Linguistic Communication from a Semiotic Point of View

Joo-Eun Lee

Department of Chinese Language and Literature, Sook-Myung Women's University, Seoul, Korea

Abstract: Humanities is considered to encounter crisis and the fact humanities dealing with pressing problem is facing it indeed requires us to reconsider the phenomenon as profound issue in this age. The questions humanities should inquire, seek and resolve have already been building up. It is not equipped with capacity to afford them, making people move away from it and resulting in being called 'in crisis'. In this regards, the virtue humanities should have may be a matter of 'communication'. We still don't have precise criteria on necessary actions for the benefit of communication. Communication can be defined as opening one's mind, holding out one's hand and understanding others but we don't know how to cut the crackle. So, we need to think of it as reaching a moment for semiotics.

Key words: Semiotics, humanities, communication, communication, structural code, phenomenon

INTRODUCTION

Humanities is considered to encounter crisis and its facing crisis as dealing with pressing problem indeed requires to be reconsidered as profound issue in this age. The questions humanities should inquire, seek and resolve have been building up. However, it is not equipped with capacity to afford it, making people move away from it and resulting in being called 'crisis'. In this regards, the virtue humanities should have may be a matter of 'communication'. However, we still don't have precise criteria on necessary actions for the benefit of communication. Communication can be defined as opening one's mind, holding out one's hand and understanding others but we don't know how to cut the crackle (Kimgyeongyong, 2001). So, we need to think of it as reaching a semiotics moment.

SEMIOTICS AS META-STUDY

We typically use meta-language necessary for explaining 'conception' of language rather than one used in case of indicating things such as 'This is desk' or 'That is pencil'. In other words, meta-language meaning the language beyond the language, we use in daily life is the one describing the unseen system in things visible to us. "Meta" represents new dimension which opens by generalizing certain layer. While natural language is what we use in order to pointing out the object, meta-language serves as the language for such a language which means it takes language as the object. The compatibility being used in IT nowadays can also be applied to this case (Kimbanghan, 2010).

If there exists device necessary for being compatible among different studies, it must be a symbol. In case that

philosophy, history, literature and religion are rewritten by their symbols, it can be possible for them to communicate one another in that they are all symbols. What is more, the unexpressed generated by realization of such symbols are referred to as discourse and the viewpoint seeing all phenomenon as discourse has its root in the theory above. This is very property of symbol as meta-language and explains the property of semiotics as meta-study (Kimunchan, 2005).

The device allowing for compatibility is not recognized as essential thing in each study but rather, falls into boundary position in that it makes the studies open toward the other boundaries. However, the position of such boundary also acts as productive one enabling us to keep critical distance from humanistic grounds and making it possible to generate novel grounds eliminating old and stalled things. Semiotics can be said to exist in the very position.

SYMBOLS AND COMMUNICATIONS

To sum up, communication means transmission of information. However, in inverted commas information cannot be transmitted without common commitment of symbols, so, people cannot but use the symbols. The transmission is the occurrence between sender and receiver and various factors are involved in the spot such occurrence happens.

Jacobsen Model: He suggested sender, receiver, massage, context, code and channel act as elements involved in language transmission. The meaning of his transmission lies not only in effective massage transmission but also in a variety of changeble elements involved in it.
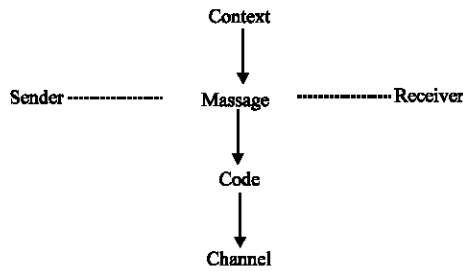
Fig. 1: Jacobsen's communication model

Table 1: Meaning creation path suggested by Greimas

Creation path	------------Syntactic part--------------		Semantic part
Semiotic and narrative structure	In-dept layer	Fundamental syntax	Fundamental semantics
	Surface layer	Surface narrative syntax	Narrative semantics
Discourse sructure	Being discourse ↓ Being action ↓ Being time ↓ Being space	Narrative syntax	Narrative semantic tpicalization projection

Figure 1 as shown, the sender here is the one sending a massage. Regardless of method such as language or writing, sender creating massage can be regarded as origin of massage in that he or she plays a role in starting point touching off the communication. Sender has been treated as significant existence such as a writer but the sender in semiotics focusing on symbols is not eligible to take such treatment. The actual existence, so, called 'Sender' is thought not to enter into the area of symbols, yet in that it is just parole.

