

In the Process of Communication "The Hindrance of the Truth of Information"

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ABSTRACT

The wave of modern science and technology has pushed the way of human communication to a brand new era. There is no doubt that, in this era, both science and philosophy need a brand new integration in social relations. However, in the advancing tide, the relationship process of "output-reception" of information carried by the essence of communication between subjects will lead to the phenomenon of "the hindrance of truth information" due to the extensive application of technology with "Wu (carrier)" as the intermediary. This paper attempts to find a solution to this phenomenon by starting from the "acquired character" of the subject, which is indispensable in the process of information transmission.

Keywords: *Information; Wu; hindrance; truth; Shen-du*

INTRODUCTION

The German philosopher Ernst Cassire made a clear distinction between man and animals in his *An Essay of Man* and defined human beings. He has also been said that people are symbolic animals, namely, animals that create culture with culture. Animals can only make conditionally responses to symbols, while people turn signals into meaningful symbols. Behind the emergence of popular culture is the dissolution of the labor meaning associated with the land, the collapse

of the rural community cohesion, the decline of religion and the growth of scientific knowledge. In this context, the secularization of society and daily life of the machinery, the monotonicity of labor and the prevalence of individualism, Make the close relationship between the subject and the subject full of change and flow. If you push the axis of time forward for twenty years, recall that at that time, the communication between subjects was relatively fixed and frequent, which was mainly manifested as direct communication between subjects (figure 1).

Subject (communicator) —————> Subject (recipient of information)

Figure1

Subject (communicator) ———> Wu (intermediary) ———> subject (recipient of information)

Figure2

With the development of information technology, the pace of people's lives has accelerated. Face to face communication between the subject and the subject being gradually replaced by a carrier medium carrying information transfer, More people will be intended to convey the idea of a tool carrier performance information technology products through technical means to convert and transmit to each other, we can be attributed to the interaction mode "subject – Wu (carrier) - subject " (Figure 2).Similarly, the information contained in the process is transmitted based on such a pattern. However, it's worth noting that,

the relationship between people is the result of the interaction of internal and external, therefore, although in the face-to-face direct communication state of the "subject-subject", subject A to subject B will not be completely consistent with the expression and reception of information based on individual differences. In general, information is based on the communication mode of "subject-Wu (carrier)-subject". In the process of transportation, information is deconstructed after "Wu (carrier)" and then transmitted to the receiving subject. At the same time, the receiving subject is in the opposite

direction. The information of the "object" deconstruction is re-constructed in conjunction with its own experience. Therefore, this makes the information complicated in the process of transmission and the tendency of "disbelief". This article borrows the term "hindrance" in the "conscience hindrance" proposed by Mu Zongsan's to define the phenomenon of "dishonesty" in the process of communication and try to find a solution. There are two meanings in the hindrance. One is sagging and collapsed; the other is low-lying. Based on this, Author bold means, Try to give some opinions on this point.

ON THE ETYMOLOGY OF INFORMATION

In order to help the development of the problem, the text firstly summarizes the historical context of information transmission and the disputes involved. no matter China the West are in the period of their primitive society, Clan tribes transmit messages or attempt to record information, initially relying on "knot notes". As the name suggests, it is important to remember to tie the rope into knots of various sizes or shapes. This is mainly seen in Chinese and Peruvian Indians and in some regional people without words. So

God (information communicator) → angel (carrier) → audience (information recipient)

Figure3

Logically speaking, God is the sender of information. The "angel" is the information carrier and the recipient of the information is the general public. But from an objective point of view, God exists as an "absolute spirit", how it spreads and how the content of information

the expression of information is simple: subject-Wu(carrier)That is, obtaining information with a prescriptive meaning from the object, such information "decoding" has little or no space for the subject to acquire the information. Close to direct acquisition .Later, China had a "bonfire" (an ancient border fire alarm fireworks) to transmit information quite similar. From this we can find that the information based on ancient times mostly shows the tendency of "subject-Wu (carrier)"That is, the subject can directly obtain information about the specified (bearing) from the object, and the relationship tends to be based on a customary basis or for a relatively grand event. It is true that we do not deny that it is related to objective factors, such as the level of social productivity development at the time. The earliest example of information transmission in the West is "angel", whose original meaning refers to the messenger of God or the messenger from heaven (the angels are more translated by Christians; the Muslims are sometimes expressed as heavenly angels)."Angel" stands for holiness, goodness, integrity, the communicator of the will of God (Allah). It is the bridge that God sends its message to the world (Figure 3).

cannot be known, only knowing that it is transmitted through "angels", Based on this, the identity of the "angel" can be transformed into the representative of God's will and the sounder (Figure 4).Therefore, it is the communicator of information, not the transmitter.

