

**University “Alexandru Ioan Cuza” of Iasi
Faculty of Communication and Political Sciences**

**Gestural language as system of
cultural signs :
Semiotic perspective**

-Ph D THESIS ABSTRACT-

**Thesis advisor
Prof. univ. dr. Traian Dinorel STĂNCIULESCU**

**Ph D student:
Asist. univ. Marchian NICA**

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INTRODUCTION

GESTUALITY AS A CULTURAL LANGUAGE

This work, undertaken as a multi-faceted contribution to Semiotics gestural language, aims to examine from the semiotic methodology perspective nature, forms and concrete situations of communication in the gestural language horizon, understood as a specific culture generator tool.

In support of such intentions, formulation of general considerations concerning the nature and genesis of nonverbal language, as the proximate genus, on the structure and functionality of gestural language as specific gender differentiated, is an enterprise more than necessary.

Interest for such research results from a collision course, supported by both subjective and objective reasons, coupled with the increasing orientation of contemporary research towards new analytical strategies, category in which the semiotic nature occupies a prime status. Thus, from the outset we stated that:

- this paper engages interdisciplinary language-object that defines the nonverbal-gesture communication with the metalanguage with the semiotic methodology provide to those interested

- through the nature of key concepts that correlate synergistically, language and communication (non-verbal), culture and creation, semiosis and semiotic, research that implicitly subordinate the universe of discourse of philosophy, whose specific test-taking endeavors to carry to the end.

Using the terminology of Noam Chomsky, in the following we want to set some defining guidelines for "deep structure", research logic on the one hand, and a number of unique details and assumptions describing "its surface structure" on the other.

Interpretation of gestural signs came about thus involves an understanding of the whole existential assumed when gestures and feedback occurs between unique individuals, autonomous, free to choose preferences and, in particular, is extremely important in our semiotic approach, autonomous existence, undetermined in the formation of signifying the world as a significant being, that creates and also generates and evaluates the meaning.

In the open horizon of inter-subjectivity, understood as continuous interpersonal feedback it is possible, practical, to interpret the gestural universe, to set specific meanings and significant structures of the gestural communication phenomenon. Even though most people do not perceive or avoid perceiving multiple ways to manifest suggestions, they show extremely varied forms semiosis, which leads us to postulate even an ontological foundation, pre-requisite of gestuality. And the fact that her most expressive level, ie, the process of abstraction that requires semiotic interpretation of the highest rank, occurs only in the context of inter-subjective understood today, as open communication, positive feedback, inter-personal relationship.

Of course, the gesture may be accompanied by a positive or negative feedback, but it can just as well not be accompanied. The gesture can reveal hidden meanings of the subject: intentions, attitudes, projections, unexpected behaviors and moods even the subject itself, but also can very easily lose a signification from an anarchy, in doubt, into ambiguity or simply incapacity of interpreting a failure in terms of sense perception.

Furthermore, there may be even meaningless gestures, aimlessly, gestures without a teleological aspect. They are simple behavioral tics which are difficult to interpret even by psychoanalysts such as gesture of a child to ruffle its hair, the edge of a pillow or clothes or what most Freudian psychoanalysts call them the general title of "acts missed".

Extrapolating, in the the plan semiotic, we can say that gesture can also be an act of communication failure, a pantomime without specific meaning, a face without expression, without targeted intervention of the hands, natural blink of an eye, etc., in one word, gestures that consume themselves without the need of interpretation and and assuming a meaning through the act of understanding, representation, rationalization damaging or lodging intentional or conceptual.

Suggestions can have a mandatory, legislator, determinative feature, linked to a specific purpose: to lead us either to act, to take a stand, either put in question a situation driven by an interpretive act, by their attempts to find meaning.

The deep structure of the paper - built logically from the transition of concepts and methods to describing semiosis gestures and related practical applications - spans three parts, namely:

■ **Part I.** Conceptual and methodological benchmarks of the research , sequence that - from an analytical and syntactic perspective - is presents the content of the two chapters:

● **Chapter 1.** Sign as a landmark of culture: a structural-semiotic conceptualization, where we synthesized several definitions of culture gesture, as a system of specific signs. Here we followed how language development occurs from the natural non-verbal communication, to conventional manifestation of the cultural language.