The excellent point of his theory is to represent the phenomenon of actual roles such elements play in language communication in an effective way. He did not describe only the action of those elements but explains specific functions implemented by relevant elements. For instance, if sender is emphasized on emotional display function comes to be expressed. The interjection without intention does not have semantic instruction function. instead, it shows emotional situation sender is placed. In case of receiver being focused on, it is said that conative function is expressed. Even if it is not expressed in a language in a direct way, it comes to be equipped with function of driving receiver to do something. If someone says "the weather is beautiful!" this is not informing his or her friend of good weather information but generating the desires such as strolling or going to ball park together etc. due to such a beautiful weather. If context is stressed, it is said referential function of language is expressed (Kimhyeongho, 2008).

Structure semantic theory of Greimas: Saussure also claimed 'meaning comes from the difference' which implies 'meaning' does not exist in itself. 'difference' indicates the relationship distinguished from others. Relationship is just relationship but does not have ontic nature. Therefore, his semantic theory is not pinning down the meanings of specific texts as well (Songhyoseop, 2000).

Greimas describes signification as the phenomenon occurring through the process having several steps. He regarded meaning system as the process meaning is being created and suggested such a creation process have three layers. If this is applied to all the semantic system, he is nothing different from suggesting the theory capable of explaining all discourse creation. The theory is divided into syntactic part and semantic one. More local and specific disclosure aspects are created while it passes through layer from in-dept. abstract step up to disclosure step. This process should be described in accordance with strict semiotic logic. Meaning creation path suggested by him can be come into sight.

Table 1 as shown in Table 1, in-dept, structure defines fundamental existence form of individual and society and consequently existence conditions of semiotic target. As far as we know, essential components of in-dept, structure have logical topology available for being defined (Songhyoseop, 2000).

Surface structure constitutes semiotic grammar system arranging contents sensitive to expression into discourse form. The end products of such a system comes into sight independently from the expression they are expressed as far as they can turn up in specific true nature theoretically and in specific language in case of linguistic objects.

Structures of expression (discourse structure) produce and organize symbols. Even though they can include the things that seems like common elements, they remain in a given language or given things as extraordinary ones. They are studied by surface layer stylistics such as lexeme form and color.

Symbol square: In-dept structure by Greimas represents the most fundamental condition of meaning. It turns up through symbol square formed on the basis of extreme term opposition. Symbol square shows the relationships among several terms in opposition relationship, inconsistent relationship and complicity relationship with square model. In this case, the term is expressed with minimum unit so called 'seme'. What is the minimum unit

of meaning? For instance when we describe the meaning of words such as 'boy' and 'girl', various features can be listed. However, the sole attribute distinguishing boy from girl is that boy is male and girl is female. Such masculinity and femininity are called 'seme' and marked like /masculinity/./femininity/. The seme is semantic unit and can be thought of as the attribute distinguishing each meaning (Umberto, 1998). The conception of such unit may be originated from 'distinctive feature' which Jacobson and plaque school scholars suggested in phonology.

STRUCTURAL CODE

The extreme term opposition coming from phonology which is the most basic in Linguistics is the most common code we can come up with. Regarding extreme term opposition, it was commented in the explanation of symbol square by Greimas. In more detailed examination, being a code of extreme term opposition implies that all things in the world are to be figured out by their relationship by dividing them with such extreme term opposition. In other words, extreme term opposition derives from 'distinct feature' in phonology. While distinct feature in phonology is one representing strict difference, extreme term opposition which can be extracted from diverse cultural phenomenon is not restricted to distinguishing the difference (Umberto, 2000).

