence of the present is to live with Christ in God ..

There is thus implied in this study a sense of revealing 'spiritual truth'. It is through accessing texts in an unfolding process rather than through its particular structuring, that a sense of continuity is submitted to be evident. In a hermeneutical sense a 'spiral' is invoked.

1.4. METHODOLOGY

1.4.1 DISCUSSION

To make more transparent the process of authentic message making in its prevenient sense, the concept itself directs one to the understanding of texts which themselves contain and reflect a core sense of authenticity. Hence a qualitative approach better phrased, as a 'humanistic study' is indicated (Littlejohn, 1996).

On what basis can texts meeting 'authenticity' criteria associated with the research question be validated? There appears to be a methodological issue that cannot satisfactorily deal with the quality of authenticity. For example, how does one begin to understand the sense of prevenience in

one's own writing expression, when the focus is one's own life-world 'here-and now'? The creation of meaning in the context of prevenient message making is itself a foundational process which it is argued, neither naturalistic nor psychological intuition (Michell, 1991) can sufficiently deal with, except to take recourse to an absolutist stance, and invoke the 'supernatural'. How then does one proceed methodologically?

Since the thesis argues the meaning of prevenience as the 'clue' to unraveling what takes place *prior* to interpersonal communication, another approach is indicated. This approach, for purposes of this study is the historical method but it is applied in the context of the embodiment of time as discussed in 1.3.

1.4.2 ACCESSING PRIMARY DATA

In dealing therefore systematically with one's message making arising from an emerging sense of the autobiographical, there is a confrontation with an essentially subjectivist 'reading' of one's communications. It is clear that in juxtaposing one's sense of message making with that of others, there is at least some evidence of the comparative. But where does this leave one's orientation to prevenience, unless the 'other' is similarly affected? In setting out to make more clear the diachronic sense of message making arising from the 'self', the potential crisis of interpretation (Michell, 1991) and the trappings of solipsism, are somewhat avoided. Yet, the dilemma confronts one. Leedy (1993) argues that primary data is the key towards ensuring a sense of integrity, and in a broader context manifest validity. What constitutes primary data in this study?

In examining that which underlies the idea of the personal and the interpersonal, one also has to account for one's self-reflexivity, and

realizing its limitation; and also particular events in one's life which have brought one to begin to understand the true meaning of prevenience. What, for example, has led to introducing this concept, and through it motivating one to explore this further in the context of this study? To what extent, if at all, can the implied sense of a confession be accommodated in a study of this nature? Is one's prevenient sense of message making not governed by the very nature of the confessional?

In addressing the methodological issues arising in this study, it appears reasonable to at first find an orientation through previously created texts, which in most instances, can be traced to actual publications. Thereby, on the basis of thematic categorization, establish an overview of key instances of message making (Chapters 2- 6). Thereafter, the process of message making is traced more specifically in the context of electronic mailing (Chapters 7- 8).

1.4.3 RESEARCH PROBLEMS

The nature of problematizing the methodological approach has been addressed in previous sections (See 1.2 and 1.3). The substantive problem presents itself in the context of 'authoritative' or 'published' texts. It is necessary to interpolate/interpose texts generated by the established authors. This process addresses Kierkegaard's rationale for articulating his theory of communication. He was a communicator first, generating vast textual work, *before* abstracting, and describing the act of communication (Van Schoor, 1986). In a similar sense by reading, and eventually studying the core texts prescribed in basic communication studies, one comes to an understanding of the basic human communication process. But that is no guarantee for more effective communication nor having a sense of prevenience about the underlying process. It is akin to a musicologist explaining to a performing musician that s/he helps the audience to

unburden during the performance. As Kierkegaard points out.(Van Schoor, 1986; Lawson, 1970) eventually there is the requirement of the 'leap of faith'.

An associated problem concerns message making through the newly emerging medium of the Internet with electronic mail as one of its applications. The main problem as indicated in the Introduction to this study, i.e. examining the pre-requisite state leading to the idea of personal and interpersonal communication, may be re-stated in a more structured manner. Thus, the thesis of prevenience, whilst constituting the main 'research' question, can be broken down somewhat as follows:

- Examination of thematic message content, and hence clarifying as to what might constitute authentic message making. It is implied that message content is not so much an issue of information, but rather expression that can be shown to reveal insight into the essences of human communication. But again the latter have to be understood in the context of the prevenience concept, and constituting the communicative self
- Limiting such instances of message making to the discipline itself, or at least meaningfully related. Hence a selection of applicable text materials is indicated.
- Relating the former towards contextualizing electronic mail messaging, with the aim of providing guidance to the issue of 'instant communication' which by definition is preoccupied with a sense of the aesthetical rather than the ethical (Lawson, 1970; Van Schoor, 1986). Specifically the new medium gives rise to an encounter with a true notion of what it means to constitute oneself as a contemporary.

- Relating the concept of prevenience to what Littlejohn (1996) calls message development, and linking such meaning to a more integrative conception of human communication.

The sense of method therefore presumes an unfolding; a continuity towards constituting the meaning of the communicative message making apparent in one's use of sources, and final textual expression. There is of necessity the task of maintaining a flow whereby clarification is aimed at dealing with the research question as such.

1.4.4 APPROACH TO THE STUDY

The question in the context of the above is what is message content? In its application, the methodology aims at examining three 'categories' of text materials. These are:

(1) *Traditional Communication Science readings* on the nature of communication, and to which one is exposed to in one's studies, and includes additional and new texts argued to legitimize one's intellectual development and grasp of the essentials associated with the discipline.

(2) *Genuine, self-constituted publications on the subject.* The selection of such publications is in the context of manifesting the meaning of prevenience.

(3) *Accessing relevant perspectives on computer-mediated communication,* and clarifying their relevance to the thesis.

There is clearly a limitation to such a selection, and it also indicates one's own sense of bias. Indeed one's own sense of subjectivity is

acknowledged but throughout there is the assumption that for many others (researchers), the writings of what Leedy (1993) calls 'megafigures' are taken as truths. In respect to one's own writing, it is argued that those that are published provide the necessary sense of the authentic in the same way. A similar assumption is made concerning computer-mediated communication theory. However it is tempered by the 'fact' that CMC 'truths' are merely that, and may be assessed as immature (Cunningham, 1998; Mersham, 1998).

The methodology advanced above deals with all three 'content markers', i.e. readings, own writings, and relevant CMC-related studies, but the specific communication dynamics of electronic mail-based message making is submitted to be relevant in understanding subjective time as articulated in 1.2 and 1.3. Such a dynamic suggests by way of a broad initial characterization (Mersham, 1998):

- wider network of interaction (global)
- speed and *spontaneity* of email interaction
- *dialogic* nature of email, for example threaded messages represent a record of free and spontaneous interaction
- the *informality* of email interaction which ameliorates barriers associated with conventional status/markers – one reacts to the message (A letter begins with a statement of the message maker's position, statement etc.)

In proposing the above characterizations, it is not held that these are 'absolutes' and constitute provable criteria. However, there is implied an analogy with *aesthetic* media criteria articulated by Zettl (1990; 1999) in so far such criteria are to be reckoned with in one's message making *via* the Internet; and conveying an authentic sense of significance, i.e. non-trivial. In a broad sense the above methodological framework and its specification are aimed at showing how the research

question may be clarified. To presume a sense of self-constituted authority on the concept of prevenience is for obvious reasons not what this study addresses. It is rather to clarify in successive chapters how human communication may be better understood when the individual is the fundamental point of departure for any sense of communication arising within the self. To the extent that this succeeds there is constituted a particular meaning of the 'communicative self'.

1. 5 DEFINITIONS

In providing operational definitions (Leedy, 1997:59) it needs to be made clear that their application in this study are ultimately constitutive of the 'true individual', who becomes the 'communicative self'. As such there is a specific act of discovery concerning the individual, beyond a psychological and philosophical meaning.

Contingent: to be understood in relation to the absolute for it stands in contradistinction to the absolute

Contemporary: the individual whose ontological significance transcends the order of time and whose attunements make him/her relevant to all times

Communicative self: where the 'self' has been transformed in order to participate in 'prevenient communication' – communication as it finally evolves through prevenient grace

Communication: I take this to mean the process whereby an individual constitutes him or herself as a source which in the final instance is to be related to the absolute truth, the 'supernatural' though this is manifested as the truth (in a secular sense). It is there that the

Socrates reference to truth is manifested in a plain sense but also associated with that which is known as the dialectic, and hence implying the rhetorical act. It does as the study tries to show not make clear the true meaning of the 'communicative self', nor the contemporary.

Grace: Prevenient grace is God's grace (Yarnold, in Richardson et al, 1983:244-245) and such grace is anticipating any movement to which man responds. It is uncreated grace, and is God's gift of Himself (Incarnation; Christ); Grace is to be understood as transformation not a thing (See also Versfeld, 1972) and grace is a gift of God as distinct from His gift of life. It consists of God giving Himself to man, so they may know Him and love, so entering a relationship with Him which exceeds the relationship of creature to Creator, and is therefore totally undeserved. In Roman Catholic theology grace is characterized as 'supernatural'. Yarnold suggests that grace is not 'extrinsic' to human nature; unless God had implanted in men an affinity to or aptitude for grace, grace would not be. It is a concept, which is at the heart not only of all Christian theology (Walter, 1984:479), but also all genuine Christian experience. The operation of God's grace is a deep mystery that is far beyond our limited human comprehension (Walter, 1984:482).

Human communication: Van Schoor conceives the phenomenon of human communication in its intersubjective sense, and hence presupposes the 'other'. There is implied a social context, and from a discipline relevant perspective the dialogic nature of such communication is implied.

Dialogic communication: Both in its traditional and hence classical sense the Socratic example serves as its 'model', and invokes mutuality between speaker and listener, and invokes the participation of both.

Message making, and message content: It denotes the meaning conceived by an act of interpretation and is constituted in its prevenient process of grace; and also transcends the mere specific naming of things, but rather refers to a process of constituting the communicator or the recipient as authentic participants, and allowing the unfolding of coming to be 'persons'. In modern terms the semantic, pragmatic and syntactic sense of messages, and message content allow the naming of what is understood to be 'information'. The latter's meaning is to be accessed essentially in the context of a secular understanding of human and also technology-mediated communication. In cybernetic terms, 'information' is contrasted with 'noise', and develops a process whereby uncertainty is reduced. As such there is suggested the essence of the contingent.

Individual: Since the true meaning and its implied significance are derived from the study in its fuller context, a nominal description is advanced at this juncture. Individual simply here means the first person singular and at all times is distinct from the plural 'they' or 'we' or 'us'. The revealing of Kierkegaard's work in coming to describe the 'single one' is a manifestation of prevenient communication, and is addressed in the study throughout. However, in a communication context it is associated with intrapersonal and relating those individuals engaged in a process of dialogic communication.

Self: The sense of 'self' is explored in this thesis, and denotes the individual who approximates the 'communicative self'.

Authenticity: The term has been used in so many varying contexts, that it has become controversial. At times it denotes a supposed 'authentic self', and having a distinct psychological /humanistic meaning, at other times it refers to a truthful saying by a person. Authentic in the context of the thesis refers to being truthful, genuine, honest, and not knowingly speaking or manifesting a lie in his or her message development. The underlying issue of authentic and authenticity is in the context of convenient communication which would exclude the arbitrary, or 'self-constituted' sense of authority. Authenticity then associates with the truth and in the context of this dissertation the absolute truth.

Chapter 2

The Emergence of the Communicative Self

2.1 THE ASCENDENCY OF TECHNOLOGY

2.2 SELF IN COMMUNICATIONAL EXPRESSION

2.3 SELF IN COMPUTER-MEDIATED COMMUNICATION

2.4 EXPERIENTIAL SITUATION AND CASE STUDY

2.5 THE INDIVIDUAL AS COMMUNICATOR, AND SOURCE

2.6 HUMAN COMMUNICATION AND DIGITAL TECHNOLOGY

2.7 COMMUNICATION ETHICS AND MESSAGE MAKER

2.8 DISCUSSION

2.1 THE ASCENDANCY OF TECHNOLOGY

Associated with the research question of prevalent message making and constituting the communicative self, is the issue of what the study of the human communication process can possibly offer in a 'contemporary' context, characterized by the ascendancy of technology, especially digital technology? This issue is dramatic in the case of computer-based connectivity, popularly known as the Internet and through it to the World Wide Web (Berners-Lee, 1997). Any description of the human communication process in the context of

such media developments, it is submitted in this study, has to take cognizance in the first instance of the communicator as a true or at least an identifiable source for messaging. Whilst this may be a self-evident truth, it appears less clear when one takes into account one's own experiences, and perceptions when interacting with the Internet. It is therefore submitted that the particular individual with his or her own desired sense of expressing their life-world, needs to be examined with respect to those biographical manifestations which are closely associated with his or her message making.

2.2 SELF IN COMMUNICATIONAL EXPRESSION

In the context of expressing oneself as a genuine, that is to say an authentic or unique individual, and not a fictional person, there is the task of having to work out in one's own mind a way of accounting, in communicational terms, what has taken place in one's life-world, thus implying *inner* experience. Such an account invokes a focused self-examination, self-understanding, and interpreting actual experiences before and after sustained exposure to the local and global computer-based connectivity. The term 'self' is used in the context of isolating that which is specific to message making, and subsequent expression by an individual. As a concept *self* has been the focus of considerable discussion and scholarship in associated disciplines, notably Philosophy, Psychology and Sociology (Mead, 1934; Morris, 1962; Habermas, 1981, Levine, 1971; Simmel, 1971; Wenburg & Wilmot, 1972; 1974; Kierkegaard, 1962; Heidegger, 1962; Steiner, 1978). A fuller discussion is warranted in the context of clarifying authentic individualism as may be gleaned from the subsequent chapters. However, in introducing the thesis with its attendant notion of authenticity, an absolute sense of what it means to be an individual, and hence the association with the 'self', is accessed on the basis of Kierkegaard's insight (1962:10):

. . . the individual as the category through which, from a religious point of view, our age, our race, and its history must pass. .

Such a dimension of religious³ discourse in Kierkegaard's writings has been integrated into communicational conceptions of messaging, in particular concerning the process of ethical communication (Van Schoor, 1986) which in turn brings with it a focus on the notion of source. In essence, the thesis when dealing with authenticity as it relates to the individual invokes a grounding of ethical communicative expression (Bulow, 1972; Greenberg, 1991; Hooyberg, 1993), and *ethical being* (Kierkegaard, 1843 & 1962).

2.3 SELF IN COMPUTER-MEDIATED COMMUNICATION

The centrality of the individual in a communicational sense can be specifically related to computer-mediated communication in that a context can be sketched whereby that which is distinctive about individual users is associated with open or 'free' expression. Pease (1995) asserts:

. . . A common assumption of the ethic of individualism is that the individual is in control and is the prime mover of society. The global computer communications networks currently allow uncensored expression from the individual to reach recipients across the globe. .

It is this 'allowing of uncensored expression' by individuals which the dissertation addresses in the context of authenticity, yet attempts to develop a focus on ethical communicational expression (Bulow, 1972). It allows a

³ There is in the acceptance of Kierkegaard's work in Communication Studies, an implied task of integrating faith and learning on the part of the individual. With religious is meant Christianity. The Christ follower believes a personal relationship with God is only possible through the Messiah. In this context the following remarks may further clarify the question of faith in Divine Being, i.e. God. In the words of John Courtney Murray, given at the inaugural series of St. Thomas More Lectures at Yale University (<http://www.regent.edu>): "If God is a reality, his reality is unique; it will therefore present to man a unique problem. The problem of God exhibits only the barest analogy with the standard model of a problem as it is found in science. In the scientific world of observation and inference, hypothesis and verification, the data are, as it were, "out there." The scientist is distant and detached from them; other things being equal any number of men who are scientists can do the same experiment and record the same results. No personal issues arise in the scientific problem. In contrast, the problem of God is primary among the fateful human questions that, as Pascal said, "take us by the throat." The whole man—is profoundly engaged both in the position of the problem and its solution. In fact, he is in a real sense a datum of the problem itself, and his solution of it has personal consequences that touch every aspect of his conduct, character, and consciousness.

reading of the individual and his or her expression *via* the Internet and associated networks. This new emerging medium with its users identified through specific addresses, like as is the case with electronic mail and the TCP/IP protocol ⁴ (Bauer, 1994) assigning such a sense of specificity, raises fundamental questions about human communication. There is almost axiomatically the potential for each single user to seek expression via the Internet. Whether all users are authentic in their communicative expression cannot be answered in the context of this dissertation. It can, however, address the case of communicational expression by those individuals (Van Schoor, 1986) who have come to grasp the road of human communication as a narrow one. Such a quality is of necessity opaque since the often spontaneous nature of message making on the Internet relates to new competencies that have to be learned by users (Negroponte, 1995; 1999). The complexity of the new medium notwithstanding, the substantive issue is argued to be message making arising from a realized sense of individuality in a medium that appears to strongly support an expressive context.

2.4 EXPERIENTIAL SITUATION AND CASE STUDY

Appraisal and interpretation of authentic message making by an individual via the 'Net is argued to ground the thesis. But there is the tangible and concrete experiential situation that motivates this study. The reality of computer-mediated communication (December, 1996) in an isolated geographic region such as the University of Zululand (UZ) on the lower African East Coast translates at first into a nominal sense of being connected (Mersham, 1993; Lubout and Hooyberg, 1993) to the global world. In the typical human-computer interface there is clearly a sense of being an individual, i.e. a single person, sitting in front of the computer screen. In the context of the

⁴ In Mersham (1998), and various glossaries the abbreviation has a pure technical meaning, i.e. transmissions control protocol/internet protocol.

connectivity achieved at a local site such as the UZ, a subjective sense of what it might mean to be such an individual raises some fundamental questions about the essential nature of the process of human communication.

This then introduces a particular context, and as such it develops in a thematic sense, an analysis and interpretation of biographical manifestations, which in turn allow further explication through what might be termed a case study. Yet, the essences of the experience and the situational uncertainties have given rise to reflections that inform this dissertation throughout. Such reflections are derived from a sustained work life (See **Appendix A and C**) in the discipline of Communication Studies or Science, and it is submitted as a core issue that authenticity, and authentic message making by an individual is its focus.

2.5 THE INDIVIDUAL AS COMMUNICATOR , AND SOURCE

The individual who constitutes him or herself as an authentic communicator in the context of the new mediating technology has to confront the so-called self. The concept 'self ' (Mead, 1934; 1962) is problematic from a communicational perspective informing the thesis since it locates the sense of the individual in society, instead of admitting to the primacy of the individual and its associated sense of individuality (Simmel, 1908; Levine, 1971). Nevertheless, the term is employed in the context of asking the question of how it is that a given individual in Simmel's sense can become a ' source ' for message making. The ' medium is the message ' aphorism of McLuhan (1967) detracts from the issue of *individual* human beings as sources of messages, and it is submitted that it is precisely the new media which bring to the fore message making as acts of communication constituted by individuals.

2.6 HUMAN COMMUNICATION AND DIGITAL TECHNOLOGY

If the study of the communication phenomenon in the main concerns itself almost exclusively with the new media as technology and its associated effects, such emphasis will tend to make obscure the contribution of the genuine individual as an authentic message maker. The danger is that technician and effect approaches are understood as the production of information, and consequently dispense with the equally creative act of *interpretation* (Van Schoor, 1973; 1986). The term creative here may be understood as *making of messages* much like a craftsman would go about when say carving material which reveals a shape with meaning. Associated with such a hermeneutic are those 'meanings' argued to draw closer to a pragmatic issue (Nauta, 1971) and which appear more often than not to make mere technical and syntactical sense. However, it is also apparent (cf. Bender, 1998) that the influence of new technology, especially digital technology, can profoundly change how people express themselves, how people communicate with each other, how people perceive, think about, and interact with the world. It may be observed that a sense of authenticity is subsumed within the new technology paradigm.

2.7 COMMUNICATION ETHICS AND MESSAGE MAKER

The communicational ethical notion arising from the thesis assumes an increasing self-awareness, that is an awareness of one's own sense of *being* and implied individuality, concerning his or her message making. In a more conventional sense it implies ethical conduct (Bulow, 1972). This might be termed the *pre-dialogic* stage of human communication, which in its fuller sense assumes significant others (Mead, 1934; Morris, 1962; Zetl, 1990), or at least a life-world, which the individual has chosen. The study then, addresses the question of authentic message making by individuals, which it

is argued, is pivotal to a better understanding of what it means to be a 'connected communicator', albeit located in a specific place, yet on the African continent. As such this dissertation is informed by what may be termed the South African situation with its contingencies of rapid social change (Mersham, 1998; Hooyberg, 1992; McNamara, 1986).

Exploration of the act of authentic message making by an individual in the context of traditional, even classical communication (let alone computer-mediated communication) is a journey to the known and the unknown (Van Schoor, 1986:206). There is in such a sense of exploration a yearning of somehow gaining insights into the 'self', the so-called 'true self', and perhaps, depending on the authentic nature of communication, insight and a prevenient knowing of 'significant others'. Individuals, it is posited, are people who strive for communicational expression whereby they 'come out of themselves' (Weil, 1974) or confront that which is authentic about them. Such individuals encounter often a sense of failure, and frustration (Bulow, 1972) in their efforts to get their messages across to others, conventionally understood as audiences, or specific recipients.

It is acknowledged in communicational expression that there is a sense of rhetoric but the ethical is argued to preclude the dominance or the practice of distorted communication (Bulow, 1972; Habermas 1981). But what is distorted communication in the context of this dissertation? There is implied in this study a sense that whatever is authentically expressed, and is related to a *singular* sense of source, i.e. the individual. The obvious sense of distortion is argued to arise from misrepresenting the truth, or at least a truth-value. In such an exploration there could conceivably be an intentional act, and purposely manipulating the contents of such messaging.

The nature of not being ethically authentic, and hence either not knowing or acknowledging one's 'true sense of source' brings one to Nietzsche's conception of the individual (in Simmel, 1908; 1918; 1971). There is

presented the super human⁵ being. The debate associated with such a conception being at the root of raw, and what Simmel (1908; 1971) terms *extreme individualism*. Here one merely needs to acknowledge the association of communicative expression and performance in the context of power, and self-serving ideological manifestations of the life force of the individual, and his or her quest for meaning. There is, it is argued, a choice, certainly if the competencies are in place to explicate that which is given to the mind. But it is implied that a power-related discourse of the 'self' is not the focus here, though the study in its explication of its authenticity context cannot avoid such associated phenomena of message making.

⁵ Hollingdale (1961:11) comments on Nietzsche's notion of such man as being, '...the elevation of man to a position from which he can permanently assume the place in the world formerly occupied by God.'

CHAPTER 3

COMMUNICATIONAL CONTEXT FOR AUTHORITATIVE DISCOURSE

3.1 THE INTEGRATED NATURE OF HUMAN COMMUNICATION

3.2 COMMUNICATIVE EXPRESSION AND RHETORIC

3.3 THE INDIVIDUAL AND MASS MEDIA SCHOLARSHIP

3.4 ETHICAL COMMUNICATION, THE SELF AND SOURCES

3.5 TOWARDS THE AUTHENTIC INDIVIDUAL

3.6 ASSUMPTIONS ABOUT THE INDIVIDUAL

3.7 SOURCES OF THE MESSAGE MAKING INDIVIDUAL

3.8 'SELF' AWARENESS AND THE COMMUNICATIVE INDIVIDUAL

3.9 AUTHENTIC INSIGHT AS ETHICAL SELF-AWARENESS

3.10 CONSTITUTING THE SELF AS SOURCE: A PERSPECTIVE

3.1 THE INTEGRATED NATURE OF HUMAN COMMUNICATION

As implied in the first chapter an essential dimension of exploring the sense of prevenience is to access acknowledged texts and authorship, which provide further clarification on the underlying issue of how one can come towards constituting the 'communicative self'. The interpretation of such texts is associated with the unfolding, and 'revealing' of the particular meaning of key terms (See 1.5). The initial selection of text material and their authorship is in the context of tracing terms such as dialogic and interpersonal communication, individual, 'self', authentic and authenticity, as well as message making. All these are argued to be constitutive of the posited conceptualization of the *contemporary* as distinct from the *contingent*, and hence the exploratory nature of this chapter. As such, the articulation of 'communicative self' is implicit, arising from understanding human communication as an integrative process. The latter is submitted as constituting the true context for grounding the concept of prevenience, and its associated sense of message making.

Concurrent with this approach are indicated moments of meaning in a *bona fide* Kierkegaard context. Such existential moments motivate the further revealing of appropriate conceptions of what might be termed a provisional 'field' of significations providing a contour of meanings necessary towards grasping the essence of the 'communicative self'.

The methodological rationale of such an approach arises from an application of hermeneutical principles but in the context of time embodiment (Versfeld, 1972). This approach also implies the further examination of other texts, which are accessed on the basis of experiential prevenience. In a distinct secular sense the hermeneutic circle is invoked, and as Littlejohn (1996) points out it is in the nature of 'humanistic' research to avoid the linear and straight-line approach.

It is on the basis of Van Schoor's (1973, 1975, 1986) understanding of the dialogic nature of human communication, that the message maker is identified as the communicator, who as an individual human being, is articulate in his or her communicative expression. The focus, however, in the context of this study, is on manifest meaning indicative of a sense of prevenience. In selecting therefore the various texts and associated range of topics, the study aims at accessing, and hence 'reading' so-called truth statements, and assertions.

The posited distinction between the *contingent* and the *contemporary* is argued to serve the purpose of providing implicit criteria associated with those texts and authors accessed in the context of this study. In text material cited on such a basis, and argued to be relevant to tracing a communicative conception of prevenience, it is implied that both the *contingent* and the *contemporary* manifest a specific sense of the 'truth'.

It may be noted that the meaning of absolute truth as Weil (1974) articulates it is not an exposition of the concept prevenience. Rather, Weil's approach may itself be transposed and considered as a revealed sense of truth accruing to those who are receptive to what might be termed 'Eternity logic'. Clearly then, there is an invocation of the 'supernatural'. It is as Kierkegaard expressed it a 'mystery'. Nevertheless to reveal how the concept prevenience can illuminate the latent meaning of the 'communicative self', and thereby contribute to a better understanding of the making of messages, requires this study to engage in secular clarification.

In developing such a sense of engagement, it is also indicated that the various chapters, though accessing the three distinct categories of 'content markers' (See 1.4.4), constitute sequences of phases or steps, leading to a

more contemplative perspective (Steiner, 1978) and towards answering the research question.

The interpretative stance taken throughout this study is argued to be ethical in the context of the study. In asserting how one shifts from what is termed the 'contingent' to the 'contemporary', there is implied a transformation of the 'self' which as a phenomenon cannot be explained in rational terms only. There is associated with such a discourse a revealing of truth as it accrues to the individual. Such a 'truth' if it is to be generalizable, can only arise from having accessed in a *prevenient* sense, the profound meaning of being an individual.

There is furthermore indicated the paradoxical nature of being in the world, and yet not being in the world; manifesting in one's communicative *praxis* the overt sense of that which is contingent, and yet latently professing that which is contemporary. There is as a distinct limitation to this study the dilemma of articulating awareness of one's being without expressing any formalistic notions of onticity. The proper and more profound ethical instance of beyond the 'self' is implied in the *prevenience* concept, and thereby manifests its true and absolute theological meaning. Thereby is re-asserted the mystery that Weil, like Kierkegaard and also St Augustine explicate in their writings, and hence constitutes the proper limitation of this study. It is as Winch (1989) asserts confronting Weil's God, no less than that of Kierkegaard and St Augustine, and not the God of philosophers, but the God of the Gospels.

In tracing the thesis at this juncture it is held axiomatic by virtue of communication fundamentals, that associated with message making, there is the means of expression, extended to include the medium. The media in the context of this study includes the emerging electronic media. Yet the literary dimension of the selected texts implies that one has to make more clear the

issue of language, both as a construct, as *logos*, and also using the language code to come to the expression of message, and message content. Furthermore the extension of the communication act *per se* has to include the 'audience', and this is assumed in the *trptych* representation of communication (Van Schoor, 1973; 1975; 1986) which outlines the sense of process. The focus of this study can therefore not avoid such integrated sense of communication. However, with regard to language expression it is clear that the persuasive nature of this linguistic code in the context of print, as well as the new electronic media needs to be accounted for.

