

SEMIOTIK = ???

03: Ch.W. Morris

semiotica

semiotics

sémiotique

Σημειωτική

semasiologie

sematologie

sémiologie



**Charles W. Morris
(1901-1979)**

Charles W. Morris — Publikationen

- (1938). *Foundations of the Theory of Signs*. = *International Encyclopedia of Unified Sciences* 1(2). Chicago: University of Chicago Press [Dt.: *Grundlagen der Zeichentheorie. Ästhetik und Zeichentheorie*. München: Hanser 1972]
- (1946). *Signs, Language, and Behavior*. New York: Braziller [Dt.: *Zeichen, Sprache und Verhalten*. Düsseldorf: Schwann 1973]
- (1964). *Signification and Significance: A Study of the Relations of Signs and Values*. Cambridge, MA: MIT Press
- (1971). *Writings on the General Theory of Signs*. The Hague & Paris: Mouton
- (1975). *Zeichen Wert Ästhetik*. Mit einer Einl. hg. u. übers. Achim Eschbach. Frankfurt
- (1993). *Symbolism and Reality. A Study in the Nature of Mind*. With a preface by Achim Eschbach (= *Foundations of Semiotics*. 15). Amsterdam–Philadelphia: John Benjamins 1993 [re-edited Ph.D. thesis (University of Chicago 1925)]

Charles W. Morris über Semiotik

“It is doubtful if signs have ever before been so vigorously studied by so many persons and from so many points of view. The army of investigators includes linguists, logicians, philosophers, psychologists, biologists, anthropologists, psychopathologists, aestheticians, and sociologists.”

Charles W. Morris über Semiotik

“Semiotic* has for its goal a general theory of signs in all their forms and manifestations, whether in animals or men, whether normal or pathological, whether linguistic or nonlinguistic, whether personal or social. Semiotic is thus an interdisciplinary enterprise.

Part of the widespread interest in this area is motivated by the belief that higher-level sign processes (often called symbols) are of central importance in understanding man and his works.”

* Morris hat den Begriff *semiotic* für die Disziplin verwendet und nicht die heute gebräuchliche Plural-for-Singular Konstruktion *semiotics* (etwa analog zu linguistics).

[Morris, Charles W. (1964). “Signs and the Act”. In: ders.: *Signification and Significance*. Cambridge MA: The MIT Press; reprinted in: Innis, Robert E. (ed). (1985). *Semiotics: An Introductory Anthology*. Bloomington: Indiana University Press, hier: p. 178]

Charles W. Morris: *Semiotik*

„Die Zeichentheorie als die Wissenschaft von den Zeichenprozessen (Semiosen) ist von den Zeichenprozessen ebenso verschieden wie jede andere Wissenschaft von ihrem Gegenstandsbereich verschieden ist.

[...]

Die Semiotik als Wissenschaft benutzt spezielle Zeichen, um Aussagen über Zeichen zu machen; sie ist eine Sprache, in der man über Zeichen spricht. Die Semiotik zerfällt in die Teildisziplinen Syntaktik, Semantik und Pragmatik, die jeweils die syntaktische, die semantische und die pragmatische Dimension der Semiose behandeln.“

Charles W. Morris

“From the cradle to the grave, from awakening until sleep, the contemporary individual is subjected to an unending barrage of signs through which other persons seek to advance their goals. He is told what to believe, what to approve and disapprove, what to do and not to do. If he is not alert, he becomes a veritable robot manipulated by signs, passive in his beliefs, his valuations, his activities. [...]

Against this exploitation of individual life, semiotic can serve as a counter force. When an individual meets the signs with which he is confronted with a knowledge of how signs work, he is better able to co-operate with others when co-operation is justified.”

Charles W. Morris, Otto Neurath & Rudolf Carnap: *Unified Science*

mehrere Kongresse, letzter = 5. Kongress 1939

Journal of Unified Science

International Encyclopedia of Unified Science (Hg.: Carnap, Morris, Neurath)

Band 1.2:

Morris, Charles W. (1938). *Foundations of the Theory of Signs*.

