EXISTENTIAL COMMUNICATIVE PRACTICES: FROM INTERPERSONAL INTERACTION TO MASS COMMUNICATION

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Abstarct. This article examines existential communicative practices and types of dialogue used in both interpersonal interaction and mass communication. The aim of the research is to develop communicative practices that respond to the ideas of existential philosophy, in which the person is a super value. The scientific and practical significance of research is determined by the actual problems of spiritual, existential and cultural character experienced by modern society.

The methodology of the study includes ethical-axiological and dialogical approaches, including the study of human values. As a result of the selected topic analysis, the author concludes that it is existential communicative practices that are a priority direction of constructing and building equal dialogue between communicators, which can overcome the acute problem of spiritual values in a global society. Existential practices of communication focusing on dialogue, first of all, are able to help a person overcome feelings of frustration. The value of the conducted research is determined by the author's attempt to apply existential communicative practices in the development of modern mass communication technologies, which is the greatest difficulty, because the present conditions of economic competition have intensified and intensified the manipulative nature of information flows. Practical significance of scientific work lies in the possibility of application of existential communicative practices researched by the author in interpersonal interaction and in the field of mass communication.

Keywords: communication, existentialism, human being, discussion, debate, polemics, life philosophy.

Introduction

The first attempts to directly transfer the ideas of existentialism philosophy into psychological and psychotherapeutic practice were made by L. Binswanger and M. Boss. But the tops of existential psychotherapy today are considered methodological foundations of psychological practice, developed on the basis of existentialism philosophy by such authors as Viktor Frankl, Rollo May, James Bugental. Unfortunately, the list of available sources on existential psychology and psychotherapy is still very limited.

Existential psychotherapy proceeds from the key idea, that is most clearly formulated by Jean-Paul Sartre: "Existence precedes essence"[1,p. 412]. In other words, there are no predetermined entities or there is no "human nature" in a human being, that would determine his development in the future. Person decides what he will be, and where he will develop at every moment of his life. Person freely creates himself and "is only what he makes of himself". The same, in essence, definition of existential existence is given by Merab Mamardashvili: "Existence is what you should do here now. It eliminates the procrastination to tomorrow or the transfer to the shoulders of another, on the shoulders of the near, nation, state or society. You must yourself. And person is not inclined to do it"[2, p. 233].

Methodology

In the study of communicative practices, the author applies a dialogue approach as a way to move beyond a static understanding of communication in contemporary global processes.The method of analysis and synthesis had a significant impact in the examining of contradictions in communication theories. The method of quantitative content analysis, as well as an ethical-axiological approach to the problem of communication, allowed to disclose the meaning of this research.

This research analyzes different philosophical communicative theories including V. Frankl's concept of existentialism, existential anxiety by P. Tillich and S. Kierkegaard, existential communicative problems of D. Leontiev, the life philosophy idea by R. May and G. Allport. Also, ethical and axiological approaches to the problem of communication by K. Jaspers, M. Buber, M. Bakhtin, K-O. Apel and J. Habermas are applied.

During the communication research, the author referenced to the dialogue concept developed by J. Hintikka and D. Bachman. The Socratic dialogue method is one of the used research ways to get analysis of existential communicative practices.

Existentialism Idea

The main thing in the concept of "existence" is the emphasis on self-creation, the lack of predestination and determinism of what is happening here and now. Human life acts as a kind of "personality test", more precisely - testing. All that is in life: anxiety, guilt, fear, despair, and hope, freedom, responsibility, and love - all this does not fall on a person from unknown sources, is not inherent in him, but is generated by his own choices and his own efforts. There are no determinants outside the situation "here and now" that would force human being to do so and not otherwise "here and now". The essential point of this idea is such characterization of existence as its openness. This characteristic contradicts the idea that man is a certain completed process. The key point is the absence of predestination. The real interaction of man with the world is always primary in relation to some specific characteristics of man. This means that the properties that one person attributes to another are only those properties that are revealed when interacting with other peo-

ple, i.e., some essential characteristics are not inherent in man, they are formed in the process of real interaction of man with the world, in the process of life. In other words, man has no predetermined essence at all, and the essence of man manifests itself in openness to the most diverse possibilities.

Another important notion of the existentialist approach is understanding of life world. The concept of life world has a significant place in many versions of existentialism. The most important content, which is involved in this concept, is that at every moment of time, in every given situation, a person is not against a given specific situation or the environment, but the whole world. A person's interaction with a fragment of the world in a particular situation is a kind of "hologram", which reflects the whole world. And that's the difference between humans and animals. Viktor Frankl wrote about why an animal cannot be a person: the animal has no "world", which is "opposed" to man, for the animal there is only "environment". The important idea here is that a person regulateshis actions in different situations not by immediate impulses, but by experience of various alternatives' meaning."We could, for example, effortlessly grasp how mobile phones would facilitate communication among people. Before their ubiquitous presence in our daily routine, however, it was arguably less intuitive to envisage how using mobile phones would not only, for example, change the ways in which we interact with our friends, but also our very under- standing of what friendship is" [3,p. 18].