It is in the nature of persuasive communication that rhetoric defines the sense of deliverance, but approaching the interpretation of texts, which though having rhetorical attributes, is focused on what is termed content. In clarifying the sense of the rhetoric, Kierkegaard's model of human communication directs us to the fundamentals of aesthetic and ethical communication, the latter of which is in an absolute sense confirmed by the religious (Kierkegaard, 1843; Weil, 1974; Van Schoor, 1986). In an applied sense the question then is whether the two dimensions can be separated? This can arguably only be affirmed by a focus on the sense of authority associated with the source, and thereby the aesthetical is subject to the content manifestations of such a source.

3.2 COMMUNICATIVE EXPRESSION AND RHETORIC

In accessing such communicative expression there is posited the articulation of *ethical* content (Kierkegaard, 1843; Bulow, 1972). This in its most fundamental sense amounts to the expression of intentionality (Van Schoor, 1973), and thereby allows a tangible issue of (in this case) textual expression of *being*. It presents itself as a key consideration for ethical communication. If

this is not the case one can't retrieve that which is authentic, and simply will have to accept that language conceived of as mere persuasive communication with all that rhetoric implies, is the ultimate and hence 'absolute' in communicative expression. It also implies that language expression becomes a 'game', and burdens the interpreter to arrive at a sense of message content. For example, in tracing the acceptance of the rhetorical nature of communicational expression, there is held out the pursuance of shaping and ensuring more persuasive communicators (De Wet, 1988; Van Schoor, 1986; Jansen, 1988). In a modern context, there is advocated (Norlin, 1998) a use for such 'theories' of persuasion, and it is held that the theories still hold true today. It is in the main with the development of the speaker, i.e. oral competencies, that there is a continuation of so-called speech communication (in particular in the USA).

In making more explicit what is implied here, and also because of the study held to be associated with the 'case of the individual', the *status quo* of human communication in its rhetorical context may be briefly accessed. There is the clear presumption that in such rhetorical expression, the speaker is indeed the true and authentic source. In the context of the sought after criteria for such a sense of authenticity, attributes such as the following are held as 'ideals'. In essence these criteria aim at establishing one of the fundamentals in human communication, namely source credibility. Indeed, here the emphasis is on the source, the individual as a source when speaking, or delivering his or her message. But the ethical dilemma is clear. What if the source having established such a sense of credibility whereby messages may come to be accepted as true, is not authentic in his or her pre-personal communication? In other words, if the sense of the prevenient is put aside and emphasis given to the attributes for the sake of rhetorical efficiency?

To provide a context for such 'attributes' (Corbett *et al*, 1998) and the implied sense of criteria, key dimensions⁶ of 'source credibility' accruing to the speaker are noted. These include competence; dynamism; power; goodwill; idealism; and similarity.

Arising from such attributes accruing to the individual as communicator is the sense of being 'influential and powerful'. It is precisely *this* attribute which lessens the thesis conception of authenticity if applied to ethical communication simply because it puts to the test where does power come from, and how does it locate itself within a given individual? Weil (1956; 1972) is credited with seeing through the trappings of those individuals in pursuit of power, in particular political power, since she rests her case on the insight that this would be a secondary sense of being. Again here the invocation of a sense of the 'absolute' as phrased by Kierkegaard (1962) in his conception of the 'single one' (Van Schoor, 1986). How can one be guided by Kierkegaard's search for such an individual? In a secular sense who might such a person be? How can any such description help in this study? Lasswell as one of modern Communication Science's pioneers (Williams, 1989) provides a focus on the individual in the context of possessing a 'democratic personality'. There is in Lasswell's articulation (1951: 466) an 'ideal type'⁷, termed 'the typical individualist'. But such a person is abstracted in terms of character and

⁶ The 'authentic' sense of such rhetorical efficiency can be traced in the fuller explanation of these attributes. For example competence refers to the level of knowledge and experience the audience perceives in the speaker. It is also held that preparation, body language, appearance, educational level are important here. Then trustworthiness, referring to the reliability of the speaker. Such a sense of reliability would include whether the speaker does what he/she says. Also linking the sense of rhetoric to the type of occupation, e.g., used-car salesman versus experienced mechanic. Furthermore dynamism meaning 'aggressiveness, force, energy, loud/soft, rhythm, body language, the elimination of the 'uhs' and the 'ahs'. Power is considered a key attribute with the implication that the speaker can provide rewards and punishment, wealth. Goodwill is understood to mean whether the speaker has the audience's 'best' interests in mind; idealisms manifesting the degree to which the speaker is perceived as having values and qualities that the audience esteems and desires; and similarity as an attribute whereby the speaker is perceived as resembling the audience.

⁷ Lasswell in the context of explaining the 'democratic personality' (1951:466) refers to Plato's *Republic*. When one form of state changes into another, Plato finds the cause, not in external circumstances, but in the spirit of men whose "soul-structure" is changing as a result of faulty education. The changes in soul-structure as set forth by Plato are correctly characterised by Warner Jaeger (1943:323-336) as a comprehensive "pathology of human character. Then what Plato calls democracy, understanding by democratic man" what we should call the typical individualist."

personality and is manifested essentially in terms of a relationship with others. However, Lasswell (1951: 480) presumes a psychological sense of the individual as manifested in his or her traits:

... The comprehensive term for the enduring traits of an individual that are manifested in interpersonal relationships is "personality". Hence we are speaking of personality when we mention the aptitudes, skills (and knowledge) of an individual. We also refer to personality when alluding to the strength and direction of basic drives, such as the sexual. The personality also includes the automatic and unconscious restrictions and compulsions which modify the expression of basic drives. Such pattern can be made more explicit by considering the "mechanism": upon which chief reliance is put in mediating among the drives and between drives and the unconscious processes of perception, imagination, recall and the like. The unconscious restrictions and compulsions can be viewed negatively, in terms of the "defenses" which have been evolved by the individual in the course of his experience with other people. Viewed positively, we consider the "ego ideals" which have been elaborated in the course of the same experience. . .

Since the articulation of the 'self' is manifestly only of interest to us in so far this relates to authentic message making there appears the necessity of bridging the ontological and the deontological (Veenstra, 1994). At issue is a fundamental *ethical* concern, for this study attempts, in order to grasp the sense of *prevenience*, to access that 'single one' which Kierkegaard holds as the individual through whom all must pass. Is this a question of going beyond human communication? Is this the crux of articulating the transcendental? Is the posited category of such an individual beyond our comprehension? Is it in Pascal's view (Van der Hoeven, 1964:104) a category, which though not comprehensible would still exist?

How then can one find a link between what is clearly indicated to be the religious, to a grounded sense of the secular? There is implied in the context of the secular, the reality of the medium, and in terms of communication codes such as language, be it verbal or non-verbal, there is undoubtedly merit to be able to provide 'good' training' to those who desire access especially to the new media. Are the labels 'rhetoric' and 'persuasion' too stereotyped in the

context of this study? What is different now with the new electronic media? In former, ancient times there was a requirement for people to express themselves in court, and also in the democratic *polis*. What is the situation in the present? But then it may be argued that the means of expression do not itself imply authenticity. This seems at first to be case with the emerging new media.

3.3 THE INDIVIDUAL AND MASS MEDIA SCHOLARSHIP

The focus then needs to return to the communicator. It is implied that in the act of authentic message making there exists an individual. If such a sense of identity does not apply then anything is possible. It is in this context that Simmel's insistence on individuality (Simmel, 1908; 1971) is argued to be significant. Yet this does not mean the fuller sense of the 'single one' in Kierkegaard's conception (1843; 1962; 1995). To retain the focus on the individual as a communicator and limiting such a person to a nominal sense of the secular seems equally parsimonious. The philosophical truth of being in Plato's cave, and trying to get out as Simone Weil (1956; 1974; 1994) would have it, informs the thesis of authentic message making by the individual, potentially to be understood as the 'single one' (Kierkegaard, 1843; 1962). Such a sense of the individual, and hence its associated individualism, it is submitted, is not to be found in the collective or mass.

It is here that communication studies have manifested a preoccupation with mainly effects upon individuals associated with collective behaviour. The context for this study therefore is one of clarifying the sense of the individual as communicator, rather than compounding such a task with the knowledge produced by scholarship on mass media and communication (DeFleur & Ball-Rokeach, 1966; 1982; Curran *et al* 1977; DeFleur, 1996; de Beer, 1993; 1998), and in particular the workings of such media and its audiences. This

does not imply that the plethora of descriptions and abstractions in this area are irrelevant. After all the 'social', and 'societal' inform the reality of living the life of the individual. It is the notion of mass, which disallows a clear gaze on the individual whereas in earlier times this was distinctly easier (Simmel, 1971; Wolf, 1950). The new electronic media, and most certainly electronic mail appears to restore the former focus, if for no other reason that the individual is doing this, that is message making unless technology itself, in the sense of the automaton, is understood to be such. That clearly is absurd in the context of clarifying the pre-interpersonal process of human communication. Yet technology may well appear to 'hide' the 'flesh and blood' or the body, soul and spirit of human beings.

This study in tracing the sense of the prevenient cannot but deal with the individual, and hence the approach of trying to 'track down' the human being as an authentic communicator. The entire issue of the new technology has associated with it a variety of dimensions of which in the context of this dissertation, the notion 'freedom' appears to be most relevant. This has been remarked upon in that individuals can come to 'free' expression. The classic question of whether this is despite or because of the new technology may be also be clarified in the context of phenomenological approaches. What else is the point of phenomenology within the context of a limit of human interpretation (Heidegger, 1962; Klosterman, 1967; Krell, 1977; Richardson, 1963) but the articulation of the retrieval of the individual from a social world in which the 'single one' appears to be submerged in the notion of the collective? The communication perspective on this, despite the assumed association of communication with democracy, focuses once more on the human being in his or her message-making context.

The authentic message making process via such a new technology needs to start with those individuals who, to use a provisional typology, have developed

through authentic being, insights into how the new media may change the very nature of authenticity, conceived here as essentially *ethical* communicative expression. Here it is argued that authentic message making by the individual arises from an insight derived from personal experience, and reflection on the issue of one's conception of the 'self' as a source for messages. When indeed is one a messenger, merely commentator, or the originator of messages?

In this reflection there is an association with the traditional paradigm of communication first articulated by Harold Lasswell in his pioneering efforts (Williams, 1989; Schramm, 1971) leading to the establishment of modern Communication Science. It concerns the realization of a sense of source, the 'who' in Lasswell's (1948) description of the act of communication. At first this appears to be self-evidently associated with the individual. Such a person is posited to be the real and in that sense an authentic communicator in the act of 'personal' communication.

The discipline-relevant conceptions of this process (Van Schoor, 1973; 1975; 1976, and 1986; Bulow, 1972; Wenburg & Wilmot, 1972; Littlejohn, 1996) provide a basis for clarifying some of the issues of human communication, also in the context of computer-mediated communication. Yet, this has to be re-directed for the psychological notion of the 'self' and the existential, presumed to be the authentic 'self', can either approach a similar ideal-type as advanced by Lasswell or deal with the specific individual. In the latter's case – it then becomes autobiographical description. Is this in terms of the new medium of electronic communication a task that can no longer be adequately approached through one's conception of mass, as in mass audiences or the generalized notion of 'public'? For example relating to the expected increase in Internet users from the relatively few to virtually a billion in a few years time (Negroponte, 1999) and yet each one is an 'individual' user.

What then does the discipline hold out in its presumed attention to the creation of messages in an authentic sense? What are the basic assumptions underlying the core concepts in communication theory which address the communicational dimensions of the individual? And which fresh perspectives can constructively be accessed, and interpreted for this purpose, especially in the light of the new technology with its shifts in paradigmatic understanding of delivery of messages or information? For example, what is it about electronic mail and associated formats of expression that can inform one about the issue of authentic message making? There is some agreement that it is not quite like traditional writing of letters since there is less delay in the inevitable 'waiting' for the reply. What has changed? Is it merely the mode of transmission? Is it only the media? Or is it something about modern man, conceived of as self-constituted individuals that is of underlying significance?

3.4 ETHICAL COMMUNICATION, THE SELF AND SOURCES

Taylor (1989) argues that there is now an enhanced notion of the self, a so-called power found within man, alongside nature, which gives rise to the quest for continued modernization. There is in the clarification of the thesis the task of tracing at least the formation of the individual in its social setting. However, from the outset it is submitted that eventual insights derive from a state of being where the individual is able to comment upon him or her 'self' but acknowledging a limit to his or her existential being in a physical sense. It invokes a sense of monitoring; a sense of awareness that ultimately has to confront the basic and yet fashionable question of 'who am I?' When attempting to answer this question it implies that such an individual has succeeded in breaking with the non-communicative, which at worst manifests a pathological preoccupation with trappings of power and its status symbols, and dare say artifacts. What is suggested here is that those individuals who

have grasped this essence are pre-disposed towards authentic message making within an *ethical* dimension of expression.

That the sense of the ethical starts with oneself as an individual appears obvious. Yet Spinoza (1922) asserts that man is merely part of the world, and that the ethical sense of being is attained much like a mountaineer, climbing step by step - ultimately he is totally dependent on his environment. In this sense the new technology with its instantaneousness, and invoking the responses of individual Internet users as message makers and as 'readers' or 'listeners', may learn much about this 'world'. In a synchronic sense the technology is argued to also bring to the fore the issue of having to confront the 'self'. From a fundamental communicational perspective, there cannot be any avoidance of one's own behaviour, and conduct unless one develops an almost pathological notion and an implied amnesia about what it means to be an individual. This perspective is much more accessible in the context of 'others', and especially groups, where authors such as Schein (1987; 1988) deal specifically with what one notices about oneself in a 'mirror' metaphor. What is implied is that the notion authenticity eventually has to also make clear whether one speaks the truth or is consciously lying in one's message making activity. The latter is argued to ground the meaning of ethical communication, but as noted, it starts with oneself (Bulow, 1972). It is there that supposed 'self understanding' can become a most confusing issue.

The phenomenological idea of retrieving the 'I' from the 'they' provides guidance in this study, but there again the sense of *prevenience* is fundamental in that the notion of the 'self' is embedded in one's social context. Ideally, and yet also grounded in historical practice, there is a recognition of the 'person-in-community' (Bonhoeffer, 1970) a concept that is associated with the early Christian churches. The new technology assumes the reality of a community of say Internet users (Haywood, 1995), but rather consistently

appears to by-pass the encounter with the substantive sense of the self. Instead the 'authentic self' is increasingly viewed as a function of relationship with others, or discovering a transcendental self which once more manifests itself in terms of 'others'. The grounding of the 'self' and the extended promising term 'authentic self' is not so much a matter of becoming aware of oneself as an 'individual' but rather dealing, and perhaps only understanding the sense of 'oneness' that provides a clue to experiencing solitude. This 'being alone' by an individual is argued to be anathema to those who will only agree to this sense of the 'self' and being an 'individual' as a manifestation of some sort of deviance from social norms, and implied is the 'group'.

The new technology associated with CMC may be considered as enabling the individual to discover a communicational sense of identity by using the technology for expressional purposes, and hence a communicational performance, the act of doing. At the same time such an individual re-constitutes a sense of the evolving self in transacting with others, the so-called 'significant others' (Mead, 1934; Morris, 1962; Zettl, 1990) with ethical implications, and hence an appropriate expression of authenticity.

There is at issue the individual initially conceived of as a monadic notion of man, yet in his or her communicative disposition there is assumed a communicative life-world. Bulow (1972:21-22) submits that 'we' are woven into communication, even our self-awareness depends on it. She argues that " . . . die Ich-Identität oder das Ich-Bewusstsein der einzelnen Kommunikationspartner, welches das Bewusstsein von Welt einschließt wird in der kommunikativen Beziehung aufgebaut . . ."⁸. For Jaspers (1962) it is a fundamental issue since communication guarantees being, 'fallen wir aus der Kommunikation heraus und scheint Kommunikation überhaupt zu scheitern,

⁸ An informal translation would read 'that the 'I'-identity or 'I'-awareness of the single communication partner includes consciousness of the world but constituted in communicative relations'.

so sehen wir das Nichts oder die Wüste des Daseins verlorener Existierens⁹. In a more popular fashion this is expressed, as man cannot *not* communicate. There is implied the associated social context, and whilst communicational expression and performance is understood as a dialogic process, it is held that the becoming aware of the 'self', and in that sense an appropriate consciousness, must lead to a sense of source.

This interpretation though at first self-evident, needs to be further be opened up. Here then is the ethical or the deontological entry (Veenstra, 1994) which comments on an individual's authentic sense of source. Taylor (1989) in a philosophical context submits that there is a sense of empowerment of the individual or the self in the modern age. This brings into the discussion the realization of authentic sources for moral being, which he suggests (Taylor 1989:390) are now three-fold, and next to a theistic traditional acknowledgement of such a sense of source, there would appear 'nature' and the 'power of ourselves' in modern times. There is associated with this perspective and reflection the communicational conception of the self as articulated by Versfeld (1972). What is at issue is the clarification of the communicational sense of source. There it is submitted the individual, the so-called 'self', comes to the fore, and hence the more conventional reading of the 'person' on the basis of a conception of intrapersonal communication. However, the study does not address the issue of prescriptive moral choice as such, and whilst reflecting on the communicative dimensions of authentic experience, which 'is', the deontological is to be found in the authenticity of source-related message making. Such a source, at all times is held to be the 'individual'. There is implied the dilemma of the responding to one's predisposition, i.e. the 'inner – outer' sense of being. Lasswell (1951) maintains that human behaviour is composed of patterns that are often in conflict; it is between an 'inner-outer' pattern and another of the same kind. That the religious and the secular are implied in such patterns seems clear. At

⁹ Again in an informal sense : Jaspers is saying that when we 'fall' out of communication, and communication itself threatens to fail, then we see nothingness or the desert of one's lost existence in one's sense of being.

any rate it can be asserted in a communicative context, positing substantive message content, that even to the point of truthful aphorisms, individuals need strong sources if they are to maintain 'high' standards. What else but integrity is implied? And also how this is constituted?

3.5 TOWARDS THE AUTHENTIC INDIVIDUAL

To illustrate the worth of the individual one can be quite specific, though this supports Mead's (1934) argumentation of the 'true' individual who has 'leader' qualities or as Kierkegaard (1962) might say manifests the genius type. Many come to mind. Yet the focus here is on a few individuals, and not necessarily of the 'genius' type. It has to be noted that one attempts to make clear that the authenticity notion is grounded in what is held to be the absolute. Here Kierkegaard's placing of individuals as 'apostles' or 'genius' or both, is a particular instance of what is meant by authentic in the true meaning of prevenience.

In finding the connection between the religious and the secular there is the larger question of the as yet unknown individuals, those who constitute themselves in the face of the collective? It is here that computer-based networking is argued to provide a sense of medium, and context, enabling such individuals a sense of being. That this hinges on the individual's competence and performance regarding message making is in a technical sense obvious. What is less clear is the actual sense of message making, and hence the act of creating meaning. It is there that the prevenience thesis is argued to make a contribution to a better understanding of the pre-interpersonal, for not every human being comes to living out 'self actualization' as Maslow's (1954; 1968) writings would have it.

Already in terms of its attendant participation (Negroponte, 1999) it can be shown that millions of people derive a self-constituted sense of 'being' through

this new medium. But are they, and indeed who is authentic in their communicational expression? It is in this context that the individual can be traced in his or her biographic setting, assuming of course, applicable criteria that would validate such a sense of authenticity.

Indeed the question concerns a clearer understanding of where the individual fits in with communication processes associated with the newly emerging and converging electronic communication. In order to make such a contribution, the very nature of the communication phenomenon in the context of computer-based connectivity suggests insights arising from a distinct biographical perspective. Such a perspective it is argued, has to trace a paradigmatic sense of clarifying core notions of communication on the basis of diachronic texts generated before and after direct exposure to the computer-based networking. The characteristic of a general sense of authenticity in the context of this thesis is argued to be one of creating, expressing, writing, and constituting such texts *oneself*. Such emphasis is distinctly on 'doing it oneself', and hence the focus on the individual. It is also submitted that the notion authenticity can be accessed in its message-making context. Whilst it implies ambiguity concerning its basic meaning¹⁰, it denotes an identifiable sense of source, residual or located in the individual, and his or her communication expressions. For example, such an individual (in this particular example the French thinker, Paul Ricoeur) is thus held to be, '... speaking his own mind on any problem he deals with' (Ferguson, 1979:133). Indeed it is implied that the individual is able or at least potentially able to express his thoughts, assuming therefore a sense of active being in the world.

It is admitted that the notion authenticity itself is controversial, and scholarly discussion does not seem to clarify the meaning which presents itself from a

¹⁰ Most dictionary entries equate 'authentic' with genuine, trustworthy, and 'authenticate' as establishing the 'truth'. In its etymological context, authenticity derives from the Greek 'authentēs', one who does thing himself.

communicational perspective (Waterhouse, 1981). However, there is a tangible sense of access when one considers who might be a 'genuine' individual', the attributes of whom are argued to be closer to Kierkegaard's 'single one'. The latter's conception of the individual is couched in the context of a sense of the absolute, meaning absolute truth. That defines precisely the borderline, and battleground between those who hold to such a dimension, and those who would slacken their sense of being to ultimately find their individual expression in social terms, and hence cannot avoid enacting the collective or even the communal. Such a conception of the individual obviously implies ethical and associated moral dimensions, but this thesis neither pretends nor aims to clarify so-called 'modern' morality, or deals with ethics except in a communicative context which arises in the process of self-expression.

In the discussion so far it is assumed that the 'being' that constitutes a person, despite the social conditioning which usually is attributed to culture's influence, is authentic in his or her communicational disposition. Hence it is assumed that the 'literacy' potential of such an individual is sufficiently realized to relate to a non-arbitrary sense of speaking the truth.

To get closer to the individual using the foregoing notion of the 'genuine individual' there appear countless ways of stating the issue underlying the conception of who might be such a person. For example, in the context of intra and interpersonal communication (Wilmot & Wenburg, 1972; 1974) there is a clear sense of the *self*, and hence an associated sense of personality, consistently referring to *one* person. Another example presents itself when Socrates replies to Ion's praise of him as a clever man, Socrates (in Rouse, 1956:17) replies:

... I only wish that were true, my dear Ion. You are the clever ones, you reciters and actors, and the poets whose verses you chant; all I can do is to tell the truth as any plain man can do ...

The above assertion then introduces in this study the essential human communicational grounding of what is termed 'authentic message making'. It does not claim that in all instances of such 'authentic message making' the truth-value is consistently paramount, rather it attempts to delineate the process of coming to such a sense of authenticity, and hence 'message making'. But the tension implied between that which might be found to be truthful, and that which is not, is clearly pivotal to the thesis, and hence requiring the further elaboration of communicative ethics (Bulow, 1972). Situating such a notion in the context of core communicational theory (Littlejohn, 1996) raises the question of its association with the source (Lasswell, 1948). Beyond this, is suggested a further articulation in the context of the communicative self, and hence the 'contemporary'.

It is granted that the description of the human communication process from technological perspectives remains unsatisfactory. The objections to its simplified notion of source are many, and in essence (Coetzee, 1977; Van Schoor, 1973; 1975; 1986) point to an incompleteness because it does not explain what happens at the source in the context of originating messages or its possible contents in the sense of information.

It is held to be a key task in this study to contribute to a better understanding as to what takes place at the source, constituted by the genuine individual.

Thereby accessing the more authentic sense of what it means to be a communicator.

3.6 ASSUMPTIONS ABOUT THE INDIVIDUAL

It is within the discipline itself (Lasswell, 1951; Fourie, 1974; Van Schoor, 1973; 1975; 1986) that the issue of source can be found to constitute almost a foundational pillar of the paradigm. There is in essential terms a presumption that there exists such a source.

The focus on mass communication by communicologists in the early period of Communication Studies (Littlejohn, 1996; Osborne, 1996) in its particular functionalist approach, assumed the issue of source as given, and by and large self-evident. In this study it is argued that its unambiguous identification with a specific person has not been sufficiently clarified, though phenomenological conceptions of communication assume the biographical context of the person, and hence by implication the individual. For example, the phenomenological notion of 'life-world' clearly has to include a specific person with his or her concurrent biographical contingencies. Hence one can refer to a given person as an 'individual'. But in our modern age of the collective, in particular in an African context with its pervasive communalism (Mersham, 1993), the self-awareness of such a sense of individualism cannot be assumed.

The expressional individualistic performance associated with human communication does not as such imply a self-constituted sense of message making. It can be argued that such message making is often confused with saying something for the sake of it. This, it is submitted, is closer to the mere

social and relational sense of human communication, and precludes a clarification of an individualized disposition towards awareness of message making.

The study of messages, albeit in the context of mass communication, has been a key focus of pioneering scholars (Lasswell, 1948; Schramm, 1971) when expressing themselves on this subject. Such pioneering work in unravelling the process of human communication is readily acknowledged, yet it is argued not to address the issue of message making by individuals. Instead their work explicates the media.

It is axiomatic to situate such clarification in the context of media, in this case the newly, and arguably integrative emerging medium popularly referred to as the Internet. The lingering sense of 'the medium as message' (McLuhan, 1964) challenges one in this era of global media, and to seek an appropriate resolution, possibly advocating the insight that the message comes first, then the medium.

Zettl (1990: 11) advances an integrated view whereby the influence of the medium on the message is argued to be crucial. This particular perspective as previously suggested straddles the aesthetic and ethical dimensions of message making.

The tension between media and messages appears to be an enduring one; and hence form and content, or in its final analysis that of aesthetics and ethical communication. This study attempts to align a particular interpretation of the communication process via the new 'mediating technologies' to authentic message making, and does not presume to generalize its particular

interpretation of this issue. This is also held to be the case with the advent of computer-mediated communication (December, 1996) with its associated global connectivity.

The metaphor of 'global village' or even 'global suburb' (Mersham, 1993) informs such connectivity. Hence a continuing sense of tension between message and medium cannot be avoided in this study which attempts to clarify the notion of source (Shannon & Weaver, 1949; Cherry, 1957; Williams, 1989) and drawing it to expressive action of individuals. That this eventually translates into communicative expression in our current epoch is evident.

One can readily identify with the shared sense of message making in the context of story telling (Osborne, 1996). Yet, assuming that at the heart of the human conversation in the context of the dialogic, there is manifest a sense of authentic message making, the question is essentially one of who is saying it? As a basic orientation within Communication Science (Lasswell, 1948) there is assumed to be an individual who constitutes him or herself as the communicator, and who acts out message making.

In this context it follows that one has to pursue communicative manifestations associated with an individual in the sphere of intra and interpersonal communication (Wenburg & Wilmot, 1972). Thereby one confronts the task of clarifying the specific notion of who is making messages? What is implied is a break with mass communication, clarifying the nature of subjectivity arising from having to deal with 'private meanings' (Blignaut & Fourie, 1970) attached to messages by individuals?

Traditionally, the study of interpersonal communication has been associated with that of mass communication because these two processes are understood to be intertwined in an age of mass communication (Fauconnier, 1973, Van Schoor, 1973; 1975). Hence analyzing the process and effects of

mass communication without referring to communication between individuals appears to be arbitrary and even nonsensical.

This study also takes cognizance of the seminal work by individual scholars such as Lasswell (1934; 1948; 1971) and Pool (1974; 1978; 1979; 1983) who recognized the propagandistic nature of the institutionalized mass media, and thereby a less than authentic expression of the truth, even factual aspects. Pool is increasingly being recognized for his insights into the implications of associated technological developments, especially in the sphere of electronic communications. This is particularly evident in 'Technologies of Freedom' (1983), and his contribution towards articulation the 'small world concept' implied in his equally pioneering work 'Six degree of separation' (Etheredge, 1997). That the new emerging media emphasize such potential is most evident in the establishment of contact through electronic mail with 'significant others' (Zettl, 1990).

Arising from the work of Lasswell, and Pool in particular, is the articulation of values associated with the 'democratic personality' and hence a generalized notion of the individual. In the context of policy sciences ¹¹, Lasswell (1951:480) articulates the desirable attributes of what might be termed 'non-propagandistic statements':

... source of statements on which policy judgement depends are disclosed -
it is not necessary for personal identity to be revealed ; the facts about
interest, bias, and competence need to be indicated - the separation of
editorial and news statements is an example of a means by which attention
can be called to the source and nature of the statement being made.
- there is a presumption against lying

¹¹ Lasswell is regarded as not only the 'father' of modern Communication Studies but also pioneered what came to be called the Policy Sciences (Hooyberg V, 1979; Hooyberg I, 1991).

- there is a presumption against non-rational statements (the irrelevant, for example)
- precautions are taken to nullify the non-rational by exclusion, equilization of affect, and the sharing of insight into the nature of the statement)
- there is a presumption in favour of statements from competent sources
- there is a pressumption against advocacy or neutrality, and in favor of inquiry . . .

