

## TRANSDISCIPLINARITY OF SEMIOTICS

Contemporary society, philosophical circles of language, as well as the intention of scientists to interpret or deconstruct the world are placed, in what we might call the semiotic subject service in the light of new axiological mutations. In other words, the new epistem of contemporary philosophies is related to the idea that the only reality is the sign.

Semiotics is considered to be a discipline that has in its investigation field the language(s) and significance / communication practices as social practices. Over time this discipline has received various definitions that tried to define its epistemic horizons. Most attempts to define the domain of semiotics came from the philosophy of language, logic and linguistics. However, we learn from the semiotician Thomas A. Sebeok that semiotics has its roots in medicine.

Medical diagnosis is therefore a semiotic science since it is based on the principle that the physical symptom is not represented by itself, but on an internal state or condition. However, later researches in the field will separate the concept of symptom from that of sign, bringing it closer to semiotics than the second.

The first attempts to analyze the sign in non-medical terms appear in the works of the ancient philosophers, such as Aristotle (384-322 BC) and philosophers from the Stoic school, and especially Augustine (354-430 AD), thinkers who can be considered founders of semiology, being those who have discovered and formulated clearly the semiological nature of human language.

On the path opened by Aristotle, the philosophers of the Stoic school will also develop a semiotic theory of the verbal sign, a theory still valid nowadays. Thus, in the view of Stoic philosophers, the process of speaking involves three elements: a) the sound emitted as a material element; b) the concept or what is in the thought as an immaterial element, called expressible; and c) the designated object, existing in the material world.

Only during the Renaissance philosophers such as R. Descartes, J. Locke, G.W. Leibnitz, I. Kant, G.W.F. Hegel will include the concept of sign in their philosophical systems, from logic and epistemology to knowledge theory and metaphysics. For instance, the English philosopher John Locke has created the term of semiotics, defining its area as a teaching of signs, and arguing that the role of this discipline is to investigate the nature of the signs that serve to the mind for understanding things or to transmit its knowledge others.

John Locke establishes two coordinates, such as: a) words or verbal signs are not a class of signs; while b) for people this class is the privileged one. The English philosopher argues that what we call linguistic universals or concepts do not have an objective reality but, on the contrary, are the creation of the human intellect, and the significance is absolutely arbitrary, being nothing more than signs of the concepts.

In the nineteenth and early twentieth centuries, two terms have circulated and, apparently, created confusions or misunderstandings between the theoreticians of sign and relation between the signs, namely semiology and semiotics. I have used so far both concepts, but I believe that in order to continue our scientific approach, it is necessary to clarify this possible confusion. According to position taken by both linguists and philosophers, the two concepts can intersect or differentiate, depending on the level of the epistemic operation. Thus, we find the term of SEMIOLOGY in Saussure. Thus, the Swiss linguist, along with the French School, introduces the terminology of the word semiology, a term that takes into account the linguistic model and the verbal semiotics. In Saussure's sense, semiology is a study of the life of signs within the social life or that part of social psychology and consequently of general psychology.

Among the philosophers who have made a special contribution in defining the field of semiotics, we find the American Charles William Morris who believes that it would be desirable that the terminology with which linguistics operates in interpreting the signs of the language to be defined in semiotic terms.

We have to note that in the history of the disciplines that analyze the production of signs and the relationship between them, there are theoreticians who have identified semiology as a part of the whole, semiotics, an idea particularly encountered at John Deely, but disputed by Georges Mounim.

Among the most recent researches, the approach of the Italian scientist Umberto Eco seems relevant to us. In his opinion, general semiotics (the one that includes semiology in its field of investigation) will have to include in its terminology a codes and a sign production theory. Attempting to establish the status of semiotics (through a didactic exposure) Umberto Eco reveals the two situations in which this can

be encountered, namely: a) as a discipline and b) as a field of research.

Being generated by the Linguistic Schools of the last century, as well as by the researches of the language philosophy and logic, semiotics has been imposed as being an independent science, offering a territory of coherence, consistency and scientificity, integrating both human sciences and nature sciences with the formalized ones (logical-mathematical or, more recently, cyberspace). In this sense, semiotics, in which semiology also finds the epistemic foundation, is shown in the terms discussed by Basarab Nicolescu as an interdisciplinary, transdisciplinary science that supports man in understanding, creating and interpreting the world (as an ensemble of signs and relationships of signs). In this respect, A.J. Greimas, in an interview regarding semiotics published in *La Monde* journal, says that the greatest merit of today's semiotics is that it brought to light in the research laboratories, areas there were less taken into account by the old culture.

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