In other words, extreme term opposition of seme Greimas mentioned can sustain such a strictness but extreme term opposition turning up in a lexeme (Form unit divided by lexicon dimension) bears not only differences but also other various homogeneity. For instance, as the code to grasp cultures, extreme term opposition can be set such as Classicism versus Romanticism, Buddhism versus Confucianism and Choi Dong Hoon versus Kim Ki Duk. By the way, such opposition terms express formal features, being equipped with the substances and show both difference and homogeneity. Additionally, such extreme opposition terms are perceived by us at the same time and cannot be established without consistent context premise (Minumsa Publishing, 2006).

In case of conflicting classicism with romanticism, the contexts of whole flow in cultural history and artistic history serve as the premises. Namely, relationships of these opposition terms are provided with meaning any differently and a sort of meaning directivity is generated. In this very sense, the code, extreme term opposition, demonstrates it can be the code creating the meanings in relationships among diverse elements surrounding it. Such characteristic of extreme term opposition was

usually found out by Plague linguistic school such as Jacobson and it seems to have accepted academic viewpoints such as Gestalt psychology, phenomenology concerned with human consciousness and pragmatics considering contexts, etc. (Nanam Publishing, 2008). If the code of extreme term opposition code is to be used extensively, the extended logic by more diverse contexts is required rather than rigid structural logic. In order to explain such a notion in linguistic way, they make the use of conception 'markedness'.

Markedness and unmarkedness: Markedness having its root in phonemics is the feature created on the premise that asymmetric and hierarchical relationship exist between two opposing phonemes. For example, /I/ and [u:] are distinguished by distinctive features, so called rounding and unrounding. However, the reason their relationship cannot be symmetrical lies in /I/ coming into sight in all languages universally which contrasts to [u:] appearing much more rarely. What is more, the latter contains former, the former cannot include latter, resulting in their hierarchical relationship. In this case, /I/ is called unmarked while [u:] is referred to as marked. This asymmetric hierarchical relationship is not limited to only phonology but shows itself throughout linguistics such as morphology, semantics and pragmatics, etc. In addition, in case of understanding cultures such mark characteristic logic can be applied.

For example, male and female are conflict clause but actually, male and female recognized as gender in the culture have hierarchical asymmetric relationship. In a word, this represents the universal ideal of gender equality has not yet been realized. Until recently, we have used the expression 'a lady' and it can be seen as bearing mark characteristic when it is used such as 'a lady writer', 'a lady artist' and 'a lady politician'. Male writer is just referred to as 'writer' but female writer is required to have modifier, 'a lady' which implies that female writer was recognized as bearing mark characteristic away from universality as much more (Pongta and Jacques, 2003). Grandfather of one's father's side is just called grandfather but grandfather of one's mother's side is required to have prefix 'OE (outer)'. Such a convention is the usage coming from patriarchal society context having male as central figure.

Selection and combination: Jacobson's theory explaining how extreme term opposition is expressed in culture in a linguistics way is good example representing universality of the code. As mentioned above, from the viewpoint of linguistics, all things are divided like language and he

explains how those divided units are combined with the logic of extreme term opposition. According to him, such process is made on two axes. One is combination axis and the other is selection axis. The combination represents one symbol comes to be connected to other symbol as a necessity and the connected symbols become more extended and intricate one. such combination is demonstrated in the massage, we can confirm with our naked eyes. For instance, combination shown in the picture massage consisting of color and line in the study by Dutch artist Mondrian is made between color and color placed each and line and line connected (Shoe and Marie, 2003).

Apart from this, all elements constituting the picture are combined in any way. However, this is merely being perceived through the eyes and the combination law is not established yet. As a matter of fact, all this massage can be referred to as the result of combination. However, the form of combination in a language and of one in such a picture can be different each other. In such combination, it can seem to be hard to figure out structural law but in the other axis, selection axis, this becomes available. 'Selection' refers to the phenomenon created by divided unit of massage being replaced with equivalent one. In the picture by Mondrian, we can see divided sides being composed of big and small squares and rectangles. Accordingly, we can configure succession system of square and assume there are diverse squares and rectangles in it.

