

Culture of the Interethnic Contrasts of *Order - Nomogogy* in the Worldwide Communication

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Abstract

Culture of the interethnic contrasts of order - Nomogogy in the worldwide communication. This research has for OBJECT the alterity of the ethnos expressions of order in planet, without reducing this ethnic diversity to the European observer's cultural identity (eurocentrism), which without critical distance contaminates the Political Theory with political superposition of his order domination, resulting in a Jurisprudence (Rechtslehre) postulating the inobserved hierarchical «universal principle of Law» (Kant), reified in communication by the Charter of the United Nations - UN (1945). The research has for OBJECTIVE place the Theory of ommunication in syntax with the Nomogogy (Νομωγogia - Nomogogia), to describe the body in its symmetrical and asymmetrical relations of order/accept, objectifying repertoriare the world alterity of the species of action (-agogy) by order (: νόμος), open complex of symmetrical actions by auto-order, and of asymmetrical actions by body-body order or hetero-order (mediation order/accept). The (I) symmetrical actions by auto-order imply νόμος by example of the alter body pre-rationally mimicked by mirror-neurons of the ego, while the (II) asymmetrical actions by casual order or hetero-order and-or (III) causal order or hetero-order imply oral, gestual or graphical νόμος. On such object, the author superposed the semiotics-physics complex method of Semiosology, including Physics phenomenology (Heisenberg, Bohr, Lao Tzy), Signology (Peirce), and Progmatic Operational Instrument (Modesto), in syntax with Antroposemiotics, Neuroscience and Theory of Cognition (Cognilogy). In WAITED RESULTS of the research, we observed that the sign νόμος, stratified diachronically by triadic phenomenological valence among Hellenes, implies (I.) auto-order, (II.1.) casual order or (II.2.) hetero-order, (III.1.) causal order or (III.2.) hetero-order, historically preceding the Latin reduced lex sign of monadic valence (III.2.) causal hetero-order. Starting from this stratification, we mapped the interethnics contrasts of order in worldwide communication, whose distortion by eurocentrism, results noise that restrain the political actions of UN.

1. COMMUNICATION AND *NOMOGOGY*

The research that proceeds has for *object* the *alterity* of the ethnos expressions of order (*mando: nómos*) in planet, without reducing this ethnic diversity to the European observer's cultural *identity* (eurocentrism), that without critical distance contaminates the Political Science with the political superposition of its order dominance, resulting in a Jurisprudence Doctrine (*Rechtslehre*) that postulates since Kant the unobserved hierarchical «*universal principle of Law [Recht]*» (2007: 46).

This emulation of *stricto sensu* science that the Charter of the United Nations - UN (Nations 1945) - reifies in the supposed «*universality*» of its order (*mando*), subjection imposed by homicides titled by war, today *longa manus* of its gang-collectivities coalitions invested with the power of Security Council, with European authors' theoretical support like John Gilissen (Introduction historique au Droit - Esquisse d'une histoire universelle du Droit), René David (Les grands systèmes du Droit contemporains), and that, even with the *proposition of an «exposition non-eurocentric of the right»*, a *contradictio in terminis* of Mario Giuseppe Losano (I grandi sistemi Giuridici, 2007: 9, 3-21), avail themselves without exception of nonchronic categories typical of the ethnodogmatic Latin Right, without historical or anthropological support, generating incoherences, distortions and inconsistency to their expositions, noises to the ethnic communication, besides orchestrating economic and political asymmetries in the world market.

The research has for *objective* place the Theory of Communication in syntax with the *Nomogogy*, that cuts out of the actions by order or by force of the Politics their ethnic expressions of order ahead circumstantiated. On such object, the author superposed the semiotics-physics complex *method of Semioselogy*, including Physics phenomenology (Heisenberg, Bohr, Lao Tzy), Signology (Peirce), and *Prognatic Operational Instrument* (Modesto 2008-1999), in syntax with Antroposemiotics, Neuroscience and Theory of Cognition (*Cognilogy*).