From the above 'attributes' argued to be of relevance in the context of the prevenience thesis, the following aspect warrants further discussion. The linking of the classical tradition going back to the Greece of Plato and Aristotle with the modern discipline of Political Science is evident in Lasswell's work. Yet this is argued to be an instance of acknowledging continuity, and hence an ever-present dimension, the historical reality, may be understood to be manifest a sense of the prevenience, also in this study. Using Lasswell's synthesis of value orientation, it is clear that the key attributes center on clarifying the sense of source.

Though 'personal identity' is not held as a primary issue, it must be obvious that there is implied 'who is saying it'. The notion of the individual in the above becomes a generalized sense of person, and although not the focus of Lasswell's work, there is clearly implied that such an individual has a 'democratic personality'. The question is furthermore what sense is there in Lasswell's articulation, such that one can take his 'truths' into this study. It can be asserted that Lasswell and Pool's work formed the basis of authentic message making in one's own work life (See Hooyberg V, 1977; 1979; 1996).

The issue of establishing authenticity in the context of message making, i.e. what is the 'truth', presents itself as an associated task when investigating message making by individuals. Such assessment, it is submitted, may assist

in understanding better the so-called *Information Age*, whereby 'information' is considered to be the true content of the new media. The underlying question informed by the thesis becomes one of where is the wisdom in our knowledge, and our knowledge in our information?

The grounding of associated concepts derive their orientation from the various strands of thinking apparent in the conceptualization of the idea of communication (cf. Littlejohn, 1996; Merham, 1991; Hooyberg, 1993; Van Schoor, 1973; 1975; 1986; December, 1996). In the light of the newly developed interactivity through computer-mediated communication, the foundational and distinctly technological conception and model of communication (Cherry, 1957; 1971; Shannon & Weaver, 1949) continues to raise questions about its validity, and appropriateness (Littlejohn 1996). Yet in the context of current and traditional conceptions of the communication process, the notion source or communicator is argued to be sufficiently viable to serve as a convenient description of the origin of message making or as Littlejohn (1996: 163) phrases it, "message development".

From examining message making in the context of previously established approaches to intra and interpersonal communication (Wenburg & Wilmot, 1972; 1974) it is clear that these terms imply a somewhat simplistic psychological notion of man as an individual. Rather than having at least a distinct phenomenological orientation whereby the idea of communication is located within the interpretative or the hermeneutic constitution of meaning (Van Schoor, 1975; 1986) a term such as 'intrapersonal communication' serves as a further convenient marker for accessing the thesis in this study.

It is recognised that the evolving basic tenets of communication studies have to be understood as having traditionally been informed by the introduction and

eventual institutionalization of mass media. Yet in its wider context of policy approaches (Lasswell, 1951; Pool 1974; 1978; 1983) the focus on the attention-getting function of the mass media, and the presumed significance of communicators themselves with attributes of a democratic personality is derived from Plato's notion of 'well being'.

There it can be shown that policy notion in its wider context but also in respect to mass media based message making takes account of the well being of the individual (Hooyberg, 1979), and not the anonymous 'masses'. At issue is the 'truth' versus the 'lie' and the media's potential for mass propaganda. Both in a diachronic and a synchronic sense the media have been used, and abused for purposes of power. This is obviously the case with the practice of propaganda by political leadership (Qualter, 1978). It can be asserted that where communicators are not associated with 'truth values', they, through their message making have impacted immense miseries on mankind. There is then the task in this study to also bring this aspect into the tracing of a fundamental sense of source. This means dealing with authentic message making and confronting fundamental ethical dimensions in such acts of communication.

3.7 SOURCES OF THE MESSAGE MAKING INDIVIDUAL

This study then in its methodological focus attempts to uncover something more than a mere superficial sense of self-expression associated with the message making by people constituting themselves as communicators. The sought after clarification of whether or not an appropriate notion of the communication paradigm is evident is argued to be found in the pre-interpersonal phase, and hence the prevenience thesis is aligned to the sense of source in acts of human communication. In assuming that the sense of

'source' is located within the communicator, there is implied a 'search'. A search then for who is this person? Can one really argue that one's 'self' perception is the authentic truth?

How then can one describe the so-called 'original situation'? In accessing the sense of the 'self' there is implied one's understanding of the traditional communication paradigm. But is this the case? How many people, conceived of as individuals, have such understanding? It can be asserted that Communication as a discipline in the Humanities and the Social Sciences has been established to deal with the advent of the mass media. Literally the billions attend to these media and messages (Hooyberg, 1991; 1993; Mersham 1993; 1998) yet the majority of people have not received what might be termed education of the 'self'.

The notion that in communicative expression and performance prior to the dialogic act, there would be an 'inner-psychic' sense of the self, is not what this thesis addresses. There is what might be termed experiential perception, and there are mystical experiences such as documented by the likes of Simone Weil (Schiskop, 1961), but in most cases this will not apply in the communicative life of an individual. Kierkegaard (1962, 1843) refers to these as 'apostles', and though 'genius' abounds, this does not make clear the value of source attribution, source authenticity in the context of message making.

Yet this may typify an individual prior to whatever sense of 'communion' sought in the merging and the manifestation of 'we' (Van Schoor, 1973), i.e. to experience and give an account of what is named a revelation. In the various religions of mankind, it is consistently individuals who appear to have received such visions. Hence this implies at first a too exclusive exploration of the sense of individuality. In another context Plato is understood to be a mystic (Weil, 1974), and since his sense of source is associated with being a 'wise man of this earth', the by now obvious question needs to be asked, 'where

did he get his insights from?' This invokes the associated question of the notion of source as authority, and thereby accessing authentic being.

The technological analogies accepted in the early stages of the institutionalization of the discipline, thought simplistic and assessed 'parsimonious' (Littlejohn, 1996) are argued to provide a sense of bridging the 'gap'. This is clearly the case in reflecting on the notion source, and in particular its specific meaning in the context of human communication. It is here that one encounters a distinct sense of elusiveness (Hooyberg, 1993) for what is a message, how is it constituted, and how does one access its meaning?

The access further this apparent multiplicity of contexts associated with human communication there is presumed a given individual who in his or her message making manifests a particular sense of authentic message making. Is this a question of being pre-disposed towards such message making or how does this come about? It is here that the concept *prevenience* allows the assertion that biographics pertaining to the individual as a communicator provide appropriate clues. For example in times of crisis the issue of saying something meaningful, if not in the sense of 'self talk', then perhaps directed toward significant others becomes the basis for an interpretative act. Using the previously indicated somewhat truncated articulation of 'intrapersonal' communication, there is once more an encounter with the source notion. So for example, the 'source' is understood (Applbaum, 1982:8):

... as the person who attempts to communicate with another person or group for a specific purpose. When you're the source, you begin by creating or selecting an idea to communicate. Next you translate the idea into words, actions, or pictures. This translation process is called encoding. The idea is structured into a series of symbols that you feel will communicate the desired information accurately and understandably ... The message is the expression of your ideas. ... This expression is the product of the encoding process. You translate your ideas into verbal and nonverbal symbols ... In a communication situation, you want the message to be understood by the

receiver. Ideally you want the message to be understood as it was originally intended

...

One can obviously be harsh on this somewhat one-dimensional, utterly bland description and the assumptions argued to be typical of the acceptance of the basic model, i.e. source, message, medium, receiver, feedback. It is the latter, that much maligned notion of feedback, which is also a derivative of the technological model of communication, and when associated with as 'active listening' (Applebaum, 1982:325) one has a more appropriate sense of human communication.

For 'active listening' to these authors (Applebaum, 1982; Cooper & Hennen, 1980: 59-64) suggests also the ability to pick up 'feelings that fuel the statements'. However, there is a clear assumption as to who is doing the 'messaging'. Inevitably there has to be access to the process of human communication in a definitional sense. For example when Miller (1972:33) suggests that "... communication refers to a way of perceiving and responding to the world in which we live". The 'universe' is in constant flux, the focus shifts to the person who is engaged in such communication. If one draws the notion of 'source' closer to the individual, expressed essentially in the personal pronoun 'I', what is then the typical understanding in the world we live in? Again there is implied the social, the 'others'. In the present epoch it is instructive to be aware of the pejorative connotation associated with the 'individual'. Grim (1997) situates a current notion of the individual in the context of the so-called 'community', and he writes:

... These narrative expressions typically more fully presented in mythological cycles stress community centeredness over unbridled, self-aggrandizing individualism. These narratives teach respect for the inherent power of all creatures, because of both inner subjectivity and cosmological connectedness . .

This appears to be the preferred understanding of the individual, and it does invoke a negative sense. This is presumed to be associated with the Eurocentric orientation towards individualism, and finds expression in the known deeds perpetuated by leaders, all of whom might be isolated as individuals in a communicational sense.

Here then integrated with the argued, and somewhat perspectivist understanding of an 'individual' is an articulation of the 'other' rather than the 'self'. Once more there is assumed that individuals manifest themselves in the context of leadership, and therefore appear to be engaged in a power discourse. How then can one get closer to the sense of the 'single one' articulated by Kierkegaard, and find a connection with convenient message making?

3.8 'SELF' AWARENESS AND THE COMMUNICATIVE INDIVIDUAL

In a communicational context the issue of 'awareness' is self-evident yet Van Schoor (1973) brackets out the 'Self', and will only confront human communication in the context of others, hence 'social'. He suggests that the 'Self' and 'consciousness' are not the substance of human communication. To be fair, in trying to clarify what contingent and contemporary in the above context imply, the behaviouristic clearly resort to the former. The 'mythical, the 'transcendental' orientation presumably falls within the 'category' of the *contemporary*. Even that is to be suspended for as Versfeld makes clear (1972) the *contemporary* essentially is the person thus constituted manifests a fidelity to God.

At issue, and this is presumed at the core of the above reflection; is the question whether the thesis can provide new and fresh insights into the nature of message making. It is submitted that authenticity attributes as these are associated with a particular individual, requires an encounter with communicational expressions of such a person's life history. It is here that one needs to assert that the classical tradition needs to be retrieved, and specifically in such a way that the conflicting interpretations arising from modern 'thinkers' be lifted from a view whereby 'character' is a consequence of material elements solely (Lasswell, 1951). The clarification here concerns the sense of character that is part and parcel of an individual. How can this be ambiguous? Of course the most fundamental viewpoint then is that society is all, and individuals merely a resultant phenomenon. Such a view is really what motivates Kierkegaard's writings, and it is in the context of one's mortality, and the 'leap to faith' that the 'single one' has to be understood (Drucker, 1971). There is implied in this ambiguity of conflicting interpretations of individual and society, the fundamental ethical sense of truth, and hence the 'absolute', and that which is arbitrary, and which asserts itself as legitimizing that which is relative, and thereby grounds the true meaning of the contingent. This study in attempting to locate authentic message making by an individual in the context of the new electronic media needs therefore also to consider an understanding of what Lasswell (1951) calls the 'material' and the 'ideological' interpretations of character associated with personality. For example, how is the 'ideological' expressed when confronting the 'self'? What 'material' sense of being accrues to the individual facing his or her death?

Though message making in a pre-interpersonal sense appears to be an elusive notion if one 'removes' it from the pervasive psychic meaning, the thesis posits that authentic communicational expression is not only possible but it names such authentic instance itself. Kierkegaard in his conception of communication theory (Lawson, 1970: 208-209) refers to:

... inwardness . . . a passion . . . a wholehearted commitment . . . self-awareness . . . a daily watchfulness over oneself . . . a responsibility for one's actions . . . ethical maturity . . .

The entire context arises from his positing the authentic individual who has come to a separation of the aesthetic immediacy and ethico-religious subjectivity. This then surrects the autobiographical, the conscious striving to an ideal conception of what it is to be a man, a human being, and not merely as representative of the species or the generalized sense of mankind.

Kierkegaard's notion of subjectivity implies a break with immediacy, and a turning towards the quality of one's relation to this ideal of what it means to be a man, essentially expressing an ethical, religious ideal.

In coming to communicational expression such a man is engaged in 'edifying discourse'. It is this enactment of authentic message making by such an individual which brings to the fore the substantive issue in human communication, and that is to enable others also to constitute themselves as authentic beings in their communication.

This intense expressional moment is initiated, and starts with the communicator as an authentic individual. That is the thesis interpretation, and specifically grounds the notion of source in such a context. In Kierkegaard's approach to such communication, there is a break with the societal, and he contrasts ethical communication with the life of thoughtless impulse and inclination (Lawson, 1970). The inferred notion of *indirect communication* (Van Schoor, 1986) is essentially an articulation of what is ethical, and what then is the meaning of discourse unless it suggests understanding subjectivity? This is not a ready-made psychological notion, and does not simply imply a discovery of that which presents itself as conscious or even unconscious being. There is implied another dimension which is difficult to relate to in the context of say the newly emerging media arising from computer-based connectivity. For there it is implied that the spontaneity arising in the context of skillful use of for example electronic mailing appears to be associated with

true authentic being, yet in its communicational expression invokes the social context of communication. Such spontaneity, it is submitted is grounded in the pre-dialogic, manifesting a communicational sense of 'self-awareness'.

3.9 AUTHENTIC INSIGHT AS ETHICAL SELF-AWARENESS

It appears then at first that the authentic instance of being is essentially autobiographical. This arises from the conception of communication as grounded in the life-world of the individual, perhaps better accessed, granting this sense of naming initially, and using concepts derived from related disciplines such as psychology and philosophy. The thesis posits that the individual sense of awareness of message making is an essentially authentic enactment of insight. Such a life-world then is accessed through writing expression. As Ricoeur asserts (1976: 36), "... in this world the individual has a world not just a situation. ...". There one concludes (Jansen, 1983:74) is to be found a sense of the 'inner dialogue' which depending on the interpretative involvement of the individual, can be increased in an articulate sense of reflection, and utterance.

It is in the above context of 'inner dialogue' whereby a sense of a prevenient process and coming to expression of insight can lead to dialogue with others. But in submitting this, there is a distinctiveness, an almost stylistic sense of exclusivity of such individual expression in the pre-dialogic sense (My dreams are not your dreams, my pain is not your pain, my death is the meaning of my life etc). It is reflected in a tangible awareness, despite the initial, almost a 'revealed' quality, suggesting something most intimate, and yet located in the authentic individual. It is as Unamuno (1962: 21-23) describes, a man in its concrete sense of substance:

... the man of flesh and bone ; the man who is born, suffers, and dies – above all, who dies ; the man who eats and drinks and plays and sleeps and thinks and wills . . .
It is not an individual who asserts a sense of the vertical mammal, which is merely an idea of man. It is an individual who faces up consciously, and preoccupies him or

herself with the only real vital problemthe problem that strikes at the root of our very being, the problem of our individual and personal destiny, of the immortality of the soul . . .

How then is the authenticity of such a man accessed in the context of this thesis? It is here that language expression implies the world of forms. Lewis (1995) points to the genius of Plato who raises the abstract nouns to 'Supreme Realities', and hence the 'forms'. Yet the essence of communication science directs one to content, or the substantive sense of messages.

There then is a core context whereby the clarification of such constituting 'message content' relates to the making, and the grounding of the communicator as a source for messaging. Hence in the articulation of the thesis there is the parallel clarification of form and content. This is posited to be a classic problem (Kierkegaard in Lawson, 1970), and though the new technology 'digitizing' mankind (Negroponte, 1995) invites a form-related sense of communication, the primary location of where it comes from, and who does it, informs this thesis in its essence. It is this 'bringing forth' which is akin to 'coming out of the self'. It is there that the thesis presumes the possibilities of a clearer understanding of what happens prior to such communicational expression. Whether this can be explained using a habitual, and 'social', though rational sense of logic is not merely a matter of interpretation. The phenomenon as to what, how and why meaning is derived from authentic message making is neither a variant of classical or neo-classical metaphysics, but finds its purest sense in the application of the concept *prevenience*. The initial sense of the paradoxical in intersecting the religious and the secular, which is what *prevenience* can imply in one sense, can only be overcome through the essential 'leap of faith'. Nevertheless it must be clear that it is from 'within' that the route and process towards self-discovery starts. Of course this presumes meaning, and not mere stimulus

response or stereotyped behaviour. Can this be accessed through the phenomenological approach?

To grasp one's own sense of intersubjectiveness, and deal with reason and faith is something intensely personal, and perhaps even private, invoking the true sense of agony, and necessitating at least a confrontation with a profound sense of despair (See Kierkegaard in Unamuno, 1962, and in Drucker, 1971). In situating the thesis there, it is posited that only from within, from the 'authentic self' that message making can be accessed. What is indicated is that there is a sense of being, in Being, translating into what may be termed a moral impulse, an awareness, an ideal, a revealing of the moral self to the person (Denzin, 1984). That this is associated with emotion is acceptable, and possibly so, but the 'moral self' of a person, how does this come about? Is this the manifest sense of the ethical being that is invoked in one's message making? Is it a consequence of the socialization process? Is it 'contingent' in the constitution of one's life-world, whereby the individual, the personality is pre-disposed towards an awareness of moral, and hence ethical being?

In the context of this thesis, the relational meaning associating authentic and inauthentic suggests that communicative human expression is a consequence of an individual expressing an insight orientating one towards the 'absolute', and hence *intentionally* making more manifest the Kierkegaard division of message content into the aesthetic and the ethical (Kierkegaard in Lawson, 1970; Van Schoor, 1986). By implication this cannot be the arbitrary or relative. Or is the immediate the arbitrary and that which is relative? The underlying question to consider directs one once more to who is such an individual? Where is the essence of such a person to be found? What indeed is being enacted? To access the thesis in a specific communication context requires an understanding of what it is that communication substantively

implies. Jaspers (1962) has been quoted as man being in his or her communication. Without such a fundamental existential notion of communication, it is not possible to come to authentic insight or for that matter name anything about oneself. There is therefore indicated a threshold of some semblance of an awareness of the 'self'. Obviously one's perceptions are grounded in one's nervous system – and here the senses appear to work in a cooperative manner. What happens when one is blind or deaf or suffers from any of the other sensory deprivations? Such an approach regresses into physiological/psychological explanations, and would no more explain a communicational sense of perception than a brain scan indicating a potential malignant tumor. If death is hence indicated, there is the reality of one's sense of meaning of death. When the medical experts diagnose cancer in my body, then it is 'I' who has to deal with its meaning. Thereby is implied a further thesis context for message making in a basic sense of authentic being. Is it essentially a question of dealing with private meanings, and therefore an exclusive sense of meaning? How well can one truly understand oneself? Such meaning tends to be associated with an individual sense of perception. Here one can only dwell in a metaphorical sense in a desert where it is conceivable that a given person has no sense of cognition of who one is, or not being able to grasp even the faintest, and most slender threat of being. This is what is implied by the arbitrary.

In message making then, the issue given the context of CMC, implies that at least the coming to understand the 'self' as an individual prior to expressing such awareness, is an essential instance of the pre-dialogic. Yet it does not resolve in a simplified sense the more enduring question of 'who am I?' In a social context this can be dealt with by articulating another 'outward' sense of the 'self', and presenting such in one's communication.

How then does one describe the essence of human communication such that the pre-interpersonal becomes more accessible? It is something which one

has to do oneself? This implies the substantive meaning of authenticity in one's communication. As such it grounds the pre-dialogic. It is there that the individual has to address the task of working out in his own mind a way of accounting (See Chapter 1) in what one might call 'communicational terms' what has taken place, and continues to take place in one's awareness of 'being'.

That posits self-examination, self-understanding, and an invocation of a truth connection with being, in Being. The mature Heidegger (Richardson, 1963) and Bulow (1972) point to dealing with the 'Sache selbst' (the things themselves). Can one's sense of language code really succeed in this? Or does one arrive at such a point in the context of *prevenience*?

3.10 CONSTITUTING THE SELF AS SOURCE: A PERSPECTIVE

By connecting up with being-in-Being as one's essence, the thesis suggests that *prevenience* leads to a process of constituting oneself as a source. This invokes the grounded phenomenological notion of 'Dasein' (Heidegger, 1962, Steiner, 1978). It is argued that the individual in his or her communication will want to do this and thereby realizing the sense of 'free expression', otherwise there cannot be any sense of the communicative, unless silence is understood to be the true instance of authentic communication. This is invoked in an absolute sense in that instance when a person dies. There is suggested a communicational imperative. Bulow (1972:9) in her articulation of the communicative ethic asserts,¹² " . . . Um von einer Kommunikationsethik sprechen zu können, bedarf es einer Veranlassung aus der Sache selbst heraus . . ." Though the thesis is argued to be validated in the context of the pre-dialogic, it is significantly indicated that such a sense of the ethical resides

Translated, Bulow asserts that to speak of a communicative ethic, one needs to ground this in 'being' itself.

as a pre-disposition in the individual. It is analogous to positing a communicative 'being-in-man'. Thereby revealing the true context of authenticity in one's sense of the communicative. In the interpersonal, the 'dialogic' there is the further development of such an ethic, but the imperative of being authentic in this, re-affirms the suggested communicational imperative.

There is not meant the sense of ethical communication advanced by the so-called Frankfurt School's (Habermas, 1981) understanding of the essence of communication, which presumes in an imitation of the Kantian 'Reason', to be 'Kommunikativer Vernunft' which is once more a drawing back to that which constitutes a manifestation of the essence of *social* man. At any rate explicating 'communicative reason' tends to collapse into variations of mere linguistic performance, including the domain of the non-verbal. There is given the thesis of authentic message making not so much the workings of such a sense of reason but rather constituting in an absolute sense being itself, of which reason is a manifestation.

It is here that the notion of ethical being becomes a self-referential knowing on the part of the individual. It cannot as Simmel shows (1951; 1971) be mere accident, simply arising from so-called stream of consciousness. How does one come to awareness of that which is termed 'coincidental' or in the populist phrasing 'synchronicity', and also named serendipity?

The clarification of such notions clearly relates to 'thinking', 'reflection', and developing a sense of the abstract, at times in the extreme. It does suggest that one 'thinks' but not limited to mere reactive linguistic response but concretizing meaning in communicative expression and interpretation (Van Schoor, 1973; 1975; 1986). But Unamuno (1962) cautions against the passion of the intellectual, for authenticity is indicated in the integrative nature of being. There it is only partly a humanistic sense of being, for it also suggests

the transcendental, accessing the supernatural yet in reality saying that which is reflexive of the truth, about oneself in the first instance.

The thesis here re-affirms substantive and revealed insight as an hermeneutic instance of grounding the notion source (Ricoeur, 1976; Steiner, 1978) and hence asserts that such essence of the truth constitutes authentic being. If everybody claims the truth, then what is it? Do some people conceive of authentic truth in an absolute sense and others only a relative notion of the same? There is therefore a context whereby the sense of being-in-truth; and hence being-in-communication can only be clarified using Kierkegaard's existential notion of man, essentially as the 'individual'. Here is stated the 'single one', and thus the religious type or at least a sense of the individual in which Emerson (1860) might also have meant it, i.e. 'oversoul'. A person who has come to wisdom in that the first insight is that one knows nothing (Jansen, 1983). Here one accesses the essence of the single human being, who using the name 'consciousness' manifests as yet another facade for being- in-Being as the phenomenologist phrasing goes. As Lewis (1995:77) asserts:

...my idea of me will deceive me if taken at face value . . . (this is) momentous if taken as the end products of divine activities . . . there creation of matter and mind meet one another . .

Who in such a context is the real 'I'? It is here that St Augustine's (Confessions, 1951) articulation of the 'self ' provides authentic guidance, " . . seek for yourself, o man; search for your true self. He who seeks shall find – but, marvel and joy, he will not find himself, he will find God, or, if he find himself, he will find himself in God ".

CHAPTER 4

APPROACH TO THE COMMUNICATIVE SELF: ARISING FROM DISCIPLINE-SPECIFIC EXPRESSION

4.1 THE CHICAGO SCHOOL AND GEORGE SIMMEL

4.2 THE GENUINE INDIVIDUAL

4.3 DISCUSSION

4.1 THE CHICAGO SCHOOL AND GEORGE SIMMEL

How are individuals claiming to have found their 'true self', and implied the sense of an ethical imperative, to be understood in the main body of communication scholarship? This invites the realization of the institutionalization of knowledge, and understanding. It needs to be indicated that it is in the communicational sense of message-making that this study proceeds, otherwise one is trapped so to say in the 'reason' and 'the metaphysics' of those who articulate their own preferred style, arguably informing their respective 'audiences'. In re-visiting the pioneering work of

Lasswell (1948), there is at first a connection with the so-called Chicago School¹³. It is submitted in the context of the authenticity perspective, and grounding this in the purer sense of drawing back to the source, that the significance of communication may be understood essentially in terms of interpretative notions arising from an exposure to the teachings of George Simmel (Osborne, 1996; Levine, 1971).

What is at issue here in the context of the thesis is that certainly American-based communication studies themselves have been constituted in terms of such authentic and individual sources. To be specific, it is individuals who come to insight, and in their communicative expression have constituted themselves as credible sources. The fact that Simmel is recognised as a co-founder of what is known as German Sociology, is less significant than him impacting as a 'source' for others in the discipline of Communication. Is this to be understood as having been constituted as a 'communicative self', a *contemporary* in the sense in which Versfeld (1972) suggests?

Implied is a strong sense of continuity from one 'individual' to another, and thereby invoking the true 'sources' of knowledge. And why is it that Simmel manifests himself as such an example of the authentic individual? Is the implied continuity between Simmel and Lasswell, and subsequently Pool not in the context of what the thesis tries to access?

In tracing such a connection in the context of the thesis of authentic message making, the Simmel sense of message content is instructive. Here the thesis indicates the task of reconstructing in a sense a continuity of authentic message making, and also obviously an appropriate sense of acknowledgement. For example, Park (Levine, 1971, Wolf, 1950) having being a student of Simmel may be presumed to have interpreted at least the essence of what the 'original source' (being Simmel) held out. Park who

¹³ Lasswell followed Simmel in being influenced by the latter's teaching. It is asserted that he (Lasswell) had at least one semester with Simmel.

directed the output and the purpose of the Chicago School wrote only one book in his lifetime¹⁴. This text provided a reputation of him being the 'first theorist of mass communication' (Osborne, 1996), defining communication as:

... a social-psychological process by which one individual is enabled to assume, in some sense and to some degree, the attitudes and point of view of another; it is a process by which a rational and moral order among men is substituted for one that is merely physiological and instinctual . . '

There is a generic sense of discourse implied in the above definition, but in the context of this thesis, the clarification is essentially concerns a sense of source. Simmel (1971) himself attempted a critique of pragmatism which defines the assumptions, and the interventions of a typically American sense of 'self-actualization'. There is implied an almost mediated explanation of the meaning of authentic message making by an individual, and hence the implied grounding of the pre-dialogic. The Chicago School (Osborn, 1996) is important in communication theory and research because it clarified, and grounded a perspective whereby human communication is constituted as the basis for a theoretical conception of human personality socialization. As Osborn (1996) asserts, 'to be social and human is to communicate'. But it also is clear that there a distancing of grasping the more solitary sense of the individual.

Yet there is manifested an articulation of the primacy of communication as a process, and hence the grounding of the notion of the individual as source, and authentic authorship. This needs to be clarified because individualism simply conjures up a particular style of manifesting the outer in the sense that eccentricity may be the core issue of such behaviour. The question then is who is the author of ethical content which Kierkegaard (McDonald, 1998) argues to be a necessary stage for religious expression? Does it derive from

¹⁴ Park, 1922 The Immigrant Press and Its Control

the social? What indeed is implied when the individual is understood to constitute him or herself as a source, or specifically as a communicator?

The by now mythical goal of articulating a grounded science of man (Schramm, 1989) which takes the social as its prime context, manifests the presumptions of pragmatism. Simmel remains instructive here in that it can be asserted that Lasswell as the 'pioneering' father, also came under the influence of Simmel. Osborn (1996) explains that :

... the Lasswell-inspired sequential view of the communication process; the view that it could be understood scientifically; the perception of communication as a group of variables which included source characteristics, message features, channel variables, receiver characteristics, operational definitions of effect, etc; and a conviction that the proper aim of communication research was the development of a general theory of communication. . .

