ETHICS OF THE TEXT AS A DISCURSIVE CHARACTERISTIC

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Abstract: *The article proposes to consider the ethical component of the text as a necessary condition of spatially and temporally separated communication. The ethics of the text is determined by the type of discourse in which it is generated. It is this discourse that determines the use of this or that language device that serves to coordinate the minds of the communicants and enable their interaction.*

Keywords: *ethics text, discourse, interaction, language tools.*

Ethics can characterize a person's speech activity, mediated primarily by language and manifested in communication as a semantic aspect of communication, i.e. the interaction of people belonging to a certain society. It is quite obvious that any activity, including speech, will be ethical, which most fully corresponds to the interests of not only one person (the speaker), but also the whole society as a whole while proceeding in such forms that ensure its effectiveness based on interaction and mutual understanding. For speech activity, such a basis is socially developed strategies and techniques for organizing speech and selecting language tools designed to solve certain tasks in a particular sphere of human activity. In this regard, it is appropriate to refer to the conclusion of U. Maturana, according to which: «Language interactions orient the listener in his cognitive domain, without specifying the course of his behavior. The main function of language as a system of orienting behavior is not to transmit information or describe an independent universe, but to create a consensual domain of behavior between systems interacting in language by developing a cooperative domain of interactions» [8].

Linguistic expressions representing a cooperative consensual area of interactions between the speaker and the listener, based on a common reporting system for changing the behavior of communicants, can be considered information carriers, and human communication as the exchange and transmission of information determined by the social context and conditions of speech activity in a particular area of human relations characteristic of a particular society at this stage its development. By this provision, the varieties of speech activity in the totality of factors determining their specificity can be considered as different discourses, which, depending on the goals and objectives of communication, are carried out in various modifications, or, according to M. M.

Bakhtin, different speech genres: «Each utterance, of course, is individual, but each sphere the use of language develops relatively stable types of such statements (rather, texts. – G. M.), which we call speech genres» [1].

It follows from this that the text (utterance) acts as a unit of communication: «... It can be argued that the main unit of communication is the text because only in the text the whole concrete communication unfolds, and the communication itself acquires a complete information act» [3]. Understanding the communication process as a certain type of speech activity excludes the possibility of reducing the content of communication to communication and significantly pushes the boundaries of understanding linguistic phenomena in theoretical terms: «The activity of society members is a form of society's existence, and at the same time, communication motives are formed in the activity. In communication, communicants are objects of verbal influence on each other, and the goal of each is to encourage the interlocutor to do some activity. Consequently, communication is a form of predominantly symbolic interaction of communicants, in which the structure of which their speech is developed, is subordinated to the goals of communication. Thus, communication concerning the text began to play the role of an interpretive system that determines the text itself» [2]. In this regard, the goals, motives of communication and communicative interaction, and the desire of interlocutors to cooperate come to the fore. Consequently, communication is not only a semantic aspect of communication, but also a field of mutually directed activity based on the principle of cooperation, and the text is not only the result of a certain discourse but also manifests, and encloses a common space organized by communicative cooperation. That is why the ethics of the text can be considered as the realization of the mutual orientation of the interlocutors. In this regard, the well-known maxims of P. Grice appear as ethical imperatives that determine the reference model of communication. The postulates of quantity, quality, relevance, and mode of expression [10] are essentially the rules of behavior of a social person when carrying out a certain kind of activity – communicative. Hence the following assumption: everything in the text that ensures joint interaction, and cooperation of those communicating and contributes to the most successful communication, just carries an ethical burden, that is, performs an ethical function.

According to K. F. Sedov, the success of communication depends not only on the linguistic competence of the communication participants but also on their life experience, knowledge of the laws of social interaction of people in a particular area, socio-psychological competence, which is the basis of genre interpretation [9]. Without taking into account these positions, the linguistic analysis of the text seems to be flawed, since in this case linguistic expressions are considered self-sufficient entities, regardless of whether it is the level of a separate sentence (utterance), a segment of the text (CCC, CRF, etc. P.) or the text as a whole. If we approach a written text not only

