ANGELETICS IN PRACTICE

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Abstract

In recent years, a new science has emerged about the emergence, structure and transmission of messages - Angeletics. This theory is based on theological and philosophical knowledge. This is not angelology, but its basic principles lead to Israel and the history of human civilization, especially the Christian one. Angeletics is an important contribution of Christian philosophy and theology to the knowledge of contemporary information society. It offers a theory that can be applied in different areas of human activity. It seeks and offers a concrete solution to many of today's life and work problems.

1. Introduction

Contemporary Theology has not yet been able to adequately respond to the requirement of the time. The theological reflection of the contemporary information society is still insufficient [1; 2; J.A. Peck, *Preaching and Worshipping in the Information Society*, https://preachersinstitute.com, 19 September, 2014]. Many authors try to bring Christian aspects and principles into media studies, discovering the richness of Theology and Philosophy to address current society's problems.

The basis of any communication is information, its origin, structure, preservation, distribution, interpretation. The study of information brings us to the foundations of communication. Rafael Capurro came up with a new approach.

1.1. Rafael Capurro

Rafael Capurro is a German philosopher dealing with information ethics, the foundations of information science and philosophy of the media. He is the author of many publications and articles. Until 2009 he was Professor of Information Science in Stuttgart. He was born on 20 November 1945 in Uruguay, Montevideo. In 1970 he obtained a license in Philosophy at Colegio

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Máximo, Universidad del Salvador in Buenos Aires, Argentina. He graduated in 1973 in the field of Documentation at the Lehrinstitut für Dokumentation in Frankfurt am Main. Capurro also graduated from the University of Dusseldorf in 1978, the subject of his work was 'Information'. Later in 1989, he defended his habilitation thesis 'Hermeneutics of Scientific Information' at the University of Stuttgart.

He founded the International Centre for Information Ethics (ICIE) in 1999. Since 2001, he has been a member of a European group working with the European Commission dealing with Science and new technologies. In 2002, he was one of the founding members of The World Technology Network (WTN). Since 2005, he has been a member of the ICT & S Centre at the University of Salzburg. He is also a member of the publishing committee in several journals such as: Journal of Information, Communication and Ethics in Society, and Cybernetics & Human Knowing.

ICIE is an academic community dedicated to the development of information ethics. It provides a platform for intercultural exchange of views and information on global teaching and research in this field. ICIE provides an opportunity for community and collaboration among colleagues practicing and teaching in the field. It provides reports on the on-going activities of various organizations involved in the shared goals of information ethics. ICIE has been organizing and co-organizing symposia since 2001 and publishing a series of books in collaboration with W. Fink Verlag in Munich-Paderborn (Germany). ICIE publishes the International Ethics Review (IRIE) quarterly since 2004. Participation and membership in the community is free of charge. The success of the ICIE community depends on the efforts and involvement of those involved in its creation and constant growth. By sharing relevant interests and knowledge with others, ICIE is doing well.

2. Angeletics as a new science

The origin of the word angeletics comes from Greek *angelía* and therefore 'tidings' or 'message'. The word 'angel' is also based on this term. The angel is actually considered a messenger of God, and the messenger is named in Greek by the word **ἄγγελος** (*ángelos*), translating from the Latin *angelus* as a translation of the Hebrew - *mal´ach*. The name of the angeletics, therefore, has deep roots that can be traced back to Israel itself - the cradle of Christianity.

Although the term 'angeletics' is literally based on a messenger of God, its task is to study the phenomenon of messages, regardless of their divine origin. In other words, it studies this phenomenon within the limits of human conditions. But this does not mean that the analysis of a religious phenomenon is secondary. On the contrary, it contributes to a better understanding of the origin and transmission of messages, as well as their messengers in modern society. With the man then there comes the technique. And precisely in the historical moment when the Internet emerged, the technical phenomenon of e-mail news, expanding into all kinds of cultural and economic activities in the network, takes

over leadership and role modelling in the world society of the twenty-first century [R. Capurro, *What is Angeletics?*, 2003, http://www.capurro.de/angele tics.html]. Digital news has a profound impact on culture, politics and economic activity management. That is why today's society can be called a news society.