Figure 2 as shown, each rectangle and square are assumed to have been selected and placed from this very succession system. The fact that the succession system is set up being composed of rectangle and square indicates these succession systems have structural relationships. Then, the squares and rectangles could have been replaced by another one but a specific selection must have worked on and such kind of massage could be combined. To be able to figure out structural relationship of square and rectangle in the picture is because it is assumed to be created by means of selection action Jacobson mentioned. If so, the success and failure of his picture may lie in how excellently he places such elements in a semiotic way, so as to attract audience in accordance with its title 'constitution'. In this way, if several layers of succession systems were formed and a selection was made among those succession systems, the structural relationship becomes more obvious. After all, as a result of action of the code, so called 'rule of selection' like this, the massage as a result of combination is created which Jacobson mentioned as structural formation process of the text.
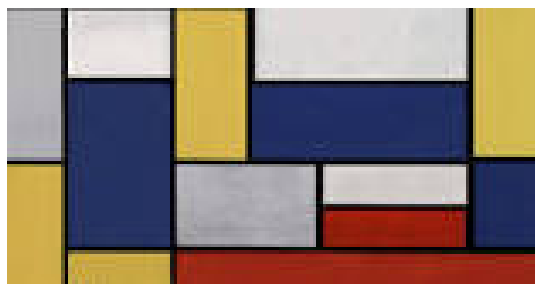

Fig. 2: Mondrian's 'combination'

CONCLUSION

The reason semiotics can change depends on its methodological characteristics. Methodology is being parasitic on methodology, demonstrating it is unable to be essence in itself. The farther we become from essence, we get to be more flexible realizing the essence is not genuine one. The role of semiotics as humanities is thought of as being no more than generalizing a way of thinking like that.

The area of cognitive semiotics emerging lately also deserves attention. The area being qualified in connecting cognitive science to semiotics in a word is established on the basis of argument that cognition system human perceives and think generates meaning and recognizes it, so, such a recognition system is subject to being considered and studied as semiotic system. In this context, saussure's comment that semiotics is eligible to be a part of social psychology, Peirse's recognizing the fundamental element of interpretation as symbol being created newly inside of human mind are all indicating that semiotics has no choice but to be connected to human's cognitive aspect to some degree.

Such a novel semiotics gives us fresh shock as well having thought natural science and humanities sought to truth in a different way and nature which also belongs to very experimental area and is believed to have capacity to be a part of future semiotics someday. As examined here, semiotics is the study representing a way of thinking beyond the boundary and this implies the areas it can cover must be limitless. As humanities deals with human being, all the world human recognizes and experiences are the object of the study along with semiotics.

As our lives change, semiotics changes as well, providing the tool for gaining an insight for life at time and resulting in being a best friend human have ever created. Based on the semiotics being understood, so far finding out the way to enrich our life with creating new semiotics must be very the method to generate exclusive

life on one's own on the basis of communication with others and be the very reason humanities in this age should include semiotics.

REFERENCES

Kimbanghan, 2010. Saussure: The Origin of Modern Linguistics. Minumsa Publishing Co., Seoul, South Korea,.

Kimgyeongyong, 2001. Enjoyment of Semiotics. Minumsa Publishing Co., Seoul, South Korea,.

Kimhyeongho, 2008. Systematic Structuralism Reason and Ideas. Human Publishing, USA.,.

Kimunchan, 2005. Modern Semiotics and Cultural Analysis. Open Book Publishers, Cambridge, UK.,.

Minumsa Publishing, 2006. Symbol of the Spirit Perth. Minumsa Publishing, Seoul, South Korea,.

Nanam Publishing, 2008. Semiotics of Perth. Nanam Publishing, Paju, South Korea,.

Pongta, R. and Jacques, 2003. Semiotics and Literature. Ewha Womans University Press, Seoul, South Korea,.

Shoe, F. and J. Marie, 2003. Semiotics Marketing Communications. Nanam Publishing, Seoul, South Korea,.

Songhyoseop, 2000. Cultural semiotics. Ahreuke Co. Ltd., California.

Umberto, E., 1998. Art and the Modern Symbol. Open Book Publishers, Seoul, South Korea,.

Umberto, E., 2000. Symbol: Concept and History. Open Book Publishers, Seoul, South Korea,.