Interesting connection of media sphere and existentialism philosophy has been considered by Amanda Lagerkvist, who pointed, that the realm of media and communication studies grapples with a deficiency in existential considerations [4]. There is ample room for further exploration in this domain since existentialism ultimately aids in comprehending our connections with others, whether facilitated by technology or through other means. Therefore, Marc Cheong in his interesting work "Existentialism on social media" noticed: "our engagement on social media deserves an existential unpacking of the key issues which can be detrimental to our autonomy as well as our capabilities as autonomous humans" [5, p. 12].

In psychological way the topic of existentialism has been researched to reveal existential narratives influence, which mostly translated by mass-media, on peoples' mental health. "Existential narratives are stories in which questions about the meaning of life and death are explored through the individual experiences of characters who find themselves at a turning point in their life" [6,p. 1].This suggests thatthe engaging with existential narratives through reading and writing has the potential to enhance well-being. This contribution to well-being occurs by attributing meaning to life and furnishing individuals with tools to confront existential threats.

Another key point of existentialism is that other people are the self-actualization of individual, and culture could influence on self-actualization not only in restrictive but also in positive way. Existential communicative practice is based on a dialogue-based position, the essence of which is that the condition of self-realization is a type of constructive dialogue, interaction, contact with another person, perceived in its entirety. Thus, the fundamental premise from which the practice of existential communication proceeds is that only by interacting with the world hu-

man being acquires his essential characteristics. As V. Frankl pointed: "If a person wants to come to himself, his way lies through the world"[7, p. 120].

Dialogism principles, in the case they are based on linguistical aspect, suggest a distinction between linguistic communication and linguistic understanding, yet the clarity of this demarcation is questioned. The connection between linguistic communication and understanding appears contingent upon the specific concepts of understanding and communication. When considering propositional understanding and informative communication, the argument arises that communication can be essentially reduced to mutual understanding. Conversely, when navigating the realms of hermeneutic understanding and dialogical communication, the process of understanding fundamentally transforms into a communicative process. It is crucial, however, to differentiate dialogical communication from propositional understanding and recognize that hermeneutic understanding should not be conflated with informative communication. The former embodies a dialogical nature, whereas the latter is inherently monological [8].

Communication ethics, which is based on existential communicative practices, serves as guiding frameworks that promote effective, ethical, and meaningful human communication. By incorporating constructive dialogue principles, individuals can cultivate positive relationships, navigate challenges with integrity, and contribute to a more inclusive and understanding society [9].

This concept is unmistakably evident in every iteration of existential psychology. From birth onwards, individuals engage in continual interaction with the life world, where the potential meanings of their existence reside, requiring personal discovery. The world presents both threats and dangers, along with positive opportunities and alternatives, from which individuals must choose. Through these choices, individuals actively shape their own identity. The core of existential analysis revolves around the ongoing interaction between human beings and the world; without this interplay, it's impossible to comprehend existentialism as a phenomenon.

Finally, the last premise of existentialism's communicative practice relates to the sphere of ethics and its fundamental problem of good and evil. From the point of existential approach, man is not a priori predisposed to either good or evil. He chooses either one or other, thus, doing one or other. He is open to both [10]. Victor Frankl, in his critique of the widely accepted notion of self-actualization in psychotherapy, challenged the idea of inherent potential. He asserted that individuals possess opportunities for both positive and negative actions. Frankl illustrated this point with the example of Socrates, who acknowledged the potential to become a skilled criminal but consciously rejected that path. The question arises: is it beneficial or detrimental that Socrates did not exploit this opportunity? Likely beneficial, as not every opportunity is worthy of pursuit. Individuals bear the responsibility for their decisions, determining which opportunities to pursue and which to leave unrealized.

Problems in Existential Practices

There is a popular statement in modern ethical literature with reference to the philosophy of existentialism, that man has no choice but to be human. Unfortunately, it turns out that man has a choice of not being human. And all too often we are faced with a situation where a person makes that choice. An individual has the option to opt out of personhood, rejecting the opportunity to embrace it. For instance, as proposed by Erich Fromm, humanity is defined by the desire for self-transcendence, the urge to position oneself within the human collective, to elevate beyond it. According to Fromm, a positive manifestation of human fulfillment is found in creativity. Through creative endeavors, a person demonstrates their mastery over reality and exerts influence upon it. But if a person, for one reason or another, is unable to realize himself positively and through creativity, the underlying need is realized in another way - through destruction. Through destruction, man also proves his authority over the world around him, his presence in the world. And it contains a moment of choice: will man go in human way or not?

