



The structure and function of communication in society

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Türkiye'deki gibi hem siyasal bilgiler fakültesinde dikiş tutturamayıp iletişim fakültelerine gelen, hem iletişimi hor gören hem de iletişimin olma koşulu olarak “en az iki kişinin gerektiğini” (gönderici ve alıcı olmasını) öne sürecek kadar bilgisiz olanları yetiştirenlerin aksine, ABD’de iletişim alanını kuran ve geliştirenlerin önde gelenleri sosyal bilimciler, özellikle sosyologlar ve siyaset bilimcileri, olmuştur. Nermin Abadan-Unat ve Ünsal Oskay gibi bazı istisnalar dışında, hem politika ve iletişim arasında doğru ve anlamlı bağ kuramayacak kadar “yetersizlerin” hem de bu yetersizliklerini İngilizceyi iyice öğrenerek ve tembelliklerini yenerek giderme yerine okul odalarında çaylı-kahveli dedikoduyu seçenlerin ve iletişim alanına, hiç bir olumlu katkıda bulunmadıkları gibi, zarar verenlerin aksine, ABD’deki siyaset bilimciler iletişimin gelişmesine büyük katkıda bulunmuşlardır. Bunların başında gelenlerden biri de H. Lasswell’dir.

Harold Lasswell iletişimde sadece bir formül öne sürmemiş, iletişimin yapısı ve toplumdaki işlevleri hakkında bir kuram geliştirmiştir. Lasswell’in klasik kuramının birkaç kelimelik formül ötesinde bilinmesi ve bu görüşün irdelenmesi gerekir. Lasswell’in “*Structure and function of communication in society*” makalesinden parçalar sunulmasındaki amaç, iletişimin gönderici-Mesaj-Alıcı-Geribesleme çerçevesi içinde ele alan basitlikten ve Defleur gibi bilim adamlarının ultra-tutucu bağnazlıklarının ötesinde anlaşılmasıdır. Bu sunum iletişimin mesaj gönderme-alma mekanik süreç algısının tersine toplumda sürekliliği sağlamayla ilişkisini ortaya koymaktadır.

¹ Original kaynak: Lyman Bryson (1948) (ed.) The Communication of Ideas. New York: The Institute for Religious and Social Studies.
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The act of communication

Convenient way to describe an act of communication is to answer the following questions:

Who
Says What
In Which Channel
To Whom
With What Effect?

The scientific study of the process of communication tends to concentrate upon one or another of these questions. Scholars who study the "who," the communicator, look into the factors that initiate and guide the act of communication. We call this subdivision of the field of research control analysis. Specialists who focus upon the "says what" engage in content analysis. Those who look primarily at the radio, press, film, and other channels of communication are doing media analysis (p. 84). When the principal concern is with the persons reached by the media, we speak of audience analysis. If the question is the impact upon audiences, the problem is effect analysis.

Whether such distinctions are useful depends entirely upon the degree of refinement which is regarded as appropriate to a given scientific and managerial objective. Often it is simpler to combine audience and effect analysis, for instance, than to keep them apart. On the other hand, we may want to concentrate on the analysis of content, and for this purpose subdivide the field into the study of purport and style, the first referring to the message, and the second to the arrangement of the elements of which the message is composed.

Structure and function

Enticing as it is to work out these categories in more detail, the present discussion has a different scope. We are less interested in dividing up the act of communication than in viewing the act as a whole in relation to the entire social process. Any process can be examined in two frames of reference, namely, structure and function; and our analysis of communication will deal with the specializations that carry on certain functions, of which the following

may be clearly distinguished: (i) the surveillance of the environment; (2) the correlation of the parts of society in responding to the environment; (3) the transmission of the social heritage from one generation to the next.