In *waited results of the research*, we observed the limits of the *nomogogic* knowledge that theorizes the *lex Latin* species of order (*Rechtslehre*), given the local or regional reach of the previsibility of this order species, lacking of that universality proper of the *stricto sensu* scientific knowledge postulated by Kant, face to the problematic synchronous quantification of the triadic phenomenological valencies of the ethnic orders in domestic space and in the political superpositions in public space of the worldwide market.

Among the ten classes of signs (cla) of the signology (Peirce, 1978-2.254/263: 147-149; Modesto, 2005), we are going to contrast 9th and 10th classes (Peirce 1978-2.262/263: 149), respectively, *dialectal knowledge* and *scientific knowledge*, for index the ethnic diversity of orders (*mando*) and for effects of precision relatively to the *Nomogogy* gender (Νομωγογία - 9th cla).

The discipline *Nomogogy Theory*, or *Nomogogy*, having for *object* the *body in its* symmetrical and asymmetrical *relations of* oral, gestual or graphical *order/accept*, objectifies to describe the repertoire of the world alterity of the *action (-αγογία: -agogia)* species by *order (νόμος: nómos - 4th cla)*, open group of the symmetrical *actions* by auto-order, and of the *actions (-agogia)* asymmetrical by body-body singular order or propositional hetero-order (mediation order/accept, sententious or not).

By means of *nómos* oral, gestual or graphical, the (I) *symmetrical action* by auto-order (4th cla) implies *nómos* by example of the *alter* body (3rd cla) pre-rationally mimicked by the mirror-neurons (2nd cla) of the *ego* (confront Rizzolatti *et alii* 2006), while the (II) *asymmetrical action* implies singular order (4th cla) or hetero-order *casual* propositional (7th cla) or implies (III) singular order (4th cla) or hetero-order *causal* propositional (9th cla).

The ethnic and intraethnic diversity of the *nómoi* (νόμοι), plural of *nómos* (order: 4th cla), observed in the dominances of the planet results of the diversity of the contrasts and conflicts of interests between productive forces and production relations in the world market, expressing itself in the political superpositions by means of the diversity of the order in the repertoire of the Nomogogy.

It's in this ethnic diversity (worldwide alterity), distorted by the eurocentrism, the noise that restrains the political actions of UN. We are going to map by non exhaustive contrasts this ethnic alterity unsumable to the pretension of universality and ubiquity of the *Latin* ethnic sign *lex*, subsumed to the mythological field by the designative *Jus* and its derivatives (Directus, Derecho, Droit, Law, Recht).

2. SCIENTIFIC ARGUMENT AND DIALECTAL ARGUMENT

The class of the *argument* (10th cla), includer of the 9th class (dicent symbol), has in this class (cla) a quantified existent object and by replica a dicent sinsign of the nomogogic species dominantly acausal and singular by means of the *composing* (正- *cheng*, 4th cla) of the *Han* ethnos; the class of the argument also includes the *trivial knowledge*, 8th class (rhematic symbol), having in this its general object and by replica a sinsign of the nomogogic species of the *example* (式- *shih*) of that *Han* ethnos (3rd cla); this sinsign is an existent object, replica of the general object (8th cla) of all the objects of that sinsignic class expressed by the hypothesis to denote true the argument.

Argue implies ground itself the complex proposition in an alphanumeric quantification, at least phenomenological. If the «argument» doesn't have by support indexes of its empiric object in the deduction, it doesn't imply the class of the *sensu stricto* argument (10th cla), implies an inductive argument, or a hypothetical argument (Peirce 1978-2.96: 53-54), propers respectively of the *dialectal knowledge* (9th cla) or of the *trivial knowledge* (8th cla), that starting from the asymmetric rationalization of «authority», and this starting from the mythological diversity that the human alterity fable in the planet (see fig. 1).

