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Semiotic Model of “figure” and “image” in Homo Sapiens Sapiens

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Abstract

Semiology is structured into paradigms that were founded in the late 19th century (Saussure, Peirce, etc.) and the 20th century (Barthes, Eco, etc.); currently, with biolinguistics, there has been an attempt to confront the various parameters proposed by different sciences. These paradigms have sought to explain the function of the sign in human communication. These models are perfectly functional within each area of knowledge, but when they are confronted across different spaces of knowledge, they become inconsistent. The objective of our study is to generate a new sign model that integrates the five levels: non-sign (non-existence), operant sign (presents), animal sign (figurative), human sign (imaginary), and socialized human sign (symbolic), in which human thought develops. The methodological parameters used were: theoretical-qualitative, non-experimental, cross-sectional, and deductive, with observation, comparative documentary study, and validation through the abductive system. The results demonstrated that four types of signs coexist in Man (the 5th, excluded, is the non-existent sign): a sign that “presents” itself (operative figurative sign), an “instinctive animal” sign (figurative sign), a “humanized” sign (imaginary sign), and a “socialized imaginary” sign (symbolic sign), which are presented through the senses, amplified through practice, and mentally processed in infinite imaginary re-creations. In conclusion, we propose a new functional sign model in Man. This model presents the appearance of the figurative sign that becomes existence in the mind (through the senses), develops conceptually (in the mind), is re-con-figured (mental field process), and is transferred to the collective imaginary (symbol), allowing Man to transform strategies for supremacy.

Keywords: Paradigm; Sign; Semiotic; Thoughtimagination/Imagination; Animalhuman/Human