[zeitgenössische Buchbesprechung des ersten Bandes: *Time Magazine*, August 1, 1938;

Web: <<http://www.time.com/time/magazine/article/0,9171,771153,00.html>>]

Charles W. Morris: 3 Strömungen

die nordamerikanische Tradition des (kritischen) **Pragmatismus** (Ch.S. Peirce, William James, George Herbert Mead, John Dewey, C.I. Lewis)

die anglo-amerikanische Tradition des **Empirismus** (Empiristen 17./18. Jh., Behaviorismus),

die mitteleuropäische Tradition des **Logischen Positivismus** (Ernst Mach, Moritz Schlick, Ludwig Wittgenstein, Rudolf Carnap, Hans Reichenbach, F Waismann),

(cf. Posner, Roland (1981). „Charles Morris und die verhaltenstheoretischen Grundlagen der Semiotik“. In: Krampen, Martin, Klaus Oehler, Roland Posner & Thure von Uexküll (Hg.) (1981). *Die Welt als Zeichen. Klassiker der modernen Semiotik*. Berlin: Severin und Siedler, 54)

Chicago Philosophy Club, 1896



“Standing: Cora Allen, Mr. Henderson, Miss Clark, Louis G. Whitehead, **George Herbert Mead**, **John Dewey**, Amy Tanner, unknown, Addison W. Moore, J. D. Forrest
Seated: unknown, Edward Scribner Ames, Mrs. Forrest, Simon F. MacLennan, unknown, unknown, unknown”

(Web online: <http://www.pragmatism.org/genealogy/chicago_philosophy_1896.htm>,
<Chicago%20Club%201896.jpg>; retrieved: 2007-10-31)

Charles W. Morris: *Drei Dimensionen*

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“It is important, Morris insisted, to embrace an empiricism which is radical, a rationalism which is a study of method, and a pragmatism which is critical. These are the three components that correspond to the *three dimensions of semiotics*. Radical empiricism is *semantic* investigation, methodological rationalism is *syntactic* investigation, critical pragmatism is *pragmatic* investigation. The unity of science thus results from the unity of its linguistic structure, from the semantic relationships which it succeeds in establishing, and from the practical effects it produces. Notice that in this way even the three traditional fields of philosophy – logic, metaphysics, and the theory of values – were indirectly re-presented in semiotic terms.”

(Rossi-Landi, Ferruccio (1978). “On some Post-Morrisian problems”. In: Rossi-Landi, Ferruccio. *Between Signs and Non-signs*. Ed. by Susan Petrilli. Amsterdam: John Benjamins 1992, 63 [orig.publ. in: *Ars semeiotica* 3/1978: 3-31])

“The term ‘**pragmatics**’ has obviously been coined with reference to the term ‘pragmatism.’ It is a plausible view that the permanent significance of pragmatism lies in the fact that it has directed attention more closely to the relation of signs to their users than had previously been done and has assessed more profoundly than ever before the relevance of this relation in understanding intellectual activities. The term ‘pragmatics’ helps to signalize the significance of the achievements of Peirce, James, Dewey, and Mead within the field of semiotic. At the same time, ‘pragmatics’ as a specifically semiotic term must receive its own formulation. By ‘pragmatics’ is designated the science of the relation of signs to their interpreters. ‘Pragmatics’ must then be distinguished from ‘pragmatism,’ and ‘pragmatical’ from ‘pragmatic.’”

[Morris 1938, zit.n.1971: 43]

Charles W. Morris: *Drei Dimensionen*

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“**Pragmatics** is that portion of semiotic which deals with the origin, uses and effects of signs within the behavior in which they occur; **semantics** deals with the signification of signs in all modes of signifying; **syntactics** deals with combinations of signs without regard for their specific significations or their relation to the behavior in which they occur.”