Human being, as can be deduced from the above, is a determined and undetermined being at the same time. Numerous internal and external factors exert influence on us, guiding us towards specific paths and influencing our decision-making. Frequently, many individuals are susceptible to these influences, leading them to act in a predictable and calculable manner. But there were plenty of examples from personal experience where, even in 99 percent of a deterministic situation, a person could emerge from a seemingly hopeless situation by finding possible options and alternatives.

Typically, this capability is linked to the unique realm of human consciousness and the capacity for reflection. Within the traditional determinist framework of studying human behavior, especially in the deterministic psychology of motivation, this association is made. All patterns become reasonable and predictive only if this reflex is not included in the present consciousness, as it happens in many cases. But as soon as a person turns on his critical consciousness, starts to reflex the situation of his own choice, a very interesting thing comes to light: there is no choice he could not make.

It is not necessary to choose the most attractive alternative, you can take the most unattractive or any at all. In choice situation, all the traditional psychology is not working. By incorporating consciousness into the world of existential psychotherapeutic practice, a new principle of regulation and determinization is introduced, and thus the whole situation is transformed. The most obvious effect of that new principle was to be found in a situation of crisis, a breakdown in life, the collapse of structures, the breakdown of the world, the absence of clear guidelines to operate in the world. In existential philosophy, these scenarios are conventionally termed as limit situations, or in clinical practice, they are conceptualized as crises. Such situations often encompass experiences like the loss of life, the death of loved ones, or social upheavals. The individual stands solitary in an open field, surrounded by the winding paths that life has traversed before, he needs to begin life from "tabula rasa".

That is why existential communicative practice has proved to be particularly necessary in two extreme cases - in tragic situations, in the face of death, irretrievable loss, destruction of personality and in self-transcendent situations - when personality is going beyond its limits, aspirate to upward, towards limitless development, not caused by any everyday necessity and therefore inexplicable. It was no coincidence that existentialist philosophy had become particularly in demand in the twentieth century - a century of great fractures and crises, the collapse of the old ideas about what humanity is and who human is.

In the literature on this subject, it is customary to identify four main nodes of existential communicative problems, the solutions of which are studied by existential practice. These are:

1) problems of time, life and death;
2) problems of freedom, responsibility and choice;
3) problems of communication, love and solitude;
4) problems of meaning and meaninglessness of existence [11,p. 54].

The problem of time is a key in situation of existential choice. Put differently, individuals face a decision between two options: opting for the future or the past. The future always carries an element of unknown; despite our planning, we cannot accurately predict it. This inherent uncertainty accompanies any action, and despite efforts, the risk cannot be eradicated, as the future remains unforeseeable. Opting for the future equates to choosing uncertainty, constituting the fundamental source of human anxiety. This is because, in selecting a path in the future, we inherently embrace nervousness, and anxiety becomes the emotional companion to the irreparable uncertainty that the future holds.

The alternative to embracing the future is the selection of the past, a decision to uphold immutability and preserve the existing status quo. Opting for the past introduces another emotional component - the burden of responsibility for missed opportunities. Faced with this decision, individuals must grapple with the choice between accepting blame or dealing with the challenges associated with change. Both alternatives generate a comparable level of discomfort. However, in terms of personal development, these choices are not equivalent. Choosing the past and maintaining the status quo signifies a preference for avoiding self-awareness, an attempt to "conserve" oneself, but this approach may not ultimately lead to success. On the other hand, selecting the future, embracing the unknown, and confronting the anxiety linked to future-oriented decisions create a certain potential and offer prospects for personality development. Existential anxiety, according to the German philosopher and psychologist Paul Tillich, is an existential awareness encompasses the acknowledgment of non-existence, specifically an awareness of the potential and impossibility of death [12]. The concept of death doesn't transmit solely through knowledge, as each person's experience of death is unique; there is no universal death as a broad category. Each individual must confront their own mortality. P. Tillich refers to existential awareness as the personal encounter with one's own finiteness, a universal experience characterized by anxiety. Anxiety and awareness are intertwined, as articulated by the Danish philosopher S. Kierkeg-

aard, who posits that the ability to be true to oneself depends on confronting and moving forward despite anxiety [13].

What does distinguish fear from anxiety? Fear is directed at a specific object, something you can confront, analyze, grapple with, endure, and manage. Living with fear becomes more manageable when you understand its nature. Conversely, it becomes significantly more challenging when you're uncertain about what you should fear. Viktor Frankl's paradoxical intention, a classic method, teaches how to address fear or phobias by actively approaching and intensifying the feared object. This method has proven successful in overcoming fear.