I have also described the culture of gestuality in the horizon of dialectic expression - content of cultural signs, emphasis it, particularly, in the semiotic analysis of the sign gesture. Body language as a system of cultural signs, is aiming also an analytical leap from "textuality human body" as the main generator of specific signs to the development of gestuality's "signified discourse", beyond inter human "bodily" and "proximity".

Based on these research directions minimal gestures we proceeded to the classification of documents with landmark cultural methodological criteria symbolic. Therefore, the

emergence mark has emerged between what, in a metaphorical easy-expressive, we considered "epiphany gesture live" (Revelation corporeality in direct interaction with the environment) and "conceptual synthesis of cultural symbolic gesture" manifested in conventional gestures acts. Moreover, describing gestuality signifier-signified relationship in terms of what I explained the phenomenon of "gestural mimicry" is an effective tool of communicative actions.

Elements of structure and content are outlined at the end of chapter one, our research direction towards a possible typology of gestural signs. Here we aimed primarily at cultural gestural signs - symbolic in gestuality phenomenon.

- **In chapter 2.** Pleading for a methodology of semiotic analysis: general considerations, analysis gestuality as mediator between "natural signs" and systems "signs of culture", we correlated it with virtues analytical semiotic hexade that the graph assumed that operational models description of semiosis gestures. A special chapter is devoted to possible applications of the graph semiotic discourse the gesture. The central issue at this point, is becoming gestural language in the history of human culture: an analysis of triadic - semiotics. Such analysis considers, therefore, a syntactic perspective: gesture and expression as a creative act axiological, semantic interpretation of gestuality in the context of multiculturalism and of course, a pragmatic perspective: performance gestural communication in modern society and the postmodern.

- **Part II, gestuality culture**, a complex communication situation, describes the extensive size - defined semantic semiosis gestural communication, in two additional chapters.

- In an effort to define culture as a complex situation gestuality communication, **chapter 3.** Semiosis gesture: analytical benchmarks - the graph structural semiotic treats the constituent elements of semiosis gestures, reported in:
 - Contextuality gestural communication ("where" and "when" becomes operational gestualitatea ?)

- Actors communicative semiosis ("who " and " whom " gestures ?)
- Performance and limitations of the message reconfiguring gesture ("what" content transmitted possible ?)
- Post gestural communication strategies ("how " can generate and deliver a message gesture ?) .

Here it is envisaged to identify and analyze how to configure gestuality : from body language to the language of the face, research on the role and types of channels for transmitting cultural meanings of gestures : from natural to technological impasses identify possible noise and the Communication gestures : the ratio nature - culture differences , individual -ethnic real -virtual or possible perversion of gestuality when exposure gestural phenomenon lies somewhere between promiscuity and Kitsch . - The purpose and gestural communication The main theoretical points identified here are gestuality competence innate communication or conventional interpersonal communication skill (gained through repetition and imitation behavior) gestuality culture , actual performance time . - Gestuality cultural values between common sense and art criticism .

In turn , **chapter 4** . Functional connections gestuality : semiotic interpretation has three lines of research:

- identifying and describing the artistic creative hypostasis of body language ,
- Possible gestuality interfaces with verbal and lastly ,
- effects of body language and persuasive strategies paraverbal (from mutual dialogue to the media) .

As syntactic forms of gestural communication (the common language , the language arts) , we have:

- Dynamic gestural language (mimetic , pantomime , dance) and
 - Static creative language ("freezing gesture" fine arts) .
- And the semantic meanings cultural gestuality have understood that message :
 -Gesture liturgical acts of worship (gestuality sacramental)
 - Kinetic gesture in art theatrical semiotic described as symbolic -

expressive language ,
 -Psycho -emotional gesture in cinema and TV
 -Gestuality communication .
 As a pragmatic effects gestural act , identify :
 -Pleasure Principle " aesthetic " effect bio -psycho -socio - logical ,
 and
 -Effects axiological communication plan .
 The success or failure of an act of gestural communication ,
 standing in stimulating dialectic inhibitor . Also semiotic study on
 the relationship gestualitate - verbal language has the following :
 -Ratio of the sound (as signifier) and gestualitate ;
 -The role of sound messages (as signified) in the gestuality ;
 -Gestualitate - language report that complementary relationship .