Biological equivalences

At the risk of calling up false analogies, we can gain perspective on human societies when we note the degree to which communication is a feature of life at every level. A vital entity, whether relatively isolated or in association, has specialized ways of receiving stimuli from the environment. The single-celled organism or the many-membered group tends to maintain an internal equilibrium and to respond to changes in the environment in a way that maintains this equilibrium. The responding process calls for specialized ways of bringing the parts of the whole into harmonious action (p. 85). Multi-celled animals specialize cells to the function of external contact and internal correlation. Thus, among the primates, specialization is exemplified by organs such as the ear and eye, and the nervous system itself. When the stimuli receiving and disseminating patterns operate smoothly, the several parts of the animal act in concert in reference to the environment ("feeding," "fleeing," "attacking").

In some animal societies certain members perform specialized roles, and survey the environment. Individuals act as "sentinels," standing apart from the herd or flock and creating a disturbance whenever an alarming change occurs in the surroundings. The trumpeting, cackling, or shrilling of the sentinel is enough to set the herd in motion. Among the activities engaged in by specialized "leaders" is the internal stimulation of "followers" to adapt in an orderly manner to the circumstances heralded by the sentinels.

Within a single, highly differentiated organism, incoming nervous impulses and outgoing impulses are transmitted along fibers that make synaptic junction with other fibers. The critical points in the process occur at the relay stations, where the arriving impulse may be too weak to reach the threshold which stirs the next link into action. At the higher centers, separate currents modify one another, producing results that differ in many ways from the outcome when each is allowed to continue a separate path. At any relay station there is no conductance, total conductance, or intermediate conductance. The same categories apply to what goes on among members of an animal society. The sly fox may approach the barnyard in a way that

supplies too meager stimuli for the sentinel to sound the alarm. Or the attacking animal may eliminate the sentinel before he makes more than a feeble outcry. Obviously there is every gradation possible between total conductance and no conductance (p. 86).

Attention in World Society

When we examine the process of communication of any state in the world community, we note three categories of specialists. One group surveys the political environment of the state as a whole, another correlates the response of the whole state to the environment, and the third transmits certain patterns of response from the old to the young. Diplomats, attaches, and foreign correspondents are representative of those who specialize on the environment. Editors, journalists, and speakers are correlators of the internal response. Educators in family and school transmit the social inheritance.

Communications which originate abroad pass through sequences in which various senders and receivers are linked with one another. Subject to modification at each relay point in the chain, messages originating with a diplomat or foreign correspondent may pass through editorial desks and eventually reach large audiences.

If we think of the world attention process as a series of *attention frames*, it is possible to describe the rate at which comparable content is brought to the notice of individuals and groups. We can inquire into the point at which "conductance" no longer occurs; and we can look into the range between "total conductance" and "minimum conductance." The metropolitan and political centers of the world have much in common with the interdependence, differentiation, and activity of the cortical or subcortical centers of an individual organism. Hence the attention frames found in these spots are the most variable, refined, and interactive of all frames in the world community.

At the other extreme are the attention frames of primitive inhabitants of isolated areas. Not that folk cultures are wholly untouched by industrial civilization. Whether we parachute into the interior of New Guinea, or land on the slopes of the Himalayas, we find no tribe wholly out of contact with the world. The long threads of trade, of missionary zeal, of adventurous exploration and scientific field study, and of global war reach far distant places. No one is entirely out of this world (p. 87).

Among primitives the final shape taken by communication is the ballad or tale. Remote happenings in the great world of affairs, happenings that come to the notice of metropolitan audiences, are reflected, however dimly, in the thematic material of ballad singers and reciters. In these creations faraway political leaders may be shown supplying land to the peasants or restoring an abundance of game to the hills.

When we push upstream of the flow of communication, we note that the immediate relay function for nomadic and remote tribesmen is sometimes performed by the inhabitants of settled villages with whom they come in occasional contact. The re-layer can be the school teacher, doctor, judge, tax collector, policeman, soldier, peddler, salesman, missionary, student; in any case he is an assembly point of news and comment.

