

Contemporary Western semiotic trends and their reflections in understanding linguistic connotations

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Abstract:

This study examines the semiotic theory that was launched in the twentieth century with the beginnings of linguistic studies, which revealed meaning through the study of linguistic and non-linguistic signs. Its terminology varied depending on the intellectual and philosophical orientations it dealt with, the most prominent of which are: semiotics, semiotics, and semiology.

The study also addresses the most important trends in semiology in understanding linguistic and non-linguistic phenomena. Such as referring to the semiology of communication, the semiology of meaning, the semiology of culture..., and these and other trends can benefit the linguistic lesson in particular. Considering that linguistics is part of semiology, which consists of verbal evidence; Semiology studies verbal evidence and non-verbal evidence.

Keywords: semiology, linguistic semantics, semiotics, modern linguistics.

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Résumé :

Cette étude examine la théorie sémiotique qui a pris son essor au XXe siècle avec les débuts des études linguistiques, qui ont révélé le sens à travers l'étude des signes linguistiques et non linguistiques. Ses termes ont été variés selon les différentes orientations intellectuelles et philosophiques qu'il traitait, dont les plus importantes sont: sémiotique, sémiotique et sémiologie. L'étude aborde également l'énoncé des tendances les plus importantes de la sémiologie dans la compréhension des phénomènes linguistiques et non linguistiques, telles que la référence à la sémiologie de la communication, la sémiologie de la connotation et la sémiologie de la culture... Ces directions et d'autres peuvent particulièrement bénéficier à la leçon linguistique; considérant que la linguistique fait partie de la sémiologie, qui est une preuve verbale; quant à la sémiologie, elle étudie les preuves verbales et les preuves non verbales.

Mots clés: sémiologie, sémantique linguistique, sémiotique, linguistique moderne.

اتجاهات السيميائية الغربية المعاصرة وانعكاساتها في فهم المدلولات اللغوية

الملخص:

تبحث هذه الدراسة في النظرية السيميائية التي انطلقت في القرن العشرين مع بدايات الدراسات اللسانية، والتي كشفت عن المعنى من خلال دراسة العلامات اللغوية وغير اللغوية. حيث تعددت مصطلحاتها باختلاف التوجهات الفكرية والفلسفية التي تناولتها من أبرزها: علم العلامات، والسيميوطيقا، والسيميولوجيا. كما تتطرق الدراسة أيضا إلى بيان أهم اتجاهات السيميولوجيا في فهم الظواهر اللغوية وغير اللغوية؛ كالإشارة إلى سيميولوجيا التواصل، وسيميولوجيا الدلالة، وسيميولوجيا الثقافة... وهذه الاتجاهات وغيرها يمكن أن تفيد الدرس اللساني بشكل خاص؛ على اعتبار أن اللسانيات هي جزء من السيميولوجيا، وهي عبارة عن دلائل لفظية؛ أما السيميولوجيا فهي تدرس الدلائل اللفظية والدلائل غير اللفظية.

الكلمات المفتاحية: السيميولوجيا، المدلولات اللغوية، السيميوطيقا، اللسانيات الحديثة.

Introduction: A number of Western critical theories have emerged as a result of the developments witnessed in the critical arena. The most prominent of these theories is the semiotic theory, which was launched in the twentieth century with the beginnings of linguistic studies. This theory searches for meaning through the study of linguistic and non-linguistic signs. Its terminology varied depending on the intellectual and philosophical orientations it dealt with, the most prominent of which are: semiotics, semiotics, and semiology. Accordingly, we pose the following problem: What is semiology?, and what are its most prominent trends?

To answer this problem, I divided my research plan into the following: After the introduction, we talked about semiology-the term and origin, then we researched the trends of semiology. We concluded the research by observing several results. While conducting this research, we relied on the descriptive analytical approach by differentiating between the terms semiology and semiotics and mentioning the trends of semiology.