Angel (information communicator) → audience (information recipient)
(God)

Figure4

From the perspective of the communicator, we can understand "angel" as "messenger". It is a combination of "messenger" and "er", from the literal meaning, it can be understood as "the person carrying the information". From the perspective of the occurrence of learning, it is the spread of the first, after receiving, Here we trace the origin is understood as "disseminators of information", which is reflected in the main body of information dissemination. Of course, in ancient China, the "beacon fire" that conveyed major national events, It is the main body of the "beacon fire", we can also call it "messenger". At this time, the way information is transmitted has evolved into the spread of "subject-subject". Later, the postman appeared. At that time, the exact name was "consistency" or "postman" or

"mail carrier". The "carrier" in the Chinese is the meaning of "Wu", that is, the carrier of the information. It is different from the main body of information transmission "messenger", but a "carrier" of information transmission. At this time, it acts as the identity of the "Wu" of the intermediary carrying the information. That is, the materialization of the subject (Figure5). But the information is not deconstructed when passing this carrier. The information is wrapped in the envelope in the form of text, and the space-time compression is carried out by means of a carrier. Make the possibility of communication between the subject of information dissemination and the subject of reception have the possibility and authenticity. Because this information is stored in the special space of the envelope, Carrier

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can't touch its inner, just compress the space and time between the two main bodies of the propagating body and the receiving subject, thus implementing the dissemination of information. Then, with the development of science and technology, information technology continues to

infiltrate into life, and people's life rhythm continues to accelerate. There is no more time or opportunity to go directly to the interactive interaction between the subject and the subject, and more is replaced by communication of technical means.

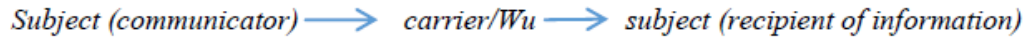


Figure5

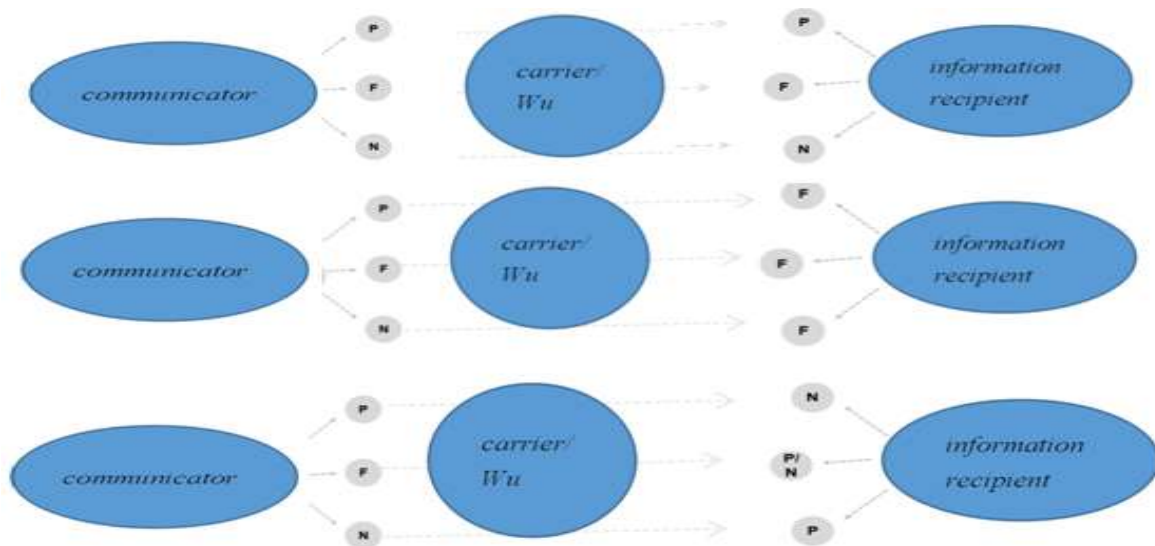
Because of the possibility of changing time and space by relying on this technical means, the information subject has more channels of transportation and also has a diversified choice. The recipient of the information also has the possibility of arbitrariness and control over time. It is not as if the face-to-face direct interaction between the subject, and the subject needs to be shared in a specific time and space, that is, "both sides are present."The application of information technology makes it possible to transmit information during the "out of the field" interaction. It is undeniable that the application of this kind of technology provides a series of conveniences and it also shows the difference between its interaction with the "subject-subject". This difference also reflects the short comings of the technology applied to the information dissemination process.

between the two is more inclined to the atomic connection in the physical or chemical complex, suggesting that there is no meaningful or morally close relationship between them.