However, existential anxiety operates differently. It lacks a specific object to confront; it pertains to existence itself. When overwhelmed by existential anxiety, as described by Tillich, individuals experience a sense of helplessness, disorientation, and inadequate reactions because there is no concrete object to approach. Consequently, in a state of anxiety, there's a natural inclination to attempt to precisely define the objects of fear, as interaction is possible with fear. Transforming existential anxiety into fear, regardless of the object, helps alleviate the overwhelming distress.

Paul Tillich's perspective provides insight into the popularity of various thrillers and horror stories. These forms of entertainment offer concrete fears that substitute the vague, existential, and irrevocable anxiety, making life more manageable.

What is the significance of death fear for personality development? Existential psychologist Rollo May, an American, highlights that beyond actual instances of death, individuals must grapple with numerous "small deaths". These "small deaths" represent situations where something abruptly ceases to exist and is undesirable, such as the sudden termination of significant relationships or the abrupt end of events, not necessarily linked to human mortality. A prime example is the ordeal of unhappy love and the dissolution of relationships, an experience that shares many similarities with the broader concept of death. According to Rollo May, it is in these "small deaths" that an individual's attitude towards life and their overall life philosophy takes shape.

Rollo May adopted the concept of life philosophy, a crucial trait in mature personalities, from his mentor Gordon All port. All port investigated the formation of a positive life philosophy, emphasizing its role in effectively addressing the fear of death and leveraging it as valuable material for personality development [14]. Conversely, the absence of a life philosophy leads to defensive reactions and the displacement of such situations. Individuals who strive to completely avoid anxiety may find themselves avoiding life altogether.

R. May advocates for an education in the "school of anxiety," asserting that it enables individuals to navigate finite challenges, overcome obstacles, and venture freely into the infinite. Confronting anxiety teaches inner faith and genuine certainty, qualities unattainable through other means. This journey toward maturity, R. May argues, is facilitated by embracing anxiety itself. He cites experimental evidence indicating that a heightened awareness of anxiety correlates with a greater intellectual dimension. Since creative endeavors inherently involve disrupting ex-

pectations and reality, the capacity to sense this disruption becomes a prerequisite for both anxiety and creativity to coexist.

The existentialist version of the solution to the problem of life and death is the joy of accepting life with all its phases and stages, knowing that they form some story that has its end as well as the awareness and acceptance of the life cycle, the recognition of the fact of death and ephemerality of bodily existence and live "with death behind the shoulder" sense, that is, not to be afraid, not to fall into depression, but to be aware and choose life in the face of death. In addressing the issue of freedom and determinism, existentialism suggests exploring and expanding freedom through an awareness of the interpersonal and physical context and the conditions of freedom; suggests a path of self-assertion with the concurrent recognition of one's own finiteness, respect for others and their capabilities, even if they are limited.

The next question concerns communication and loneliness. Two extreme solutions are possible: either hyper-sociability, over-involvement in mass organizations and movements, selfless service to others, or solitude, misanthropic rejection of people. Existentialist variant - is the willingness to take risks, entering in relation to "Me – You" in this world (although this world is more gossiped from the relationship "Me – It" in terms of M. Buber), the readiness to communicate authentically with other people, despite the awareness of all possible obstacles and risks of intimacy.

The problem of meaning and absurdity is represented as important for existential communicative practice. Extreme options: either hyper-optimism, exaltation, blind faith or deification of reason, or pessimism, anti-intellectualism, nihilism, denial of any meaning, contempt for teaching, and as a result - despair and senselessness. The solution offered by existentialism in general is an enjoyment and effective use of consciousness without fixation on any form of awareness or understanding as a solution to some problem, the adaptable capacity to transition between different levels of consciousness, to move seamlessly between various forms of awareness, and occasionally even to suspend consciousness based on circumstances and objectives. It involves being open to diverse meanings and belief systems, nurturing curiosity, possessing the capability to perceive conflicting ideas simultaneously, and the proficiency to select, endorse, and act in accordance with specific data and theories. This is coupled with the awareness that these data and theories are subject to change, open to feedback, and amenable to revision.

In this point, the interpretation of meaning and semantics in the existential analysis of V. Frankl is relevant. Meaning and semantics are basic concepts for V. Frankl. The pathos of his teachings lies largely in the possibility and necessity for each person not only to find, but also to realize in every situation, no matter how complex, the meaning of life. However, man does not invent the meaning of this, life itself dictates it at every moment of time: "Meaning cannot be given, it must be found"[7, p. 37].

