

Methodological approaches are in a semiotic analysis.

XX of century gave to us informative society in that all comes forward as a symbol: imperious, economic, political relations, art, commodities and т. other - a sign being in all spheres of social life, a man under certain circumstances comes forward as a sign. And requires research of society and social relations applications of methods, that give an opportunity to analyse this side of social reality.

On these reasons of application of semiotic analysis to the area of sociological knowledge is an actual task, that allows to increase heuristic potential in research of social reality and on the whole renews and extends maintenance of sociological knowledge.

Possibilities of semiotic analysis give an opportunity to interpret and the world of values is stopped up in the sign systems, to reconstruct social reality. Application of semiotic analysis will extend and will complement the limits of sociological knowledge, will give additional possibilities in research of social reality and will allow to find out the hidden meaning in the investigated sign structures.

Therefore the aim of this article is to educe the features of the use of semiotic analysis in sociological researches and expose methodological approaches of this direction.

Yes, in opinion of Umberto Ecco, a semiology is a general theory of research of the phenomena of communication, that is examined as a construction of report on the basis of quarantinable kodas, or sign systems. About a semiology talk, meaning determination that was given by Ferdinand de Sosur. He wrote, that a language is the system of signs that express ideas, and that is why compared to the letter, by symbolic rituals and others like that. It major among the systems [4, s.36].

Thus, it is possible to imagine science that studies functioning of signs in public life, that such the signs and what laws manage them. He named her a semiology. Yet a term "semiology" is used in those cases, when the question is about discipline of general order, that studies signs in general, including and linguistic.

R.Barth inverted determination of de Saussure, interpreting a semiology as some translinguistic, that studies all sign systems as such, that taken to the laws of language. To the term semiotics Soviet and American researchers gave advantage.

A.Solomonik determines a semiotics as science about signs, sign systems and semiotic activity. The last constituent in this formulation needs additional elucidations. The point is that semiotic activity being both in clearly semiotic researches and in composition of all other sciences. In first case she presents that it is possible to name a general semiotics or semiology. In second case are a partial semiotics [2, s.12].

Signs and often sign systems are created in any research of ontological reality. Therefore it follows to distinguish, when activity on their creation and treatment is clearly semiotic, and when she belongs to those industries sciences in the bosom of that she comes true and conducted, keeping indoors for the sharp-edged limits of separate disciplines. Work is with signs and sign systems within the limits of any science, executed in the concepts of this science, it is fixed to her, and presents her partial semiotics.

Work with the sign systems of sociology, namely with constructing of social reality by means of ideology, by social communication, in such key is sociological activity, though carries semiotic character. She can not be separated, in opinion of A.Solomonik, from actually sociology organic part of that she presents. That such work the sign systems are the basis of does not change sense of businesses. And that is why in this work it will be just to use a term "semiotics" exactly.

J. Schreier suggested to count to the ascending (although also indefinite) concepts of semiotics a not sign, but "sign situation". Situation, when some perceived as a sign and named a semiotic situation. Obviously, that such situation takes place, when some perceived in duality. Named this possibility of doubling of Lothman "ontological pre-condition of transformation of the world of objects on the world of signs". Realization of this possibility depends on the act of choice - to use or not use something as a sign.

A modern semiotics as the basic principle pulls out a thesis about fundamental not explained of sign. It means that between sounding and value there is not a

necessity, fundamental connection. Principle of not explained of sign is the first fundamental law of semiotics, linguistics and theory of communication. The second side of sign is his reverse property, id est explained, him internal form and others like that

Combination these two principles must understand dialectical, although sign, as a mediator between the world and man, by the sphere of objects and sphere of senses, and feels influence from two these parties in all respects.

The problem of correlation of word and broadcasting, word and idea, language sign and value generated and generates the enormous amount of spores and discussions.

For that, to define a term "value", it follows to appeal to the known triangle of Ogden and Richards. Symbol(corner of triangle down on the left) - in this case examined in sign of human language, for example, word. Thing on that this word specifies named a reviewer (corner of triangle down on the right), connection between them is conditional and in any way amotivational natural properties of thing.

A relation between a symbol and thing presents that is named reference (corner of triangle from above) or information, that a word reports to the listener, presentations, by a concept and others like that. A semiology is interested only by left of triangle of Ogden - Richards, exactly here and all variety of the communicative phenomena is generated.