Here then is what can be termed the residue of Simmel's original ideas, which through his students such as Lasswell eventually became known as 'the dominant paradigm' (Schramm, 1971; Fourie 1974; Fauconnier, 1972). It is now feasible to sketch a diachronic sense of source integrity in the context of the thesis. For example, it is a perspective whereby individuals constitute themselves as sources, and in the discipline of communication science, it can be shown how the sequence – essentially reductionist, can inform one about the manifestation of authentic message making in the context of the thesis. Schramm (1982; 1984: 19) informs one about a specific sense of authenticity of individuals in the context of communication studies:

... Four men, in particular, came from their own disciplines into communication study and made such enormous impacts that they have every right to be known as the fathers of the field in the United States. I mean Harold Lasswell, who came from political science; Kurt Lewin, from social psychology ; Paul Lazarsfeld, from sociology, and Carl Hovland from experimental psychology. We could talk a long time about these four remarkable men, and the younger men (Itthiel de Sola Pool and Elihu Katz, for instance) . . .to a considerable extent these (university departments) have taken over the obligations formerly carried by the research institutes of the

'founding fathers' . . . perhaps . . . they will be absorbed into a more general social science, which by that time we may be able to call a science of man. . .

In this more or less secular articulation of what human communication might be all about, and extending it to include the work of Mead (1934) and later Blumer (1969) the latter's 'school' described as 'symbolic interactionism' (Littlejohn, 1996), one can retrace a tangible notion of that which is authentic about the individual. At the very minimum the pre-interpersonal here is grounded in the symbolic nature of human communication, whereas the authentic sense of constituting oneself as source seems to be granted. It is here that the drawing closer of the abstract to the more tangible 'self-talk' and introspective, almost contemplative sense of the 'inner dialogue' is argued to be of significant. The 'pioneers' of the Chicago all stressed the idea of the subjectivism of human communication (Osborne, 1996) and linked interpretation of messages to ways idiosyncratic to individuals constituting themselves as recipients.

4.2 THE GENUINE INDIVIDUAL

The question arises what about the message maker, in this instance the source type of 'individual'? What sense of idiosyncrasy might apply to the sender? It is a manifestation of what may be termed the phenomenon of authenticity when reading and interpreting Simmel's original writing, whether in German or its translated versions, that the notion idiosyncratic appears to be an hermeneutic instance of accessing such texts. Simmel's conception of the 'genuine individual' is understood to be of particular relevance in the context of the thesis giving an essential sketch of the true individual who at the same time invokes the meaning of the 'communicative self'. This is argued to be particularly so in the context of computer-mediated communication. The specific insight derives from Simmel's articulation (1951:342):

" . . . the genuine individual is the one who can be relied upon when he is out of sight . . ." Its direct application is held to be in the context of CMC-related messaging on the basis of initiating a relational sense of communication in cyberspace. It is there that Heidegger's retrieval of the ' I ' from the 'they'; Simmel's 'genuine individual'; and Kierkegaard's 'single one' begins to make sense in the convenience context.

There is the accompanying social context of expression, but this thesis posits that meaning which derives from the individual as an authentic being in his or her communication, remains the essential focus. Where Simmel (1893; 1951; 1971) approaches his understanding of the social, essentially in constituting forms for 'social interaction', the grounding insight of his 'sociology as method' implies for the communicational sense of being also 'communication as method'. Such a sense of method, it is held, starts in the pre-interpersonal. It is there that the autobiographical manifests authenticity. But this prototypical sense of 'method' is given, granted and constitutes a sense of authentic being. This is like asking where did Simmel get his insights from? How indeed does one come to such a sense of being? It is submitted that beyond language as structure, it is in one's communicative disposition that one articulates the 'self', only to discover that as an individual one confronts the process of 'coming out of oneself'. In a theological context there is indicated a sense of kenosis suggesting a vacuity of the socially constituted individual which tends to emphasize 'outer' being. This is neither a marginalization of the individual but rather a 'sending', a 'Ruf' as Heidegger (1962) might have it.

In the communicational understanding of such being constituted as a source, there is a reading of when does one become a messenger? There in essence is the grounding of authentic being - but there is implied an ethical imperative. This at first seemingly confronts one with the understanding of man, the

specific individual, as a moral being in a secular sense. The template of Nietzsche's 'overman' implies: having in mind a historical figure such as Goethe, the universal man or a St Augustine? Is that moral being - is this what is meant by moral conduct when one can articulate the universal in a secular sense? Or what is implied? Is the universal as generalized truth manifest in those individuals who have come to authentic being? There all the while is also indicated a sense of the source.

It is one thing to claim such moral disposition, it is another to serve that impulse of what clearly is no longer a secular grounded moral awareness. What is suggested here is that in the awareness of such sense of being, one deals in the pre-dialogic sense with the essence of the individual, both as the 'single one', and the sense of personality and hence character. Yet as Drucker (1971) remarks saints in the history of mankind are few. One somehow wonders why the 'few modern saints' are intensely celebrated in the mass media, i.e. 'Mother Theresa'. The reality is that few individuals can claim a 'saintly life'. Is it because there is a refusal to constitute the 'self' as a communicative self?

To further clarify some of these 'horizons' which becomes only partly possible because of the foundational notion of language in its ancient and modern contexts, i.e. messages from an absolute and authoritative source and meaning, even in its reductionism sense that of being 'information', one can access the autobiographical. This arises from the understanding of communication in the realized sense, and presumes the biographic situation of those that come to communicative expression. The area therefore in which to intensify the thesis has to access the autobiographical. What is implied with the autobiographics of a person, an individual? It is here that one applies the 'mechanics' of coming to expression, including specific voicing, and the implied paradigmatic, and the syntactic which alludes to structural understanding of language as method. It is then that the interpretive, both

phenomenologically orientated, and yet hermeneutically discovering meaning, allows further expression. In an idiosyncratic sense it implies the pre-dialogic but brought into language. It does not deal directly with the phenomenon.

There, one is confronted with the reality of man's being: the epiphenomenal, which in a revealed sense encounters that which one cannot see, nor understand. That which Simmel (1971) posits as the eternal peace and which remains a secret. It is in such a context that 'believing is seeing' which essentially requires faith and the realization of that moment which is now and eternal.

The shift from the ancient to the modern is that individuals as such are coming increasingly to expression in their communications. It is here that the new media appears to offer significant opportunities for expressing aspects of the self. Paradoxically also an extreme denial of such sense of the 'self' for the manifestations are embedded in a social self which is in fact a different name of the collective 'I'. The consistently referral in messages on the Internet to 'I am . . .' appears to assert a nominal sense of being, and here the medium itself tends to provide a communicational context for individual constituted message making. Can this, i.e. the Internet, be grasped as a medium towards constituting authentic being, and specifically give rise to individuals as sources, both of being, and of messages?

4.3 Discussion

This sense of discourse is significant for in the conception of the communicational (Van Schoor, 1973) the source, that is the communicator, and the recipient are equal in their respective constituting activities of giving meaning. There is to re-affirm a grounding insight in the social context or dialogic, an authentic sense of intersubjective performance of expression and

interpretation. This cannot be conceived as objects that have some or other sense of system-related interaction. It is here that the problem arises with who is authentic, and what is meant with authentic in a communicative context? It is arising from the notion of the 'self-actualizing' individual that there is indeed a manifestation of that which appears authentic but insisting that 'authority above or outside of the individual' is not true (Fromm, 1941). There is therefore implied a return to the profound existential question of 'who am I'? The revelation, the instance of magic which comes with inspiration in message making is something to be 'kissed as it flies' (Blake, in Lewis, 1995). The preceeding question becomes one of, 'who made me?' (Versfeld, 1972). It is there that the dialectic assumes a sense of the technological. Heidegger (1977) in indicating that language itself is the object of final destruction leads back to the thesis. The counter to the dialectic, and specifically dialogic arises from a sense of the communicative in authentic and ethical being, and hence associates with a primary notion of source. The alternative suggests misappropriation of the dialogic nature of language, and would then be manifested in that which is arbitrary. Hence the distinction between poor and rich or having sufficient is not so much a dialectical discourse, it rather comments on ethical being but essentially in a power context.

It has been indicated that the power discourse merely represents a secondary sense of being (Weil, 1974) and does not address the substantive notion of authenticity. There is, it is suggested, nothing arbitrary in constituting oneself as an authentic source. But this is not something that can be acquired through consumption. It is as Kierkegaard (1843; 1944; 1962) indicates, confronting that which involves taking 'a leap of faith'. Thereby is constituted the authentic being. In a crisis situation which people as individuals encounter daily, or at least at some stage of their lives, there is the experience of despair, the coming into the shadow of agony (Chambers, 1941). It is there that faith is born - and whilst the dialectic presents itself as a cohort, and disguises itself as an abstract alternative, it does not constitute the encounter

with the absolute in faith. It is also at this juncture that 'existentialism' as propounded by Kierkegaard (in Drucker, 1971) translates into a religious concept grounded in turn by his articulation of the 'single one'. The paradoxical in this articulation can only be understood through a 'leap of faith' for there it is not 'reason' or the so-called 'self', but authentic being at the intersection of time and Eternity. Of course this appears far removed from the secular world one 'lives' in but such is the nature of the religious 'world'.

The prevenient thesis manifests in all of this a decision, a commitment to such a discourse. But it is out of 'free' will. Consider the extended sense of media 'presence' and its associated 'overload' of information in the world we live in, and in particular the continuous stream of 'messages'? One can, and this is equally authentic, ignore those that are of no 'interest'. There is given the choice, and that is 'freedom'.

Besides the now almost transparent sense of what is termed the social origin of personality and life-organizing attitudes, there is the thesis notion of the non-causal sense of being itself. This brings one to the conception which Simmel, or which for that matter Kierkegaard grasped, and perhaps so much more intense by Simone Weil, namely that the perfected sense of the absolute is neither of man's making nor something incidental derived from nature itself. To grasp such meaning is done in faith. It essentially is mystery. It is a manifestation of the supernatural.

It is the enduring 'absolute' dimension arising from Simmel's contextualization of the 'unauthentic' (Simmel, 1951:343). The unauthentic is only what it can be taken at the moment. Relating such a sense of 'unauthentic' to the genuine individual, the person on whom one can rely upon even when out of one's sight, one comes to the self-awareness of the 'single one'. The other

who is no longer in sight nor in life because the perfected form needs neither medium nor message There is then a sense of the profound meaning of the authentic individual in the thesis context.

CHAPTER 5

MANIFESTATIONS OF PREVENIENT MESSAGE MAKING

5.1 INTRODUCTION

5.2 PERSPECTIVE AND BIOGRAPHICS

5.3 APPROACH TO SELF-GENERATED TEXTS

5.4 THE COMMUNICATIVE SELF IN THE CONTEXT OF COMPUTER-MEDIATED COMMUNICATION

5.5 CONSTITUTING THE COMMUNICATIVE SELF WITHIN THE DISCIPLINE

5.1 INTRODUCTION

In the previous chapter the thesis of prevenient message making has allowed the uncovering of the 'genuine individual'. There is also indicated a continuity of source authenticity associated with those individuals who through message making, manifest themselves as communicative selves. In this context individuals such as Lasswell, and de Sola Pool may be situated within the discipline as contemporaries. It will be shown how the latter, i.e. de Sola Pool manifests a particular instance of what is meant by communicative self. There is then the issue of how the issue of authentic message making manifest in such an individual, associates with an absolute sense of the source.

Problematizing of the thesis in the context of the discipline, i.e. communication science arises or derives from those texts drawn to a specific sense of the secular. There against the thesis itself, finds its justification and grounding in the works of those authors, who in their respective life-worlds, confront horizons of meaning beyond the secular world, and hence posit the religious.

This is especially the case where the thesis aligns itself with some of the basic tenets of Kierkegaard (1843; 1962), Weil (1958; 1974; 1994), and also Simmel (1908; 1951; 1971). It has been shown how Kierkegaard's articulation of the essence of human communication corresponds with authentic message making where there is an appropriate understanding of who is meant by an individual. Weil's work assumes such a sense of the individual, and manifests a specific sense of the absolute, associating with 'absolute truth'. Simmel's authentic authorship has been shown to be informing some of the key assumptions in the discipline of communication, especially concerning the disposition of the individual in his or her communication.

In this chapter there is an *intensification* of the thesis argumentation, and is grounded in further thematic appraisal. There is the task of examining self-generated texts in the context of a quasi-historical approach. Those authors deriving their significance in the context of this thesis from an acknowledgement of the 'absolute', and finding their inspiration from beyond themselves, have obviously more 'to say'. This is argued to be so because of the *exemplar* provided by their articulation of what is authentic and what is not. In the context of methodology (See 1.4) their insights require integration into the main argumentation, and methodology.

In articulating a more focused context for established 'truths', as well as 'self-generated' perspectives in the form of publications, one has to make clear how the thesis of prevenience can be applied to a specific instance of pre-

interpersonal communication. Hence in the context of such an application, the thesis assumes a chronological unfolding of message making, indicating a sense of progression from what may be termed 'arbitrary', and contingent in the context of one's own sense of authentic being. Yet in adhering to a methodological approach, one remains open to an interpretative stance, concurrent with such message making in a computer-mediated communication environment. In its articulation therefore, the study assumes the condition that both categories of text materials (See 1.4.4) have arisen prior to CMC-related message making.

In essence therefore the thesis in assessing and interrogating texts *prior* to a valid CMC context, assumes that the sense of being authentic has its foundational criteria in constituting oneself as an 'individual'. The inevitable 'bridging' of that which is held to be the 'absolute truth', and a distinct secular sense of articulating messages, is addressed in this chapter as a communicable issue.

5.2 PERSPECTIVE AND BIOGRAPHICS

The thesis of authentic message making by an individual is substantively contextualized by the fact of having worked and, lived in essentially a communal, group or collective environment over the past nine years, with specific regard to the region known as 'Zululand'. Without this becoming obvious, prior to the thesis formulation, there is the insight, and an awareness that one is in Africa as a 'European', and thereby the 'cultural' identity of not belonging to a 'tribe'. There is in this an initial manifestation of the sense of prevenience, namely that the thesis could probably not have been articulated in any other context. This awareness appears to ground one's sense of living the life of an individual, and suggests an idiosyncratic disposition of 'stand-alone'. As such the study itself is further contextualized by a 'case' approach.

This refers to admittedly subjective dimensions of resultant self-expression. It may be submitted that the individual who is not 'bonded' or 'locked' into such a group/tribal notion is in fact closer to the kind of message making that arises from an application of the thesis. This is posited as the substantive task, and constitutes the thematic content of subsequent chapters. The task being to trace, to make clear and doing this *via* a source relevant articulation of individual authenticity. There is posited a 'true', and hence arguably an authentic context for such tracing which in its methodological sense proceeds chronologically.

5.3 APPROACH TO SELF-GENERATED TEXTS

The expression of experience, in the context of emotion which preceedes expression (cf. Weber, 1945) thus preordaining its own means, ought to lead to more inspired expression of experience. But is that not invoking the true spirit of the hermeneutic? It is the sense of being which has given me a purpose to seek within the broad field of communication studies, the further expression of experience. Such experience is a revelation of my sense of being, and indeed my awareness of 'authentic being'. But that can only come about when one through whatever life processes, and its many turns, come to be an individual whose expressions of experience address that which is accessed as authentic individual. Such is the quality, the sense of intimacy that is embedded in this study throughout.

It is furthermore a continuation of the insight partly understood in my formative years in communication studies that Bulow's (1972) thesis of communicative ethics is accessible, namely that one becomes aware that 'failure and frustration' in one's social communications are to be retraced to one's sense of the 'self'. This recognition, and argued to be an authentic insight constitutes the basis for explicating the various texts published within the

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It is furthermore a continuation of the insight partly understood in my formative years in communication studies that Bulow's (1972) thesis of communicative ethics is accessible, namely that one becomes aware that 'failure and frustration' in one's social communications are to be retraced to one's sense of the 'self'. This recognition, and argued to be an authentic insight constitutes the basis for explicating the various texts published within the discipline. There is in such a task an authentic sense of 'binding of time', and therein lies a historical dimension, which at first appearing to be subjective,

manifests itself in an objective, and systematic articulation of the thesis of prevenience. It is also authentic in that I am the one who is doing it.

The idea of authenticity has the connotation of 'revelment', but in the context of this thesis it also emphasizes the core issue of authentic experience as it accrues to oneself. It involves (Weber, 1944) expression of an experience, and it is such a sense of authenticity which is grounded in message making accruing to oneself as an individual. Thus one constitutes a sense of becoming the communicating 'self', and this is held counter to what Simmel (1971) termed the 'unauthentic'. This is also held not to be a momentary perception of experience, it is a 'revealing' of a core insight which itself can be equated to what Ricoeur (1964,1995) refers to as 'light'. It is the light of being, in Being, and hence there is implied the sense of the Absolute.

In communicational terms it is an instance of ethical revealing, the basis of which is a sense of the authority that suggests the Absolute. Thereby the thesis invokes the ethical instance of communication (Kierkegaard, 1971; Van Schoor, 1975; 1986), and can within the discipline be accessed through what has been termed 'hermeneutical phenomenology' (Richardson, 1963; Krell, 1977). However, here the sense of methodology is not one of explicating procedures. It is rather in the tradition of phenomenology as 'pure gaze' (Schmidt, 1985) and hermeneutics as 'entering the circle' (Van Schoor, 1975; 1986; Ricoeur, 1976). Yet in themselves these approaches manifest procedures, and merely serve to clarify that pre-interpersonal message making in this context is not something arbitrary.

A sense of semantic access to the thesis itself arises from a comparative perspective whereby one's own authentic sense of message development is traced, and articulated such that the CMC environment can be better

understood. This in turn assumes that those partaking in CMC- related message making, and its associated communicational activities, would themselves be constituted as authentic message makers. There can, it is submitted, arising from the instantaneous nature of the new medium, like electronic mail, only be an articulation of that which is unauthentic, in the sense in which Simmel (1951; 1971) means it. Yet, this does not imply that the communicator as message maker, given a context for his or her authenticity, is him or herself inauthentic. On the contrary, in engaging the new digital media, message making although appearing to be coming loose from a sense of genuine authorship, invokes at least the possibility of a 'coming out of the self'. The practical question might be whether such possibility is realized in message making whilst interacting with the Internet, i.e. 'online' or whether this is accessed in a pre-dialogic or message development context? In other words that one's pre-disposed sense of messaging may be accessed in the context of prevenient message making, and thereby determine one's 'spiritual journey', and hence constituting a communicative self.

Concerning the pre-dialogic context, Weil (1978, 1974) holds that there is the type of philosophy so to speak which locks into a subjectivist sense of the cognitive, and its subsequent expression. There is argued by her the rare faculty whereby those individuals articulating that which is revealed, succeed in 'coming out of themselves'. The counter being in the extreme 'solipsism', which in turn is better known as 'stream of consciousness'. One also needs be cautious here for as Kierkegaard (1962) makes clear there is a distinction between the 'apostle' and the 'genius'.

At any rate authentic message making in the sense of invoking the individual as source does not hinge on such categorization *per se*. Communicational expression with its assumed ethical grounding, refers rather to the source

itself, i.e. invoking in this discourse a sense of the 'absolute', epiphenomenally speaking. This is tantamount to, at least in philosophical terms, doing philosophy, and hence in a manner accessing the truth. The question then is this the sense of truth which Socrates held out and posited to be spoken by a plain man? This is debatable for what is at issue in the context of the thesis is that which is *not* arbitrary, and hence suggests authenticity which it can now be asserted is to found in the genuine individual, the profound meaning of the communicative self.

In applying the thesis to those insights which inform the perspectives on modern day technology, in particular newly emerging, and established computer-based connectivity, there is the task to yet create, articulate even when it assumes new mythmaking (Cunningham, 1998). There is indeed a case whereby the pioneers of the Internet as individuals experienced inspiration, and in Weber's (1945) context those insights come as a consequence of what Weber calls 'revelation'. Indeed there is a context in which such revelation can only be spiritual awakening. Hence the positing of the category of the individual as essentially the religious one.

Yet this does not detract or lessen the potential for clarifying the notion of authentic message making at the source. There is as suggested a continuous quest for that which would constitute the truth. In the current discourse the implied 'world of language' is no longer a 'situation' (Ricoeur 1976; Jansen 1983).

For authentic individuals it becomes journey of accessing the true source itself. Thereby is implied a sense of authority which the thesis submits, cannot be constituted by the arbitrary sense of the 'self' or the 'I', though access to the source is an authentic instance of true 'self-awareness', and thus 'coming out of the self'. Where does inspiration come from? Who might be its author?

Is it simply a work 'ethic'; is it 'willpower', what is it? Weber (1945) in the context of articulating his own work, asserts that such inspiration, a 'spiritual awakening' is something which comes *outside of oneself*. It is a manifestation of the spirit of the maker that is in that which has been made.

Here is inferred the issue of authorship, or those who make things, and hence the idea of the 'message maker, the 'author', the 'maker', is put at the center of this thesis articulation. The implication in the context of the thesis is fundamental for what is ethically implicit when invoking 'authenticity'? Authentic being implies nothing less than a sense of being in the Absolute; and that is invoked not so much in the phenomenological pursuit of insight, but by Being itself. Hence there is invoked the non-temporal, that which endures, which Simmel (1971) terms the mystery or secret of eternal peace.

In terms of the thesis one can therefore submit that there is a sense in which communicative expression is fuelled, fired, motivated not by a sense of the arbitrary but by the 'absolute', and hence Deity, and the reality of faith comes to the fore once more. In the realization of authentic being, there is increasingly a sense of a privileged notion of intimacy, a spiritual dimension which is accessed here in the thesis perspective, but at the same time reducing somewhat the insight to its essence. This concerns the constitution of oneself as an individual, and not as an arbitrary being whereby one's sense of the self is in so many terms defined by the social, and its conventional manifestation of collective being.

In ordinary terms one would suggest an integrative sense of being. Hence the condition for becoming aware of the outer and its implied sense of quality presumes a coming to awareness of the inner. This is what I take Weber's insight to mean that the maker is also in part in that which has been made.

There Weil (1974) might well agree that yes God is in us but how has this come about? It is received theological insight that God became man, so that man can become 'god'. This does not mean that such a process can be shortened and misappropriated by constituting oneself, as an individual as a sort of deity. That is tantamount to blasphemy, and indeed it is the ironical that is invoked. Thereby the man who assumes power, and executes that power in his life time in a dialectical sense as a substrate of the absolute by decreeing on death and the like, will eventually also die.

That is, if anything the meaning of the dialectic. In coming to communicable expression, and hence out of the 'self' is an instance of understanding the thesis of prevenience. This is more readily understood in classical as well as modern terms by noting the works of the 'genius' category of individuals, i.e. Plato, Kierkegaard, Simmel, Weil, and Heidegger. The thesis has implications for the 'ordinary' individual or the 'common man' but not in its collective sense.

The meaning of technology in communicational terms, and understanding is first and foremost accessing a sense of the 'self' as authentic being. That is what is meant by a communicational conception when positing the individual in his or her pre-dialogic moments of being. But the meaning of technology in communicational terms, and understanding is first and foremost *accessing a sense of the self as authentic being*. That is the sense of meaning arising from a communicational conception positing the individual in his or her *pre-dialogic* moments of 'being'. It is implied that this invokes a label such as 'self-talk', and there is a presumption that one's own sense of narrative grounds such 'being'.

How can one come to such an insight, and thus access the experience of authentic being in one's message making? It is this explanation, initially in the

form of exploring previous texts within a South African context of the discipline of communication studies, that is the purpose of this chapter.

The approach from a more systematic and possibly methodological view concerning self-generated texts in the South African context of communication studies (Hooyberg, 1992), is that of communication analysis from a broad existential perspective. It is, however, in the context of the interpretative, in the more authentic hermeneutical sense, that meaning is accessed.

What is the hermeneutic, the explication of the texts aimed at in the context of this thesis? It is discovering, making clearer the sense of living, an experiential encounter with the sense of source that has given the author a purpose to explore the posited thesis.

Nevertheless for purposes of this thesis, the articulation of insight which grounds this attempt did not arise in an arbitrary fashion. In fact the 'vacuity' notion imputed by Waterhouse (1981:179) to Heidegger's phenomenology (1962) as being solely concerned with the 'self', and not the social (the 'they'), is a misreading of that which is understood by being authentic.

Weil (1973) asserts the wider perspective as to why one has to keep a pure sense of focus on the individual. She (1973:99) articulates the grounding context for this thesis, and makes clear the issue of the individual:

. . .now if there is one thing in the world which is completely abstract, wholly mysterious, inaccessible to the senses and the mind, it is the collectivity . . if an individual's caprices seem arbitrary to everybody else, the shocks produced by collective life seems to be so the second power. . .

Here Muggeridge (1974:10) who refers to Weil as the 'pilgrim of the absolute truth' informs the thesis. The key question is sustained, namely what is it about the individual, which is argued to be crucial to understanding this thesis? Also its potential application, and for which a 'tracking' down is envisaged in this chapter of accessing texts prior to a clear sense of what is implied by authentic message making? Weil (1973:99) asserts:

... the individual and his or her thinking are understood in uncompromisingly individualistic terms .. human society in so far mediating from the application of thought to circumstances of our individual life, is the main obstacle in the way of such an application ..

What is meant by authentic message-making is submitted to become clearer in this chapter which re-appraises a range of selected texts which arise from earlier 'self' initiated expression associated with the discipline of communication science. However, it can be posited that the process of prevenient message making follows on the basis of the experience of authenticity. The idea of authenticity as noted has the connotation of 'revelment', but in the context of this thesis one needs to be reminded that it emphasizes the core issue of authentic experience as it accrues to oneself as an individual. Thus one constitutes a sense of becoming the 'communicative self'. What is implied is that it is not a momentary perception of experience, it is a 'revealing' of a core insight.

From the previous chapters it can be inferred that the thesis does not as such present a formula type context for coming to authentic message making on the part of those individuals who constitute themselves as sources. The articulation of the pre-dialogic in such expression of messages is not to be found in a mere humanistic sense of 'self-talk'. The underlying phenomenon touches the essence of each and every individual who in his or her conscious life has come to understand that there is a fundamental and most profound distinction between the absolute and the relative.

The constitution of the individual, the 'self' or even in a broader sense the 'I' excluding the egocentric sense of being, is a revealing of one's potential for message making in its fundamental sense of authenticity. There is implied the at first paradoxical sense of 'being in silence'. This can be asserted to be fundamentally grounded in a communicative ethic, accessed by knowing in such a pre-dialogic sense the equally profound distinction between truth and its counter, or the 'lie'. This thesis then addresses the ethical dimension of the former and not the latter, since ethics as a notion cannot be grounded on that which cannot be revealed as the 'truth'.

There is therefore implied the tracing of a coming to the self as message maker, and potentially in one's communication with others, manifesting such articulation, essentially described as 'coming out of the self'. Whether this is an instance of 'self actualization', or a mystical experience whereby one's authenticity is revealed, is not at issue here.

In tracing the thesis, it has been argued, as a necessary condition, that it is the individual in his or her message making that is the focus. Weil (1974) makes this unambiguously clear. Therefore it is proposed that in this chapter a start be made towards such a coming to the self and beyond. In doing this, the discussion arising from the selected texts, presumes such a coming out of the self, since otherwise the assessment, evaluation or in a certain sense analysis, would be methodologically confined to prescriptions disallowing the horizons that might be opened up in such textual discourse. It is hence the sense of articulation implicit in these texts which might make clearer how such a continuation of the self-expression is manifested in a CMC context, and its particular technological possibilities of articulating insight and related awareness.

5.4 THE COMMUNICATIVE SELF IN THE CONTEXT OF CMC

It is argued to be of some significance arising from the above context that there is no assumption, and apparent sense of transfer of the message making implicit in the selected texts prior to the CMC situation, to subsequent articulation. The task here is to show the extent or whether at all there is such a development, and potential of authenticity in one's message making which is transferred to CMC and post CMC message making. In other words, there is no assumption that the sense of message making related to a pre-CMC situation, is necessarily continued as implying that authentic message making is dependent on enacting CMC-associated applications. It is implied, however, that if the individual is authentically manifest, in his or her sense of authentic message making, there ought to be traces of such instances in a diachronic sense. It is of fundamental importance that the tracing of message-making be conducted such that a sense of the *contingent* or the *contemporary* be demonstrated independent of CMC exposure. Hence interpretations need to be context sensitive, yet be accessing specific instances of message making via CMC related media, and furthermore would have to 'show' a thesis implied authenticity, and furthermore indicate a communicable sense of message content.

However, a key criterion for this chapter as well as subsequent chapters is to remain aligned to the meaning of the source notion as associated with the individual communicator, or the message maker. This implies that the discourse itself cannot be relativized from the source, nor arbitrarily suggest an ethically grounded sense of authorship. In the context of re-assessing previous, pre-CMC self-initiated texts, it is possible to conceive of generalized insights not lodged within a particular source, but as a consequence of an interpretative act. The hermeneutical act of constituting meaning is held to be such that there is a sense of 'revealing' (Van Schoor, 1986). There then is

'meaning' accessed. This implies that the constitutive act of understanding is an understanding that has a communicative context to it.