Angeletics as a 'message theory' deals with the study of ideas about a report in various concepts. It combines several sciences, both social and natural. This shows the serious hierarchical differences and similarities of communication at different levels. Knowing the content and spreading the message plays a decisive role in human society. Rafael Capurro believes that just the Angeletics character of knowledge is exactly what Angeletics wants to explore in detail. Her questions concern the origin, purpose and content of the message, power structures, techniques, and the media. It also deals with their propagation, coding, forms of life and also with the history of messages and messengers. We must not forget the interpretation of psychological, economic, aesthetic, ethical and religious aspects [3]. Such a theory is essentially interdisciplinary and it can be said that the whole scientific universe is actually being discussed here. The knowledge and methods are collected from media, communication, historical, cultural, literary and linguistic sciences, Informatics, Philosophy and Theology, and even business and national economics. When we summarize it, it is about most of the Social sciences, but one must not forget even the natural ones. Angeletics examines the message in two different ways. In a narrower sense, it examines its origins, distribution, interpretation, storage and control. It is not just about the news itself, it also includes those who wear it. Former harbingers are still today, for example, reporters, journalists, or publishers. It is in this sense that angeletics rank among humanities and place great emphasis on rhetoric. In the broader sense, it deals with the study of messages as a natural phenomenon. This includes the study of form, content and goals, as well as their meaning. As in the narrower concept, the messengers are examined here, although in the broader sense they are the producers and recipients of the messages.

3. Questions of Angeletics

Angeletics is actually the result of Rafael Capurr's original research on the etymological and philosophical foundations of Information science. His research was published in 1978 when he wrote his dissertation: *Information. Ein Beitrag zur etymologischen und ideengeschichtlichen Begrundung des Informationsbegrifs* (Past, present and future of the concept of information) [4]. His work has raised many questions that Professor Martha M. Smith has put forward in *A Prologue to Angeletics* [5]:

- Can the exploration of conceptual basics of language, history and philosophy help to better understand information studies?
- Would the use of messages and their messengers then be more successful?
- What does study of information or news for a scientific society mean?

- Would it be better when studying reports to examine different disciplines separately or different sciences (e.g. Physics, Informatics, Linguistics, Cognitive science, etc.) to combine them together in one new whole?
- Will the study of messages and messengers be different from that of data, information and knowledge?
- Can a positive approach exist with interpretation, criticism and more radical analyses?
- Can have prognosis, interpretation and understanding its own function?
- Are the information and technology by their spreading one or two entities for analysis?
- Are information and communication technologies one phenomenon or more?
- Do messages and messengers use different technologies? Are they really divided?

Focusing on angeletic, Capurro has added more questions, but also assumptions and different concepts. Concentration on messages and messengers can shift analysis of mutual relationships to processes that depend on everyday life.

- What is the relationship between the message and the messenger?
- Is the significance of the media in the news?
- Is the content of the message and its form separate?
- Can the form and content be separated to understand how knowledge is created, transferred and used? What is the relationship between Hermeneutics and Angeletics?
- Can the hermeneutics be spoken in agreement with the interpretation of messages or posters in the subsequent presentation and other transmissions?
- What are the guidelines for creating, disseminating, storing, searching, evaluating, and using reports? How do these directives shape mutual communication activities?
- Who are the messengers in these guidelines?
- What are the news reporting technologies?

