

IDENTITIES; THE MESSAGE REFRACTIONS

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Abstract

Due to recent and ongoing technological developments in the media industry, it's of great importance to review the challenges that communication as a process has been encountered. The transition from the linear model, where the feedback was not properly evaluated, to a circular pattern, in which the reaction of the audience determines the message, it becomes an indispensable imperative the audience recognition.

Based on this, I strongly believe that knowing the identities of the recipients of the transmitted messages, will stimulate their conception in a way that the possibility of message' refraction would be as smaller as it can. In other words, our messages shall approach the target audiences based on ground information regarding their identities.

Various studies and researchers of communication and information science may be considered as important indicators about the significance of the identities and all the associated meanings. Using the research study methods, this paper has been provided with various arguments of different authors, so to discover and to enhance knowledge's about the refractions that the message undergoes, as a result of the identity/ies of the recipients. On that ground, as well as insufficient study in our country about this issue, this paper may be considered as a step forward for the communication perspective.

This study has been raised the following questions:

1. How has been created the individual identity and that of a particular community?
2. What has been the role of the identity to the message refraction?
3. What has been considered as the most appropriate method, so to enable the reception of the message by the audience reducing the refraction?

Concepts presented by various study researchers has been contributed in redefining the communication model based on audience expectations, but without falling into the trap of lowering the quality for the sake of audiometer.

Keywords: *Identities, Audiences, Feedback, Communication, Circular model*

Introduction

Among the goals of the media is the orientation of the audience to perform acts or to hold certain positions. Given this, many studies have aimed at evaluating the impact on the mass media. Theories about the impact are numerous, from the theory of lack of any effect, as Paul Lazarsfeld claims, to the model of 'syringe' of Lasswell's, which means that the issuer is the only active agent that acts on communication a receiver. Deeper studies in this direction, we provide an overview of the impact of other media, and in studies based on micro sociology, they pointed out that the media cannot convince anyone to believe anything. Everything depended on how the groups perceived and filtered the messages from abroad. This conviction and Elihu Katz, shares of which states: "The most powerful tool of mass communication can affect an individual in spite of social and psychological context in which he lives. The approach to the problem of "uses" means that values, interests, groups, social roles of men and that men are crucial adapt them to their needs what they see and hear."¹

In light of these studies point out once again in the recognition of other values, if an individual or company. In this line of thought is and communication sciences researcher, Dominique Wolton. He says "today everyone sees everything or almost everything, but at the same time aware that it understands very well what is happening. End of physical distance reveals the incredible expansion of cultural distance. Techniques are homogeneous but the world is heterogeneous."²

These concepts extracted from the researchers orient us to approach the problem of cultural denominations audience with utmost seriousness, if we want to have an efficient communication. Wolton guides us in the assessment and recognition of identities which tells us that people want same identity and communication and that the world has six billion identities. These shared identities: a - Identity rational, open and accepting, and b - Identity shelter closed and repulsive.³

Knowing the audience and the identities of interlocutors

While speaking about the problems encountered in communication the two "diseases" which Charles Taylor notes should be mentioned. The first disease and the enemy of communications, is individualism, narcissism, ethnocentrism, atomization or centrality in itself. People feel self-made, so do not see the necessary communication. In fact it is more a result of relativism, which is in vogue lately. Coping with such a mentality becomes even more absorbing messages from the audience, which believes that there is no need for them. The second disease is instrumental reason. People considered raw material or instruments for projects to each other, based on cost-benefit concept.⁴

The other problem is so important, that affects a real lack of communication and lack of knowledge is another. We should note that we convey what goes through several filters and refracted by the prism of perspectives different from those providers. Understanding the other is

¹ Francis Balle, *Mediat dhe Shoqëritë*, Botimet Papirus, 2011, fq. 630-631.

² Dominique Wolton, *Të shpëtojmë komunikimin*, fq.15. Botimet Papirus. Tiranë 2009

³ *Ibid.*, fq.33

⁴ Referuar Charles Taylor, *Etika e Autenticitetit*, Fq.12-18. Shtëpia botuese Dita 2000, Tiranë 2008.

the primary task before you think to enter into communication with the reports, to "when we communicate, we assume that the other person gets the sense that we want him to take"⁵ therefore means to communicate to consider and how could he have understood your message, after the person in front of us will respond to our message, as he understood, not by it, that we wanted to say, that may be different from the conception of interlocutors. Have often used the expression "what do you think I meant?"⁶

In fact, the concept of identity is broader than I think. There is simply with some solid affiliation and the same. For example, it seems that when talking about the identity of the Albanians, the impression that if not all, at least a large part of them are similar.