There is in such a process a clear distinction between the signification of text, and the insight or the 'meaning' which can accrue to the reader, or the recipient. Such is the nature of the communicative location of textual 'being'.

In accessing pre-CMC text materials, it is accepted that there is consistently a presence of technology arising from the key concept medium. Yet, in the context of this thesis there is awareness that it is conceivable that technology can change the essence of man (Heidegger, 1951, Ihde, 1995) but would manifest the arbitrary. The thesis in its more pristine conception supports this as true and manifest to the extent that an individual has not come to a pre-dialogic insight of being. There reason, or rationality is submitted to be only one aspect of the communicative pre-dialogic. It is Pascal's insight, the 'person' and an example of a communicative self, and whom Unamuno (1962:120) called 'the individual ', that the very knowledge of mind as such has need of the heart.

5.5 CONSTITUTING THE COMMUNICATIVE SELF WITHIN THE DISCIPLINE

The thesis, it is submitted, makes clear that in explicating message making by an individual there is implied the necessity to clarify those writings, perspectives, and insights derived from communication science, and related disciplines. It has been argued that the received knowledge, termed the 'traditional paradigm' associated with Lasswell, and hence the Chicago School, is of particular interest. The notion ' source ' as posited in this conception of communication, to be understood as pivotal to the process or rather phenomenon of human communication (Van Schoor, 1973; 1974), is hence to be associated with the communicator. In the developments of his

insights towards such description (Lasswell, 1948; 1951, 1971) there is presumed an ideal-type personality, the 'democratic personality'. Given the influence of Simmel, such an 'ideal type' as articulated by Lasswell may be understood to be prototypical of the individual who has constituted him or herself as an authentic being. Such a person then may be argued to be pre-disposed towards a sense of democratic being, suggesting here a non-arbitrary sense of personage who is ultimately concerned with the well-being of others. Is this implied as an outcome of a prevenient 'reading' of Simmel's message-making, having constituting himself as a communicative self in the context of American communication studies, and its wider societal setting?

Concurrent with these explorations and grounding of what is known as the American approach, there is the coming into insight of the individual through the concept associated with Maslow's 'self-actualising' individual (1954; 1968). Such an individual arises from the truth-values of the humanistic school, and its concomitant psychological and sociological perspectives. Its assumptions are not truly constitutive of the communicative self since it presumes that the 'inner life' has no limit (Bonhoeffer, 1970) and yet presents a persuasive case for 'self-hood' and 'person'. Its assumptions remain dominant within the discipline.

It is submitted that in so far the psychological and sociological approaches to human communication have made clearer the 'self' notion, i.e. the 'self' concept, the thesis allows a sense of filtering. It is submitted that only articulations are considered, within the ambit of this thesis, which recognize one's communication in a pre-transactional context and hence grounding of the notion of authentic being, and specifically associated with the individual. Hence the typical 'self' notions which do not make clear a grounding in the sense of the absolute, and therefor invoke the meaning of being the 'author of oneself', cannot contribute to a better understanding of why one lives

(Muggeridge, 1974). Weil (1956:134) suggests that the authentic self is grounded in good, and thereby positing her ethics whereby for her:

... let the universe be for me, in relation to my body, what the stick of the blind man is in relation to his hand. His sensibility really no longer resides in his hand but at the end of the stick...

It is quite conceivable that the new media associated with cyberspace can enact the 'stick' but this presupposes authentic being, and it is a matter of observation that being 'alone' elicits a sense of the pejorative when contextualized in a social sense. However, the psychological emphasis, the study of the individual in terms of his or her personality, cannot be ignored. After all Lasswell grounded his 'good' policy notion in the context of the 'democratic personality'.

The lack of clear and unambiguous understanding of the individual as an authentic message maker in these perspectives may be indicated as a theme. For example, using the approach advocated in the context of interpersonal communication, to ground a context for understanding the generalized sense of the individual in his or her intrapersonal communicative 'behaviour' leads to having to deal with the concept of 'self' in a more substantive sense. In this, the thesis presumes the individual to constitute such a sense of the 'self', yet in communication approaches acceptable as plausible and legitimate explanations there is a variety of emphases. In all cases it appears that the 'self' refers to either a social sense of being, thus expressed in his or her communications, or finds such a center of being in a group, or more particularly an organizational context.

In tracing the *status quo* notions of the 'self', the thesis is increasingly tested as to the understanding of the self, and its authenticity context. It is here that one may combine the European perspective with a North America cum

democratic societal context. It is argued that the non-Western contributions to communication thinking somehow do not come across as dealing with the singular sense of the individual as such. Is this because of a pervasive cultural acceptance of the group, or the collective (Gregg, 1952)? Even there the theme of 'social injustice' tends to relativize the individual. Yet the thesis is strained here to make clear that the act of message making as something authentic, and done by an individual is not necessarily exclusive to such individuals. That presumes a 'breed' of individuals who either manifest a sense of class or have been pre-disposed on different grounds towards authentic being.

The thesis here argues that it is precisely authentic message making itself, which invokes the individual in its source context. That, it is submitted, allows the articulation of all that which is *not* anonymous - at least in a communicational sense. Here then enters as a sort of bridge in clarifying the thesis significance,, the question of personal identity. For example, the personal construct of being in one's authentic message making is not at first a social identity - it is a sense of process whereby there is an awareness of the self as an individual. This tends to be diluted in a social context for the ideal type is necessarily embedded in a societal process. It is here that the phenomenological conception of authentic being is helpful, and does inform this thesis. Yet it is not as Kierkegaard understood this, the individual who is an exception (Kierkegaard, 1964:133-134), "...the exception thinks the universal. .it explains the universal when it explains itself . .".

One's sense of being in communication offers the possibility of accessing insights of others (Van Schoor, 1975), and eventually the nature of the individual. Yet there is a limit. To access the person without invoking the intersubjectivity of being, and thereby invoking Buber's (1922, 1961) 'I and Thou', there is a social, and more simpler sense of being which in turn is

predicated by a grounded notion of understanding the 'self' in terms of the other.

The pre-occupation with ontological being invokes what Merleau Ponty (in Schmidt, 1985:156) has called the " . . .bric and brac of positive psychic so-called realities . . .abstractly carved out from the ontological tissue . . . from the body of the mind". Of course such an undue emphasis on the realization of the ontological appears to bypass the most authentic instance of being, which as Heidegger (1962) terms it *veritas transcendentalis*. There is then the authentic individual who like a Simone Weil (1973) is in that stage where the 'Waiting on God' is realized. That in secular terms may be associated with insight, and awareness, the kind of awareness, which relates to authentic message making. The imputed 'pure gaze' associated with the meaning of phenomenology is perhaps the key insight which can help to access the thesis in its orientation within established communication studies and related fields. But the most substantive question arising from that which is authentic, and orientating one is the question of the agency, the ' who ' or ' which ', makes all this 'gazing' possible? Thereby the source notion is re-introduced.

It is increasingly recognised that communication is a rather busy intersection (Schramm, 1971; Williams, 1989; 1992), and keeps on attracting more and more attention because individuals in their reflections, and actions have come to understand that 'they' are in the process of message making. There is also the concern with communicative ethics - a context that in essence reduces to credibility perceptions by others, which in turn is a social context, and seems to validate the interpersonal, rather than the pre-personal.

A personal and individual sense of being authentic in one's communication orientates one towards the saying of something significant, a message with its sense of content relating to the universal. That has been the concern of the study of messages. For example in the Western context of expression, the realm of philosophy has been associated with clear, and articulate expression yet this is not what authentic message making is taken to mean. What then is implied?

One can start off by re-visiting the conceptualization which is more and more apparent in the newer communication 'theory' (Littlejohn, 1996), and yet associate such, if any, insights arising from that which is arguably authentic, with the fundamental notion of the source in communication. It is there that the true nature of the authentic message making process is held to be situated.

There it is submitted that authentic message making by an individual is not necessarily a subjectivist act of message making - it is neither ontological *bric* nor *brac*. It can be substantive, and where one has a sense of accessing the source, in what may be termed 'moments of authenticity' (Heidegger, 1962; Waterhouse, 1981) it is conceivable that the new media can actually facilitate such expression.

The substantive question is one of whether the thesis can make clear that such a sense of authenticity may have been apparent in the pre-CMC writing - and that is really what the discussion and appraisal of the selected texts in this chapter is all about. Yet it is also true as in the case of the Heidegger appraisal of his early work, as Richardson (1963:627) comments:

.. phenomenological means that he (Heidegger) is concerned only with the process by which beings are 'lit up', and reveal themselves as what they are for or to man .. the lighting process takes place in man .. a correlative identity such as this between disparate components in the unity of a single process has many parallels in the history of thought ..

He adds (1963:628-629) “. . . Heidegger then and now not the same but they are one belonging to each other in profound identity . . .”. In Heidegger's case there clearly is a sense of ‘waiting’ like for Weil (1973). He never got that sense of the ‘call’, but she did, and one must presume that led to her being labelled as mystic.

In tracing an author's communicational sense of development, there is the continuum whereby can almost ‘exhibit’ the various sayings as ‘showings’. In the context of this thesis this might be presumptuous but there are various texts which indicate a potential, and this appears to be consistent but never reaches an explicitness whereby one could say that there is evidence of manifesting authenticity.

Here it is implied that one through the pre-dialogic, the sense of authentic being, in his or her relationship with God develops that ‘pure gaze’ which then is no longer method but it is instanced as action. It is there that the ‘sayings show’. Therefore it may be posited that in the context of this thesis, authentic message making as accruing and associated with the individual, hinges on self-awareness, and eventually the more mature ethico-religious expression of insight which in this instance is concerned with the experience of the absolute truth. That is tantamount to what is meant by revelation.

CHAPTER 6

PREVENIENT MESSAGE MAKING IN SELF-GENERATED TEXTS

6.1 INTRODUCTION AND DISCUSSION

6.2 UNDERSTANDING ONESELF

6.3 ACCESSING AUTHENTICITY

6.4 EXPLORING THE PRE-INTERPERSONAL IN AN ACADEMIC LEARNING CONTEXT

6.5 PREVENIENCE IN A SOUTH AFRICAN CONTEXT OF ACADEMIC TEACHING

6.6 COMMUNICATION AND THE COMMUNICATIVE SELF

6.7 THEMATIC CONTENT MARKERS IN THE CONTEXT OF PRE-CMC SELF-GENERATED TEXTS

6.7.1 COMMUNICATION POLICY

6.7.2 ESTABLISHING AUTHENTICITY IN POLICY TEXTS

6.7.3 DIALOGUE AND DISCOURSE IN A SA CONTEXT

6.7.4 GLOBALIZATION CONCEPT

6.7.5 COMMUNICATION IN AN ORGANIZATIONAL SETTING

6.7.6 COMMUNICATION AS AN 'ELUSIVE NOTION'

6.7.7 THE EUROPEAN REVOLUTION

6.7.8 TV AND DEMOCRATIZATION

6.7.9 AN AFRICAN PERSPECTIVE

6.8 DISCUSSION

6.1 INTRODUCTION AND DISCUSSION

The teaching of communication studies has not been in a vacuum where there has been no recognition of the constraints implied when given to

articulate authentic communication generally. It is submitted that the thesis is validated in its communicational significance in the context of Van Schoor's interpretation (1986:196):

... communicology itself is a way, a way of being, in communication. Communicologist themselves often do not succeed especially those who tread the broad way ... Malcolm Muggeridge said that one can recognise a communicologist by his inability to communicate. ... the problem that many communicologists prefer to pontificate on how one ought to communicate and lack the basic curiosity to establish how one can really communicate. I am not now referring to ordinary, everyday ways of communicating, but to communicators who theorise about communication in their communication, and how they go about it. It must be remembered that on the narrow way of communicology one is not told that communication is this or that which must be learned by heart. On the narrow way, they are liable to ask you how you communicate and what your communication means. ... to you ... for this reason I should like to conclude with an analysis of my own aesthetic experience of an artist's work..

How then is the thesis to be grounded in the source notion unless one takes recourse to the already submitted quasi-existential perspective, and hence the conceptualization of Kierkegaard? The contexts for understanding the source and as associated with an existential sense of the 'self' appears to become more accessible when positing the pre-dialogic. Hardt (1972:178) and quoted by Van Schoor (1974) emphasises the lack of sufficient recognition in the social communicative context of the individual, with its technological developments and mass media.. Here the individual is viewed as a receiver, a recipient. The thesis throughout stresses the source, the communicator. Definitions in the 'body of knowledge' therefore of communication studies, whilst assuming the existence of the individual, are submitted not to give due consideration to the realization of authenticity. There is, however, the possibility of authenticity residing in such an individual, and hence the notion of 'doing it oneself'. This invokes in the thesis context the relevance of existential being. Van Schoor submits (1976:14-15) that it is the social circumstance in and for which communication takes place, that which embraces man's entire existence:

... because existence is the lived existence of each of us ... and communication is the process by means of which we find contact with the outside world and the way in

which each of us finds and expresses him or herself. Thus communication is the integrating factor of our existence. . .

Hardt (1972:178-197) explicates this further, and alerts one to the more profound question in the context of this study:

. . man is what he is in communication : his existence is defined by his ability to remain in communication, not only with others as a prerequisite to any participation in the social process, but also with himself as source of genuine feelings and appreciations of his environment. Plato said that the soul converses with itself, suggesting, perhaps, that man is involved in a continuous discourse with himself beyond the stages of verbalization or other, overt symbolic acts . .

Hardt asserts here that useful designations of types of social communication are insufficient for a description of communication as an existential condition of man. The perspective provided by Hardt, and contextualized in the academic teaching of communication in South Africa presents a valuable orientation for the current thesis.

It is here that there is relevant explication within the body of communication knowledge, and it concerns a grounded approach to communication in terms of the imputed existential dimension of communication. Van Schoor (1976) explains that like Kierkegaard fathoming the existential problems of 'our times'; one discovers the communication phenomenon not as a result of an academic decision, being a communicator prior to being a theorist. He asserts (1976:15) that this reduces to the key insight of the existential approach and that is existence before essence: which signifies that it is impossible to theorize about communication before having experienced it. Only the lived existence of man can and must be concentrated on only that which concerns man himself, the personal involvement of every individual, serves as a criterion of what is real and authentic.

Van Schoor (1976:16) interprets Kierkegaard that the existential viewpoint makes a twofold demand with regard to communication. Not only must we talk

communication in the way that we communicate, in the way that we experience communication, but the latter is also the condition for such an involvement and any discussion of it. Communication is the subject as well as the way in which we can reflect upon our subject. In this context Kierkegaard (in Van Schoor, 1976:16) is associated with the insight that the theory of existential communication is not limited to the description of an important human phenomenon. For the very reason that it is so typically human, communication is not ready made, but it is something that has to be sought after. Therefore it is a human action, which is always endangered - not because people will stop communicating, but because communication might deteriorate to such a degree that the individual will no longer be able to express him or herself by it.

It is within the above context that the individual as a being in communication, and accessing what has been referred to, namely the 'conversing with the soul' that the pre-dialogic becomes apparent. The authentic sense of such a monologue (Jansen, 1983) is what leads to the communicative expressive - that is the import of the thesis. The criticism voiced by Kierkegaard (1947, 265-267) and also in Van Schoor (1976:17) goes: "... to the bone of our existence". It is then held that existential communication can only be brought about through work and exertion. Weil (1973, 1974) might have preferred the notion of giving full attention to one's being, and thereby discover what authentic being is implied in such quality of attention.

In the context of this thesis, the existential perspective articulated above is an instance of grappling with finding expression of that which one is aware of. Ideally this succeeds when one can explain the universal by exception, hence the authentic individual, and implied is an orientation towards the ethical, and ultimately the religious. Once more the absolute is held to be the true context for the most authentic sense of source. This is what the 'inner dialogue' implies. The thesis also makes clear that there has to be a 'coming out of the self', and in so doing there is a going beyond of the psychological sense of

self-realization, and its associated ego identity and such sense of moral behaviour. But here the most fundamental insight is that such expression comes from the individual who having been constituted as a source excludes in the context of human and social communication any other sense of source. It is there that a nominal sense of reason is recognized as a *given* faculty of man.

In such a context Van Schoor (1976) views Mead's concept of 'self' as naïve, and quotes Hardt (1972) who asserts:

.. In such a naive existence I do what everyone else does, I believe what everyone else believes ... there the substance of communal life, the world and the thinking of people he belongs to .. these are not other things subject to inquiry and proof and confronting a particular individual self-awareness. . .

Thereby Hardt (1972) posits the '... everyday Being-in-the-world .. it is an anonymous 'they' who become the centre of man's concern ..' It is submitted that in our era of mass communications the conditions of naive and unauthentic sharing of experiences have been aggregated. Now is this also true for authentic message making via the CMC technology? Before clarifying this held significance of the thesis it is helpful to re-access Weil's understanding of the individual, the so-called 'kingpin'¹⁵ (Oosthuizen and Venter, 1997) of all communication. Weil asserts (1973:99) that at best

¹⁵ Oosthuizen and Venter (1997: 11) 'Mysticism', with its emphasis on the spiritual, perennial and somehow neutral nature of humanity, ostensibly relates more to contemporary transpersonal psychology and transpersonal communication. However, the spiritual aspects of communication, as represented in transpersonal communication are not incorporated in the constructs of the self and levels of consciousness in mainstream communication theory. Furthermore all the thoughts, ideas and concepts and constructs explored somehow attest to an underlying alliance between the self and different levels and states of consciousness. The significance of understanding the exact nature of consciousness, and the various levels and states of consciousness, lies in its association with the processes and dynamics of intrapersonal and transpersonal communication. It is believed that intrapersonal and transpersonal communication play crucial roles in the awareness, transformation and transcendence of consciousness. It is the self, the quiddance of all levels and forms of communication, that directs and revises awareness. The demystification of consciousness is a painstaking task since the concept is both complex and abstract. ..Sources of information about the concept, particularly as it relates to intrapersonal and transpersonal communication, are limited. Additionally, because of its historical association with mysticism, it is met with cynicism in academic circles and research is discouraged. It is only recently that attitudes towards the need to understand the phenomenon started to change . . ."

collectivity can only serve as 'food' for a certain number of human souls. Yet she will grant the worth of society, the 'social' (1973:99), "...there is the role of society in giving the individual access to language and culture ." The tensions implied by the individual versus a collective, be it communal or a social sense of being are clearly implied. These can be interpreted in the context of the articulation of message making. Who in a situation of crisis might be accessing the 'truth'? In Hooyberg (1992) there is a rough sketch of the communication dilemma which present itself in a thesis context, in other words not dealing with the material conditions pertaining the physical life itself.

Now what sense of communication is expressed in the so-called body of knowledge and which can constitute authentic being in communication? It is clear from the insights of those dealing with the impact and so-called effect of mass communication that it does make up the world, but it cannot (Hardt, 1972; Van Schoor, 1976) lead us to a better understanding of ourselves. Hence the context here of the self-concept, and what it means to come to understand the supposed self. In articulating absolute truth, Weil (1956; 1973; 1974) whilst grounding the essential notion of the individual and shifting it away from any sense of the arbitrary, invokes the authentic shift. Thus getting closer but not in the sense of convenience to the source itself. Thereby it is required that the 'I', the sense of the 'self' associated with the ego, and the awareness of the 'me' or the pursuit of self-realization, should identify with the universe, or else it is more suffering, and not being-in-Being, and thereby awaiting the 'Ruf' which Heidegger shows. In such a conception there are suggested authentic expressional instances, especially via CMC. But this has to start with the authentic sense of the 'self', and hence the pre-dialogic.

It is submitted that one specific orientation for this thesis when attempting a 'bridging' articulation between the religious and supernatural to the secular can be found within the existential phenomenological theory of human

communication. However, there is something to be gained by considering the meaning of the thesis in the context of the modern articulation of the 'self'.

Much of this sort of articulation has arisen in the context of the organization and group dynamics, typical of American institutional fabric. Increasingly it can be held that there are insights that help to ground the thesis in potential applications to the betterment of an individual experience in his or her communication. This then is associated with the psychological yet more organizational sense of being-active in the world. It is submitted that there is a meaningful context for the thesis in considering the institutionalization of the dynamic in which the individual is involved with others, not exclusively lodged in a mass communicative sense. It is here that one can invoke the modern technology based context of the workplace. Yet it is also there that a fundamental ethical notion of man may be asserted (Schuitema, 1998). The thesis suggests that when accessing the authentic individual there is to be sought a further grounding of understanding such an individual in a specific biographical context. This then is the task for the next chapter.

To summarise the above it can be asserted that in the context of a typology of communication theories there is an as yet unexplored scope for understanding the emphasis of the 'self' as associated with the communicator (Littlejohn, 1996). There it is submitted, is provided an update, and an essentialist interpretation of the associated concepts relating to the communicator. The thesis attempts in so many words, to employ Kierkegaard's indirect method of communication which profoundly manifests the ethico-religious discourse, as an agenda to pull together in the area of communication theory the various articulations of the individual as the key in all communication processes.

The more sensitive context of what the thesis attempts to explicate may be associated through what is termed 'integrative communication' (BECA, 1998)

whereby the 'self', the 'inner' are held to be the crux. More recently there is in a South African context (Oosthuizen and Venter, 1997) a 'discovery' of the sort of gap in communication 'theory' posited by the thesis. These arise from a humanistic perspective and do suggest the dimension of the transcendental (Heidegger, 1962; Richardson, 1963). Many examples abound, as in the case with the 'saints', and without relegating these to the previously mentioned category of the 'genius' type (Kierkegaard, 1962), it needs to be pointed out that there are personality and character issues which can all help to access the process of prevenient message making.

6.2 UNDERSTANDING ONESELF

What the thesis attempts to establish in terms of the received 'body of knowledge' is the specific sense of the communicator and his or her disposition in acts of human communication. Whereby is an authentic communicator constituted? Is it a pre-disposed type of personality? Why and how does such a quality come to reside in an individual? And who is such an individual, without invoking the so-called aura associated with 'self-actualizing' individuals (Maslow, 1954; 1968).

The attribute to use this sense of quality is per definition associated with the individual, and thereby invoking the notion 'I', who once removed from the overtly psychological connotations, brings one to the authentic 'self'. The identifiable sense of the 'self' is held to be manifest in the particular sense of message making, and though implying stylistic attributes, focuses on 'content'. How do such individuals gain insight into themselves, as potentially authentic message makers? Is it a matter of positing so-called 'creative' people? Or are such 'persons' given to access the spiritual meaning of the 'single one'? It is here that the exception understood as the individual is more readily accessible, and hence the 'leader' type (Mead, 1934) is invoked. But

the thesis asserts that the ethical notion of man implies that each and every individual can potentially access such a sense of 'leadership'. Hence the thesis cannot confirm the notion of leadership as a manifestation of the authentic individual in terms of class, status or race, or indeed gender.

The 'self concept' suggests (Weaver, 1996; Bernard, 1987; London, 1995) that one confronts a sense of personal identity, which derives from one's own unique experiences. The imputed intrapersonal sense of communication, posits individuals with dispositions of character (Bernard, 1987:201) such, 'that the primacy of individual and personal disposition is a necessary truth'. The latter asserts that a more substantive individualism is in question. Is this necessarily the case when understood in the context of the modern emerging media associated with CMC? It appears to be acceptable that the individual is at once authentic in his or her being, in so far there is an awareness, 'self-awareness' which comments on such a person's behaviour and implied here is 'moral' behavior. The question of 'understanding oneself' (Weaver, 1996) as an authentic being is at the heart of this thesis work. But this goes further than being mere correct or manifesting socially acceptable moral conduct. The broader thesis context of prevenient message making appears then as an exception rather than the rule.

In a more readily accessible social *cum* organizational or institutional setting such a sense of the 'self' can be accessed (London, 1995:257-258) as individuals who enact self-reflection, tend to relate to what is termed 'communication skill competencies'. In a career or 'job' setting, such individuals also manifest a sense of stylistic competencies, and tend to pursue goals that stretch their capabilities, seeking learning experiences, cope with ambiguity, and listen to others. It is submitted that the 'inner being' of such individuals, arguably more 'visible' in an organizational or institutional setting, indicates a 'moral' impulse of being. The other type might be the eccentrics, the 'prophets', and labeled mystics, but such individuals do not usually find their 'home' in such institutions. It is there that the thesis attempts to bridge

the ethical discourse which energizes the so-called 'inner' man, and attempts to relate to the 'outer'. There is implied the dilemma of misinterpreting the differing patterns associated with the 'inner and outer' sense of being. In a Christian context the ethical translates into pro-active morality as a necessary attempt by such an individual to bring the known, and realised imperfect nature of the 'self' in line with the will of God. (Midgley, in Singer, 1991:3).

This clearly implies having to 'go out of oneself' and provides a grounding for Weil's (1956; 1976) articulation and hence this might be called 'revelation'. Such a person, an individual who has pre-personal understanding, that person Weil (1956, 1976:95) asserts:

... is a limited being to whom it is not given to be the direct author of his own existence; but he would possess the human equivalent of that divine power if the material conditions that enables him to exist were exclusively the work of his mind directing the effort of his muscle ..

This, she adds, '... would be true liberty'. The thesis posits that such acknowledgement of not 'being the direct author', is at the center of the meaning of the communicator. However, the question remains, who is the communicator in such an 'absolute' sense?

6.3 ACCESSING AUTHENTICITY

To accept this limitation of not being the author oneself of the existence of one's being, is argued to be a necessary step towards beginning to understand the phenomenon that is man. Is this reflexive of the process of prevenient message making as drawn to the individual? Weil (1965:281) expresses it in the context of a quality of attention. It is there that the sense of authentic and the inauthentic can be more tangibly accessed for unless one gives attention to such notions, these will remain vague and will lack any

sense of specification. This is analogous to the reading, and interpretation of a text as Coetzee (1972, 1977) has described. It is there that both the phenomenological and hermeneutic present themselves as 'methods' which are conceived as an authentic sense of 'coming into being'. There then is a more limited and constrained sense of the self-awareness. That this eventually approximates ethical-religious discourse seems to be given (Kierkegaard, 1843; 1962). It is there that the 'self' both in the individual sense and also in its connection with the universe, the 'Absolute' come into view. There Heidegger's insight into authenticity, and Weil's awareness of 'waiting for God', authentically relates to the issue living in a true grasp of subjective time, meaning that the now is also eternity. It has to be recognised that in such a sense of 'self-awareness' there may well be the true meaning of 'self-actualization', rather than in the association of the latter as successful individuals in their time and place, i.e., 'successful' authors, achievers etc. Kierkegaard¹⁶ himself submitted to the anonymous in a paradoxical sense. He wrote as an individual, and staking all on the 'religious type of individual' asserting that it was not him, but the 'revealed' sense of being which allowed him to articulate such insights. It is there that Kierkegaard (1962:127) distinguishes between the 'Apostle' and 'genius'.

The former cannot be explained in terms of 'self-awareness' or any notion of the self concept over and beyond that it is given in a mysterious sense to some rather than others; the few rather than the many to head for 'saint hood'. The true context comes in focus when there is invoked an authentic sense of 'being'. There then is a readiness, a preparation and what has been termed *prevenience* and thereby coming to authenticity, and constituting the individual who in his/her communication articulates the universal.

¹⁶ As an autobiographical note, it is significant to recall that reading Kierkegaard in one's early years, and subsequent formal study of his work, has not resulted in a sense of *prevenient* message making. This rather came much later, validating K's notion of first existence, then communication. Yet the nature of the existence first had to reach a true state of calamity, and crisis, before any ethical expression became possible. Hence the 'method' is not merely a formula, there is implied a sense of '*kairos*' (Bulow, 1972)

6.4 THE PRE-INTERPERSONAL IN AN ACADEMIC LEARNING CONTEXT

It is implied that this study also articulates *how* such a sense of that which is termed prevenience comes about. It is in this chapter the particular aim to trace manifestations of prevenient message making, if any, which relate to the grounding of the pre-interpersonal context of the thesis. There is also a distinct South African context for this thesis, and here it can be submitted that the idea of the exploring the pre-personal arises from one's own experience. Thereby is not implied that there is a closed sense of articulation, but that which presents itself in the writing of the texts *prior* to the self-awareness motivates this thesis. It is in the context of South African academic teaching, and the furtherance of knowledge derived and passed on through a variety of interpretative processes, that the thesis finds a link, and arguably a focus on that which one has done oneself. Hence the communicational conception of such experiences can be traced back to one's learning and coming to self-awareness based on formal knowledge but which cannot be segregated from one's 'lived' sense of being-in-Being.