■ **Part III.** Implications of body language in visual culture : semiotic situations , it is , moreover, as a validation of the effectiveness of semiotic tools to describe and analyze the present gestuality visual culture .

In this regard, **chapter 5.** Case studies on paraverbal gestural language , begins with an analysis of natural language triadic - based symbolic cultures, which focus on applications related

- synergistic deaf-mute language , namely
- language pantomime with a performance analysis reference : Don Quijote de la Mancha , played by actor Dan Puric .

Chapter 6 . Contributions to the visual semiotics : from cinema to television end paper , wishing it to be a contribution to the visual semiotics , following the evolution of the cinema gestural sign in televiziune.Un such an approach will focus on the following principles and methodological strategies :

- Semiotic principles to achieve a performance art film script : semiogramei method ;
- Effective strategies to use body language in television commercials : hexadice optimization method .

In summary , following the logic of the construction of the sentence , we can say that:

● deep structure of the paper is prepared on a triadic (syntactic , semantic , pragmatic) , the presence of semiotic approach is found by default.

● Developing the nuances of the research content elements are in turn subordinated analytical virtues of semiotics . Based on these general considerations , we present briefly some of the assumptions and conclusions that unpublished research that implicitly formulates and trying to argue . First we describe some highlights of " surface structure research ." According to the theory and practice of human communication , the goal of millennia of history of socio- cultural interactions , the messages exchanged between interlocutors assume two types of information units :

- Analog / motivated units are distinct in itself, but involve an interpretation about the communicative context (as in indices underlying mimetic gestural language) ;

- Type digital / unmotivated , the units can be distinguished from each other , producing texts standalone likely to be isolated from the transmitter aimed at the development of abstractions , representations, or generalizations , unlike the index , type information digital information iconic or symbolic underlying verbal language .

With reference to the dichotomy of the sign Saussurian understood that a duality of significant energy with a substantially - signified concept , both types of information configured , in turn , two additional planes that develop in the communication of :

-The content (the signified / speech) predominate analog information , semantic type .

-In the form (the signifier / text) predominate type digital information processed and transmitted sensory neuronal benefit of generating meanings .

On the basis of these structural and functional attributes have been configured phylogenetically two types of language : verbal (and therefore paraverbal) and body language (music , plastic, gestural) by which human beings recognize himself and his fellow

man . In this paper we consider, in particular , the latter type of language , that of the body , which , we analyze the semiotic , in its state unique nonverbal gestural language . Being mostly likely clues, body language consists of the entire set of stimuli and signals transmitted through posture, physiognomy, facial expressions , gestures , look, color or distance . These, together with the tone , pace and frequency of voice in terms of interpersonal relationships , which transmit Bougnoux Daniel , in his Introduction to communication sciences , called " information about information " .

During our study on the genesis and definition of body language I followed semiotic theories of Roland Barthes and Umberto Eco 's theory which , in some ways the same. Roland Barthes I remember in particular especially in the first part of the research , the relationship between gesture and treat problem significance , in terms of semiological analysis type . Regarding Umberto Eco's semiotic theory , I made reference in the second part of the study , where we considered the definition gestuality own system of signs. In particular , we have made direct reference to Eco 's theories when I undertook a brief classification of gestures , followed by an interpretation of them , counting this problem typology of signs .

In the final chapter , we watched just problematic gesture as a cultural phenomenon . I have in mind here , a cultural interpretation of the gesture as an expression axiological and creative act , the issue re -interpretation in the context assertion gestuality multicultural phenomenon , and finally , the performance of gestural communication in the modern and post- modern . These are , in fact, applications of semiotic approach on describing the current state of developments in the relatively recent gestural language of culture and human civilization. Considering the five areas of social security, the semiotics gestuality is may apply : filosofia / logic and linguistics, on the one hand , psychology , social psychology and sociology , communication science , on the other hand, we DESC following

possible relations between the sign and referential gesture that is assigned:

○ sign gesture and logical- philosophical inferences order
The chain opened Semio - logic Peirce , Umberto Eco translates logical inference processes in terms of semiotics , considering that:

-If the deduction , the premise is " sure sign " of the conclusion , as it contains analytical ;

-For induction can be identified with the interpretation of a symptom (an individual case) , whose series (many subsequent confirmation) may lead to the establishment of a code able to retrospectively validate the inference that symptomatic left. Such issues generally drawn from a thorough philosophy of language - such as researching multiple aspects of Ontos and logos (sign, word , text) - are the focus of a logical- philosophical semiotics .