[Morris 1946: 219]

Zeichen: der Zeichenträger

- steht nie allein, sondern in Beziehung zu anderen Zeichenträgern
[= syntaktische Dimension];
- steht für etwas anderes
[= semantische Dimension];
- werden produziert, rezipiert, interpretiert
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StVO

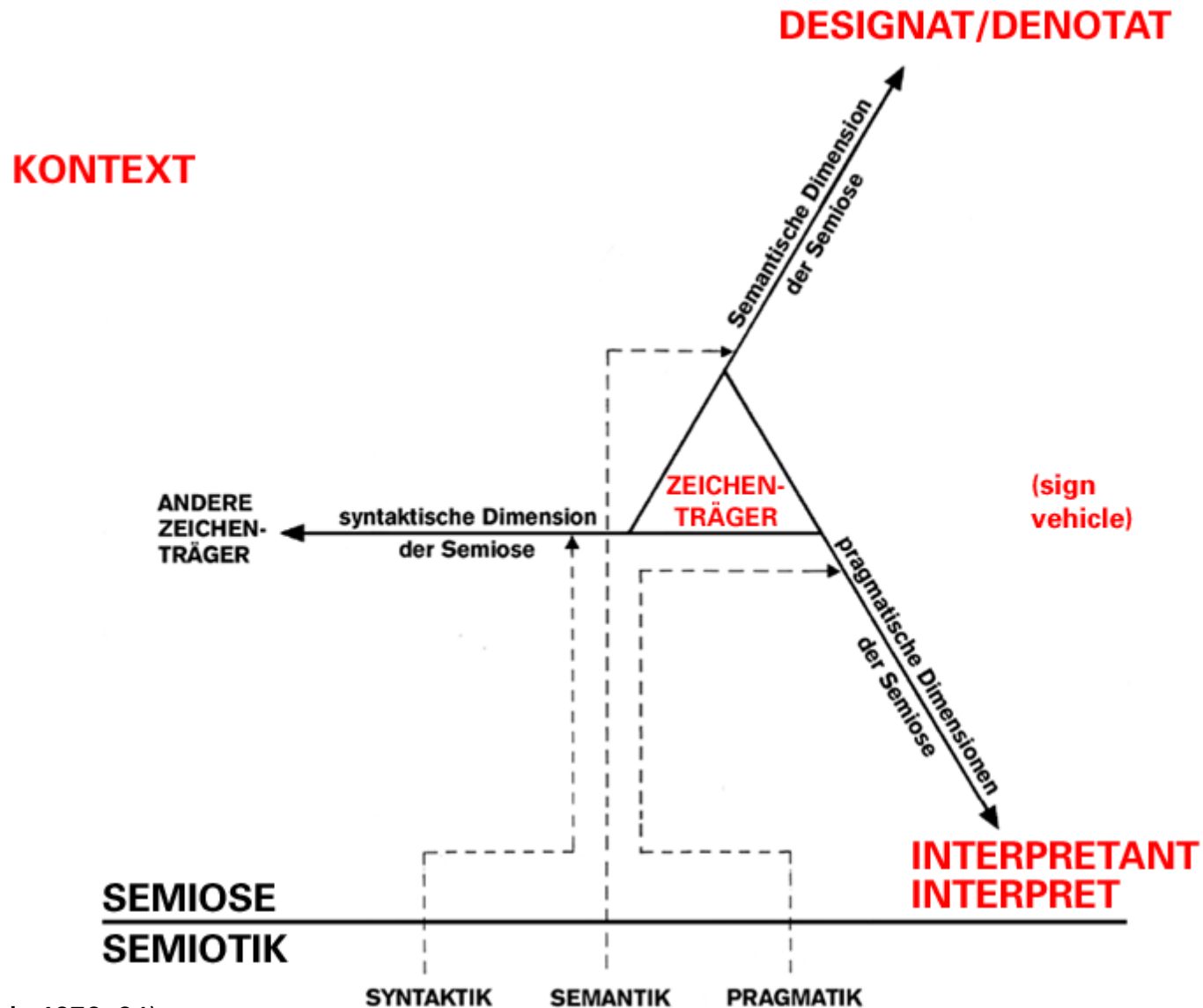


Charles W. Morris: *semiosis*

“A dog responds by the type of behavior (*I*) involved in the hunting of chipmunks (*D*) to a certain sound (*S*); a traveler prepares himself to deal appropriately (*I*) with the geographical region (*D*) in virtue of the letter (*S*) received from a friend. In such cases *S* is the sign vehicle (and a sign in virtue of its functioning), *D* the designatum, and *I* the interpretant of the interpreter. The most effective characterization of a sign is the following: *S* is a sign of *D* for *I* to the degree that *I* takes account of *D* in virtue of the presence of *S*. Thus in semiosis something takes account of something else mediately, i.e., by means of a third something. *Semiosis* is accordingly a mediated-taking-account-of. The mediators are *sign vehicles*; the takings-account-of are *interpretants*; the agents of the process are *interpreters*; what is taken account of are *designata*.”