1. Definition of semiology: The word semiology is attributed to the Greek origin *Sémeion*, which means sign (evidence), and *Logos*, which means speech, and with a greater extension, means science. Thus, the definition of semiology becomes the science of signs or the science of evidence. As for medical sciences, semiology is the practice by which disease is detected by relying on evidence, clues, or whatever. It is called the symptoms that the patient carries, in other words, it is the pathology of symptoms. (Nazif, 1994, p. 09.)

Ferdinand De Saussure defines semiology by saying: "...the human tongue, which is the most complex and widespread expressive system, is the most representative of the semiological process. From this standpoint, it can become the general model for all semiotics." (Ibraken, 2004, p. 621.)

It is clear from what he said that linguistics is part of semiology and consists of verbal evidence, while semiology studies verbal evidence and non-verbal evidence.

As stated in De Saussure's definition of language by saying: "Language is a system of signs that expresses ideas, so it can be compared to writing, to the alphabet for the deaf and dumb, to forms of decorum, to military signs, to symbolic rituals, etc.." (Hamdawi, p. 07)

However, language is the most important of these systems of all. Therefore, we can see a science concerned with studying the life of signs within society, and this science will form part of general psychology, and we will call this science semiology, and this science will have to inform us of what signs are made of. And with the laws that control it, and since it does not exist yet, it is impossible to predict what it will be, and this science has the right to exist within its predetermined framework, provided that linguistics is only a part of this science. The laws that we may derive from semiology will be applicable in the field of linguistics, and the latter will find itself drawn into a more specific context in the sum of human events.

As for Roger Michell, he believes that semiology is: "a science concerned with studying: the life of all signs (verbal language, signs, rituals, traditions, various codes) within social life." (Qatous, 2001)

Signs are expressions of messages and codes that contribute to the communication process through their components, such as linguistic, auditory, audio-visual, etc.

Luis Britto defines it by saying that Semiology is a science that investigates systems of signs, whether their source is linguistic, semantic, or indicative.

For him, semiology is not only concerned with the linguistic system, but rather extends beyond it to non-linguistic systems that are significant, such as traffic lights, as they are non-linguistic systems that are important in the communicative process.

Pierre Guiraud made language a part of semiology, in addition to sign, which is considered a non-linguistic system. He defined semiology by saying: "It is the science that is concerned with the study of sign systems, languages, sign systems, instructions, etc. (...) and this definition makes language a part of semiotics." (Bouchrouf and Zerrouk, 2017/2018 AD.)

2. The difference between semiology and semiotics: The first person to coin the term semiotics was Peirce, and this term generated the problem of the term in the critical arena. Thus, a boundary was drawn between the terms semiology and semiotics and the difference between them.

The term semiotics, according to Charles Sanders Peirce, was linked to logic by saying: "Logic in its general sense is nothing but another name for semiotics, and semiotics is a semi-necessary theory or a theory of the sign." (Morsli and others, 1995.)

The relationship between the signifier and the signified in the sign is a logical relationship, so it can be said that semiotics is concerned with studying the sign logically.

Julia Kristeva sculpted Peirce's approach and chose the term semiotics for the science of semiotics, whose subject is language as a system of signs with a signifier and a signified,...

For her, The study of oral and non-verbal systems-including languages, as they are systems and signs articulated within the structure of difference-is what constitutes... The subject of science is taking shape, and it is related to semiotics

According to Greimas, semiotics studies verbal and non-verbal signs, as he said: "It refers to the branches, that is, to the practical side and the research done on verbal and non-verbal signs." (Zerari, 2018/2019 AD, p. 05.)

We can say that the difference between semiology and semiotics lies in the source of the sign and its relationships. Semiotics starts from everything linguistic, indicative, visual, auditory, visual... As for semiotics, its source is logic.

But this does not deny that both terms have something in common in that they study the sign, which includes the signifier and the signified, and the study of the relationships between them.

3. The emergence of semiology: The history of semiology goes back two thousand years ago, and its beginnings were with the Stoics who knew it.