Libano-reference a French author, Amin Maalouf, this is not correct, because "someone's identity and determined by many other elements, such as religious affiliation, ethnic or linguistic group, profession, social group, political beliefs, different preferences , a family more or less great, etc. comes from the region. All have their affiliations, but not at the same time. No one in particular does not meet one's identity."⁷

The more we get from other cultures, the more we can give him from ours. Also need to know how much respect that we feel for others and their affiliations, the more open they will be to our beliefs. Let us not forget that the right to criticize another win with reciprocity.⁸

Another concept is about identity and a belief that modifies a particular group of people as much as this group of people modifies a certain attitude. This also explains the behavior of people totally depend not only on an idea or belief, but it is modified and the other complexes that constitute the individual or social group.

When we talk to a certain category of people who in some domain are different from us, we should not forget that human nature is cooked in a way that cannot always accept what followed in the conversation. Therefore, we should feel prepared for refusal.

It is important to take into consideration the statement of Marc Block "People are more children of the time, than their fathers."⁹ This means that man is undoubtedly a product of society with which it shares a good portion of his time. Everyone keeps two affiliations, the "vertical" which comes from its predecessor, the traditions of the country where it is grown, and it certainly leaves deep scars in one's personality, traces of which will affect his behavior later.

While other affiliation is "horizontal" which harks back to the people with whom we associate, their statuses moral or intellectual, and it grows day by day and is determinant.¹⁰

Dialog non monologue

It often gives the impression that to "communicate" simply means to convey, or transfer, someone or some message or information with different ways and means, whether individual or mass communication tools. In fact, this impression has prevailed for a long time in the theories of communication, where the core is a provider conveys information through a communication

⁵ Judith n. Martin, Thomas K. Nakajama, Hyrje në Komunikimin Ndërkulturor, UET PRESS , 2010, fq.56

⁶ Ibid.: fq 57

⁷ Amin Maalouf, Identitete Vrastare, Botimet Onufri, Bot. i 2-të. Tiranë 2006. fq. 16

⁸ Ibid.: fq, 43

⁹ Ibid.: fq, 95

¹⁰ Ibid.: fq, 96

channel and receiver automatically has acquired this information. This theory has a real deficiency and readily ascertainable. This puts us out and made the definition of where Gary E Schwartz says that communication is the sharing or exchange of thoughts, opinions or information by speech, writing or signs.

What makes the difference in this definition is the use of the term, "separation" and "exchange" to change the term "escort" or "transfer". In other words this means that the process of communication or "to taking ear" does not end simply with the "transfer" of information or message without ensuring that the message is understood and absorbed by the recipient. We understand exactly by "sharing" the message to the recipient with the giver. The reaction of the receiver is the best indicator of how much or how the message is understood. This feedback is just as crucial for normal communication.

Various authors emphasize the communication of the fact that many have a real exchange of information should be avoided some problems related to the allocation of the first message, from where derives communication. By definition "communication is a symbolic process in which shared understanding negotiated. In other words, communication happens whenever someone gives meaning to the words or actions of someone else."¹¹

Professor Artan Fuga introduces us to some of the more significant problems. He says: "Next regarded as a foreign entity with which can only be detected by your opinion and not to enter into fruitful conversation with him."¹² Words when we communicate with someone, since the genesis we determine the purpose of the conversation, just to "give" will not "get" anything. Not only that but if we really meant to take a thought or message from someone, this "someone" and choose exactly those individuals who share the same opinion as ours, so we do not want to hear what you think someone for a certain issue, but we want to hear what we think of ourselves from the mouth of another. Professor Fuga calls this "social autism", because there is no exchange messages but simply imposing opinion and recycling what we think without really want to hear another opinion, even if it is different in our opinion. The phrase "Know thyself" should be replaced with the phrase "Know thyself through the other."¹³

We encounter the same attitude and to Mounier: "Understanding, means moving from a residence in personal view, to be placed in the perspective of others, but we must not ask ourselves to another similar to myself."¹⁴ One needs not only to hear but also to be heard when expressed as means and Mounier: "The initial data of experience, the communication, the situation is not possible or universal, but the act through which I find myself saying."¹⁵