Going from a value to the symbol, get the relation of the name(onomastics), when some senses tie down to some voice character, and vice versa, taking sounding for the point of counting out, get a ordering(some voice character gets the defined value) relation. Relations between a symbol and his character can change: they can become complicated, to distort; a symbol can remain unchanging, while value enriched or become poorer. And exactly this dynamic incessant process and it follows to name "sense" [4, s.39].

A sign does not give birth suddenly, in the wild there are possibilities for his origin. Co-operations of objects and creatures can take place directly, and can and mediated. Distinguish three types of signs after the degree of closeness them to the ascending object: signs, signals and actually signs. Color to the vegetable or fruit is

the sign of his maturity or freshness (and vice versa). A sign performs the duty of substituting for an object.

Natural signs are not інтенціональними, intentionally used. To the man also peculiar unintentional signs: trembling of hands gives out agitation, turning of cheeks red - shame and others like that. In the same time, greater part of human signs is intentionally signs, id est, they are used intentionally, sent to some object.

After a degree attitudes toward designated distinguish iconic, index and symbolic signs:

1. Iconic signs are offenses, they have natural likeness with the noted object, though conditional (icon, picture, snapshot) enough.

2. Index signs specify on an object (pointing a finger, pointer, call).

3. Symbolic signs are conditional, unconnected with an object, metaphorical, the noted object in discurs and idea(words, some symbols-allegories: eagle, donkey, bear and others like that).

The Swiss linguist F. de Saussure examined a sign as bilateral psychical formation that unites a concept(designated) and acoustic character. It bilateral formation is created not for an individual, but only for a collective. In science it follows basic payment of Saussure to admit the idea of the system of language and other communicative systems. Every sign, every element of the system, does not exist and not important in itself: a value is supported by the interconnection of all elements of the system.

In future the Russian scientist S.O.Karzevskij, develops the idea of sign, entering the concept of asymmetric dualism. Designated и означающее associate only on an instant, each of them can have the history of development. Explained so, why in history of signs, their external form changes in duall, although a sign can not lose the value here.

It is similarly possible to explain, why, at unchanging, a value (designated) changes in history, id est is, in a duall plan (for example, swastika as symbol of success with Germany of the thirtieth years and as a symbol of the disgraceful past in contemporaneity), or the same can have a few values (for example, word "key": instrument for opening of locks and musical sign to the register).

A sign gets evaluation interpretation, but only from the point of view of all system, koda, language that is applied by an user and him task force.

Symbols in itself, without a sign and cultural environment, without an association that uses them after finish speaking unwritten laws, nothing is meant. In the same time knowingly it is said that symbols govern the world. Any modern politician comes forward on a political arena not as biological individual, but as image, symbol, myth. Perception of symbol workaday consciousness as realities are named semiotic idealism.

J. Stepanov specifies on conformity to law: an observer from a side sees on one level of the semiotic system anymore [3, s.107]. B. the background of Gumbolt it is said that a language describes a circle round a man, going out from that is possible, if only enter into other such circle. A cultural and language circle round a man and association of people is a mediator between them and (hostile or not) environment. The conservative function of the communicative systems, that keeps a norm into a circle, actually, assists their survival.

In relation to the question of the system and co-operation of the systems, then here it follows to appeal to labour of L. Background and Bertalanfi, biologist that worked out concept of the system and typology of the systems. Open (carry out an import and export of elements and structure) system and closed systems is determined in the general theory of the systems. The actually closed systems are hardly possible (with them there would be absent communication), that is why talk about the conditionally closed systems.

A language and other systems of communication can be considered the conditionally closed systems, as they, firstly, live on an own internal law, and secondly, never import elements and forms of other systems (such phenomena, as borrowing of foreign words and onomatopoeia to the animal kingdom, it can not consider an import to the matter or forms).

And finally, not only connection designated and defined at a sign, or sign with an object, not lifelong. Not lifelong and eventual of creation of sign. A sign can become defined, specifying on new designated. J.Stepanov explains appearance of стилістики and rhetoric thus. If there is possibility of choice even from two signs, then the fact of

choice acquires sociocultural meaningfulness and can be used for influence on an interlocutor.