This then presents the task of briefly positing those concepts which give rise the process of prevenient message making, and thereby ground the thesis. It is in a personally felt sense of authenticity, and constituting oneself as a communicator that expression arises. Here too, it is a matter of acknowledgement of those who provide guidance, and eventual assist one to come to an awareness that has a bearing on the broader thesis context.

6.5 PREVENIENCE IN A SOUTH AFRICAN CONTEXT OF ACADEMIC TEACHING

The concept of the individual as communicator is not so much a matter of understanding in the context of the mass media, and associated technology but rather accessing the nature of man as such, i.e. man cannot not communicate (Hardt, 1972; Van Schoor, 1975). It is in the context of the initial work introduced in a South African context (Fourie, 1971; Blignaut 1971; Van Schoor, 1973) that a more holistic frame and implied conception of the human communication process is accessed. Here definitions of communication pertain in particular to those submitting the primacy of the human being as communicator and associated with the self. The notion of the individual in communication can be accessed like it has been done in the sense of the 'self-actualizing' individual (Maslow, 1954, 1968; Fourie, 1974) but it directs one at first to the need for information seeking.

There is hence a context in which message making, and the development of messages is not so much in terms of interpretative and possibly subjectivist content, but rather in the context of 'information'.

There the received knowledge is associated with the Lasswell approach, and also the Shannon and Weaver core model (Cherry, 1957). But it is submitted that it is in terms of the Lasswell notion that the idea of the 'who' (Lasswell, 1948; 1951; 1971) is firstly accessed in a policy perspective. The existential and phenomenological understanding of human communication is there not apparent, and the understanding and the articulation of the underlying ethico-religious discourse (Kierkegaard, 1970) is, as it were, dormant. It is on the basis of media and technology that the policy notion posits the well being of audiences, and hence the social and mass nature of communicational expression is accessed accordingly. But there is implied an equivalency with the well being of an individual (Lasswell, 1971).

There is thus clearly indicated that the thesis conception of the process of prevenient message making arises in the context of the *well-being of people*, recipients of mass communication messages, products, and generally the

assumed impact of such exposure to mass media activities. However, the Lasswell policy notion (Lasswell, 1951; Hooyberg, 1991) has from the outset been argued as 'giving hands and feet to morality'. Thus there may be traced some key values associated with whatever sense of morality is implied with mass media related messages. Lasswell (1971) focuses on a value agenda underlying the policy notion, and in particular posits as a key value, the value of rectitude, i.e. of respect. It is this value which may be understood to imply a 'low level' type of the prevenient process associated with media messages. Indeed in the context of this study (Hooyberg, 1996; Forbes, 1996 and 1997; Zetl, 1996; Greenacre, 1996) respect is implicit in the core of any subsequent prevenient and pre-personal state of awareness.

6.6 COMMUNICATION AND THE COMMUNICATIVE SELF

When articulating communicative insight, there is a sufficient case to be made that this is by and large 'received' knowledge with an arguably constrained sense of understanding. There is indicated a journey of some sorts, be it in the pilgrim metaphor, or the ages of man, or in terms of various levels of maturity. It is debatable whether when one is young and pre-disposed towards the influence of others; whether this in itself is constitutive of a sense of the individual in contrast with say a person who has known much despair, and suffering in his life time. There is perhaps a sense in which the young celebrate unconsciously a sense of immortal being. Such is the nature of youth, which the poets of old celebrated (Blake's *Songs of Innocence*, 1971). It is perhaps not amiss in the context of articulating authentic message making that arises in the individual as a source, to recognize again the sense of curiosity and wonder when young, and perhaps not be confused by the sayings, and doings of mankind. But this is increasingly rare. Finkelkraut (1988:127) in assessing the 'youth culture' in a modern sophisticated European context, points to the present 'generation conflict as also being a

conflict between the left and right hemisphere of the brain; the non-verbal recognition against the naming with words:

... the non-verbal part is victorious ... the videoclip has won over the discussion .. society has finally become adolescent, i.e. 'we are the world, we are the children' ...

As Finkelkraut (1988) concludes, the individual has been denied those faculties that would release him from the collective matrix, and where a 'thinking' life is replaced by a confrontation with extremists. It is posited in the context of this thesis, and attempting to trace the contours of how one comes to communicative expression on the basis of one's pre-interpersonal disposition, that there may well be manifestations of the constrained nature of the discourse implicit in the early self-generated texts. The key question is whether such manifestations can become more authentic, given the nature of the new medium, i.e. computer-mediated communication (Mersham, 1998). But before this question can be answered specifically in the context of the thesis, the 'self-generated' writings are submitted as text materials indicating latently or manifestly the more profound understanding of the communicative self as a *contemporary* in contradistinction to the *contingent*. (See Chapter 1.1-1.3).

6.7 THEMATIC CONTENT MARKERS: PRE-CMC SELF-GENERATED TEXTS (SEE APPENDIX A)

6.7.1 COMMUNICATION POLICY

In the interpretation of the policy writings of leading authors presented in a South African context of learning, there is an initial understanding of the core

conceptualization of communication. It is submitted that the well being of 'others' is a key concern, hence justifying the policy approach. It is in essence a relating to the issues of modern institutionalized practices that the policy notion is accessed. However, there are references, though not clear at first as to the genuine individual in such a context. Yet it can be submitted that in the sense of the current thesis, the understanding in such self-generated texts (Hooyberg, 1977; 1979) of authenticity and the self-constitution appears not be an essential issue

The context may be described as one whereby published work on communication policy is argued to be reflexive of basic insights received from a systematic study of this topic. This particular work (Hooyberg, 1977) deals with the concept of communication policy. It may be explained that the policy notion first introduced by Lasswell (1951), and worked out in various articulations, i.e. de Sola Pool (1974) has as its purpose a sense of grounded guidance to mass media messages. The thesis context is invoked by observing at first the personal as source (Hooyberg, 1977:2):

... the policy notion posits the why of communication in the sense of Lasswell's paradigm, i.e. who, says, what... The policy dimension of communication is a problematic one since it reflects a normative, i.e. value approach ...

Then in its conclusion (Hooyberg, 1977:59)¹⁷ :

... for study purposes you should carefully note my comments and in particular the questions I pose There is no prescribed text for this study guide, which therefore constitutes your primary source . . . ' . . which *values* you would like to represented in the messages distributed by the mass media – considering both presentation and content¹⁸ and the desired message and format dimensions are as follows : Television – news – eye-witness report by teenager and press – sport – question answer interview with this gymnast at the age of six (she was 14 at the time). . .

¹⁷ Specifically in the form of a table, students are asked to consider values and there follow my preferences, and asking students to do likewise but not to submit their answers.

¹⁸ To contextualize this extract 'In 1976 during the Olympic Games in Montreal, Canada, there was considerable focus on a young gymnast who obtained full scores in certain routines. The gymnast – Nadia Comaneci – is viewed here in terms of preferences.

The essence of the above extract in the context of the thesis consists of students selecting their own preference. Here it is argued that there is manifest, though obscure in the context of this study, a notion of authenticity. The students are *individually* asked to do their own 'thing', and by not having to give 'feedback' they are doing this for themselves. Importantly this is done simply as a *self-initiated* task, no supervision, and indeed no dominance in the communicational sense.

6.7.2 ESTABLISHING AUTHENTICITY IN POLICY TEXTS

The approach attempted in the *first* self-constituted text, i.e. communication policy (Study guide) is now taken further to establish whether or not a thesis-relevant sense of authenticity is manifest. In a subsequent text, the concluding remarks (Hooyberg, 1979:149) read:

... the medium, that is television, in the sense of its performances, has much to offer by way of constituting cultural forms, some of these possibly innovative . . . to the extent that visual literacy is not only desirable, but also necessary. It may be posited that neither a social conception of the policy paradigm for this medium (TV) nor a cultural conception will lead to more acceptable performances unless a communicational conception is also taken into account..much more research could be done on norms which would include rules and principles . . . as has been argued, communication norms ought to be a focal point for an adequate policy conception . . . and finally though it has been assumed for purposes of this dissertation , the acquisition of every-day knowledge through television broadcasting might not only be qualitatively researched but also empirically . . .An adequate conception of the policy dimension requires both a theory of society and a theory of knowledge. . . but as a beginning one might postulate that a theory of communication would be a pre-condition for this. And in this sense much of the work presently done in the context of communication policy is argued to be less than adequate. . .

In the above extract the tracing, the thesis of *prevenience* indicates that there is awareness, possibly authentic, in that a 'pre-condition' is postulated with respect to the policy notion. In positing the desirability of a 'theory of knowledge', and a 'theory of society' there clearly the author suggests a thus

understood inadequacy of the former. It suggests furthermore that an ensuing awareness, and appropriate understanding of 'well-being' underlying the communication policy articulation by Lasswell, and de Sola Pool in particular appears to assume a sufficient clarification of the individual in this.

In the context of this study, there is a potential for prevenient message making in that 'well-being' cannot really be related to the mass media per se unless this comments on messages which associate with the authentic being of individuals. Indeed the question is raised, 'what are communication norms'? Also what is implied by the 'acquisition of everyday knowledge' through the media? In interpreting such an assertion there is a lack of a clear sense of marking such content in the context of the prevenience thesis. Instead it may be intimated that the 'pre' in the above merely indicates a necessary phase in coming to appropriate understanding of 'well being', and in particular as it describes the individual. Is it a matter of material conditions? Or, and this is the implied question, is it a matter of appropriate messages, which could then be argued to constitute a pre-articulation of authentic message making as it is clarified in this study? What can be argued to manifest an authentic sense of prevenience is the personal encounter with de Sola Pool at MIT¹⁹, and during that meeting accepting 'unpublished papers', which *only* in 1996, and through the use of electronic mail, showed itself as instances of authentic message making. Here it is submitted, is a manifest instance of what preceded the eventual involvement in setting up a computer-based network at the University of Zululand (See also Lubout *et al*, 1994). The prevenient context for this thesis is argued to be sufficiently manifest in constituting the *contemporary* associated with the specific sense of the individual. In the event, it can be asserted that an application of the articulation of the policy notion in a South African context did not focus on the process of prevenience explicitly. Yet, following the meeting with de Sola Pool, and in a paper read at

¹⁹ Personal visit took place at the end of November, 1979, and the 'prevenient' meeting which lasted for a few hours in Ithiel de Sola Pool's office in the Sloan Management School's office, resulted in him giving me some of his 'unpublished papers'.

the Southern African conference of 'communication scientists' (Hooyberg, 1980) the sense of the prevenient is more apparent.

In the context of the authenticity of the communicator, a grounding instance of the 'self' can also be accessed when considering a 'policy' paper in the context of a power and control discourse which at the time dominated the media (Hooyberg, 1980). The articulation of key communication concepts in this paper consistently either assumed or bypassed any sense of the 'self', in that the individual as communicator required explication or suggesting that there could be identified a specific individual context.

It may be noted that at this conference in 1980 the author made acquaintance with the late Obed Kunene (then editor of *Ilanga*) ; and perhaps here is a sense of the prevenience, by suggesting a hint to my future academic post at the University of Zululand, which was realized in 1990. Considering the time span, i.e. the Kunene encounter in 1980, and ending up in Zululand in 1990, there is this decade of potential 'revelation', yet any such manifestation, it is submitted, only came about in 1996.

6.7.3 DIALOGUE AND DISCOURSE IN A SOUTH AFRICAN CONTEXT

In a published article (Hooyberg, 1982) concerning the South African political situation and raising questions about the desirability of discourse, a debate dealing with the conflictual realities arising from the political divisions in the South African context, there is indicated a confused understanding of moral discourse. This can be interpreted in one's own development of the 'self-concept', and in particular accessing awareness arising in the context of constituting oneself as an authentic message maker. Various key phrases may be offered here as to the understanding of the thematics underlying the social sense of the communication. It is in this context that there is a lack of

clarity, and arguably a distinct lack of understanding of the present thesis concerning the individual and the collective. Indeed there is also a tentative acceptance of the dialectic but removed from a particular ideological context, and only in so far as Habermas's articulation (in Hooyberg, 1982) seemed to be influential from his imputed standing as a 'thinker' and understanding the essence of human communication. His standing being acknowledged in particular in his writings on 'communicative reason' (Habermas, 1981). His sense of applying the 'dialectic' appeared to bypass extreme ideological orientation, and almost persuasively expressing and stating the case for the 'well being of people', and implied the 'collective'. Habermas's critique of post-industrial society, essentially in a developed 'nation' context, i.e. USA and Europe, questions the nature of such society, and the role of its mass media. It can now be submitted, given the thesis context that the articulation of modernity, and the technological, had probably little relevance to the South African situation. There in a sense, is submitted an unrealistic and idealistic striving towards expression of an ideal and democratic society. It is posited in terms of this thesis that it also concerns the bracketing out of the 'self', the 'individual' as the key communicator. The 'who is saying it' appears to be relativized in the context of the uses of modern media, in particular in a medium such television broadcasting.

.6.7.4 Globalization concept

In a review paper (Hooyberg, 1985) dealing with the notion of globalization there appears for the first time an association with specific individuals yet still in an organizational context. It concerns a focus on the then chairman of IBM, Thomas Watson Jnr. There, it is submitted, the sense of the individual as associated with authorship has been recognised, and the thesis of globalization contextualized but once more into the dialectically informed frame work of what is termed 'distorted communication' (Hooyberg, 1985; Habermas, 1981). It is there that the focus on distorted communication can be

drawn to 'who is doing this', and implied is an institutionalized sense of authentic communication. However, another latent sense of the convenience thesis is invoked in that the notion of globalization is informed by the increasing activities of the computer industry, i.e. IBM. The meaning of authenticity arising from the above remains unclear, opaque, and closed to the current thesis. It is conceivable that some of the assumptions associated with the standard conceptions, now extended to include ' networks spanning the globe', and 'technological dominance', as well as 'propaganda' are increasingly been questioned. The key phrasing of ' spinning a web around the globe' can be construed as an indicator of what now is a reality, i.e. world-wide web.

6.7.5 COMMUNICATION IN AN ORGANIZATIONAL SETTING

It is in a leading institutional context, that the idea of authentic and associated ethics is explored further (Hooyberg, 1985; Hooyberg & McNamara, 1986). But these perspectives simply served the purpose of orientation towards an 'information register', which could be accessed from a so-called 'managerial' base. This work developed further in the context of a policy formulation, and it is there that the authentic insight arising from communicational expression accesses more meaningfully the notion of 'source'. In this exploration, and manifest authentic insight based on qualitative work using methods of survey research²⁰, the source notion associated with that of the communicator is raised to a focal concern (Hooyberg, 1986). This survey work subsequently forms the basis for a distinct policy expression, and has given rise to an industry-specific policy formulation.²¹ But given the context of the current thesis, there is submitted an inauthentic, or perhaps unauthentic understanding, and expression of the idea of the communicator as a true

²⁰ The author initiated various opinion 'surveys' using a semi-structured interviewing technique across several mines in the South African gold mining industry.

²¹ This led in the period 1986-1987 to several key presentations, which are associated with written reports.

source since this conceptualized such a sense of primacy in an institutional setting. There is manifested evidence of insight, such as the authentic communicators being those who are in charge, or controlling the institution. As McLuhan (1971) suggests in a media context, it is the controllers who are the manipulators.

Specifically the issue in the context of conflict between industry management and unionized labour, concerns the confrontation between a mine manager as an individual in the face of a role assignment allotted to unionized workers; the latter of which is clearly an expression of the collective, the 'they'. The resultant articulation (Hooyberg, 1986; Schuitema, 1998) provides a specific communicational expression manifest in the notion of 'source credibility', and thereby associating the sense of source with a given individual. The resolution of this sense of credibility and its associated notions of authentic being finds fuller expression in the recorded case study of the work done in such an environment (Schuitema, 1992; 1998). Also in this period, there has been a key exposure to 'process consultation' (Schein, 1987), and in one residential course attendance having to deal with what is known as 'unknown areas' of the 'self', arising from the articulation of the so-called 'Johari window'²². This issue of defining 'self-concept' in a group/team context is not quite what the thesis attempts to clarify, nevertheless, the encounter with the 'unknown area', and 'not known to the self', may be interpreted as instances of 'prevenience'. The formal course material and the articulation of the 'self' is in the context of management, and humanistic philosophy (Berko et al, 1995: 47-52; Luft, 1984) and at best only approximates what this study tries to clarify.

6.7.6 COMMUNICATION AS AN 'ELUSIVE NOTION'

²² Developed in the context of management training, it focuses on distinct group and 'team' dynamics but in the context of this study the 'Johari window' offers access in a metaphorical sense to the 'true self'.

It is submitted that a manifest sense of the process of prevenient*message making, and hence invoking the notion of prevenience in the context of the pre-interpersonal, occurs when accessing the individual as communicator. In such cases it follows that there must have been instances of 'self awareness' and also a prevenient though arguably *latent* sense of authentic communication. This is held to be the case in a review paper following such a sense of development (Hooyberg, 1992). In this publication the issue of the communication phenomenon is argued to be an 'elusive notion' and finds thesis-relevant expression in addressing the issue of authentic discourse. It is not clear whether a sense of 'true and substantive authentic coming to expression' is evident. On analysis, the thesis associates with an ethical dimension but a less ambiguous sense of understanding the pre-interpersonal process is still absent. However, in this text, reference is made to the contribution of Simmel²³ and his prediction of informality in social relations for the remainder of this century. As is shown elsewhere in this study, Simmel is argued to be a key source, in particular for the discipline in its founding years, and exemplifies a true sense of authentic message making.

6.7.7 THE EUROPEAN REVOLUTION (SEE APPENDIX B)

This particular text (Hooyberg, 1989) manifests an obvious sense of authenticity, and furthermore indicates the thesis sense of prevenience in that the biographics invoked could clearly not have come about in another manner. The thematic content can be shown to have derived from the communication policy frame which the author articulated previously (Hooyberg, 1979; 1980). But where then is the specific sense of the thesis apparent? Is it a 'European' context or is it South African, the country

²³ George Simmel whose original work I read in 1981 – especially his approach, conceptualizing 'Soziologie als Methode', and what struck me then was his acknowledgement of only a select few authors, 'thinkers' such as Kant. I did not realize sufficiently that for Simmel it must have been clear that the authentic individual constitutes the true sense of source. By 'accessing himself' he contributed to grounding for what eventually became German sociology. Of course, and as the thesis makes clear George Simmel became the source for the Chicago School, and it can be asserted that there is a continuity to de Sola Pool via Lasswell, and Simmel.

facing at the time an all out 'race war'?

6.7.8 TV AND DEMOCRATIZATION

In a paper presented to an international conference, with the inclusion of visual material, instancing authentic 'footage' (Hooyberg, 1991; Hooyberg & Mersham, 1991) there is an increasing sense of the authentic in being oneself. So for example, the material itself constitutes documentary evidence of what the 'camera' captured, and in association with my own son, this type of communication is argued to be associated with basic criteria of authenticity. An unambiguous documentary context²⁴ is suggested. In the context of the thesis there is as yet not a sufficient grounding, or presenting the motivational impulses which have led to the thesis of authentic message making. It can be inferred that there (Hooyberg, 1991) is a template, a more prototypical manifestation of what it may mean to be authentic.

6.7.9 AN AFRICAN PERSPECTIVE

In sketching an African perspective to media (Hooyberg & Mersham, 1993) there is little specific evidence suggesting the current thesis, yet it is submitted that there is an opening up insofar 'openness' is asserted. For example (1993:30);

... it is necessary to reflect on the approach derived from Communication Science, which itself has struggled to clarify its purpose and mission. In general terms the discipline has come up with the concept openness as opposed to secretiveness... on the continent where freedom of expression is

²⁴ The argued context in the sense of authentic material through the activities of Nicholas Hooyberg, free-lancing for the BBC, and having had 'authentic' contact with Mandela. But of course this may give rise to the notion of authenticity as having 'been there', and merely invokes the 'factual' truth-value of the situation. There is however implied a further dimension of authentic in message making. This is where Heidegger and Weil in particular become relevant to the thesis. At the time all this was still 'concealed', to use the phenomenological phrasing.

gaining a steady following, the development of communication media has become an indicator of change, as is the case elsewhere in the world . . . communication is a process, and not just a design procedure based on facts about media operations . . . for too long mass communication in Africa has been perceived by many as a post-colonial overlay . . . it should rather be seen as a process during which information and quality content serve as catalysts for change...the concept of mass media carries within it values and ideas such as humanity, equality, rights, democracy, diversity and integration . . . although these concepts are increasingly understood and adopted by the new generations in Africa, they have limited exposure in more than 150 000 villages spread all over the continent . . .

In this text (1993:31) there is recognition of the source:

. . . by establishing the case for openness, one is stating the case for freedom .. in communication this most certainly implies examining ideas. from whatever source . . .

More substantive authentic message making in the context of the thesis is evident in the following extract (Hooyberg & Mersham, 1993:35):

. . . it is possible that concepts such as change and conflicts, and also communication, may need to be refashioned in the context of future study in Africa. There is a parallel with the introduction of sociological concepts to Africa which, according to Vilakazi (1990) have to be refashioned if they are to be helpful in understanding African society. Vilakazi argues that sociological enquiry into Africa has been couched in Western values and attitudes . . . as a result, Africans and African society have been denied self-understanding . . .

The thesis in its prevenient sense may be accessed by dealing with notions such as, 'denied self-understanding' and 'refashioning sociological concepts'. 'Here in particular, the concept of sociology in an African context implies an inadequate understanding of for instance Simmel, and his imperative that it is individuals that constitute society. There the current thesis, also in clarifying Simmel's concern with the individual, is argued to manifest traces in a specific prevenient sense. Simmel (1971) asserting as a matter of 'truth' that society consists of individuals, but in an African context this seems to be opaque, and defies access from such conceptual stance. This is more evident in the following (Hooyberg & Mersham, 1993:46):

communication. At best it can be asserted that latent content markers in those texts selected for the above discussion characterize the whole concept of prevenient message making.

There is in this section included for reference purposes a sample of self-generated texts covering the period 1977 to 1993 (See Appendices). The titles indicate themes and in the context of the thesis of prevenient message making there is indicated a process of validation in a methodological sense.

An overall characterization of the thematic contents suggests that although there is a sense of progression, and by implication a sense of prevenient message making, it is insufficient to state a thesis validation on the basis of selected texts. Is the thesis more accessible when using the newly emerging electronic medium, i.e. Internet and one of its applications, that of electronic mail? And if this is the case, how is this manifest in the context of this study? How can the medium hence help here to achieve greater clarity on one's presumed sense of authentic message making? Where in this entire process is the substantive thesis accessible?

As 'theory', what is it that is specifically and uniquely conceptualized? In the above instance of text content, there is now a sense in which the thesis of authentic message making comes to the fore. The 'coming out of the self' (Weil, 1974) is not yet apparent, and hence further tracings – and hence the journey continues. Could one now in 1996 derive from say the overview provided by Littlejohn (1996) an essential insight as to what authentically constitutes human communication? These are some of the questions that occupy the thesis context, and hence the requirement that *further texts* be examined. This is still in the 'spirit' of the communication phenomenon, conceived of by Van Schoor (1973; 1975; 1986) as the intersubjective performance of expression and interpretation. In the above context the

thematic content of the selected texts translates into a sense of the empirical, and there is evidently here a shift towards the articulation of the authenticity which ultimately has to arise from the individual as communicator.

In this chapter it is neither pretended nor claimed that the truth can be accessed generally but it is held that a sense of the truth-value as it arises from the authentic individual, can be shown. This then is the communication of 'messages' that at first do not readily indicate accessibility over and above the particular language expression. It is a matter of method to examine systematically what it is that is apparent in texts originating from an authentic source. But it seems clear that if a single individual were to constitute him or herself as the source in the Kierkegaardian sense, and also as manifested in the work of St Augustine, it invokes a sense of the absolute, which is indicative of the contemporary. But the ethical context presumes the connection with the religious type as is evident in Weil's work. In a secular sense, and within the discipline, *message making is the making of meaning*, and hence the interpretation of messages is a grounding of the 'knower' and the 'known'. The advent of an increasing realization of the individual, despite its disguise in the social and the communal, is submitted to be the key to sustaining the teaching of communication phenomena., including the many unclear issues now associated with the new media.

CHAPTER 7

THE DEVELOPMENT OF THE COMMUNICATIVE SELF IN THE CONTEXT OF COMPUTER-MEDIATED COMMUNICATION: MANIFESTATIONS OF THE CONTEMPORARY

7.1 INTRODUCTION

7.2 SELF-EXPRESSION AND AUTHENTIC MESSAGE

7.3 A HOMEPAGE ASSESSMENT IN THE CONTEXT OF PREVENIENCE

7.4 DISCUSSION OF CMC ASSOCIATED MESSAGE CONTENTS

7.5 COMPUTER MEDIATED COMMUNICATION AND THE DIALOGIC

7.6 DISCUSSION

7.1 INTRODUCTION

In submitting the thesis articulation as a process of prevenient message making by an individual in a pre-interpersonal and more specifically a pre-personal sense there is assumed ethical being, i.e. 'oneself'. Such a perspective requires further articulation of the 'self', and also 'identity'. The 'I' referring here to the 'self', is obviously a person. It is in this context that Lasswell (1951) values the 'democratic personality', as a person who is not given to a deviance associated with tyranny. But the 'I' in the context of the

thesis points essentially to an autobiographic articulation of the individual as a human being. It is here that the thesis opens an explication of what might be termed extreme subjectivism which neither phenomenology, or any other supposedly objective instrumental device such as language in its reasoning context, can adequately name. It is here that authentic being in a communicative sense suggests silence. It is the silence that is associated with 'listening', and it is also posited to be associated with giving one's full attention to that which at apparently cannot be named. It is at first beyond the limits of the faculty of reasoning, yet is a sense of awareness, sensitivity of being and and God (Steiner, 1978) for what else is signified in Heidegger's reference to 'being-in-Being'?

In uncovering this supposed absolute subjectivity, there is suggested a profound sense of ethical being, for it can be stated unequivocally, that 'I' am, not because I 'think', but 'I' am in that moment of authenticity where I experience myself, as a self-aware being. In essence there is the association with being an 'individual'.

Yet this is not positing a mere 'social' being for the substantive articulation concerns that which is perceived by the individual, and to the extent that such becomes communicable, there is a process of message making. It is in such a moment that one becomes aware of that which already is, and always has been, and a message is manifested in its true sense of genesis and that cannot be an arbitrary human manifestation of cleverness. The communicative self is constituted in message making on the basis of this pre-existing message (Michell, 1998). This articulation arises from a revealing of the purpose of human communication in its more substantive sense, and brings to the fore what has been termed (Hooyberg, 1996) three loyalties associated with the core of communication, namely listening, being a messenger, and being a message maker. The first one is posited to be in the context of both the secular and the transcendental; the second one is

manifested in the articulation of existing message content, and is concurrent with what Kierkegaard (1962) terms the 'apostle'. The third loyalty concerns message making on the basis of a sense of revelation, and hence uncovering of the truth which has been the province of the genius and the apostle type of individual. The thesis, however, submits that in all three instances there is the process of prevenience. Hence there is implied not the casual or informal type of communication associated with one's sense of social being, nor an arbitrary instance of 'self-talk'. It is there that the basis of the 'communicative self' (Michell, 1998), and hence the potential for 'coming out of oneself' (Weil, 1956; 1976) is constituted. This is argued to be so because listening in its most profound sense demand one's fullest attention not to one's own verbalizations, be this in the context of 'inner communication' (BECA, 1997, 1998), or 'thinking' in that one is supposedly aware of such 'action'. It is in the sphere of being prepared for a sensitization pre-disposing the individual toward grasping a sense of what is secularly called meaning, and in a unambiguous theocentric context, preparing one for confronting 'revelation'. For example when imagining that one is resident on a star in the milky way, and peering towards planet earth, what does one see? Possibly billions of humans on its surface, and appearing as microbes? What then might be the sense of viewing humanity in such a context? Where then is the sense of the 'self'? How might one access the 'communicative self'? Or in the same context how can one determine meaning through cyberspace? Is it floating, is it invisible, or is it all transcendental? There it is posited exists a non-physical sense of 'I' associated with the self, and in terms of the 'communicative self', message making proceeds on the basis of that which has gone before.

The process is held to be on the basis of a prevenient sense of coming to the self, as a processual unfolding, whereby eventually there is a 'coming out of the self'. This implies at first a certain sense of withdrawal from the 'social' whereby one is too aware of the others, and also how 'their' perceptions

influence one to assume a given social identity. It is that instance where the 'I' is retrieved from the 'they', and thereby making manifest the true self.