(nach Morris 1938: 20-21; 1972: 20-21)

Charles W. Morris: Semiose



(nach Morris 1972: 94)

Charles W. Morris: *Semiosis*

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“For present purposes the basic terms of semiotic can be introduced as follows: **Semiosis** (or sign process) is regarded as a five-term relation — v, w, x, y, z — in which v sets up in w the disposition to react in a certain kind of way, x , to a certain kind of object, y (not then acting as a stimulus), under certain conditions, z . The v 's, in the cases where this relation obtains, are **signs**, the w 's are **interpreters**, the x 's are **interpretants**, the y 's are **significations**, and the z 's are the **contexts** in which the signs occur.”

[Morris, Charles W. (1964). “Signs and the Act”. In: ders.: *Signification and Significance*. Cambridge, MA: The MIT Press; reprinted in: Innis, Robert E. (ed). (1985). *Semiotics: An Introductory Anthology*. Bloomington: Indiana University Press, hier: p. 178]

Charles W. Morris: *designatum* vs. *denotatum*

“This distinction was originally proposed by Morris in *Foundations* (1938). He addressed the same question again, with terminological variants, in *Sign, Language and Behavior* (1946), and yet again in later writings. Even so, his position as established in 1938 remains the most convincing.

As he states in *Foundations*: “Where what is referred to actually exists as referred to the object of reference is a denotatum’ (1938, in 1971: 20). For example, if the sign ‘unicorn’ refers to the object and if we consider unicorns as existent in the world of mythology, that sign has a denotatum because it exists in that world. In contrast, if the sign ‘unicorn’ refers to its object of reference and if we consider unicorns as existent in the world of zoology, that sign does *not* have a denotatum, because it does not exist in that world. Here, the sign has a designatum (Morris 1938) – or a *significatum*, as Morris (1946) was later to call it [...] – but it does not have a denotatum: ‘It thus becomes clear that, while every sign has a designatum, not every sign has a denotatum’ (ibid.). [...]

As we might expect, this distinction is maintained in *Sign, Language and Behavior* with the introduction of a terminological variation: the term designatum is replaced with the term significatum. Morris states: ‘Those conditions which are such that whatever fulfills them is a denotatum will be called a *significatum* of the sign’ (1971 [1946]: 94).”

“In other words, the designatum or significatum is that which the sign or sign-vehicle refers to; it is a set of qualities forming a class or type of objects or events, to which the interpreter reacts independently of whether what is referred to actually exists (denotatum) according to the existence value attributed to it by the sign. In *Signification and Significance*, Morris replaces the term ‘significatum’ with ‘signification’ and drops altogether the term ‘denotatum’.”

(Petrilli. Susan & Augusto Ponzio (2005). *Semiotics Unbounded. Interpretive Routes through the Open Network of Signs*. Toronto: University of Toronto Press, 193-194, 195)

Charles W. Morris: Diskurstypen

Examples of the Major Types of Discourse

Use Mode	Informative	Valuative	Incitive	Systemic
Designative	Scientific	Fictive	Legal	Cosmological
Appraisive	Mythical	Poetic	Moral	Critical
Prescriptive	Technological	Political	Religious	Propagandistic
Formative	Logico-mathematical	Rhetorical	Grammatical	Metaphysical

Charles W. Morris: *Handlungsphasen & Diskursdimensionen*

Handlungsphasen	Bezeichnungsdimensionen	Gebrauchsdimensionen	Wertdimensionen
Orientierung <i>orientation</i>	designativ	informativ	distanziert
Bearbeitung <i>modification</i>	präskriptiv	inzitiv	dominant
Erfüllung <i>consumtion</i>	appreziativ	valuativ	rezeptiv