V. Frankl denies some "pseudo-meanings" because the fact that the meaning is unique and special for each person in each specific period. Among "pseudo-meanings" are the desire for pleasure, fortunately, tranquility and consistency (as manifestations of homeostasis). At the same time, human activity aimed at finding the immediate meaning is unlikely to succeed. Man must seek those "ways" through which his life will be filled with meaning. Such "ways", according to V. Frankl, can

be values, which are "universal meanings crystallized as a result of generalization of typical situations with which society had to deal" [15, p. 38].

V. Frankl distinguishes three such types of ways: the values of creativity, the values of experience and the values of relationship. "Values, which are realized in productive creative actions, we will call "creative". In addition to the creative, there are values realized in experiences, these are the values of experience... existence, being poor in relation to both creative values and the values of experience, still leaves man with the last and, indeed, the highest opportunity to realize values. Values of this kind we shall call "values of relationship" [7, pp. 173-174]. While the values of creativity and experience in certain situations may fail, the values of relationship make life meaningful in all circumstances: "As soon as the list of categories of values replenishes the values of relationship, it becomes obvious that human existence in essence can never be meaningless" [7, p. 39]. Man can find his only reason to live by conscience. "The meaning not only must, but also can be found, and in the search for the meaning of man directs by his conscience" [7, p. 38].

Realization of Existential Communicative Practices

The representatives ethical and axiological approach to the problem of communication like of K. Jaspers, M. Buber, M. Bakhtin, K-O. Apel and J. Habermas believed that critical issues in society could be addressed only through free discussion, open debate, and a broad clash of views. Such type of problem suggests the dialogue as a necessary and primary condition of life "with others". In this regard, ideas of classic existentialist philosopher, like K. Jaspers, are still relevant: "the overview of the philosophical works of Jaspers shows that the philosopher discusses different possible forms of communication; however, the greatest importance is attached to the analysis of existential communication. Why? The reason is that Jaspers was concerned about a man's situation, his mental state in the modern world" [16, p. 131].

It is widely acknowledged that debates, discussions, and polemics are dynamic and creative processes because they involve a clash of opinions, views, and positions on a given issue. This interaction allows for the clarification, correction, and even rejection of previous perspectives. In essence, genuine reasoning consistently adopts the form of a broad dialogue. Consequently, disputes and debates can be regarded as tangible, historical methods of seeking and affirming truth, serving as platforms for criticism and the assertion of positions by the participants engaged in the expansive dialogue.

A key characteristic of dialogue, as a method for exploring and substantiating new truths, lies in the interactive nature among the involved actors. Contrary to a literal interpretation suggesting only two participants, modern theory introduces the concept of the audience, encompassing not just a collective listening to a speaker but any readers or audience members seeking persuasion.

The most important thing for dialogue is not just having an audience but getting the audience to agree with the statement. The effectiveness of such statements is evidently influenced by the audience's composition, their level of preparation,

and their capacity to assess and support viewpoints rationally and substantively. When addressing practical matters of public life, morality, law, or order, it's feasible to rely on widely known arguments and considerations that individuals can evaluate through direct life experience and common sense. Building agreement on proposed programs and decisions concerning actual issues in public life can be achieved through this shared experience and common sense.

Conversely, when delving into specialized scientific, socio-economic, or state-legal topics, a different approach is necessary. These discussions should be guided by knowledge, theoretical expertise, experience, and professional skills. Consequently, it is essential to recognize various types of dialogue, the content, and form of which are significantly influenced by their intended purpose.

Initially, the most straightforward form of dialogue is didactic in nature, aiming to enhance the learning process, foster independent problem-solving skills, and cultivate the ability to assess various opinions, assumptions, and hypotheses critically. It serves as a platform for the critical analysis of arguments, leading to their defense and justification.

Subsequently, there is an exploratory or research dialogue, primarily focused on uncovering new scientific truths. In addition to conventional logical methods, this type of dialogue incorporates heuristic or search methods and tools. What distinguishes these methods from deductive logic is that they don't guarantee the attainment of truth under true premises but rather bring one closer to it.

Certainly, a novel idea, hypothesis, or theoretical generalization requires substantiation and testing. Consequently, the search dialogue integrates both the processes of discovery and justification, aiming to eliminate less plausible hypotheses and replace them with more credible alternatives. These alternatives are then subjected to thorough scrutiny. In essence, the search dialogue within the realm of science unfolds at every stage of problem investigation. Starting from the articulation and formulation of the problem itself, through the analysis of diverse problem-solving approaches, to the testing of hypotheses, participants engage in expressing varied opinions and viewpoints. They present specific arguments to justify their perspectives, engage in opposition to their counterparts, and provide counterarguments. This interactive exchange and the comparison of different opinions and viewpoints, along with the mutual criticism of arguments, contribute to the collaborative pursuit of truth.

