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**Abstract**

### **IN NEED OF SENSE. THEORIZING COMMUNICATION**

**Communication as a cultural program of social practice of construction of reality theoretically can be established – based on two paradigms: action and observation - as a concept of unification (unity) and as well as a concept of differentiation (diversity). Within the context of cultural practice it configures the unit of distinction and differentiation in the interest of a cultural assimilation of explanation of experience of uncertainty (anthropological level), of experience of sociability (social-theoretical level), of sustainability of values (cultural-theoretical level), and of practical need of order (sociological level). Good reasons for a communication theory of knowledge / faith (of / in truth) facing the the increasing desire for interfaith communication.**

Communication is a too deep anchored in cultural models of knowledge, a too basic, too overall and too important concept than to be left to be explained in terms of technological and economically conceptualized mechanism of success, of logics auf casual relations, or industrial notions of functionality. A cultural-constructivist turn (Mitterer 2001, Schmidt 2003, Schütz/Luckmann 2003) may offer a way out of the dilemma between the concept of the unity of truth and the diversity of reality. Knowledge and faith play a decisive role in the construction of sense of the world as well as in the constellation of world of sense.

Both, knowledge and faith, are communicative relations / references to what is conceptualized as truth. The epistemological distinction between an ontological and analytical concept of truth (as a content of faith – believe to know/ know to believe) and a communicological concept of truth (as a moral mode of mutual trust – being aware of commonly shared truth) could relax the theological debate about the objectivity of religious truth and open a hermeneutical, constructivist perspective of (for) a concept of variety of truth in context of religious communication and could make it possible to argue that the gift (treasure, grace) of believe (to trust into a right interpretation of meaning) is the diversity of faiths (the right interpretation of commitment)

Even if faith & believe (der Glaube & das Glauben) according to theological interpretation (not only) in Christian religions is supposed as a grace and as a good given to the individual through gods revelation and given to the community (ecclesia) as a memory to keep mystery in mind, faith & believe have a cultural representation, about that it is to reflect as it is done in reference to other cultural emanations: as a cultural phenomenon of sociality. Even if faith

theologically is interpreted as an enlightenment that cannot be merited, in context of sociological interpretation faith is a merit and communicational good, provided by religious systems, that needs the organization of communication as it needs the communication of organization.

The system relates the cultural programming of the society to a universe of spirituality that signifies that beyond knowledge of known (domination, mental ownership) there is knowledge (notion) of unknown (search). Knowledge on known matter (physics) follows other methods of enlightenment than knowledge on unknown (metaphysics) does. The difference lies between knowledge as a model of prove (*Beweismodell*) and knowledge as a model of assuredness (*Wissensmodell, Gewissheit*). Faith is a cultural habit (habitual knowledge) and as such it refers to the experience of contingency and for that (thanks god) it opens a hermetically closed system of logics to a universe of diversity and heresy (choice). Faith and believe, in its non-denominated interpretation, is the source of surprise within the frame of construction of reality, while knowledge is the surprise (discover, demystification) of (for) sources (Schmidt 2003).

That makes faith being conceptualized as a cultural resource of completion of experience of contingency and diversity, generated through constructs of communication. In such a perspective one notion of God, one faith and one (inclusive / exclusive) community of believers – sociologically spoken - would be a communicationally closed (dogmatized) model of religion (Rokeach 1960). If faith is the energy of mind (inspiration, search) to overcome the system of (ownership of) knowledge in constructing sense, then religion, as the cultural system of believe, is (could be) the social (communicational) source of heresy and diversity, and a (communicational) frame of construction of metaphysical sense of experience of contingency. In that context it will be necessary to discuss the modes of truth : Truth as a model of unity of an object to be observed (truth of one God) and truth as a model of unification of observation of difference (the truth of the concept of God).

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