STRUCTURE OF CULTURE AND COMMUNICATION FORMS

Herbert Eisele
Paris, France

Keywords: communicating political animal, communication forms, *concordia discordantium,* encyclopaedic ordering systems, instinct & identity, oligarchy, social & emotional structures, structuralism, structure definition, structures, systems analysis, text function

Contents

Summary

The concept of structure is apprehended in various applications before it is related to culture. Taken from a static inorganic context (architecture), the concept is metaphorically transplanted serving to explain the organisation of dynamic systems, like culture, and representing the interplay between form and substance by the combination of relations in a network of connections and operations. Structure being eminently the expression of order in the world of matter, it also affects language and communication in its various forms as exposed.

1. Introduction

Culture, as the way of life of societies, obeys certain rules of order (structure), organizing, as it were, the relations of its members to the best of the community. The social ordering system is paralleled and backed up by the legal system, regulating the rights and duties of the citizen in respect of others and of the community as a whole, in particular the security of the individual and the collectivity. In modern societies,

collective and individual life is largely ruled and supervised by the State, which has replaced also in this respect the hitherto predominant position of religion. Culture is, as it were, a *concordia discordantium*, i.e. the harmonious resolution of contradictions extant in a changing society, a sort of balance of conflicting powers in perpetual movement. It is also a synthesis, always un-typical, like a paradox, but allows for structuring, as we shall see in the following.

The structure of culture follows that of human life in its evolution, activities, and interests. Man being a social animal (ζοον πολιτικον) gifted with intelligence and experiencing emotions of which he can render account, communication is his main concern, and we shall examine hereafter in more detail the various forms and circumstances under which this impetuous desire functions. It would seem that the forms of communication dictate the structure of culture, language being naturally the most privileged but not exclusive means by which the communication process can work.

-
-
-

TO ACCESS ALL THE **21 PAGES** OF THIS CHAPTER,
Visit: http://www.eolss.net/Eolss-sampleAllChapter.aspx

Bibliography

DAHLBERG, INGETRAUT, *Grundlagen universaler Wissensordnung,* Dok. Vg, Munich, 1974 [listing the various knowledge ordering systems and references thereto, including the *Informationsbankensystem, vol II, Materialband,* Heymanns, Cologne, 1971]

Deutsche Zeitschrift f.Philosophie 16 (1968) p. 1314 [über die Kategorie "Struktur" und der kategoriale Strukturalismus/ on the category "structure" and the categorical structuralism]

DIEMER, A. in: Das Informationsbankensystem quoted under Dahlberg [on the "System-Raster" = cultural structure shown under item 3 in texto supra]

FOUCAULT, MICHEL, *Les mots et les choses,* Gallimard, 1966, [cf. chapter "la prose du monde"]

Góngora, Luís de, *Hermana Marica* 1580 in Clásicos Ebro, Zaragoza no date [poem quoted in texto]

KLAUS, G., *Wörterbuch der Kybernetik,* Dietz Verlag, Berlin, 1968 ["die Menge der die Elemente eines Systems miteinander verbindenden Relationen und aller dazu isomorphen Relationsgefüge"= the mass of relations linking the various elements of a system and of all relative isomorphous structures; definition of system]

LAING, R.D. The Politics of Experience, Penguins,1974, [the author argues that alienation has become the rule to the point that the traditional dividing line between sane and insane has become so much blurred that it is vain to look for reason in our institutions]

LOCKE, JOHN, *Essay concerning Human Understanding*, 1690 [*inter alia,* denies the innate nature of good will]

MEAD, MARGRET *Sex and Temperament in Three Primitive Societies* (1935), and *Letters from the field (1977)* in Klassiker der Kultur-Anthropologie, Beck,1990 [where the fuzziness of the frontier between what is innate and what is acquired through culture is borne out]

MITSCHERLICH, ALEXANDER, *Auf dem Weg zur vaterlosen Gesellschaft,* Piper, Munich 1963 [the eviction of the father-image accounts for the loss of landmarks in our present society]

MURDOCK, G.P., *Social Structure,* Glencoe (III), 1949 [one of the first to use structuralism in social sciences]

OLSON, M. *La logique de l'action collective,* PUF, 1978 [the logic of collective action, which is: wait and see]

PARSON, T., *The Social System,* Glencoe(III), 1951 [follows and elaborates on Murdock]

TOCQUEVILLE, ALEXIS CLÉREL DE, *l'Ancien Régime et la Révolution*, 1849 [he was highly critical of certain aspects of American democracy; for example, he believed that public opinion tended towards tyranny, and that the majority rule could be as oppressive as the rule of a despot. This underpins our two-track-cultural model in its hazards and inevitable negative achievements]

Biographical Sketch

Herbert Eisele: (birth date: 30.08.32, Darmstadt, Germany)

was until 2001 head of the Research Department for Terminology in the Higher Institute for Interpretation and Translation (ISIT) of the Catholic University of Paris, and lecturer on general terminology, technical translation in Spanish, German, English, Italian, and Portuguese, as well as on International Organisations. As a trained translator (University of Geneva) and lawyer (Master in International Law, Geneva), he worked for 12 years as administrator in UNESCO. His research interests include: LSP, standardisation, translation studies, knowledge engineering, epistemology, cultural studies, philosophy, and religion.

Publications**:** L'Affaire Oscar Chinn devant la CPJI, 1970. Various essays in symposia on terminology and articles in TRANS