Finally, dialogue plays a crucial role in the scrutiny and formulation of decisions concerning vital practical matters within economic, social, and technical policies. It is also instrumental in assessing long-term social development programs. Experts engage in training and evaluation through a critical examination of the strengths and weaknesses of various proposed solutions. The rationale behind this discourse should illuminate the range and potential constraints of different alternatives for action.

The fundamental concept underpinning any specialized decision-making theory is quite straightforward. As the process involves selecting from different alternatives or options for action, it becomes essential to assess them and choose the most favorable solution. To quantify these alternatives, the first consideration is their utility function, while the second is their feasibility or likelihood of realization. Therefore, the selection of the optimal solution entails considering the numerical

values of utility and the probability of potential actions. The most efficient solution, with the highest value, would be deemed optimal. From the preceding discussion, it is evident that dialogue inherently encompasses the interaction of minds, the clash of opinions and positions, involving the raising of questions, analysis of responses, and ultimately the justification of conclusions and decisions.

The concept of dialogue developed by Finnish and American logicians J. Hintikka and D. Bachman has gained popularity in modern years. They call their model of dialogue and rational reasoning interrogative because formulation of questions plays a central role in it. What role do questions play in the interrogative dialogue model? Essentially, questions serve as the foundation for all arguments presented by panelists, as the responses they elicit provide an opportunity to eliminate other potential alternatives. From a contemporary perspective, new information holds value precisely because it narrows down the range of possible alternatives, thereby simplifying the quest for truth, problem-solving, and the realization of intended objectives. It is often said that information diminishes uncertainty, a common factor in both practical and theoretical issues. Dialogue and reasoning, therefore, strive to mitigate uncertainty by posing pertinent questions, the answers to which rule out certain potential alternatives. In this manner, the dialogue can progressively eliminate all alternatives that are inconsistent with the information acquired [17].

Within the interrogative model, new information is incorporated into the argument exclusively through the interrogative method by responding to questions during the dialogue. Logical moves, or conclusions, do not introduce anything fundamentally new; instead, they represent the transformation of existing information.

Questions raised during the dialogue or argument can be categorized into principled (basic) and operational (partial). Principled questions aim to address or resolve the main problem or task, while operational questions are formulated to acquire information or respond to specific inquiries. Together, these operational questions form a sequence of various interrogative moves. It is evident that answers to principled questions are often uncovered using operational questions.

Correct, thoughtful questioning is the most important and valuable part of dialogue and reasoning based on it. The interrogative model of dialogue deserved attention for two reasons. First, it teaches to focus dialogue and argument on finding and posing questions that can answer missing information, thus narrowing the range of options available to solve a problem. Second, this model significantly expands and elucidates the traditional Socratic method of dialogue. As is commonly understood, the Socratic method involves aligning the interlocutor with the statement they initially made at the beginning of the dialogue - effectively challenging or refuting it. This is the aim of all subsequent questions and responses.

In the Socratic dialogue, Socrates leads dialogue and tries to make information and knowledge of the partner explicit, which is usually supposedto be implicit. This approach has been notably employed with success by Plato in his dialogues, notably in the "Meno" dialogue. In this instance, Plato attempts to demonstrate that Meno, a boy-slave unfamiliar with geometry, can uncover geometric truths through Socratic questioning. It's evident that in the Socratic dialogue, the one posing the questions

guides the conversation. However, this role can be assumed by any participant in the dialogue or even by an individual researcher without the need for a designated leader.

The Socratic dialogue appears to bear similarities to the question-and-answer method employed by a teacher when working with students, especially when the goal is to cultivate independent thinking using their existing knowledge. Socrates, by asserting his ignorance of the subject matter, emphasized the shared pursuit of truth with his companion. It becomes evident from the nature of his questions that he wasn't seeking new information from his interlocutor; rather, he aimed to uncover and clarify the knowledge already possessed by the interlocutor. In essence, Socrates sought to impart the skill of posing questions correctly.

From a contemporary perspective, the primary objective of posing questions is to acquire new information. Consequently, the concept of dialogue expands, encompassing not only direct inquiries to an interlocutor but also questions directed at various sources of information such as historical texts, works of fiction, art, philosophy, religion, and more. This broader interpretation allows for discussions about cultural dialogue, historical traditions, and worldviews. Moreover, in the realm of scientific knowledge, there is an increasing recognition of a dialogue with nature, where observation or experiment serves as a response to questions posed to the natural world.

However, it's crucial to acknowledge that even with this comprehensive understanding of dialogue, it doesn't fully capture the specific, tangible forms in which dialogue unfolds across various scientific and practical domains. Therefore, it would be beneficial to explore some of the most significant forms of dialogue.

The examination of distinct interaction forms shows that throughout history, dialogue has taken shape through debate, discussion, polemics, and dispute. Dispute, being the oldest form of dialogue, involves each participant endeavoring to persuade the other regarding the validity or truth of their position, viewpoint, or opinion on a particular issue when there is no consensus on its resolution.