Three basic semiotic functions or even three basic semiotic spheres follow from the semiotic model of communication. A sign is a mediator between the user of language and objects of the outer world, and sign system - by a mediator between the outer world, by an environment on the whole and by an user: an user is a sign - object.

In opinion of J.Stepanov, science in the development goes right behind parties of object that is studied. To the extent of advancement of scientific conceptions, interests, paradigms replace each other. The modern state of humanity allows to draw conclusion about predominating of interest in the user of the communicative systems, to the man, to the pragmatic aspect [3, s.187].

A semiotic analysis it such going near text, that is concentrated on his sign nature and tries to explain or interpret him, as the phenomenon of language. It is such analysis at that all phenomena of culture are examined as facts of communication and separate reports get organized and become clear correlative to the code. A semiotic method after a necessity leans against the achievement of linguistics and information theory, but usually, does not close by them.

A semiotic analysis aims to show that every communicative act is supersaturated socially and historically conditioned code and from them depends. Value of semiotics, that extends our ideas about the historical and social world in that we live, radically grows in connection with that she, describing code as systems of expectations, effective in sign universe, sets the contours of the corresponding systems of expectations, meaningful in universe psychological phenomena and ways of thinking.

In the world of signs a semiotics exposes the world of ideologies that found the exposure in already withstand ways of thinking. It is thus important to mark that under a culture any natural phenomenon regenerate under the action of human influence and that in this connection can be plugged in a social context is examined.

Sometimes great numbers of specific senses, on that can in different contexts "hint" this object (research of methods and terms of determination of this sign form); research of great number of the objects bound by relationships with this object; finding out of context dependence of functioning of sign; an analysis of all semiotic

situation is with the objects all attracted for her in their functioning; consideration of changes of sign in time - his form, or area of values, or syntactic features of his functioning is a dual aspect of life of sign.

On the whole a semiotics will be realized in the great number of the different going near text. On methodological considerations expedient will be to group three wide categories, after E.Gornij, in accordance with that, how they determine text and his connection with a value and sense [1, s.173].

In opinion of E.Gornij, the first approach can be designated as immanent. Text is after y a harbor pilot, examined here as difficult character is organize unit, as some configuration form the formal elements of different sort. Text understands as a hierarchy of levels. The formal (id est structure) is that generates a value. Hierarchy of elements and relation between them understand as really existing to every analytical procedure and regardless of her. A recipient or analyst find only, find out that is covered in text.

Most clearly such approach is presented in classic structuralism. Not only separate texts but also process of their origin and functioning can be examined immanently.

- structures that are the basis of text are irresponsible and objective;
- they exist regardless of observer; they are constituted by differences and oppositions;
- they are universal and come forward as base charts, or matrices that determine possibility of discours and functioning of any formations of consciousness;
- they are organized as a language; and, as such, can be investigated by the methods of semiotics as metalinguistic [1, s.170].

Strukturalism oriented to exact sciences gravitates to the denial of consciousness and subject. His aim, as Paul Riker noticed, is distanz, objekt, to dissociate oneself from the personal identifying of researcher with the structure of institute, myth, ritual and others like that.

The second approach can be named intertextualism. Attention is displaced to the relation between texts. Self concept of text of universe: it becomes firmly established more or less categorically, that the whole world is text.

Elements that present separate text as such understand, that lend from other texts and send to them. An immanent not structure, but reference and quotations, become a main object by interest and generator of text ideas. An analysis heads not for a relation between elements into semiotic universe that contains all are real and potential texts. It is arisen up complication at a collision with the problem of un/sign reality. The limits of separate test are washed out in addition, dissolving him in boundless intertextualism. In opinion of E.Gornij, unlike strukturalist, the supporters of this approach describe textual practice not in terms of science, but in terms of game and escape from power of language. A culture appears as a reservoir of values that understand in sense of information, id est naturally this knowledge. Idea always objekt in signs.

The third approach that can be named semiotic touches research of semiosis, id est problems of origin of sign structures from some realities. This reality usually equates with nature (matched against a culture) and designated as "life", "instinct", "psyche", "desire" and others like that. Beginning from M.Bahtin, cultural acts are examined in terms of permanent co-operation, fight and dialogue between a culture and her other.