More detailed equivalences

The communication processes of human society, when examined in detail, reveal many equivalences to the specializations found in the physical organism and in the lower animal societies. The diplomats, for instance, of a single state are stationed all over the world and send messages to a few focal points. Obviously, these incoming reports move from the many to the few, where they interact upon one another. Later on, the sequence spreads fanwise according to a few-to-many pattern, as when a foreign secretary gives a speech in public, an article is put out in the press, or a news film is distributed to the theaters. The lines leading from the outer environment of the state are functionally equivalent to the afferent channels that convey incoming nervous impulses to the central nervous system of a single animal, and to the means by which alarm is spread among a flock. Outgoing, or efferent, impulses display corresponding parallels.

The central nervous system of the body is only partly involved in the entire flow of afferent-efferent impulses. There are automatic systems that can act on one another without involving the "higher" centers at all (p. 88). The stability of the internal environment is maintained principally through the mediation of the vegetive or autonomic specializations of the nervous system. Similarly, most of the messages within any state do not involve the central channels of communication. They take place within families, neighborhoods, shops, field gangs, and other local contexts. Most of the educational process is carried on the same way.

A further set of significant equivalences is related to the circuits of communication, which are predominantly one-way or two-way, depending upon the degree of reciprocity between communicators and audience. Or, to express it differently, two-way communication occurs when the sending and receiving functions are performed with equal frequency by two or more persons. A conversation is usually assumed to be a pattern of two-way communication (although monologues are hardly unknown). The modern instruments of mass communication give an enormous advantage to the controllers of printing plants, broadcasting equipment, and other forms of fixed and specialized capital. But it should be noted that audiences do "talk back," after some delay; and many controllers of mass media use scientific methods of sampling in order to expedite this closing of the circuit.

Circuits of two-way contact are particularly in evidence among the great metropolitan, political, and cultural centers of the world. New York, Moscow, London, and Paris, for example, are in intense two-way contact, even when the flow is severely curtailed in volume (as between Moscow and New York). Even insignificant sites become world centers when they are transformed into capital cities (Canberra, Australia; Ankara, Turkey; the District of Columbia, U.S.A.). A cultural center like Vatican City is in intense two-way relationship with the dominant centers throughout the world. Even specialized production centers like Hollywood, despite their preponderance of outgoing material, receive an enormous volume of messages.

A further distinction can be made between message controlling and message handling centers and social formations. The (p. 89) message center in the vast Pentagon Building of the War Department in Washington transmits with no more than accidental change incoming messages to addressees. This is the role of the printers and distributors of books; of dispatchers, linemen, and messengers connected with telegraphic communication; of radio engineers and other technicians associated with broadcasting. Such message handlers may be contrasted with those who affect the content of what is said, which is the function of editors, censors, and propagandists. Speaking of the symbol specialists as a whole, therefore, we separate them into the manipulators (controllers) and the handlers; the first group typically modifies content, while the second does not.

Needs and values

Though we have noted a number of functional and structural equivalences between communication in human societies and other living entities, it is not implied that we can most fruitfully investigate the process of communication in America or the world by the methods most appropriate to research on the lower animals or on single physical organisms. In comparative psychology when we describe some part of the surroundings of a rat, cat, or monkey as a stimulus (that is, as part of the environment reaching the attention of the animal), we cannot ask the rat; we use other means of inferring perception. When human beings are our objects of investigation, we can interview the great "talking animal." (This is not that we take everything at face value. Sometimes we forecast the opposite of what the person says he intends to do. In this case, we depend on other indications, both verbal and nonverbal.)

In the study of living forms, it is rewarding, as we have said, to look at them as modifiers of the environment in the process of gratifying needs, and hence of maintaining a steady state of internal equilibrium. Food, sex, and other activities which involve the environment can be examined on a comparative basis. Since human beings exhibit speech reactions, we can investigate many more relationships than in the nonhuman species (p. 90). Allowing for the data furnished by speech (and other communicative acts), we can investigate human society in terms of values; that is, in reference to categories of relationships that are recognized objects of gratification. In America, for example, it requires no elaborate technique of study to discern that power and respect are values. We can demonstrate this by listening to testimony, and by watching what is done when opportunity is afforded.