Unfortunately, the dialogue is replaced by monologue, the type - just ask and listen to what I think - then hear themselves. This epidemic is a terrible legacy of the communist system, which continues to be current. Officials simply take time orders from their superiors under the slogan "law applies not discussed" and the frustration of unloading and to their dependents, regardless no matter what felt implementer, even if they had a better idea to realization of something. This lack of real dialogue, which I think that unfortunately happens for a reason, one's inability to cope with the concurring opinion. This makes the cut path opinion different from each other, you think it's the absolute truth, which does not accept discussion. The solution must be to be able to

¹¹ Judith n. Martin, Thomas K. Nakajama, Hyrje në Komunikimin Ndërkulturor, UET PRESS, 2010, fq.54

¹² Arta Fuga, Monologu, Botimet Dudaj Tiranë 2010, fq.286

¹³ Ibid.: Fq.287

¹⁴ Emanuel Mounier, Personalizmi, ISP&Dita 2000, fq.53

¹⁵ Ibid.: fq.80

defend your opinion with convincing arguments and opening to the opinion of others, that "sometimes, the other may be right."

Cultural diversity is valued

Amin Maalouf strongly stresses two other concepts. They are the "universality" and "uniformity". Looks like the same at first glance, but are very far apart. Universality has to do with certain principles and rights that should affect anyone living anywhere, as is the case with the dignity of human life as both a European and an Asian. So, human life is of equal value as a rich, as well as for the poor. This is universality to which we must work.¹⁶ Another concept that should know better, is the "Uniformity". Everyone should dress alike, should use the same linguistic expressions, see the same shows, comment on events is the same, the food is almost unified. But what is most dangerous is the desire to make people think all the same. It does not bring anything more than an intellectual and a poor self-consumption, if the road was closed to those who do not think like us.

Another problem we face in communicating with people of different cultures and ethnocentrism is the belief that one's cultural group is superior to all other cultural groups. Ethnocentrism may be extreme to the point that I could not believe someone could tell another culture values are equally valid or better than his. He becomes the barrier prevents people from trying to understand someone else's view through the "lens description of his / her".¹⁷ Although at first glance to think alike, as many think, seems positive, it actually brings a childish monotony. There are in the era of the masses, but in that of an individual where everyone has his own personality, which if not respected carries what is called "the temptation of anger".¹⁸ To arrive at this point not asked anyone to find a point of belonging to what he can offer. This means that should remove the belief that only some give and some take only.

Agreement

This is likely due, which must be the fruit of understanding to the problems outlined above. Ultimately people Discuss, debate arguments reveal a certain idea or problem in order to "get along". Unless we take into account the refractive messages from our listeners the opportunity to agree is too small. Many sociologists have revealed some ideas and their stages, to be followed by individuals and by groups of people in order to end the conversation to have a result. One of these theories, is Professor of Communication and the University of Illinois USA, Marshall Scott Poole, who with his theory of the structure of eligibility, gives a clear picture of what should be the steps to be followed to have an agreement. The essence of his theory consists of the following five stages:

1. Orientation - efforts focus not anywhere as group goals are unclear; relationships are uncertain, members need more information.

¹⁶ Ibid.: fq.80

¹⁷ Judith n. Martin, Thomas K. Nakajama, Hyrje në Komunikimin Ndërkulturor, UET PRESS, 2010, fq.71

¹⁸ Amin Maalouf, Identitete Vrastare, Botimet Onufri, Bot. i 2-të. Tiranë 2006. fq. 114

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2. Conflict - factions do not agree with the manner of approach to the problem and opposing viewpoints of others; members justify the position held.
3. Melting - low tension through peaceful conversations, others allow members to "maintain dignity" embracing solution acceptable to all.
4. Development - group focuses on finding ways to implement a single solution; members are involved and excited.
5. Integration - focuses more on group solidarity, free from tension, rather than to itself the task of charge, members evaluate one another for joint efforts.

Conclusions

Given the numerous studies and analyzes on this issue, we conclude that the recognition of cultural cuts and identity of the recipient of the message is of great importance for the process of communication and efficiency. Also, to avoid a misunderstanding in communication is necessary to take into account the characteristics of the culture of the audience. We should not forget that human identities are too diverse to be respected and principle, so as to convey our message.

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