There is as a counter to the proposed thesis, various explanations based on reason which can inform one as to the conception of the self. However, in positing the coming to what is termed 'communicational self', and thereby grounding a sense of authenticity, there is implied the equivalence of message maker, or as mere messenger. The other category thus used for articulating those who have something to say concerning the transcendental experience by which it is claimed to have received a sense of content, and possibly meaning from the transcendental, centers around the term 'mystic'. In the literature argued to be relevant to this thesis, these are essentially understood as individuals who in their life time receive what is termed 'revelations'. In a more literary sense the term 'inspiration' and its degrees like 'highly inspired' is often employed to refer to such a sense of revelation. The key point in opening up this chapter discussion is to establish how such a sense of 'mystical' and 'revealed' communication is made manifest in the broader context of computer-mediated communication.

It is proposed that one does so by example. Hence in this chapter there are included selected texts (See Appendix C) which have been either partly or wholly created, conceived, written, or in essence express experiences which relate to such a moment of authenticity. Now it is granted, and conceded that the writing or design of such messages is ultimately a practical matter, manifesting immanence and which, from a communication perspective imply two essential dimensions. These are the aesthetical and the ethical arising from the thesis context. It is here that the thesis is manifest in concrete and tangible terms inside of the process and practice of CMC applications. The specific context for such a claim arises from having participated, and drawn into the actual writing of a document providing the basis for computer-based

connectivity. The design of the local network, connected to the global network is set out in a key document, termed the UZ strategy document (Lubout and Hooyberg, 1993) and is within the context of typical design parameters applying to an educational institution

7.2 SELF-EXPRESSION AND AUTHENTIC MESSAGE MAKING

CMC theorizing (December 1996) has been in vogue for some time, and the essence suggests that one can share one's messages with anyone, anytime, anywhere, provided of course the 'others', and the 'selves' are connected. The cyberspace metaphor itself has drawn continuous attention from scholarship in communication, and related disciplines and here individuals such as John December (1996), and Howard Rheingold (1993, 1995) may be mentioned. The thesis does not address 'self-constituted' perspectives in any specific sense. Mersham (1998) in his characterization of electronic mail (See chapter 1.4) notes the levelling concerning social class and status, and implied is the potential for a true process of 'self-actualization' in the context of the making of meaning. Such potential is specifically accessible in the context of electronic mail and the fact of conducting 'one-to-one' conversations (Cunningham, 1998) with significant others (Zettl, 1990 & 1999). There is furthermore implied that the transient nature of electronic communication as manifested in the Internet and the e-mail application in particular, has to be understood as a technology teaching all of 'us' the authenticity of immanence; the 'here-and-now'. It is conceivable that the new computer-mediated media are in a metaphysical sense there to confront human beings with their authentic sense of individualism. But the substantive insight of McLuhan (1971:104) concerning new technologies and media is essentially that technology cannot itself add on to what we already are. The thesis makes clear that in the CMC context there is the task of confronting the sense of 'self' such that one becomes aware of one's own, individual

uniqueness. Whether this leads to authentic message making for each and every one is beyond this study, but it does invite a most authentic contemplation of the world one lives in, and indeed why one is here? There is implied in the context of computer-mediated communication a profound sense of access to oneself and others.

The thesis itself assumes a familiarity with the technology and its rapid developments but precludes a technical summary along these lines. The focus is on message making, and it is perhaps in the context of 'home pages' that a sense of design concerning graphics needs further discussion (Zettl, 1990). His approach (1990, 1999) orientates this thesis towards expressing significance. An authentic application of his articulation in the context of computer-mediated communication is demonstrated in the following section, which serves the purpose of 'showing' the convenient sense of connectedness through 'cyberspace'.

7.4 A HOME PAGE ASSESSMENT IN THE CONTEXT OF PREVENIENCE²⁵

In the context of this dissertation, Zettl's²⁶ approach can be demonstrated by accessing an analysis of what is involved in constructing such a 'homepage' (Kruger, 1996). What is being demonstrated here is a manifestation of self-initiated, and submitted to be a particular revealing instance of authenticity. It is an instance of a message making activity of a person who is constituting herself as a 'communicative self'. A specific context for articulating the issue of a 'homepage' arises from the teaching of Zettl's Applied Media Aesthetics (1990) in a local context. Hence the essence of the message making in the aesthetic sense derives from this approach. For example, Zettl (1990) holds:

²⁵ The 'HomePage' – Department of Communication Science University of Zululand.

²⁶ In the 'flow' of e-mail messaging between Prof. Zettl, and myself, he challenged me to the task of creating a so-called homepage. This page was finally put on to the World-Wide Web on 12 July, 1996, and has as its primary contact a representation of the dialogue idea; between a man and a woman.

...we need to acquire the knowledge and skill to select and apply those aesthetic elements that help us to translate significant ideas into significant messages . . if we don't, such ideas are mere dreams. . .

In the context of this study, it submitted that this rather creative and most authentic expression of the experience that preceded it, associates with the autobiographical 'lived' presence of people, individuals to be precise. To illustrate the sense of prevenient message making specifically, the broader developmental issue associated with the emerging new South Africa as a whole is invoked; as Kruger (1996) asserts:

... Departments of Communication Science throughout South Africa are in a unique position in that they occupy themselves with the teaching of first world media competency in a third world, developing environment. Perhaps the most crucial element in this task is to teach a sense of individual expression. It is only through the development of this sense of individual expression that South Africans generally, and communication scientists in particular will be able to encourage the development of an environment of participatory, two-way communication. And it is only through the encouragement of participatory two-way communication that we will be able to satisfy the needs of previously disadvantaged communities and prevent the abuses inherent in authoritative system of government. Thus it is clear that the expression of significant individual messages is a matter of some importance . . .

In articulating the thesis relevant issue of individual expression, the particular task is to find an ethical application in the context of the World-Wide Web.

This new medium makes it possible for individuals to produce and disseminate a message that carries that sense of individual expression.

Kruger²⁷ explains how Zettl's applied media aesthetics for the design and construction of the 'home page' is translated into an action format:

... A case can be made for regarding the successive pages of the home page as a series of shots (1st shot=UZ homepage . . 4th shot=Department of Communication home page. It is clear that in the context of this series of 'shots', the deductive approach is working, i.e the viewer moves from the general to the particular. The question is really whether it is ever possible for the WWW to work inductively. This relates to the issue of clarification versus intensification.. . . The purpose of putting

²⁷ Cf. Kruger (1996). As a senior student in the Department of Communication Science at the University of Zululand, and also a colleague providing expert guidance to student publication activities, she collaborated in the task of creating a homepage, the specific rationale, she explains in an unpublished script.

up a web page is two-fold, firstly to create a presence, and secondly to provide information. And it is this provision of information (clarification) which requires, in the context of the WWW, that home page sequences, work deductively rather than inductively . . . but if WWW pages were only about clarification (in the sense of information, in the sense of creating a sense of space as opposed to presence) there would be no possibility for individual expression, no possibility for truly creating a unique presence. The fact of the matter is that, despite the limitations of the WWW aesthetics, web pages are also about intensification. This is achieved in a number of ways, but particularly by the use of unique, graphic elements. . .

What is significant in the thesis context, is the insight that creating a sense of presence on the World-Wide Web is not to be achieved through information since presence implies a communicational instance of intensification (Zettl, 1990). This is a 'correct' reading in that *presence* cannot genuinely be manifested through a 'home page' unless there is an application of the 'inductive method'. The inductive method is the underlying method of applied media aesthetics, and beyond the technical sense of method, there is proposed access to how an individual feels about the world he or she wants to feel. Zettl (1998:11) explains:

. . . . the method of presenting applied media aesthetics is an inductive one based on the theories and practices developed by the Russian painter and teacher Wassily Kandinsky. For Kandinsky abstraction did not mean reducing a realistic scene down to its essential formal elements. Rather it meant an inductive process of building a scene by combining the 'graphic elements . . . following his (Kandinsky) approach he was not limited by what was there in the world around him; instead he could extend his vision to what he felt that ought to be there – the construction of a *new world* . . . ' (My italics)

The thesis context may be accessed in terms of constituting oneself as a 'communicative self', and the question arises whether convenient message making is not precisely implied both as method and also as content, or meaning. After all whose 'New World' is implied?

7.5 DISCUSSION OF CMC-ASSOCIATED MESSAGE CONTENTS

What is it that the 'presence' of such a home page (1st shot) may achieve? Accepting that 'graphics' appear to bridge the gulf between 'information' and 'meaning', the focus returns to aesthetics but all the while implying Kierkegaard's method of indirect communication. Meaning is not the 'province' of only one of our senses (Wilenz, 1967) and there is on the horizon the more holistic conception of man. Creative people, in particular those who are inspired to create new forms of expression, the artists as true crafts persons are associated with a specific sense of constituting themselves as individuals. It is here that the less secular sense of inspiration may be drawn into this discussion. Weber (1945) refers to the person who when he or she comes out of themselves, are inspired and then gives expression to that which the means for have been pre-ordained. Such an understanding asserts the notion prevenience, and when developed further may constitute an approximate sense of prevenient message making.

7.6 COMPUTER-MEDIATED COMMUNICATION AND THE DIALOGIC

For a more in depth discussion of new technologies in the context of CMC, it is argued to suffice to state that the potential of having 'discussions' with respondents whom one has never met or seen, presents a clear context for communicating with 'others'. Yet the thesis limits its articulation to firstly the 'self', and the associated process of message making, and secondly, considers the authentic sense of interacting with 'significant others'. It is however in the pre-personal context of the communication process that the selected text materials are argued to indicate the further manifestations of that which has been named 'prevenient'.

In terms of accepted communicational conceptions of message making there is presented hence two 'levels' (Van Schoor, 1986) essentially understood in terms of media aesthetics and hence the potential of constituting forms, new

forms. Expressive forms, those which can attract attention as is the case within the established and newer media; and yet ethical communication is implied. This is tantamount to asserting that in the access to expressive forms, the 'lie' can only be told against the background of the truth. Using the figure/ground (Zettl, 1990) and similar perceptual limits and orientations but contextualized in this study, the meaning of light and dark posits authentic attention-based commonality (Lasswell, 1971). Lasswell (in Schramm, 1971) infers the aggregation of attention by people to such a sense of commonality on the basis of the act of communication. There is indicated a presupposition that translates in the context of the thesis as having constituted oneself as a *person* and then the meaning of 'persons-in-community' may be asserted to be truly authentic. Such is the nature of a community whose members can be alone, and engage in solitary discourse yet also, because of having achieved a sense of the *communicative self* share in the commonality of being. In this instance there is an invocation of a communal sharing.

The CMC context implies a concern, and articulation of forms as such (Zettl, 1998), whilst the ethical in its pre-personal sense suggests the 'expressive of the ethical which is within (him) self' (Van Schoor, 1986:93). In accepting, and grounding Kierkegaard's 'theory of communication' in the centre of existential communication, Van Schoor (1976, 1986) presumes a generalized application of conceptualizations arising from such a stance. In this thesis it is submitted that there is a legitimization of the aesthetical and ethical in the broader area of communication studies. This can be validated in various ways but essentially it proceeds by an examination of those texts expressing the experience of a sense of revelation.

It is implied therefore that at all times such expression cannot be at first social, and it is therefore assumed that Kierkegaardian conceptions accrue to those who constitute themselves as approximating 'communicative selves' yet there remains ambiguity about their orientation towards that which is *contingent*. Thereby is implied confusion about the nature of ethical discourse in which

there is in the context of the *contingent*, an assumption that one can articulate this on the basis of merely being an individual. The argument being that according to Kierkegaard (in Van Schoor, 1986) distinguishing between the aesthetic and the ethical, there must be in a *prevenient* sense, that which gives rise to aesthetic expression.

Considering therefore 'contemporary' articulations of the 'self' and 'self-awareness' in the context of computer-mediated communication, the thesis attempts to clarify the essence of an ethical sense of communication that is 'within'. In the study, there is a presumption that *prevenient* message making is not mere 'logic', nor 'impulse', it is and has to be understood as a sense of 'revelation'. What Weber (1945) calls 'spiritual awakening' is more appropriate. It is instructive to contextualize Kierkegaard at this point in that 'reason cannot bring one to faith'.

The question is increasingly one of articulating a sense of 'self' discovery, and hence a presumed sense of 'authentic self expression' in the context of computer-mediated communication. Prior to interacting with the Internet, it can be shown that though there is a process of some awareness towards expression that is submitted to be relevant towards the clarification of the thesis, it is as yet not clear. However, in the various messages there is an articulation of the self, and grounding expression in terms of biographics. This is appropriate to the more phenomenological conception of human communication. But as stated before this merely lifts out communication instances with others.

In positing the *prevenience* thesis as unfolding in the context of the self-generated publications (See Chapter 6) it can be shown that in the case of the San Francisco world conference on 'TV's role in the Democratization of Nations: South Africa' (Hooyberg and Merham, 1991) the 'icon' concerns

Nelson Mandela. The fact is that he himself was the focus; and the case for a proper sense of the 'self' is stated. The associated significance of 'democratization' needs to be drawn to what Huizinga (1945) made clear then, namely that democracy implies a mere secular instance of authority. Did the media 'make' Mandela? Of course not – if anything he engaged in constituting himself as a *person*. It is a sense of an awareness of himself as the first person singular.

Insofar a new electronic medium such as television indicates global communication which is held to be characteristic of the new computer-based connectivity, there is implied a sense of the communicational. This concerns 'self discovery', and more particularly individual 'self-expression'.

Specific instances of pre- and post electronically mediated communication in an African environment, accessed within this study and its proposed thesis of prevenience, may be traced in the examples arising from the subscription to a new global network, the so-called 'Slavery List' (See Appendix C - Forbes, 1995;1996;1997 ,and Mintz, 1995;1996). This particular electronically mediated conversation resulted in messaging which in turn has given rise to the thesis conception. So for example the parallel discussion, clearly manifesting a sense of 'coming out of the self', and hence in the context of the interpersonal, but all the while motivated, and 'inspired' by the process of prevenient message making. There it is instructive to deal with another instance of the so-called 'coincidental' whereby through a particular session on the Internet, participating in an 'on-line' discussion forum on multiculturalism, one meets or connects up with a stranger (Forbes, 1995).

The interpretation in the thesis context is along the lines of a not untypical 'cyberspace' encounter. Here it concerns the early stages of the UZ network, and the possibility of the server becoming dysfunctional because of an overload of transmitted messages. In the process of taking part, a sort of a 'mayday' call received the response from a participant in the USA, which

subsequently led to the 'inspired' (Hooyberg, 1996) expression of experiences.

The prevenient sense of message making presents itself there where one can connect up previous and current strains of one's awareness, and there is implied an authentic narrative. In this particular case it meant linking up with Yale University. Now in a communication studies context, with the focus on the initial work done by Harold Laswell (A seminal figure in the establishment of the discipline), it may be noted that he eventually left Chicago and took up a position in law at Yale University.

The case of sufficiently clarifying the prevenient thesis may be understood as follows:

In the process of e-mail messaging between myself and my 'chance' respondent at Yale, the latter mentioned that he had known Ithiel de Sola Pool in subsequent message making. It is there that 'self discovery' is instanced, for on the basis of the email conversation, two *unpublished* papers were 'discovered', which in turn presented a context for an academic paper at an International Conference on Intercultural Communication (Hooyberg & Burger, 1996)..

The significance of being able to constitute oneself as a 'communicative self', and thereby as authentic message maker may make clear the prevailing sense of prevenient.. In discovering de Sola Pools's papers, the correspondent used the term 'serendipity'. Serendipity in the secular sense refers to (Fowler *et al*, 1958), ". . . the faculty of making happy and unexpected discoveries by accidents". The term itself is drawn from a 'fairy tale', and takes one into another sense of discourse. Yet in this study, it is submitted that prevenience characterizing the process precludes so-called 'accidents'. This then asserts the true and authentic meaning of prevenience. It can be further explained in the context of the thesis that *prevenience implies a consistent,*

continuous sense of preparation towards the kind of message making which is argued to prevail in one's pre-personal disposition. It is a matter of clarification that the notion 'authenticity' indicates the finding, the 'retrieval' of the individual, the true 'I' from the 'they', hence the awareness of coincidences in terms of prevenience has a grounded and a specific 'spiritual' meaning.

The thesis of prevenient message making in its pre-personal context asserts that when it comes to constituting the 'self' as a 'communicative self', there has to be a presence, a manifestation of prevenience. How is this to be understood in the interaction with the Internet, in the case where the individual accesses the Internet with a view to message making? One cannot extract oneself from the nature of our current technical civilization, and it is therefore prudent to suggest how the basic issue of coming to a 'communicational sense of message making' can be sufficiently clarified.

It is in the context of this study relevant to posit the requirements of that which is not unauthentic, and here in the face of the instantaneous nature of the new technology with its 24-hr or round the clock 'contingencies', suggest a shift both in form and content. How? It relates back to previous argumentation whereby television is might be considered obsolete and there exist a coherent sense in which such arguments are applicable in the inverse to the 'Net. The essential argument is that television as a medium (but here understood as a mass medium) helps expropriate knowledge by making one doubt one's own experience (Hooyberg, 1980). Indeed it is there that the the issue of the narrative arising from the 'self' comes into view, i.e one's 'own story'. There at least is indicated a nominalist notion of what it means to be a 'communicative self', even though the narrative is simple. The CMC applications whilst undoubtedly facilitating and giving rise to a new sense of community in a global setting, also makes it possible to articulate one's own authentic experiences. It may be a question of skill, and practice to come to such expression. The critical issue is that there is the reality of the unauthentic

(Simmel, 1971) in that one is given to express the instantaneous, that which one sees now.

The point here in the context of the thesis articulation is that one would anyway correspond, using say e-mail as equivalent to 'letter writing' with 'others'. Are such others 'communicative selves'? It is here that the contradistinction between the *contingent* and the *contemporary* takes on a specific meaning. As previously tendered, there needs to be made a clear distinction between the individual, as authentic being, and those who count as members of any given society, and merely constitute themselves as members of such societies. In an obvious sense they are 'individuals' yet the 'communicational self' presents the task of shifting individuals from that which is 'contingent', and claiming a self-constituted authority beyond the limit indicated in chapter 1 (See Chapter 1.2 and 1.3).

It is submitted that the issue of content in the sense of message making or 'making meaning' is at the root of the prevenience thesis. It is in this context that one cannot avoid an ethical sense of discourse. It is there that one either represents the 'truth', or submits to the 'lie'. What is meant here are essentially ubiquitous articulations of issues, more or less captured by variations of 'I mean what I say, and I say what I mean', and thus manifesting a sense of authentic communication (Mersham, 1992). The thesis raises the question whether such aphorisms can help to truly guide one as to what substantively takes place in the pre-personal articulation. It is a hermeneutic essence that 'meaning' is constituted in that moment one accesses a text (Van Schoor, 1986) by utterance or simply coming to expression. To understand what it is one wants to say, is often a laborious process for it is not each individual's station of life to come to expression of that which would constitute an instance of prevenient message making.

True expression, and one can quote the poets here, is not something that is just presented; it requires articulation. There is thus submitted here a distinction between the more substantive sense of prevenient message making and that which appears at first to be 'full of words', yet says little. Pascal in his Provincial Letters is cited as having re-written some letters up to 13 times (Verhoeven, 1964). This then presents a definite context for Internet expression, where the 'time machine' is like the TV production line, it simply rolls on, and on. No wonder therefore that the shift from message making to information production is so apparent. To punch out the 'numbers', the 24-hr-a-day 'stock exchanges', the seemingly non-stop flow of information updates which now also appear to present a context for accessing 'homepages', is a modern phenomenon. From a communication science perspective this may be understood to be associated with the rise and the manifestations of the news media., i.e. 'what is new'? The dimension of what is properly understood by *contingent* is indicated here.

7.7 DISCUSSION

To what extent are texts referred to, and listed as CMC type 'self generated texts' communicational performances? In other words what is it that is substantively expressed, and can these be accessed for further 'meaning'? It is there that communication norms, with attendant criteria of accessibility, and interpretation (Hooyberg, 1979, Van Schoor, 1986) require further clarification. It is argued that each of those texts generated in the context of CMC indicate a manifest sense of prevenience, and hence validates the thesis in this context. For example, the 'Hope' writings which manifest the expression of experience which itself has the attribute of prevenience, deal in essence with the articulation of 'respect', albeit in an African context. Now consider how such message making provides yet another basis for experience, and furthermore expression.

For example, Forbes (1996) writes:

... you will be interested, and I hope gratified, by the invitation I have just received to speak to American Muslims.. as guest of Imam Warith D.Mohammed, their leader, whom I brought to Yale. The occasion will be Black History Month, and they would like me to speak about the topic of African Americans in history. A cornerstone of my remarks will be your insight about the role of Africa in educating the world in the meaning and importance of respect . . along those lines, I would respectfully invite you to take a look at Uncle Tom's Cabin, which read through the lens of your insight, is quite illuminating. . . .

In the above text, is expressed an example of 'the expression of experience', and yet more. It points to what the thesis submits to be the very process of prevenience. For example the question of how one comes to articulate the issue of respect, and in the context of 'hope' what is its meaning thus? In the context of the thesis and associated with the concept prevenience is the term 'hope' whereby the latter presumes a belief if not 'faith' in the context of despair that there exists some sense of improvement. Such 'improvement' in the context of authentic message making is arguably to be found in the metaphysical realm, unless there is an extreme sense of subjectivity whereby the true transcendental is posited as Weil (1974) makes clear.

The thesis submits that the new medium, i.e the newly emerging medium of the Internet, and CMC-related applications make in principle possible to access such a sense of individuality, and shift away from the 'anonymous'. It is asserted that it is in the 'self' constitution, and though constrained by its technological limitations in terms of text, and perhaps in terms of sight and sound, i.e. interactive video, that at least an increasing sense of expression can be sought via this medium. Such expression is dependent on the attainment of authentic selfhood, and thereby a sufficient 'self' or 'I' awareness. This then permits the constitution of the 'communicative self', who, having come to such authenticity, can now articulate that which is conceived of in a prevenient sense. However, it is only manifested, and

thereby manifesting the true individual, when such a person achieves the 'coming out of the self'. This is the basis on which Weil (1978; 1974) asserts her experience of the absolute truth. It is through her transposing approach that she can claim this. The meaning of this thesis suggests that this is constitutive of the *contemporary* and the 'communicative self'.

This line of 'reasoning', and using an interpretative approach, leads one to consider alternatives in human communicational expression. There it is submitted (Hooyberg, 1996) that the ethical dimension of human communication is one of 'listening'; 'having something to say'; and be a 'messenger'. In all three instances there is a commitment, a manifest sense of becoming a 'communicative self'. For example, in such a context listening may mean that one grasps Lasswells 'messaging' (1966), in the universalizing civilization of tomorrow, taking samples of communication at strategic spots will, when properly harnessed in an inclusive man-machine network, keep signs and meanings in very close harmony with each other. Or if not, the discrepancies will reflect the vagaries of policy rather than the dimness of incapacity'. When applied in the thesis context to the new emerging technologies associated with CMC, there appears a significant issue, namely the requirement to 'keep signs and meanings in close harmony with each other'. Yet 'harmony', a sense of consonance, is neither closer to the truth, nor invokes the thesis meaning of message making unless it is drawn to the *contemporary*. It may be inferred that the implied communication policy notion can only address the social and communal contexts of human communication. The cyberspace metaphor and its undoubtedly potential for a sense of 'free expression' lend itself to a search for the *veritas transcendentalis*.

There it is conceivable that one more clearly than hitherto, articulates such an aspect of the transcendental invoked with the positing of the thesis. There are other more grounded dimensions of human communication which inevitably imply a return to the 'self', and hence one can continue along the line of the

'listening' predisposition, the 'message making propensity', and the 'messenger' activities. It may also be inferred that in the context of such distinctions the thesis allows applications. This is argued to be ethical in the sense in which the communicative self would not articulate the arbitrary, and the relative, but be associated with 'truth' speaking. Hence listening implies discernment, whilst that of message making, prevenience. The 'messenger' calls into view Kierkegaard's explanation of the 'apostle' as distinct from the 'genius'. But it should be clear that in all cases there is the sense of grace.

In the process of prevenient message making, the sense of 'revelation' which one may interpret as a dialogue, though in communicational terms it appears to posit listening rather than speaking, there is implied the struggle, the sheer effort of making known such meaning. It is the new media whilst challenging one to acquire new skills, and be in a continuous 'learning curve', which suggest the primacy of message making. Yet this is not apparent from the dominant information overlay. Of course the informational denotes the unauthentic, the 'now' (Simmel, 1971), and literally the instantaneous nature of exchange. The question that arises in the thesis perspective is whether the new medium may facilitate the realization of authenticity within those who partake.

What then is required to draw attention to the possibilities of the new media arising in the context of that which *contingent*, and come to an lived understanding of the profound sense of grace that comes with true message making?

It is submitted, that the new medium, and in particular those CMC applications which make it imperative that the individual is challenged to become the 'communicative self', continues to give rise to the mirror effect. To invoke a description: it is the single person sitting in front of the screen, and tapping away at the keyboard, and who may yet come to realise that his or her message making whilst intentionally directed at the 'other' is perhaps meant to

remind the person of the basic question of 'who am I?', and perhaps end by asking the associated questions of 'who made me?' , and as an ultimate probe into the mystery, 'what is mine?' These are questions which raises one's sense of one's most authentic source for 'being', and again the inspirational presents itself. It surely is no coincidence that in the dealing with the breaking of time and space through this pervasive global connectivity that one is brought to St Augustin's (Versfeld,1972) articulation of precisely those questions. For 'who am I?' and 'who made me?' and , 'what is mine?' are questions which re-direct one's attention to how it is that the individual comes to constitute him or herself as a 'communicative being'. Albeit in loose context, one of the 'theorists' in communication studies, Raymond Williams (1966:11) could admit, "my own view is that we have been wrong in taking communication as secondary".

But it takes a an authentic individual to admit that though human communication begins in the struggle to learn and to describe, and to start this process in one's mind, the genuine individual is not constituted along these lines. We all one day pass out of 'sight' when there is the confrontation with eternal 'silence', and the authentic metaphysical and *not* phenomenological question is to ask now, and not then as to whom can one rely upon? There then is stated the Augustinian insight (Versfeld,1972) of what it means to be *contemporary*.

In the context of secular conceptualizations of prevenient message making there is stated the mere social. It will not be a surprise if the social type of message making prevails, and associated with the new media may well intensify, and ground the *contingent* use of the new media technologies.

The 'communicative self' in his or her expression of experience of that which has been revealed, may well take recourse to so-called models for the sake of being in the world. There is a notion of communication as a conception shared

(Coetzee, 1977) by those who come to realize, that whilst language does appear to be the 'world one lives in', it is message making that offers the profound sense of meaning whilst one is alive and aware in the world. It can only be profound in that it invokes that which is ethical, and hence addressing the 'good'. Is that the measure of our everyday conversation? Is it different via the Internet?

If anything the transient nature of the media, including the new digital technology becomes apparent and the thesis submits that the authentic can only be accessed in the singular sense of the dialogic. Beyond the presentation of the self, involving the constrained sense of face-to-face encounters (Goffman, 1971), there is a yet uncharted horizon which each one who encounters its meaning, will come to understand what it may mean as Weil (1951,1974) did ". . . to wait for God". That is the proper sense of the prevenient process of message making. It is there that one learns so much from that which is now almost by habit an instantaneous connectivity with 'others' through CMC applications. In the meanwhile what does one do?

This takes one back to Delvaux's paintings (Van Schoor, 1986:204-206), and there the 'analysis, "to join the train for a journey to the unknown". Yet in the face of the 'present landscape' which as a *contemporary*, Pascal (1938) could articulate being like a village at first from far away, until one gets closer, and closer, and then becoming aware of the detail. In a communicational 'esprit de finesse' one can and perhaps ought to aspire to art of which Malraux (1974) could say, 'art is to be real in the unreal'. This in terms of the metaphor as one's tool for searching for truth brings one to 'self-talk', which if one wishes to go beyond this, no matter the medium, is an invocation of prevenience. If, if at all, it happens in one's lifetime, one has this sense of 'talking with the angels'. But that must remain presumptuous, yet if this is experienced as a moment of authenticity it must be expressed. It is there that the new medium may become a forum for the 'communicative self'. It is in such a context that there can be a turn from the 'radical distaste of the supernatural' (Mascall, 1967:282), and

instead of an intellectual capitulation to the secular environment, take on the challenges posed by Versfeld's (1972) articulation of the idea of the *contemporary*.