The well-known Russian logician S. Povarnin writes: "the argument consists of evidence. One proves that such a thought is true, the other, that it is wrong. The thought for which the proof is built is called the proof thesis. All the evidence must be around it. It is a goal of our efforts" [18, p. 133]. The same spirit is expressed by N. Kondakov in his "Logical dictionary-directory". He underlines: "The dispute is a proof of the truth of something, in the course of which each side defends its understanding of something and refutes the opinion of the opponent"[19, p. 565].

In literature, discussion, debate, and polemics are identified as distinct types of disputes. The term "discussion," translated from Latin, conveys the idea of consideration and research, primarily finding its application in the discourse of scientific issues, though it's also commonly referenced in other realms such as politics, morals, education, culture, and more. Scientific discussion represents a systematic and targeted approach to addressing problems relevant to both empirical and theoretical research. Given the continuous emergence of problems in the evolution of science, various approaches, methods, and tools are proposed to tackle them.

Firstly, discussion is structured to uncover various perspectives on the problem. Secondly, in the collaborative discourse, if participants do not converge on a

solution, they strive to at least reach a compromise on the problem itself, addressing specific and general issues. Thirdly, through mutual judgment and critique of their viewpoints, participants gain a deeper understanding of the challenges involved in solving the problem. Based on this understanding, they can better evaluate the plausibility of proposed hypotheses and agree on a unified research strategy. However, the primary objective of the discussion lies in achieving understanding between opposing views on the problem, finding a compromise, and collaboratively addressing it from diverse perspectives.

Polemics set itself apart from discussion in that its goal was not to reach a compromise. Quite the opposite, the primary focus of the opposing parties in polemics was to assert and defend their respective viewpoints on the contentious issue while actively refuting the perspectives put forth by the opponent. This characterization is consistent with the meaning of the self-term "polemics", meaning a warrior, hostile dispute in Greek translation.

An essential aspect of dialogue as a communication practice involves scrutinizing errors and deceptive tactics in evidence and reasoning. There is an extensive array of psychological tricks, encompassing both attacking and defending against an opponent's theses.

Argumentation, like the broader process of persuasion, is an art that can only be honed through consistent practice, steadily improving one's skills. Analyzing common errors and tricks in argumentation and persuasion can prove immensely beneficial in this regard.

The prevalent errors frequently encountered in the practical application of argumentation include:

Misuse of Speech. Since thoughts and judgments are conveyed through words and sentences, numerous mistakes can arise from incorrect speech. As Aristotle highlights, sophistic arguments often derive from errors like homonymy, ambiguity in words, their connection and separation, and even their pronunciation. Similarity and ambiguity typically emerge when the same word or phrase is used to express different concepts and judgments. This uncertainty forms the basis for a sophistic tactic in which a statement true in one context is transferred to an entirely different context that shares only a common name with the former.

Deliberate Extension or Narrowing of Meaning. This category of errors and subterfuges, while reminiscent of speech, involves a purposeful expansion or contraction of the meaning of allegations. This alteration in the previous meaning of a notion or judgment opens the door to various deceptive tactics.

Inductive Generalization. In the logical literature, erroneous generalizations of this kind are called illegitimate, false, hasty, etc. Today, this type of stereotypes still exists in different forms.

Plausible, Probabilistic, Reasoning. Main among these is the wrong degree of allegation or generalization's credibility. For instance, attributing bad weather to the appearance of a red sunset or associating the arrival of swallows with the onset of spring are examples of erroneously identifying causes. These perceived "causes" are natural consequences of an underlying, deeper cause. This type of

flawed reasoning in logic has been termed "Post hoc, ergo propter hoc" in Latin, translating to "It happened after, so it was caused by".

The following category of errors and deceptive tactics is linked to the process of proof and refutation, aspects typically elaborated in logic textbooks. Errors generally stem from three main causes: firstly, the withdrawal and substitution of the thesis; secondly, the infringement of the rules governing the demonstration of the thesis; and thirdly, the presentation of baseless arguments or premises in the evidence. In everyday communication, whether in arguments, debates, or polemics, such mistakes may not be immediately apparent, as individuals may employ tricks that effectively conceal these errors.

Lastly, the sixth significant category, more akin to tricks than errors, pertains not to logic and facts but to tactics involving psychological and moral influence on opponents and listeners. Persuasion, as known, heavily relies on emotions, will, feelings, and moral principles and inclinations of the audience. Ancient rhetoricians, philosophers, and logicians recognized this aspect, emphasizing both the character and conduct of the speaker and their emotional impact on listeners - the ability to evoke suitable emotions and mood. These influences can be either positive or negative. The fundamental task of dialogue analysis as a communicative practice is to distinguish truth from opinion, sound arguments from baseless ones, and credible claims from plausible ones. This can be effectively achieved through an honest analysis of the statements and opinions, evaluations, and justifications of the arguments upon which they are built.