They established its approach and rules, the most important of which are:

- The sign is the signifier and the signified.
- The sign is all types of semiotics, that is, not only the linguistic sign, but also the sign spread in various aspects of social life.

The philosopher Plato affirmed that things have a fixed essence and that the word is a tool for communication. Thus, there is a natural correspondence between the word and its meaning, between the signifier and the signified. This is why the word expresses the truth of the thing, as he pointed out.

Plato pointed out that sounds are tools for expressing many phenomena. The first to coin the term semiology was the Swiss linguist Ferdinand De saussure. He stated in his lectures that the function and goal of this science is: "to study the life of signs within social life." The stated and implicit goal of semiology was to provide us with new knowledge that will inevitably help us better understand important areas of life. The human and social aspects have remained neglected because they exist outside the circle of traditional cognitive classifications." (Abdellah Thani, 2005, p. 46.)

In the year 1960 AD, the philosopher John Locke studied under a name to mean: "The science that is concerned with studying the methods and means by which knowledge is obtained. The goal of this science lies in being concerned with the nature of the evidence that the mind uses in order to understand things or transmit its knowledge to others." (Anne Eno , 2008, p. 28.)

John Locke considers semiology a science based on reason and logic and is based on meaning and how it is communicated to others.

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In ancient times, the Arabs linked what the Stoics and the philosopher Plato brought with what they called the science of the secrets of letters. There were numerous studies on this subject by Ibn Khaldun, Ibn Sina, Al-Farabi, Al-Ghazali and many others. Accordingly, the Arab heritage was not far from such concerns, so the interpreters paid great attention to all semantic systems by classification. To reveal its laws and the laws of thought, since the Arab heritage does not have a name that meets this purpose, the word semiotics was proposed to express this science.

Then this science developed and was theorized as a philosophical thought about speech. In terms of its internal system, language appeared as a completely independent organization of signs, and language was included with other organizations based on specific signs within what is called semiological study.

4.Semiology trends:

4.1.Semiology of communication: The semiology of communication appeared with Eric Buissens, who published in 1943 AD *Languages and Discourses*, an attempt at functional linguistics within the framework of semiology. He then reconsidered the book and published it again in 1967 AD under the title "Communication and Linguistic Expression."

The goal of communication semiology is intentionality, communication, and communication. Evidence, according to Luis Britto, George Mounin, and Eric Buissens, is merely a communicative tool that performs the function of communication and carries a communicative intention. This communicative intention is present in linguistic and non-linguistic systems.

The features of the semiology of communication were clarified with Ferdinand De Saussure when he set the goal to which this science aspires, which is to study "the life of signs within social life, and among these signs are the alphabet of the deaf and dumb, writing, symbolic rituals, and etiquette." (Yakhlef, 2012, p. 38.)

The tongue is a system of signs linked to society, and it consists of the signifier and the signified. The signifier is the auditory image and the signified is the mental image. They have an arbitrary relationship that is not explained or justified, thus achieving the principle of communication based on the existence of two parties: the sender, the addressee, and language.

The linguistic sign is determined within the circuit of speech as an abstract psychological entity consisting of the cohesion of the auditory image with the perception, a cohesion translated by the principle of association during every communicative process.

Jean Martini added a classification of types of signs that is based on "distinguishing between what is natural and what is artificial by man. Natural signs are represented by clues where the signifier is apparent, and the signified is hidden from the senses." (Ibraken, 2001, pp. 05-06.), For example, footprints on the road indicate that someone passed by.

In the process of intended and unintended influence, the semiology of communication relies on three signals:

1. Spontaneous signals: They are facts with an intention other than the signal, carrying a spontaneous and natural message, such as: the color of the sky, which indicates to the fisherman the state of the sea tomorrow.

2. Spontaneous false signals: These are those that seek to hide the communicative connotations of the language, such as if a speaker uses a linguistic accent, through which he impersonates a foreign person, to make us believe that he is a stranger to the country.

3. Intentional signs: They are those that aim to communicate a message, such as: traffic signs. These intentional signs are also called signs.