Attention is moved to the borders of the field of culture, and problem of these limits characterizes semiotic approaches the most influential from that is remained by a psycho-analysis. A main problem of this type is permanent disappearance un/sign that getting in the sphere of analysis, immediately defini, losing, the same, the identity. It results in a volume, that analytic geometry it will be to have business with secondary, regenerate and in a civilized manner these forms, but not with the natural phenomena.

Historically a semiology was created by the representatives of narrow circle of scientific disciplines, before everything, logicians, mathematicians and linguistics. By a general world view, that determined her construction there was positivism that came forward in the forms of pragmatism, utilitarianism, behaviourism, (neo) kantianism and others like that.

In the known essay "Questions, that touch some properties of added to the man" Charles Sanders Pier asserted that we did not own a capacity for intuition, all knowledge follows from earlier the got knowledge; we do not own ability to

інтроспекції, all knowledge about the inner world is produced by the hypothetical reasoning on the basis of supervision of external things; and we can not think unassisted signs. On these theses he created the theory of signs. According to a pier, people do not have and can not have a direct access to reality. Signs - it not that other, as an universal mediator between human minds and world. As signs of culture are not private acquisition of separate individuals, but divided by society, self society sets their value. Thus, transcendental principle of philosophy of Pirs is not intuition, but society, and by the criterion of truth is a social consensus.

As truth is quarantinable (id est is the product of public agreement), the task of scientist consists not in that, to aspire to cognition to reality, as she is (as such cognition is impossible), and in finding out of the accepted ideas about her. This idea, the open wears away logical positivisms, supported de Sosur discipling on the chance of language sign, Marx by a concept about erroneous consciousness and Freud by conception subconscious, became a working base as for strukturalism so for a semiology to our time.

But in course of time during the "change of paradigm", that defined the features of modern science, new postulates were pulled out.

Basic lines of new paradigm, concordantly F. Kapri, that is a physicist and philosopher :

it is a removal of opposition a subject is an object and mind is a matter;

- confession of consciousness is energies by the essence aspect of universe (yet J.Lotman professed interest to unforeseeableness and spontaneity in history and culture, so to say, trying to enter the factor of consciousness in the sphere of the semiotic thinking);

- it is an organic, integral look to the world; confession of limit nature of all rational going is near reality;

- it is an acceptance of intuition as an effective method of cognition; legitimation of mystic and паранормального experience [1, s.173].

The representatives of the most various scientific disciplines participate in development of principles of modern science - from quantum physics, to sociology and transpersonal psychology.

Thus, a semiotics it follows to understand as a general theory of research of the phenomena of communication, that is examined as a construction of report on the basis of quarantinable kodas, or sign systems, and language - as a system of signs that express the ideas of semiotics and are not what other, as objekt, or selfdefini, to the mind of certain type. A mediator between the world and man, by the sphere of objects and sphere of senses is a sign.

Principle of fundamental arbitrar sign, principle of system-historical conditionality of sign, principle of asymmetric dualism, principle of limits of the semiotic system and principle of multilevel semiotic, - basic principles of semiotics accordingly. Functions of sign - a nomination, predicat and location, answer three basic divisions of semiotics - semantics, sintaxis and pragmatic.

A semiotic analysis is concentrated on sign nature of text and tries to explain or interpret him, as the phenomenon of language, all phenomena of culture are examined as facts of communication and separate reports get organized and become clear correlative to the code. A semiotic analysis aims to show that every communicative act is supersaturated socially and historically conditioned кодами and from them depends. In the world of signs a semiotics exposes the world of ideologies that found the exposure in already withstand ways of thinking.

Further analysis of the sign systems of social advertisement, as it is been the type of social communication by sociological activity, because carried out within the limits of the sign systems of sociology and is her by organic part, though carries semiotic character.

A semiotics will be realized in the great number of the different going near text, on this criterion distinguish three basic methodological approaches - imanent, intertextualism and semiotic approach. A new paradigm, in development of that the representatives of wide circle of social sciences, and semiotics, participate with sociology get the field for integration and co-operation through research of problems of co-operation of man and society, is pulled out in our time, their взаимо stipulating influence and co-operation.

Literature

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