CHAPTER 8

PREVENIENT MESSAGE MAKING AND THE CONTEMPORARY: THE COMMUNICATIVE SELF AS 'PERSON'

8.1 INTRODUCTION

8.2 PREVENIENCE, MESSAGE MAKING, AND THE MAKER AS THE 'CONTEMPORARY'

8.3 CONCLUSION

8.1 INTRODUCTION.

From the preceding chapters, it may be concluded that the thesis of prevenience, in its authentic context, and therefore as a theological concept, is essentially a radical subjective notion which in a Kierkegaardian sense constitutes 'faith'. To quantify 'faith' is absurd, and this is where Kierkegaard and Weil can both be seen to agree on the essential grasp of the individual. First of all along the lines of the authentic, single person, who has come to faith (Christian). But this is not a formula or even process outcome. There the naming of Weil as a religious mystic and Kierkegaard as a 'religious poet' applies.

To de-ontologize the previence notion and by implication generalize, as something which can be practised, and 'produced' is shifting back into the arbitrary and hence grounding the *contingent* in its truer setting. For unless

prevenience (as in prevenient grace) is grasped as an essential mystery associated with the true meaning of the individual, the whole idea of inspired message making which accrues to the authentic individual, is expressed as yet another rhetorical form. In that sense rhetoric as articulated in the earlier chapter (See Chapter 2) indicates the 'contingencies' apparent in power discourse, whereas prevenient message making predisposes the communicator towards the 'communicative self'. There then the expression accesses the *contemporary* as in the traditional, and even classical meaning of the dialogic.

But whilst the above perspective manifests some obscurity with regard to the central focus, the issue of prevenient message making can be accessed, and such is the thesis, only once one becomes truly self-reflexive, and starts dealing with beyond the mind, beyond reason understood as mere rationality. As Simone Weil (1943) remarked in her last writings, the truth is spoken not by reason but by the heart.

To bring this study to its implied conclusion, it is now relevant to trace the key concepts in their revealed meaning, and seek expression to possible applications.

The context in which the thesis may be substantively realized has been posited to be one of dealing with the 'supernatural', the supposedly 'inner dialogue', and there is indicated the expression of those individuals who have 'come out of themselves'. Given that the new medium, and most of the CMC-applications, brings with it the experience of instantaneous, the so-called 'now', there is the sheer dimension of time encountered in cyberspace. Much of the thesis attempts to make clear that the process of prevenient message making posits a sharp sense of the paradoxical, since it appears trite to claim that such messages can be expressed instantly. There is the analogy with the mass media, and the frenzy of news 'production', now practiced in a global context. The 'all the time' supposed message making therefore presents a

case for clarifying the essential communication processes. Whilst it can be asserted that with the advent of the new media, there is the potential for many more messages in terms of increasingly constitution of individuals.

8.2 PREVENIENCE, MESSAGE MAKING, AND THE MAKER AS THE 'CONTEMPORARY'

'Personal expression', phrased in the context of CMC trends (Meda Metrix, 1998) and drawn into this study, its thesis articulation and perspective, implies that there is perhaps a recognition that all the abstracted and collective labels of the 'they' have been 'found out'. This is approximating the late von Hayek²⁸ who held that, 'those who manipulate the market will be found out' (Zoelnhoefer, 1988). If then the new medium can facilitate the 'rise of the individual', rather as a *person*, as a human being, then it may be posited that there could be more 'individuals' aspiring towards 'authentic beings', and hence a fresh potential for such a sense of the *communicative self*. This could imply that many more individuals may experience a 'Ruf', but more than this as Heidegger's late work (1962, 1996) in the context of hermeneutical phenomenology suggests, first having to confront the issue of 'Kehre' (turn). What this means in the thesis context, is that for the 'communicative self', there too has to be a preventient process of message making. Does this suggest that one has a fresh sense of encountering individuals who have constituted themselves?

Could these be individuals who may be associated with Versfeld's (1972) 'idea of the contemporary'? It is inferred that it can not be an anonymous 'mass', nor a collective where individuals have no proper sense of 'self talk'. The psychologists' meaning of 'collective' may be inferred as that all the 'selves' are inside of the label. But it is the focus of the thesis to make clear

²⁸ The late Friedrich von Hayek 'happened' to be the promotor of Manfred Zoelnhoefer, his 'last' PhD student. I met Zoelnhoefer at the University of Mainz in July 1988. 'We' discussed von Hayek's genius, and his absolute belief in the significance of the individual and his convictions as to the implications of Socialism. Must I now relativize such an encounter? Is this mere coincidence? Preventience?

how the process of prevenience might have implications for such 'selves'. The agenda suggests that it is the 'individual' who is the proper concern of a debate on the Internet.

How can this be drawn into the conceptualization of the *contemporary*? Before articulating Versfeld's (1972) approach, which is grounded in the understanding of St Augustin's devotion to the divine, one may consider a thesis approach. For example, I can agree that one needs much time in stillness - and there is obviously an acknowledge of the being, in Being. There is in quietness, stillness that there is an awareness of God. But as maintained throughout the thesis it is grace, divine grace. That is not something I and any other person as an individual or absurdly a collective can desire. Ricoeur (in Jansen, 1983) asserts that desires are questions of economics and so I need to explore further. In the context of the prevenience thesis I discover the sense of truth in Versfeld's (1972) writing. I do see it, then and now. Then suddenly I see it. It is Marthinus Versfeld's articulation of that which is 'secular' (1972:75):

... Being oneself as a decision and as a moral accomplishment will be seen to be the same things as to be really contemporary. Being contemporary will then involve being saecular, in the sense of *huius saeculi*, and with reference to all the things of this earth which call for our attention. This secularity will not involve... any rejection of a concern with eternity which as a comprehensive Presence is the very condition of secularity. There is a sense in which it is precisely God who is secular, relevant, and of this time and place, and in whom the conditions of secularity and holiness coincide. A call to holiness and a call to secularity may not be opposing calls but aspects of the same vocation. An atheistical contemporaneity, masquerading as realism, and which confuses chronological with qualitative location in time then turns out to be a phenomenon of alienation in life as well as art. It can be seen, then, that the analysis of the contemporary involves, on the negative side, an analysis of the forms of alienation from time and space. ...

In this extract Versfeld (1972) provides an articulation of prevenient expression of what he terms 'the contemporary' in the context of the thesis. For example, in dealing with the form template termed 'homepage', there is at first an alert to creating or manifesting a 'presence'. This is tantamount to the conventional 'getting one's attention'. Such a 'presence' if one brackets out the 'information', then leads one to access the meaning of such a form. In a previous discussion (See Chapter 7) clarifying the aesthetic and ethical aspects of such a form, there is implied the template sufficient in our epoch of a sense of the secular and what might be called holiness. Surely the creative doing, the design, and constitution of a homepage like in the case of UZ at the time (Kruger, 1996) with its pictorial representation of two human beings, in abstracted fashion, suggesting dialogue. Such a dialogue it is held, on interpretation, calls forth a foundational meaning.

Here then is the 'communicational self' in its fullest sense of intersubjectivity with the 'other'. It is there that I can recognize the meaning of the interpersonal in its *secular* setting. Thereby is also implied the prevenient sense of that which makes possible, and expresses the presumed message making between two individuals. But the thesis indicates as an imperative that such message making starts with one 'self', as constituted in the prevenient sense.

It is also awareness that, when articulating the communicational dimensions of new digital technologies, i.e. CMC applications, extending to cell phones, the constitution of form indicates, and manifests a presence on the Internet. It is submitted that such a sense of presence is dependent on a continuity of being, almost arbitrarily referred to as human being. In this context, Versfeld (1972:75) asserts:

...human being is not merely fact . . . It is also decision . . . That is the crucial discovery of the Confessions of Augustin. There is a true and spurious human being,

and the former requires a willed recollection into the now . .it is an acceptance of one's incarnation. . .

In pointing to the *arbitrary*, which manifests itself when there is no such decision, and indeed choice, and hence leads one into a *pseudo contemporary* existence. In the context of the thesis, recognizing such a manifestation of the individual, as one who has come to understand the issue of grace, which does not come from the 'self', and is not a fabrication of will power, or ego, presents a most profound moment in message making. The instantaneous nature of the new technology clearly makes it difficult to deal with the continuity in a conventional sense. Therefore an articulation of the contemporary in the context of CMC, and which now can be accessed in terms of the thesis, confronts essentially the expressional. There then is constituted the 'communicational self', who as an individual, manifests a sense of 'willed' being, and thereby becomes a message maker. Of course the notion of the good, the ethical grounding associated with such a sense of message making is not given. It is there that the hermeneutical act of giving and accessing meaning becomes an issue.

From the thesis perspective therefore in visiting the idea of the *contemporary* in the context of CMC, there is a lifting of horizons, such that it becomes quite feasible to articulate the specifics. But then too, the inspirational, the craft, the actual doing, and what one might term 'self-willed' are alongside the thesis a key focus. It is in the realm of the arbitrary that one confronts that, which is manifested as substantive form, and implied, content. How is this to be explained? It is precisely because of the thesis, and its suggested key notion of the process of *prevenience* that the homepage referred to earlier (Kruger, 1996) offers an interpretation which assumes that the expression of the experience which preceded such an instance, is present. There then is a presence, a 'divine presence' and in a secular context let's name it 'supernatural' not only in this instance but in all those message-making

instances where it can be shown that one deals with the 'truth'. But as Lewis (1995,1998) also points out the 'lie' is also real. What does this imply?

The thesis of the process of prevenient message making, it is submitted, cannot be interpreted in a relative sense, and thus relating it to the idea of the *contemporary* (Versfeld, 1972). This is indicated in tracing the meaning of such a conception in terms of the various instances of message making *via* the Internet, specifically electronic mail which as shown have been constituted as expressions of experience. It is *this* experience both prior and during, as well beyond the specific sense of CMC exposure, which is encapsulated in the thesis articulation. The idea is that the pre-interpersonal, the argued holistic sense of the 'inner dialogue', arises from prevenience in its fullest sense and a specific meaning of provenance. Prevenient message making as a process does not arise from a grounded notion of the 'self' in a vacuum. The study shows this to be the crux of the articulation. From the outset introducing the thesis, there is argued to be meaningful continuity of 'showing' the kind of documentation in a tangible and concrete sense of authentic message making that constitutes the prevenient process, and hence in its metaphorical sense implies a 'journey'.

It is this experience, informed and contextualized by fundamental conceptions of human communication that enables one to go beyond the notion of 'self-talk'. It is in this instance that the secular concept of communication as intrapersonal (Wood, 1996; Littlejohn, 1996) is accessed for its absolute sense of truth. That is neither technique nor a game, it is in that instance the essence of the process of prevenient message making.

In a less intense overview, and in order to provide some focused articulation of the thematics implied, it is held relevant to describe the presence or absence of those phrasings that indicate a preparatory disposition to the proposed thesis. It is not, and this is held to be integrative of the thesis

articulation, a fragmentary approach to the 'inner dialogue' and hence the intrapersonal. To argue however, that the pre-personal is essentially grounded in the prevenient process, suggests a clear theocentric perspective. Synchronically the question of the so-called 'scientific approach' presents itself. Without trivializing the notion 'methods' in the Humanities, one needs to be alert that especially in Communication Studies, one of the accepted methods is that of 'content analysis' (Lasswell, 1966). Here the notion of the empirical and the checkable is held to be in the context of the integrity of the vocabulary that essentially addresses the sense of values one identifies with as a human being. In this study such a human being has been posited to be that of an authentic individual. Yet in the thesis focus, the articulation of the meaning of prevenience, is ultimately to be established in the realm of the 'communicational self'. One cannot therefore ignore, nor relativize the most profound instance of authenticity, namely 'truth' as a value, as an absolute, and its opposite, the 'lie'. What is a lie in such a context? In the many content analytic studies, and complimented by propaganda studies (Qualter, 1972), this issue pertains to the thesis. One is reminded of the humanitarian aid, the so-called momentary compassion, and help through material comforts. There it is understood that destiny is that when the catastrophe has become truly real like is the case with the genocides in our epoch or the bizarre murder of innocent people. In all instances arising from a most fundamental misunderstanding, historical at that, of living out the *contingent* in oneself if one follows Huizinga (1945). There is the clear 'spiritual' and 'grace' guided awareness of the underlying issue of human misery, and also the humanist articulation of so-called 'aid'.

What then is the connection between this thesis and the accepted perspectives in communication studies, and related disciplines? The study in its clarification of where the thesis is posited to make a contribution assumes a genuine autobiographic context. It is submitted that given the associated sense of subjectivism, the thesis is one which accrues to those individuals

who have come to the stage of 'self-talk', and in metaphorical sense now wish to go beyond this sense of 'self-actualization'.

It has been indicated that prevenience is a necessary process for coming to authentic being, in one's message making. The issue of choosing between that which reveals itself as the 'truth' and a 'do-it-yourself' notion of such a sense of the truth is an individual matter. In a discourse register, it implies a profound sense of privacy. Only once the *contingent* in this 'truth' seeking has been confronted can there be in an ethical sense a public discourse.

In tracing the thesis of prevenient message making in self-generated texts, there is evident a profound act of creating meaning. What is implied here? It is a manifestation of personal sense of a confession. Such articulation is argued to be conducive in the context of the less formal templates associated with electronic mailing, especially in the 'one-to-one' context (Cunningham, 1998). The message contents themselves in this study invoke a particular register, a sort of 'language of faith'. Its epistemology, which it is submitted, is largely hidden in *status quo* communication theoretical conceptions yet argued to be significant for the further growth (Oosthuizen & Venter, 1997) of the discipline's implied human communication paradigm in the context of CMC.

In such a context then, one needs to explicate further the thesis conception. The vocabulary then has to include such terms as kenosis; incarnation; revelation; grace; doubtful authenticity; sham; false; apocalypse, and apokalupsis (to uncover). There is implied once more a fresh search for adequate expression of the prevenient thesis, and hence there is what Weber (1945) describes as 'binding time', that is linking the ancient with the modern. This is submitted to be an instance of the thesis itself. Then one experiences the opening of doors of the 'museum of time', and it is there that the multiple blend into one. Of course the supposedly unfashionable vocabulary of the substantive transcendental does not fit in easy, yet it exists, it is experienced

wittingly or unwittingly by all, and continually revealing the meaning which is to be found in the creative mind's sense of awareness.

The thesis sets out on the basis of self-created texts the purpose of which makes clear that the concept of *prevenience* is not simply a re-naming of that which is commonly understood as the intrapersonal, or the 'self-talk'. There is implied, and this is demonstrated in the various texts, that there is a processual, a coming 'into being' of a sense of articulation, which is akin to the kind of message making which is presaged in the immediate pre-CMC articulation of basic communication concepts. To seek for truth and absolute truth is in the nature of the *contemporary*. Perhaps those coming to a sense of the 'communicative self' will in their confrontation with the newer media associated with CMC, discover, and invent creative expressive forms which will make it easier for those now in their *contingency* phase to move on; to become *contemporaries* as St Augustine is to be understood.

The notion therefore of 'dialogue with oneself' does not so much mean the subjective sense of intrapersonal communication, but rather suggests an objective manifestation such that authentic message making for the particular individual realizes the *prevenient* sense of being in this world; living a life; and enacting a profound sense of benevolence. There is the suggested choice of becoming a *communicative self* (Versfeld, 1972), but one needs to aspire to become an individual first, and confront the nature of the solitary discourse.

This is of necessity a narrow path, and using the study context the articulation of autobiographical facts and circumstances which result in the selection of texts pre-CMC, and beyond which it is to make clear that the translation of the Kierkegaardian theory of communication is a foundational concern. It is a profound ethical issue not to get Kierkegaard wrong. He articulates not the *contingent* but the *contemporary*. In the context of articulating the idea of such message making *via* the Internet, and its various applications, it is suggested

that the thesis in itself is indicative of the choices one makes. Essentially, this refers to one's conscious sense of moral being. It is here that the private and the public arise. It is here that the issue of the anonymous sender, the maker of messages is at issue.

In a private sphere it is arguably doubtful whether a given communicational relationship of the sender as source, and the receiver as destination can succeed unless there is such a thing as conceptual sharing. This same sense of the conceptual grounding of the notion of communication is invoked in the inner dialogue context. Hence the intrapersonal, besides its physiological and psychic dimensions (Wilenz, 1967), can be held to be a predisposed attitude, a mental sense of being, whereby that which is prevenient, is capable of reception. That, in turn, suggests that the authentic message maker is in essence a *person* who by a sense of 'graced' choice has come to be sensitive, receptive, and truthful in his or her acceptance of such a quality of prevenience. It is here that the attributes of authentic message making come to the fore, or at least present themselves as a complex which it is argued, can be made more accessible by the specific communicational perspective.

One can therefore transfer some of these articulations to the process, which informs the CMC type communication. It needs to be specified that there is of particular interest the 'one-to-one', or associated a nominal sense of interpersonal communication. In a 'one-to-one' transaction or interactional process of such communication, it appears that message making and the constitution of meaning is the essence. In other words the 'what' of communication is emphasised, and hence message making and making meaning is the focus. It is precisely in the nature of the communication view that such a sense of message making, and its subsequent articulation, which provides the shared instance of 'getting meaning', that the prevenience process is present.

The substantive view posited as underlying all instances of authentic communication, or instances where there is evidence that the communicative self is active in his or her communication, is itself guided and articulated by the prevenience process, and hence this is submitted to be the core focus. The application of such a proposed thesis and the locating of the specific meaning in modern human communication is arguably relative to the media, and the variety of media praxis. However, it is also clear that in presenting the thesis in the theocentric language of 'faith', there is the stated the absolute authority. It is this dimension which gives rise to how individuals in their respective ways access such a sense of prevenience.

In the above sense any philosophical 'analysis' of the *contemporary*, merely raises the true authentic nature of man, as an individual, as communicator, to the level of 'listening' and beyond that 'hearing'. Such authenticity, as has been shown in previous chapters hinge on the act of 'doing it oneself'. Indeed to belabour the point, any sense of 'self talk' besides the ever-present prevenient process, also implies that there is an individual doing this.

In the context of the Internet, or the wider understanding of computer-mediated communication, the yearning for personal expression (Netsurf Digest, 1998) has to be associated with a clear identity of who is the individual? It is there that the thesis implies that this is not a case of anybody being excluded on the grounds that there are impediments arising from class, or status. On the contrary, the potential for all individuals would in the context of the thesis exist, but its realization will be associated with the previously mentioned choice to become more, and not less pre-disposed towards authentic message making. After all the issue of what is the 'truth' and what is the 'lie' cannot be clarified in a more or less abstract manner. There is implied the most profound sense of moral 'being'.

8.3 CONCLUSION

There is as Versfeld (1972) makes clear the difficulty of achieving a sense of the authentic, which he calls the *contemporary*. His sketching out of how such an idea relates to the 'presence of the present', is at the basis of him positing the idea of the contemporary; he orientates one to values, holding out the virtue of 'being contemporary' as akin to *prudentia*.

Versfeld (1972:79) articulates *prudentia*: as having 'a certain flair for getting onto terms with the circumstances of here and now as they affect our personal decisions, and embodying a moral meaning in them through our action. In that sense it is incommunicable in so far as every man is an inviolable centre of being, from whom history demands a constant renewal of creative decision which can be taken for him by no one else'. The profound insight of Versfeld (1972:79) in the context of the thesis:

'Faithfulness to oneself'. It is '... a hidden virtue, and being contemporary is to display that fidelity from time to time and place which is an echo of the fidelity of God..

Here then is suggested a 'reading' of, and an 'association' with respect, itself a key focus in the context of this thesis. Is articulated as 'respect', and 'self-respect'. Such a sense of respect, which Lasswell (1976) articulated in the context of the values of rectitude, is argued to be pointing to the essence of what it means to be human. It suggests awareness of dignity, dignity of the 'self', and respecting the dignity of others, and thereby respecting one's Creator. There then is stated the provenience process where this is appropriately articulated.

Whilst Versfeld offers an inspirational perspective, and his articulation of 'prudence' is probably apt, yet in view of Huizinga's 'crie de coeur' writing in the calamity of World War 2, the latter's articulation is closer to the real

meaning of the prevenience process in the experience of the 'now'. Huizinga (1945:242) writes:

. . . overal staan miljoenen menschen gereed en bereid in wie de behoefte leeft aan recht en de zin voor orde, eerlijkheid, vrijheid, rede en goeden zeden. Trach hen niet op te vatten onder een categorie als democraten, socialisten of welke dan ook. Noem hen eenvoudig met een naam van edeler klank dan al deze: menschen van goeden wille, *de homines bonae voluntatis* wien in den Kerstnacht het in *terra pax* werd toegezongen

Throughout the thesis it may be inferred that the process of prevenient message making is seemingly more accessible in times of tension, and crisis. *Vide* the above quote from Huizinga. But this theme is also apparent in one of the 'self-generated' articles (Hooyberg, 1992). It is when a crisis breaks that the idea of message making, and expressing such, is posited as the most authentic process of prevenience. The other, same instance is that of silence. Yet in finding a voice allowing expression in such a context, one must then not shy away from the task of equipping oneself with the requisite skills. In the CMC-context, the skills at first appear to be one of 'unlearning', and then 'relearning'. It can be asserted that considerable effort goes into the expressional forms themselves, rather than an orientation towards substantive message making. In any case, the thesis makes clear that the first application is to oneself. It is there that all those who search can come to communicative expression. But there is no shortcut, no quick fix. This thesis itself is a manifestation of what I take prevenience to mean.

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Appendices

Appendix A

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Appendix B

Text version of FM article October 13, 1989 The new Europe: the revival of metaphysics - from the Atlantic to the Urals - by Volker Hooyberg, an independent consultant in

communication policy and strategic briefing, looks at the revolutionary changes in Europe - and what they mean to SA.

Were Mrs Thatcher fluent in Russian, Mikhail Gorbachev should offer her the perestroika portfolio. She could then help him to transform the Soviet Union and all of Eastern Europe into a free market where merchants would have their honour and gold. The grit of the early Baltic traders, the Hansaatic League, the Venetians, the Dutch East India Company (VOC) and its British and French counterpart would then have an historical continuity, where the only problem would be an embarrassment of riches like the Dutch experienced in their Golden Age.

The capital market of the European Community in its present guise, going sans frontières on January 1 1992, is of the order of US\$850 bn - the world's biggest.

In the Golden Age of the past, people counselled in vain that merchants should accept the maxim : honour before gold. The spiritual rudder of the new gigantic European commerce is a core issue for the next century. It is slowly surfacing in the form of fresh German writing on the Principles of Ethical Economy, Ethics & Capitalism and less abstract, inviting to briefing seminars, alongside bankers and brokers, speakers on business ethics. The drive towards a single European market, simplistically described as a massive deregulation exercise, at least allows the commemoration of European unification from the past.

Born in that fateful year 1789, Friedrich List wrote on the completion of the internal market of the Europe he knew and saw this as a precondition for a united Europe. His fundamental concern was how to get Europe to practise genuine free-trading in order to have a world economy.

Another Friedrich, also a visionary, less metaphysical though, is Friedrich von Hayek. He still lives in Freiburg and, in his lifetime, has enjoyed acknowledgement such as List never knew. :Liberal capitalism is genuinely associated with Von Hayek.

Both men are mountain goats who have left the valley below. Gorbachev and Thatcher are in this league. They, too, are visionaries. They have exceptional leadership qualities. The intensity needed to get Europe into the next century has to be a lot closer to that Baltic trading grit, or the motivation of the men who made the Golden Age happen.

A cosy procedural economic convergence of 12 nations is a limited process. It has to be more visionary ; full of risks and much less secure. If this does not happen, the temptation to close Europe and create the proverbial fortress become a convenient option.

Of course, there have been other people with visions for an integrated Europe.

Winston Churchill, in Zurich in September 1946, said: " We must create a sort of United States of Europe." That was a signal for a new policy for the integration of Europe, then words and possibilities, now in the process of implementation.

It is important to grasp some of the concrete events now taking place on the old Continent. The key players are the USSR, West Germany, Spain, France and Italy. Of these West Germany stands out.

In the European Currency Unit (ECU) basket, the D-mark makes up 30% and, at one time, was 37%. In advising on the creation of a European financial area, one consultant came up with a way to ensure the stability of the European Monetary System (EMS). It's simple, he said : all countries in the EMS should simply align themselves with Germany's monetary policy and "buy" the credibility of the Bundesbank.

The Commissioners in Brussels are agreed on the role of the ECU as a European reserve currency, on the need for a European Monetary Fund in the short term. This is Frankfurt's chance and, if that fails, Berlin's. That is where East and West must meet.

The Germans, increasingly confident of their achievements, are proud to point out that Berlin up to the Thirties was the world centre for the Exact Sciences.

The integration of a European house stretching, in the words of Charles de Gaulle, from the Atlantic to the Urals, offers a practical and realistic accommodation of the fundamental tensions between East and Western Europe. The Germans, Dutch, Danes , and British consider this lessening of tension more important than the completion of the internal market.

Gorbachev actively promotes this development. And so he should, for it is still difficult - though times are changing -to imagine a close fit between the USSR, its satellites and the EC. But many Germans are convinced that Hungary should move as close as possible to the EC. The East Germans have been cultivating a closer relationship with the Hungarians. The mini-exodus of East Germans through Budapest detracts from an imminent integration process.

It also set off a typical, almost Cold War response by the Americans. Subtlety is needed in these matters and President Bush's advisers should tell him that the "Amis" are not really welcome anymore. The " Ich bin ein Berliner" sentiments of the Sixties have gone stale. By getting on the Hungarian bandwagon, Bush is not really helping. But the Europeans will sort that out.

The West Germans, like the Russians, know that Hungary is a fully competitive " Leistungsgesellschaft: with free-market trading motivation and skills, waiting to be unleashed on Europe.

The European house makes possible sustained arms reductions. It is a process full of pitfalls but the Soviets in 1986, in their plans for the year 2000, committed themselves to such reductions. The West Germans, in particular, are taking the view that there will be no invasion by the Red Army or the Warsaw Pact forces. The continuing actions of reducing the real vicious stuff, the apocalyptic arsenals, point to something fundamental about modern Europe : that the Germans and the Russians are making peace.

The war in which uncles of mine were involved and died, is finally over.

That is why Gorbachev takes note when the West Germans counsel on the future of ethnically based Soviet Republics. The USSR must become more mature, more decentralised. The inherent conservative nature of the variety of Soviet people will not make this easier. The Estonians, for example, express one real fear : the possible assassination of Gorbachev.

This is where you need metaphysics - and a good deal more - and assume that he is an European leader whose time has come to change the world. What almost guarantees his success is that new parameters for European leadership have been created. The job description, so to say, has been written, also for his successor.

Gorbymania, perhaps, but a man who drives his vision with a tool called glasnost is unusual. The openness and candour cut to the bone. As one Soviet journalist tried to explain how glasnost operates : " We are slowly calling the facts by their name." A strike is now a strike, well understood by the Soviet leadership, when more than 100 000 miners in the Siberian coal mining area of Kusnezsk did just that.

For Russia in particular, but also for its many socialist dependants, glasnost is a bit like an ice pick. It is a brutal tool. It is the focus of a communication policy designed to disclose. Correctly used, it can shock people out of their socialist and communist lethargy and start motivating them to aspire to something - self-reliance, perhaps.

There is the risk of a bandwagon. It could be fatal and unleash revenge and retribution unheard of in modern Europe.

The demand for trials of the Nuremberg kind is mooted in the British media. Were that to happen, there would be trials for two generations, but as a consequence, the tail would start stinging as only Germans can know and understand. Instead, there should be a constructive steering of the glasnost policy to areas which will help propel greater Europe into a future it deserves.

The Russians should be seen as potentially mature and confident people who have a lot to offer. They will - and Gorbachev must take the credit - sooner and rather than later start telling the Third World: that socialist nonsense; we did not mean it ; you actually have to do a bit of the bootstrap yourself ; and Marx was only partly right.

The peace process on the European continent promises to have a fundamental impact around the globe. SA can only benefit if it starts fine tuning into the key change

processes in Europe. There is a lot we can learn from the Eastern Europeans - including the Russians, but not the Poles.

Policy- and decision-makers need more information on the trends in Europe. But more importantly, help to start understanding complex policies, evolved through intensive debate which has brought Europe where it is. And learn from this that the complexity of our situation should be expressed through policy formulations embodying our diversity as well as what Europe has to offer.

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