The hypothesis deduced as *argument* (10th cla) only includes the general proposition demonstrated as truth, if expresses mensurated (9th cla) *a posteriori* the dominance of high frequency incident on the existent objects (4th cla), qualified by its general object (8th cla). The signic class of the *argument* (10th cla), however, contains a prescriptive complemter, an *a priori* inductive argument, a dogma, the dicent symbol of the Nomogogy (9th cla), gender that has among its diversity of order species (auto-order or hetero-order) in the planet, a species of the same signic class in the *lex in genere* of the *Latin* ethnos, implying probability shared between a false dicent sinsign (4th cla) and a true dicent sinsign (4th cla) exemplified ahead, when a lot a dicent sinsign without dominance, of low frequency, a hypothetical argument

of the *trivial knowledge* simulating inductive argument of the *dialectal knowledge* among asymmetric subjects, that can be true for singular cases, but without the power for experimentally universalize a forecast of high frequency, controlled by verification among symmetrical subjects in the *scientific knowledge*.

KNOWLEDGE AND PHENOMENOLOGIC CORRELATIONS (SEMIOSELOGY)									
PEIRCE		LAO TZY	BOHR	HEISENBERG	MODESTO				
					KNOWLEDGES				
firstness	↓ chance	flexion yin-yang	uncertainty	wave-body	possible	usefulness	reach	previsibility	explanation
secondness	↓ real	matter	subject / object	actual	trivial	diffuse	personal	fabulation	T v F
thirdness	↓ sign	knowledge	formalism	registration	scientific	local / regional	authority	quantification	T

Figure 1 Semiotics-Physics: Peirce, Lao Tzy, Bohr, Heisenberg, Modesto

The use of *argument* of 10th class implies act in the limits of impartial rigor of the *sensu stricto scientific knowledge*: observes, accepts the doubt, experiments, doesn't decide and preserves from the implementation hypotheses not materially demonstrated in their sequences of stages of the experiment and deduction of results, with verification between proposition and empiric object. Scientific hypothesis therefore doesn't imply decision, it implies quantified verification and surpass of the doubt judgement.

The *argument demonstrative* deductive (10th cla) is an *ulterior sign* to the empiric object (4^a cla), observed in real, measured and registered time. Its general object (8th cla), included by signic quantification (9^a cla), indexes singular empiric objects (4th cla) *a posteriori*. The scientific argument is universal law for all the similar singular objects of the cut out universe, from there include the general object of the 8^a signic class.

The consequence of that therefore is in the *argument* implies real, measurable object, and not imply fictional object, as it is frequent in the nomogogic species that trivialize mythologies, case of the signs «ordered universe», «globalization» (Modesto 2003: 514-516, 528-530), or «justice». In case the object is fictional, a false deductive *argument*, or a dogmatic argument is had (9th cla), dependent of persuasion, not of *stricto sensu* demonstration by impossibility in the empiric verification.

Contrasting the scientific conduct with the political conduct in the *dialectal knowledge* of the species of Nomogogy, in the extreme example of the force denotation, the scientific argument «to kill somebody» always implies the sign «homicide», it doesn't imply change the sign «homicide» for the sign «penalty» of the dialectal argument as in Kelsen (1974: 20-21), in dependence of the emitter of the homicidal conduct of the real collectivity-gang simulate nominally a collectivity-state (Modesto 2002: 531, 532). The scientific hypothesis search the quantified univocity (high frequency) of an objective occurrence (of existent object) expressed by an only *argument* (universal sign of high generalization and inclusion). So much, the science implies the gender of the doubt and of the uncertainty (Michaels 2005: 86). If there is politics in the science, it's the politics of the observation and of the critic based in the «quantification» of the cutting in the real, not of the critic based in the «authority». If there is implementation

of hypothesis out of the high frequency of its incidence in the real, it implies the deviation of the hypothesis, implies the politics or the nomogogy, and not the strict science.

The signic class of the *dicent symbol* (9th cla), a true or false inductive proposition (T ∨ F), includes the interpretant of the 7th class, that has by nomogogic species of same signic class the *case law* of the *Anglo* ethnos, or to *pain* (刑 - *hsing*) of the *Han* ethnos, and for being this interpretant a personal proposition (7th cla) and not a scientific conventional proposition (10th cla), its object is partial, that is, an existent object (4th cla) that, if it is true, it's not similar to all the empiric objects of the class expressed by the hypothesis, being for the others false.