Compared with the close and direct connection between the former subjects, for example, residents living in rural areas, the interaction between them is more intimate and direct than the neighbor relationship in the urban unit building. It can even be expressed humorously, the residents in the village, the villagers who know what to do in a household or what happens in a street. And the residents of the city may have lived for decades without knowing what their neighbors are. Perhaps this statement is a bit exaggerated, but the information it feeds is indeed worthy of our reflection. Subjects in the relationship of information transmission process will positioning itself in the direct and close interaction of "subject-subject", such as family and intimate neighborhoods. But now the technical application of this kind of material is implemented in the form of life as a specific "device", which appears in the form of mobile phones, computers, multimedia, various smart tools, smart APPs, etc. which has a great impact on traditional interactive communication (Figure 6).

HOW TO APPLY

Next, we will explain the application of this technology to the information dissemination process. Dominic. St has put forward the idea of "atomized mass" in the context of the change of mass culture and the dynamic and individuality between individuals, which is used to compare the subject and the subject. The interaction



Note: P stands for positive, N stands for negative, F stands for fence-sitter

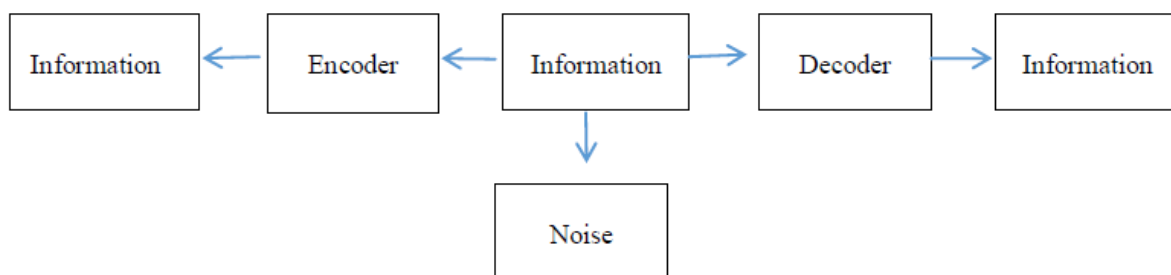
Figure6

In the Process of Communication "The Hindrance of the Truth of Information"- How is Information Real in the Process of Dissemination?

The expression pack is not limited to the use of "signifier" - the "alleged" recognition, using dynamic expressions to construct a dialogue scene based on the sense of substitution and reality. People are less and less expressive through language narratives and character combinations, expressing opinions and expounding things, and relying more on realistic expression packs to obtain visually intuitive experiences. In virtual reality, emoticons have experienced a leap from perceptual to sensation from text to image. The same people's dynamic process and approach to understanding, the connection and unification of the specific relationship between the symbolic information in human thinking activities and the objective object information it represents transcends some limitations of formal logic. When discussing space, it is mentioned that the leap of technology causes the distance between time and space to be changed or even disappeared. Some people are thus freed from the constraints of the region, eliminating material barriers and extending certain meanings beyond the realm. Let the original ambiguous body get a clear presentation through the expression pack. The individual passively receives the text information and then imagines and decodes. The virtual space has procedural and contextuality. The actual physical presence is expressed by the

expression package. The expression of the body is coexisting. The expression pack has a certain natural compensation for the natural defects of the instant text communication¹. David Harvey "The treatment and presentation of space in cultural production is related to the truths and values conveyed by the creators, As a special way for human beings to express their meaning, cultural products always regard truth and values as the main content of meaning. Ology based on "Wu" in "The Modernity of Flow". People are gradually showing a "cloakroom-like community" or "drop-like chopping"² "Meaning the entry of electronic products, the illusory world is constituted, people temporarily put down the role of real life, not to pursue the eternal stability and serious and lofty group values, but to seek common meaning in a certain space with their own interests, thus making It is satisfied in this space.

In the process of communication, the information carried in the process of communication will have internal dissipation and external input increase through the multi-level intermediary. From a scientific point of view, it is a complex and changeable process. For its specific interpretation, please refer to Mr. Wu Kun's "Information Philosophy - Theory, System, Method".



