IN QUEST OF DIALOGUE: COMMUNICATION FLOWS IN THE NEW MEDIA, POLITICS AND SOCIETY

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In a global context where interconnected life continues to develop, dialogism remains a critical stake for the research-development binomial. A rich literature on dialogue during the last decade has pointed that "dialogue is a social story", but "organizations have lost important competences to be able to interpret living stories, redefine narrative expectations, understand many voices, and read between the lines of the story" (Boje, 2007:1). According to Taylor (2011) "society itself exists in the transmission, in communication" (Taylor, 2011:4). Over the last decades, the understanding of society in terms of communicative flows, has significantly advanced theoretically and methodologically.

This volume proposes a set of interdisciplinary approaches and maps current dilemmas and developments within the field of dialogue research and its empirical content. The relevance of articles moves beyond the immediate and opens new ways of addressing dilemmas in contemporary technological contexts. On the one hand, some papers discuss opportunities opened by the multilevel architecture of dialogue. It still allows analytical distinctions to make intelligible dialogical tensions and implications on diverse levels of meaning, such as processes of convergence and fusion of temporalities, while "old" logics gradually lose their power to set up practices and institutions overwhelmed by the multilevel business intelligence. On the other hand, the conceptual framing of dialogue induces ethical reflections on controversies and media slippages (immaterial space), as well as a more critical look on the urban landscape (material sites) where architecture installs cultural and architectural objects signalling the closing of dialogue and installing the power strings at the level of perception and visibility. The current contributions range from professional to personal, from space to language, from interpersonal to organizational dimensions of dialogue. Daniela Rovența Frumușani explores “Les nouvelles technologies et l’intégration vie professionnelle/vie personnelle?”. Natalia Kravchenko describes the architecture of the conceptual space in “Dialogue As A Multilevel Conceptual Space”. Othman Khaled addresses space as context for closing dialogue in “The Dialogue Friendliness of Architecture of Places of Power in Independent Tunisia”. Mariana Tocia’s analysis, “Consequences of the ethical slippage in the media”, questions where there are limits to political satire in the media. Alexandra Codău identifies a process of transformation of the image of the Roma people in the cultural magazines in Romania in “Revaluing the image of the Roma community in the cultural journalism. Case study: The „Dilema veche” magazine”. Last but not least, Virginia Petrică opens a new reading of food as a premise for intercultural dialogue.

Boje (2016) assigns to the McPhee school of thought the thesis that "communicative flows generate a social structure through interaction":

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"The communication is dialogic and recursive (self-structuring). Communication concerns control, documentation, and design of norms, processes, relations and entities. On the one hand, formal structures of communication (e.g. charter, organization chart, & policy manual) predetermine work routines, rather than allowing them to emerge. On the other hand, individuals, traditions, interests, and systems in a subjective process that is not always free of ambiguity and error can affect political processes. The formal structures and the informal politics are two aspects of organization that imply formation and governance of a differentiated whole that includes reflexive response cycles and mechanisms." (Boje, 2016:3)

Recently, the fractal theory of organizations proposes – on the premise of Bakhtin’s concept of dialogicality- a "special issue of the counter-narrative" (Henderson, Boje, 2011). As Boje later states, in fact this issue bifurcates into two theories: Communicative Constitution of Organizations (CCO) and Storytelling Organization Theory (SOT) (Boje, 2016b:3). A holistic perspective is needed not to simplify the extrapolation of Bakhtin’s architectonic model of the self ("I-for-myself", "I-for-the-other", and "other-for-me") to the construction of we/others worlds. Accordingly, "identity does not belong merely to the individual, rather it is shared by all, through complex relationship of communication and culture" (Morson, Emerson, 1990:54). In recent years the quest for dialogue is more than ever a quest for integrity, knowledge and legal aspects to avoid the speculation of strategic constituents of politics, economy and culture through a viral multiplication of fakes that announces that the process of transformation of informal politics becomes a fact.

References

Morson, Gary, S., Emerson,Caryle (1990), Mikhail Bakhtin: Creation of a prosaic, Stanford University Press, Stanford