The use of the *dicent symbol* (9th cla) of the species *case law* of the *Anglos* and of the species *hsing* of the *Han* in Nomogogy (inductive argument) implies signaction in the limits of the politics partiality: rejects the doubt, doesn't observe, decides, and thus destroys by executing hypotheses materially not observed, demonstrated and verified. Unlike the complex sign of the *argument* (10th cla), a *posteriori* sign of the conduct-object, the *dicent symbol* of the nomogogy is an *a priori* of the conduct-object that looks for prescribe by oral, gestual or graphical hetero-order, preconceived to be implemented by *factive logos*, or executor verb (Modesto 1999). Its object is therefore partial, at least while frequents in the inductive expectative of the emitting collectivity of the *nómos* (*mando, order, ordre, 令 - ling*).

The *dicent symbol* presented as *tout court* «argument» (10th cla), is a false argument for not being universal law for all the similar premises. For other, *dicent symbols*, as *case law* and *hsing* of Nomogogy (9th cla), they also lack of consistency for they be definable or justified their cuttings of data or ethnic and intraethnics relations by means of propositional species whose maximum conventionality are parities to 9th signic class of the gender of orders in the repertoire of the Nomogogic Theory, while the verifiability is only possible by means of the wider signic class, the 10th cla (see consistency in Salem 1995: 130).

3. ETHNIC SPECIES OF NOMOGOGY: INTERETHNIC CONTRASTS OF *ORDER*

The inductive argument in the limits of the Nomogogy generalization, case of the *Latin lex* or *lex in genere* (9th cla) and of the *Anglo case law* or *lex in casu* (7th cla), unlike the deductive argument of maximum generalization (10th cla), implies decision in the sententious mediation of conflicts and circumscrip between the local and the regional and not necessarily arriving from empiric demonstration of universal validity, in the maximum «verbal demonstration» (persuasion!), dominantly without observation and verification of the conduct-object in real time.

Comparing the political extraterritorial action and the territorial one with the consequent nomogogy, «kill somebody» is accepted extraterritorially, in the limits of «noble» (auto) order (immediate in the slaughter by warlike homicide, or «war»), or territorially rejected in the limits of order of the replicated homicide (mediate in the «vile» homicide of the death «penalty»). Similar empiric objects in the homicides, warlike or vile, for the signic class of the argument in the *scientific knowledge* (10th cla), however expressed with inversed signs by the *dialectal knowledge* of Nomogogy (9th cla) so much in the North American *Anglo law* species, as in the signs disconformity among the ethnic conflicts and respective objects in the worldwide market:

homicide designated «war» and homicide designated «penalty». For logical contrast: «war» (appreciated sign) as equivalent logical of «penalty» (depreciator sign) for the same fact of the homicide expresses a semiotics-physics tautology.

The Nomogogy of the species *law-penalty* (sign) for the homicide (empiric object), in the relation sign-object, doesn't express all the similar empiric objects, as proper of the deductive argument (10th cla), doesn't refer a general object (8th cla): for now the homicide is accepted as «noble», for now the homicide is penalized as «vile», independent of quantification of its gross homicidal production (GHoP). Univocity is not observed with the signic expressions *noble* and *vile* for the same object homicide. The ethnic and intraethnics propositional species of order of Nomogogy, for they do not have a general object, generate the perplexity pointed by Pascal: «*Can it have something of more absurd than a man has right of killing me because he lives on the other side of the river, and is its prince contendor with mine, although I have nothing against him?*» (1994: 50). It's by this ambivalence that the *dicent symbol* (9th cla) doesn't carry information of scientific law (previsibility, 10th cla), at the most of dogmatic law (probability, 9th cla) subsumed to the partiality of the politics (7th cla).