It is possible to establish a list of values current in any group chosen for investigation. Further than this, we can discover the rank order in which these values are sought. We can rank the members of the group according to their positions in relation to the values. So far as industrial civilization is concerned, we have no hesitation in saying that power, wealth, respect, well-being, and enlightenment are among the values. If we stop with this list, which is not exhaustive, we can describe on the basis of available knowledge (fragmentary though it may often be) the social structure of most of the world. Since values are not equally distributed, the social structure reveals more or less concentration of relatively abundant shares of power, wealth, and other

values in a few hands. In some places this concentration is passed on from generation to generation, forming castes rather than a mobile society.

In every society the values are shaped and distributed according to more or less distinctive patterns (*institutions*). The institutions include communications which are invoked in support of the network as a whole. Such communications are the ideology; and in relation to power we can differentiate the political *doctrine*, the political *formula*, and the *miranda*.³ These are illustrated in the United States by the doctrine of individualism, the paragraphs of the Constitution, which are the formula, and the ceremonies and legends of public life, which comprise the Miranda (p. 91). The ideology is communicated to the rising generation through such specialized agencies as the home and school.

Ideology is only part of the myths of any given society. There may be counterideologies directed against the dominant doctrine, formula, and miranda. Today the power structure of world politics is deeply affected by ideological conflict, and by the role of two giant powers, the United States and Russia. The ruling elites view one another as potential enemies, not only in the sense that interstate differences may be settled by war, but in the more urgent sense that the ideology of the other may appeal to disaffected elements at home and weaken the internal power position of each ruling class.

Social conflict and communication

Under the circumstances, one ruling element is especially alert to the other, and relies upon communication as a means of preserving power. One function of communication, therefore, is to provide intelligence about what the other elite is doing, and about its strength. Fearful that intelligence channels will be controlled by the other, in order to withhold and distort, there is a tendency to resort to secret surveillance. Hence international espionage is intensified above its usual level in peacetime. Moreover, efforts are made to "black out" the self in order to counteract the scrutiny of the potential enemy. In addition, communication is employed affirmatively for the purpose of establishing contact with audiences within the frontiers of the other power.

These varied activities are manifested in the use of open and secret agents to scrutinize the other, in counterintelligence work, in censorship and travel restriction, in broadcasting and other informational activities across frontiers.

Ruling elites are also sensitized to potential threats in the internal environment. Besides using open sources of information, secret measures are also adopted. Precautions are taken to impose "security" upon as many policy matters as possible. At the same time, the ideology of the elite is reaffirmed, and counter-ideologies are suppressed (p. 92).

The processes here sketched run parallel to phenomena to be observed throughout the animal kingdom. Specialized agencies are used to keep aware of threats and opportunities in the external environment. The parallels include the surveillance exercised over the internal environment, since among the lower animals some herd leaders sometimes give evidence of fearing attack on two fronts, internal and external; they keep an uneasy eye on both environments. As a means of preventing surveillance by an enemy, well-known devices are at the disposal of certain species, e.g., the squid's use of a liquid fog screen, the protective coloration of the chameleon. However, there appears to be no correlate of the distinction between the "secret" and "open" channels of human society.

Inside a physical organism the closest parallel to social revolution would be the growth of new nervous connections with parts of the body that rival, and can take the place of, the existing structures of central integration. Can this be said to occur as the embryo develops in the mother's body? Or, if we take a destructive, as distinct from a reconstructive, process, can we properly say that internal surveillance occurs in regard to cancer, since cancers compete for the food supplies of the body?

Efficient communication

The analysis up to the present implies certain criteria of efficiency or inefficiency in communication. In human societies the process is efficient to the degree that rational judgments are facilitated. A rational judgment implements value goals. In animal societies communication is efficient when it aids survival, or some other specified need of the aggregate. The same criteria can be applied to the single organism.

One task of a rationally organized society is to discover and control any factors that interfere with efficient communication. Some limiting factors are psychotechnical. Destructive radiation, for instance, may be present in the environment, yet remain undetected owing to the limited range of the unaided organism (p. 93).