Until the nineties of the twentieth century, the media were distinguished only as media for individuals and mass media. Czech philosopher Vilém Flusser tries to express clear the differences between the discourse and the dialogue media through this division [6]. Flusser was afraid that the mass media, headed by television, with their *one-to-many*-structured dissemination of the message, eventually dialogic media can dominate. He did not count on the media in which the possibility to send *many-to-many*, *many-to-one* and *one-to-many* messages get together. The mass media responded to the Internet first of all 'allergically', but now it is trying to pretend that the Internet is just another channel in addition to making their ruling position more solid. But it is clear that after the 'Internet' revolution mass media are no longer and will never be what they used to be.

The main purpose of mass-media broadcasting, namely television and radio, was and is to provide news and entertainment. German philosopher Peter Sloterdijk pointed out that we live in a time of 'empty angels' or 'media nihilism', in which we forget what message is being sent while transmission media are multiplying [7]. It is basically a real *dysangelion* of the present. The word 'dysangelion' is a counterpart to the 'Gospel' and expresses the empty nature of the message that is disseminated through mass media. For the German philosopher Friedrich Nietzsche, this is just the difference between the living message and its theoretical expression.

It is a question of the extent to which the Internet has an additional Angeletics area against the dysangeletic mass media, which can cause a new message synergy. This would allow a real increase in our chances for different forms of creation. Because we are not just messengers but also the media themselves. We are slowly releasing from the vertical one-to-many message structure. This network connects and distributes new environment methods (digital dividing). The challenges of this angeletics situation for the life of the whole society are not yet clear. The news society, which does not even dare to 'dream' about this explanation, is directly linked to new message cultures.

Today, we can also refer to news societies. But it was not always true, although it is true that in every human society, always those messages with different contents, based on different contexts and transmission media and different power structures, were communicated. In fact, the exchange of messages and communication is a condition and prerequisite for the existence of any human community. According to Rafael Capurre, 'angeletics turnover' follows 'hermeneutic turn'. Because the concept of 'information' is quite ambiguous, he turned his view on the concept of 'news' to focus on the 'meaning transfer' aspect. He then attempted to describe the structure and development of various news phenomena in history.

In developing Angeletics, Capurro sought to complement and complete the hermeneutical approach. Hermeneutic theory attempts to understand or analyse it [8]. However, this understanding does not decide how they were originally created or formed. In addition, the hermeneutics addresses the interpretation of 'something transferred', but does not refer to 'transfer'. Angeletics is considered as a complete structure in which the mechanism of creating, shaping, sharing or transmitting these pre-understandings or their perspective significance is discussed. In order to describe the creation or transmission of messages in history, it is necessary to see how perspective meanings or pre-comprehension were made from the historical point of view. According to Capurra, the message transmission has two types of structure that Vilém Flusser refers to as 'dialog' and 'discourse' in his *Communology*. The first structure can be described as 'horizontal = conversational' and the other as 'vertical = unidirectional'. Vertical expression means that messages are transmitted from top to bottom using permissions or powers. Capurro also pointed to the dialectical (contradictory) relationship between these horizontal

and vertical structures in (western) history. For this occasion, he gave three different periods as examples.

One of the most significant differences between Angeletics and Media sciences is that Angeletics considers the message to be a phenomenon not only at the level of material or external factors but also subjective or internal factors. Media sciences are laid more directly. In a sense, they can be seen as part of Angeletics, because all sorts of messages, senders, intermediaries, and recipients are in the field of Angeletics, whereas in the Media sciences, the 'media' themselves are considered to be transmission producers. In other words, Angeletics is a concept that understands the views of the Media sciences.

Hermeneutics, Angeletics and Media sciences are complementary to one another in the study of mutual human influence. Angeletics and Media studies deal with aspects of 'transmission', but in the broader sense it is not covered by Hermeneutics. Media science focuses more on external factors than on the creation of meaning or ideology. Angeletics emphasizes internal factors (such as pre-understanding or horizontal meanings) that it has in common with Hermeneutics, and examines various aspects of the role-playing ethos or relations between senders, intermediaries and recipients. Capurro attempts to theorize angeletics based on Heidegger's 'preliminary construct of understanding'. This means that the message is considered to have an ontological character and therefore a relationship with the world of human existence.