In another circumstance of the political action, the one that doesn't involve extraterritorial homicide (warlike homicide), but territorial homicide, 97% of the homicides in Brazil and 30% in United States of North America and in Japan don't imply «penalty» (Schelp 2005: 70), therefore the *nómos-penalty* of these nomogogic species don't express a general object (8th cla), implying the ambivalence of *dicent* sinsigns (4th cla) false for the *nómos-penalty*, and *dicent* sinsigns (4th cla) true in relation to the respective 3% and 70% of the «penalized» by this *nómos*, besides expressing previsibility absence, universality and explanation-truth for the nomogogic species, in the maximum justification.

Thus, the logic semiotics-physics, that distinguishes the 10th and the 9th signic classes, can be paired to the respective distinction that it is made between *scientific knowledge* and *dialectal knowledge*, that by *axiom* and this by *dogma*. The sign «axiom» (ἀξίωμα) has large tradition in the philosophical thought, including meanings incompatible diachronically in its semantic field, case of the rationalism in the autarchy of the hypothesis in relation to its object (as in Aristotle, 1987-1005b23-35 to 1006a1-6: 167-169), and case of the empiric-rational in the relation verified between the object and the extracted hypothesis, the *axiom rem deducit* of Bacon (2005-2.V; 1979-II.V: 96).

It's with this last sense of the empiric rigor of the demonstration mensurated or quantified such as previsibility instrument (*axiom* [10th cla] *ad mensuram* [9th cla] *factum* [4th cla]: Bacon, 2005-1.CVI; 1979-I.CVI: 69), mediated by a general object, that the sign «axiom» is used here as logical equivalent of the 10th cla of the *scientific knowledge*, while the sign «dogma», frequently travestied of deductive «argument», is paired to the assertions of the *dialectal knowledge*, while *dicents*, that is, true or false, case of the nomogogic hypotheses (9th cla), as exemplifies the species *writ* of the *Anglos* (7th cla).

In case we compare the 10th and the 9th signic classes by theirs cutting methods, the *argument* (10th clas) implies deductive law by *material verification* (science *sensu stricto*) of the experiment, while the *dicent symbols* (9th clas: Nomogogy of the ethnic and intraethnics dominances) imply inductive law by problematic verbal mimicking of that *argument* while dogmatic *autocratic decision* or *heterocratic decision*.

The *argument* (10th cla) has course by the occurrence of relations and facts verified in their high indexes of *supra-ethnic* frequency, the quantified relation S-O as truth by symmetrical subjects. The legisignic species dicent (9th cla) and rhematic (8th cla) of Nomogogy have intermittent course of dynamic, problematic and tardy implementation between *ethnic* and *intraethnic* collectivities in their *alterity*, the indetermined relation S-O is true (T) or (v) false (F). It's true for some cases (homicides and penalized), it's false for another cases (homicides and not penalized).

It's in this characteristic of partial object (4th cla) replicated by the nomogogic species *Anglo* of casual-order (Modesto 1997) designated *case law* or *lex in casu* (7th cla), or replicated by the *Latin* nomogogic species of causal-order designated *lex* or *lex in genere* (9th cla), its lack of scientificity.

The casual-order in the execution (*order in casu*: 4th clas) of personal expectative (7th clas) of the sententious mediation of the conflicts (7th clas) is more *particularist* and *dynamic* in the market by including the heterocracy of the legisignic expectatives of the 5th, of the 6th and of the proper 7th classes, while the causal-order in the execution (*order in genere*: 4th clas) of dialectal conventional expectatives (9th clas) of the sententious mediation (7th clas) is more *generalizer* and *tardy* in the market by being reduced to the autocracy of the symbolic expectatives of the 8th and of the 9th signic classes, that John Stuart Mill designates *collective despotism* of the *numeric majority* (1983: 102).

Exemplar of this collective despotism by casual-order we can observe among the *Slavs* of the Soviet Union extinct collectivity-state, today Community of Independent States, with the political indistinction (Cerroni 1976: 138, 139) that the ethnic lexicon distinguishes (Voinova and Starets 1986: 105 and 352) between the heterocrat *zakon* (ЗАКОН - *lex*, 9th clas) and the autocrat *ukaz* (УКАЗ - decree, 7th clas).