But even technical insufficiencies can be overcome by knowledge. In recent years shortwave broadcasting has been interfered with by disturbances which will either be surmounted, or will eventually lead to the abandonment of this mode of broadcasting. During the past few years advances have been made toward providing satisfactory substitutes for defective hearing and seeing. A less dramatic, though no less important, development has been the discovery of how inadequate reading habits can be corrected.

There are, of course, deliberate obstacles put in the way of communication, like censorship and drastic curtailment of travel. To some extent obstacles can be surmounted by skillful evasion, but in the long run it will doubtless be more efficient to get rid of them by consent or coercion.

Sheer ignorance is a pervasive factor whose consequences have never been adequately assessed. Ignorance here means the absence, at a given point in the process of communication, of knowledge which is available elsewhere in society. Lacking proper training, the personnel engaged in gathering and disseminating intelligence is continually misconstruing or overlooking the facts, if we define the facts as what the objective, trained observer could find.

In accounting for inefficiency we must not overlook the low evaluations put upon skill in relevant communication. Too often irrelevant, or positively distorting, performances command prestige. In the interest of a "scoop," the reporter gives a sensational twist to a mild international conference, and contributes to the popular image of international politics as chronic, intense conflict, and little else. Specialists in communication often fail to keep up with the expansion of knowledge about the process; note the reluctance with which many visual devices have been adopted. And despite research on vocabulary, many mass communicators select words that fail. This happens, for instance, when a foreign correspondent allows himself to become absorbed in the foreign scene and forgets that his home audience has no direct equivalents in experience for "left," "center," and other factional terms (p. 94).

Besides skill factors, the level of efficiency is sometimes adversely influenced by personality structure. An optimistic, outgoing person may hunt "birds of a feather" and gain an un-corrected and hence exaggeratedly optimistic view of events. On the contrary, when pessimistic, brooding personalities mix, they choose quite different birds, who confirm their gloom. There are also important differences among people which spring from contrasts in intelligence and energy.

Some of the most serious threats to efficient communication for the community as a whole relate to the values of power, wealth, and respect. Perhaps the most striking examples of power distortion occur when the content of communication is deliberately adjusted to fit an ideology or counterideology. Distortions related to wealth not only arise from attempts to influence the market, for instance, but from rigid conceptions of economic interest. A typical instance of inefficiencies connected with respect (social class) occurs when an upper-class person mixes only with persons of his own stratum and forgets to correct his perspective by being exposed to members of other classes.

Research in Communication

The foregoing reminders of some factors that interfere with efficient communication point to the kinds of research, which can usefully be conducted on representative links in the chain of communication. Each agent is a vortex of interacting environmental and predispositional factors. Whoever performs a relay function can be examined in relation to input and output. What statements are brought to the attention of the relay link? What does he pass on verbatim? What does he drop out? What does he rework? What does he add? How do differences in input and output correlate with culture and personality? By answering such questions it is possible to weigh the various factors in conductance, no conductance, and modified conductance (p. 95). Besides the relay link, we must consider the primary link in a communication sequence. In studying the focus of attention of the primary observer, we emphasize two sets of influences: statements to which he is exposed; other features of his environment. An attache or foreign correspondent exposes himself to mass media and private talk; also, he can count soldiers, measure gun emplacements, note hours of work in a factory, see butter and fat on the table.

Actually it is useful to consider the attention frame of the relay as well as the primary link in terms of media and nonmedia exposures. The role of nonmedia factors is very slight in the case of many relay operators, while it is certain to be significant in accounting for the primary observer.

Attention Aggregates and Publics

It should be pointed out that everyone is not a member of the world public, even though he belongs to some extent to the world attention aggregate. To belong to an attention aggregate it is only necessary to have common symbols of reference. Everyone who has a symbol of reference for New York, North America, the western hemisphere, or the globe is a member respectively of the attention aggregate of New York, North America, the western hemisphere, the globe. To be a member of the New York public, however, it is essential to make demands for public action in New York, or expressly affecting New York.