○ sign gesture and its role in non-verbal communication
Association with a non-verbal sign system for interpersonal communication is one of the oldest insights of philosophical thinking - language . As semiotic system , language is a set of appropriate signs gestural communication used by agents .

Within this system , the sign gesture fulfills a double function :

-Is an act (Object phenomenon) , also other naturally occurring phenomena perceived as such by agents ;

-Is an act (semiotic phenomenon) understood and used by human agents as a means of signifying the other acts / phenomena of the external world , on the one hand , and himself, on the other hand .

○ gestural mark : perceptual process and show noticeable
Trying to express perceptual processes in terms of quality of semiotics is the sign just about to send the object that generated it. In this case , the concept can be found peirceană abduction is defined as the hypothetical inference on the basis of assumptions built unreliable , such as , for example , a perceptual experience . Undifferentiated perceptual stimuli are signs , based on schemas

with role semiotic codes. According to Wittgenstein or Eco, these schemes can be identified with an "assumption" of the world in terms of non-verbal language (in our case) and a "cutout" linguistic reality. The asemneia sign gesture can be defined as the relationship of reference made by an event perceived as resulting from the Augustinian definition "sign is a thing apart from the species perceived by senses, draws itself into thinking another thing". Under this definition, intentional states (perceptions, desires, beliefs, aspirations, affections, etc.) should not be considered as evidence. But, in a larger sense, though we perceive an idea that a sign is an "event x in lieu of an event y", we define as signs and results of our intentional processes, but with the following observation:

- Manufacturer knows their significance, even when they do not manifest signs (signifiers) perceptible;
- Their receiver needs to be able to take them both a semiotic code identical (or close) at the issuer and the perceptible expression of their (verbal or non-verbal).

The concept of Morrisian released behavioral paradigms physiology, it is the reference for this type of communication, it is understood that the sign with respect to stimulus preparatory to another object that is not at the time of the stimulus is triggered by a particular behavior. For example, the relation "thirst" (instinct to drink water) - 'advertisement for a brand of beer' - "satisfying momentum", "Charles Morris" sign "that it presents is currently stimulus orientation phase senses of action and perceived remoteness (water, beer) as "denote" is considered the object that satisfies momentum (beer brand). What matters in the semiotics of Morris is not explanations functional relationships and content. We're talking about a psycho-sociology of communication gestures.

- o sign gesture gesture and intentionality

The dispute over the question requires action (semiosis) to require "intent to refer" (the presence of a human issuer) or can

be, and the result of a " natural transmissions ," mobilizes not only the more " attention semiotics " of a receiver human ? , resulted in conflicting answers:

- AJ Greimas and J. Deely postulates the possibility of building a semiotics of the " natural world " , a " fiziosemioze 'shown in level of a " virtual signifying " the human subject can be absent (semiosis nepresupunând necessarily a specific intent);
- The opposite position is placed semioticians , and Serge Shishkoff or Eric Buysens who believes that communication of intent , namely the attention presumed act of perception is essential to define a semiotic situations , in the absence of any communication can not speak nor signs;
- A third group of researchers , including Charles Morris and Umberto Eco occupies a mediating position , considering that the sign is "something which - based on social conventions - takes the place of something else " and that semiosis can be deprived of " level intentional " communication (as in the case of natural signs , for example) , assuming necessarily an " attentional level " conscious control. Such understanding is possible because something is a sign only because of his performance as a sign of something else by an interpreter. Functionality signs in social life - explicitly pursued by Saussure - is developed by Roland Barthes , according to which , " the company any use of this mark is converted to use " , which raises the question of borders - where artifacts - of signs and signs intentionally there is only the interpretation. However , such a distinction between " intentional signs " and " attentional signs " must take into account that if attentional sign it is produced only when issuing a " virtual token " which will become " real sign " only time of its reception , while for intentional sign , producing physical phenomena (issuing and transmitting sign) is already equivalent to a communicative act. Therefore, information signals are organized into systems in complex vibration associated by the rules of organizing and ordering the natural code of the physical existence involving all the