At the *Brazilian* ethnos, in 85,5% of the sententious mediations the collective expectatives are reduced to the *lex* species (9th cla). In 78,5% the expectatives conjugate *lex* and competitive collective *nómoi*, and in the limit, 36,5% conjugate *lex*, competitive collective *nómoi* and economic interests (8th clas). (Souza 2005: 29) The causal-order stays between the dicent convention (9th clas) and the rhematic convention (8th clas), implying tardiness in the economic market.

Similar economic tardiness elapses from the revealed order of the *Châr'ia* (8th clas), Islamic group whose causal-order is founded in *Qur'an* (Koran), aggregating redundancy with the *Sunna* (tradition), the *Idjmâ* (interpretant agreement of imams), the *'Orf* (admitted local conduct), enlarged of the *Qanoun* (graphic orders of the autocrat or the parliament). The *Châr'ia* is superposed by the several collectivities-state that profess the islamism, and just implemented to the followers of Muhammad in each one of these collectivities in the sententious mediation of the conflicts by means of the graphic order of *Fiqh* (7th clas), group of the solutions of accept to that revealed order. (Campos Neto 2005: 46-49)

Among the *Han* this diversity of sententious mediation species is still ampler, the hetero-order expectatives are dominantly legisignic (5th, 6th and 7th cla) and residually conventional (8th and 9th cla), disposing of the *sapient* (聖人 - *sheng jen*) as reference (6th cla), of *fa* (法 - *model*, 6th cla), of *conducts* (行 - *hsing*) taken by the exemplarity (5th cla), in the limits of the *li* (禮 - *rite*, 8th cla) flexible in the space and in the time and non imperative

(Cheng, 2008: 106; Granet, 1997: 340, 353). Among the *Anglos* of England the expectatives are more frequently legisignics, among the *case law* (7th cla), the *precedent* (6th cla), in the conventional limits of the *statute* (8th cla).

As it's observed, the dialectal arguments in the Nomogogy repertoire, in its diversity of species from the auto-order to the hetero-order in the planet, don't present scientificity conditions, they don't imply and emulate the reducer ethnic and legisignic characteristic of the sign *Recht* proposed by Kant, not only for not involve a general object (8th cla), implicative of universality, as well as for they imply not empiric-rational and objective procedures of prevision and gauging of their hypotheses, alternating that lacking by the interpretant subjective affluence from the gestual to the verbal, oral or graphical, in these cases strictly implying the *dialectal knowledge* of the «professionals of words» (Constable, 1997: 27-28) of null reach in the physical ambience and problematic reach in the interpersonal relations in the economic market and in the political market, in contrast with the «professionals of research» in the *scientific knowledge* of effective reach in the physical ambience and systematic reach in the interpersonal relations in the economic market and in the political market.

Variiegated sign, the *knowledge* observed today, with the whole load of demands of the mass culture that weighs on him, segmented the reach of its propositions in the market offering divergence of interpretants, since the mythical-theological amalgam of the philosophical episteme of the Helens, captive of verbal objects of their proper epistemology and diluted by several academic disciplines, until the mythical-theological fossils of the tribal religions of *Hebrews*, *Latins* and *Arabs*. Such diffuse propositions enlarge the entropy of the *trivial knowledge*, they are appropriated local and regionally by the *dialectal knowledge* in the economic market and in the political market, and concomitantly reproduced by auto-order or by hetero-order in the ethnic and intraethnics species that the Nomogogy registers in the planet.

Part of this segmentation of the *knowledge*, however, offers convergence of interpretants by leaving from the cosmological observation in the *trivial knowledge*, making possible to the *measured knowledge* (知則 - *chih tse*) of the *Han* reach the rigors of the *science* in the contemporary *scientific knowledge*. Those interdependents segmentations, with the empiric verification of the theories at least phenomenologically quantifying of the reality, that the Theory of Knowledge distinguishes by the utility, brings exigencies of universal reach in the forecast of the propositions that the indulgence of the contemplation in the verbal persuasion of the Philosophy and of the justification in the induction of the Politics cannot explain by means of the Political Science and of the Nomogic Theory that the *dialectal knowledge* offers.

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