

## THE SEMIOTIC ORGANON, ANALYSIS TOOL OF THE POETIC LANGUAGE

Starting from Ch. Morris's contributions, we know that semiotics is one of the contemporary sciences which takes the form of an *organon*, a methodology that can be used by other scientific subjects. Morris points out that, as a science, semiotics also represents a discourse about another science, which is above other sciences, due to its degree of generality, while in its quality as an *instrument* semiotics offers the other sciences a working method: *semiotics serves as a general language that can be applied to any language or special signs, hence to the language of science and special signs that are used by them.*<sup>1</sup> Analysing the organon function of semiotics, the American scholar argues that it can be achieved using two methods: a) the first one refers to adapting to the demands of the semiotic description of a certain part of the scientific methodology, and on the other hand, b) by investigating the languages of particular sciences: the linguistic expression of the achieved results in all sciences represents a part of the descriptive semiotics field. The concrete, scientific analysis of some terms and fundamental problems belonging to different sciences will prove the opportunity / the lack of opportunity of the semiotic approach much more convincing than the abstract arguments, however many they may be.<sup>2</sup> Maria Carpov, analysing the two approaches underlying the organon, argues that they recommend: a) the achievement of a general methodology through the contribution of personal methods belonging to different subjects and b) the achievement of special methodologies imposed by the character of a particular case.<sup>3</sup>

Current research in the field of semiotics, encouraged by admitting the possibilities of establishing a general scientific theory, expresses itself in a number of particular fields. Hence the conclusion that semiotics sets in its universals the largest interdisciplinary issues. Jean Piaget

therefore proves that language is not the only system of signs and symbols, belonging to the mechanism of meanings. According to Piaget, the appearance of representation in the development of the individual is not only due to language, but also to some much broader semiotic functions, encompassing the symbolic game, the mental image, the design and all the different forms of imitation (they represent the change from the sensory-motor functions to the representative ones). On the other hand, in the collective life, language, that represents a first power system of meanings, doubled by second power systems, which are also symbols and meanings circulated by means of verbal and graphic signifiers. General semiology asks the most extensive interdisciplinary questions.

This idea is close to Morris's program, which states that within semiotics one can find the free arts, the so-called *humanist sciences*. For the American philosopher, this unification of sciences allows the removal of the differences between the formal and the empirical sciences. On the other hand, this unification will reveal the distinction between humanities as a sign-object (discourse about art in general or about ethics) and the *humanistic* (metalanguage / discourse about humanities), therefore proving that semiotics offers a method that can be used in researching artistic or ethical discourses and which leads to "science without substituting this science to the above mentioned fields: *humanities* remain what they are, an epistemic object, but *humanistic* develops as a science due to the impetus of semiotics."<sup>4</sup>

In the early 70s Josette Rey-Debove was calling on the subjects that had as object of analysis the concept of sign and to join their efforts to achieve the general semiotics, that does not only promise an organon but also to offer on-going prospects of development of in- between subjects of study

change(metasubject): “come from all the fields where the concept of sign is the preliminary issue of any research, or even its reason, the semioticians met and gathered to join their efforts together.” And if we look at the latest news in the matter of semiotic subject we will find that semioticians joined together. For example, today semiotics does not only approach the well-known areas such as linguistics, medicine, the arts, but also relatively hardly emerging fields such as cybernetics, photoelectronics etc., proving thus that the work method offered by metasubject can be applied to any contemporary science, less to metaphysics, to which semiotics still has limitations.

The fact is that the debates taking place nowadays show that semiotics (with its organon and science quality) is one of the most important discoveries of contemporary thought. In the contemporary semiotics research there can be distinguished at least two trends. The first one shows that semiotics becomes the epistemological basis of humanities. This trend believes that the meaning is a human phenomenon that simple positive knowledge he can not fully explain, for this the reason why the study involves the researcher. The second trend focuses its research on the issues of communication and information, thus exceeding the field of the anthropological.

A completely integrated vision on the field of semiotics gives Umberto Eco, for whom any cultural phenomenon (that is both of the

humanities, but also of humanity) can become a semiotic phenomenon. The Italian semiotician equates the communication laws to those of culture, hence he deduces that semiotics is a subject that can and must deal with the entire culture. Becoming a general theory of culture in which the cultural phenomena are the signified by which people communicate it is assumed that: a) semiotics is the study of all cultural processes as processes of communication, b) semiotics aims to demonstrate that under the cultural processes there are other systems, the dialectics system-process favours the dialectics between code and message.

Although there are many models of semiotic research of the cultural phenomena or of the sign functions, the contemporary semiotics show that the semiotic methodology involves three analytical horizons: a) structural analysis of levels/the hierarchical relations of the macrosign; b) the triadic analysis (syntactic, semantic and pragmatic) and c) the situational analysis or hexadic of general communication that in the future we plan to present here.

#### Endnotes

---

1. Charles W. Morris, *Foundation of the Theory Signs*, The University of Chicago Press, 1938, p. 23.
2. *Idem*, p. 57.
3. Maria Carpov, *Introdurre la semiologia literaturii*, Ed. Univers, 1978, p. 78.
4. Maria Carpov, *op. cit.*, p. 99.

Lector PhD. Paul Gorban