physical phenomena of the same type of code that artificially imposed on the human knowledge widely established conventions . No matter what level would occur , the information included in a gestural act is a relational dimension , the function is operated only in a situation of informational data (in the interaction between material systems).

In other words , the presence of gestural information generates specific semiotic situations , involving both virtual communication situations (scale nature, the sensations , perceptions, representations) and real communication situations (on the human scale in relation issuer and receiver) . Gesture signifying capacity information resulting thus in :

- possibility gesture interfering with other gestural actions of the same type (a gesture with his hand as a sign of welcome, interfering with a similar gesture in the direction of said hello , but different type , for example , a gesture of gaze extent interfere with the hand gesture , or embrace to shake hands as a sign of respect, or to express gratitude.
- can increase or decrease the degree of structure / organization of the issuer and receiver , following structural effects or deconstructed the expression coherence (resonance) in the uptake and assimilation gestures , or, conversely, failure report gestural interference .

A situation gestural communication is established , therefore , from the empirical expression gestures , namely , the external form of communication that intention is realized . The effects of gestural communication order , the resonator system (issuer -receptor relationship) are due , therefore , act alike informational gestures signified (mental idea embodied in gesture) and signifier material - energy (energy- physical support that gestures act occurs " movement of hands " , " waving hair " , " flashing eyes " , " stretching the legs ," etc.) . Moreover , for transmission to any significant default " gestuality " requires a specific substrate carrier energy (interactive substantial support) and transmitted information , that a message with , or without

meaning.

The definition of information as a reflection (an " unintentional semiosis ") reveals that the information can only occur if the reflectance award system (code receiver) is compatible (coherent / resonant) with the same transmitter system (code reflected vibrations of complex information) . Therefore, information dyad faces two ways:

- Virtual sign informing potential about a certain state of reality, the potential ability to excite a specific receptor , as long as it occurs only as potentiality , the information is in excellent structural dimension .

- A real sign , the quality achieved when - unhooking the reference generators to engage in semiosis , communication - information - the signal is captured by a particular receptor , making sign that something else is in place to(reflected reality) and means (information content) for "someone" (receptor system , either natural, human or artificial) when it gets real information expresses its functional virtues , helping to structure the world bearings under unique organizational laws. Given the principle of transparency in the report sensulacestua gestural sign , respectively:

-Transparency sign (understood as significant) compared with the signified (meaning) and

-Transparency of the sign (the signifier- signified dual entity) in relation to referential , pragmatic quality of the sign gesture in the communication process resulting from its suitability to the receiver, ie:

- possibility signifier reception by the receiver (the intensity and clarity of the message should be sufficiently high to raise the receiver);

- possibility of perception and understanding signified by the recipient, using code aceluași signs (common language) proficiency level semantic integration of other, logical consistency of the message sent and so on;

- interest on them by the reception , the attention elicitation

threshold for successful reception;
● possibility of effective use by the receiver of the message it signs include etc.

Thus, an effective pragmatic Dvina gestural communication only when , building the message, the receiver constantly thinking issuer . Otherwise , it would be a " dialogue of the deaf " , a " wooden language " without beneficial results in terms of inter-communication and inter-subjective understanding. In summary , one can say that the key objectives of the paper are the following:

- to describe through semiotic analysis method , the manner in which the gestural language evolution from simple signs of nature (systems of sensations , perceptions , representations, signals, etc.) , complex systems of cultural signs;
- to define cultural phenomenon as a system of signs and gestures and to specify that it would be culture specific gestures ;
- apply semiotic analysis methods in sign language , such as:
 - Situational analysis,
 - Hexadice optimization method (applied semiotics hexada gestuality)
 - The graph semiotic analytical method,
 - Method semiogramei (cinematic)
- The role of the (place) horizon gesture global culture of human culture;
- to identify possible performance / failures of communication in the modern and contemporary gestures to specify any perversion of gestuality in contemporary culture. Semiotic analysis of phenomena pseudoculturale (located on the border between promiscuity and kitsch) would act as a remedy interpretative analytical as the intellectual process of correcting and preventing errors.
- to emerge gestuality cultural values (from common sense in art criticism) to express actually gestuality way to objectification and conceptualization;
- to mention the main types of body language : dynamic body

language : mimetic , dance , pantomime , creative body language
 static ie "freezing " gesture in sculpture or fine art , from the body
 language of ritual , sacramental signs gestuality of stage gesture
 kinetic theater art as symbolic language expressive gesture
 cinematic psycho -emotional , etc.

- to analyze the relationship between gestualitate and verbal
 language in human communication;
- gestural language to specific implications in visual culture , the
 role gesticulării in film , television , TV commercials , media .

This brief overview of some of the aspects of depth and area of
 research has a double meaning:
 -Justify that the relationship between the parts " language - object"
 of research - and " language " (gesture) "system of cultural signs
 " on the one hand - and the presence of semiotics as Organon
 intimately linked with the universe analytical philosophy,
 Furthermore, the present research is implicit socio -human subject
 generally that of the philosophy of culture and social philosophy ,
 in particular;

-Act as an overview of the intentions and aspirations which this
 thesis aims to accomplish during its development.

CONCLUSIONS

FUTURE OPENINGS OF GESTURAL LANGUAGE

Beyond being utopian or surrealist, the conclusion of this paper is that body language is not at all a language understood only from the perspective of the future development of advanced communication technologies . For now , they are only human beings interfaces needed for communication and networking , intermediate (real or virtual) between information and physical world on the one hand, self-conscious entities and objects super - smart the other.

1. Opportunities and limitations

In a world increasingly dependent on information, knowledge and understanding body language will be an increasing need of humanity. Beyond the danger of ultra - technics awareness of media and information - a possible form would be a world super - targeted electronic orweliene like a dystopia in which people could be transformed into mere " tools " very easy to handle by one in the socio -political system globally standardizing - gestuality understanding and knowledge as a system of cultural signs is crucial.

Using computer shows that it is possible to analyze the signal originating figurative images (static or dynamic) , but the signal was really articulated by combining existing discrete entities . In fact, these entities are difficult to identify , as long as the original signal was comprised a continuous arrangement of materials gesture "dense".

The replicability of the computers or other devices not directly affected by the code governing signs replicated. It is rather a matter of technical codes governing the transmission of information (a process signal signal) , important problem in communication engineering.

Hoping that human education through culture inevitably lead to progress on the human plane , we believe that technical progress does not deny it and do it well ahead of the spiritual -ethical , cultural , conversely , is a fully positive momentum accelerate the process of human enlightenment . Recovering original meaning of the term techne , whose positive creative action was lost over time , with the idea of radical reporting progress causes us to tap gestuality cultural dimension , which should become a priority for the future. Otherwise , the danger is imminent global uniformity . Moreover, to detect and remove any perversion phenomena gestuality cultural significance , as it happens , unfortunately , knowingly in certain media channels, or in some advertisements , it is necessary to assume a viable strategy . Such a strategy optimal solutions to consider cultural devaluation crisis gestuality is semiotic analysis method . What I plan to do the paper would just avoid transforming gesture communication in a purely mechanical act , devoid of any emotional intent or motivation only determined by economic principles impersonal , non - humanistic . An extreme form of perversion gestuality cultural significance such as the gesture tends to be an act of promiscuity , kitsch or a " parody " of the human symbolic when a devaluation of spiritual concern. On the other hand , non - verbal interaction study experienced a considerable boom in utlimii both the theoretical and applicative (pragmatic communicative interactions , inter - cultural communication , contrastive pragmatics , cross- cultural, etc.) . Moreover , the subject of semiotics gesture is the " communicative exchange " or complex communicative behaviors , including with proper linguistic , para- verbal mastery (rhythm, intonation, rate , volume) , a socio-cultural norms address , coumunicative , in a word , linguistic and socio -cultural knowledge , no - doubt , relying on inter - networking side . Globalization , moreover, generates multiple ineter - ethnic contacts in which general - semiotic

competence becomes a sine qua non of effective communication and communicative ignoring these fundamental postulates lead to blocking communication between individuals.