as a result of communication but also as a reflection of a certain discourse (a unit of communication), then, of course, in this perspective, the text appears as a «linguistic being» of discourse, ordered under the communicative priorities of human activity in some area of social life, the rules of speech behavior and knowledge of interaction techniques mediated by types of life situations, social roles of the communicants, the degree and quality of their participation in communication, the level of their knowledge and culture. At the same time, we note that all of the above has a historical character, that is, it is determined by the general development of society and all the conditions of its existence, therefore, what was characteristic of a certain discourse, for example, twenty years ago, is not necessarily its specifics today. The most obvious change in the types of discourse in the era of change, for example, is enough to compare the journalistic discourse of the Soviet and post-Soviet periods of the life of Russian society. Therefore, the text, including written, does not cease to be a unit of communication, but has its peculiarities in a wide variety of plans, including ethical ones. By the way, no presuppositions and speech implicatures of discourse would be induced by the text if there were no such specifics. In this sense, we can say, like the late Wittgenstein, that the meaning of a linguistic expression is its use, and the language–speech opposition is overcome only in the live practice of communication. The use of language units can be defined as discursive, since in a particular utterance (text) they not only transform their semantics but also perform a variety of functions, ensuring both the realization of the speaker's goals and creating a «territory of interaction and mutual understanding» (see, for example, [6; 7; 8]).

In syntactic works of recent years, the term purpose of a linguistic expression, in particular, a syntactic construction, is increasingly used, which, in our opinion, reflects the most generalized meaning of a linguistic unit, its predisposition to a certain use (functioning). Thus, we have already noted that the implementation of commentary in the text is the main function-the potency of complicating (predictive) categories, primarily denoting the communicative rank of the presented content under the personal meanings of the image of the speaker's «picture of the world» and its communicative value. This comment can relate both to the ontology of the expressed «picture of the world» and its assessments of the speaker, which, in the case of the implementation of his other informational and communicative intentions, can appear in the act of communication as a designation of ontological entities [4]. It seems pointless to talk about any other aspects of the functioning of complicating constructions outside of specific use, since only in the text as a reflection of a certain discourse can we identify all the specifics of the use of language units, see the logic of their selection and organization in direct communicative interaction. Raising the question of the ethical component of the functioning of complicated sentences in texts, for example, analytical and journalistic discourse, does not just «increase» the informational significance of

these constructions as the most important component in the content of the text or postulates the activity nature of such language forms, but shows the mechanism of human interactions, gives grounds for an objective assessment of communication either as false, according to Yu. Habermas i.e. focused on achieving only selfish goals, or genuine, aimed at mutual understanding, real interaction, and dialogue.

The text is not just a representation of the type of discourse (for example, journalistic), but also its embodiment in historically developed and socially fixed forms of interpersonal interaction as relatively stable thematic, compositional and stylistic types of sets of utterances, that is, speech genres, according to M. M. Bakhtin. Let us cite in this connection a very interesting observation belonging to K. F. Sedov, which, in our opinion, refutes the narrow understanding of communication as an exchange of information and testifies to the inclusion of communication in communication as a social interaction of people: «Genre thinking, paradoxically, begins to form much earlier than the first verbal manifestations, long before the beginning of the formation of the child's language structure [9]. Defining the ethical aspect of the text as a manifestation of the principle of cooperation in communication, we must consistently take into account when describing the functions of linguistic units the sphere of human life in which communication is carried out, the typical goals and objectives of communication in it, the accepted forms of social interactions for their implementation, the specifics of the conditions for communication in certain types of communication situations in this area, standardized up to before cliche techniques and methods of organizing speech communication, typed sets of communicative actions (solutions of communicative tasks) when expressing thematically stable content – in a word, everything that determines the selection and organization of linguistic means in a speech work. Mutual understanding of communicants in the space of a text is possible only when there are guidelines and «instructions» for cooperation, when the structure and linguistic expression of a written text as a speech work are addressed to the interlocutor, in other words, when language units are ethically selected and organized in full compliance with the norms and rules of speech behavior in a particular type of social interactions. In this case, the written text overcomes the separation of space and time of those communicating and it becomes a reflection of the activity of «two».

The study of the ethical side of speech interaction naturally determines, as interrelated entities, the system of values and ideological attitudes of individual society, the motives and goals of social interactions in one or another sphere of its being, the topics of information flows in various spheres of the information space, the ways of their orgazization as institutional discourses, genres as stable thematically, compositionally and stylistically structures of utterances, utterances how exactly are the various social interactions of individuals, an individual and a social group,

individual and society, social group and society, etc., linguistic expressions as a means of ensuring social interactions.

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