The public of the United States, for instance, is not confined to residents or citizens, since noncitizens who live beyond the frontier may try to influence American politics. Conversely, everyone who lives in the United States is not a member of the American public, since something more than passive attention is necessary. An individual passes from an attention aggregate to the public when he begins to expect that what he wants can affect public policy.

Sentiment Groups and Publics

A further limitation must be taken into account before we can correctly classify a specific person or group as part of a public (p. 96). The demands made regarding public policy must be debatable. The world public is relatively weak and undeveloped, partly because it is typically kept subordinate to sentiment areas in which no debate is permitted on policy matters. During a war or war crisis, for instance, the inhabitants of a region are overwhelmingly committed to impose certain policies on others. Since the outcome of the conflict depends on violence, and not debate, there is no public under such conditions. There is a network of sentiment groups that act as crowds, hence tolerate no dissent.

From the foregoing analysis it is clear that there are attention, public, and sentiment areas of many degrees of inclusive-ness in world politics. These areas are interrelated with the structural and functional features of world society, and especially of world power. It is evident, for instance, that *the strongest powers tend to be included in the same attention area*, since their ruling elites focus on one another as the source of great potential threat. The

strongest powers usually pay proportionately less attention to the weaker powers than the weaker powers pay to them, since stronger powers are typically more important sources of threat, or of protection, for weaker powers than the weaker powers are for the stronger.

The attention structure within a state is a valuable index of the degree of state integration. When the ruling classes fear the masses, the rulers do not share their picture of reality with the rank and file. When the reality picture of kings, presidents, and cabinets is not permitted to circulate through the state as a whole, the degree of discrepancy shows the extent to which the ruling groups assume that their power depends on distortion.

Or, to express the matter another way, if the "truth" is not shared, the ruling elements expect internal conflict, rather than harmonious adjustment to the external environment of the state (p. 97). Hence the channels of communication are controlled in the hope of organizing the attention of the community at large in such a way that only responses will be forthcoming which are deemed favorable to the power position of the ruling classes.

The Principle of Equivalent Enlightenment

It is often said in democratic theory that rational public opinion depends upon enlightenment. There is, however, much ambiguity about the nature of enlightenment, and the term is often made equivalent to perfect knowledge. A more modest and immediate conception is not perfect but equivalent enlightenment. The attention structure of the full-time specialist on a given policy will be more elaborate and refined than that of the layman. That this difference will always exist, we must take for granted. Nevertheless, it is quite possible for the specialist and the layman to agree on the broad outlines of reality. A workable goal of democratic society is equivalent enlightenment as between expert, leader, and layman.

Expert, leader, and layman can have the same gross estimate of major population trends of the world. They can share the same general view of the likelihood of war. It is by no means fantastic to imagine that the controllers of mass media of communication will take the lead in bringing about a high degree of equivalence throughout society between the layman's picture of significant relationships, and the picture of the expert and the leader (p. 98).

Summary

The communication process in society performs three functions: (a) *surveillance* of the environment, disclosing threats and opportunities affecting the value position of the community and of the component parts within it; (b) *correlation* of the components of society in making a response to the environment; (c) *transmission* of the social inheritance. In general, biological equivalents can be found in human and animal associations, and within the economy of a single organism.¹

In society, the communication process reveals special characteristics when the ruling element is afraid of the internal as well as the external environment. In gauging the efficiency of communication in any given context, it is necessary to take into account the values at stake, and the identity of the group whose position is being examined. In democratic societies, rational choices depend on enlightenment, which in turn depends upon communication; and especially upon the equivalence of attention among leaders, experts, and rank and file.

¹ Ana akım görüşler bu üç işleve bir dördüncüyü eklerler: Eğlence. Lasswell eğlenceyi eklememesinin nedeni, iletişimi “alıcının gereksinimleri” çerçevesinde değil, toplumsal seviyede almasındandır.