4. Angeletics in practice

Although Angeletics is still a new science, it is now used by many experts. Let's look at which areas of information ethics today where Angeletics influences and where it can be used.

4.1. Digital ethics

Digital ethics concerns itself with human and digital interactions, including decisions made by humans while interacting with the digital, as well as those decisions made by the digital interacting with humans. Digital Ethics includes, in order of appearance into the field, Computer Ethics, Cyberethics, and AIethics. It places a focus on ethical issues pertaining to such things as software reliability and honesty, artificial intelligence, computer crime, digital transparency and e-commerce. The origins of Digital ethics are found in the adoption of ethical concerns into Computer Science, as influenced by Norbert Wiener's 1948 Cybernetics.

4.2. Media ethics

Media ethics concerns itself with ethical practice in journalism and information dissemination, and includes issues as diverse as conflicts of interest,

source transparency, fairness, fake news and information accuracy. It aims to represent the best interests of the public through impartiality and balance, recognizing and addressing bias, and strives to respect individual privacy while demanding corporate and government transparency. Media ethics makes explicit that journalism and media play a large part in shaping worldviews in society and as such demands a responsibility and personal commitment on the part of the journalist.

4.3. Library ethics

Alongside ethical considerations on Computer Science, the field of Information Ethics was first encapsulated under the ethical practices of Libraries and Information Science in the late 1980's and early 1990's. Library Ethics focuses on issues of privacy, censorship, access to information, intellectual freedom and social responsibility. It addresses copyright, fair use, and best practices for collection development. While Library Ethics originates, in the professional sense, in 19th century librarianship, it finds its origins in a tradition of information ethics that stretches back to ancient Greece.

4.4. Intercultural Information Ethics

Intercultural Information Ethics considers perspectives on information dissemination, ICTs and digital culture from the point of view of both globalization and localization. It provides an account of information culture as originating from all cultures, envisaged through comparative philosophies such as Buddhist and western-influenced information ethics traditions to African Ubuntu and Japanese Shinto ethics traditions in ICTs. In its applied sense Intercultural Information Ethics strives to move beyond the presumed biases of western and Greek-influenced ethical foundations for the field of Information Ethics to include globally diverse information ethics traditions. Philosophically, it endeavours to bridge a notable chasm in the field of information ethics, namely the foundational divide between information ecology and Hermeneutics.

4.5. Bioinformation Ethics

Bioinformation Ethics explores issues of information pertaining to technologies in the field of biology and medicine. Traditional concerns in Bioethics such as abortion, organ donation, euthanasia, and cloning form the basis of Bioinfomation Ethics, but are supplemented by questions regarding the influence of digital and information & communication technologies. Bioinformation Ethics addresses rights to biological identity, the use of DNA and fingerprints, the dissemination of biomedical information and equal rights to insurance and bank loans based on genetics.

4.6. Business Information Ethics

Business Information Ethics is the convergence of two separate fields of applied ethics, those being Information Ethics and Business Ethics. Business Information Ethics addresses informational considerations of the dissemination of goods and services, including information as a commodity, and provides ethical guidance in the analysis of the use of goods and services, including discourse on the impact they have on society. Business Information Ethics also addresses concerns for journal and information management, and includes the subfield of Organisational Information Ethics, as represented by the Centre for Business Information Ethics (CBIE).

5. Conclusions

We tried to introduce angeletics as one of many new approaches for solving many actual questions information ethics. Because it's coming out from the Christian tradition and Philosophy can be a unifying principle of many experts. For example the International Centre for Information Ethics (ICIE) is an academic community dedicated to the advancement of the field of information ethics. It offers a platform for an intercultural exchange of ideas and information regarding worldwide teaching and research in the field. ICIE provides an opportunity for community and for collaboration between colleagues practicing and teaching in the field. It provides news regarding on-going activities by various organizations involved in the shared goals of information ethics.

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