2. The synergy of gestuality, a communicative power tool

It is necessary, therefore, to adopt a cross-cultural perspective to identify dysfunctions and correlated to optimize communication. Internalization of cultural differences but does not fade, universalist illusion of communication (individuals communicate about the same). You, however, to emphasize the variety of social meanings in relation to the universality of emotions.

In this perspective, analyzing the delimitation nature / culture area gestuality, American anthropologist Weston La Barre review the following types of gestures:

- Natural gestures (laughing, crying, yawning, scratching)
- Social gestures (for approval, calling, greeting, denial, confirmation, etc.)
- Stylized gestures driving behavior (ballet, pantomime, choreography, script)

Certainly there is now a thorough application of methods and concepts of semiotics in understanding and explaining the nature of various social and human sciences, including the interpretation of culture and sign language. In this approach, semiotics / semiology can be considered a transdisciplină whose purpose is to detect signs of the relationships vast areas and then analyze them as signs.

As social science characterized by the attempt to apply objective methods of qualitative and quantitative insights into linguistic evidence, information theory and mathematical logic, but also in behavioral psychology, sociology and educational sciences, semiotics proposes uniquely analysis methods using which it is hoped even achieve the ideal of rigor generally attributed sciences. Culture, for example, to explain the

phenomena of partial subsequently reached through semiotics to interpret increasingly unified global cultural system , interpretation generally called semiotic theory of culture.

Since gesture can be defined and analyzed as a specific cultural phenomenon , we also believe that semiotics , the science of decoding and interpreting signs is presented as a methodology exemplary effective communication within the gestural language . A critical analysis of the semiotic theory of culture , put otherwise , for discussions and theoretical legitimacy regarding expansion teremului the "sign " of the narrow context of natural and artificial languages , the broader field of human behavior and products in the human creation .

Since there are two extreme theories on the interpretation of the world of signs, who argues that all cultural forms can be interpreted as signs , and a more moderate who believes that signs can be noticeable only in certain areas of human behavior and spiritual creations in general, our position will be in accordance with the second position. A combatant of pansemiotismului , or more accurately, the panlingvismului , Claude Lévi -Strauss is . Working hypothesis is based precisely on the idea that "the mythical thinking , the whole ritual consist of a sensitive organization experience in a semantic system ." This idea is added and the basic design of its structural anthropology , namely reconsideration kinship system as being analogous to language . Lévi -Strauss makes , however , the assumption that between language structure and kinship system that there is a formal correspondence , in other words , different ways of any communication , rules of marriage , baptism, funeral , etc. , on the one hand, and language on the other hand , can be rigidly connected to the unconscious like. If such a hypothesis could be tested , Strauss 's opinion , we conclude that it would be open the way to understanding some fundamental analogies between the events of life in society , apparently heterogeneous , such as language, art , religion , justice, which would result obviously a win for structural analysis

and compared the habits and behaviors of various groups and social institutions . Globalization contemporary society , moreover, it is observed that generates multiple inter - ethnic contact , the general - semiotic competence becomes a sine qua non of effective communication.

Also , discussing the delicate nature - culture boundary area gestuality , American psychiatrist and anthropologist Weston La Barre Raoul , especially in *Animal and Human* lucrările *The Ghost Dance: The Origins of Religion* , review gestures so "natural" (laughing, crying) and social gestures 'conventional' (approval, calling, greeting, denial), and driving behaviors stylized (ballet pantomime) .

His conclusion diversity non-verbal communication consists society " on the one hand , the same gestures that have many meanings (greeting , approval, disapproval) , but this can vary depending on the culture ."

Therefore, in agreement with the theories mentioned authors believe that because the assault iconicității , knowledge and proper use of signs , along with verbal communication , inevitably become a sine qua non of effective communication , optimization of image capital and it builds each personality separately.

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