Christian Metz and Roland Barthes presented theoretical models based on the foundations of textual linguistics. The field of application of these models was not limited to literary or theatrical texts, but they were found to be applied at several levels of other expressive texts to include most media and communication systems, which are represented in the following:

- Written textual systems: with regard to the media material of the written press.
- Audiovisual text systems: with regard to radio, television and cinematic works.
- Text systems that have advertising goals, such as: advertisements and advertisements.

4.2.Semiology of semantics:

It is also known as the semiology of meanings. This trend is represented by Roland Barthes, and it is a broader trend than the semiology of communication. "The sign in this trend has an acquired lexical meaning and has another additional, suggestive, contextual meaning governed by usage." (Morsli and others, 1995, p. 17.)

The semiology of signification focuses on the mechanisms of signification within these signs, which link their signifier and their signified in an arbitrary relationship. However, the semiotics of signification has established two terms of its own for it, which are evidence and sign. One of them is that the bourgeois wears the fez and the casket for the poor, and the semiotics of signification refuses to differentiate between connotation and indication, as the bourgeois can choose the casket for the purpose of communicating something at a given moment.

The meaning is the meaning that transforms from a social contextual meaning into a suggestive meaning. "The received meaning or the lexical meaning intrudes on it and is transformed through the social practice of the evidence. This transformation represents a part of the meaning of the evidence more than it represents the given lexical meaning."

An example is the name Fatima in Algeria, a symbol of the martyr Lalla Fatima N'Soumer.

Barthes believes that “the text is the fruit of language and a fabric of evidence and signs that constitute the literary work, and that language must be fought within language, not by means of communication, but by the role played by words.” (Qatous, 2001, p. 24.)

4.3.Semiology of culture: This trend is represented by the Moscow-Tartu group, including: Lotman, Ivanov, and Toporov. Those who consider cultural phenomena as communicative topics and semantic patterns.

The semiology of culture studies cultural phenomena as communicative processes, linking language, cultural, social, and ideological levels, stressing that the relationship consists of a signifier, a meaning, and a cultural reference.. Social manifestations are determined by cultural signs that contribute to achieving communication, and these signs consist of: the signifier, the signified, and the reference. Culture in semiology is: “a system of relations between the world and man (as a social being). This system organizes human behavior on the one hand and determines the way in which the world is structured on the other hand...” (Bouzida, 2007, p. 186.)

Since the systems of relations between the world and man differ from one culture to another, this means that the signs What comes to us from the world is not viewed in the same way in different cultures.. Cultural signs are read differently in the languages of different cultures. There are cultural signs that are read with respect and reverence in one culture, and in another culture they are read with disdain and belittlement. For example: The hijab in Arab countries is obligatory and it is a covering for women and a crown for them in Islam, unlike Western countries who look at it with disdain and consider a woman who wears it a terrorist, for example.

Conclusion:

From the above we can conclude the following:

- Semiotics is a science that studies linguistic and non-linguistic signs.
- Scholars and critics disagreed about naming semiotics with the term semiology or semiotics, and every philosopher and linguist tended to take one of the two terms as a designation for semiotics.
- Ferdinand De saussure, the linguist, considers linguistics to be part of semiology, given that semiology studies verbal and non-verbal signs, whether linguistic, gestural, auditory, or audio-visual.
- Semiotics, according to Peirce, is based on logic. It studies signs through the relationships existing between the signifier and the signified, a logical study.

- The semiology of communication studies the sign through the principle of intentionality through the signs and signs that contribute to the communicative process of communication. The signifier and the signified are linked by communication relationships, given that the signifier is the audio or visual image and the signified is the mental image. The signified may be hidden and indicates something absent.

- The semiotics of signification studies meaning through the fact that it suggests a meaning. It is concerned with the sign in that it consists of evidence and a sign and that every sign indicates it.

- The semiology of culture considers cultural signs as systems consisting of a signifier, a meaning, and a cultural reference, and the cultural sign is read taking into account the culture of each society.

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