Conclusion

Based on conducted research, there could be next main concluded idea, that if joint action does not have a predetermined algorithm and requires the fundamental equality of all its participants, existential communicative practices become essentially the only regulation, where and through which millions of people coordinate their goals and actions. When, however, the practice has an explicit program of action and is preceded by a clear hierarchical distribution of roles, the importance of existential communicative practices is reduced to the transmission mechanism level, the effectiveness of which is measured by the speed and quality of message transfer.

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Сағиқызы А., Досхожина Ж.

Экзистенциялық коммуникативтік практикалар: тұлғааралық қарым-қатынастан бұқаралық коммуникацияға дейін

Аннотация. Осы мақала тұлғааралық интеракцияда да, бұқаралық коммуникация құралдарында да қолданылатын экзистенциалдық коммуникативтік практикалар мен диалог түрлерін қарастырады. Зерттеудің мақсаты адам аса құнды болып табылатын экзистенциалдық философия идеясына жауап беретін коммуникативтік практикаларды әзірлеу болып табылады. Зерттеудің ғылыми және практикалық маңыздылығы қазіргі заманғы қоғам бастан кешіріп отырған рухани, экзистенциалдық және мәдени сипаттағы өзекті проблемаларға байланысты.

Зерттеу әдіснамасы адамның құндылық негіздерін зерделеуді қамтитын этикалық-аксиологиялық және диалогтық тәсілдерді қамтиды. Таңдалған тақырыпты талдау нәтижесінде автор нақ осы экзистенциалдық коммуникативтік практикалар коммуниканттар арасында тең диалогты құру мен құрастырудың басым бағыты болып табылады, оның көмегімен жаһандық қоғамдағы рухани құндылықтардың өткір проблемасын еңсеруге болады. Диалогқа негізделген экзистенциалдық қарым-қатынас тәжірибелері, ең алдымен, адамға күйзеліс сезімін жеңуге көмектеседі. Жүргізілген зерттеудің құндылығы бұқаралық коммуникациялардың қазіргі заманғы технологияларын әзірлеу кезінде автордың экзистенциалдық коммуникативтік практи-каларды қолдануға талпынысымен айқындалады, бұл неғұрлым күрделілікті білдіреді, өйткені экономикалық бәсекелестіктің осы шарттары ақпараттық ағындардың манипуляциялық сипатын шиеленістірді және күшейтті. Ғылыми жұмыстың практикалық маңыздылығы автор зерттейтін экзистенциалдық коммуникативтік практикаларды тұлғааралық интеракцияда және бұқаралық коммуникация саласында қолдану мүмкіндігінен тұрады.

Түйін сөздер: коммуникация, экзистенциализм, адам, пікірсайыс, жарыссөз, қақпайласу, өмірлік философия.

Сагикызы А., Досхожина Ж.

Экзистенциональные коммуникативные практики: от межличностного общения до массовой коммуникации

Аннотация. Настоящая статья рассматривает экзистенциональные коммуникативные прак-тики и виды диалога, применяемые как в межличностной интеракции, так и в средствах массовой коммуникации. Целью исследования является разработка коммуникативных практик, отвечающих идеям экзистенциональной философии, в которых человек представляет собой сверхценность. На-учная и практическая значимость исследования обуславливается актуальными проблемами духов-ного, экзистенциального и культурного характера, переживаемого современным обществом.

Методология исследования включает в себя этико-аксиологический и диалогический под-ходы, включающие в себя изучение ценностных основ человека. В результате анализа выбран-ной темы автор заключает, что именно экзистенциональные коммуникативные практики являются приоритетным направлением конструирования и построения равного диалога между коммуни-кантами, с помощью которого возможно преодоление острой проблемы духовных ценностей в глобальном обществе. Экзистенциональные практики общения, фокусирующиеся на диалоге, пре-жде всего, способны помочь человеку преодолеть чувство фрустрации. Ценность проведенного исследования определяется попыткой автора применить экзистенциональные коммуникативные практики при разработке современных технологий массовых коммуникаций, что представляет со-бой наибольшую сложность, так как настоящие условия экономической конкуренции обострили усилилиманипулятивный характер информационных потоков. Практическая значимость научной работы заключается в возможности применения исследуемых автором экзистенциональных ком-муникативных практик в межличностной интеракции и в сфере массовой коммуникации.

Ключевые слова: коммуникация, экзистенциализм, человек, дискуссия, дебаты, полемика, жизненная философия.