Shennong Information System Model Diagram

From the point of view of information philosophy, human beings as a natural being is a special information body. The occurrence of his perception and thinking phenomenon lies in the composition and structural uniqueness of the elements that constitute the human body. The reason is because it is produced in the specific process of long-term information assimilation and alienation. Based on the state of the body of the respective structure was able to produce, It also stipulates the characteristics of the subject. In addition, the construction of individual cognition must still be mediated by information condensation³. The subject propagates information and receives information with parameters contained in its own condensation. So the

subject of the cognitive process is relative, both the communicator and the recipient of the message are not a pure observer of the constructed object image, nor a pure information disseminator and receiver. In the process of this information transmission, two subjects exist as intrinsic participants. The quality of the information in the transmission-reception process is evaluated by the subject's knowledge. And knowing perceptual knowledge and rational understanding, Therefore, there will be differences between the transmission and reception of information, which will result in the recognition that "the benevolent sees the wise and sees the wisdom". That is, the ubiquitous fact of the universal difference in human cognition brought about by

the general differences in the cognitive structure of the subject. It is worth noting that the subject plays an important role in the process of information dissemination as the initiator and recipient of the information process. This universality of "hindrance" in the process of information dissemination. This paper intends to construct a "contract" based on the subject's cognitive structure and moral structure from the perspective of "Wei ji" and "Shen du". Thus, the exchange of information is in a system of universality and equality. The communicator and the recipient of the information have a common sense of "have a tacit understanding", so that the subject matter of the subject is given the "reality" that the information is maximized in the process of communication. After all, as a person, it has duality.

HOW TO SOLVE THE PROBLEM WITH SHEN DU

In the process of communication, the information will be different from the cognitive structure and moral cultivation of the transmission and receiving subjects, and there will be differences in discourse systems and misplaced communication. This will inevitably lead to "deviation" and "deviation" from the dissemination of information in the process of dissemination. The person as the subject has the duality of natural attributes and social attributes, that is, the relationship between "innate" and "acquired". Congenitality is the differentiation of individual life structures in specific individuals through the condensation of human genetic information. Acquired is through the assimilation of human social and cultural information, and the education of individuals with individual life becomes a member of the socialized human society, making it in the "contract" system that is agreed upon into the custom, and has interoperability. Linking the "innate" personal part, we don't have to and need to start to "format" and present identity. The result of this is that people will be different in the same way, and people will not need to communicate without having to communicate. After all, the premise is to construct the same system from the innate genetic structure. Everyone is one person and one person represents everyone. Therefore, it is unreasonable and unnecessary to start from the objective conditions of the subject. Then we need to start from the "acquired nature", the subjectivity and relativity of the subject. It is mainly based on the recognition of the differences between the two sides, trying to establish a convention system based on cognitive

structure and moral cognition, so that the information that the communicator wants to transmit is the same in the receiving subject. Even if the two bodies are "not here", they can still communicate well through language, words, or various image expressions. Here, a question will be raised, even if the two sides establish some kind of discourse, understanding, and moral "contractuality", because the subject's interactive communication process is based on the social interpersonal basis. So it is accompanied by goals and ethics, Even if there is a huge "break" in the communication process, the two sides must adhere to the principle of "strengthening and avoiding harm" and "face principle." In addition, the language itself has ambiguous characteristics, so the other way of narrating the language is correspondingly ambiguous. Here, on the basis of acknowledging the inherent attributes of these language exchanges, the author explores the issues involved in the ethical construction of the subject.

If you can't find good in one's words, you shouldn't pursue this by trying to find it at some sub-linguistic level in his mind⁴. But when Zhu Xi explained this in the Song Dynasty, he seemed to be guided by his own concept of "Gewu"⁵. He assumes that "Gaozi is said to be inappropriate, then should shelve his remarks without having to ask for it from mind." "If your heart is not quiet, then focus on the control of the heart, and do not have to ask Qi for help." Dobson believes that the confession is not advising not to believe the opinions that one cannot express⁶. The cognitive structure that the subject has constructed, this cognitive structure includes both cognitive patterns of experience, frameworks, and theoretical thinking patterns and methods. It also infiltrates factors such as emotion, will, value, and aesthetics. Obviously, both the subconscious activity structure and the consciousness activity structure have been integrated into the cognitive structure of the subject.

The structure of human cognition is a unity of the whole, so the process of intermediary construction of cognition presents extremely complex and varied, multi-information interaction and infiltration. Max Muller believes that "language is metaphorical in terms of its nature and nature; instead of describing things directly, it resorts to indirect descriptions and resorts to vague and disparate words."⁷ "Language have synchronical and diachronical⁸, the virtual real attributes that lie in the cyberspace are nothing more than a lot of information. And the way these information

is expressed is logically implemented by symbols. However, its inherent essence is still information⁹. The dimension of the individual in the existence of man is rooted in the externality of the interaction between people. From the perspective of ontology, the relationship between people is both intrinsic and external. But it contains aspects that cannot be assimilated or ablated by relationships. Mutual understanding between people, communication requires the openness of the inner world, but openness and tightness are always accompanied. Closely related to the subject is the concept of "self". The aspect that is not open in the "self" is that the relationship cannot be assimilated, and it constitutes the conditions that understanding and communication can be achieved. The communication between individuals involves at least two aspects of being understood and understood by others. If they only tend to be understood by others, then the "self" at this time is relatively the existence of the other. Its characteristics are more from the other or external feedback, Caused the lack of subjective character. In the same way, if communication and understanding only point to the care of the individual "self", then this will result in "tooling" of the "self"¹⁰. So the process mechanism of information in communication also shows this, to ensure the authenticity of the information process, one cannot only one of the two subjects of propagating information and receiving information, or only from the perspective of the internal or external level of the subject in the relationship. Instead, it should be dialectical, comprehensive and specific.

In this case, at a certain level, you can return to Confucianism to find the answer - "Shen du", what is Shen du? *Guo dian bamboo slips* records "virtuous men and upright men, their words and deeds are consistent with the predecessors. If they can do so, they can be little officials, and little officials should be careful when they are alone." *Da Xue* said "To make his mind sincere, that is, self-deception, such as hate stench, like good things, this is the so-called self-modesty, so the gentleman must be cautious in his solitude, Those who are not well-educated in morality, when they are alone, have no fear of doing bad things. When they see those who have moral cultivation, they hide from the bad things they have done and pretend to be kind. . But people remembered the bad things they had done clearly, just like seeing through their liver and lungs. What is the role of this kind of dodging and pretending? This is

called the inner truth will be expressed through the appearance, so the noble character even if he is alone, will certainly make his behavior meticulous"; *The Doctrine of the Mean* said: "The things that Heaven gives to human beings are human nature.

Following nature is the Tao. Following the Tao to cultivate itself is teaching. The Tao can't leave for a moment. If it can leave, it can't be called Tao. So one person. Be alone, be vigilant and cautious in places that no one sees, and be extraordinarily afraid when you don't hear them, because unfair passions are easy to show in concealment, bad ideas are easy to reveal when subtle, so gentlemen It is more important to strictly demand oneself, to prevent micro-duration, to restrain unreasonable desires and intentions in the bud. It requires people to be careful, to control the illegitimate passions, and to consciously follow the moral principles to act." *The Book of Rites* says that "the reason why rituals are less expensive is because they are sent out from the heart. The results produced by Germany are also subtle. The things that watch the world can be used to express morality. The result is that it is only because it is less expensive, so the gentleman is particularly cautious when he is alone." Therefore, "Shen du" has two meanings, one of which is non-contact with the outside. Or isolate the external turn to take care of the self, starting from the heart, keep sincere. Second, when it comes to time and space, it means that when individuals are alone, they should also be conscious of their own self-discipline, be cautious about their own thinking and behavior, and prevent moral desires and behaviors from happening, so that moral moments are accompanied by the subject itself. Based on these two points, the following two points can be extended. First, the Shen du is to prevent and restrict the emergence of self-imposed sex and the emergence of the process; second, it embodies the process of maintaining and guarding the self-moral nature. This is crucial for information dissemination and information recipients and information recipients. The information receiving subject and the communicating subject are in the relationship of information dissemination. First of all, we will directly face the care of the heart, so that "honesty" upholds the truth of "self" in moral nature. Make sure that words and meanings match, which guarantees the accuracy of the information from the source of the information. Second, make the subject's own behavior in line with moral principles, to prevent words and

deeds that do not conform to the accuracy of the information or detract from the morality and impartiality of the information dissemination process. Even making this kind of thinking in a state of "no occurrence", such as obeying communication rules, civilized terms, and so on. This makes the duality of the inner "sincere" of "self" and the "sincerity" of the external words and deeds constructed. As a person in the society during the process of information dissemination, he has a division between presence and absence.

CONCLUSION

In Confucianism, this is not only an expansion process, but also a deepening process. Because of the practical communication between the self and the other, the inherent resources inherent in the self are enriched. Regaining self-acquisition through self-real communication with others, the more people who understand themselves, the more they can understand others. Therefore, Confucianism's "you have to stand firm, you must let others stand still, you have to take it up, you have to let others take it up" is not only a kind of altruistic thought of love, but also a description of the self in transformation.

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